



When Yaakov Avinu realized that he would soon die, he called for his son Yosef and said, “... Act toward me with truth and kindness...” (Bereishis 47, 29) Rashi explains that kindness that people do for the dead is kindness of truth, i.e., genuine kindness, because one does not look forward to reciprocation. Second Lieutenant Harry Levi zt”l of Manchester, England, who served with the Royal Fusiliers, was one of the 44,000 British soldiers to die during the pointless offensive of the Hindenburg Line at the Battle of Cambrai, France, 1917. Initially, the British took the Germans by surprise gaining the upper hand. But the Germans had developed new tactics, using very skilled soldiers. The British lost all the terrain that they had initially taken.

Some time later, Harry’s family commissioned a *sofer* to write a Sefer Torah, which they donated to a congregation just opening in Harrogate. It would be used in his memory, and he would continue to live – in the hearts of his family and the congregants. 104 years later, that same Sefer Torah is in weekly use. Presently, it is being used by the *Minyan Chatzer - Nachal Maor*, in Ramat Beit Shemesh.

One day before Harry was killed, Harry wrote a letter from the front to London’s Jewish Chronicle saying that two Jewish soldiers had been killed in action. He was unaware who their relatives were, and, in the middle of a war zone was not likely to receive the information from any official secretary! He himself had buried them, and asked the newspaper to publicize their names, so that their relatives would be able to offer a prayer for their souls, and recite Kaddish. Even more significantly, one of the deceased, Dudley Trevor Cohen zt”l, was a married man, and reliable information would be needed by his wife to save her from becoming an Aguna, *r”l*. The article was printed in the newspaper only a month later, as all letters sent from the front were censored (due to concerns that valuable information would fall into enemy hands)...together with the news that Harry too, had fallen.

During a war when the staying alive was the predominant thoughts in all the men’s minds, one cannot help being amazed at Harry’s unbelievable consideration – to those living in a Better World and to those living in This World. It is no wonder that his memory lives on, accompanied by more than 100 years of Mitzvos. *Yehei Zichro Baruch*.

**Hints & Answers\* SHMIRAS SHABBOS:** “*Making a sound on Shabbos with an instrument that is made for such purpose is forbidden. (For a detailed discussion about this halacha see chapter 29, paragraphs 36 through 47.) Included in this prohibition are not only musical instruments but also a bell, a grogger, a screecher, a whistle, and other similar such items.*” (Shemiras Shabbos Kehilchosa 16:2) **RHYME:** “fog”. **RIDDLE:** In the blessing of Yissachar, Yaakov Avinu said that Yissachar saw מנוחה. **PARSHA TRIVIA:** 1. When Yaakov Avinu was ready to depart from this world, his sons declared their *emunah* by saying in front of their father, “*Shema Yisroel - Hashem Elokeinu Hashem Echod*”. Overjoyed with *nachas* of seeing all 12 of his children go on the *derech* of Torah, he blessed *HaShem* by saying, “*Baruch shem kevod malchuso le’olam voed*”. The Midrash (Devarim Raba 2:35) says that Yaakov Avinu said that phrase whispering. 2. If one heard the Megilla reading on Purim in a foreign language (i.e. not Loshon HaKodesh) which he doesn’t understand, he has not fulfilled the mitzva of hearing the Megilla. The only exception to this rule is the Greek language (i.e. the authentic ancient Greek)—one who heard the Megilla in Greek has fulfilled the mitzva—even though he did not understand one word! [see Rambam - Hilchos Megilla 2:3] **SHMITTA:** A. [source: “A Guide to the Halachos of Shmittah” by Rav A. Wiesenfeld] \*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha’s answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, questions to a *moreh hora’ah*, and further study.

## Shmiras Shabbos

### Ringin a Bell on Shabbos to Get Attention



Abba prepared an amazing *d’var* Torah on the parsha to say at the Shabbos table. During the *seuda*, the kids, of course, were distracted by various things and Abba just couldn’t get their attention.

Just at that moment, his 2-year-old son Shmuli threw a little bell up in the air and it landed on the table - right next to Abba.

“Wow! Thanks, Shmuli!” said Abba. “Now, I will finally get kids’ attention by ringin this bell.”

Abba was about to pick it up but then he paused and said to himself out loud, “Hmm...I remember that on Shabbos we cannot play musical instruments!”

