



## פ' עקב BEN CHAMESH L'MIKRA בס"ד

- הענינים מלקו"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

### ממ"ש Understanding the Parsha according to the Rebbe

**QUESTION:** *The word עקב has two explanations: 1) the heel – light mitzvos that are stepped on; and 2) the end – the reward provided at the conclusion of one's service to G-d. How does one reconcile these two seemingly opposite explanations?*

**ANSWER:** A connection exists between the beginning and the end, the foot and the head. When a person strives to fulfill even the light mitzvos, one is assisted to complete all the mitzvos. When one strengthens oneself even when at a low point to do mitzvos, then one merits reaching the highest levels. The same applies to the Geulah. The more one can strive to do when in the darkness of Galus, the more effect will be achieved to bring the Geulah. (ספר השיחות תנש"א כרך ב, עמ' 760)

**QUESTION:** *The death of a Tzadik is as difficult as the breaking of the Tablets. The Torah is precise, so what is the precise connection between these two matters?*

**ANSWER:** When Moshe saw the writing leaving the Tablets, he understood that the kedusha (holiness) left the Tablets and they needed to be broken. The body of a Tzadik is similar to the Tablets. The body, like the Tablets is physical only serving its purpose when the holiness (the soul or the writing) is present. Once the holiness leaves, the physical is as if nothing, with no purpose. (לקוטי שיחות כרך יד, עמ' 30)

**QUESTION:** *When Moshe carved the second Luchos, HaShem provided permission to Moshe to keep the scraps. Why did HaShem need to do so, since by normal stone cutting, the owner is not interested in the scraps and even more, by the Tablets, HaShem was not particular?*

**ANSWER:** Moshe carved the 2<sup>nd</sup> tablets in this world, where a distinction is made between standard stone (the owner does not care about the scraps) and between valuable stones (the owner does care); thus Moshe needed specific authorization from HaShem (the owner) to in order to possess the scraps (פסולת) left after the carving. The point in the Torah of the left over scraps that Moshe received were פלפולי דתורה, the delving for the essence of the Torah, which is higher than the given Torah; and Moshe passed this "scrap" to all the Jews. (לקוטי שיחות כרך יט, עמ' 106)

**QUESTION:** *How does one understand that a kosher mezuzah can provide protection even when not performing a mitzvah (like in a car, or on a walking stick, on an exempt house, etc)?*

**ANSWER:** שכר מצוה With proper fulfillment of the mitzvah, the Torah specifies the reward (lengthened life) סגולה Specific to the mitzvah of Mezuzah, is the ability to guard even when not in the house; even to the extent that a limited guarding occurs with a proper mezuzah not affixed to an obligated place (i.e. a walking stick, a non-Jewish house). (לקוטי שיחות כרך יט, עמ' 121)

**QUESTION:** *Moshe was already holding the Tablets, so why does the verse need to state that he took hold of them prior to breaking them?*

**ANSWER:** Moshe received the first tablets as a gift from G-d, and intended to give them to the Jews; in order to avoid confusion about the ownership, he "took hold" of them to clearly establish his personal ownership and right to break them, and thus, avoid full culpability to the Jews for sinning. Being a true leader, Moshe with Mesiras Nefesh, took sole responsibility for breaking the tablets. (לקוטי שיחות כרך לד, עמ' 51)



