

## חומש עם רש"י • עקב • חמישי

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

EIKEV • 5TH ALIYAH

## CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his warm and heartfelt words of mussar to Klal Yisrael, asking them the famous question: "What does Hashem demand of you? Only to fear Hashem." Moshe is teaching us that despite Hashem owning the entire universe, the heavens and the earth, He chose our holy Avos out of pure love, and chose us, their children, from all the nations. Moshe begs the Yidden to remove the blockages from their hearts, to stop being stiff-necked, and to serve Hashem with all their heart and soul.

Moshe then describes the greatness of Hashem, who is the ultimate Judge, showing no favor and taking no bribes, yet He cares for the most vulnerable—the orphan, the widow, and the stranger. We are commanded to love the stranger because we ourselves were strangers in Mitzrayim. Moshe reminds the generation entering the land that they saw Hashem's great miracles with their own eyes, from the plagues in Mitzrayim to the splitting of the Yam Suf, and the punishment of Dathan and Abiram, and therefore they must keep all the mitzvos.

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

פסוק א

Pasuk 1

וַעֲתָה יִשְׂרָאֵל מָה יְהוָה אֲלֹהֶיךָ שִׂאֵל מֵעֲמֶךָ כִּי אִם לִירְאָה אֶת יְהוָה

Hashem — to fear · except from you asks your God Hashem what Yisrael And now

אֲלֹהֶיךָ לָלֶכֶת בְּכָל דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וּלְעֲבֹד אֶת יְהוָה אֲלֹהֶיךָ בְּכָל

with all your God Hashem — and to serve Him and to love His ways in all to walk your God

לְבָבְךָ וּבְכָל נַפְשְׁךָ:

your soul and with all your heart

רש"י

ועתה ישראל. אף על פי שַׁעֲשִׂיתֶם כָּל זֹאת, עוֹדְנוּ רַחֲמֵיו וְחֶבְתּוֹ עֲלֵיכֶם, וּמִכָּל

and from all upon you and His love His mercy still is this all that you did though · even Israel And now

מֶה שִׁחַטְתֶּם לְפָנָיו אֵינוֹ שֹׂאֵל מִכֶּם כִּי אִם לִירְאָה וְגו':

etc. to fear · except of you ask He does not before Him which you sinned that

רש"י

כִּי אִם לִירְאָה וְגו'. וְרַבּוֹתֵינוּ דָּרְשׁוּ מִכָּאן הַכֹּל בְּיַדִּי שָׁמַיִם חוּץ מִירְאָת

from the fear of except Heaven is in the hands of everything from here derived and our Rabbis etc. to fear · except

שָׁמַיִם בְּרֻכּוֹת ל"ג:

33b Berakhot Heaven

פסוק ב

לְשַׁמֵּר אֶת מִצְוֹת יְהוָה וְאֶת חֻקֵּי אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם לְטוֹב

for good today command you I which His statutes and — Hashem the commandments of — to keep

לָךְ:

for you

רש"י

לְשַׁמֵּר אֶת מִצְוֹת ה'. וְאֵף הִיא לֹא לְחִנָּם, אֲלָא לְטוֹב לְךָ שֶׁתִּקְבְּלוּ

that you will receive you for the good of but for nothing is not this and even Hashem the commandments of — to keep

שָׂכָר:

reward

פסוק ג

הֵן לִיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וְהַשָּׁמַיִם הָאֶרֶץ וְכָל אֲשֶׁר בָּהּ:

is in her that and all the earth the heavens and the heavens of belong the heavens your God to Hashem Behold

רש"י

הֵן לֵה' אֱלֹהֶיךָ. הַכֹּל, וְאֵף עַל פִּי כֵן, רַק בְּאֲבֹתֶיךָ חֲשָׁק ה'. מִן הַכֹּל:

everything out of Hashem desired in your fathers only so though · and even is everything your G-d to Hashem Behold

פסוק ד

רַק בְּאֲבֹתֶיךָ חֲשָׁק יְהוָה לְאַהֲבָה אוֹתָם וַיִּבְחַר בְּזֶרְעָם אַחֲרֵיהֶם בָּכֶם

in you after them in their offspring and He chose them to love Hashem desired in your forefathers Only

