

**Rabbi Elchanan Shoff**  
PARSHAS EKEV

The Source of the Jews' Blessings

*You shall be blessed from amongst all the nations, there shall not be within you—and your animals—sterile males and infertile females (Deut. 7:14).* The Midrash (*Devarim Rabbah* 3:4) says that all the benefits of This World which the Jewish People have reaped are through the force of Bilaam's blessings, but when it comes to the blessings which the Forefathers (Avraham, Yitzchak, and Yaakov) gave their descendants, Hashem safeguards that blessing for the future. The *Imrei Yosher* and Maharzu, in their comments to the Midrash explain that this is alluded to in the passage at hand "You shall be blessed from all the nations" as if to say that the source of the Jews' blessings is "all the nations", while the blessings from the Forefathers are being preserved for the future.

Now, the Talmud (*Sanhedrin* 105b) asserts that all Bilaam's blessings actually reverted to becoming curses, in line with Balaam's original intent, and whatever benefits the Jews got from those blessings were like the fruits of a poisonous tree. Rabbi Aharon Leib Shteinman (*Ayeles HaShachar* to Balak, p. 152) points out that the aforementioned Midrash seems to contradict this Talmudic assertion, for said Midrash assumes that Balaam's blessings remained as blessings and they are the source of the Jews' blessings in This World, while the Talmud asserts that those blessings turned back into curses. Ultimately, R. Shteinman concludes that there is a dispute on this point between the Talmud and the Midrash.

However, I would argue that these two sources are not necessarily in dissonance. Rather, the Midrash itself explains further on that whatever benefits the Jews enjoy in This World is in order to offset the painful suffering to which they are allotted. However, the Midrash clarifies, the benefits of their own personal merits is something which Hashem holds on to for the future. In light of this, we may argue that the Midrash too agrees that Balaam's blessings turned back into curses, but still, those blessings/curses are the source of the Jews' blessings, because the suffering which the Jews must endure as a result of those curses are what allows them to enjoy the benefits of This World (while their own personal merits, alongside the blessings from the Forefathers) are saved for a later time.

The Manna, Haman, and the 16<sup>th</sup> of Nissan

*And you shall remember the entire path which Hashem your God has led you these forty years in the desert to afflict you and to test you in order to know that which is in your heart if you will safeguard His commandment or not.*

*And He afflicted you and He starved you, and He fed you the manna of which you did not know and you forefathers did not know it, in order to make you know that it is not on bread alone that man lives, for it is on all which comes out of the mouth of Hashem that man lives (Deut. 8:2–3).* The *Rokeach* notes that in this passage, there are three expressions of affliction (“to afflict you”, “And He afflicted you”, and “and He starved you”). The fact that there were three such usages in this passage which then goes on to speak about the manna “*haman*” influenced Esther to declare three fast in order to overturn Haman’s decree to destroy the Jewish People. The word for “the manna”, *haman*, is the same of that fellow Haman. Thus the verse reads, “you fasted 3 times and were fed Haman.” Moreover, it says in Joshua (5:x) that the manna stopped falling on the 16<sup>th</sup> of Nissan, which is precisely the time of the year that Esther declared her fast. Instead of saying “and the manna was stopped” that passage can also be read “and Haman was stopped” on the 16<sup>th</sup> of Nissan. Moreover, the *Rokeach* explains that when the Torah says “and He fed you the manna” “*vayachilcha es haman asher*” those word are the very same gematria as “*vayachilcha is Haman ben Hadasa*”.

In the selichos of R. Menachem ben Machir (which we recite on the Fast of Esther annually) in describing Haman’s eventual demise, it says, poetically “*lishbos haman mimachoras*” using the verse which describes the manna ceasing to fall, in reference to the demise of Haman, just as *Rokeach* did. The Sheloh Hakadosh (Meseches Megilah, 11) writes similarly as well, using the same scriptural hint. He also suggests having one’s purim party in the morning, since Haman was hung in the morning, and he was hung during the meal that Esther and Achashverosh had, which is why we have out seuda, and all that was in the morning.<sup>1</sup>

Just to clarify, the Alshich (to Esther 4:17) points out that there is a slight difference of opinion between the various sources of when exactly Esther’s three-day fast occurred. According to the Midrash (*Esther Rabbah* 8:7), the first day of Passover was the *last* day of the three days, and Haman was hanged the next day. This approach is also adopted by *Peirusb HaRosh* (to Ex. 15:22). However, according to Targum on

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<sup>1</sup> This hint is also recorded in the Purish Harosh to shemos 15:22. See also Tiferes Shlomo (Rimzei Purim s.v. attah kach) where he elaborates on this theme, as well as the comments of Shem Mishmuel (Tetzaveh 5675 s.v. beinyan seudas purim).

