

"All that Hashem has spoken we will do." (19:8)

Later in *Parashas Mishpatim (24:7)*, *Klal Yisrael* reaffirmed their acceptance of the *Torah* with the famous statement, "*Naase V'Nishma. We will do and we will listen.*" *Chazal* teach that when *Bnei Yisrael* proclaimed, "*Naase V'Nishma,*" they meant we will first pursue practical observance and practice and afterward rationalize it. The *Midrash* relates that at that moment one angel came down from Heaven and placed two crowns representing *Naase V'Nishma* on each Jew's head.

Interestingly, once *Bnei Yisrael* broke the pledge and placed *Nishma* before *Naase*, theory before practice, two angels came down to dismantle the crowns. We can wonder at the necessity of two angels coming down to remove the crowns. If one angel was sufficient to put them in place, why could not one angel remove these misplaced crowns?

In the *Talmud Shabbos 88a*, *Tosfos* responds to this question. We may suggest a homiletic exposition. Some Jews ascribe to the concept of *Torah* in theory, but not in practice. It is a grave error to assume that such an individual is merely not an observant Jew. Those Jews who expound upon the importance of ethics, morality, and charity, while resisting and shunning Jewish observance, are destructive. They create a sham of Judaism which superficially appears so credible that it extirpates the foundation of our faith. One angel could place the crowns in their correct order. When this order was disrupted, however, the ensuing damage had to be rectified. It was not sufficient to merely remove the displaced crowns. Rather, it was also necessary to "clean up" the damage left in its aftermath. For these two distinct functions, two angels were imperative.