

## "Everything that Hashem has said, we will do and we will listen." (24:7)

*Klal Yisrael* responded to Hashem with a remarkable display of faith. They were prepared to "do," to act in accordance with Hashem's command, without seeking to understand the reason for the command. They trusted in the Almighty with total surrender. There is one simple question, however, that we should

address. Why did they respond with the plural, "*We will do, and we will listen.*" Should not each one of them have said, "I will do and I will listen?" Why did *Klal Yisrael* use the plural form?

The **Chidushei Ha'Rim** responds to this question with an analogy. Let us picture a large group of prisoners who are forced to sit outside on a very hot day with the sun beating down on them. To make matters worse, they are not permitted to have any water. We can imagine their parched lips and dried mouths, as they thirst for that drop of sustenance, that bit of water that will nourish and refresh them. Suddenly, a man approaches with a large container of water and asks, "My friends, do you want some water to drink?" There is no doubt that the immediate response would be, "We do, we do!" No one would answer I do, since the thirst is so obvious that everyone knows that the others are also dying of thirst. Consequently, when one responds, he has his friend in mind also.

The same idea applies to the revelation at *Har Sinai*. All of *Klal Yisrael* were literally in the same "boat." They had been imprisoned by the degenerate Egyptians for hundreds of years. They had been subjected to the most cruel, degrading slavery and torture. This was only the physical aspect of their incarceration. From the spiritual perspective, they were living in a culture that was infamous for its licentiousness. The Jews were trapped in the spiritual filth of Egypt with no hope of escape. Suddenly, Hashem liberated them. He extricated them, leading them into the desert and exposing them to *kedushah*, holiness, and *taharah*, purity. They thirsted for more. They had only been given a taste of the spiritual nourishment that would save them. Their lips were parched. Their souls cried out, "Please give us to drink. Quench our spiritual thirst!" When they came to *Har Sinai*, their thirst became more intense. They were closer to the Source. They felt it now more than ever. Moshe told them to surround the mountain and prepare themselves for three days. The anticipation was overpowering; their thirst for a spiritual experience, an opportunity to come closer to Hashem, was unparalleled. During those three days, they counted the hours and even the minutes, as their countdown to *kabollas Ha'Torah*. Their wait was over. Moshe *Rabbeinu* appeared, notifying them of Hashem's commandments and His demands of them. The nation listened intently with an overwhelming desire to absorb as much *ruchnious*, spirituality, as possible. Just like the thirsty prisoners who were availed water, the Jews all responded, "We will do and we will listen." They were all in this together; they all knew what the other wanted. Is there any question why they all responded in unison - "We will do and we will listen!"?