Esther, the first day of Passover was the *first* day of the three-day fast, so Haman could not have been hanged before the third day of Passover.

### The Manna of Affliction

***And He afflicted you and He starved you, and He fed you the manna... (Deut. 8:2–3).*** The Midrash Abkir (cited in the *Yalkut Shimoni*) writes that this passage serves as a hint to the commandment of lighting candles for Shabbos. What in the world is the connection between this passage and lighting candles for Shabbos? Moreover, why should Hashem feeding us the manna be called Him afflicting us and starving us, didn't the manna satisfy their culinary desires and fill their stomachs? According to Chazal, if a person was eating the manna he could think of whatever food he wanted to, and the manna would taste like that food. Why then is this called an affliction and starving?

The *Zera Shimshon* (*Eikev* 3) explains all of this based on a Midrash (*Devarim Rabbah* 5:11) which asks why the Torah seems to call the manna a food which brings about starving. The Midrash compares this to a person who is selling two gourds, a whole gourd and a broken gourd. A potential buyer comes to the seller and asks, "How much for the whole gourd?" "Two *manah*." "How much for the broken gourd?" "One *manah*." So the potential buyer asks, "Isn't the broken gourd as big as the whole gourd, so why are you charging double for the whole gourd if they are the same size?" The seller explains, "No, you cannot compare the two, for just as a person enjoys the *taste* of his food, he also gets enjoyment from the *appearance* of his food." Now, when it comes to the manna, even though it had the taste of whatever they wanted, it still only looked like the plain old manna. Because of this, the Jews only enjoyed the *taste* of the manna, but not its *appearance*, and so this is considered as though Hashem "afflicted" them. Moreover, the Talmud (*Yoma* 84b) says that one cannot compare somebody who eats and could see what he is eating with somebody who eats and cannot see what he is eating. For this reason, the Talmud claims that the blind eat but are not quite as satisfied as sighted people, because they cannot see their food. In light of this it makes sense why feeding the Jews the manna is called "starving" them—since they were not able to see whatever foods the manna tasted like, they still remained hungry like the blind man.

Thus, *Zera Shimshon* explains that since it is forbidden to "afflict" oneself or "fast" on Shabbos, then it is obligatory to eat one's Shabbos meals in the presence of light, so one can better see one's food. In order to facilitate that reality, the rabbis instituted

that one ought to light candles for Friday Night, so that they can see the food that they eat at the Shabbos meal on Friday Night. All of this, of course, is alluded to in the verse at hand which calls feeding the Jews manna “afflicting” and “starving” the Jews.

#### Cruising through the desert

...and your feet did not become doughy (Deut. 8:4) Rashi explains that this means that they feet did not swell like rising dough, even though they were constantly walking in the desert. However, Rabbi Mordechai of Safed in *Sifsei Kohen* disagrees with Rashi because asserts that the Jews never actually walked on their own two feet when they travelled in the desert, rather the clouds of glory which protected moved with the Jews capsulated inside (sort of like a moving walkway that they have in the airport). Rabbi Chaim Yosef David Azulai, also known as Chida, in *Dvash leFi (Maareches Samech, §23)*, cites this explanations and expands on it, writing, “They sat within the Clouds of Glory like one who sits in a ship, the ship itself continually travels, day and night, while those inside the ship can continue living like normal, they can eat and sleep and learn and write all the while the ship is travelling. The Chida adds that this is the exegetical basis for the requirement that one ought to sleep in a *Sukekah* on Sukkos, because the Jews slept encapsulated in the Clouds of Glory while they traversed the desert.

#### Spare the Rod

*And you shall know with your heart that just as a man will scold his son, Hashem your God scolds you.* The *Mishpat Tzedek* (on Psalms) write in the name of the *Klei Chemdah* (also cited in *Yalkut HaGershuni* here) that this means that just as when a man wants to rebuke his son, he doesn’t actually hit, but rather takes out the stick and says, “look here son, if you don’t listen to me, I’m going to hit you with this here stick”, so does Hashem not actually want to hit us with punishment, but to threaten us with such punishments if we don’t listen to Him.

