

Moshe continues his tutelage to Bnei Yisroel.

רָאָה אֲנֹכִי נָתַן לְפָנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

“See! I gave before you, today, blessing and curse.” (Devarim 11:26).

This pasuk means as follows. “See.” This is singular but it is also a general statement. There must be something to see. Therefore, it does not refer to future event, but a present one. However, “placed” is past tense. What they were asked to see was already before them. “See” is referring to a past event that was *seen*. אֲנֹכִי refers to the One who calls Himself אֲנֹכִי. That is Hashem. “I am Hashem, your Lord, who took you out of the Land of Mitzrayim, out of the house of bondage.” (Shmos 20:2). Ohr Chaim and Daas Zekeinim say the same on this point.

“He gazed, and there was a bush all aflame, yet the bush was not consumed.” (Ibid 3:2). Moshe *saw* the burning bush on Har Sinai. “And Hashem said, ‘I have surely *seen* my people’s plight.’” (Ibid 3:7). When it came to the Revelation, “All the people *saw* the thunder and lightning, the blare of the horn and the mountain smoking; and when the people *saw* it, they fell back and stood at a distance.” (Ibid 20:15). Moshe was reminding this new generation, that was about to go to Canaan to conquer it and make it Eretz Yisroel, about their covenant with Hashem. Even if many of them did not actually “see” it was incumbent on them and every future descendant to “see.”

Thus, the Torah is saying, *See, I, Hashem your Lord, placed before you blessing and curse*. Blessing and curse are referring to items, not categories, thus it is singular. When Hashem took Bnei Yisroel out of Mitzrayim with wonders and crossed the Yam Suf with wonders, and then appeared to them with the *sight* of thunder and lightning, and blare of horns, He placed before them blessing (the Torah) and curse (forsaking the Torah). Moshe was telling Bnei Yisroel, “See, Hashem has placed before you blessing and curse.” Now, at this stage, Bnei Yisroel were stuck with the choice. There was no going back. The people stood from afar at Har Sinai. They did not want to hear, instead they “saw.” Every generation and every individual from then to the future must have the same sight, seeing clearly the wonders Hashem did, and accepting the Torah. There are no other options.