

חומש עם רש"י • עקב • ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

EIKEV • 1ST ALIYAH

CHAPTER PREVIEW

Lichoira, we might think that the great brachos of the Torah are only promised for the most lofty, difficult mitzvos. In this first aliyah of Parshas Eikev, Moshe Rabbeinu is mechadesh to Klal Yisrael that if they are careful to keep even the seemingly minor mitzvos—the ones a person might easily step on with his heels—Hashem will faithfully keep His covenant and shower them with incredible brachos. The Torah promises that Hashem will bless their children, their crops, and their livestock, and remove all sickness from their midst.

We also find a powerful chizuk here regarding the upcoming conquest of Eretz Yisrael. Moshe Rabbeinu addresses the natural fear that the Yidden might have when facing nations more numerous than themselves. He reminds them of the great nissim Hashem performed in Mitzrayim, assuring them that Hashem will fight for them and drive out the nations little by little, while warning them to completely destroy the avodah zarah of the land and not to bring any of its gold or silver into their homes.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וְהָיָה עֲקֵב תִּשְׁמָעוֹן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם
them and you will do and you will keep these the ordinances — you will hearken because And it shall be
וְשָׁמַר יְהוָה אֱלֹהֶיךָ לְךָ אֶת הַבְּרִית וְאֵת הַחֶסֶד אֲשֶׁר נִשְׁבַּע
He swore which the kindness and — the covenant — for you your God Hashem and He will keep
לְאֲבֹתֶיךָ:
to your fathers

רש"י

וְהָיָה עֲקֵב תִּשְׁמָעוֹן. אִם הַמִּצְוֹת קָלוֹת שָׂאָדָם דָּשׁ פַּעֲקָבִיו
with his heels treads on that a person light the commandments if that you will hearken as a consequence And it will be
תִּשְׁמָעוֹן.
you will hearken

רש"י

וְשָׁמַר ה' וְגו'. יְשָׁמַר לְךָ הַבְּטָחָתוֹ עִי' תַּנְחוּמָא:
Tanchuma see His promise for you He will keep etc. Hashem And He will keep

פסוק ב

וַאֲהַבָּךְ וַיְבָרְכֶךָ וַהֲרִבָּךְ וַיְבָרֶךְ פְּרִי בִטְנְךָ וּפְרִי אֲדָמָתְךָ
 your land and the fruit of your womb the fruit of and He will bless and multiply you and bless you And He will love you
 דִּגְנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ שֹׁגֵר אֲלֶפֶיךָ וְעִשְׂתָּרֶת צֹאנְךָ עַל הָאֲדָמָה
 the land upon your sheep and the young of your cattle the offspring of and your oil and your wine your grain
 אֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיךָ לָתֶת לָךְ:
 to you to give to your fathers He swore which

רש"י

שגור אלפיר. ולדי בקרך שחנקכה משגרת ממעיה:
 from her womb casts out which the female your cattle the young of your oxen The offspring of

רש"י

ועשתרת צאנך. מנחם פרש "אבירי בשן" תהילים כ"ב – מבחר הצאן,
 the sheep the choicest of 22 Tehillim Bashan the strong rams of explained Menachem your flock And the breeds of
 כמו "בעשתרת קרנים" בראשית י"ד, לשון חזק, ואנקלוס תרגם "ועדרי"
 and the flocks of translated and Onkelos strength an expression of 14 Bereishis Karnaim in Ashteroth like
 ענה. ורבותינו אמרו למה נקרא שמם עשתרות? שמעשירות את בעליהן חולין
 Chullin their owners — because they enrich Ashteroth their name is called why said and our Rabbis your sheep
 פ"ד :
 84b

פסוק ג

בְּרוּךְ תִּהְיֶה מִכָּל הָעַמִּים לֹא יִהְיֶה בְּךָ עֲקָרָה וְעֲקָרָה
 or a sterile female a sterile male among you be there shall not the peoples above all you shall be Blessed
 וּבְכֹהֲמֹתֶיךָ:
 or among your livestock

רש"י

עקר. שאינו מוליד:
 beget who does not barren

פסוק ד

וְהִסִּיר יְהוָה מִמָּךְ כָּל חֲלִי וְכָל מִדּוֹי מִצְרִים הָרָעִים אֲשֶׁר יָדַעְתָּ
 you knew which the evil ones Mitzrayim the sicknesses of and all illness all from you Hashem And He will remove
 לֹא יִשְׁיִמָם בְּךָ וַיִּנָּתֶנָם בְּכָל שְׂנְאֵיךָ:
 your enemies upon all of and He will put them upon you place them He will not

