

חומש עם רש"י • עקב • ששי

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

EIKEV • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu is showing Klal Yisrael the beautiful and unique nature of Eretz Yisrael, contrasting it with the land of Mitzrayim. Unlike Mitzrayim, which requires backbreaking human labor to irrigate from the Nile like a vegetable garden, Eretz Yisrael is a land of hills and valleys that drinks directly from the rains of Shamayim. It is a land that Hashem Himself constantly watches over and cares for, from the beginning of the year until the end of the year.

This leads directly into the second parsha of Krias Shema, where Hashem sets the conditions for our sustenance in the land. If we listen to the mitzvos, love Hashem, and serve Him with all our heart and soul, Hashem promises to send the rain in its proper time so we can gather our grain, wine, and oil, and have plenty of grass for our cattle.

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

פסוק א

Pasuk 1

כִּי הָאֶרֶץ אֲשֶׁר אַתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ לֹא כְּאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר
which is it Mitzrayim like the land of not to inherit it there are coming you that the land For
יְצֵאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת זֶרְעֶךָ וְהִשְׁקִיתָ בְּרֶגְלְךָ כְּגַן הֵיָרֵק:
vegetables like a garden of with your foot and water it your seed — you would sow where from there you went out

רש"י

לֹא כְּאֶרֶץ מִצְרַיִם הִוא. אֲלֵא טוֹבָה הֵימָנָה, וְנֹאמְרָה הִבְטַחָה זֶה לְיִשְׂרָאֵל בִּיְצִיאָתָם
at their departure to Yisrael this assurance and was said than it better but it is Mitzrayim like the land of Not
מִמִּצְרַיִם, שֶׁהֵיוּ אוֹמְרִים שָׁמָּה לֹא נָבֵא אֶל אֶרֶץ טוֹבָה וְיָפָה כְּזֹ.
like this and beautiful good a land to we will come not perhaps saying for they were from Mitzrayim
יָכוֹל בְּגִנוּתָהּ הַפְתּוֹב מְדַבֵּר, וְכֵן אָמַר לָהֶם לֹא כְּאֶרֶץ מִצְרַיִם הִיא
it is Mitzrayim like the land of not to them He said and thus speaks the Scripture to its disparagement one might think
אֲלֵא רָעָה הֵימָנָה? ת"ל "וְחִבְרוֹן שְׁבַע שָׁנִים נִבְנְתָה לְפָנַי וְגו'" כַּמְדַּבֵּר י"ג, אָדָם
man 13 Bamidbar etc. before was built years seven and Hebron Scripture teaches than it worse but
אֶחָד בְּנֵאָן, חָם בָּנָה צִעֹן לְמִצְרַיִם בְּנוֹ, וְחִבְרוֹן לְכַנְעַן, דָּרָךְ אֶרֶץ אָדָם בּוֹנָה אֶת
— builds a man the world the way of for Canaan and Hebron his son for Mizrajim Zoan built Cham built them one
הַנָּאָה וְאַחֵר כֵּן בּוֹנָה אֶת הַגְּרוּעַ, שֶׁפָּסָלָתוֹ שֶׁל רֹאשׁוֹן הוּא נוֹתֵן בִּשְׁנֵי, וּבְכָל
and in every into the second puts he the first of because the refuse the inferior — builds that and after the finer
מְקוֹם הַחֲבִיב קוֹדֵם, הֵא לְמִדַּת שְׁחִבְרוֹן יָפָה מִצִּעֹן; וּמִצְרַיִם מְשַׁבַּח מְכַל הָאֲרָצוֹת
the lands to all is superior and Mitzrayim than Zoan was finer that Hebron you learn thus comes first the beloved place
שֶׁנֶּאֱמַר בְּרֵאשִׁית י"ג "כְּגַן הֵיָרֵק" כְּאֶרֶץ מִצְרַיִם, וְצִעֹן שְׁבַח מִצְרַיִם הִיא
it was Mitzrayim the best of and Zoan Mitzrayim like the land of Hashem like the garden of 13 Bereishis as it is said

