

# The Dee

## Pirkei Avot Project

רַבִּי אָמַר, אִיזוּהִי דֶרֶךְ יִשְׂרָאֵל שְׂיִבֵּר לּוֹ הָאָדָם, כָּל שֶׁהִיא תִּפְאָרֶת לְעוֹשֶׂיהָ וְתִפְאָרֶת לּוֹ מִן הָאָדָם. וְהוּי זֶהִיר בְּמִצְוָה קְלָה כְּבַחְמוּרָה, שְׂאִין אֶתָּה יוֹדַע מִתֵּן שְׂכָרְךָ שֶׁל מִצְוֹת. וְהוּי מַחְשֵׁב הַפֶּסֶד מִצְוָה כְּנֶגֶד שְׂכָרָהּ, וְשֹׂכֵר עֲבָרָה כְּנֶגֶד הַפֶּסֶדָּהּ. וְהִסְתַּכַּל בְּשִׁלְשָׁה דְבָרִים וְאִי אֶתָּה בָּא לִיְדֵי עֲבָרָה, דַּע מָה לְמַעְלָה מִמֶּךָ, עַיִן רוֹאָה וְאָזְן שׁוֹמֵעֶת, וְכָל מַעֲשֶׂיךָ בְּסֵפֶר נִכְתָּבִין:

Rabbi Said: which is the straight path that a man should choose for himself? One which is an honor to the person adopting it, and [on account of which] honor [accrues] to him from others. And be careful with a light commandment as with a grave one, for you did know not the reward for the fulfillment of the commandments. Also, reckon the loss [that may be sustained through the fulfillment] of a commandment against the reward [accruing] thereby, and the gain [that may be obtained through the committing] of a transgression against the loss [entailed] thereby. Apply your mind to three things and you will not come into the clutches of sin: Know what there is above you: an eye that sees, an ear that hears, and all your deeds are written in a book.

On a simple level, the Hebrew words "*da mah l'maalah mimcha*", "know what is above you", are a reference to Hashem, the Creator who is conscious of our deeds – hearing and seeing our actions. The Chassidic masters revealed a deeper dimension of meaning based on the Kabbalistic principle that our thoughts, words, and actions in this world impact all the spiritual realms above. These spiritual masters read the teaching in the following way: "*da*", a Jew must know, that "*mah l'maalah*", all of what transpires in the heavenly realms (which, in turn, directly impact the state of our physical universe), "*mimcha*", is a result of your choices.

Thus, the Mishna continues, when our eyes are open to the pain of others, this causes Hashem's "eyes" to look toward our suffering – "*ayin ro'eh*". And when our ears turn toward the sighs of our brethren, inspiring us to act with kindness and compassion, Hashem responds in kind, listening to our heartfelt supplications - "*ozen shoma'as*". This, ultimately, is why our actions are so incredibly significant – "*v'chol maasecha b'sefer nechtavim*" – because the implications of our choices on earth echo with unimaginable intensity in the spiritual realms beyond

### Discussion Points:

- What are some ways we can become more conscious that our actions in this world are so awesomely significant?
- What are the things we want from Hashem, and how can we "trigger" these blessings by mirroring their essence in our daily lives?
- How do you think our lives might change if we lived with absolute consciousness that our every thought, word, and action impacts the entirety of creation in a profound way?

Idea by Rav Yaakov Klein

לעילוי נשמת:

לאה בת רפאל הכהן וציפורה

מאיה אסתר בת הרב אריה מרדכי ולאה

רינה מרים בת הרב אריה מרדכי ולאה



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רבי אומר, איזוהי דרך ישרה שיבר לו האדם, כל שהיא תפארת לעושיה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין אתה יודע מתן שכרן של מצות. והוי מחשב הפסד מצוה כנגד שכרה, ושכר עברה כנגד הפסדה. והסתכל בשלשה דברים ואי אתה בא לידי עברה, דע מה למעלה ממך, עין רואה ואזן שומעת, וכל מעשיך בספר נכתבין:

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