

"When the ram's horn sounds long, they shall come up to the mount." (19:13)

One would assume that after such a singular event in history, when Hashem revealed Himself to *Am Yisrael* for the purpose of giving the *Torah*, that this mountain would remain eternally holy. Yet, we see that immediately when the *Shechinah* "left," the mountain reverted to its natural state; anyone, even the animals, were permitted to walk on it. Shouldn't some of this distinctive holiness have permeated this mountain, transforming it into a *makom kadosh*, holy place? *Horav Moshe Shternbuch, Shlita*, explains that being the designated site for *Matan Torah* does not give *Har Sinai* license for eternal *kedushah*, holiness. It is only through *kiyum ha'mitzvos*, *mitzvah* performance, that eternal sanctity is achieved. This is the reason the *makom Ha'Mikdash*, site of the *Bais Ha'Mikdash*, remains sacrosanct to this very day. It was a place for active *mitzvah* observance, where thousands participated.

This idea can be applied to contemporary realities. A *shul* which houses a *sefer Torah* and *seforim* in its library definitely demands *kedushah* status. But, if it is devoid of any positive *Torah* activity, this holiness is of a diminutive nature. This *kedushah* is enhanced when the *shul* becomes a "living" tribute to the *Torah* it houses.