שְׁהִיא מְקוֹם מַלְכוּת, שָׁכַן הוּא אוֹמֵר יִשְׁעִיהוּ ל' "כִּי הָיוּ בָצְעַן שָׁרָיו", וַחֲבֵרוֹן

and Hebron its princes in Zoan were for 30 Yeshayahu says it for so royalty the place of because it was

פָּסַלְתָּהּ שָׁל יִשְׂרָאֵל, לָכֵּה הִקְצוּהָ לְקַבֹּרֶת מֵתִים, וְאֵף עַל פִּי כֵן הִיא יָפָה

it was so though and even the dead for the burial of they set it apart therefore Canaan the land of of the worst

מִצְעוֹן. וּבְכַתְּבוֹת דָּף קִ"ב דָּרְשׁוּ בְּעֵנֶינָן אַחֵר, אֶפְשָׁר אָדָם בּוֹנֶה בַּיִת לְבֵנוֹ

a house builds a man is it possible another in a matter they expounded 112 page and in Ketubos than Zoan finer

הַקָּטָן וְאַחֵר כָּף לְבֵנוֹ הַגָּדוֹל? אֵלָּא שְׂמִיכָנָה עַל אֶחָד מִשְׁבָּעָה בְּצֵעוֹן:

out of seven one by that it was built up but the elder for his son that and after the younger for his son

רש"י

אֲשֶׁר יֵצְאתֶם מִשָּׁם. אֶפְלוּ אֶרֶץ רַעַמְסֵס אֲשֶׁר יִשְׁכְּתֶם בָּהּ וְהִיא בְּמִיטֵב אֶרֶץ

the land of in the best of and it in it you dwelt which Raamses the land of even from there you went forth which

מִצְרַיִם, שֶׁנֶּאֱמַר "בְּמִיטֵב הָאֶרֶץ וְגו'" בְּרֵאשִׁית מ"ז, אֵף הִיא אֵינָה כְּאֶרֶץ יִשְׂרָאֵל:

Yisrael like the land of is not it even 47 Bereishis etcetera the land in the best of as it is said Mitzrayim

רש"י

וְהַשְׁקִית בְּרַגְלֶךָ. אֶרֶץ מִצְרַיִם הָיְתָה צְרִיכָה לְהָבִיא מַיִם מִנִּילוֹס, בְּרַגְלָהּ,

with your foot from the Nile water to bring needing was Mitzrayim the land of with your foot and you watered

וּלְהַשְׁקוֹתָהּ – צְרִיכָה אֶתָּה לְנָדֹד מִשְׁנָתְךָ וּלְעֹמֵל, וְהַנָּמוּךְ שׁוֹתָהּ וְלֹא הַגְּבוּהָ, וְאַתָּה

and you the high and not drinks and the low and to toil from your sleep to wander were you needed and to irrigate it

מַעֲלָה הַמַּיִם מִן הַנָּמוּךְ לַגְּבוּהָ, אֲבָל זֶה לַמַּטָּר הַשָּׁמַיִם תִּשְׁתֶּה מַיִם – אֶתָּה יָשֵׁן עַל

upon sleep you water it drinks the heavens to the rain of this but to the high the low from the water bring up

מִטָּתְךָ וְהַקֵּב"ה מִשְׁקָה נָמוּךְ וְגְבוּהָ גְלוּי וְשֶׁאִינוּ גְלוּי כְּאַחַת סַפְרֵי :

Sifrei as one exposed and that which is not exposed and high low waters and the Holy One your bed

רש"י

כֵּן הִירָק. שְׁאִין דִּי לוֹ בְּגִשְׁמִים וּמִשְׁקִין אוֹתוֹ בְּרַגְלֵי וּבְכַתְּפֵהּ:

and by shoulder by foot it and they water with rains for it enough which there is not herbs as a garden of

