



7TH ALIYA (11:22-25)

If you do the mitzvot, love G-d and cleave to him, then you will prevail over the powerful nations of the Land. G-d will make them fear you and none will be able to stand up to you.

Love, cleaving, the heart. The word love appears 6 times, the word heart 4 times in these last aliyot. Moshe has pivoted. From doing. To feeling. From law. To spirit. Doing is not enough. Love, cleave, your heart. Give all in your love of G-d.

YESHAYAHU 49:14- 51:3

This week's *haftorah* is the second of a series of seven "*haftorot* of Consolation." The exiled Jewish people are concerned that Hashem has abandoned them. Hashem responds by reassuring them that it is not so. God compares His love and mercy for His people to that of a mother for her children.

The navi then describes the ingathering of the exiles which will occur when the Mashiach arrives and then concludes with encouraging

words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when it seemed impossible, so too, Hashem will send us the Redemption at the end of days. ■



STATS

46th of the 54 sedras; 3rd of 11 in Devarim.
231.83 lines in a Torah; rank: 14th.
10 Parshiyot; 6 open, 4 closed.
111 pesukim - rank: 26th (4th in Devarim).
Same number as Vayikra, but larger.
1747 words - rank: 16th (3rd in Devarim).
Same number as Ki Tavo; Ki Tavo has more pesukim; Eikev has more letters.
6865 letters - rank: 14th (3rd in Devarim).
Eikev's pesukim are long - 3rd longest in the Torah in words and letters per pasuk.
This accounts for the rise in ranking in those categories.



MITZVOT

8 of 613: 6 positives, 2 prohibitions.

A SHORT VORT

BY RABBI CHANUCH YERES
RAV, BEIT KNESSET BEIT YISRAEL, YEMIN MOSHE

"And you shall eat, be satiated and bless G-d." (8:10)

Why are the words "and bless G-d" after the words "eat and be satiated"?

The Talmud (Berachot 21a) points out this as the source that blessing or saying grace after the meal is a biblical obligation.

The question then asked is, wouldn't it be more appropriate to obligate us on a biblical level to bless the food before we eat, like by any other mitzvah? Like blessing learning Torah before we begin learning Torah and not afterwards.

The Meshech Chochmah gives a profound answer. The main difference between eating and learning Torah is that grace after the meal is not purposed to thank G-d, rather to protect man from his own haughtiness that may surface when he is well fed and satiated. Therefore, the mitzvah is to bless G-d after the meal, not to forget G-d's everlasting involvement in providing us with our meal. However, by learning Torah, by blessing G-d beforehand, we insure our true intentions for learning Torah and not for personal gain and honor.