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מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ: דברים פכ"ט פ"י

...From the hewer of your wood to the drawer of your water. {29:10}

The Chidushei Harim explained it would suffice to write from your leaders until your water carriers. (So why does the Possuk speak out each step?) To this answers the Chidushei Harim "Chotev Eitzechoh מֵחֹטֵב עֵצֶיךָ" that is he who hews ideas, "Eitzos עצות" from the Torah and that is included in the Elders - Rosheichem ראשיכם - **וּשֹׁאֵב מֵימֶיךָ**

That is, he who draws the waters of The Torah – Siach Sarfei Kodesh

וְלֹא מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר לָנוּ אֶל עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

Nor is it across the sea, [for you] to say, "Who can cross to the other side of the sea for us and take it for us, so that we can listen to it and perform it?" {30:13}

כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ: דברים פרק ל' פסוק י"ג - י"ד

Rather, the matter is near to you – in your mouth and in your heart – to perform it {30:14}

Rav Moshe Midner ZT"L explained the Possuk with the following message, "It is not across the ocean etc." A person is not instructed to change over instantly from one extreme to extreme, from one side to the other, rather gradually step by step.

בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ

It is in your mouth and heart's ability to do so.

Sefer Toras Avos - Slonim

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: דברים כ"ט פ"ט

You stand this day all of you before the Hashem your G-d; your captains of your tribes, your elders, and your officers, with all the men of Klall Yisroel, {29:9}

The word כלכם indicates that all are equal in the sight of Hashem. Your leaders, your elders, and your officers are no more important in His eyes than your hewers of wood and drawers of water. – Kli Yokor

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֶת וְאֶת הָרָע: דברים פ"ל פט"ו

See, I have set before you this day life and good, and death and evil. {30:15}

"Good", not "life", is the most significant word in this verse. This indicates that one should not do good in order to live; rather, one should live in order to do good. – Reb Menachem Mendel of Kotzk

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

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