פסוק ב

Pasuk 2

וְהָאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעָת לַמַּטָּר

from the rain of and valleys hills is a land of to possess it there are crossing you which but the land

הַשָּׁמַיִם תִּשְׁתֶּה מַיִם:

water it drinks the heaven

רש"י

אֶרֶץ הָרִים וּבִקְעָת. מִשְׁכַּח הָהָר מִן הַמִּישׁוֹר, שֶׁהַמִּישׁוֹר כְּבֵית כֹּר אֶתָּה זֹרֵעַ

sow you a kor in an area of because the plain the plain than the mountain better is and valleys hills A land of

כֹּר, אֲבָל הָהָר בֵּית כֹּר מִמֶּנּוּ חֲמִשָּׁת כָּרִין – אֲרֻבָּעָה מֵאֲרֻבָּעָה שְׁפוּעָיו וְאַחַד

and one slopes from its four four kors five from it a kor an area of the mountain but a kor

בְּרֵאשׁוֹ:

on its summit

רש"י

ובקעת. הן מישור:
plain lands they are And the valley

פסוק ג

Pasuk 3

אֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אֹתָהּ תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ
are on it your God Hashem the eyes of always it seeks out your God Hashem that a land
מֵרִשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:
a year the end of and until the year from the beginning of

רש"י

אשר ה' אלהיך דרש אתה. והלא כל הארצות דורש, שנאמר "להמטיר על
on to cause rain as it is said care for the lands all but does He not it cares for your God Hashem Which
ארץ לא איש" איוב ל"ח? אלא כבכול אינו דורש אלא אותה, ועל
and through it except care for He does not as it were rather 38 Iyov man without a land
ידי אותה דרישה שדורשה, דורש את כל הארצות עמה:
with it the lands all — He cares for that He cares for it care that the means of

רש"י

תמיד עיני ה' אלהיך בה. לראות מה היא צריכה, ולחדש בה גזרות, עתים
sometimes decrees for it and to renew requires it what to see are upon it your God Hashem the eyes of Always
לטובה עתים לרעה כו', כדאיתא בר"ה דף י"ז:
17 daf in Rosh Hashanah as it is etcetera for bad sometimes for good

רש"י

מרשית השנה. מראש השנה נדון מה יהא בסופה שם ח':
8a there at its end will be what it is judged the year from the start of the year From the beginning of

פסוק ד

Pasuk 4

והיה אם שמע תשמעו אל מצותי אשר אנכי מצוה אתכם היום
today you command I which My commandments to you will hearken surely if And it shall be
לאהבה את יהוה אלהיכם ולעבדו בכל לבבכם ובכל נפשכם:
your soul and with all your heart with all and to serve Him your God Hashem — to love

רש"י

והיה אם שמע. והיה מוסב על האמור למעלה, למטר השמים
the heaven of the rain of above that which is said to is connected And it shall be you will hearken if And it shall be
תשתה מים:
water it drinketh

רש"י

והיה אם שמע תשמעו. אם שמע בפשן תשמעו בחדש, וכן "אם שכח
forgetting if and so to the new you will hearken to the old you hearken if you will hearken hearkening if And it will be

תִּשְׁכַּח" דברים ח' - אַם הִתְחַלֵּת לִשְׁכַּח סוּפֶךָ שְׁתִּשְׁכַּח כָּלָה, שְׂכֹן כְּתִיב
it is written for so all of it is that you will forget your end to forget you have begun if 8 Devarim you will forget
בְּמַגֵּלָה אַם תַּעֲזֹבֵנִי יוֹם יוֹמִים אֶעֱזָבָה:
I will abandon you two days one day you abandon Me if in a scroll

רש"י

מצוה אתכם היום. שִׁיְהִיו עֲלֵיכֶם חֲדָשִׁים, כָּאֵלּוּ שְׁמַעְתֶּם בּוֹ בַּיּוֹם סִפְרֵי :
Sifrei on that day them you heard as if new upon you that they should be today you commanding

