



HaRav Yosef Yoizel Horowitz zt"l, the Alter of Navardok, was once sitting in a cabin in the woods learning Torah. His only source of light was a candle which was almost at its end. R. Yosef Yoizel was worried that he would be forced to stop learning, but he strengthened himself with thoughts of bitachon. He had strong faith that Hashem could provide a solution for him even in his isolated location. He walked to the front of the cabin, opened the door, and was startled to see someone approaching him from the woods. The stranger handed him a candle and disappeared into the woods. R. Yosef Yoizel, who never discovered the identity of the stranger, saved the candle stub for twenty five years. He viewed it as proof of the miracle, and as a reminder of what could happen if one places his full faith in Hashem.

Eventually, a fire which engulfed Navardok destroyed the candle. R. Yosef Yoizel viewed this as a sign that there was no need for tangible proof of the reality of living with faith in Hashem. He felt that his initial excitement over the miracle of the candle was a lack of faith. A person with true bitachon should not be fazed by such seemingly unexplainable incidents. Instead, one should be constantly cognizant that nature itself is miraculous, and miracles can be natural. (source: Madregas Ha'Adam)

**Hints & Answers\*** **HALACHA CHALLENGE:** The *Shulchan Aruch* (O.C. 320:19) rules: “אין צביעה באוכלין” (the *melacha* of dyeing does not apply to food). The *Mishna Berura* writes that according to *Pri Megadim* this is true even if the person’s intention is to change the color of the food item. But the *Mishna Berura* then adds that based on what *Nishmas Adam* wrote, it’s proper to be stringent in a case where the person’s intention is to change the color of the food item. **RHYMES:** “task” **RIDDLE:** Bereishis 49:10. In that verse, Shai read: “עַד כִּי־יָבֹא שִׁילֹה” (until Shilo comes), and Rashi explains: “[This refers to] the king Moshiach, to whom the kingdom will belong (שָׁלוֹ); and so did Onkolos render it: [until the Moshiach comes, to whom the kingdom belongs]. According to the Midrash Aggadah, [“Shiloh” is a combination of] שָׁי לוֹ, - a gift (shai) for him, as it is said: “they will bring a gift to him who is to be feared” -- Tehillim 76:12”. | \*Menucha answers are not to be taken as final decisions in *halacha*.



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## Halacha Challenge

### Mixing up Ice Cream Flavors



For Kayla and Chaya it’s not fun just to eat the ice cream for dessert at the Shabbos *seuda*. They love mixing up the different flavors of ice cream and coming up with their own new “interesting” flavors of unique color and taste.

This Shabbos was no different. Kayla wanted to mix on her plate the bubble gum flavor ice cream together with the vanilla flavor ice cream, while Chaya wanted to mix chocolate flavor ice cream together with the pistachio flavor ice cream.

As they were about to start, their brother Yossi said, “Hmm...there could be a problem doing this on Shabbos.” He then thought for a moment and asked them: “Now, are you doing this to produce a flavor of a new taste or of a new color?!”

“Taste!” replied Kayla. “Color!” replied Chaya.

Yossi turned to Kayla and said, “Kayla, you can go ahead and mix up the ice creams.” Then, he turned to Chaya and said: “Sorry Chaya, but you cannot!”

**Question:** Is Yossi completely right, partially right, or completely wrong?

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

Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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## Parsha Pearls

Chazal guide us in how one should make a *bracha*:

**ולא יזרוק ברכה מפיו** - “And a person should not throw a blessing out of his mouth.” [Brachos 47a] Based on these words of our mesorah, the *Mishna Berura* (5:1) 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 blessing out of his mouth. Rather, he should direct his heart at the time of saying it, and he should **say the blessing slowly.**”

In this week’s parsha, Yaakov Avinu blesses Naftoli in the following way: **נִפְתָּלִי אֵילָה שְׁלֵחָה הַנְתֵּן אִמְרֵי שֶׁפָּר** - *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



***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.

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



## Riddle



Shilo is a city in Eretz Yisroel, located 28 miles north of Yerushalyim...

Shai, who lives in Shilo, read one verse with *peirush* Rashi in parshas Vayechi and said: “Wow, I never knew that the coming of Moshiach is mentioned in the Torah. And I am proud to live in Shilo and have Shai as my name!”

Which verse did Shai read?