

“Moshe would speak and G-d would respond to him in a voice”

The Purpose of Learning Torah with Kedushah and Purity Is so that We Merit Learning Torah Directly from HKB”H

In this week’s parsha, parshas Yisro, we learn of the historical revelation at Har Sinai—Matan Torah. All of creation waited with bated breath for 2448 years—from the beginning of creation—with nervous anticipation for Yisrael to receive and accept the Torah. This was the purpose of creation, as we learn from the very first passuk in the Torah (Bereishis 1, 1): “בראשית ברא אלקים את השמים ואת הארץ.” As Rashi elucidates this passuk in the name of our blessed sages, the world was created for the sake of the Torah and for the sake of Yisrael—both of whom are referred to as “Reishis.”

Therefore, it is only fitting that we explore in this essay a passuk related to Matan Torah (Shemos 19, 19): “ויהי קול השופר—the sound of the shofar grew continually much stronger; Moshe would speak and G-d would respond to him in voice. Now, we have an accepted principle that the entire Torah is eternal and is relevant to each and every generation. Hence, let us endeavor to explain how this passuk applies to each and every Jew. Additionally, what is the practical lesson we can learn from this passuk?

The Sound of the Shofar Persists and Intensifies in Every Generation without a Break

Let us begin our investigation with the enlightening words of the Keren David, authored by the great Rabbi Eliezer David Greenwald, zy”a, on this passuk. He focuses on the fact that the words “משה ידבר” imply the future tense. Seemingly, the passuk should have read “משה דיבר” in the past tense—indicating that Moshe spoke. This would have been more consistent with the beginning of the passuk: “ויהי קול השופר”, which describes the sound of the shofar in the past tense. He explains the matter based on Rashi’s comment on the passuk (Devarim 5, 19): “את הדברים—האלה דיבר ה’ אל כל קהלכם בהר מותוך האש הענו והערפל קול גדול ולא יסף—these words Hashem spoke to your entire congregation on the mountain, from the midst of the fire, the cloud, and the thick cloud—a great voice, which did not stop. According to the first explanation in Rashi, this passuk indicates that HKB”H’s voice and the words He spoke go on forever, nonstop.

The Keren David explains his meaning based on the following statement from Chazal (V.R. 22, 1): “אפילו מה שתלמיד ותיק עתיד לומר לפני רבו כולן נאמרו למשה בסיני”—every statement and idea proposed by a pupil to his Rebbe in the future, even they were taught to Moshe at Sinai. It turns out, therefore, that every time a chiddush is proposed by a Torah scholar, it is as if the Torah is being given anew. For, that specific part of the Torah which was given to Moshe clandestinely is actually revealed by the Torah scholars in every generation. This is the significance of the words we utter in prayer: “ותן חלקנו בתורתך”—may we merit revealing those precise parts of the Torah which we received as our personal portions at Har Sinai.

This explains why we find in the Gemara (Shabbas 101b; Succah 39a; Beitzah 38b; Chullin 93a) that the Amoraim customarily said to one another: “משה שפיר קאמרת”—well said, Moshe. Our holy sources explain (Shela hakadosh; Ohr HaChaim hakadosh beginning of Tetzaveh) that every Torah scholar contains within him a spark from Moshe Rabeinu.

The source of this idea is the Tikunei Zohar (Tikun 69, 112a): “אתפשטותא [דמשה] הוא בכל דרא ודרא, בכל צדיק וצדיק וחכם דמתעסק—an extension of Moshe exists in every single generation, in every tzaddik and scholar that engages in Torah study, until six hundred thousand. We can understand this concept based on what we have just learned. Concealed within every Torah scholar is the spark which Moshe received at Har Sinai; the spark representing what every future Torah scholar would potentially reveal; subsequently, each Torah scholar would eventually present his chiddush and make that potential spark a reality—each at his appropriate time.

This then is the meaning of the passuk: “The sound of the shofar grew continually much stronger.” In other words, the sound of HKB”H’s shofar at Har Sinai never stopped. On the contrary, it continues on and gets stronger from generation to generation. How so? As the passuk explains: “משה ידבר”—a Torah scholar, referred to as Moshe, will speak and present his chiddushim related to the Torah subject he is studying—a chiddush whose

time has arrived to be revealed. This revelation is the continuation of the sound of HKB”H’s shofar from Har Sinai. These are the ideas which were presented to Moshe confidentially and are revealed on a continual basis by Torah scholars in each and every generation. This is the gist of the Keren David’s explanation.

