



SIMCHAT SHMUEL

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

וַיֵּצֵא מֹשֶׁה אֶת־הָעָם לְקִרְאת הַאֱלֹקִים מִן־הַמַּחֲנֶה וַיִּתְּצְבוּ בְּתַחֲתֵית הָהָר׃ וְהָר סִינַי עָשָׂן כְּלוּ מִפְּנֵי אֶשֶׁר יָרַד עָלָיו ה' בָּאֵשׁ וַיַּעַל עָשָׂנוּ כַּעֲשׂוֹן הַכִּבְשָׁן וַיִּחַרְדּ כָּל־הָהָר מְאֹד׃ וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֹזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְּקוֹל׃

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 תִּלְמַד לִיּוֹמֵר "בְּקוֹל" – בְּקוֹלוֹ שֶׁל מֹשֶׁה.

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 **tovgood**. 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.

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. ■

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