#### Closing the legal loopholes

*And you shall safeguard Hashem your God’s commandments, to walk in His path and to fear Him, for Hashem your God is bringing you to a Good Land* (Deut. 8:6–7). The Talmud (*Shabbos* 88a) says that when the Jewish People received the Torah at Mount Sinai, Hashem lifted the mountain above their heads and threatened them to accept the Torah by saying that if they did not, they will be buried right there in the desert. Under such conditions, the Jews of course had no choice but to agree to accept the

**Rabbi Elchanan Shoff**  
PARSHAS EKEV

Torah. Nonetheless, the Talmud explains that because the Jews were forced to accept the Torah under this level of duress, they have a technical loophole which can be used to escape their responsibilities by saying that they were forced into the whole deal and cannot be held culpable for failing to uphold it. However, Rabbi Shlomo ibn Adret—also known as Rashba—writes that this loophole only existed as long as the Jews were still in the desert, for they did not yet receive their end of the bargain, that is the Holy Land. However, once the Jews entered the Holy Land and accepted that land as a part of the deal of what Hashem will give them, then they became legally bound to keep their part of the deal and follow the Torah. In other words, Rashba argues that the Jews entering the Holy Land closed up this legal loophole that they could argue that the entire covenant was done under duress, because once they received the Holy Land they showed that they were now willingly party to that agreement. Based on the Rashba's understanding, Rabbi Chaim Yosef David Azulai, also known as Chida, in *Nachal Kedumim* (§6) writes that this is the meaning of the passage at hand, “And you shall safeguard Hashem your God's commandments, to walk in His path and to fear Him, for Hashem your God is bringing you to a Good Land”, the reason why the Jews are bound to keep the commandments is precisely because Hashem is bringing them to the holy Land.

### Just Bread

*A land in which not through poverty shall you eat in it bread, nothing will be lacking in it* (Deut. 8:9). Rabbi Chaim Yosef David Azulai, also known as Chida, in *Pnei David* (§14) writes that in his youth he heard in the name of the sages of Castile an explanation to this passage: A truly poor and impoverished person would tend to eat just bread, without any condiments which are luxuries that he cannot afford. However, here the Torah promises that in the Land of Israel, this will not be the situation. First of all, “nothing will be lacking” in the Holy Land, such that even the poor could afford to buy condiments. Secondly, even if a person ends up eating just bread without any condiments, this is only because the bread of the Holy Land will be so tasty, that one will not need to eat it with anything else. He renders the passage in question thusly: “A land in which you shall eat in it [just] bread [i.e. without any condiments] not because of poverty [but because the bread itself tastes so good that it doesn't need anything to go with it]”.

### The Land of the Forefathers and the Four Mothers

*A land whose stones are iron and from her mountains will be oared copper* (Deut. 8:9). Rabbi Chaim Vital in *Eitz HaDaas Tov (Parshas Eikev)* writes that the letters of the word

**Rabbi Elchanan Shoff****PARSHAS EKEV**

“whose stones” (אבניה) can be rescrumbled to read “her sons”/“her buildings” (בנאיה). Moreover, he notes that the first letters of each word in the phrase “stones are iron and from her mountains will be oared...” (אבניה ברזל ומהרריה תחצוב) spells out the word “patriarchs” (אבות). In addition, he notes that the word “iron” (ברזל) serves as an acronym for the names Bilhah, Rachel, Zilpah, Leah (בלהה, רחל, זלפה, לאה)—the matriarchs who married Yaakov Avinu. He explains that here the Torah means to sing the praises of Eretz Yisrael by explaining that “her buildings” continue to last in the merit of the four patriarchs Adam, Avraham, Yitzchak, and Yaakov and the four mothers whose name comprises the acronym ברזל and all of whom are buried in the Cave of the Patriarchs in Hebron which is at the heart of the Holy Land. **WHAT ABOUT קורין לאבות אלא שלשה SO WHAT’S ADAM DOING THERE? AND ALSO WHO SAID THAT BILHAH, ZILPAH AND RACHEL ARE BURIED IN מערות המכפלה?**

