

Parshas Eikev

This week's Parsha is Eikev, where Moshe continues to strengthen and warn the Jews before they enter the land of Israel. Moshe's repetition of the Torah has within it a specific reason behind why and how he repeats the narratives and events. For example, in last week's parsha, when Moshe repeated the ten commandments, by the commandment of Shabbos, he said Shamor (guard) Shabbos, in contrast to when it was said the first time in Parshas Yisro as Zachor (remember) Shabbos.

In our Parsha, Moshe repeats the stories of Korach, the Meraglim, and the Eigel Hazahav but tells us ahead of this that keeping the Torah and its edicts will bring about blessings and result in prosperous outcomes. Moshe explains that when one brings Torah into their heart and soul, and it truly is the lens through which they live, it will result in these blessings. Moshe 3000 years ago prepared us for today. Although he was preparing the Jews to enter the Land of Israel as the culmination of their exodus from Egypt, the same message applies to us today. Although we haven't gone out of Egypt (per se), we are going out of our own Golus into our version of entering the land of Israel when Mashiach comes.

Moshe states that I will no longer burden you with all the ailments that befell you in Egypt. Although the ailments can be physical sicknesses, we know that those may still exist; therefore, the ailments that befell you that are remedied by keeping Torah is the ailment of being lost and not being free. True freedom in the case of following the Torah is when one subverts their existence into a Torah way of life and

knows that the Torah is true and its contents are true. They have stood the test of time where the outside forces' moral compass has waxed and waned on the flow of society. They adapt and change with the times, as opposed to the Torah, which remains valid, and we adapt to it. The difference is whether we (incorrectly) bend the Torah to society, or the (correct) opposite, which is to show how society can be reconciled in the Torah.

Many of the blessings Moshe states are what we believe to happen when Mashiach comes. (Such as the sick being healed and an abundance of blessing for all things materially and spiritually).

The Parsha begins with the word for "because" – Eikev, which also is the root for the word heel. As Rashi points out, that one must consider the easy Mitzvos (that you would tread on with your heel), as you would the more difficult ones. But Yaakov, our forefather, was named such because he was holding onto the heel of Eisav- our arch nemesis. Because like Yaakov who listened to the Torah (as it had been revealed to him) unlike his brother Eisav - who could have possibly been our forefather, but was Mivazeh the Torah (as we see when he sold his first born right).

Moshe tells us to be like Yaakov, and use the Torah and infuse the Torah into our lives so that the revelation of the Berachos Moshe says happens in our time, speedily, with the coming of Mashiach.

Good Shabbos