

Eikev

Parshas Eikev is an interesting parsha in the sequence of Moshe's repetition of the Torah to the Jews prior to entering the land of Israel.

Devarim is called Mishneh Torah, as it is the repetition of the Torah for the Jews to be prepared for their future outside the complete care of Hashem as they were in the desert.

38 years have passed, the Torah's chosen narratives have happened. These specific events are not history, they are active learning for us even all these years later.

The Parsha opens with **וְעַקֵּב תִּשְׁמָעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה**
The curious word for consequence, or reward is **וְעַקֵּב**.

Eikev, means consequence, reward, end. Rashi explains, this word which shares the root for Heel, as in the name of Yaakov, is deliberate, in that one should not tread on the light mitzvos as one would tread with their heel.

Ibn Ezra shares a similar sentiment. Ramban explains the use of the language as well. Ramban draws reference to Yaakov as well.

In my understanding this posuk is also a messianic message and continues to tie the theme of the deliberate nature of the narratives surrounding Yaakov and his son, to all the subsequent events until we reach the repetition of the Torah by Moshe to the Jews.

Ramban explains the language of Eikev and names that Yakov were called (upright- Yeshurun) are connected.

Sforno comments, that we need to listen to the mitzvos for Hashem to fulfill the promises given to the forefathers.

Our performing mitzvos is the pathway to the realization of the promises of Hashem. Our trajectory can be found and referenced in the Torah. Where is the reference to the fact that the world was created to make a dwelling place, and subsequently to receive Mashiach? I have highlighted this in Bereishis and as a running theme throughout my divrei torah. The same evidence for this is here with Moshe's words, and the choice of language that references (and as explained by Sforno etc.) relates to the forefathers, the promises, and the fact that freedom comes through listening to Hashem and the Torah.

The Yud that would make the word Eikev into Yakov is a drawing down of the "eser sefiros" into your life for the end to be what it is supposed to be.

The subsequent pesukim can be elucidated and connected as the language supports the notion of our love for Hashem and Hashem's love for us, especially when we perform the mitzvos, as we get closer and closer to dira bitachtonim.

Good Shabbos