רש"י

לאהבה את ה'. שֶׁלֹא תֹאמַר הֲרִי אֲנִי לוֹמֵד בְּשִׁבִּיל שְׂאֵהִיָּה עָשִׂיר, בְּשִׁבִּיל
in order rich that I will be in order am learning I behold you should say that not Hashem — To love
שְׂאֵהִיָּה רַב, בְּשִׁבִּיל שְׂאֵהִיָּה שְׂכָר, אֲלֹא כָּל מֶה שְׁתַּעֲשֶׂה עֲשֵׂה מֵאֲהָבָה וְסוֹף
and ultimately out of love do which you do that all rather reward that I will receive in order Rabbi that I will be called
הַכְּבוֹד לָבֹא שָׁם :
there will come the honor

רש"י

ולעבדו בכל לבבכם. עֲבוֹדָה שֶׁהִיא בְּלֵב, וְזוֹ הִיא תַּפְלָה, שֶׁהִתְפַּלֵּה קְרוּיָה
is called for prayer prayer is and this in the heart that is service your heart with all And to serve Him
עֲבוֹדָה, שֶׁנֶּאֱמַר "וְאֵלֶּיךָ דִּי אֲנִי פִּלַּח לָהּ בְּתַדִּירָא" דְּנִיָּא ל' ו', וְכִי יֵשׁ
there is and is there 6 Daniel continually Him serve you whom your God as it is said service
פִּלְחָן בְּבָבֶל? אֲלֹא עַל שֶׁהִיא מִתְפַּלֵּל שֶׁנֶּאֱמַר שֵׁם "וְכַוִּין פְּתִיחוֹן לָהּ וְגו'";
etc for him were open and windows there as it is said praying that he was because rather in Babylon sacrificial service
וְכֵן בְּדוֹד הוּא אוֹמֵר תְּהִלִּים קמ"א "תַּפְלֹן תַּפְלִתִּי קְטָרֶת לְפָנֶיךָ":
before You as incense my prayer let be established 141 Tehillim says it regarding Dovid and so

רש"י

בכל לבבכם ובכל נפשכם. וְהִלֵּא כָּבֶר הַזֶּהִיר "בְּכָל לִבְכֶּךָ וּבְכָל נַפְשְׁךָ"
your soul" and with all your heart "with all He admonished already But is it not your soul and with all your heart With all
דברים ו', אֲלֹא אֲזַהֶרָה לְיַחִיד, אֲזַהֶרָה לְצִבּוֹר סִפְרֵי :
Sifrei to the community an admonition to the individual an admonition rather 6 Devarim

פסוק ה

Pasuk 5

וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ וְאַסְפֹּת דְּגָנְךָ וְתִירְשֶׁךָ
and your wine your grain and you shall gather and late rain early rain in its season your land the rain of And I will give
וְיִצְהָרְךָ:
and your oil

רש"י

ונתתי מטר ארצכם. עֲשִׂיתֶם מֶה שְׁעֲלִיכֶם אֲףִי אֲנִי אַעֲשֶׂה מֶה שְׁעָלִי שָׁם :
there is upon Me what will do I also is upon you what you have done your land the rain of And I will give

רש"י

בעתו. בלילות שלא יטריחו אתכם; ד"א - בעתו בלילי שבתות
Shabbos on the nights of in its season another explanation you they will trouble so that not at nights In its season
שהכל מצויין בבתיהם:
in their homes are found when everyone

רש"י

יורה. היא רביעה הנופלת לאחר הזריעה, שמררה את הארץ ואת הזרעים:
the seeds and — the earth — which drenches the sowing after that falls the rainfall it is Yoreh

