



SEEING IS BELIEVING

Farbrenge – 20 Menachem-Av, 5746-1986

This week's Torah portion is called *Re'eh*—"see." Even children understand that "hearing is nothing like seeing."

It is also understood for non-Jews, since it is a logical phenomenon: One cannot compare the excitement caused by something that one hears—even if it is from reliable witnesses, such as a child from his parents—with something that he himself sees. The excitement and the certainty with which a person accepts that which he has seen is incomparably greater, so much so that there is no comparison at all—"hearing is nothing like seeing."

Every Jew, beginning with the youngest child, is told that concerning Torah and its Mitzvot—Judaism itself—our connection to it must be in a manner of "*seeing*":

Just as at the Giving of the Torah, when "our eyes saw, not a stranger's" and "our ears heard, not an outsider." Maimonides describes that the vision was as clear as Moshe's prophecy, which was even superior to that of other prophets, such as Isaiah.

Every child is told that everything is connected to Torah; today you are studying a specific part of the Torah portion, where many different things are discussed. Yet, the entire portion is called "*Re'eh*"—you *see* it, and that is why it is possible to demand of you that it should always be to you "as new," exactly as if you were seeing it; because in truth your soul *does see* it.

You must therefore accustom yourself accordingly. Starting with practical activity, since "action is the main thing." This is especially true regarding children, since their thoughts are not necessarily considered solid, but their actions are. Especially young children; their primary sense is sight.

When we focus on the second portion, there is again a great variety of topics. One of the novel concepts is in the verse, "When God will broaden your borders."

You may ask—the truth is it is not really *your* question, since you are a "believer the son of believers." It is a question being thrown into your mind by the Evil Inclination: How is this possible? How can God demand, when "we do not see our miracles," that even then we must still reach the level of *Re'eh*, seeing,

and it must even affect our actions—in many different areas of activity, the many different concepts discussed in *Re'eh*?

This is why we are told in this second section, that we will see it in the future, when "God *will* broaden your borders"; it says at the end of the section, "You shall do what is good



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and fair." Rashi—whose commentary is studied even with young children, since it is the “simple meaning of the verse”—explains: “Good and fair” means both in God’s eyes and in the eyes of man.

These two verses are inter-dependent: The fact that God will “broaden your borders” — and the laws at the beginning of the section about bringing the tithes and other sacred foods to the Temple, and very soon to the “Temple built by God’s own hands,” in a “broad” manner, and fully in accordance with God’s will —is dependent upon and accomplished by our “work and toil” now, throughout our years of exile, through “doing what is good and fair,” as we are instructed at the conclusion of the section.

This includes also a blessing for the Holy Land itself. In the time before “God will broaden your boundaries,” they had already received the Torah, they were being sustained by the manna, they had Miriam’s Well and the Clouds of Glory, and even had Moshe and Aaron with them. Yet, even all of that is not yet “God broadening your boundaries.”

In addition God will still “broaden your boundaries,” and even your practical activities will be “broadened.”