

חומש עם רש"י • עקב • שלישי

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

EIKEV • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu is warning the Bnei Yisrael not to fall into the trap of thinking that they are inheriting the land of Eretz Yisrael because of their own righteousness. Moshe makes it very clear that the driving out of the Canaanite nations is davka because of those nations' wickedness, and to fulfill the oath that Hashem made to the Avos, Avraham, Yitzchak, and Yaakov.

To drive this point home and break any feelings of pride, Moshe reminds the people of their history of being a stiffnecked people. He begins to recount the painful memory of the Cheit HaEgel, the Sin of the Golden Calf, reminding them how they provoked Hashem's anger at Chorev right after receiving the Torah.

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

פסוק א

Pasuk 1

אֵל תֹּאמַר בְּלִבְּךָ בְּהִדָּף יְהוָה אֱלֹהֶיךָ אֲתֶם מִלְּפָנָיִךְ לֵאמֹר
say from before you them your God Hashem when thrusting away in your heart say Do not

בְּצִדְקָתִי הֵבִיאֵנִי יְהוָה לְרִשְׁתָּ אֶת הָאָרֶץ הַזֹּאת וּבְרָשָׁעַת הַגּוֹיִם
the nations and because of the wickedness of this the land — to possess Hashem brought me because of my righteousness

הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵיךְ:
from before you is driving them out Hashem these

רש"י

אֵל תֹּאמַר בִּלְבָבְךָ. צִדְקָתִי וּרְשָׁעַת הַגּוֹיִם גָּרְמוּ:
caused the nations and the wickedness of my righteousness in your heart say Do not

פסוק ב

Pasuk 2

לֹא בְּצִדְקָתְךָ וּבִישׁוֹר לִבְּךָ אַתָּה בָּא לְרִשְׁתָּ אֶת אֶרֶצָם כִּי
but their land — to possess coming are you your heart and because of the uprightness of because of your righteousness Not

בְּרָשָׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם מִפְּנֵיךְ וּלְמַעַן
and in order from before you is driving them out your God Hashem these the nations because of the wickedness of

הַקִּים אֶת הַדָּבָר אֲשֶׁר נִשְׁפַּע יְהוָה לְאַבְתָּיִךְ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:
and to Yaakov to Yitzchak to Avraham to your fathers Hashem swore which the word — to fulfill

רש"י

לא בצדקתך, אתה בא לרשת, כי ברשעת הגוים. הרי כי מַשְׁמֵשׁ
serves the word כִּי behold the nations for the wickedness of but to possess come do you for your righteousness Not
בְּלִשׁוֹן אֱלֹא:
but in the meaning of

פסוק ג

Pasuk 3

וַיֵּדַעַתָּה כִּי לֹא בְצִדְקָתְךָ יְהוָה אֱלֹהֶיךָ נִתֵּן לְךָ אֶת הָאָרֶץ הַטּוֹבָה
the good the land — to you is giving your God Hashem for your righteousness not that And you shall know
הַזֹּאת לְרִשְׁתָּהּ כִּי עַם קָשָׁה עֲרָף אָתָּה:
you are of neck stiff a people for to possess it this

פסוק ד

Pasuk 4

זָכֹר אֵל תִּשְׁכַּח אֶת אֲשֶׁר הִקְצַפְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּמִדְבָּר לְמַן הַיּוֹם
the day from in the wilderness your God Hashem — you provoked how — forget do not Remember
אֲשֶׁר יָצָאתָ מֵאֶרֶץ מִצְרַיִם עַד בְּאֹכְלֶם עַד הַמָּקוֹם הַזֶּה מְמָרִים
rebellious this the place to your coming until Mitzrayim from the land of you went out that
הָיִיתֶם עִם יְהוָה:
Hashem with you have been

פסוק ה

Pasuk 5

וּבַחֲרִב הִקְצַפְתָּם אֶת יְהוָה וַיִּתְאַנֶּף יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם:
you to destroy with you Hashem and was angry Hashem — you provoked And at Chorev

פסוק ו

Pasuk 6

בַּעֲלִיתִי הִהָרָה לָקַחְתָּ לְוַחַת הָאֲבָנִים לְוַחַת הַבְּרִית אֲשֶׁר כָּרַת
made that the covenant the tablets of the stones the tablets of to receive the mountain when I ascended
יְהוָה עִמָּכֶם וְאָשַׁב בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעַיִם לַיְלָה לָחֶם לֹא
not bread nights and forty days forty on the mountain and I stayed with you Hashem
אָכַלְתִּי וּמִים לֹא שָׁתִיתִי:
did I drink not and water did I eat

רש"י

ואשב בהר. אין ישיבה אלא לשון עפכה מגילה כ"א :
21a Megillah delaying an expression of but sitting there is no on the mountain And I stayed