**Advantages of being rich**

*And silver and gold you shall have a plenty, and all that you have shall be plentiful* (Deut. 8:13). Rabbi Yishaya Horowitz of Frankfurt writes in his work *Sheni Luchos HaBris* (also known by its acronym as the *Shelab*) that this passage alludes to the way that people flatter the wealthy and attributed to them all sorts of positive properties that they do not actually have. He explains that when “silver and gold you shall have a plenty” then “all that you have shall be plentiful” and exaggerated as though the wealthy person has all the best traits. In this spirit, the *Yalkut Gershuni* homiletically explains Rashi’s comment to *Yevamos* 34b that Hon is the name of a sage by explaining that one who has *hon* (literally, “principal” or “capital” in Hebrew) will get the name of “sage” (i.e. people will call him smart and intelligent) even if he is undeserving of the title. This is in line with the idea outlined above that people tend to flatter the rich by exaggerating their overall value and attributing to them positive traits that they simply do not have. Similarly, the *Yalkut Gershuni* cites Rabbi Wolf Boskowitz’s Maamar Esther (to Avos) who explains that the Mishnah’s question of “Who is a rich man?” The Mishnah means to ask who is only called “a rich man” but does not accrue all sorts of other (not necessarily true) titles. This is because once somebody is rich, people will say about him all sorts of other good things to flatter him (e.g., he’s also very good looking, and he’s kind, and he’s smart, and he’s a *ben Torah*, etc...). In its question, the Mishnah wanted to know who is considered “just rich” and nothing else. This answer to this is “he who is satisfied with what he has”—such a person can be called “rich” even though he isn’t actually wealthy.



and ends with the letter KAF and has 26 words in it ( וַיִּתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם ) וַיִּמְשְׁמְנֵי הָאָרֶץ וְרַב דָּגָן וְתִירֵשׁ יַעֲבֹדוּךָ עַמִּים וַיִּשְׁתַּחֲוּ לָךְ וַיִּשְׁתַּחֲוּוּ לָךְ וַיִּבְנֵי אֶמְדָּךְ אֶרְרִיךָ אֶרֶוּר וּמִבְרָכֶיךָ בְּרוּךְ (in Gen. 27:28–29). He explains the connection by noting that if a person fulfills the verse at hand by fearing Hashem, following in His path, and loving Him, then a person can receive the blessings given to Yaakov Avinu.

### Successful proselytes

*And you shall love the proselyte, for you were proselytes in the Land of Egypt* (Deut. 10:19). Rabbi Naftali Tzvi Yehuda Berlin, also known as the Netziv, was the Rosh Yeshiva of Volozhin. He writes in his work *HaEmek Davar* that the Torah means to rationalize why one must love the proselyte: Even though the Jews started out as strangers and “converts” in the Land of Egypt, they ended up becoming important and honorable people in the long run. So too, even if a proselyte now seems to be like a lowly stranger, who knows what latent potentials lie within him and perhaps in the future he and/or his descendants will become important people as well.

### Fearing the Torah Scholars

*You shall fear Hashem your God, Him shall you worship, and in Him shall you cling, and in His name shall you swear* (Deut. 10:20). In the Hebrew text of this passage, the untranslatable word *es* is attached to the first clause, as if to say “you shall fear *es* Hashem your God”. The Talmud relates that Shimon HaAmsuni expounded on every instance of the word in the Torah *es* as coming to include something extra, except for the word *es* in this passage. He exclaimed, “Just as I received reward for expounding, so shall I receive reward for refraining [to expound].” Nonetheless, after this, came Rabbi Akiva **SEE RAV REUVEN MARGOLIS’ CHIDDUSH THAT NECHEMIA HAAMSUNI IS THE SAME PERSON AS NACHUM ISH GAMZU, WHO WAS RABBI AKIVA’S REBBE** who explains the presence of the extra word *es* in this context as serving to include the Torah Scholar into the commandment of fearing God, such that one must fear the Torah Scholar alongside God. Shimon HaAmsuni did not realize this drasha because he did not have the same life experience as Rabbi Akiva did that left him sensitive to a certain related point: Rabbi Akiva only started learning Torah at the age of 40, and beforehand he was not only an ignoramus, but he viciously *bated* the learned Torah Scholars of his day (he was said to have remarked in his earlier years, “Give me a Talmid Chacham so that I may bite him!”). When Rabbi Akiva later became a learned scholar himself, he realized that the reason of his extreme opposition to Torah Scholars in his earlier years came from the fact that as an ignoramus he was so distant from Hashem and

hated the Torah, that he also hated the Torah Scholars who represent His will in This World. Thus, of all people, it took Rabbi Akiva to realize that a Torah Scholar is like an extension of Hashem in This World and must equally be feared.