מִכָּל הָעַמִּים כִּיּוֹם הַזֶּה:

· as this day the peoples from all

רש"י

בְּכֶם. כְּמוֹ שֶׁאַתֶּם רֹאִים אֶתְכֶם חֲשׂוֹקִים מִכָּל הָעַמִּים הַיּוֹם הַזֶּה:

· this day the nations more than all desired yourselves see that you just as in you

פסוק ה

וּמִלֶּתְךָ אֶת עַרְלֹת לִבְבְּךָ וְעַרְפְּךָ לֹא תִקְשׁוּ עוֹד:

anymore you shall stiffen not and your neck your heart the barrier of — And you shall circumcise

רש"י

עַרְלֹת לִבְבְּךָ. אִטְם לִבְבְּךָ וְכִסּוּי:

and its covering your heart the closure of your heart the foreskin of

פסוק ו

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל  
 the great the God the lords and the Lord of the gods is the God of He your God Hashem For  
 הַגָּבֹר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:  
 a bribe take and does not persons favor does not Who and the awesome the mighty

רש"י

ואדני האדנים. לא יוכל שום אדון להציל אתכם מידו:  
 from His hand you to rescue lord any will be able not the lords and Lord of

רש"י

לא ישא פנים. אם תפרכו עלו:  
 His yoke you cast off if persons regard He will not

רש"י

ולא יקח שחד. לפיכך לקח שחד.  
 with money to appease Him a bribe will He take and not

פסוק ז

עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאֹהֵב גֵּר לָתֵת לוֹ לֶחֶם וְשִׂמְלָה:  
 and clothing bread to him to give a stranger and Who loves and a widow an orphan the justice of Who executes

רש"י

עשה משפט יתום ואלמנה. הרי גבורה, ואצל גבורתו אתה מוצא ענותנותו  
 His humility find you His might and alongside might behold and the widow the orphan the judgment of He executes

מגילה ל"א :

31a Megillah

רש"י

ואהב גר לתת לו לחם ושמלה. ודבר חשוב הוא זה, שכל עצמו של  
 of the essence for all this is important and a matter and clothing bread to him to give a stranger And He loves  
 יעקב אבינו על זה נתפלל בראשית כ"ח ונתן לי לחם לאכל ובגד ללבוש  
 to wear and clothing to eat bread to me and He gives 28 Bereishis prayed this for our father Yaakov  
 בראשית רבה ע' :  
 70 Rabbah Bereishis

פסוק ח

וְאֹהֲבֵתֶם אֶת הַגֵּר כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:  
 Mitzrayim in the land of you were strangers for the stranger — And you shall love

רש"י

כי גרים הייתם. מום שברך אל תאמר לחברך בבא מציעא נ"ט :  
 59 Metzia Bava to your fellow say do not that is in you a blemish you were strangers for

אֶת יְהוָה אֱלֹהֶיךָ תִירָא אֹתוֹ תַעֲבֹד וּבֹ תִדְבֹק וּבִשְמוֹ  
and by His name you shall cleave and to Him you shall serve Him you shall fear your God Hashem —

תִּשָּׁבַע:

you shall swear

רש"י

אֵת ה' אֱלֹהֶיךָ תִירָא. וְתַעֲבֹד לוֹ וְתִדְבֹק בּוֹ, וּלְאַחַר שִׁיְהִיו בְּךָ  
in you that there will be and after to Him and you shall cleave Him and you shall serve you shall fear your God Hashem —

כָּל הַמַּדּוֹת הַלֵּלוּ, אָז בְּשֵׁמוֹ תִּשָּׁבַע:  
you may swear by His Name then these the traits all of

הוּא תִהְיֶה לְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר עָשָׂה אִתָּךְ אֵת הַגְּדֹלָת וְאֵת  
and — these great deeds — with you performed Who is your God and He is your praise He

