

The Semblance of Mountain

וּלְסִינַי שׁוּב מֵרְאִית הַר
אֶךְ עוֹד בְּאָזְנֵי מֹשֶׁה הַמְּרֵאוֹת, וּבְעֵינָיו עוֹד נִשְׁמָעִים הַשּׁוֹפָר וְהָרָעַם
וְשָׁשִׁים רְבּוּא פְּנִיָּהֶם עֲדִין בְּחִזָּהוּ בְּרַעְדָּה טוֹמְנִים
כְּשֶׁהִמְשׁוּשׁ בְּנַחֲרֵיהֶם, כְּשֶׁבְּכַפּוֹתֵיהֶם חוּשׁ הַטַּעַם
וְהֵנָּה, כְּפֶתַח שֶׁק אִו אֲמַתַּחַת, הַתּוֹרָה קְשׁוּרֵיהָ לְפָנֵיהֶם מִפֶּתַחַת בְּאוֹתֵיהֶם
הַבְּהִלָּה מְאַרְשֶׁתָּם מוֹחָה בְּאֵטִיוֹת, כְּבִמְטַפַּחַת.

The semblance of mountain returned to Sinai
even as the visions remained in Moses' ears, and in his eyes the shofar and thunder sounded still
and the sixty myriad of their faces remained buried, trembling against his chest
the touch still in their nostrils, the sense of taste still in their hands
and then, like opening a sack or a purse, the Torah loosened her knots before them
with her letters slowly blotting confusion from their expression, as with a kerchief.

Rivka Miriam/Sager

Seeing And Knowing

וְעוֹד, בְּשַׁעַה שֶׁהִתְחִיל הַקְּדוֹשׁ בְּרוּךְ הוּא לְדַבֵּר, רָעֲשׂוּ הָעֲלִיוֹנִים וְהִתְחַתּוֹנִים, וְלֹא הָיוּ
יִשְׂרָאֵל יְכוּלִים לַעֲמֹד עַל רַגְלֵיהֶם. מָה עָשָׂה הַקְּדוֹשׁ בְּרוּךְ הוּא? שָׁלַח לְכָל אֶחָד וְאֶחָד
מִיִּשְׂרָאֵל שְׁנֵי מַלְאָכִים, אֶחָד שָׁמַיִח יָדוֹ עַל לְבוֹ שְׁלֹא תִצָּא נִשְׁמָתוֹ, וְאֶחָד שָׁמַגְבִּיָּה אֶת
רֹאשׁוֹ שְׁיִוִּכַל לָרְאוֹת אֶת בּוֹרְאוֹ, וְהַקְּדוֹשׁ בְּרוּךְ הוּא נָתַן לָהֶם רְשׁוּת שְׁיִהוּ יְכוּלִים
לְהִסְתַּפֵּל בְּכַבּוֹדוֹ. וְהָיוּ רוֹאִים בְּכַבּוֹדוֹ הַקּוֹל שֶׁהָיָה הוֹלֵךְ וּמִתְעַגֵּל אֶל אָזְנֵיהֶם. וְהָיָה
הַדְּבִיר אוֹמֵר: תִּקְבַּל עֲלֶיךָ אֶת הַתּוֹרָה שְׁיִשׁ בָּהּ מְאֵתִים וְאַרְבָּעִים וּשְׁמוֹנֶה מֵצוֹת
הָרְאוּיִין לַעֲשׂוֹת כְּנֶגֶד אֲבִרְיָךְ? וְהָיוּ עוֹנִין: הֵן, הֵן! וְחוֹזֵר מִן הָאוֹזֹן וְנוֹשֵׁקוֹ עַל פִּיו. וְעוֹד
חֵזַר הַדְּבִיר מִפִּיו וּמִתְעַגֵּל אֶל הָאָזֶן וְאוֹמֵר: תִּקְבַּל עֲלֶיךָ אֶת הַתּוֹרָה שְׁיִשׁ בָּהּ שְׁלֹשׁ
מֵאוֹת וְשָׁשִׁים וְחֻמֵּשׁ מֵצוֹת לֹא תַעֲשֶׂה כְּנֶגֶד יְמוֹת הַשָּׁנָה? וְהָיוּ יִשְׂרָאֵל עוֹנִין: הֵן, הֵן!
וְחוֹזֵר מִן הָאוֹזֹן וְנוֹשֵׁקוֹ עַל פִּיו; שְׁנֵאֲמַר, "יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ" (שִׁיר הַשִּׁירִים א: ב).
מִיָּד פֶּתַח לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא שְׁבַעַה הֶרְקִיעִים וְשְׁבַעַה הָאֲרָצוֹת וְאָמַר רְאוּ אֵתֶם
עַדִּי שְׁאִין כְּמוֹנֵי בְּמֵרוֹמִים וּבְאֲרָץ. רְאוּ שְׁאִנִּי אֶחָד וְנִגְלִיתִי אֵלֵיכֶם בְּכַבּוֹדִי וּבִתְפָאֲרָתִי.
אִם יֵשׁ אֲדָם שְׁיֵאמֵר לָכֶם: לָכוּ עֲבַדוּ אֱלֹהִים אֲחֵרִים אֲמָרוּ לוֹ: וְכִי יֵשׁ אֲדָם שְׁרָאָה אֶת
בוֹרְאוֹ פְּנִים בְּפְנִים בְּכַבּוֹדוֹ וּבִתְפָאֲרָתוֹ וּבִגְבוּרָתוֹ וְיִנִּיחָהוּ וְיִלְךְ לַעֲבוֹדָה זָרָה! רְאוּ שְׁאִנִּי
פְּדִיתִי אֶתְכֶם מִבֵּית עַבְדִּים וְאִנִּי הוּא שֶׁקְרַעְתִּי אֶת הַיָּם לְפָנֵיכֶם וְהִעֲבַרְתִּי אֶתְכֶם
בִּיבְשָׁה וְאוֹיְבֵיכֶם בְּמִצוֹלָה הִטְבַּעְתִּי.

And what is more, at the moment when the Holy One, blessed be he, began to speak, all that is above and all that is below began to tremble, and the Israelites could not stay on their feet. What did the Holy One, blessed be he, do? He sent two angels to each and every one of Israel, one angel put a hand on that person's heart so that his soul not leap out and one lifted that person's face so that he might see his creator. And the Holy One, blessed be he, allowed them to gaze at his presence. And they could see in his presence the voice that came forth and circled around to their ears. The word itself saying: Will you accept the Torah that contains two hundred and forty-eight shall commandments that correspond to the number of your limbs? And they replied: Yes, yes! Then, the word returned from the ear and kissed each mouth. Then the word returned again from the mouth to encircle the ear, saying: Will you accept the Torah that contains three hundred and sixty-five *shall not* commandments corresponding to the days of the year? Israel replied: Yes, yes! Then the word returned from the ear and kissed the mouth; as it is written: *Let him kiss me with kisses of his mouth* (Song of Songs 1:2). Immediately, the Holy One, blessed be he, opened for them the seven heavens and the seven earths and said: Look! You are my witnesses that there is none like me in the heights or in the earth. See! I am one and I am revealed to you in with all my presence and my splendor. If someone says to you: Go on, serve other Gods. You can say to him: Could there possibly be a person who has seen his creator face to face in all of his glory, his splendor, and his might who has then set him aside and gone to alien worship!? Look! I have redeemed you from oppression; I am the one who split the sea before you and brought you through it on dry ground while drowning your enemies in the sea.

(Midrash Aseret HaDibrot- end of Dibbur 1)