פסוק ז

וַיִּתֵּן יְהוָה אֵלַי אֶת שְׁנֵי לוחות הָאֲבָנִים כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים

God with the finger of written the stones tablets of the two of — to me Hashem And He gave

וְעָלִיהֶם כָּל הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ

the fire from the midst of on the mountain with you Hashem spoke that the words like all of and upon them

בְּיוֹם הַקָּהָל:

the assembly on the day of

רש"י

לוחות. לוחות כְּתוּבִים שְׁשֵׁתֵיהֶן שְׁוֹת תנחומא :

Tanchuma were equal that both of them is written luchas Tablets

פסוק ח

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה נָתַן יְהוָה אֵלַי אֶת שְׁנֵי

the two of — to me Hashem gave night and forty day forty at the end of And it was

לַחַת הָאֲבָנִים לְחַת הַבְּרִית:

the covenant tablets of the stones tablets of

פסוק ט

וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהֵר מִזֶּה כִּי שָׁחַת עַמִּי אֲשֶׁר

whom your people has corrupted for from here quickly go down arise to me Hashem And He said

הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מִהֵר מִן הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עֲשׂוּ

they made I commanded them which the path from quickly they strayed from Mitzrayim you brought out

לָהֶם מִסֵּכָה:

a molten image for themselves

פסוק י

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר רְאִיתִי אֶת הָעָם הַזֶּה וְהִנֵּה עַם קָשֶׁה עֲרָף

neck stiff of a nation and behold this the nation — I have seen saying to me Hashem And said

הוא:

it is

פסוק יא

הָרָר מִמֶּנִּי וְאַשְׁמִידֵם וְאֶמְחָה אֶת שְׁמָם מִתַּחַת הַשָּׁמַיִם וְאַעֲשֶׂה

and I will make the heavens from under their name — and I will blot out and I will destroy them from Me desist

אוֹתָהּ לְגוֹי עָצוֹם וְרַב מִמֶּנּוּ:
than they and more numerous mighty into a nation you

פסוק יב

Pasuk 12

וְאֶפֶן וְאֵרַד מִן הָהָר וְהָהָר בֵּעֵר בָּאֵשׁ וּשְׁנֵי לַחַת
the Tablets of and the two of with fire was burning and the mountain the mountain from and I went down And I turned
הַבְּרִית עַל שְׁתֵּי יָדַי:
hands my two were upon the Covenant

פסוק יג

Pasuk 13

וְאֵרָא וְהִנֵּה חַטָּאתָם לִיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֵגֶל מִסֵּכָה
molten metal a calf of for yourselves you had made your God to Hashem you had sinned and behold And I saw
סָרְתֶם מִהֵר מִן הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֶתְכֶם:
you Hashem commanded which the path from quickly you had strayed

פסוק יד

Pasuk 14

וְאֶתְפַּשׁ בְּשֵׁנֵי הַלַּחַת וְאֶשְׁלַכֶם מֵעַל שְׁתֵּי יָדַי וְאֶשְׁבְּרֶם לְעֵינֵיכֶם:
before your eyes and I smashed them hands my two from upon and I flung them tablets the two And I gripped

פסוק טו

Pasuk 15

וְאֶתְנַפַּל לִפְנֵי יְהוָה כְּרִאשְׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לָחֵם לֹא
not bread nights and forty days forty as the first time Hashem before And I threw myself
אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כָּל חַטָּאתְכֶם אֲשֶׁר חַטָּאתֶם לַעֲשׂוֹת הָרָע
the evil to do you sinned which your sin all of because of did I drink not and water did I eat
בְּעֵינַי יְהוָה לְהַכְעִיסוֹ:
to anger Him Hashem in the eyes of

רש"י

וְאֶתְנַפַּל לִפְנֵי ה' כְּרִאשְׁנָה אַרְבָּעִים יוֹם. שְׁנַאֲמַר שְׁמוֹת ל"ב וְעַתָּה אֶעֱלֶה אֶל
to I will go up and now thirty-two Shemos as it is said days forty as the first Hashem before And I fell down
ה' אוֹלִי אֶכַּפְּרָה, בְּאוֹתָהּ עָלְיָה נִתְעַפְּכְתִּי אַרְבָּעִים יוֹם, נִמְצְאוּ כָּלִים
terminating they are found days forty I atoned at that I may atone perhaps Hashem
בַּכ"ט בָּאָב, שֶׁהוּא עָלָה בְּשִׁמוֹנָה עָשָׂר בְּתַמּוּז, בּוֹ בַיּוֹם נִתְרַצָּה
He became reconciled same day on that of Tammuz on the eighteenth ascended since he of Av on the twenty-ninth
לְיִשְׂרָאֵל וְאָמַר לוֹ לְמֹשֶׁה פֶּסֶל לָךְ שְׁנֵי לַחֹת שֵׁם ל"ד עָשָׂה עוֹד
another he stayed thirty-four Shemos tablets two for yourself hew to Moshe to him and He said with Israel
אַרְבָּעִים יוֹם, נִמְצְאוּ כָּלִים בַּיּוֹם הַכְּפוּרִים, בּוֹ בַיּוֹם נִתְרַצָּה הַקֹּדֶשׁ
the Holy One was reconciled same day on that Atonement on the Day of terminating they are found days forty

