

The Maggid's Corner

Late one night, Rav Chaim of Volozhin was giving over a shiur to his talmidim on the subject of bitachon. "Does anyone know what time it is?" asked Rav Chaim. None of the talmidim answered since none of them owned a watch, so Rav Chaim continued his shiur. Suddenly, Rav Chaim interrupted his shiur and said, "You should know that I feel as if we have not yet acquired

true bitachon in our hearts. If we had the proper bitachon, Shamayim would have sent us a watch, even a gold watch."

Just then, a knock was heard on the door, and a Russian soldier entered the room. The soldier looked hesitantly around the room, and then turned to Rav Chaim and said, "Rebbi, I'm a Jew, a lone Jew among many non-Jewish soldiers. I'm afraid that the soldiers will steal my valuable watch which I received as a present from my father." The soldier approached Rav Chaim, and handed him the watch. "I prefer to give my watch as a present to a Jewish Rav, rather than have it stolen by a non-Jew."



Kids Ask, Zeidy Answers



Zeidy - we don't understand - in the second *pasuk* of this week's parsha, Hashem tells us that if we do the mitzvos, then he will love us - "...ואהבך". But didn't you always teach us

that Hashem loves us unconditionally?!



Kids - I am so glad that you asked this very important question which some people are afraid to ask.

Hashem loves us unconditionally - "*Ahavas Olam Ohavtich*" says the Novi, and the Midrash explains that Hashem never, ever takes a break from loving us. To answer your question on that *pasuk*, let me tell you a *meshal*: Zevi loves his friend Manny. One day, Manny was walking to Zevi's house and on the way there he fell inside a muddy puddle. When Manny knocked on Zevi's door, Zevi rushed to open it. When he opened the door he had a big smile on his face, but when he looked at Manny, Manny saw how Zevi's smile turned into a grim. Now let me ask you kids—do you think that Manny thought even for a moment that Zevi does not like him any more? You surely will answer that Manny knows that Zevi likes him, and the reason why Zevi had a grim is because he did like Manny's dirty shirt.

In the same way, Hashem's love towards our "garments" does change. The "garments" are our actions. When follow Hashem's Torah then - "...ואהבך" - Hashem loves even our "garments".

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◆ Please, don't read me during *tefilla*, *kadish*, etc. ◆

Menucha

A Shabbos table companion for the whole family

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עֶקֶב

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Halacha Challenge

TOPIC: Applying a Cologne upon a Garment on Shabbos

On a Shabbos morning, Mr. Goldman took out his new cologne that Mrs. Goldman gave to him this week on their 20th wedding anniversary.



He open the cap and enjoyed the aroma. "For oneg Shabbos, I'll spray it on my suit so that this wonderful aroma will always surround me."

Question: Can Mr. Goldman spray cologne on his suit?

Help: What is the potential issue involved here? The answer is — the Rabbinic decree of מוליד ריחא (lit. "he creates a fragrance"). An example of the application of this decree is found in Gemora Beitza [24a]: *Both Rabba and Rav Yosef said: Inverting a [fragrant] cup on silk [garments] on Yom Tov is prohibited. What is the reason [for this prohibition]? Because he creates a fragrance.* Rashi comments that in this case, a person is inverting a fragrant cup in order to infuse the aroma of the fragrance into the garments.

For this example we understand what the decree of מוליד ריחא is: on Shabbos and Yom Tov we may not create a fragrance within an object by infusing the fragrance into it. Rashi explains that this decree was established because creating a 'new thing' (i.e. the fragrance) is close to 'oseh melacha chadasha' (making a new object) [Rashi on Beitza 24a]. [It is interesting to point out that it seems that our Gemora's case here is where the fragrance is not in a liquid. The fragrance was simply inside the walls of the fragrant cup.]

cont. on page 2

L'ilui nishmas Nissan ben Aghajaan

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◆ requires *geniza* ◆

cont. from page 1

The Shulchan Aruch [Hilchos Yom Tov, OC 511:4] the Rama rules: *It is prohibited to invert an fragrant cup upon garments, because it creates a fragrance inside of them.*

Based on the sources above, can you answer the question (Can Mr. Goldman spray the cologne on his suit?) Compare your answer to Menucha's answer below.

Menucha's Answer: Mr. Goldman may not spray the cologne on his suit.

