

Eikey

THE WEISS EDITION

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints
לזיכרון ולעילוי נשמת
הרה"ח הרה"ת
הר"ר ישע'י זושא
ב"ר אברהם דוד ע"ה ווילהעלם
נלב"ע ביום ד' שבט ה'תשפ"ב
תנצב"ה

לעילוי נשמת
הרה"ח נחמן אריה בן ר' אהרן ע"ה
מטלס
נלב"ע ביום י"ז מנחם אב תשנ"ז
תנצב"ה

לזכות
הת' ישע'יה שי'
לרגל הכנסו לעול המצוות בשעטו"מ
ביום ט"ז מנחם אב ה'תשפ"ה
יה"ר שייגדל להיות חסיד, ירא שמים ולמדן
לנח"ר הוריו וכל משפחתו שיחיו
◆
נדפס ע"י הוריו
הרה"ת אפרים חזוגתו מרת דבורה שיחיו פיקרסקי

To receive the booklet
via email or by mail,
scan this barcode.



עקב *Eikev*

8:16 | זמ:ח

הַמֵּאֲכִלְךָ מִן בְּמִדְבַּר אֲשֶׁר לֹא יָדְעוּן אֲבוֹתֶיךָ לִמְעַן עֲנֹתְךָ

...[the One] who fed you with manna in the desert, which your ancestors did not know, in order to afflict you.

The Faith Diet

The Talmud¹ interprets the verse above quite literally—the manna was a food that left one feeling hungry and afflicted. According to one explanation, this was because it could not be saved from one day to the next, and one had to constantly rely on its falling anew. Therefore, even after eating their fill of manna, the people still felt vulnerable and wanting.

In terms of spiritual qualities, however, the manna's lack of normal shelf life or endurance reflected its transcendence of physical reality. One of the basic characteristics of physicality is that it is defined by and exists within the framework of time. The manna, on the other hand, due to its inherently transcendent nature, did not have a natural “lifespan,” as all other created beings do. Additionally, in keeping with its tran-

1. Yoma 74b.

scendence of nature, the manna was visibly reliant on G-d's bringing it into existence each day, unlike the rest of creation, whose continued existence appears natural and spontaneous.

The manna was thus a food of paradoxes. For those seeking a sense of self-sufficiency and independence, the manna caused anxiety and affliction. For humble men of faith, however, receiving nourishment from the manna was the greatest source of delight, for in the manna they could constantly sense G-d's influence. In addition, through their humility they became worthy and capable of being sustained by the *limitless* goodness contained in the manna, which infinitely exceeded the limited benefits found in natural forms of sustenance.

This explains the Talmud's assertion that Moshe composed the text of the first blessing of Birkas Hamazon when G-d gave the manna to the Jewish people.² One might ask: the blessings of Birkas Hamazon are recited in fulfillment of the biblical command, "[When] you will eat and be *satisfied*, you shall bless G-d."³ But if the manna left people feeling hungry, how could eating it be the basis for a blessing that is recited upon feeling satisfied?

In light of the above, however, we can understand how the manna provided the satisfaction required for the recitation of Birkas Hamazon. Indeed, the *truest* satiation came from the manna, for through it one sensed clearly that his sustenance was entirely from G-d, and thereby became a worthy recipient of G-d's infinite benevolence.

—*Toras Menachem, Sefer Hamaamarim Melukat,*
vol. 4, p. 186

2. Berachos 48b.

3. Devarim 8:10.

 9:17 | ט:יז

וְאַתָּפֶשׂ בְּשִׁנִּי הַלַּחַת וְאַשְׁלֶכֶם מֵעַל שְׁתֵּי יָדַי וְאַשְׁבְּרֵם לְעֵינֵיכֶם

So I grabbed hold of the two tablets, cast them out of my two hands, and broke them before your eyes.

To the Exclusion of All Others

The commentaries discuss why it was necessary for Moshe to “grab hold” of the Luchos before he broke them, considering that he was already holding them as he descended the mountain.⁴

One explanation is that Moshe did so for legal reasons—to establish his exclusive ownership of the Luchos before acting on his decision to break them. Although the Torah states that G-d “gave” Moshe the Luchos,⁵ and the Talmud interprets this verse to mean that the Torah was given to Moshe as a gift,⁶ Moshe had not intended to keep the Luchos for himself, but to confer their ownership on the entire Jewish nation. Moshe therefore “grabbed hold” of the Luchos before breaking them, to reestablish outright ownership over them and avoid the possibility of damaging (or stealing) property that did not belong to him exclusively.

Alternatively, Moshe’s repossession of the Luchos before breaking them stemmed from his extraordinary devotion to the Jewish people. By claiming exclusive ownership, Moshe sought to ensure that the guilt of shattering the holy Luchos

4. See Ohr HaChaim, Devarim 9:17.

5. Shemos 31:18.

6. Nedarim 38a.

would lie squarely on his shoulders, and not on the Jewish people, whose behavior caused him to do so.

