

## These are the words that you shall speak to the Bnei Yisrael. (19:7)

*Rashi* cites the *Mechilta* that emphasizes the word “these.” Hashem told Moshe to relate specifically what he was told -- no more, no less. We can understand insisting that Moshe not change what he was told to say in any form. Why would it be inappropriate for Moshe to speak a little more, if his words would result in his teaching more Torah. Was there a limit on what Moshe was to teach?

**Horav Avner Okliensky, zl**, comments that man’s purpose in life is to garner all of his resources and abilities in order to maximize his potential for the specific purpose of *Torah* study and *mitzvah* performance. If Hashem has granted an individual extraordinary acumen, he must employ it in the pursuit of *Torah* knowledge. If Moshe were to go beyond the parameters of Divine mandate, he might be teaching *Torah* to *Bnei Yisrael*, probably making it easier for them to grasp. He would be, however, depriving each individual from attaining his own potential. They would no longer toil to understand *Torah*. It would not be his own comprehension of *Torah* -- it would be Moshe’s! This is not what Hashem expects of a Jew.