פסוק ה

וְאָכַלְתָּ אֶת כָּל הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא תַחַס עֵינֶיךָ
 your eye shall pity not to you is giving your God Hashem whom the peoples all — And you shall consume
 עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת אֱלֹהֵיהֶם כִּי מִוָּקֵשׁ הוּא לָךְ:
 is to you it a snare for their gods — worship and you shall not them

פסוק 5

כִּי תֹאמַר בְּלִבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה אוֹכֵל לְהוֹרִישָׁם:
 to dispossess them will I be able how than I these the nations more numerous in your heart you shall say If

רש"י

כִּי תֹאמַר בְּלִבְּךָ. עַל כְּרַחֲךָ לְשׁוֹן דִּילְמָא הוּא, שְׂמָא תֹאמַר בְּלִבְּךָ מִמֶּנִּי
 because in your heart you will say lest it is perhaps an expression of your will against in your heart you will say If
 שֶׁהֵם רַבִּים לֹא אוֹכֵל לְהוֹרִישָׁם, אֶל תֹּאמַר כֵּן, לֹא תִירָא מֵהֶם, וְלֹא יִתְכַּן
 is it possible and not them fear do not so say do not to dispossess them I will be able not many that they are
 לְפָרְשׁוֹ בְּאַחַת מִשְׁאָר לְשׁוֹנוֹת שֶׁל כִּי שִׁיפֵל עָלָיו שׁוֹב לֹא תִירָא מֵהֶם:
 them fear do not afterwards upon it that will fit ki of meanings of the other in one to explain it

פסוק 6

לֹא תִירָא מֵהֶם זָכַר תִּזְכֹּר אֶת אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעָה
 to Pharaoh your God Hashem did that which — you shall remember remembering of them you shall fear not
 וּלְכָל מִצְרַיִם:
 Mitzrayim and to all of

פסוק 7

הַמַּסֶּת הַגְּדֹלָת אֲשֶׁר רָאוּ עֵינֶיךָ וְהָאֵתֶת וְהַמִּפְתִּים וְהַיָּד הַחֲזָקָה וְהַזְרַע
 and the arm the strong and the hand and the wonders and the signs your eyes saw which the great the trials
 הַנְּטוּיָה אֲשֶׁר הוֹצֵאָה יְהוָה אֱלֹהֶיךָ כֵּן יַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל
 to all your God Hashem will do so your God Hashem brought you out with which the outstretched
 הָעַמִּים אֲשֶׁר אַתָּה יָרָא מִפְּנֵיהֶם:
 of them fear you whom the peoples

רש"י

הַמַּסֶּת. נִסְיוֹנוֹת:
 tests The trials

רש"י

וְהָאֵתֶת. כְּגוֹן וַיְהִי לְנֹחַשׁ שְׁמוֹת ד', וְהָיוּ לְדָם בַּיַּבֶּשֶׁת שָׁם:
 there on the dry land blood and they became 4 Shemos a serpent and it became for example And the signs

רש"י

והמפתיים. המכות המפלאות:

the wondrous the plagues And the wonders

רש"י

והיד החזקה. זו הדבר:

refers to pestilence this the strong And the hand

רש"י

והזרע הנטויה. זו החרב של מפת בכורות:

the firstborn the plague of of is the sword this outstretched And the arm

פסוק ט

Pasuk 9

וְגַם אֶת הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד אֲבֹד הַנִּשְׁאָרִים

those who remain the perishing of until among them your God Hashem will send the hornet — And also

וְהַנִּסְתָּרִים מִפְּנֶיךָ:

from before you and those who hide

רש"י

הצרעה. מין שרץ העוף שהיתה זורקת בהם מרה ומסרסתן ומסמאה את

— and blind and castrate them poison into them inject which would flying insect swarming a species of The tzir'ah

עיניהם בכל מקום שהיו נסתרינן שם סוטה ל"ו :

36 Sotah there hiding that they were place in every their eyes

פסוק י

Pasuk 10

לֹא תִעָרֵץ מִפְּנֵיהֶם כִּי יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא:

and awesome great a God is in your midst your God Hashem for before them dread Do not

פסוק יא

Pasuk 11

וְנָשַׁל יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם הָאֵל מִפְּנֶיךָ מְעַט מְעַט לֹא תוּכַל

will you be able not by little little from before you these the nations — your God Hashem And will cast out

כִּלְתָּם מִהֵר פֶּן תִּרְבֶּה עָלֶיךָ חַיַּת הַשָּׂדֶה:

the field the beast of against you will multiply lest quickly to destroy them

רש"י

פן תרבה עליך חית השדה. והלא אם עושין רצונו של מקום אין

they do not the Omnipresent of the will of they perform if but is it not the field the beast of upon you will increase lest

מתיראין מן החיה, שנאמר איוב ה' וחיית השדה השלמה לה? אלא גלוי

revealed rather with you shall be at peace the field and the beast of chapter 5 Iyov as it is said the beast from fear