His son, Binyamin who was sitting next to Abba, overheard him saying this and said, “But a bell is not a musical instrument!”

“I know, I know,” said Abba, “But maybe ringin a bell is also not allowed.”

**Question:** May Abba ring the bell to get kids’ attention?

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#### DEDICATIONS

♦ for *refuah sheleima* to those who need it

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וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם...וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עָשָׂר שָׁנָה...

And Yisroel settled in the land of Egypt...And Yaakov lived in the land of Egypt for seventeen years...(Bereishis 47:27-28)

Rashi cites two reasons for why *parshas Vayechi* is סתומה (lit. “closed” - i.e., In the Sefer Torah, the first verse of parshas Vayechi is not separated by a space that normally separates two *parshiyos*). One of those explanations is because Yaakov Avinu wanted to reveal “הקץ” (the day of the final *geula*) to his sons, but *HaShem* did not allow him to do so.

The *Kli Yakar* asks why, in fact, *HaShem* didn’t want Yaakov’s children to know when the final *geula* would come? The answer, explains *Kli Yakar*, is hinted in the first four words of the verse that precedes parshas Vayechi: וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם - “And Yisroel settled in the land of Egypt”. If the Jewish people would know the day of the final *geula*, then the generations that preceded that day would feel settled in *galus* and would not beseech *HaShem* for the *geula*, since they would know that in their generation the *geula* would not happen.

The Torah reveals to us here that a Jew should never feel ‘settled’ in *galus*. Rather, he should always yearn for the final *geula* that will bring us back to our Land and enable us to have a Jewish life the way it should truly be.

Chazal guide us in how one should make a *bracha*: ולא יזרוק ברכה מפיו - “And a person should not throw a *bracha* out of his mouth.” [Brachos 47a] The *Mishna Berura* (5:1) brings this as *halacha* and explains how a Jew should make a *bracha*:

כמו שאחז"ל [ברכות מ"ז] שלא יזרוק הברכה מפיו אלא יכוין בעת האמירה ויברך בנחת  
 “...as our sages of blessed memory said that one should not throw a *bracha* out of his mouth. Rather, he should direct his heart at the time of saying it, and he should make the *bracha* slowly.”

In this week’s parsha, Yaakov Avinu blesses Naftoli in the following way: נַפְתָּלִי - אֵילָה שְׁלֹחַה הַנָּתַן אִמְרֵי שִׁפְרָה - *Naftoli is a deer that was sent to run; he delivers words of beauty.* (Bereishis 49:21). What are these “words of beauty”? Targum Onkolos translates this verse in the following way: “*Naftali - in a good land his lot fell; and his inheritance will produce fruits; they will thank and bless [HaShem] for them.*” Hence, Naftoli’s “words of beauty” are the *brachos* on fruits that he will say before eating them. What a *beautiful* lesson the Torah is teaching us here! When we make *brachos*, they are “words of *beauty*” in the eyes of *HaShem*! If so, let’s make sure to say our *brachos* in a way that they will truly deserve that title.



## Rhymes for Kids



I might be afraid sometimes of a dog  
 Or walking outside when there is a \_\_\_\_  
 So is there anything that I’m brave to do, you ask?  
 To be *modde al ha’emes* - that is my courageous task!

**Yaakov Avinu said in his blessing to Yehuda:** אתה יודוך אחיך. *Targum Yonnanasan* explains that Yaakov Avinu blessed Yehuda that all of the Jewish people will be called “*Yehudim*” - based on the name Yehuda. For which act did Yehuda deserve such honor? *Targum Yonnanasan* answers: for being *modeh al ha’emes* - admitting the truth.



## Riddle



Where is *menucha* in this week’s parsha?



## Parsha Trivia



1. Why do we whisper when we say “*Baruch shem kevod...*” in Shema? (It is related to parshas Vayechi)
2. We celebrated Chanuka, now we need to start preparing for Purim! On Chanuka we have heard plenty about the Greeks. But how do the Greeks, or more specifically a part of their culture, play a role in Halachos of Purim?



## Shmittah Shaila



A *kedushas sheviis* fruit or vegetable that is not eaten raw,

- A. May not be eaten raw.
- B. May be eaten raw when necessary.
- C. May be eaten raw in any situation.