

These shall stand to bless the people... and these shall stand for the curse. (27:12,13)

There appears to be a change in the vernacular between blessing and curse. Concerning blessing, the Torah writes *l'varech es ha'am*, "to bless the people," implying proactive blessing, while regarding curse, it states, "stand for curse," almost as if the curse happens by itself. The *Kli Yakar* explains that this is, indeed, the case. Blessing is actively bestowed by Hashem to the person who deserves it. Curse, however, is the result of *hastaras Panim*, Hashem concealing Himself (so to speak) from he whose actions warrant curse. Hashem removes Himself, takes off the protective covering that spares us from pain. Once our protection is gone, it is no wonder that we fall prey to the forces of evil, to curse.

This is a powerful lesson from which there is much to be derived. Hashem is there for us – if we want Him. When a person sins, he, by his very actions, rejects Hashem. He is implying, "No thanks, I am not interested." Hashem listens to him. We hear people who have sadly been on the receiving end of troubles say, "I have been cursed." From the *Kli Yakar*, we observe that a person is not cursed; rather, if he is not deserving of Hashem's protection (for whatever reason. It might even be Heavenly ordained for ultimately engendering good), he will be left exposed to the "elements" that result from his sin. Perhaps we should ask ourselves if we are as quick to thank Hashem for the good that He bestows upon us as we are to *kvetch* when something does not seem to go our way.