Notwithstanding, we must still explain the remainder of the passuk: **“And G-d would respond to him in voice.”** According to the Keren David, as a result of a person’s occupation with Torah study, HKB”H accepts his prayer. So, the passuk reads: **“משה ויהאלקים—**in the merit of the Torah which a scholar studies, **יהאלקים—**in the merit of the Torah which a scholar studies, **יענו בקול—**G-d responds to his prayer.

HKB”H Sits Opposite Him and Learns with Him

I was struck by a wonderful idea concerning the conclusion of the passuk under discussion: **“משה ידבר והאלקים יענו בקול”--Moshe would speak and G-d would respond to him in voice.** Let us refer to an amazing statement in the Tanna D’Bei Eliyahu Rabbah (18) regarding the passuk in Eichah (2, 19): **“שפכי כמים לבך נוכח פני ה’ מכאן אמרו כל תלמיד חכם שיושב וקורא ושונה ועוסק בתורה, הקב”ה יושב כנגדו וקורא ושונה עמו”** **“Pour out your heart like water in the presence of the Lord.” We learn from this passuk that any Torah scholar who sits, reads, reviews and engages in Torah-study, HKB”H sits opposite him—and reads and reviews with him.**

Accordingly, we can add a bit of insight concerning this passuk, based on what we have learned in the Gemara (Sotah 5a): **“כל אדם—regarding any person who is haughty, HKB”H proclaims, “He and I cannot coexist in the world.”** Seeing as HKB”H refuses to live in the proximity of an arrogant “talmid-chacham,” He certainly would not sit and study with him.

Additionally, let us present what we have learned in the Gemara (Ta’anis 7a): **“למה נמשלו דברי תורה למים, דכתיב (ישעיה נה-א) הוי כל צמא לכו למים, לומר לך, מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה—why are words of Torah compared to water? . . . Just as water seeks the low ground, so, too, words of Torah are only retained by someone who is humble (lowly).** Now, let us insinuate this idea into the passuk: **“Pour out your heart like water.”** When learning Torah, it is essential to adopt the nature of water—adopt a lowly nature; if you do so, you will merit being **“in the presence of the Lord”**—HKB”H will sit opposite you and study Torah with you.

This in fact is the significance of that which is depicted regarding Moshe, the man of G-d (Bamidbar 12, 8): **“פה אל פה אדבר—mouth to mouth do I speak to him.** Due to his extreme

humility (ibid. 3): **“והאיש משה עניו מאד מכל האדם אשר על פני האדמה—now the man Moshe was exceedingly humble, more than any person on the face of the earth!**—he merited that HKB”H sat opposite him and studied Torah with him directly.

This coincides wonderfully with what Rabbi Chaim of Volozhin, ztz”l, writes in Nefesh HaChaim (4, 6):

“וגם אם הוא עסוק בדברי אגדה בהם נפקותא לשום דין, גם כן הוא דבוק בדבורו של הקב”ה, כי התורה כולה בכלליה ופרטיה ודקדוקיה, ואפילו מה שהתלמיד קטן שואל מרבו, הכל יצא מפיו יתברך למשה בסיני כמו שאמרו רז”ל, ולא עוד אלא כי גם באותו העת שהאדם עוסק בתורה למטה, כל תיבה שמוציא מפיו, הן הן הדברים יוצאים כביכול גם מפיו יתברך באותו העת ממש”.

All of the minutest details contained in the Torah were taught by the Almighty to Moshe at Sinai—even questions that a young student would one day ask his teacher. Similarly, at the very moment a person down on earth utters words of Torah, these same words, as it were, are spoken by the Almighty at the same precise moment.

It appears as if the Tanna D’Bei Eliyahu cited above is clearly the source for the Nefesh HaChaim’s amazing chiddush. The Nefesh HaChaim, however, adds that every word uttered by a scholar studying Torah is also uttered by HKB”H.

