

# שבת"ב עבודה



PESUKEI D'ZIMRAH [MIZMOR SHIR - BARUCH SHE'AMAR]

VOLUME 1 FEBRUARY 16<sup>TH</sup>, 2018 - ROSH CHODESH ADAR - PARSHAT TERUMAH ISSUE 3

THE OFFICIAL TEFILLAH NEWSLETTER OF THE DRS JUMP TEAM

## WORDS CAN CREATE WORLDS

Moshe Strauss, 12th grade

Everyday we start off Pesukei D'zimra with Baruch She'amar. "ברוך הולם ויהי הולם" - "blessed is the One who said and created the world". There are so many other brachos that we say throughout the day which are much more fitting for blessing Hashem—"Blessed are You Hashem the creator of the world."— why do we start off the beginning of davening with such an interesting way to bless Hashem?

The Chofetz Chaim writes that this line is coming to show the power of words that one speaks. "Blessed is the One who said..."- through Hashem's words He created the worlds. Words are not just regular utterances that come out of one's mouth, since they can literally create worlds.

Not only do words have the power to create worlds but they can also destroy them. The Chofetz Chaim also writes in his sefer Shmiras Halashon, that if one uses words the wrong way, you are killing 3 people— the one speaking the lashon hara, the one listening to it, and the one being talked about. words can create worlds.

(Continued on page 3)

- השכמת הקוקר
- ברכת השחר
- פסוקי דזמרה א'
- פסוקי דזמרה ב'
- פסוקי דזמרה ג'
- ברכת ק"ש
- שמע
- סמיכת גאולה
- עמידה
- תחנון
- אשרי - ובאלציון
- ענין - שש"י

### זמנים

CANDLE LIGHTING:  
5:13 PM

SOF Z'MAN KRIAS  
SHEMA: 9:27

SOF Z'MAN  
TEFILLAH: 10:21

SHEKIAH: 5:32

SHABBOS ENDS:  
6:14 PM

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# שיחת בעקבותיה

## BARUCH SHE'AMAR: A HIDDEN TREASURE

Dovi Flug, Editor-in-Chief, 10th Grade

There are many holy sefarim that write that there are great hints to the number of words, and brachos that are in Baruch She'amar. These hints can teach us a little bit of the true greatness, the many treasures, and the holiness of Baruch She'amar.

It is brought down in the sefer Hagein v'Derech Moshe that in the bracha of Baruch She'amar, there are 87 words. This shows us that anybody who says Baruch She'amar with a pleasant voice and with kavanah, will be given a pure golden crown of HaKadosh Baruch Hu, since it says "his head is adorned with pure gold". The word that is used here for pure gold is "paz", which has a gematria of 87, just like the amount of words in Baruch She'amar.

Another hint to the words and the brachos of Baruch She'amar is said by the Avudraham. The Avudraham says that there are ten brachos in Baruch She'amar. These ten brachos represent the ten calls of Hashem during the creation of the world, which is exactly what we are blessing the Ribono Shel Olam for when we say Baruch She'amar. Similarly the Mateh Moshe says, that these ten brachos, represent the ten commandments that were given to us at Har Sinai. Because of this, people take on the custom of saying the parshah of the Ten Commandments before they begin to say Baruch She'amar.

Based on these hints we see that every single phrase and word in Baruch She'amar has within it, deep secrets of Shamayim and great power to change the decrees of heaven. But it goes even further.

Based on these hints, the Ohr Zaru'ah writes, that there are some people who are extremely meticulous not to add even one extra word to the accepted nusach of Baruch She'amar. If one adds even one word, he has the power to remove all of the special holiness and treasures that we intend to say in Baruch She'amar.

This issue is dedicated

לרפואה שכימה ליונתן משה בן הענשא

he should have a speedy recovery

(Continued from front page, Words Can Create Worlds)

There is a story about a couple who were having trouble in their home with shalom bayis. The wife went to a rav to get advice. The rav told her that every time that your husband says words that are mean and hurtful, she should take a hammer and drive a nail into the wall. Every time he is nice and kind to you, take one nail out of the wall. The wife listened to what the rav said, and every time her husband said something to her that was rude, she would hammer a nail into the wall. Day after day, there would be many nails hammered into the wall, until it got to a point where there was no room left on the wall. The wife said to the husband to look and see how many times he was rude to her and how many times he had hurt her. The husband realized that it was unacceptable and from then on he was to be much nicer to his wife.

