



## *Parshas Re'eh 2020, every action matters*

*The Parsha Perspective is in honor of the Refuah Shlema of Ruchma Leah Bas Sarah. May all those who need experience a speedy & complete recovery with G-d's help.*

*The Parsha Perspective is in loving memory of Leah Mintche Bas Ya'akov Yosef, Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.*

*This week's Parsha Perspective is dedicated in honor of Henna Berger's 5th birthday. May Hashem bless her with much health and happiness!*

Our Parsha continues Moshe's final address to the Jewish people. He informs the nation that depending on their action, they can receive blessings or curses. The blessings will come if they obey Hashem's commandments.

However, suppose they defy G-d's laws, they will feel the depth of His anger C"V. Moshe then commands that they proclaim these blessings and curses on Mt. Gerizim and Eval as they enter the land of Israel.

Moshe then repeats many laws and commandments, the laws of Maser Sheni, the laws of Shmita, a list of Kosher birds, fish and mammals, and various Kosher laws. The laws of a False Prophet, the Mitzvah of charity, and many laws concerning the holidays of Pesach and Sukkos.

However, a question comes to mind: The Parsha begins with Moshe declaring (11:26), "*Behold I place before you today a blessing and a curse.*" The term "*Re'eh-Behold*" denotes a singular person, but then Moshe continues with the word "*Lifnachem-before you,*" a pluralistic word referring to the entire nation. Why did Moshe first use a singular term and then switch to a plural one when addressing the Jewish people?

One of the many answers given is that Moshe is telling the nation that they have free will, the power to choose right from wrong, and good over evil. This freedom is especially important when the majority of people are going in the opposite direction.

Moshe first used a singular term to remind the Jewish people that the power and capability to decide our actions lies with each one of us individually. Only once you choose your course of action, can you begin to look and join others who are doing the same.

However, the Kli Yakar gives a profound and deeper explanation. He explains that Moshe Rabbeinu is not only telling the Jewish nation that they have the power to choose. But instead, because they can choose, each individual act matters on a grand scale. Every time we make a choice, we not only affect ourselves but we also influence and impact the rest of the world.

The Rambam in the laws of Teshuva writes, (3:4) *“A person should always look at themselves as equally even between merit and sin. For the world is similarly balanced between merit and sin. If one performs a sin, they tip their balance and that of the entire world to the side of sin. However, if one performs a Mitzvah, they tip their balance and that of the entire world to the side of merit.”*

Shlomo Hamelch writes in Mishlei (10:25), *“A righteous person is the foundation of the world.”* That every person who conducts themselves virtuously and honorably can sway the world’s balance for good and save it.

In our daily life, we must remind ourselves that what we do matters. For every action creates a butterfly effect that impacts and can change the world. This is especially important for us as the Jewish people, for we are all inherently connected; thus, our own future lies in every Jewish person’s hands.

***“Act as if what you do makes a difference.  
Because you truly do.*”**

*Have a meaningful Shabbos  
Rabbi Sholom Yemini*