### 15 Expressions of Praise

*He is your praise and He is your God who did with you these great and awesome [miracles] that your eyes saw* (Deut. 10:21). The *Peirush HaRokeach* explains that the fifteen words in this verse ( הוא תהלתך והוא אלהיך אשר עשה אתך את הגדלת ואת הנוראת האלה אשר ראו ) (ענין) correspond to fifteen different ways of praising Hashem, and in accordance with those fifteen ways of praising Him, the rabbis instituted in the *Yishtabach* blessing (which marks the end of the *Pesukei dZmira*—Chapters of Hymns in the daily Shachris prayers) fifteen forms of praise: שיר ושבחה הלל וזמרה עוז וממשלה נצח גדולה וגבורה תהילה ותפארת קדושה ומלכות ברכות והודאות.

### What happened to Korach?

*And what He did to Dasan and Aviram the sons of Eliav son of Reuven, that the ground opened its mouth and swallowed them and their houses and their tents and all the soil on their feet in the midst of all of Israel* (Deut. 11:6). In this passage, Moshe mentions the punishment that befell Dasan and Aviram for their role in Korach's rebellion, but Moshe fails to mention anything about what happened to Korach himself. Rabbeinu Bachaya (to Deut. 11:2) explains that even though Korach was the instigator in this whole saga, Moshe Rabbeinu did not mention him because he was embarrassed that this relative of his (Korach was Moshe's first cousin, as Korach's father Yitzhar and Moshe's father Amram were brothers) committed such an egregious sin. Alternatively, Rabbeinu Bachaya explains that Moshe wanted to make a point of mentioning Dasan and Aviram whose sin was especially heinous because they were cursing and blaspheming.

Nonetheless, Rabbi Chaim Palagi (in *Tenufah Chaim* §34) notes that even though Moshe Rabbeinu did not explicitly mention Korach by name here, he did allude to Korach because the *gematria* of the final letters in the phrase "Eliav son of Reuven that [...] opened" (אליאב בן ראובן אשר פתה) = 307 + 1) equals the name Korach (קרח = 308). Rabbi Palagi also adds that this is also the *gematria* of the word "relationship" (קרבה = 307 + 1) or "relative" (קרוב = 308) which hints to Rabbeinu Bachaya's explanation that Moshe wished to leave out Korach's name because he was his relative.

**Rabbi Elchanan Shoff**  
PARSHAS EKEV

Moreover, Rabbi Chaim Palagi also offers another reason as to why Moshe did not expressly mention Korach in this context. He explains that because Korach's sons did *teshuvah* and were granted a special place in *gehinnom*, Moshe did not want to explicitly mention their father which would effectively besmirch their legacy. Rashi (to Ps. 100:6) writes a similar thing by saying that the Psalmist sons of Korach blamed the story of the ground opening up on Dasan and Aviram instead of on Korach as a way of honoring their father.

Similarly, Rabbi Chaim Yosef David Azulai, also known as Chida, in his work *Chomas Onach* addresses the question of why Korach was explicitly mentioned in Parshas Pinchas, while his name is omitted from the Parsha at hand. The Chida explains in the name of Rabbi Yaakov Pinto that in Parshas Pinchas, the Torah was simply interjecting the genealogical tables to tell us—the readers—what happened to Korach and his sons (and especially to stress the point that Korach's sons did not die). But in Parshas Eikev, the Torah is recording a speech that Moshe gave to the Jewish People. Here in Parshas Eikev, Moshe did not feel the need to explicitly mention Korach, especially because doing so would embarrass Korach's sons who, according to one tradition, came up from the depths of hell and actually returned to This World and raised a whole family. Mentioning Korach by name in his speech to the entire Jewish People would embarrass Korach's sons and their new families, so Moshe refrained from doing so.

#### Allusions to the years before the exile

*You shall lengthen your days...* (Deut. 11:9). The *Peirush haRokeach* writes that the phrase “You shall lengthen your days on” in *gematria* equals the amount of years that the Jewish People spent in the Holy Land from the time that they finished conquering it until they were exiled (תאריכו ימים על = 837). That is, 7 years of divvying the land under Yehoshua, plus 369 years when the Tabernacle stood at Shiloh, plus 52 years of the Tabernacle at Nov and Givon, plus 410 years of when the First Temple stood in Jerusalem (7 + 369 + 51 + 410 = 837 + 1). Similarly, *Peirush HaRokeach* also writes on the verse “and you will quickly be lost from upon the land” that that phrase's *gematria* also equals the amount of years the Jews spent in the Holy Land until they were exiled in the time of Zedekiah (ואבדתם מהרה מעל = 843 + 1), including the seven years they spent conquering the land (837 + 7 = 844).

