



Heeding the Call

Parshas Re'eh

Leilui Neshmas Meira Chaya Nechama Bracha A"H

Bat David Mordechai V'Zelda Shaindel Sheychu

One summer afternoon on Friday in recent years I received a phone call at home a half an hour before Shabbos commenced. I had become accustomed to such pressing calls.

The urgent phone call was from a person whom I did not know. "I must tell the Rabbi that I merited the miracle thanks to your column in the Kehila magazine."

What do you mean? I asked. He told me that he and his wife have been waiting for children for several years. They were finally delighted to learn that they were expecting twins, but were also upset to learn that one of the two was in danger.

While waiting for the birth in the hospital, his eyes spotted a copy of the magazine. He opened to my article which recounted the story of a couple who merited a child after years of waiting because they accepted upon themselves to observe the Shabbos.

The man ran to his wife with the article, and together they accepted upon themselves to receive the Shabbos 10 minutes before its scheduled time.

I congratulated the two on their important decision and blessed them that they experience an easy and healthy delivery of both children. I hung up and continued with my preparations for Shabbos.

Our weekly parsha commences with a directive from Moshe to every individual; "Behold, I set before you today a blessing and a curse."

The verse in Hebrew begins in a singular tense and changes to the plural tense. The Kli Yakar comments that this teaches us that every person has an influence on the general public and is held responsible for it.

The Talmud relates a similar notion: "Rabbi Elazar son of Rabbi Shimon said: Because the world is judged by its

majority, an individual too is judged by the majority of his deeds, good or bad. If he performs one good deed, happy is he for tipping the scale both for himself and for the entire world to the side of merit; if he commits one transgression, woe to him for tipping the scale for himself and the entire world to the side of guilt. On account of the single sin which this man commits he and the whole world an incredible amount."



The Baal Shem Tov's students explained that the Jewish nation exists as one unit, and as a body, when a limb is sick the entire body is impacted, and strong organs will also impact the rest of the body positively.

Moshe speaks to the individual, making him aware of the broader implications of his actions. The "blessing and a curse" an individual generates impacts all.

Moshe set an example through his own conduct when he worked effortlessly on behalf of the Jewish nation.

Moments before candle lighting, I received another phone call.

"Rabbi Grossman, I must thank you," it was the same man on the phone. I heard him weeping and almost unable to speak.

"10 minutes ago, both twins were born healthy, but the Rabbi must forgive me, I am running to accept Shabbos 10 minutes before the scheduled time," he said, and hung up.

If you wish, this is the power of pure belief which was transmitted to the public, and there were those who heard the call and saw it as directed to them and the things entered their hearts, and they knew how to act accordingly.