## פ' עקב OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
The Galus can cause a growth in worldly thoughts	במדבר הגדל	ב
Mahn cultivates an inner appetite for spirituality	לא על הלחם לבדו יחיה	ד
Heel can have two implications reflecting our avodah at the end of Galus	עקב	טא
Galus has an advantage (in the long run)	ובכל לבבך	טב
The Luchos and a Tzadik	כ' מנחם אב	ידא
A woman is required to make the blessings on Torah	ולמדתם אתם	ידב
Some prioritize the performance of Mitzvos, thus treating some Mitzvos lightly, casting them "under one's heel"	עקב	יטא
The one completing the Mitzvah receives credit for entire Mitzvah	כל המצוה	יטב
The gift that Moshe Rabbenu received	פסל לך	יטג
Torah & Mitzvos beyond one's obligation	*ונתתי מטר	יטד
Special <i>segulah</i> of the <i>mezuzah</i> is safeguarding even outside the home	מזוזות	יטה
In Seder Birchas HaNehenim, the goal of the Alter Rebbe is to teach clear behavior in practical action	וברכת	כדא
When does HaShem accept a bribe?	*לא ישא	כדב
Unique spelling expresses the Divine quality of the Tablets	לַחַת	כטא
Mezuzah expresses an awareness of HaShem "outside"	מזוזות	כטב
Mesiras Nefesh of the Sheppard of Yisrael	ואתפש בשני הלַחַת	לדא
Teshuvah is the one item with which one can "bribe" HaShem	לא יקח שחד	לדב
Prayer with כובד ראש		לדג



# לקוטי שיחות פ' עקב ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
Being proud of one's Judaism a Jew hastens the end of exile, filling one's service with vitality (warmth)	Wandering through the vast desert is comparable to the current exile; the spiritual desert results from thinking about the secular world as big and important, while being cold to Torah and Mitzvos	במדבר הגדל ח, טו	ב
Our physical desires limit us; our spiritual desires liberate us	Physical desires could not be satisfied by Mahn, which cultivated an inner appetite for spirituality after which can fulfill the physical & the spiritual	לא על הלחם לבדו יחיה ח, ג	ד
When one fulfills Torah & Mitzvos with bitul that permeates, then it becomes enjoyment	עקב (trampled with a heel and "heel of Moshiach") Connection between two explanations of עקב Preceding Moshiach, we should do Mitzvos with Kabalos Ol	עקב ז, יב	טא
Our avodah in Galus reaches to the Essence and thus we will receive comfort direct from HaShem	Parsha V'eschanan (the first paragraph of Shema) reflects life in Eretz Yisrael (revealed light) ראייה Parshas Ekev (the second paragraph of Shema) reflects life in Galus (hidden light) שמיעה	ובכל לבבך יא, יג	טב

Parsha	ואתחנן	עקב
Avodah	מלמעלה למטה	מלמטה למעלה
Functional	In Eretz Yisrael ראייה	In Galus שמיעה
Haftorah	נחמו נחמו Comfort through the Prophets	ציון עזובי Comfort direct from HaShem

1 <sup>st</sup> Paragraph of Shema	2 <sup>nd</sup> Paragraph of Shema
ואתחנן	עקב
Includes בכל מאודך	Does not include בכל מאודכם
ושננתם ... וקשרתם Torah then Mitzvos	וקשרתם ... למדתם Mitzvos then Torah
Commands (Kabalos Ol)	Reward & Punishment
אזהרה ליחיד	אזהרה לציבור

The death of a Tzadik is as difficult as the breaking of the Tablets The writing on the Tablets (the body), is nothing without the kedusha (the soul); thus, when the kedusha left the Tablets, nothing (significant) remained and Moshe could break them So too with a Tzadik for the life of a Tzadik is not a physical life but a spiritual life	כ' מנחם אב	ידא
We do not have the ability to create, except as HaShem's agents to conquer the world	ולמדתם אתם יא, יט	ידב



