

חומש עם רש"י • עקב • שבועי

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

EIKEV • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Eikev, Moshe Rabbeinu continues his warm words of chizuk and warning to Klal Yisrael as they prepare to enter the land. He lays out the fundamental yesod of our avodah: that our success in conquering Eretz Yisrael is completely dependent on our d'veikus to Hashem and our commitment to keeping His mitzvos.

Moshe Rabbeinu makes it clear that if we walk in Hashem's ways and hold fast to Him, we will see open nissim. The Torah promises that Hashem will personally drive out the mighty nations before us, giving us a supernatural victory that defies all natural order.

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

פסוק א

Pasuk 1

כִּי אִם שָׁמַר תִּשְׁמְרוּן אֶת כָּל הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם
you command I which this the commandment all of — you will keep surely if For
לַעֲשֹׂתָהּ לְאַהֲבָהּ אֶת יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל דְּרָכָיו וּלְדַבְקָהּ בּוֹ:
to Him and to cleave His ways in all of to walk your God Hashem — to love to perform it

רש"י

שֹׁמֵר תִּשְׁמְרוּן. אֲזַהֲרֶת שְׁמִירוֹת הַרְבֵּה, לְהִזָּהֵר בְּתַלְמוּדוֹ שֶׁלֹּא יִשְׁתַּכַּח שָׁם:
there it will be forgotten that not in his study to be careful many observances an admonition of you shall observe Observe

רש"י

לָלֶכֶת בְּכָל דְּרָכָיו. הוּא רַחוּם וְאַתָּה תִּהְיֶה רַחוּם, הוּא גּוֹמֵל חֲסָדִים וְאַתָּה גּוֹמֵל
bestow and you lovingkindness bestows He merciful shall be and you is merciful He His ways in all of To walk
חֲסָדִים שָׁם:
there lovingkindness

רש"י

וּלְדַבְקָהּ בּוֹ. אֶפְשָׁר לוֹמַר כֵּן? וְהִלֵּא אֵשׁ אוֹכְלָה הוּא? אֶלֹא הִדְבַּק בְּתַלְמִידֵים
to the disciples cleave rather He is consuming fire but is He not so to say is it possible to Him And to cleave
וּבַחֲכָמִים וּמַעֲלָה אֲנִי עָלֶיךָ כְּאִלּוֹ נִדְבַקְתָּ בּוֹ סִפְרֵי:
Sifrei to Him you cleaved as if upon you I and I reckon and to the sages

פסוק ב

והוריש יהוה את כל הגוים האלה מלפניכם וירשיתם גוים גדלים
greater nations and you will banish from before you these the nations all of — Hashem and He will drive out

ועצמים מכם:

than you and mightier

רש"י

והוריש ה'. עשיתם מה שעליכם, אף אני אעשה מה שעלי שם :
there is upon Me what will do I also is upon you what If you do Hashem Then He will drive out

רש"י

ועצמים מכם. אתם גבורים, והם גבורים מכם, שאם לא שישראל גבורים מה השבח
praise what are mighty that Yisrael not for if than you are mighty and they are mighty you than you and mightier
ההוא שמשבח את האמורים לומר ועצומים מכם? אלא אתם גבורים משאר
than the rest are mighty you rather than you and mightier by saying the Emorim — that he praises is that
האמות, והם גבורים מכם ע' שם :
there see than you are mighty and they of the nations

פסוק ג

כל המקום אשר תדרה כף רגלכם בו לכם יהיה מן המדבר
the wilderness from it shall be yours on it your foot the sole of shall tread that the place Every
והלכנו מן הנהר נהר פרת ועד הים האחרון יהיה גבולכם:
your boundary shall be the western the sea and until Peras the river of the river from and the Lebanon

פסוק ד

לא יתיצב איש בפניכם פחדכם ומוראכם יתן יהוה אלהיכם על
upon your God Hashem will place and your fear your dread before you any man will stand up Not
פני כל הארץ אשר תדרכו בה כאשר דבר לכם:
to you He spoke just as upon it you will tread that the land all the face of

רש"י

לא יתיצב איש וגו'. אין לי אלא איש, אמה ומשפחה ואשה בכשפיה
with her witchcraft or a woman or a family a nation a man but to me there is not etc. a man shall stand not
מנין? תלמוד לומר "לא יתיצב" מכל מקום, אם כן מה תלמוד לומר "איש"?
a man says the teaching what so if place from any shall stand not says the teaching from where
אפלו כעוג מלך הכשן שם :
there Bashan king of like Og even

רש"י

פחדכם ומוראכם. והלא פחד הוא מורא? אלא פחדכם על הקרובים
those who are near is upon the dread of you rather fear the same as dread but is not and the fear of you The dread of you

וּמִרְאָאֲכֶם עַל הָרְחוֹקִים; פָּחַד לְשׁוֹן בְּעִיֶּתֶת פֶּתָאֻם, מוֹרָא לְשׁוֹן דְּאָגָה
worry is an expression of fear of a sudden sudden terror is an expression of dread those who are far is upon and the fear of you
מִזְמִיִּם רַבִּים:
many from days

רַשִׁי
כַּאֲשֶׁר דִּבֶּר לָכֶם. וְהִיכֵן דִּבֶּר? שְׁמוֹת כ"ג אֶת אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְגו' סִפְרֵי שֵׁם
there Sifrei etc. before you I will send My terror — 23 Shemos did He speak and where to you He spoke As
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CHAPTER SUMMARY

The aliyah concludes with the beautiful and powerful promise that if Klal Yisrael faithfully keeps the mitzvos, loves Hashem, and cleaves to Him, Hashem will dispossess all the mighty nations of Canaan before them. Every place where their feet tread will become their territory, stretching from the wilderness to the Lebanon and the Euphrates all the way to the Western Sea, with Hashem casting a dread and fear of them upon the entire land so that no man will be able to stand against them.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us here a major yesod in avodas Hashem. The pesukim promise us that we will inherit the Eretz, that we will conquer nations much stronger than us, and that no man will be able to stand against us. But lichoira, how does this work? What is the key to unlocking this supernatural protection? The Torah makes it depend on one thing: "u'ledovka bo", to cleave to Hashem.

Rashi is immediately bothered by this. How is it possible for a human being of flesh and blood to cleave to the Shechinah? Is the Shechinah not a consuming fire? The teretz Rashi brings is beautiful: "Cleave to the talmidei chachamim and the sages, and I will account it to you as if you cleaved to Me." The Torah is teaching us that we do not have to climb up to Shamayim to find Hashem. He gave us a tangible, real way to connect to Him in this world, and that is by attaching ourselves to the true talmidei chachamim of our generation.

When you make an effort to be near a talmid chacham, to support them, to listen to their shiurim, or even just to watch how they conduct themselves, you are connecting your neshama directly to Hashem. This is not just a nice hiddur, it is our actual life support system. When we bind ourselves to those who are completely bated to Hashem, we merit that same supernatural siyata d'shmaya where no obstacle can stand in our way.

Today, make a point to connect with a talmid chacham. Go out of your way to attend a shiur in person, ask a sheilah, or support a local yungerman, keeping in mind that through this connection you are fulfilling "u'ledovka bo" and binding yourself to Hashem.