רש"י

מלקוש. רביעה היורדת סמוך לקציר, למלאת התבואה בקשיה. ולשון מלקוש
malkosh and the term on its stalks the grain to fill to the harvest close that descends rain Malkosh
דבר המאחר פדמתרגמינן בראשית ל' "והיה העטפים ללכז" - לקישיא;
as late ones were for Lavan the late-born ones and it was chapter 30 Bereishis as we translate that is late a thing
ד"א - לכה נקראת מלקוש, שיורדת על המלילות ועל הקשין:
the stalks and upon the ears upon because it descends malkosh it is called for this another explanation

רש"י

ואספת דגנך. אתה תאספנו אל הבית ולא אויביה, כענין שנאמר "אם
If that is said like the matter your enemies and not the house into shall gather it you your grain And you shall gather
אתו דגנה וגו' כי מאספיו יאכלהו" ישעיהו ס"ב ולא כענין שנאמר "והיה
And it was that is said like the matter and not 62 Yeshayahu shall eat it those who gather it but etc. your grain I will give
אם זרע ישראל וגו'" שופטים ו':
6 Shoftim etc. Yisrael sowed when

פסוק ו

Pasuk 6

ונתתי עשב בשדה לבהמתך ואכלת ושבעת:
and you shall be and you shall eat for your cattle in your field grass And I will give
satisfied

רש"י

ונתתי עשב בשדה. שלא תצטרך להוליכה למדברות. ד"א -
another explanation to the wildernesses to lead it you will need so that not in your field grass And I will give
שתהיה גוזז תבואתך כל ימות הגשמים ומשליה לפני בהמתך ואתה מונע ידה
your hand withhold and you your animal before and casting the rains the days of all your grain cutting that you will be
ממנה שלוששים יום קדם לקציר ואינה פוחתת מדגנה ספרי:
Sifrei from its grain decrease and it does not the harvest before days thirty from it

רש"י

ואכלת ושבעת. הרי זו ברכה אחרת שתהא ברכה מצויה בפת בתוך
within in the bread present a blessing that there will be another is a blessing this behold and be satisfied And you shall eat
המעים ואכלת ושבעת:
and be satisfied and you shall eat the intestines

הַשְׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶּם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים
gods and you serve and you turn away your heart will be enticed lest for yourselves Guard yourselves

אַחֲרֵים וְהִשְׁתַּחֲוִיתֶם לָהֶם:
to them and you bow down others

רש"י

הַשְׁמְרוּ לָכֶם. פֶּן יִפְתָּה לְבַבְכֶּם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים.
you kick lest to yourselves take heed and satisfied eating that you will be since to yourselves Take heed
שֶׁאִין אָדָם מוֹרֵד בְּהַקְדוֹשׁ בְּרוּךְ הוּא אֵלָּא מִתּוֹךְ שְׂבִיעָה, שֶׁנֶּאֱמַר "פֶּן תֹּאכַל
you eat Lest as it is said satiety out of except is He blessed against the Holy One rebelling man for there is no
וְשִׁבְעָתָּ וּבִקְרָךְ וְצֹאנְךָ יִרְבְּיוּ" דְּבָרִים ח', מָה הוּא אוֹמֵר אַחֲרָיו? "וְרָם לְבַבְךָ
your heart And lifted up after it say does it what 8 Devarim multiply and your flocks and your herds and are full
וְשָׁכַחְתָּ:
and you forget

רש"י

וְסַרְתֶּם. לְפָרֵשׁ מִן הַתּוֹרָה, וּמִתּוֹךְ כָּף וַעֲבַדְתֶּם אֱלֹהִים אַחֲרֵים, שֶׁפִּינִן
for once others gods and you will serve this and from within the Torah from to depart And you turn aside
שֶׁאָדָם פּוֹרֵשׁ מִן הַתּוֹרָה הוֹלֵךְ וּמִדְּבַק בְּעִזָּו, וְכֵן דָּוִד אוֹמֵר "כִּי גִירָשׁוֹנִי הַיּוֹם
today they drove me out for says Dovid and so to idol worship and clings he goes the Torah from departs that a person
מִהִסְתַּפֵּחַ בְּנִחְלָתָהּ ה' לֵאמֹר לֵךְ עֲבַד וְגו'" שְׁמוּאֵל א כ"ו, וּמִי אָמַר לוֹ
to him said and who 26 Aleph Shmuel etcetera serve go saying Hashem to the inheritance of from cleaving
כֹּן? אֵלָּא פִּינִן שֶׁאִין מְגִרָשׁ מְלַעֲסָה בַּתּוֹרָה, הֲרִינִי קְרוֹב לְעַבְדֵי אֱלֹהִים
gods to serve close behold I am with the Torah from occupying myself driven out that I am since rather so
אַחֲרֵים:
others

