

בס"ד

THE RASHI OF THE WEEK

Week of

Parshas Eikev

23 Menachem Av, 5782 – August 20, 2022

Compiled from the works of
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**An Outline of the Rebbe's Explanation of Rashi
Parshas Eikev**

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Rashi in His Own Words

דברים י"א, י"ד: וְנָתַתִּי מִטֶּר אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפָּתָ דְגָנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ:

רש"י ד"ה ונתתי מטר ארצכם: עשיתם מה שעליכם, אף אני אעשה מה שעלי: בעתו: בלילות שלא יטריחו אתכם. דבר אחר בעתו, בלילי שבתות שהכל מצויין בבתיהם:

Devorim 11:14: I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil.

Rashi Heading - I will give the rain of your land: You have done what is incumbent upon you, so I will do what is incumbent upon Me. **at its time:** At night, so it will not disturb you. Another explanation of "at its time" is when everyone is at home on Shabbos (Friday) nights.

Synopsis

In this week's Torah portion, Eikev, Hashem tells us that if we obey his commandments, He "will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil." Rashi explains, "I will give you the rain of your land," meaning, "you have done what is incumbent upon you, so I will do what is incumbent upon Me." Additionally, Rashi comments that the words "at its time" means "at night, so it will not disturb you." He then offers a second explanation of "at its time." The rain will fall "on Shabbos (Friday) nights when everyone is at home."

We need to understand what was bothering Rashi. The fact that the Torah's words "I will give you the rain of the land at its time" are meant as a reward for obeying His commandments seems quite clear. Additionally, Rashi's explanation does not seem to add anything to our understanding of the verse.

In a verse earlier in the Torah, "I will give your rains in their time," Rashi explains that Hashem will give us the rain "when people do not usually go out, for example, on Shabbos evenings."

Rashi's explanation of "at its (the lands) time" and "in their (the Jews') time" is very similar. However, there are significant differences. The reason is as follows. The earlier verse (in Bechukosai) follows the Torah's words, "if you follow My statutes." Rashi defines that as meaning that you toiled in Torah. The Torah discusses a reward for going above and beyond what one must do. Therefore, Hashem's compensation is "in their time," meaning the time that best suits the Jew. Hashem repays all of our actions measure for measure. Since we are talking about one who went beyond the letter of the law, Hashem rewards him by causing it to only rain on Friday

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nights. Based on the laws of nature, supporting Israel requires much more rain than what can fall solely on Friday nights. When the rain falls exclusively on Friday nights, it cannot cause the crops to grow and thrive. Nevertheless, as a reward for going above one's limitations, Hashem likewise transcends the boundaries of nature.

Our Torah portion, however, discusses one who fulfilled the letter of the law but did not toil. Hence, his reward is the rain coming "in its (the lands) time." Under these circumstances, the Divine blessing does not transcend nature.

Rashi's Explanation

In this week's Torah portion, Eikev, the Torah tells us that if we listen to G-d's commandments, He tells us¹, "I will give the rain of your land at its time, the early rain and the latter rain, and you will gather in your grain, your wine, and your oil." Rashi cites the words "I will give the rain of your land" and explains, "You have done what is incumbent upon you, so I will do what is incumbent upon Me."

We know that Rashi only comments on difficult words for the beginning student. Based on this, we need to understand the challenge with the terms "I will give the rain of your land." One verse earlier, the Torah says, "It will be if you listen to My commandments." The Torah follows that by telling us that the reward for following the commandments is "I will give the rain of your land." Furthermore, Rashi's explanation does not appear to add anything to our simple understanding of the verse.

The Mizrachi² explains that Rashi is explaining why the Torah finds it necessary to list so many details of our reward for following the commandments. The Torah states that Hashem will give³ "... the early rain and the latter rain, and you will gather in your grain, your wine, and your oil ... and you will eat and be satisfied." The Mizrachi goes on to point out the contrast between here and that stated in the Torah portion of Bechukosai⁴. Hashem also promises rain as a reward for fulfilling the Torah and Mitzvos. However, it only says, "I will give your rains in their time," without listing any details.

Rashi explains this by teaching us, "You have done (all of the many details which are) incumbent upon you, so I will do what is incumbent upon Me." I will give you all the right things, excluding nothing.