“The voice is Yaakov’s voice” —Together with HKB”H’s voice

Accordingly, I would like to propose an interpretation of Yitzchak’s statement to Yaakov when he gave him the Berachos (Bereishis 27, 22): **“הקול קול יעקב והידיים ידי עשו”—the voice is Yaakov’s voice, but the hands are Eisav’s hands.** The Midrash provides the following elucidation (B.R. 65, 20): **“בזמן שקולו של יעקב מצוי בבתי כנסיות, אין הידיים ידי עשו, ואם לאו הידיים ידי עשו, אתם יכולים יעקב—when Yaakov’s voice is heard aloud in the places of prayer and study halls, Eisav’s hands are powerless; if they are silent, however, Eisav’s hands will prevail. We must endeavor to explain why Yitzchak repeated the word “kol”: “הקול קול יעקב”; this is seemingly redundant.**

Based on what we have just learned, we can suggest an explanation. Yitzchak was alluding to Yaakov that if he and his offspring engage in Torah study with both voices, they are guaranteed that Eisav’s hands will not prevail. In other words, the Torah scholar must use his voice in such a way that HKB”H will sit opposite him and study with him, using His voice. This is implied by the passuk as follows: **“הקול קול יעקב”—**if the Torah scholar adopts an attitude of humility in his studies, like the lowly **“יעקב”—**heel—he will prevail; if, however, chas v’shalom, only his voice is

sounded, due to his haughtiness, HKB”H will not want to remain in his proximity. As a consequence, chas v’shalom, the hands of Eisav will dominate, as predicted by Yitzchak’s berachah (Bereishis 27, 40): **“ועל חרבך תחיה”—by your sword you shall live.**

We can also apply this idea very nicely to interpret the following passuk (Shir HaShirim 2, 14): **“השמיעני את קולך כי קולך ערב”**—**let me hear your voice, for your voice is pleasing.** Now, the numerical value of 272 (ערב) is twice that of 136 (קול). So, this is the message HKB”H wishes to convey to every Jew: **“השמיעני את קולך”**—I long to hear your voice engaged in Torah study; however, that is only on the condition that your voice is **“ערב”**. It is only “pleasing” when you allow HKB”H’s voice of Torah to join yours. The two voices joined together in Torah will constitute: **“הקול קול יעקב”**—two times ערב ב achieving the pleasing result of ערב ב.

Now, based on this concept, we can also achieve a better understanding of the Gemara’s statement (Berachos 63b): **“מאי דכתיב (ירמיה נ-לו) חרב אל הבדים ונאלו, חרב על שונאיהם של תלמידי חכמים—שעוסקין בד בבד ועוסקים בתורה—what is the significance of the passuk (Yirmiyah 50, 36): “There will be a sword against those who are alone”?** It implies that there will be a sword against the enemies of Torah scholars (a euphemistic reference to these very same Torah scholars) **who sit by themselves engaging in Torah study.** Seemingly, this is a very surprising statement; in fact the Yalkut Gershuni queries: **“וכי לא היה לו עוד את מי לקלל, אם לא את התלמיד חכם העוסקים לבדם בהלכה, והלא בתורה הם עוסקים—was there no one else to disparage (curse) but Torah scholars engaging in the study of halachah alone? After all, they are still engaging in Torah study.**

Based on our concept, however, we can suggest that the Gemara is speaking of a Torah scholar studying with a singular voice. Due to his haughtiness, HKB”H refuses to sit with him and join in with His own voice of Torah. Concerning this particular type of scholar, it states: **“There will be a sword against those who are alone.”** For, he is incapable of neutralizing Eisav’s sword with his Torah study, seeing as he fails to fulfill the requirement of: **“הקול קול יעקב”**—joining his voice of Torah with that of HKB”H. Only when the two voices are joined together are Eisav’s hands and sword rendered powerless. When one engages in Torah study with a singular voice, Eisav’s hands and sword dominate, chas v’shalom; therefore, **“midah k’neged midah”**: **“There will be a sword against those who are alone,”** chas v’shalom.

Here is an amazing story related to this concept from the great author of the Yismach Moshe, zy”a, told by his grandson, the great Admor from Satmir, ztz”l, in Divrei Yoel (Nasso):

“ועובדא ידענא בקדוש זקיני הגה”ק בעל ישמח משה זלה”ה, שפעם אחת בא אליו הרה”ק מליסקא זלה”ה, ולא היה יכול להיכנס לחדרו שהיה הפתח סגור והמתין מחוץ לדלת, ובתוך כך שמע מחדרו הקדוש איך שהוא לומד, ונשמע קולו ועוד קול אחד עמו, והיה הרה”ק מליסקא כסבור שהוא לומד עם איש אחד. וכאשר פתח את הדלת לא ראה שום אדם זולתו, ותמה מאד ושאל אותו על כך, שבהיות הפתח נעול נשמעו ב’ קולות לומדים. והשיבו קדוש זקיני זלה”ה, וכי אינו ידוע לך מאמרם ז”ל, כל תלמיד חכם שיושב בינו לבין עצמו וקורה ושונה, כביכול הקב”ה יושב כנגדו וקורא ושונה עמו.”

