



In preparation for leaving this world a wealthy Orthodox philanthropist who spent his last years in Jerusalem prepared his last will and testament in two sealed envelopes, which he entrusted to his children. His instructions were to open one of the envelopes immediately after his passing and the other after the shiva mourning week.

When the first envelope was opened his survivors were astounded to read, among all the other details, a request that he be buried in his stockings. But when they conveyed this request to the local Chevra Kadisha burial society they were firmly told that there was no way that they could accommodate this wish since it was contrary to custom.

When the shiva was over the second envelope was opened. In it was a letter to the deceased's children that stated that he was well aware that the Chevra Kadisha would not bury him with his stockings on. He had only made the request to dramatically drive home to his children that when a man leaves this world he cannot even take his stockings with him.

What he did take with him was the merit of all the good he had done with his money for Torah study and the needy.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

Hints & Answers* **SHMIRAS SHABBOS:** *Shemiras Shabbos Kehilchosa* (14:39) writes: "It is permitted to floss teeth with a dental floss string on Shabbos. But [in a case where the string is in a roll] one should prepare (i.e., cut) these strings before Shabbos, because on Shabbos it is prohibited to cut the string from a roll." **RHYME:** "humble". **RIDDLES:** Hashem's honor. He forgoes His honor for the dignity of a poor person. He wants the bird sacrifice to be burned on the alter with the feather - which give out bad odor, but also make lots of smoke. Because of that smoke the poor person who brought the bird offering (since he cannot afford a large animal) will not feel ashamed that his *korban* was small. See Rashi to Vayikra 1:17 | *Note: Menucha's answer are not to be taken as final decisions in halacha.



Shmiras Shabbos Flossing Teeth on Shabbos



"Zevi, I have a piece of chicken stuck between my teeth," said his younger brother Moishy after the Friday night *seuda*.

"Well, the best way to do it is with a floss," answered Zevi.

"But how can we cut a string from the roll now? It is Shabbos," said Moishy.

"Oh you're right. Hmm...not sure what to tell you," said Zevi.

After overhearing this conversation, Imma went out of the room and when she returned, she was holding special kids flossers in her hand.

"Well, look at the surprise I have for you," said Imma, "Yesterday, after I took you to the dentist and received dental hygiene instructions, I went to the store and bought special kids flossers for all the kids. No need to worry about cutting the dental floss string!"

Moishy took one flosser, thanked Imma, but when he was about to remove the piece of chicken that was stuck between his teeth, he paused, and asked, "But isn't removing a piece of chicken from between my teeth considered the melacha of Borer?"

Question: Can Moishy use the flosser now?

(The "Hints & Answers" section is on page 4)

♦ Dedicated anonymously for yeshuos and refuos to all Klal Yisroel

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A Life Lesson from the Torah

As we are approaching Purim, we remember the mitzva of erasing the memory of Amelek. What's puzzling is that the Torah says “...*you shall obliterate the remembrance of Amalek from beneath the heavens. You shall not forget!*” (Devorim 25:19) Why would we forget!? Hashem promised us that His Torah will not be forgotten (see Rashi to Devorim 21:31). Hence, if the verse would have said, “*you shall obliterate the remembrance of Amalek*” it would be sufficient. Why does the Torah need to add, “don't forget”?

Hashem created this world where many things in it have both physical and spiritual components (i.e., a person has a body and a soul) Our *seforim kedoshim* - such the writings of Rav Tzdok and others—that delve into deeper meaning of the Torah, teach us that Amalek has two components—the physical and the spiritual. The physical one is the nation of Amalek (the Amalekite people), and the spiritual one is an Amalekite force that acts in a similar fashion as the Amalekite people.

And that force can act inside a Jewish person. Just like the Amalekite people's goal was to remove our joy in being a Jew and fulfilling the will of our Father in Heavens, so too, the Amalekite force that can enter our heart persuades us to learn and do mitzvos without joy. Regarding that evil force, the Torah says, “don't forget!” because it's so easy to forget.



Rhymes for Kids



...וַיִּקְרָא אֶל מֹשֶׁה... [Vayikra 1:1]

א' דוֹיִקְרָא זַעִירָא - “*the Aleph in the word וַיִּקְרָא is small...*” [Baal HaTurim]

The Aleph in “וַיִּקְרָא” is very small.
But a BIG message it's telling us all!
What caused Moshe to become great,
And what helped him not to stumble?
The fact that he was very _____!



Riddles & Trivia



The honor was waived to make him feel good.
Feathers achieved this, and the smell they withstood.

*Whose honor was waived? And who is it that felt good?
To find the answers, reviewing Rashi on parshas Vayikra you should.*

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