הַנּוֹרָאִית הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ:

your eyes saw which these the awesome deeds

בִּשְׁבַעִים נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרַיִם וְעַתָּה שָׂמָךְ יְהוָה אֱלֹהֶיךָ  
your God Hashem has made you and now to Mitzrayim your ancestors went down soul With seventy

כְּכּוֹכְבֵי הַשָּׁמַיִם לָרֹב:

for multitude the heaven like the stars of

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ וְשָׁמַרְתָּ וְשָׁמַרְתָּ מִשְׁמְרָתוֹ וְחֻקָּתָיו וּמִשְׁפָּטָיו  
and His ordinances and His statutes His charge and you shall keep your God Hashem — And you shall love

וּמִצְוֹתָיו כָּל הַיָּמִים:

the days all and His commandments

וַיֵּדַעְתֶּם הַיּוֹם כִּי לֹא אֵת בְּנֵיכֶם אֲשֶׁר לֹא יָדְעוּ וְאֲשֶׁר לֹא רָאוּ  
have seen not and who have known not who your children — not that today And you shall know

אֶת מוֹסַר יְהוָה אֱלֹהֵיכֶם אֵת גְּדֻלּוֹ אֵת יְדוֹ הַחֲזָקָה וּזְרְעוֹ  
and His arm the strong His hand — His greatness — your God Hashem the discipline of —

## הַנְּטוּיָה:

the outstretched

רָשׁ"י

וידעתם היום. תָּנוּ לֵב לְדַעַת וּלְהָבִין וּלְקַבֵּל תּוֹכַחְתִּי:

my reproof and to accept and to understand to know heart set today And you shall know

רָשׁ"י

כִּי לֹא אֵת בְּנֵיכֶם. אֲנִי מְדַבֵּר עִכְשָׁו, שְׂיוֹכְלוֹ לֹמַר אָנוּ לֹא יָדָעְנוּ וְלֹא רָאִינוּ

see and did not know did not we to say who might be able now speaking am I your children with not for

בְּכָל זֶה:

this all of

פסוק יד

Pasuk 14

וְאֵת אֲתֹתָיו וְאֵת מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָרְעָה מֶלֶךְ מִצְרַיִם

Mitzrayim king of to Pharaoh Mitzrayim in the midst of He did which His deeds and — His signs and —

וּלְכָל אֶרְצוֹ:

his land and to all of

פסוק טו

Pasuk 15

וְאֲשֶׁר עָשָׂה לְחֵיל מִצְרַיִם לְסוּסָיו וּלְרֶכְבּוֹ אֲשֶׁר הִצִּיף אֶת מֵי

the waters of — He flooded whom and to its chariots to its horses Mitzrayim to the army of He did and what

יָם סוּף עַל פְּנֵיהֶם בְּרָדָפָם אַחֲרֵיהֶם וַיִּאַבְדֵם יְהוָה עַד הַיּוֹם

the day until Hashem and He destroyed after you in their pursuing their faces over Reeds the Sea of them

הַזֶּה:

this

פסוק טז

Pasuk 16

וְאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד בְּאֲכֹם עַד הַמָּקוֹם הַזֶּה:

this the place unto your coming until in the wilderness to you He did and what

פסוק יז

Pasuk 17

וְאֲשֶׁר עָשָׂה לְדָתָן וְלָאֲבִירָם בְּנֵי אֶלְיָאֵב בֶּן רְאוּבֵן אֲשֶׁר פָּצְתָה הָאֶרֶץ אֶת

— the earth opened that Reuven son of Eliab sons of and to Aviram to Dathan He did and what

פִּיהָ וַתִּבְלָעֵם וְאֵת בֵּיתֵיהֶם וְאֵת אֹהֲלֵיהֶם וְאֵת כָּל הַיָּקוּם אֲשֶׁר

that was the living substance all and — their tents and — their households and — and swallowed them its mouth

## בְּרַגְלֵיהֶם בְּקֶרֶב כָּל יִשְׂרָאֵל:

Yisrael all of in the midst of at their feet

רש"י

בקרוב כל ישראל. כל מקום שהיה אחד מהם בורח הארץ נבקעת מתחתיו

beneath him was split the earth fleeing of them one that was place every Israel all of In the midst of