Difficulties in Understanding Rashi

It is challenging to explain that Rashi is explaining the reason for the detailed list of rewards, and Rashi uses the heading "I will give the rain of your land" for his explanation. We know that Rashi is particular about

1. Our Parshah, Devorim 11:14.

2. Rabbi Eliyahu Mizrachi (1455 – 1525 or 26) wrote one of the great supercommentaries to Rashi.

3. Our Parshah, Devorim 11:14–15.

4. See Footnote 1.

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the words he cites as the heading of his comments, which are the only words he is explaining. He would have included those words in the header if he also explained a difficulty stemming from other terms and a later verse. At the very least, he would have written, "etc."

According to Mizrachi's explanation, Rashi contrasts this with the verse,⁵ "I will give your rains in their time." However, Rashi's heading here, "I will give the rain of your land," ostensibly says the same thing in the Torah portion of Bechukosai.

According to Rashi, the reward the Torah promises in the portion of Bechukosai is far greater than the reward delineated here. There Rashi comments on the verse⁶, "and the tree of the field will give forth fruit," that even non-fruit bearing trees will bear fruit in the future. In other words, the blessings will be supernatural, unlike here.

There are significant differences between Rashi's comments here and in Bechukosai. There, when the Torah says, "I will give your rains in their time," Rashi comments on the words "in their time" and explains that the rain will come "at a time when people do not usually go out, for example, on Shabbos evenings." On the other hand, Rashi cites the words "at its time" and explains, "At night, so it will not disturb you. Another explanation of 'at its time' is on Shabbos (Friday) nights when everyone is at home." Why does Rashi find the explanation that the rain will fall on Friday nights sufficient in the Torah portion of Bechukosai, yet here finds it necessary to give two explanations?

On the other hand, here, Rashi first explains that the rain will fall "at night so that it will not disturb you." Here the explanation that the rain will fall on Friday nights is the second, rather than the first, primary explanation. However, in Bechukosai, the explanation that the rain will fall on Friday nights is Rashi's only explanation.

In Bechukosai, Rashi first states that the rain will fall "at a time that people do not usually do not go out." In other words, the content of the blessing is listed first. Rashi cites a specific example, "for example, on Shabbos and festival evenings." However, Rashi first mentions the example, "On Shabbos (Friday) nights." Only then does he tell us the content of the blessing that it is "when everyone is at home." In the Torah portion of Bechukosai, Rashi states the content of the reward in the negative, "at a time that people do not usually go out." However, in our Torah portion, Rashi changes to the positive, "when everyone is at home." In Bechukosai, Rashi uses the phrase "people," however, here, he says "everyone." In our portion, before giving his second explanation, Rashi repeats the words "at its time." He writes, "Another explanation of 'at its time' is: On Shabbos (Friday) nights when everyone is at home."

5. See Footnote 1.

6. Ibid.

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The Explanation

There is a significant difference between the blessings in the Torah portion of Bechukosai and the blessings here. The Torah portion of Bechukosai says, "I will give *your* rains in their time." In other words, it is a blessing that G-d gives directly to the *Jews*. However, in our portion, the Torah says, "I will give the rain of *your land* at its time." The land is being blessed, and hence the Jews receive the blessing indirectly.

This helps to explain the differences in each type of blessing. The *Jewish People* are not limited by the boundaries and limitations of the laws of nature. Therefore, blessings are not limited by nature. That is why, as Rashi says in Bechukosai, the blessings include that barren trees will bear fruit. However, in our Parshah, the land is being blessed directly, and the laws of nature bind these blessings.

We now understand the reason for the difference between the two blessings. However, why is this the case? Why is only the land being blessed? Why are the blessings of the unlimited G-d subject to natural laws? Rashi explains that at the beginning of his commentary. "You have done what is incumbent upon you, so I will do what is incumbent upon Me." Rashi is saying that the Jews only kept what was incumbent upon them. They fulfilled all of their obligations without going *beyond* the letter of the law. Since Hashem deals with us "measure for measure," His reward was likewise not beyond the letter of the law. He will bless us, but only by doing "what is incumbent upon Him (as so to speak)." The blessings will not extend beyond the laws of nature.

However, in the Torah portion of Bechukosai, Rashi explains the first verse, "If you follow My statutes," meaning "if you toil in Torah study." In other words, "I will give your rains in their time" is a blessing for *toiling* in Torah; it is a reward for going above and beyond the obligation to study Torah. Therefore, the reward is "measure for measure," above and beyond the boundaries of nature.