היה לפניו שעתידין לחטא:

to sin that they are destined before Him it was

וַיִּתֵּן־לָהֶם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם מִהוֹמָה גְּדֹלָה עַד
until great a panic and He will throw before you your God Hashem And He will deliver them

הַשְׁמָדָם:

their destruction

רש"י

והמם. נקוד קמץ פלו, לפי שאין מ"ם אחרונה מן היסוד, והרי
and behold the root of last the letter Mem that is not because entirely with Kametz is vowelled And He will confound
הוא כמו וְהָם אֹתָם, אֲכַל "וְהָמָם גִּלְגַּל עֲגֹלָתוֹ" ישעיהו כ"ח פלו
all of it is twenty eight Yeshayahu his cart the wheel of and he crushes but them and He will confuse is like it
יסוד, לְפִיכָּהּ חֲצִיו קָמֶץ וְחֲצִיו פֶּתַח, כְּשֶׁאֵר פֶּעַל שְׁלֹשׁ אוֹתִיּוֹת:
letters three of verbs like the rest of Patach and half of it is Kametz half of it is therefore root

וַיִּתֵּן מַלְכֵיהֶם בְּיָדְךָ וְהִאַבְדָּתָ אֶת שְׁמָם מִתַּחַת הַשָּׁמַיִם לֹא
not the heavens from under their name — and you shall destroy into your hand their kings And He will deliver
יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְׁמָדָךְ אֹתָם:
them your wiping out until before you any man shall stand up

פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ לֹא תַחְמַד כֶּסֶף וְזָהָב עֲלֵיהֶם וְלָקַחְתָּ
and take upon them and gold silver covet do not in the fire you shall burn their gods The graven images of
לָךְ פֶּן תִּוָּקֵשׁ בּוֹ כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ הוּא:
it is your God Hashem an abomination of for by it you be ensnared lest for yourself

וְלֹא תָבִיא תוֹעֵבָה אֶל בֵּיתְךָ וְהָיִיתָ חָרֵם כְּמֹהוּ שִׁקֵּץ
utterly detest like it banned and you will be your house into an abomination bring and you shall not
תִּשְׁקָצְנוּ וְתַעֵב תִּתְעַבְּנוּ כִּי חָרֵם הוּא:
it is banned for you shall abhor it and utterly abhor you shall detest it

כָּל הַמִּצְוָה אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תִּחְיִין
you may live so that to perform you shall safeguard today command you I that the commandment All

וּרְבִיתֶם וּבָאתֶם וּירְשֶׁתֶם אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם:

to your forefathers Hashem swore that the land — and possess and enter and multiply

רש"י

כל המצוה. כפשוטו; ומדרש אגדה אם התחלת במצוה גמר

complete with a mitzvah you have begun if explanation and the Midrashic according to its plain sense the commandment All

אותה, שאינה נקראת אלא על שם הגומר, שנאמר "ואת עצמות יוסף

Yosef the bones of and — as it is said the one who completes it the name of by except called for it is not it

אשר העלו בני ישראל ממצרים קברו בשכם" יהושע כ"ד, ואלא משה

Moshe but did not 24 Yehoshua in Shechem they buried from Mitzrayim Yisrael the children of brought up which

לבדו נתעסק בהם להעלותם? אלא לפי שלא הספיק לגמרה וגמרה

and completed it to complete it have opportunity that he did not because but to bring them up with them busy himself alone

ישראל נקראת על שמם תנחומא:

Tanchuma their name by it was called Yisrael

פסוק יז

Pasuk 17

וּזְכַרְתָּ אֶת כָּל הַדֶּרֶךְ אֲשֶׁר הִלִּיכָה יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה

years forty these your God Hashem led you that the way all — And you shall remember

במדבר למען ענתה לנסתה לדעת את אשר בלבבך התשמר

whether you would keep in your heart what was — to know to test you to afflict you in order in the wilderness

מצותו מצותיו אם לא:

not or His commandments His commandment

רש"י

התשמר מצותו. שלא תנסהו ולא תהרהר אחרי:

after Him you shall doubt and not you shall test Him that not His commandment whether you would keep

פסוק יח

Pasuk 18

וַיַּעֲנֶה וַיַּרְעֲבֶה וַיֹּאכְלֶה אֶת הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא

and not did you know not which the manna — and He fed you and He starved you And He afflicted you

ידעו אבותיה למען הודעה כי לא על הקחם לבדו יחיה האדם כי

but man does live alone the bread by not that to make you know in order your fathers did they know

