

חומש עם רש"י • עקב • רביעי

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EIKEV • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues recounting the aftermath of the cheit ha'egel, describing how Hashem commanded him to carve out the second luchos and build a wooden aron to hold them. Moshe recalls going up the mountain, receiving the second luchos with the Aseres HaDibros, and placing them in the aron upon his descent, where they remained safe and sound.

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

פסוק א

Pasuk 1

בַּעַת הַהוּא אָמַר יְהוָה אֵלַי פֶּסֶל לָךְ שְׁנֵי לוחֹת אֲבָנִים כְּרָאשֵׁנִים
like the first stone tablets of two for yourself carve to me Hashem said that At the time
וַעֲלֶה אֵלַי הַהָרָה וַעֲשִׂיתָ לָךְ אָרוֹן עֹץ:
wood an ark of for yourself and you shall make to the mountain to Me and ascend

רש"י

בעת ההוא. לסוף ארבעים יום נתרצה לי ואמר לי פסל לך ,
for yourself hew to me and He said with me He was reconciled days forty at the end of that At the time
ואחר כך ועשית לך ארון , ואני עשיתי ארון תחלה, ששפאבא והלוחות
and the tablets for when I come first an Ark made and I an Ark for yourself and you shall make that and after
בידי היכן אתנם? ולא זה הוא הארון שעשה בצלאל, שהרי משכן לא
not the Tabernacle for behold Bezalel which made the Ark is this and not shall I place them where in my hand
נתעסקו בו עד לאחר יום הכפורים, כי בדתו מן ההר
the mountain from upon his descent for Atonement the Day of after until with it did they occupy themselves
צוה להם על מלאכת המשכן, ובצלאל עשה משכן תחלה ואחר כך
that and after first the Tabernacle made and Bezalel the Tabernacle the work of concerning them he commanded
ארון וכלים, נמצא זה ארון אחר הנה, וזהו שהיה יוצא עמהם למלחמה, ואותו
and that to battle with them going out which was and this is was other an Ark this it turns out and vessels the Ark
שעשה בצלאל לא יצא למלחמה, אלא בימי עלי, ונענשו עליו
for it and they were punished Eli in the days of except to battle did go out not Bezalel which made
ונשבה תלמוד ירושלמי שקלים ו :
and Shekalim Yerushalmi Talmud and it was captured

פסוק ב

וְאָכַתְבָּ עַל הַלְּחָת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלְּחָת הָרִאשׁוֹנִים אֲשֶׁר

which the first the tablets upon were that the words — the tablets upon and I will write

שְׁבִרְתָּ וְשִׁמַּתָּם בְּאֹרֹן:

in the ark and you shall place you smashed them

פסוק ג

וַאֲעַשֵׂ אֹרֹן עֲצֵי שִׁטִּים וְאֶפְסַל שְׁנֵי לַחַת אֲבָנִים כְּרִאשֹׁנִים וְאֵעַל

and I went up like the first stone tablets of two and I carved shittim wood of an ark of And I made

הַהָרָה וְשְׁנֵי הַלְּחָת בְּיָדַי:

in my hand the tablets and the two of the mountain

פסוק ד

וַיִּכְתֹּב עַל הַלְּחָת כַּמִּכְתָּב הָרִאשׁוֹן אֶת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה

Hashem spoke which commandments the ten — the first like the writing the tablets upon And He wrote

אֵלֵינוּ בְּהָרַ מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקֹּהֵל וַיִּתֵּן יְהוָה אֵלַי:

to me Hashem and He gave them the assembly on the day of the fire from the midst of on the mountain to you

פסוק ה

וְאֵפֶן וְאֵרַד מִן הָהָר וְאָשַׁם אֶת הַלְּחָת בְּאֹרֹן אֲשֶׁר עָשִׂיתִי

I made that in the ark the tablets — and I placed the mountain from and I descended And I turned

וַיְהִיו שָׁם כַּאֲשֶׁר צִוֵּנִי יְהוָה:

Hashem commanded me as there and they were

פסוק ו

וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּעֵרֹת בְּנֵי יַעֲקֹב מוֹסֶרָה שָׁם מֵת אַהֲרֹן

Aharon died there to Moserah Yaakan of the children of from Beeroth journeyed Yisrael And the children of

וַיִּקְבֹּר שָׁם וַיְכַהֵן אֶלְעָזָר בְּנוֹ תַּחְתָּיו:

in his stead his son Elazar and served as priest there and he was buried

רש"י

ובני ישראל נסעו מבארות בני יעקב מוסרה שם מת אהרן

to here has this connection what to Moserah Yaakan the children of from the wells of journeyed Yisrael And the children of