As time passed, the wall had less and less nails until there were none left! The husband was so excited to show his wife how much he worked on himself, and his wife was very happy. The husband continued to work on himself, but his wife said to him; “although you worked on yourself, look how many holes are left. Yes, you worked on yourself, and I’m very proud of you for that, and now all the nails are out. But look at the impression you have left behind on the wall.” Negative words have a huge impact and leave behind a huge impression on one.

Words leave a big impression— whether it is for good or for bad. They can create worlds as Hashem did, or they can destroy worlds. That is exactly the reason we start off with this perek— to stress the power of words and how they can change lives.

May we all be zocheh to only use our words to create worlds like Hashem created our world with, and not use them to destroy, chas v’shalom.

## THE WONDERFUL KING WITH A CROOKED NOSE

David Paritzky, 10th Grade

We end Baruch She'amar by saying "Melech Mihulal BaTishbachos"— the King that is glorified with praise. The Vilna Gaon asks why do we need to say “the King that is glorified **with praise**”—? The words “with praise” are extra. How else do we glorify the King?— With insults? Of course not!

(Continued on page 6)

# HALACHA CORNER

Dylan Broder, Editor-in-Chief, 10th Grade

## HALACHOS OF BARUCH SHE'AMAR

### General Halachos of Baruch She'amar

- One should stand during Baruch She'amar.
- When one says Baruch She'amar, they should hold the front two strings and then kiss them at the end.
- The ill or elderly can sit.
- Most Poskim say that women who say Pesukei D'zimra should say Hashem's name.

### Z'man Baruch She'amar

- One should say Pesukei D'zimra in its proper time. One can say it at any point between Alos HaShachar (72 minutes before sunrise) and 4 halachic hours into the day.
- If one accidentally missed the time to say Pesukei D'zimra he should ideally say it before Chatzos (midday).
- If he missed the time intentionally he should ideally say Pesukei D'zimra before Chatzos without saying Hashem's name in the

berachos, namely Baruch She'amar and Yishtabach.

- The same halacha of omitting Hashem's name applies when one said Shemonah Esrei before Pesukei D'zimra.
- One who forgot Baruch She'amar can say it when they remember, even if that happens to be in middle of Az Yashir, but once one finishes Az Yashir, one is no longer allowed to say Baruch She'amar or Yishtabach.

### Interruptions During Baruch She'amar

- One cannot answer Amen to the shaliach tzibur if he finishes Baruch She'amar at the same time as him.
- One can answer Amen to the shaliach tzibur's Baruch She'amar if he finished before the shaliach tzibur, given that he waited to say the next paragraph.

(Continued on page 5)

(Continued from page 4, Halacha Corner)

- When one is saying the beginning of Baruch She'amar before the words "Baruch atah Hashem", he can answer Amen to any bracha. He can also respond amen and b'rich hu in Kaddish, say all lines in Kedusha, and respond to Barchu.
- However, if one has already said "Baruch Atah Hashem", he may not answer amen to normal berachos.
- After he started saying the beracha part but before the "Baruch Atah Hashem" of Baruch She'amar, he can respond to Borchu of the

Chazan or of someone getting an aliyah to the Torah. Other responses he can make include, answering Kedusha, and saying the Amens in Kaddish (and he cannot respond with B'rich Hu).

- Once one started saying the actual beracha, he cannot make any interruption.
- When one is in between Baruch She'amar and Hodu, one can say all the things he is permitted to say in Baruch She'amar before the words "Baruch Atah Hashem".

## GEMATRIA GEMS

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the phrase "Hashem Elokeinu, mekor ha'aretz"— "Hashem our G-d is the source of the world". This clearly shows us that when we say Baruch She'amar, we recognizes the fact that Hashem— the master of the universe is the source of all bracha.

(Told over by R' Aryeh Cohen)

The rule of "im haKollel" means that in gematria, we sometimes sound the whole phrase as one extra number.

(Continued from page 3, The Wonderful King With a Crooked Nose)

The Vilna Gaon answers with a Mashal. There was a great King who was perfect in every way except one flaw that he had; a crooked and twisted nose. On his birthday, it was the custom for each minister to get up at the party and say something nice and meaningful about the king. One minister said that the king was smart, and another one said he was kind, and so on and so forth.