The Yismach Moshe was once visited by the holy Rabbi from Lisk, z”l. He was not permitted to enter the quarters, because the door was closed; so, he waited patiently outside. While waiting, he heard him learning inside the sacred room. He could hear two distinct voices inside and was certain that he was learning with another individual. When the door finally opened, he saw no one else in the room. He was bewildered, and asked the Yismach Moshe about the two voices he had heard. He replied: “Are you not familiar with our blessed sages’ statement: ‘Any Torah scholar who sits by himself and learns and reviews, it is as if HKB”H sits opposite him and learns and studies with him?’”

At this point, we can shed some light on the meaning of the passuk: **“זוהי קול השופר הולך וחזק מאד”**-- **the sound of the shofar grew continually much stronger.** In other words, the sound of HKB”H’s shofar at Matan Torah continues on and on, in keeping with the description: **“קול גדול ולא יסף”** - **“ולא פסק”**—it is never-ending. The passuk elaborates as to how this feat is accomplished: **“משה ידבר”**—when a **“talmid-chacham”**—referred to nonspecifically as Moshe, due to his inherent humility—in any generation, speaks words of Torah; **“והאלקים יענו בקול”**—HKB”H will sit opposite him and respond by reiterating the very same words of Torah that he is learning.

“For Hashem will grant wisdom; from His mouth are knowledge and discernment”

Continuing onward and upward along this exalted path, let us address the statement from the Tanna D’Bei Eliyahu in greater depth: **“כל תלמיד חכם שיושב וקורא ושונה ועוסק בתורה, הקב”ה יושב כנגדו—any Torah scholar who sits, learns, reviews and engages in Torah-study, HKB”H sits opposite him—and learns and reviews with him.** The Nefesh HaChaim added that HKB”H actually utters the same precise words of Torah with the **“talmid-chacham,”** simultaneously. Let us present an incredible passage from the Midrash (S.R. 41, 3) related to the passuk (Shemos 31, 18):

“ויתן אל משה ככלותו לדבר אתו. הדא הוא דכתיב (משלי ב-1) כי ה’ יתן חכמה מפיו דעת ותבונה... למה הדבר דומה, לעשיר שהיה לו בן, בא בנו מבית הספר מצא תמחוי לפני אביו, נטל אביו חתיכה אחת ונתנה לו, מזה עשה בנו, אמר לו איני מבקש אלא מזה שבתוך פיד, מזה עשה נתנו לו, ולמה על שהיה מחבבו נתן לו מתוך פיו, הוי כי ה’ יתן חכמה, וכל מי שהוא מחבבו יותר מפיו דעת ותבונה.”

The passuk reads: **“He gave to Moshe, when He finished speaking with him.”** The passuk in Mishlei (2, 6) states: **“For Hashem will grant wisdom; from His mouth are knowledge and discernment.”** This is analogous to a wealthy man with a son. The son returns from school and finds a plate of food in front of his father. The father offers him a piece of food from the plate. The son refuses stating that he only wants the food that is in his father’s mouth. So, he gives him what he requests, because he loves him. Similarly, Hashem grants wisdom. Anyone He loves more, He gives from His own mouth.

Clearly, this passage from the Midrash is beyond our comprehension. Nevertheless, let us attempt to decipher it to the best of our limited abilities. Focusing on the passuk in Mishlei, what in fact is the wisdom that HKB”H imparts via the knowledge and discernment in His mouth? [Anyone interested is referred to chapter 16 in Nefesh HaChaim.]

I was struck by a wonderful idea based on the following vital principle. The holy Torah, representing HKB”H’s wisdom, is limitless—just as HKB”H Himself is infinite and without limits. Notwithstanding, at the time of Matan Torah, He limited and condensed His infinite wisdom to such a degree that every member of Yisrael would be able to receive the Torah.

This phenomenon is reflected by that which is described regarding Matan Torah (Shemos 19, 20): **“וירד ה' על הר סיני אל ראש ההר—Hashem descended onto Har Sinai to the top of the mountain.** This descent alludes to the fact that Hashem limited and restricted His infinite wisdom, step by step, until it was appropriate for this world. From a purely spiritual form, it took on the form of practical mitzvot such as tzitzit, tefillin and mezuzah—making it accessible to mere, physical beings.