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הוראה

ענין

פסוק

חלק

When we transcend our self-imposed order, equally fervent in our performance of all commandments, then G-d too foregoes the "order" of natural events and abundantly provides us	Some recognize that all mitzvos are to be performed, no matter how inconsequential they may seem; yet they prioritize the order of their performance, delaying the performance of some mitzvos so that they are treated lightly - they cast their performance of these mitzvos "under their heels"	עקב ז, יב	יטא
Moshiach will come in the merit of the deeds which are performed in the last moments of exile	מצוה in singular could mean all the commandments that are possible to do; or, the one that completes the mitzvah is credited as if doing the entire Mitzvah (thus, don't leave for another to finish)	כל המצוה ה, א	יטב
HaShem also gave to Moshe the "scraps" of the Torah פלפול, exuding effort into the essence of the Torah, which is higher than the given Torah; and Moshe passed this "scrap" to all the Jews	Moshe carved the 2 <sup>nd</sup> tablets in this world, where a distinction is made between standard stone (the owner does not care about the scraps) and between valuable stones (the owner does care); thus Moshe needed specific authorization from HaShem (the owner) to in order to possess the scraps (פסולת) left after the carving	פסל לך י, א סיום מס' ב"ק	יטג
When doing Mitzvos one should strive to go beyond one's limit, even beyond the limit of one's G-dly soul	The blessing of rain is according to the needs of the land, which functions within nature; when we do beyond what is incumbent upon us, then G-d does likewise, providing unlimited blessing	*ונתתי מטר יא, יד	יטד
The Mezuzah campaign involves the utmost effort to place a kosher mezuzah on the door of every Jewish home (man and/or woman) to protect everyone <u>שומר דלתות ישראל</u>	שכר מצוה With proper fulfillment of the mitzvah, the Torah specifies the reward (lengthened life) סגולה Specific to the mitzvah of Mezuzah, is the ability to guard even when not in the house; even to the extent that a limited guarding occurs with a proper mezuzah not affixed to an obligated place (i.e. a walking stick, a non-Jewish house)	מזוזות יא, כ	יטה
Everything in the world belongs to HaShem and we need to make a blessing prior to benefiting	In Seder Birchas HaNehenim, the goal of the Alter Rebbe is to teach clear behavior in practical action However, the goal of the Alter Rebbe in his Shulchan Aruch is to gather all the decisions of the Halacha	וברכת ח, י	יטז



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הוראה	ענין	פסוק	חלק
Teshuva is the exception where one is allowed to bribe HaShem	G-d does not show favor, nor does He take a bribe Rambam explains it refers to Shomer Mitzvos Rashi explains it refers to an unrepentant sinner	*לא ישא י, יז	כדב
<b>לא יקח שחד</b>	<b>לא ישא פנים</b>	דברים י, יז	
לפייסו בממון	אם תפרקו עולו	רש"י	
Negates concept that an unrepentant sinner can benefit by giving one's money in lieu of giving of one's self	G-d does not favor someone who throws off His authority		
G-d does not make calculations by a keeper of Mitzvos One Mitzvah does not neutralize a sin Mitzvah is fulfilling the Will of G-d (rewards) Sin is violating the Will of G-d (punishment)		רמב"ם	
	Moshe's rebuke (to awaken Teshuvah) includes the loss of the Tablets; Rashi explains that the word written with missing letters (לחת and not לוחות) expresses the merit of the Tablets, that were miraculous writings from the fingers of G-d, and which now the Jews lost due their sin	לחת ט, יא	כטא
Mezuzah brings to one an awareness of HaShem "outside", when one is involved in worldly matters	In addition to the mitzvah of mezuzah itself, the mezuzah inherently produces a remembrance of G-d's love when passing through the doorway; this arousal occurs even when not in "use" (not like Tefillin and Tzitzis)	מזוזות יא, כ רמב"ם	כטב
Being a true leader, Moshe with Mesiras Nefesh, took sole responsibility for breaking the tablets	Moshe received the first tablets as a gift from G-d, and intended to give them to the Jews; Moshe "took hold" of the tables to clearly establish his personal ownership and right to break them, with the purpose of making atonement for the Jews	ואתפש בשני הלחת ט, יז	לדא
Teshuvah is the item in which one can bribe G-d; in the first moment of doing basic Teshuvah, G-d accepts this "bribe" and forgives completely, even though a person does not yet deserve to be forgiven, since at that point one did not complete the entire Teshuvah process Judges are only human and can only see what is apparent and thus, can not accept any bribes; HaShem, aware of what is in the heart, can accept "bribes"		לא יקח שחד י, יז	לדב
One should pray only with כבוד ראש פועל the person prepares oneself properly before G-d, subjection & settled mind פעולה the manner of how one prays (the words, body, language, bowing, etc.) נפעל to be acceptable to G-d, with proper intent (a "poor" person)			לדג