

"And Hashem said to Moshe , Come up to Me onto the mountain and be there, and I will give you the tablets of stone and the commandments which I have written that you shall teach them." (21:12)

The "call" that came to Moshe to ascend the heights of *Har Sinai* conveys the potential power inherent in man. It represents the supremacy of spirit over flesh, of the eternal over the ephemeral, of vision over reason. The event that transpired during that ascendancy cannot be explained logically. Only the arrogance of a shallow man would cause him to dismiss this revelation. Only one who has never been there, who lacks even a concept of how to approach the level of inspiration which Moshe reached, would endeavor to detract from this awesome experience. It is only Moshe who was "there" in body and soul who could fully perceive this event.

"And I will give you" - there was no human cooperation involved in the writing of the *Torah*. In addition, there is no rational reason provided for the *mitzvos*. The whole panorama of the *Torah* and *mitzvos* was written from beginning to end by Moshe, as dictated to him by Hashem. The entire structure of the Oral Law was transmitted over to him. Everything was genuinely inspired. The *Rambam* explains that any attempt to rationalize the *mitzvos* does not change their eternal character. Whoever does not believe that Hashem gave the entire *Torah* to Moshe is nothing more than a non-believer, for he tampers with that which is most sacred. He thereby excludes himself from *Bnei Yisrael*. This is a fundamental tenet of the Orthodox Jew.