

## 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



**Hints & Answers\*** **SHMIRAS SHABBOS:** *Shemiras Shabbos Kehilchosa* (24:24) writes: “It is permitted to open on Shabbos a beach chair, a folding chair or folding table, and also a folding crib, because these items are opened regularly and because all parts are connected together. And just like it is permitted to open them, it is permitted to fold them.” **RHYME:** “pure” **RIDDLE:** Chaim’s secret is his *midda* of humility. The *Ba’al HaTurim* writes: [The 2nd word of the parsha is] עקב “heel” [is hinting to the middah of] humility. The Torah is saying: “Learn from the heel. It follows the foot, in a way of humility. Therefore, it does not get stubbed like the toes of the foot do”. | \*Menucha’s answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, further study, and questions to a *posek*, etc.

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# Menucha

בס"ד  
A Shabbos table companion  
for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

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## Shmiras Shabbos

### Folding and Opening a Toy Stroller



“Why are you so said, Shoshana?!” asked her sister Sari.

“Because on *erev* Shabbos I folded my toy stroller. And I don’t know if I am allowed to open it on Shabbos,” replied Shoshana with a frown.

“Oh, I see,” said Sari with a sympathetic voice, “Well in two hours, Abba will make Havdalah, and you’ll be able to play with it.”

Their sister Miriam looked at them and said, “Something tells me that a toy like that is okay to open on Shabbos.”

“It could be a problem,” said Sari, “because it’s like you are building it.”

**Question:** Can Shoshana’s toy stroller be un-folded on Shabbos?

(The “Hints & Answers” section is on page 4)

◆ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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## Parsha Pearls

וּבו תִּדְבֹק - ...and you should attach yourself to Him...(Devorim 10:20)

Rav Meir Simcha HaKohen of Dvinsk ז"ל in his sefer *Meshech Chochma* (Eikev, 10:20) explains that the mitzva of *d'veikus* (being attached to Hashem) is fulfilled when a person recognizes that Hashem is constantly concerned for his wellbeing and is continually taking care of him.



## Ask Around Your Shabbos Table

וּמִלְתָּם אֶת עֵרְלַת לִבְבָּכֶם - And you should remove the block of your heart... (Devorim 10:16) What prevents a person to do mitzvos with awe and love? The *block* that covers his heart. But the bright side is that the Torah in the verse quoted above (from our week's parsha) tells us that it is within our abilities to remove that *block*.

**Ask around your Shabbos table:** What is the practical way that can help a person to remove the *block* of his heart and thereby, allow him to do mitzvos with love and awe?

**Menucha's Answer:** In the Torah, the verse above is written right after this verse: "Only your forefathers did Hashem desire, to love them, and He chose their offsprings after them, you, out of all peoples, as it is this day." (Devorim 10:15). Rashi explains that "He chose their offsprings" means that just like the forefathers were desirable by Hashem, so are you. It appears that the reason why this verse (10:15) that talks about Hashem's love for us is juxtaposed to the verse "And you should remove the *orlah* of your heart" is to tell us that the way to remove the *orlah* of the heart is by internalizing the truth that Hashem desires us and loves us.

So before you do a mitzva, think first how much Hashem really loves you and all of Am Yisroel. That meditation will remove the *orlah* of your heart and you will proceed to do the mitzva with awe and love.



## Rhymes for Kids



Hashem! Thank you for keeping my home secure,  
I will surely make sure to keep it \_\_\_\_\_.

וְלֹא-תָבִיא תוֹעֵבָה אֶל-בֵּיתְךָ וְהָיִיתָ חָרֵם כְּמֵהוּ שָׁקֵץ תִּשְׁקָצְנוּ וְתַעֲב תִּתְעַבְנוּ כִּי-חָרֵם הוּא.  
Nor should you bring an abomination into your house, lest you are to become closed off like it, but you shall utterly detest it, and you shall utterly abhor it; for it is to be destroyed. -- Parshas Eikev, Devorim 7:26

In general, as a holy, pure nation we need to keep away improper things far away from us as much as possible. Now, as the Torah reveals to us in the verse above, the one place that a person needs to be extra vigilant to keep it pure is his **home**.



## Riddle



Shmuel turned to his friend Chaim after a flying basketball missed Chaim's head by an inch: "Chaim! I've known you for so many years. I beg you, please, tell me, what is your secret for never getting hurt?" Chaim turned to Shmuel and said with confidence: "The 2nd word of parshas Eikev!" *Solve the mystery behind Chaim's answer. [You will need to recall Ba'al HaTurim's commentary on the 1st verse of the parsha.]*



## DID YOU KNOW THAT



The 2nd paragraph of *Sh'ma* is in this week's parsha. **You probably know** that a person should make a commitment to keep mitzvos (*mekabel ol mitzvos*) when he says the 2nd paragraph of *Sh'ma* (Mishna Brachos 2:2). **But did you know** that when a person makes a commitment - a serious, unconditional resolve - to do mitzvos, Hashem gives him new, extra strength to fulfill those mitzvos?! [see Ma'ayan Beis Hashoeva by Rav Shimon Schwab, beginning of parshas Vayigash]