

"And it shall be because you will listen to these laws." (7:12)

Rashi explains the word *ceg* as referring to those *mitzvos* on which one tramples with his heels WYBQE (ie. which one treats lightly). The word *eikev*, which means "heel", is analogously used here to apply to those *mitzvos* to which one's attitude is at best complacent. The *Torah* is warning us to take heed with regard to these *mitzvos* and apply ourselves properly to their performance. *Rabbi Eliezer Gordon Zt"l* employs the word "*eikev*" in a somewhat different manner. When one performs a *mitzvah* publicly or in association with others, the outcome of this action, is in reality, two *mitzvos*. There is the performance of Hashem's Will, which is the foundation of all *mitzvos*, and there is the impression which is left on others. This, he states, is *vumnv ceg* (the offshoot, or outgrowth resulting from the performance of this *mitzvah*). This can be likened to one who awakens early in the morning to study. He will surely receive his due reward for this deed. However, if he studies with another fellow, then his "*mitzvah*" is two-fold; not only does he study, but he causes another person to do the same. For if he would not continue his participation in this daily study session then his partner would also be lax in his observance. The *Torah* wants us to be cognizant of the effect and the ensuing results our performance of *mitzvos* have on others.