לְיִשְׂרָאֵל בְּשִׂמְחָה וְאָמַר לוֹ לְמֹשֶׁה סְלַחְתִּי כַּדְבָרְךָ בַּמִּדְבָּר י"ד , לָכֵן

therefore fourteen Bamidbar according to your word I have forgiven to Moshe to him and He said with joy with Israel

הַקָּבֵעַ לְמַחֲלָה וְלִסְלִיחָהּ, וּמִנֵּין שְׁנֵתְרָצָה בְּרָצוֹן שָׁלֵם, שֶׁנֶּאֱמַר

because it is stated complete with goodwill that He was reconciled and from where and for forgiveness for pardon it was appointed

בְּאַרְבָּעִים שָׁל לוחות אַחֲרוֹנוֹת דְּבָרִים י' וְאַנְכִי עֲמַדְתִּי בְּהָר פְּנִימִים

according to the days in the mountain stayed and I ten Devarim the last tablets of in the forty

הָרֵאשֹׁנִים, מֵה הָרֵאשׁוֹנִים בְּרָצוֹן אֵף הָאַחֲרוֹנִים בְּרָצוֹן, אָמַר מַעֲתָה אֲמָצְעִיִּים

the middle ones from now say were in goodwill the last so too were in goodwill the first just as the first

הָיוּ בְּכַעַס:

in anger were

פסוק טז

Pasuk 16

כִּי יִגְדַּלְתִּי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קִצַּף יְהוָה עָלֵיכֶם לְהַשְׁמִיד אֶתְכֶם

— you to destroy against you Hashem was angry that and the wrath the anger because of I dreaded For

וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהוּא:

that at the time also to me Hashem and listened

פסוק יז

Pasuk 17

וּבְאַהֲרֹן הִתְאַנֵּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאֶתְפַּלֵּל גַּם בְּעַד אַהֲרֹן בְּעֵת

at the time Aaron on behalf of also and I prayed to destroy him very much Hashem was angry And with Aaron

הַהוּא

that

רש"י

ובאהרן התאנף ה'. לפי ששמע לקם:

to you that he listened because Hashem was angry and with Aaron

רש"י

להשמידו. זה כלוי בנים, וכן הוא אומר עמוס ב' ואשמיד פריו ממעל:

from above his fruit and I destroyed two Amos states it and so children extermination of this to destroy him

רש"י

ואתפלל גם בעד אהרן. והועילה תפילתי לכפר מחצה, ומתו שנים ונשארו

and remained two and died half to atone my prayer and it availed Aharon on behalf of also And I prayed

השנים:

the two

פסוק יח

Pasuk 18

וְאֵת חַטָּאתְכֶם אֲשֶׁר עָשִׂיתֶם אֵת הָעֵגֹל לְקַחְתִּי וְאֲשֶׁרְךָ אֹתוֹ בָּאֵשׁ וְאָכַת

and I crushed in the fire it and I burned I took the calf — you made which your sin and —

אתו טחון היטב עד אשר דק לעפר ואשלך את עפרו אל הנחל
the brook into its dust — and I threw to dust it was fine that until well grinding it
הירד מן ההר:
the mountain from that flows down

רש"י

טחון. לשון הוה, כמו הלוך וכלות, מולא"נט בלעז:
in Old French moulant and destroying going on like continuous action an expression of grinding

פסוק יט

Pasuk 19

ובתבערה ובמסה ובקברת התאוה מקצפים הייתם את יהוה:
Hashem — you were provokers of wrath the craving and at the graves of and at Massah And at Taberah

פסוק כ

Pasuk 20

ובשלח יהוה אתכם מקדש ברנע לאמר עלו ורשו את הארץ אשר
that the land — and possess go up saying Barnea from Kadesh you Hashem And when sending
נתתי לכם ותמרו את פי יהוה אלהיכם ולא האמנתם לו
Him did you believe and not your God Hashem the word of — and you rebelled to you I have given
against
ולא שמעתם בקלו:
to His voice did you listen and not

פסוק כא

Pasuk 21

ממרים הייתם עם יהוה מיום דעתי אתכם:
— you my knowing from the day of Hashem with you have been rebellious

