



SIMCHAT SHMUEL

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OU ISRAEL

In the *pesukim* which precede the *Aseret HaDibrot*, we read of the incredible sound and light show that unfolded at that awesome moment when *Klal Yisrael* stood at *Sinai*.

וַיַּצֹּא מֹשֶׁה אֶת־הָעָם לִקְרָאת הָאֱלֹקִים בְּוֹרֶה־מִחְנָה וַיַּצְאֻ בָּם בְּמִחְנָתִית הַהָר: וְהַר סִינַי עֹשֵׂן בָּלָו מִפְּנֵי אֲשֶׁר יָד עַלְיוֹ ה' בָּאָשׁ וַיַּעֲלֵ עַשְׂנָיו כְּאַשְׁנָן הַכְּבָשָׂן וַיַּחֲרֵד כָּל־הָר מָאֵד: וַיֹּהֵי קֹל הַשּׁוֹפֵר הַזֶּה וַיַּחֲזַק מִאֵד מֹשֶׁה יְדָבֵר וְהָאֱלֹקִים יִעְנָנוּ בְּבָקוֹל:

*Moshe led the people out of the camp toward G-d, and they took their places at the foot of the mountain. Now Har Sinai was entirely full of smoke, for Hashem had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blare of the shofar grew louder and louder. As Moshe spoke, G-d answered him *bakol*...*

The *Ohr HaChaim HaKadosh* suggests that the word *bakol* is to be understood as follows:

The קול with which G-d answered may have been the sound of the shofar mentioned in the verse...

Based on this interpretation, *Hashem*

miraculously spoke or answered *Moshe* through the sounds of the *shofar*.

However our *Chazal* offer a particularly interesting interpretation in the *gemara* in *Brachot* (45a):

וּמָה תָּלִמּוֹד לְזֹמֵר "בְּקוֹל" – בְּקוֹל שֶׁל מִשְׁהָ.

What is the meaning of the verse: BaKol? In Moshe's voice...

The masters of Jewish thought offer profound interpretations of this *maamar chazal*.

The *Yismach Moshe zy'a*, learns our *gemara* as follows:

*The Torah tells us that when Moshe was born, his mother saw that he was **tov-good**. The Torah Hakedosha is also called **tov-good**—therefore the Torah could only be transmitted at the hands or through the voice of Moshe who is also called **tov**...*

Similarly, *Reb Tzadok HaKohein MiLublin zy'a*, explains that this is why the written *Torah* is referred to as *Torat Moshe*, as *Hashem* transmitted the *Torah with Moshe's voice*.

Beyond the supernatural phenomena that each of these teachings suggest occurred, that *HaKadosh Baruch Hu* miraculously spoke with or through *Moshe's voice*, perhaps there is a lesson for each of us as we prepare to read once again this *Shabbat* of that incredible moment of *Kabbalat HaTorah*.

Rav Kook zy'a explained that *Moshe Rabbeinu* had reached such a heightened state of spiritual consciousness, that he merited to hear *Hashem* speak to him, and for *HaKadosh Baruch Hu* to be heard with *Moshe's own voice*.

In contrast, the *Rebbe*, *Reb Leibele Eiger zy'a* sees encrypted within this verse, a rather beautiful hidden message. *Reb Leibele* suggests

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that the *Torah* which *Moshe* is about to receive, will be a source of healing for the entire world.

“When we daven on Shabbat for one who is ill we say ‘shabbat hi milizok urefua krova lavo- Though it is Shabbat and we therefore refrain from crying out, may the healing thus come soon.’ The letters of Moshe’s name- mem, shin, hey, are comprised of the first letters of the words Shabbat, hi milizok, and the word kol- kuf, vav and lamed is comprised of the first letters of the words urefua krova lavo...”

Perhaps the message for each of us as we recall that transcendent moment in Jewish history when the Jewish people stood at *Sinai*, is to work to lift our spiritual awareness, to be more “plugged in” to see, feel, and hear *Hashem*’s proverbial voice all around us each and every day, and through heeding that divine voice, bring healing to the entire world. ■



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