על כל מוצא פי יהוה יחיה האדם:

man does live Hashem the mouth of proceeding from everything by

פסוק יט

Pasuk 19

שְׂמֹלְתָהּ לֹא בִלְתָּה מֵעַלְיָה וְרַגְלָהּ לֹא בִצְקָה זֶה אַרְבָּעִים שָׁנָה:

years forty these swell did not and your foot from upon you wear out did not Your clothing

רש"י

שמלתך לא בלתה. ענני כבוד היו שפים בכסותם ומגהצים אותם כמין
like a type of them and bleach against their clothing rub would Glory the clouds of wear out did not Your garment
כלים מגהצים, ואף קטניהם כמו שהיו גדלים הנה גדל לבושן עמהם, כלבוש
like the clothing with them their clothing grow would growing they were just as their children and even bleached garments
הנה של חמט שגדל עמו עי' ילקוט שמעוני תת"ן :
850 Shimoni Yalkut see with it which grows a snail of this

רש"י

לא בצקה. לא נפחה כבצק, דרך הולכי יחף שרגליהם נפוחות:
become swollen that their feet barefoot those who walk as is the way of like dough swell did not swell did not

פסוק ב

Pasuk 20

וידעת עם לבבך כי פאשר ייסר איש את בנו יהוה אלהיה
your God Hashem his son — a man disciplines just as that your heart with And you shall know
מיסרה:
disciplines you

פסוק כא

Pasuk 21

ושמרת את מצות יהוה אלהיה ללכת בדרךיו וליראה אתו:
Him and to fear in His ways to walk your God Hashem the commandments of — And you shall keep

פסוק כב

Pasuk 22

כי יהוה אלהיה מביאך אל ארץ טובה ארץ נחלי מים עינת ותהמת
and depths springs water streams of a land of good a land to is bringing you your God Hashem For
יצאים בבקעה ובקרה:
and in the mountain in the valley flowing forth

פסוק כג

Pasuk 23

ארץ חטה ושערה וגפן ותאנה ורמון ארץ זית שמן ודבש:
and honey oil olives of a land of and pomegranates and figs and vines and barley wheat a land of

רש"י

זית שמן. זיתים העושים שמן:
oil that produce olives of oil An olive

פסוק כד

אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָה תֹאכַל בָּהּ לֶחֶם לֹא תִחְסֹר כֹּל בָּהּ אֶרֶץ אֲשֶׁר
 whose a land in it anything you will lack not bread in it you will eat with poverty not that a land
 אֲבָנֶיהָ בְּרִזָּל וּמִהַרְרֵיהָ תִּחְצֹב נְחֹשֶׁת:
 copper you will mine and from its hills iron stones are

פסוק כה

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה
 the good the land for your God Hashem — and you shall bless and you shall be
 satisfied
 וְאֲשֶׁר נָתַן לָּךְ:
 to you He gave that

CHAPTER SUMMARY

The aliyah begins with the promise of immense brachos, health, and agricultural abundance if Klal Yisrael keeps the mitzvos. Moshe Rabbeinu reassures the people not to fear the nations of Canaan, reminding them of the miracles of Mitzrayim and explaining that Hashem will drive out the inhabitants gradually to prevent wild beasts from multiplying. He strictly forbids keeping any silver or gold from the Canaanite idols, warning that bringing such abominations into one's home makes a person proscribed like them. Finally, the Torah commands the Yidden to remember the forty years in the midbar—where Hashem tested them with hunger, fed them the manna to teach them that man lives by Hashem's word, and miraculously preserved their clothing and feet—before describing the beautiful, fertile nature of Eretz Yisrael and commanding the mitzvah of Birkas HaMazon to thank Hashem after eating.

The Torah is telling us a major yesod about how Hashem runs the world. When we look at our parnassah, our health, or our daily struggles, we naturally think that we live "on bread alone", meaning, we think we are completely dependent on the natural, physical means of survival. If we don't have the bread, if the doctor's report looks bad, or if the business deal falls through, we panic. We ask ourselves, "How can I survive this?"

But the Torah is mechadesh a deep emunah lesson from the forty years in the midbar. Hashem fed us the manna, which was completely outside of nature, to teach us "ki lo al halechem levado yihyeh ha'adam", a person does not live on bread alone, but on whatever Hashem decrees. The bread is just a garment, a levush. The real source of your life and your sustenance is the direct word of Hashem. If He wills it, you can thrive in a barren desert with clothes that never wear out.

When you worry about how things will work out, remember that your survival does not depend on the natural "bread" you see in front of you. It depends solely on Hashem's ratzon. When you internalize this, the pressure of the physical world melts away, and you realize you are always in the hands of a loving Father.

Today, when you sit down to eat or make a blessing, pause for ten seconds before saying the brachah. Remind yourself that it is not the food itself that sustains you, but the word of Hashem that gives this food the power to keep you alive.