ועוד, וכי מבארות בני יעקב נסעו למוסרה, והלא ממוסרה

from Moserah but did they not to Moserah they journey Yaakan the children of from the wells of did indeed and furthermore

באו לבני יעקב, שנאמר "ויסעו ממסרות וגו'" במדבר ל"ג, ועוד, שם

there and furthermore 33 Bamidbar etc from Mosereth and they journeyed as it is said Yaakan to the children of come

מת אהרן, והלא בהר ההר מת, צא וחשב ותמצא שמונה מסעות
journeys eight and you will find and calculate go die the mountain at Hor but did he not Aharon died
ממוסרות להר ההר? אלא אף זו מן התוכחה, ועוד זאת עשיתם, כשמת
when died you did this and furthermore the rebuke is of this even rather the mountain to Hor from Moseroth
אהרן בהר ההר לסוף ארבעים שנה ונסתלקו ענני כבוד, יראתם לכם
for yourselves you feared glory the clouds of and departed years forty at the end of the mountain at Hor Aharon
ממלחמת מלך ערד, ונתתם ראש לחזר למצרים וחזרתם לאחוריים
on your backward steps and you turned back to Mitzrayim to return a leader and you appointed Arad the king of from the war of
שמונה מסעות עד בני יעקב, ומשם למוסרה, שם נלחמו בכם בני לוי
Levi the children of with you fought there to Moserah and from there Yaakan the children of until journeys eight
והרגו מכם ואתם מהם, עד שהחזירו אתכם בדרך חזרתכם, ומשם חזרתם
you returned and from there your retreat on the way of you they forced back until of them and you of you and they killed
הגדגדה הוא חר הגדגד.
Hagidgad Chor which is to Gudgodah

פסוק ז

Pasuk 7

משם נסעו הגדגדה ומן הגדגדה יטבתה ארץ נחלי מים:
water streams of a land of to Jotbath Gudgod and from to Gudgod they journeyed From there

רש"י

ומן הגדגדה וגו'. ובמוסרה עשיתם אכל כבד על מיתתו של אהרן שגרמה לכם
to you which caused Aharon of the death over heavy a mourning you made and at Mosera etc. Gudgodah And from
זאת, ונדמה לכם כאלו מת שם תלמוד ירושלמי סוטה א'; מכילתא שמות ט"ו;
15 Shemos Mekhilta 1 Sotah Yerushalmi Talmud there he died as if to you and it seemed this
תנחומא חקת; וסמך משה תוכחה זו לשבור הלוחות לומר שקשה מיתתן
the death that is grievous to say of the tablets to the breaking this reproof Moshe And juxtaposed Chukas Tanchuma
של צדיקים לפני הקב"ה כיום שנשתפרו בו הלוחות, ולהודיעה שקשה
that it was hard and to inform you the tablets on it that were broken like the day the Holy One before righteous ones of
לו מה שאמרו "נתנה ראש" במדבר י"ד לפרש ממנו - כיום שעשו בו
on it that they made like the day from Him to separate 14 Bamidbar a leader let us appoint that they said what to Him
את העגל ויקרא רבה כ':
20 Rabbah Vayikra the calf —

פסוק ח

Pasuk 8

בעת ההוא הבדיל יהוה את שבט הלוי לשאת את ארון ברית
the covenant of the Ark of — to carry Levi the tribe of — Hashem separated that At the time
יהוה לעמד לפני יהוה לשירתו ולברך בשמו עד היום הזה:
this the day until in His Name and to bless to minister to Him Hashem before to stand Hashem

רש"י

בעת ההוא הבדיל ה' וגו'. מוסב לענין הראשון:
the first to the matter is connected etc. Hashem separated that At the time

רש"י

בעת ההוא, בשנה הראשונה לצאתכם ממצרים, וטעיתם בעגל ובני
and the sons of with the calf and you went astray from Mitzrayim of your going out first in the year that At the time
לוי לא טעו, הבדילם המקום מכם; וסמה מקרא זה לחזרת בני יעקב
Yaakan Bnei to the retreat of this verse and He juxtaposed from you the Omnipresent separated them go astray did not Levi
לומר שאף בזו לא טעו בה בני לוי אלא עמדו באמונתם:
in their faith they stood but rather Levi the sons of in it go astray did not in this that even to say

רש"י

לשאת את ארון הלויים:
the Levites the Ark — to bear

רש"י

לעמד לפני ה' לשרתו ולברך בשמו. הכהנים, והוא נשיאת כפים ערכין
Arakhin the hands the raising of and this is the Kohanim in His Name and to bless to minister to Him Hashem before to stand
י"א:
11a