רש"י

אֱלֹהִים אַחֲרֵים. שֶׁהֵם אַחֲרֵים לְעוֹבְדֵיהֶם - צוֹעֵק אֵלָיו וְאִינוֹ עוֹנֶהוּ, נִמְצָא
it turns out answer him and it does not to it one cries out to their worshippers are strangers that they others gods
עָשׂוֹי לוֹ כְּנִכְרִי סַפְרִי:
Sifrei like a stranger to him it is made

וַחֲרָה אֵף יְהוָה בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר
rain there will be and not the heavens — and He will shut against you Hashem the anger of and will flare up
וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאַבְדֹתֶם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר
that the good the land from upon quickly and you will perish its produce — will yield not and the ground
יְהוָה נֹתֵן לָכֶם:
to you is giving Hashem

רש"י

את יכולה. אף מה שאתה מוביל לה, כענין שנאמר חגי א' זרעתם הרבה
much you have sown one Chaggai that is said like the matter to it bring which you that even its produce —

והבא מעט ספרי :

Sifrei little and brought in

רש"י

ואבדתם מהרה. על כל שאר היסורין אגלה אתכן מן האדמה שגרמה
that caused the land from you I will exile the sufferings the rest of all In addition to quickly And you shall perish

לכם לחטא; משל למלך ששלח בנו לבית המשתה והיה יושב ומפקידו
and instructing him sitting and he was the feast to the house of his son who sent to a king A parable to sin you

אל תאכל יותר מצרכך, שתבא נקי לביתה, ולא השגיח הבן ההוא, אכל
he ate that the son paid attention And not to your house clean so that you come than your need more eat Do not

ושטה יותר מצרכו, והקיא וטנף את כל בני המסבה, נטלוהו בידיו
by his hands They took him the company the members of all — and dirtied and vomited than his need more and drank

וברגליו וזרקוהו אחורי פלטרין שם :

there the palace behind and threw him and by his feet

רש"י

מהרה. איני נותן לכם ארפא, ואם תאמרו והלא נתנה ארפא לדור המבול
the flood to the generation of respite given but was not you will say and if respite to you give I do not Quickly

שנאמר והיו ימיו מאה ועשרים שנה בראשית ו' דור המבול לא היה
was there not the flood the generation of 6 Bereishis years and twenty one hundred his days and shall be as it is said

להם ממי ללמד ואתם יש לכם ממי ללמד ספרי :

Sifrei to learn someone from whom · have but you to learn from whom for them

פסוק ט

Pasuk 9

ושמתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אתם
them and you shall bind your soul and upon your heart upon these My words — And you shall place

לאות על ידכם והיו לטוטפת בין עיניכם:

your eyes between for frontlets and they shall be your hand upon for a sign

רש"י

ושמתם את דברי. אף לאחר שתגלו יהיו מצנינים במצוות, הנניחו תפילין,
tefillin lay with the mitzvos distinctive be that you are exiled after Even My words — And you shall place

עשו מזוזות, כדי שלא יהיו לכם חדשים כשתחזרו, וכן הוא אומר ירמיהו ל"א
31 Yirmeyahu says it And so when you return new to you they will be not so that mezuzos make

הציבי לה צינים ספרי :