## Rabbi Elchanan Shoff

### PARSHAS EKEV

#### Rains that teach

*And I shall put rain in your land at its time, yoreh and malkosh* (Deut. 11:14). The word *yoreh* is a type of rain, but it also means “teach”. Based on this, the Talmud (*Taanis* 6a) explains that *yoreh* is the type of rain which serves to “teach” the masses that the time has come to spread tar over their roofs to insulate their homes from the upcoming rainy season. Also, the word “in its time” (בעתו = 478 +1) in *gematria* equals “to smear the roofs” (להטיח הגגות = 479).

#### Mem and Yud

...*your heart, and you will stray and you will worship other gods and you will bow to them...* (Deut. 11:16). The *Peirush HaRokeach* notes that in this verse, the final letter ם appears in seven words in a row (לבבכם וסרתם ועבדתם אלהים אחרים והשתחוויתם להם) and he compares this to a verse in Song of Songs chapter 5 in which the letter י appears at the end of seven words in a row: “Open for me, my sister my beloved, my dove, my twin, for my head...” (פתחי לי אחותי רעייתי יונתי תמתי שראשי).

ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת

explains that the letter

מ corresponds to the letter י in the *אתב"ש* encoding system, such that these two passages are alluding to the same idea: Anyone who admits (*מוודה*) to the truth of the idolatry has effectively denied the veracity of the Ten (י = 10) Commandments (see *Nedarim* 25a).

#### No Tefillin on Tisha B'Av

*For totafos between your eyes...* (Deut. 11:18). According to Halacha, whenever the letter *שעטנוג"ץ* appear in a Torah Scroll, they are to be adorned with three crowns, while all most other letters are to be adorned with one crown. Accordingly, the *Peirush HaRokeach* points out that the word “for *totafos*” (*לטוטפת*) has nine crowns on it, three on each ט, plus one on the פ, ל, and ת (and none on the letter ו). With this in mind, he finds an allusion to the custom to refrain from wearing *tefillin* on the 9<sup>th</sup> of Av whose date is also marked by the number nine. Nonetheless, in practical Halacha, the prevailing custom is to wear *tefillin* on Tisha B'Av, albeit only in the afternoon not in the morning (see *Shulchan Aruch, Orach Chaim* §555).

*Teaching your sons*

*And you shall teach them to your sons to speak in them* (Deut. 11:19). When the Torah says “them” it uses the word **אתם** which is to be read as though it says **אותם**. This alludes to the idea that a person cannot teach his sons to learn Torah unless he himself also learns Torah. Because of this, the Torah writes as it says “and you shall teach yourself” and only afterwards can you teach your sons (see *Lachmei Torah*, cited by Rabbi Chaim Palagi in *Birkas Moadecha l-Chaim*, p. 509 in the Shuvi Nafashi edition). Based on this, Rabbi Chaim Palagi writes that this is why Hashem safeguards His Torah and renews the Torah everyday. Alternatively, Rabbi Palagi writes (in *Tenufah Chaim, Parshas Eikev* §43) that the word **אתם** has the same letters as the word **אמת** (“truth”) which alludes to the fact that a father must teach his son not to lie, as Maimonides (Laws of Oaths 12:8) writes “One must very careful with youngsters and teach their tongue to the words of truth without swearing, so that they will not be accustomed to swearing constantly like non-Jews do, and this matter is an obligation on all parents and teachers.”

Rabbi Chaim Palagi (in *Tenufah Chaim, Parshas Eikev* §34) also notes that the word “you shall teach them” (**ולמדתם**) can be taken as a contraction of the words “and you shall teach” (**ולמד**) and “wholesome”/“complete” (**תם**), an allusion to the fact that if one properly teaches his son Torah, then said son will turn out complete and wholesome, which means that his life mission will be fulfilled. However, if a person fails to teach his son Torah, then the word “wholesome”/“complete” (**תם**) is turned inside out and becomes “death” (**מת**) because in some ways this parents is “killing” his own child.