Menucha's Source: Shemiras Shabbos Kehilchosa Ch 14

[Now, Can Mr. Goldman spray the cologne in his hands? Wish to find out? Don't miss the next issue...]

Q & A On the Parsha

Q. Are we allowed to throw a *sefer* on the floor? Of course not. So how could Moshe Rabbeinu cast on the ground the *Luchos* that had *divrei* Torah on them?

A. Did they really have *divrei* Torah at the time when they were being thrown down? The Baal HaTurim

says that the reason why in a *sefer* Torah, the letter *Yud* is missing in the word ואשלקם ("and I threw them down") is because the Ten Commandments flew out of the *Luchos* (the numerical number of the letter *Yud* is 10—i.e., just like the "ten" is missing in this word, so were the "Ten" were missing in the *Luchos*). Hence, the *Luchos* were missing the Ten Commandments at that time when Moshe Rabbeinu was casting down the *Luchos*. Therefore, no *divrei* Torah were thrown on the ground.

Riddles

Interestingly, Hashem created our bodies in such a way that we can learn from our bodies and apply it to improve our middos (see Baal HaTurim on the 1st verse in this week's parsha). Now, which part of our bodies teaches us that if we will be humble, we will have a merit that will protect us from getting hurt?

Answer to the last riddle

Riddle: Avromy looked. Avromy bowed. Avromy said a *pasuk* from this week's parsha. And all of this happened within a few seconds. What did Avromy look at? Why did he bow? Which *pasuk* did he say?

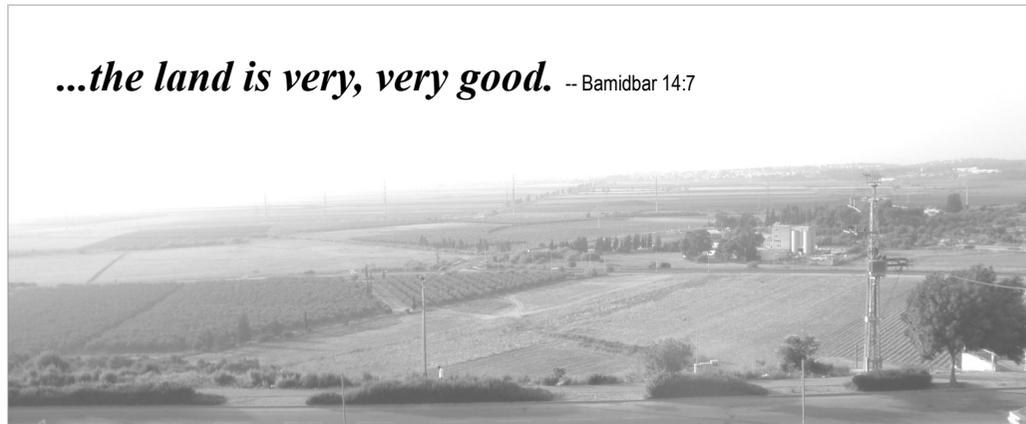
Answer: Avromy looked at the *sefer* Torah when it was lifted it shul. He then bowed (as is stated in halacha -see Mishna Berura). And he said: "*V'zos haTorah asher*" - which is a verse in *parshas* Vaeschanan.

Eretz Yisroel

"...the eyes of Hashem, your G-d, are always upon it". (parshas Eikev, Devorim 11:12).

Rav Chaim Shmulevitz says that this verse is teaching us a fundamental concept about our land: Hashem constantly sends a special spiritual energy upon Eretz Yisroel and upon those who live there. From that energy, a person can constantly receive a great aliya in *ruchnius*.

...the land is very, very good. -- Bamidbar 14:7



613 Mitzvos

In this week's parsha we are taught the mitzva of Devikus, as the verse says: "...And you should attach yourself to Him." (Devorim 10:20)

The Meshech Chochma explains that to be "Attached to Hashem" means that a person needs to picture in his mind that he is 'attached' to the *hashgacha* from Hashem, and feel Hashem's hand in his activities.

Bircas HaMazon

"And you will eat,...and you will bless" (parshas Eikev, Devorim 8:10) The Sefas Emes brings in the name of the Arizal that when a person says Bircas HaMazon—both on Shabbos and during the week, he unlocks a special energy stored in the bread which nourishes the soul.