Sifrei markers for yourself Set up

פסוק י

וּלְמַדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכָתְךָ

and in your walking in your house in your sitting in them to speak your children — them And you shall teach

בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and in your rising and in your lying down on the way

רש"י

לדבר בם. משעה שהבן יודע לדבר, למדהו "תורה צוה לנו משה"

Moshe us commanded Torah teach him to speak knows that the son from the moment of them to speak

שיהא זה למוד דבורו; מפאן אמרו פשהתינוק מתחיל לדבר אביו משיח

speaks his father to speak begins when the child they said from here his speaking the teaching of this so that should be

עמו בלשון הקדש ומלמדו תורה, ואם לא עשה כן הרי הוא כאילו קוברו,

he buries him is as if he behold so he did not and if Torah and teaches him the Holy in the tongue of with him

שנאמר ולמדתם אתם את בניכם לדבר בם וגו'.

et cetera of them to speak your children — them and you shall teach as it is said

פסוק יא

וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

and on your gates your house the doorposts of upon And you shall write them

פסוק יב

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה

Hashem swore which the land upon your children and the days of your days will multiply so that

לְאַבְתִּיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

the earth over the heavens like the days of to them to give to your forefathers

רש"י

למען ירבו ימיכם וימי בניכם. אם עשיתם כן ירבו, ואם לאו לא

not not and if they will increase so you do if your children and the days of your days will be increased In order that

ירבו, שדברי תורה נדרשין מכלל לאו הן ומכלל הן לאו

the negative · and from the positive the positive · from the negative are expounded Torah for the words of they will increase

ספרי :

Sifrei

רש"י

לתת להם. לתת לכם אין כתיב פאן, אלא לתת להם, מפאן מצינו למדים תחיית

resurrection of learning we find from here to them to give but here written is not to you to give to them To give

המתים מן התורה:

the Torah from the dead

The aliyah warns us to be extremely careful not to let our hearts be swayed to go astray after avodah zarah, which would bring Hashem's anger, causing the heavens to stop giving rain and leading to our exile from the good land. To protect ourselves and keep these truths alive, we are commanded to bind these words as a sign on our arms and as tefillin between our eyes, to teach them diligently to our children throughout the day, and to write them on the mezuzos of our doors and gates, so that we and our children may merit long life upon the land that Hashem promised to our Avos.

למעשה WHAT TO TAKE HOME

The Torah is making a major comparison here between Mitzrayim and Eretz Yisrael. In Mitzrayim, you had the Nile right there. You could irrigate your fields with your own feet, feeling completely in control of your livelihood. But Eretz Yisrael is different. It is a land of hills and valleys that depends entirely on the rain of heaven. Lichoira, we would think that having a natural, predictable water source like the Nile is a blessing, while depending on rain is a curse. Why is Hashem bringing us to a place where we are constantly vulnerable?

The chiddush of the Torah is that this vulnerability is actually the greatest bracha of all. Because Eretz Yisrael has no natural irrigation system, it is a land that Hashem is constantly looking after, "from the beginning of the year to the end of the year." Mimeila, this setup forces us into a constant, living relationship with Hashem. We cannot just put our heads down and rely on our own efforts. We have to look up to Shamayim. Our physical sustenance is directly tied to our spiritual state, to "loving Hashem and serving Him with all your heart."

This is a powerful yesod for our daily avodah. We often crave total predictability and security in our parnassah, our health, and our shalom bayis. We want to feel like we have a "Nile" that we can control with our own feet. But Hashem purposely puts us in situations where we must rely on Him, where we have to daven for "rain" every single day. This is not a punishment; it is how Hashem keeps us close. When you feel that vulnerability, it is Hashem inviting you to talk to Him, to build real bitachon, and to realize that He is looking directly at you every moment.

Today, when you feel anxious about something you cannot control, do not try to force a natural solution with your own feet. Instead, look up to Shamayim, say a short tefillah in your own words, and remember that Hashem is looking after you personally right now.