

Maharal Tzintz

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK REPRINTED FROM SEFER
Chamudei Shai on the Torah and Holidays - ספר חמודי ש"י על התורה והמועדים

Parashas Yisro - Words of Torah possess spiritual substance:

In our parashah, chapter 19, verses 7-8), it says: "And Moshe came and summoned the elders of the nation, and he set before them... And all the people answered... 'All that Hashem has spoken'... And Moshe brought back the words of the people to Hashem." The Maharal Tzintz's wonderful insight begins with a few questions: 1. What is meant by, "he set before them" – wording that implies Moshe placed some kind of object before them? 2. Why does the verse first mention the "elders of the nation" but later speaks of "the entire nation"? 3. The verse states, "And Moshe brought back the words of the people to Hashem." Here too, the verse seems to imply that Moshe presented some item to Hashem.

The Talmud teaches that every time Hashem uttered a word of Torah, an angel was created from it. Moshe Rabbeinu approached the "elders of the nation" – the most respected elders of the nation – and "he set before them," showing them, as a tangible spiritual reality, the holy lights created by Hashem's words. The elders merited to perceive, in their mind's eye, the spiritual reality formed by Hashem's utterances.

Then, "all the people answered." The rest of the Jewish people, who were not able to see these holy lights with sensory vision, still experienced it as "Hashem had spoken" – speech alone, not a tangible reality. Nevertheless, they were granted the ability to sense the spiritual lights in a hidden manner – the spiritual part of their souls was able to perceive the holy lights, and they, too, accepted all the words upon themselves.

Holy lights were created not only by the words of Hashem but also by the holy words of the Jewish people when they declared: "All that Hashem has spoken, we will do." This created a holy force, a tangible spiritual reality of holiness. As the Zohar teaches, "There is no voice that is not heard On High." Through his immense holiness, Moshe Rabbeinu elevated the holy lights created by the holy words of the Jewish people and brought it about that these lights stood in the presence of Hashem. And this is the meaning of "And Moshe brought back the words of the people" – Moshe delivered and presented the spiritual reality of the people's words before Hashem.

How fortunate are we! How good is our portion! We perceive Hashem's words, and Hashem perceives our words.

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