ובולעתו, אלו דברי רבי יהודה, אמר לו רבי נחמיה והלא כבר נאמר

stated already but is it not Nehemiah Rabbi to him said Yehudah Rabbi the words of these are and swallowed him

במדבר ט"ז ותפתח הארץ את פיה - ולא פיותיה. אמר לו ומה אני מקיים

establish do I and how to him said its mouths and not its mouth — the earth and opened 16 Bamidbar

בקרוב כל ישראל? אמר לו שנעשית הארץ מדרון כמשפּה, וכל מקום שהיה

that was place and every like a funnel a slope the earth that became to him said Israel all of in the midst of

אחד מהם היה מתגלגל וכא עד מקום הבקיעה עי' ילקוט שמעוני תשנ"ב:

752 Shimoni Yalkut see the split the place of until and come roll he would of them one

רש"י

ואת כל היקום אשר ברגליהם. זה ממונו של אדם שמעמידו על רגליו סנהדרין

Sanhedrin his feet upon that stands him a man of is the money this was at their feet that the substance all And —

ק"י:

110

פסוק יח

Pasuk 18

כי עיניכם הראת את כל מעשה יהוה הגדל אשר עשה:

He did that the great Hashem the work of all of — are the ones seeing your eyes for

רש"י

כי עיניכם הראת. מסב על המקרא האמור למעלה - כי לא את בניכם אשר לא

not who your children — not for above that is said the verse to is connected have seen your eyes For

ידעו כי אם עמכם אשר עיניכם הראת וגו':

etcetera saw eyes whose with you rather but knew

פסוק יט

Pasuk 19

ושמרתם את כל המצוה אשר אנכי מצוה היום למען תחזקו

you will be strong so that today command you I that the commandment all of — And you shall keep

ובאתם וירשתם את הארץ אשר אתם עברים שמה לרשתה:

to inherit it there are crossing over you that the land — and you will inherit and you will enter

פסוק כ

Pasuk 20

ולמען תאריכו ימים על האדמה אשר נשבע יהוה לאבותיכם לתת להם

to them to give to your fathers Hashem swore which the land upon days you may prolong and so that

## CHAPTER SUMMARY

The aliyah flows from a powerful demand for yiras Shamayim and ahavas Hashem to a reminder of our historical obligations. Moshe Rabbeinu commands Klal Yisrael to fear Hashem, walk in His ways, love Him, and serve Him, while specifically warning them to love the stranger. He reminds them of their humble beginnings when seventy souls went down to Mitzrayim, contrasted with how Hashem has now made them as numerous as the stars. Finally, Moshe warns them that because they personally witnessed the great miracles in Mitzrayim, the midbar, and the downfall of Dathan and Abiram, they carry a personal responsibility to keep the Torah so they can merit to inherit and live long in Eretz Yisrael, a land flowing with milk and honey.

## לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah asks us a question that seems to make no sense: "What does Hashem ask of you, except to fear Him?" The Gemara in Berachos is immediately bothered by this. Is yiras Shamayim really such a small, simple thing that Hashem can ask for it as if it is nothing? The Gemara answers that yes, for Moshe Rabbeinu, yiras Shamayim is indeed a small thing. But we have to ask, if the Torah is speaking to all of Klal Yisrael, how does Moshe's level help us?

The yesod here is that by connecting ourselves to the tzaddikim of the generation, and by remembering that we are the children of the Avos whom Hashem loved, we inherit a natural capacity for emunah and yiras Shamayim. It is already inside us, waiting to be uncovered. The only thing holding us back is the "orlas levavchem", the spiritual blockage on our hearts that comes from getting too caught up in the material world and our own stubbornness.

When we remove that outer shell, we find that loving and fearing Hashem is not a distant, impossible mountain to climb. It is our natural state. We don't need to achieve angelic perfection; we just need to clear away the distractions and remember who we are and what our eyes have seen throughout our history.

Today, take three minutes to sit quietly, away from your phone and the noise of the world, and simply think about the chessed Hashem has done in your life. By clearing away the daily noise, you allow your natural, inherited yiras Shamayim to surface.