

**"And when Moshe went into the Ohel Moed that he might speak with Him, and he heard the voice speaking to him."
(7:89)**

Rashi points out that the word *rctsn*, "speaking," is similar to *rctsn*, "in the *hispa'el*" form (reflexive form of the intensive stem of the Hebrew verb), implying that Moshe heard the voice of Hashem speaking to Himself. The *Sforno* expands on this idea, suggesting that Hashem "*makes it known to Himself*" and that the voice heard by Moshe was in reality an "overflow" of Hashem's words. This is similar to the voice which every *Navi* receives, each according to his own individual level of perception. Although the words of the *Sforno* are of a profound nature, an important lesson can be derived from this mode of communication between Hashem and Moshe.

Horav E. Shach, Shlita, suggests the following lesson to be derived from the *Sforno*. Anyone who imparts knowledge, be it a parent or teacher, must first become thoroughly imbued with this knowledge. Only after one is diligent in personally acquiring the information and making it an integral part of his own life can the lesson which he imparts leave an everlasting impression upon the student. An exemplary example is that when our *Torah* leaders impart *mussar* they preface their talk by saying that they are also speaking to themselves. This is the *Torah's* perspective on the true manner of teaching.