

"Behold, I set before you this day a blessing and a curse." (11:26)

The *Sforno* asserts that this *pasuk* clearly differentiates *Klal Yisrael* from the other nations. The fate of other nations is not measured in dichotomies. They are not in a position to be either fully prosperous, on the one hand, or totally devastated on the other. *Klal Yisrael*, in contrast, is different. Being Hashem's people means that there is no middle road; *Bnei Yisrael* will either be blessed or cursed! This, states the *Sforno*, was Moshe's message to them. "*Behold, see and reflect upon your distinctiveness.*" These choices are "before you."

The unique fate of *Klal Yisrael* is inextricably intertwined with the path they choose. Hashem demands total commitment, without compromise. The *Daas Zekeinim* explains the word, behold/see, as focusing on Moshe *Rabbeinu*. Moshe told *Klal Yisrael*, "Behold/see the good path which I chose for myself. Reflect on its positive effect on me. Indeed, my choice changed my entire physical appearance." Moshe was referring to the brilliant shining rays which were emanating from his face due to his exposure to the Divine rays of glory. We may question this statement. Moshe presented *Klal Yisrael* with two distinct paths: one which leads to blessing and one which leads to curse. These two paths are opposite. Was it necessary to further emphasize the differentiation by mentioning the special effect the correct choice had on Moshe's physical appearance?

Horav Elya Svei, Shlita, contends that despite Moshe's lecture, it was still crucial to underline the disparity between these paths. Thus, the people would perceive and realistically comprehend the wide gap which separates these two choices. Moshe encouraged them to reflect upon his appearance in order to see the transformation which had been effected by choosing the path of blessing.

It is insufficient to merely be cognizant of what the *Torah* says regarding the consequences of choosing between blessing and curse. Warnings and good advice are inadequate. It is necessary to present the clear picture in the most graphic manner: One must be acutely aware of the dangerous pitfalls and, conversely, the remarkable rewards. Moshe tells *Klal Yisrael* "Behold/see me! Look at me and see the remarkable reward inherent in choosing blessing."