—*Likkutei Sichos*, vol. 34, pp. 51–56

 11:19 | י"א:ט

וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם

*You shall teach them to your children
to speak with them.*

First Words

This verse is the source from which we learn that a father is obligated to teach his children Torah. As the Alter Rebbe writes:

A father is obligated to teach his young son Torah... as it is written, ‘You shall teach them to your sons to speak about them.’ From when is he obligated to teach him? From when he begins to speak, he should teach him *Torah tzivah lanu Moshe...*, as well as the first verse of Shema Yisrael.⁷

Earlier, the Torah instructs us, “These words that I command you today... you shall teach them thoroughly to your children.”⁸ That command, however, speaks of a more advanced level of learning—when the child is capable of *thoroughly* grasping and retaining the Torah that he is taught. In addition, our Sages interpret the word “children” in that verse as a reference to students, one’s spiritual children. The mitzvah to “teach them thoroughly to your children” is the obligation upon the learned to teach the Torah to all who desire to study—even those who are not their biological offspring.⁹

In contrast, the mitzvah given here, “You shall teach them

7. Shulchan Aruch Admor Hazaken, Hil. Talmud Torah 1:1.

8. Devarim 6:6–7.

9. See Sifri, Eikev 34.

to your children *to speak with them*,” refers to a very early stage in a child’s education, when he is just beginning to speak. As Rashi explains, this verse is meant quite literally: “From the moment your son knows how to speak, teach him [the verse] *Torah tzivah lanu Moshe*. Let him learn to speak with this.”¹⁰ This training obviously begins at home, long before the child is old enough to be sent to school. Clearly, then, this verse refers to a parent’s personal mitzvah to teach the Torah to his child—an obligation that goes into effect as soon as the child begins to talk.

—*Likkutei Sichos*, vol. 9, p. 33, fn. 3;

Sichos Kodesh 5737, vol. 2, pp. 387–388

10. Devarim 11:19.

 11:19 | י"א:ט

וְלִמְדָתָם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

You shall teach them to your children, to speak with them, when you sit in your house and when you go on the way, when you lie down and when you rise.

What's On Your Mind?

Sforno explains the verse “You shall teach them to your children to speak with them when you sit in your house...” to mean that one must teach his children to engage constantly in the words of the Torah—in the morning and at night, and under all circumstances.¹¹ On a more literal level, however, one can understand this verse as an instruction to be constantly educating our children—“You shall teach them to your children... when you sit in your house and when you go on the way, when you lie down and when you rise.”

Practically, this means that providing a proper Jewish education to your children—and by extension, to all Jewish children whom you can reach and affect—must constantly be on your mind. You must think about their education, and be active in ensuring it, not only “when you sit in your house”—i.e., when you focus on your family life—but even as you “go on the way”—as you go about your daily affairs. Even when you relax and wind down at the end of the day, your thoughts “when you lie down” to sleep should be about the

11. Devarim 11:19.

importance of providing the next generation with a proper Torah education.

Moreover, the verse continues, “You shall teach them to your children... when you rise up.” In the very first moments after you wake up, along with your recitation of Modeh Ani, thanking G-d for restoring your soul for another day, your first thoughts must be, “How will I best fulfill my duty to teach the Torah to my children today?”

—*Sichos Kodesh 5737, vol. 2, pp. 388–389*

לעילוי נשמת
מרת **גנעשא** בת הרה"ת ר' **משה זלמן** ע"ה
נלב"ע ביום ח"י מנחם אב תש"ס

ולעילוי נשמת
הרה"ת **ברוך** בן הרה"ת **אהרן** ע"ה
גופין
נלב"ע ביום י"ד מנחם אב תשע"ט

תנצב"ה

♦

נדפס ע"י בני משפחתם שיחיו

לעילוי נשמת
מרת **ח'י** בת הרה"ת **ישראל נח** ע"ה
מאיעסקי

נפטרה כ"א מנחם אב ה'תשנ"ח

תנצב"ה

♦

נדפס ע"י
בני משפחתה שיחיו

לעילוי נשמת
מרת **אסתר** בת ר' **אלעזר** ע"ה
גורביץ

נלב"ע ביום כ' מנחם אב ה'תשס"ז

תנצב"ה

♦

נדפס ע"י
בני משפחתה שיחיו

לזכרון

הרה"ג והרה"ח ומקובל רב פעלים
לתורה ולמצות ורבים השיב מעון

ר' לוי יצחק ז"ל
שניאורסאהן

אביו של כ"ק אדמו"ר זי"ע



אשר נאסר והגלה על עבודתו
בהחזקת והפצת היהדות

ונפטר בגלות
ביום כ"ף לחודש מנחם אב
שנת ה'תש"ד

Light points is Project of