The general difference which distinguishes Bechukosai ("in their – the Jews' - times") from Eikev, our Torah portion ("at its – the land's - time"), is the reason for the other differences we find in Rashi's explanation of each. In Bechukosai, where the blessing is to Jews, the rain falls at the best possible time for the Jews. The best time for Jews is when they are not going out on the street. Therefore, Rashi writes, "at a time when people do not usually go out, for example, on Shabbos evenings." It would seem that naturally, that would not supply enough rain for the crops to grow. However, this blessing transcends nature, allowing a lesser amount of rain to suffice.

Conversely in our Torah portion, the blessing is meted according to the laws of nature. Therefore, Rashi, in his first and primary explanation, says that "at its time" means "at night, so it will not disturb you." Naturally, it must rain many nights during the week to cause the crops to grow properly.

Additionally, there are other differences between the blessings given to Jews and those given to the land. The blessings given to the Jews, when it is considered "in their (the Jews') time," depends on what is best for the

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Jews. Therefore, the time is "at a time when people do not usually go out, for example, on Shabbos evenings." The definition of "in their time" is when people, i.e., Jews, do not usually go out. Therefore, in Bechukosai, Rashi writes this first. He then cites an example of this, i.e., Friday nights.

However, "at its time" in our Torah portion is different. The blessing is given to the land, and the Jews are blessed indirectly through the land. Therefore, the time for the rain to fall is when no one is working the field, meaning at night. However, this blessing is not purely for the land's benefit; instead, as Rashi says, the time for the rain to fall is "at night so that it will not disturb you."

However, this explanation leaves Rashi with several questions. Firstly, if "in its time" means at night, the Torah could say at night! Secondly, "in its (the land's) time" does not seem perfectly appropriate. There is no benefit to the land, whether it rains during the day or at night, and the only benefit is to those that work the land, meaning the Jews. Therefore, Rashi also offers a second explanation (not his primary explanation) "Another explanation of 'at its time' is on Shabbos (Friday) nights when everyone is at home."

A Deeper Lesson from Rashi

All of the above teaches us the importance of going beyond (what we perceive to be) our limitations. Even though we can honestly say that we have done everything incumbent upon us to fulfill G-d's commandments and study His Torah, that is not enough. We must toil above and beyond what we feel are our capabilities. This applies both to the Torah study and the performance of Mitzvos. Then Hashem will bless us in a supernatural manner.

(Adapted from talks given on Shabbos Parshas Eikev and Re' eh 5734)

I hope you gained as much by reading this as I did by translating and adapting it.

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**DEDICATED IN HONOR OF
THE LUBAVITCHER REBBE**

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IN LOVING MEMORY OF

**Dr. Mindel Rivka (Muriel) bas Reb Menachem Mendel Shlomo ע"ה
Stitt**

Passed away on Shabbat Parshat Lech Lecha, 10 Mar-Cheshvan, 5782
May Her Soul be bound in the Eternal Bond of Life

*

DEDICATED BY HER FAMILY שיהיו

* * *

IN HONOR OF

The Soldiers of "Tzivos Hashem"

Chaim and Aiden Oded שיהיו

Morris

May they merit to be a source of Chassidic pride
to their family and a Torah light to their community

*

DEDICATED BY THEIR PARENTS

Rabbi & Mrs. **Menachem M. and Chaya Mushka שיהיו**

Morris

* * *

IN HONOR OF

Mrs. Esther שתהי' Sharabani

May she go from strength to strength
in health, happiness, Torah, and mitzvot

*

DEDICATED BY HER SON

Mr. Gershon (Geri) ש' Bentov

מוקדש לזכות

כ"ק אדמו"ר נשיא דורנו מליובאוויטש

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לעילוי נשמת

מרת מינדל רבקה בת ר' מנחם מענדל שלמה ע"ה

סתית

נפטרה ש"ק פרשת לך לך, יו"ד מר-חשון תשפ"ב

ת. נ. צ. ב. ה.

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נדבת בני משפחתה שיחיו

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לזכות

חיילי "צבאות השם"

חיים ועדן עודד שיחיו

מאריס

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נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וחי' מושקא שיחיו

מאריס

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מרת אסתר שתחיל' שרבני

לאריכות ימים ושנים טובות עד ביאת גואל צדק

ומתוך בריאות הנכונה ולשנת ברכה והצלחה בגו"ר

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ר' גרשון שי' בן טוב