

אָרוּר אֲשֶׁר לֹא יִקַּים אֶת דְּבָרֵי הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת
אוֹתָם וְאָמַר כָּל הָעָם אָמֵן: דְּבָרִים פִּכ"ז פִּכ"ו

Cursed be he who does not maintain all the words of this Torah to do them. And all the people shall say, Amein. {27:26}

This curse refers to those who say that it is not necessary to observe the commandments of Hashem in practice, explaining that the important thing is that one should understand their meaning and that one should be "good in one's heart" and not more than that. - Kesav Sofer

וְבָאוּ עֲלֶיךָ כָּל הַבְּרָכוֹת הָאֵלֶּה וְהִשְׁיִגְךָ כִּי תִשְׁמַע בְּקוֹל ה'
אֱלֹקֶיךָ: דְּבָרִים פִּכ"ח פ"ב

And all these blessings shall come on you, and overtake you, if you shall listen to the voice of Hashem your G-d. {28:2}

One can "re-arrange" the order of the words in this verse and interpret is as follows: "That you will listen to Hashem your G-d" can be a separate blessing, listed along with the other blessings. Indeed, there is no greater blessing than this.

- The Chofeitz Chaim

וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ:
דְּבָרִים פִּכ"ח פ"ב

And all people of the earth shall see that you are called by the name of Hashem; and they shall be afraid of you. {28:10}

"...that the Name of Hashem is called upon you" - Rabbi Eliezer Hagodol said: This refers to the Tefillin on the head. (Berachos 6)

If this were true, it would seem that the Gentiles should fear every Yid who puts on Tefillin. Why, then, is this not the case today?

The Kedushas Levi says: "The text reads not שעל 'the Tefillin (that are) on the head,' but הראש, 'the phylacteries (that are) in the head.' Only if the Tefillin are not merely reposing on the head of the Jew, but are also deeply ingrained in his mind - only if the Jew will constantly recall and ponder what the Tefillin are meant to teach us, will the Gentiles "be afraid of you." Only a Yid of that sort is capable of inspiring such awe among the Gentiles that they will not find it in their hearts to harm him. - Mayonei Shel Torah

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The Ohr Hameir says that in life there are certain people who have it easy. Everything goes smooth for them and no obstacles stand in their way. They think that they have reached perfection; they are on top of the world. On the other hand, some people cannot catch a break. Every time they make a move something goes wrong. Are they traveling on the wrong road? The Ohr Hameir explains with Moshel. If someone is traveling on the road carrying a sack of wheat husks, his trip is easy. He can travel wherever he wants as long as he wants feeling secure and knowing no one will rob him of his goods. However, if he is carrying a satchel of precious stones, he sweats every step, knowing that he is a hunted man. Dovid Hamelech says in L'Dovid Hashem Ori (Tehillim 27:3) "Im Tokum Alai Milchomoh Bizos Ani Botei'ach", if the enemy is constantly attacking me, in this I find confidence. Why? If my path in life was devoid of any value, I would not encounter constant resistance from the Yetzer Hara. The fact that there is an obstacle in my path at every turn is a sign that I my actions, goals, and ambitions are very valuable. They are so valuable, that the Yetzer Hara is throwing all his resources at me, to stop from accomplishing my dreams.

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