פסוק ט

Pasuk 9

על כן לא היה ללוי חלק ונחלה עם אחיו יהוה הוא נחלתו
is his inheritance He Hashem his brothers with and an inheritance a portion for Levi there was not . Therefore
כאשר דבר יהוה אלהיו לו:
to him your God Hashem spoke as

רש"י

על כן לא היה ללוי חלק. לפי שהבדלו לעבודת מזבח ואינו
and they are not the altar for the service of that they were separated because a portion to Levi did have not . Therefore
פנויין לחרש ולזרע:
and to sow to plow free

רש"י

ה' הוא נחלתו. נוטל פרס מזמן מבית המלך:
the King from the house of ready a portion he receives is his inheritance He Hashem

פסוק י

Pasuk 10

ואנכי עמדתי בהר פתמים הראשנים ארבעים יום וארבעים לילה
night and forty day forty the first like the days on the mountain stood And I
וישמע יהוה אלי גם בפעם ההוא לא אבה יהוה השחיתך:
to destroy you Hashem did want not that at the time also to me Hashem and hearkened

רש"י

ואנכי עמדתי בהר. לקבל הלוחות האחרונות, ולפי שלא פרש למעלה כמה
how much above he specified that not And because the latter the tablets to receive on the mount stood And I

עָמַד בְּהָרַ בְּעֹלְיָה אֶחְרֹנָה זֶה, חָזַר וְהִתְחִיל בָּהּ:
with it and began he returned this latter in the ascent on the mount he stood

רש"י

כִּימִים הָרִאשִׁימִים. שֶׁל לִוְחֹת הָרִאשֹׁנוֹת, מֵהֶם בְּרָצוֹן אֵף אֱלֹו בְּרָצוֹן, אֲבָל
but were in goodwill these so were in goodwill they just as the first the tablets of the former As the days
הָאֲמֻצָּעִים שֶׁעָמְדָתִי שָׁם לְהִתְפַּלֵּל עֲלֵיכֶם הָיוּ בְּכַעַס:
in anger were for you to pray there that I stood the middle ones

פסוק יא

Pasuk 11

וַיֹּאמֶר יְהוָה אֵלַי קוּם לֵךְ לְמַסַּע לִפְנֵי הָעָם וַיָּבֵאוּ וַיִּרְשׁוּ
and they shall inherit and they shall enter the people before for the journey go Arise to me Hashem And He said
אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָם לָתֵת לָהֶם:
to them to give to their fathers I swore which the land —

רש"י

וַיֹּאמֶר ה' אֵלַי וְגו'. אֵף עַל פִּי שִׁסְרָתָם מֵאַחֲרָיו וְטָעִיתָם בְּעֶגְלָה, אָמַר לִי
to me He said with the calf and you strayed from after Him that you turned though · even etc. to me Hashem And He said
לֵךְ נִחָה אֶת הָעָם שְׁמוֹת ל"ב :
32 Shemos the people — lead go

CHAPTER SUMMARY

The aliyah then transitions to the journeys of Bnei Yisrael, noting the death and burial of Aaron HaKohen at Moserah and the succession of his son Elazar to the Kehunah. Moshe explains how Hashem set apart the shevet of Levi to carry the Aron, stand in service before Hashem, and bless the people, which is why they do not receive a standard portion in the land. Finally, Moshe recalls how he stayed on the mountain for forty days and forty nights to plead for the nation, and how Hashem accepted his tefillos, sparing Bnei Yisrael and commanding them to resume their journey to inherit the land promised to their Avos.

The Torah tells us that Moshe Rabbeinu was commanded to make a wooden ark to hold the second Luchos, and Rashi explains a beautiful, deep point here. This was not the main Aron made later by Betzalel; this was a special, temporary Aron that Moshe made himself. Whenever Klal Yisrael went out to war, this specific Aron, containing the broken pieces of the first Luchos, went out with them.

Think about the depth of this chiddush. The first Luchos were broken because of the Cheit HaEigel, a time of terrible failure and brokenness. Lichoira, we would want to hide those broken pieces away, to forget our spiritual downfalls. Yet Hashem commands that the broken pieces must be carried with us, right into the battlefield. The Torah is teaching us that our brokenness, our past struggles, and the times we fell are not meant to be erased. When we do teshuvah, those very struggles become a source of strength that helps us fight our daily battles against the yetzer hara.

You might feel that because you have slipped in your avodas Hashem, you are no longer fit to stand before Hashem or fight the spiritual battles of life. The Torah is telling you the exact opposite. Do not leave your broken pieces behind. Carry them with you as a reminder of Hashem's infinite rachmanus and your own resilience.

Today, when you experience a moment of frustration or remember a past spiritual failure, do not let it bring you down. Instead, use that memory as a catalyst to daven with more heart, reminding yourself that Hashem wants you to move forward specifically with the lessons of your past.