Let us now address the matter of HKB”H’s wisdom, which is revealed by means of the knowledge and discernment in His mouth, as described by the passuk: **“כי ה' יתן חכמה, מפיו דעת ותבונה.”** Clearly, HKB”H is not a physical being, is beyond description and is beyond the comprehension of physical, human beings. Nevertheless, as the passuk states (Iyov 19, 26): **“ומבשרי אחזה אלוך”—from my flesh I see G-d.** In other words, HKB”H created man in His image, so that he might comprehend to some minor degree the ways of HKB”H through his understanding of a human being’s nature.

Now, we know that intelligence is divided into three categories from top to bottom: **חכמה בינה דעת—(divine) wisdom, understanding, knowledge.** Our holy sources teach us that the first and ultimate level of intelligence, **חכמה**, is described as **כ”ח מ”ה** (a force beyond description and comprehension) due to its extreme elusiveness and obscurity. To be comprehended, it takes the form of the second level of intelligence, **“בינה”** (loosely translated as understanding or intuition), and finally the third

level of intelligence, **“דעת”**, knowledge. Let us illustrate how one human being conveys his wisdom to a fellow human being. He transforms his deepest thoughts into letters and words, which he can then convey verbally; this represents his understanding and knowledge. So, too, HKB”H limits and transforms His infinite wisdom into understanding and knowledge.

Based on what we have just learned, we can begin to understand the following statement from the Zohar hakadosh (Yisro 85a): **“אורייתא מחכמה דלעילא נפקת”—the Torah emerged from the divine wisdom.** HKB”H, however, restricted His infinite wisdom by transforming it into knowledge and discernment; these He revealed to Yisrael by means of the speech emanating from His mouth, so to speak. This then is the interpretation of the passuk: **“כי ה' יתן חכמה”—for Hashem will grant wisdom;** how will He do this? **“מפיו דעת ותבונה”—**by transforming the divine wisdom into knowledge and discernment emanating from His mouth.

The Source of the Torah Is HKB”H’s Mouth

If we examine all that we have learned, we learn a very important and fundamental principle. The source of the entire Torah is, in truth, divine wisdom. Yet, we can only begin to comprehend that wisdom when it is transformed into knowledge and understanding emerging from His mouth. Hence, the source of the Torah, so to speak, is HKB”H’s mouth. From there, He took the Torah out in the form of His holy commandments, with fiery flames, to teach it to Yisrael—as it is written in the passuk preceding the Aseret HaDibrot (Shemos 20, 1): **“וידבר אלוקים את כל הדברים האלה לאמר”—G-d spoke all of these words, saying.**

We can now begin to appreciate the phenomenon of Matan Torah, which continues on to this very day, as depicted by the words: **“קול גדול ולא יסף”—**it is never-ending. As we know, HKB”H’s speech constitutes creation. This notion is expressed by the passuk (Tehillim 33, 6): **“בדבר ה' שמים נעשו”—with the words of Hashem, the heavens were created.** Additionally, we learn in the Mishnah (Avos 5, 1): **“בעשרה מאמרות נברא העולם”—the universe was created with ten utterances.**

Seeing as the Torah is endless and is elucidated by Torah scholars in every generation, HKB”H continues to issue from His mouth the very Torah that was given to us. His utterances provide new influence, new revelations and novel interpretations of the Torah. They emanate from the source of the Torah, from the divine wisdom which has taken the form of knowledge and discernment in His mouth, as expressed by the passuk: **“כי ה' יתן חכמה, מפיו דעת ותבונה.”**

In this manner, we can begin to comprehend the Midrash’s interpretation of this passuk. It provided us with the analogy of the son who requested that his father give him the food that was

already in the father's mouth. In similar fashion, we request that HKB"H provide us with the wisdom of Torah from its source—inside His mouth. With the words in His mouth, He influences us to come up with novel chiddushim and interpretations of the Torah that were never heard before. This is the meaning of the Midrash's statement: "כי ה' יתן חכמה, וכל מי שהוא מחבבו יותר, מפיו דעת ותבונה". The Midrash teaches us that if a person learns Torah with purity of heart and sincerity, he will merit influence from above; he will be influenced by HKB"H to introduce novel interpretations from the voice of Torah spoken from His mouth.