פסוק כב

Pasuk 22

ואתנפל לפני יהוה את ארבעים היום ואת ארבעים הלילה אשר
that the nights forty and — the days forty — Hashem before And I prostrated
התנפלתי כי אמר יהוה להשמיד אתכם:
you to destroy Hashem said because I prostrated

רש"י

ואתנפל וגו'. אלו הן עצמם האמורים למעלה, וכפלן כאן, לפי שכתוב
that is written because here and he repeated them above that are mentioned themselves are these etc. And I fell down
כאן סדר תפלתו, שנאמר ה' אלהים אל תשחת עמך וגו':
etc. Your people destroy do not God Hashem as it is said his prayer the order of here

פסוק כג

וְאֶת־פִּלֵּל אֶל יְהוָה וְאָמַר אֲדֹנָי יְהוִה אֵל תַּשְׁחֵת עֲמֹךְ וְנַחֲלֶתְךָ אֲשֶׁר
 whom and Your inheritance Your people destroy do not Hashem my Lord and I said Hashem to And I prayed
 פְּדִיתָ בְּגִדְּךָ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם בְּיָד חֲזָקָה:
 strong with a hand from Mitzrayim You brought out whom in Your greatness You redeemed

פסוק כד

זֵכֶר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אֵל תִּפְּנֵן אֶל קִשִּׁי
 the stubbornness of to turn do not and for Yaakov for Yitzhak for Avraham for Your servants Remember
 הָעָם הַזֶּה וְאֵל רָשָׁעוֹ וְאֵל חַטָּאתוֹ:
 its sinfulness and to its wickedness and to this the people

פסוק כה

כֵּן יֹאמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יְכָלֶת יְהוָה לְהִבְיֵאֵם אֶל
 to to bring them Hashem ability of from a lack of from there You brought us out which the land they will say lest
 הָאָרֶץ אֲשֶׁר דִּבֶּר לָהֶם וּמִשֹּׁנְאָתוֹ אוֹתָם הוֹצִיָּאֵם לְהַמָּתָם בַּמִּדְבָּר:
 in the wilderness to slay them He brought them out them and from His hatred of to them He spoke which the land

פסוק כו

וְהֵם עֲמֹךְ וְנַחֲלֶתְךָ אֲשֶׁר הוֹצֵאתָ בְּכַחֲךָ הַגָּדֹל וּבְזִרְעֶךָ
 and with Your arm the great with Your power You brought out whom and Your inheritance are Your people And they
 הַנְּטוּיָה:
 the outstretched

CHAPTER SUMMARY

Moshe Rabbeinu reviews the tragic events of the Golden Calf, describing how he ascended the mountain for forty days and forty nights without food or water to receive the Luchos, only to be told by Hashem to go down quickly because the people had corrupted themselves. Moshe recounts seeing the calf, smashing the Luchos before their eyes, and throwing himself down in tefillah for another forty days to avert Hashem's decree of destruction against the nation and against Aaron. He describes destroying the calf itself, grinding it to dust, and goes on to list other places where the Bnei Yisrael provoked Hashem, such as Taberah, Massah, Kibros HaTa'avah, and Kadesh Barnea, concluding with his heartfelt tefillah pleading with Hashem to spare His nation for the sake of the Avos and His great Name.

The Torah is warning us here about a very dangerous yet natural human reaction. When things go good for us, when we see hatzlahah in our lives, the yetzer hara immediately whispers in our ear: "It is because of your righteousness, because you are so worthy, that Hashem is giving you this." Moshe Rabbeinu is breaking this illusion. He tells Klal Yisrael straight out: "Know, then, that it is not for any virtue of yours that Hashem is giving you this good land... for you are a stiffnecked people."

Lichoira, this is a difficult thing to hear. But the deep yesod here is actually the greatest source of comfort. If our relationship with Hashem, and all the brachos He gives us, depended solely on our perfect righteousness, we would be in big trouble. The moment we stumbled, we would lose everything. But Moshe Rabbeinu is teaching us that Hashem's goodness to us is rooted in something much deeper, it is because of the covenant with the Avos, and because we are His children, His "am u'nachalah," even when we are struggling and far from perfect.

This means we must live with a double-consciousness. On one hand, we must never become arrogant or feel entitled to our blessings, thinking we earned them through our own frumkeit or hard work. On the other hand, we should never despair when we fall, thinking Hashem has abandoned us because we messed up. He loves us and sustains us because of who we are to Him, not because we have achieved flawless perfection.

Today, when you experience a success, whether in your learning, your parnassah, or with your family, stop for a moment and say: "Hashem, I know this is a free gift from You, not because I am perfect or deserve it. Thank You for Your endless chesed."