

וּבָא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מִדְּבַר אֱלֹהֵי כו': (בַּמִּדְבָּר ז, פט)

And when Moses came to the *Ohel Moed* to speak with Him, he heard the voice speaking to him....

(Bamidbar 7:89)

Rashi

He heard the voice. One might think it was a low voice, so Scripture says, **the voice**—the voice that had spoken with him at Sinai, and when it reached the opening, it would be cut off and would not leave the tent.

Speaking. is *Hitpa'el*—“The Voice uttered itself.” Out of reverence for the Most High, Scripture says it this way: Speaking to itself, and Moses would listen to it.

Or Hachayyim

The voice was speaking to him.... We have explained elsewhere (Shemot 20:1, Devarim 4:12, Devarim 33:3) that the Eternal’s speech creates an angel, which is the voice that the prophet hears.

I have explained all the instances in which the word *leimor* appears unnecessarily with God’s speaking.

This is the meaning of **the voice was speaking to him**—God’s voice itself was speaking to him.

Although the *dagesh* in the *Dalet* tells us that the voice causes the speech, in the sense that the voice itself is the speaker, it is proper for it to be said this way.

Although it might seem that the *dagesh* (dot) in the letter ד tells us that the word is *hitpa'el*, meaning that voice itself was doing the talking (that is, it was not the projection of someone else “behind” the voice), it can be written this way correctly.

And the intelligent will understand.

How to Say Torah

The maggid, Dov Baer of Mezritch, once said to his disciples: “I shall teach you the best way to speak Torah. You must cease to be aware of yourselves. You must be nothing but an ear which hears what the universe of the word is constantly saying within you. The moment you start hearing what you yourself are saying, you must stop.”

~Adapted from Buber’s *Tales of the Hasidim*.

רש"י

וַיִּשְׁמַע אֶת הַקּוֹל. יְכוּל קוֹל נְמוּךְ, תְּלַמּוּד לֹמַר אֶת הַקּוֹל, הוּא הַקּוֹל שֶׁנִּדְבַּר עִמוֹ בְּסִינַי, וְכִשְׁמַגִּיעַ לַפֶּתַח הָיָה נִפְסָק וְלֹא הָיָה יוֹצֵא חוּץ לְאֹהֶל.

מִדְּבַר. כְּמוֹ מִתְדַבֵּר, כְּבוֹדוֹ שֶׁל מַעֲלָה לֹמַר כֵּן, “מִדְּבַר” בֵּינוֹ לְבֵין עַצְמוֹ, וּמִשָּׁה שׁוֹמֵעַ מֵאֱלֹהֵי:

אור החיים

הַקּוֹל מִדְּבַר אֱלֹהֵי. לְפִי מָה שֶׁפָּתַחְנוּ בְּמִקּוֹמוֹת אֲחֵרִים (שְׁמוֹת כ א, דְּבָרִים ד יב, ל ג) כִּי דְבוּר הַיּוֹצֵא מֵה' הָיָה נוֹצֵר מִמֶּנּוּ מִלְאָךְ וְהוּא הַמְדַבֵּר לְנָבִיא,

וְעַל פִּי זֶה יִשְׁכַּחְתִּי כָּל תִּכְתּוּ לְאֹמֵר הָאֹמֵר בְּדְבוּרֵי ה'

וְהוּא אֹמְרוֹ הַקּוֹל מִדְּבַר אֱלֹהֵי פְרוּשׁ קוֹלוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא מִדְּבַר לוֹ,

וְהַגֵּם שֶׁהַתְּבָה דְגוּשָׁה כְּמוֹ מִתְדַבֵּר, לְצַד שֶׁהַקּוֹל הוּא עַצְמוֹ הַדְּבוּר יִצְדַק לְאֹמֵר כְּסֻדֵּר זֶה

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וְהַמְשָׁכִיל יִבִּין.