This illuminates for us the statement of the Tanna D'Bei Eliyahu: "כל תלמיד חכם שיושב וקורא ושונה ועוסק בתורה, הקב"ה יושב כנגדו וקורא ושונה" with the addition of the Nefesh HaChaim: "כל תיבה שמוציא מפיו, HKB"H sits and learns with the worthy Torah scholar and even utters the very same words simultaneously.

In effect, this is no different than a student sitting in front of his Rav. He hears the Torah lesson from him with novel explanations and insights. By sitting opposite him and repeating the very same words of Torah that he is learning, HKB"H influences the Torah scholar with new levels of understanding from the Torah's source—located in HKB"H's mouth.

Establish a Teacher for Yourself and Avoid Uncertainty

Based on what we have discussed, we can gain a better understanding of the following Mishnah (Avos 1, 16): "רבן גמליאל—Rabban Gamliel said: Establish a teacher for yourself, and remove yourself from uncertainty. The Maggid of Kozhnitz provides us with a wonderful interpretation of this Mishnah in his Avodat Yisrael (ibid.):

"רצונו לומר כשלומד או מתפלל, תעשה לך רב הוא הבורא יתברך, שתצויר במחשבתך שהבורא יתברך הוא לנגדך ומלמדך להועיל, והסתלק מן הספק, רצונו לומר שלא יהא לך זאת לספק אצלך, רק תחשוב שבדאי הבורא יתברך מצוי אצלך בלי שום ספק כלל, וכמו שהוא עומד בפני חבריך".

According to the holy Maggid, this Mishnah is discussing the situation when a Jew is engrossed in learning or prayer. He should imagine to himself that HKB"H is standing there with him, teaching him and helping him. HKB"H is the Rav and teacher implied by the Mishnah. Then the Mishnah goes on to say that you should have no uncertainty in your mind as to HKB"H's presence. He is certainly there with you, as if He is standing in front of a friend.

Apropos to our discussion, we can suggest that Rabban Gamliel intended to teach us a proper method of learning Torah with kedushah and taharah. To this end, he states: "Establish a teacher for yourself"—when you are engaged in Torah study, make HKB"H your Rav; make sure that He is sitting there opposite you and learning Torah together with you as described by the Tanna D'Bei Eliyahu. In this manner, you will succeed in eliminating all uncertainty: "והסתלק מן הספק". You will resolve all of your questions and uncertainties regarding your Torah study, because you will learn novel interpretations and insights coming directly from the Torah emanating from HKB"H's mouth—Who is there learning with you.

How nicely this explains the formula instituted by our blessed sages in the first berachah recited before engaging in Torah study: "והערב נא ה' אלקינו את דברי תורתך בפנינו, ובפיות עמך בית ישראל"—Hashem, our G-d, please sweeten the words of Torah in our mouth and in the mouth of Your people, the House of Yisrael. They intentionally mentioned first: "בפנינו ובפיות"—in our mouth and in the mouth of—that we should merit speaking words of Torah from our mouths with kedushah and taharah. "ונהיה אנחנו וצאצאינו, וצאצאי צאצאינו, וצאצאי עמך בית ישראל, כולנו יודעי שמך ולומדי תורתך לשמה"—that we, and our offspring and the offspring of Your people, the House of Yisrael, may all of us be those who know Your name and study Your Torah for its own sake—for in the merit of learning Torah with our mouths "I'shmah," we will merit HKB"H sitting opposite us and learning Torah with us. Accordingly, we conclude the berachah: "ברוך אתה ה' המלמד תורה לעמו ישראל"—that HKB"H sits with us and teaches His people Yisrael Torah—like a Rav teaching his pupil Torah.

At this point, we have gained a better understanding of the significance of the passuk with which we began: "ויהי קול השופר—the sound of the shofar grew continually much stronger". In other words, the sound of HKB"H's shofar at Matan Torah continues on as depicted in the passuk: "קול גדול ולא יסף"—a great voice that does not stop; it is never-ending. Then the passuk goes on to explain how this is possible: "משה ידבר"—it employs the language of "dibbur," connoting harshness and difficulty. In other words, when a "talmid-chacham"—referred to as Moshe—speaks words of Torah and toils to understand a difficult matter related to his Torah studies, "והאלקים יעננו בקול"—HKB"H will sit down to study with him. His voice will provide clear answers regarding all of the scholar's questions and uncertainties. For, with the Torah scholar's own words of Torah coming out of HKB"H's mouth, the Blessed One provides him with novel insights and understanding of the Torah.

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