One of the smartest ministers in the palace got up and decided say something to the king. The minister said something that surprised everybody.— “Your highness, your nose is crooked.” The king and everyone else at the party was shocked at what the minister said. He was immediately jailed and at the trial he was sentenced to death for insulting the king. Before he was killed, the king, knowing that this was a very smart minister, asked him why he said what he did and what he meant by it. The minister answered that he gave the biggest compliment of them all. The king was surprised and asked “How”? The minister explained that the minister who said that the king was strong implied that he wasn't smart, and the one that said he was smart implied he wasn't kind. However when he said the king's nose was crooked he implied that the king had no other faults and was perfect in every way. The king was very impressed and not only did he let the minister go, he made the minister the his new right hand man and the minister became a good friend of the king.

The Vilna Gaon says that this only applies to a human king. Hashem on the other hand cannot be complimented by pointing out any flaws because he is perfect in every way and we therefore need to content ourselves to saying the limited amount of praises that we are capable of. That is why we say "the King that is glorified with praise" to exclude the possibility of glorifying Hashem with a single minor insult.

(Adapted from Revach L'Neshama)

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HOW TO GROW IN KAVANAH**

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*Menahel, DRS Yeshiva*

*Recommended for Women*

**MODEH ANI: THE FIRST  
PRAYER OF THE DAY AND  
THE ESSENCE OF A JEW**

**Mrs. Michal Horowitz**  
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**HOUSE MINYANIM:  
A HALACHIC ANALYSIS**

**Rabbi Aryeh Lebowitz**  
*Rav, Beis HaKnesses  
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**8:30 AM**  
Shacharis

**9:20 - 9:35**  
PROGRAM INTRODUCTION  
by RABBI EPHRAIM POLAKOFF  
and YAAKOV FUCHS

**9:40 - 10:10 AM**  
SHIUR CHOICE #1

**10:15 - 10:45 AM**  
SHIUR CHOICE #2

**10:50 - 11:25 AM**  
PANEL DISCUSSION:  
MAKING TEFILLAH  
A PART OF US  
*with*  
*Rabbi Yisroel Kaminetsky*  
*Rabbi Aryeh Lebowitz*  
*Rabbi Dr. Aaron Glatt*

# PARSHA SHUIE STEINBERG CONNECTIONS

Immediately before Pesukei D'Zimra, we say a perek of Tehillim known as Mizmor Shir. This prayer consists of a collection of praises to Hashem written by Dovid HaMelech. The general theme of these praises can be summarized with the concluding passuk of the tefillah; After listing off how much Hashem has helped him, Dovid says "אֵל-הוּא לְעוֹלָם אֲדוֹךְ -Hashem, my God, I am forever grateful for you." In the next tefillah, Baruch SheAmar, we also show our appreciation of Hashem by listing off many praises and compliments to Hashem. In fact, Pesukei D'Zimra in its entirety follows this pattern of expressing our appreciation of Hashem by way of praise. This is the most practical way for us to express our appreciation to Hashem nowadays, as there is no longer a Beis HaMikdash or Mishkan in which we can bring korbanos to express our gratitude to Hashem.

This week's Parsha discusses the building of the holy Mishkan, in which the B'nei Yisrael so eagerly participated. They all rushed to donate whatever they had, until eventually they reached a point where Moshe had to start turning down donations because they had already collected more than was necessary for the building. From this event, it is apparent how much the B'nai Yisrael yearned to express their appreciation to Hashem for redeeming them from Mitzrayim. In a manner similar to what we currently do every day, the B'nai Yisrael of that era desired to do all they could, in whatever way was available to them, to express how much they treasured everything that Hashem had done for them. The result of showing appreciation, whether by the Jews in the time of Moshe or as we do nowadays, is the creation of a positive bond between Hashem and the Jews. Hashem appreciates when the B'nei Yisrael express their gratitude, and He returns the favor through further acts of benevolence. This is why the passuk in this week's parsha says, "Vi'yikchu li terumah"- "take for Me a donation," instead of saying, "give to Me a donation," because the Torah wants to stress that when you give to Hashem, you are really receiving a benefit for yourself. Hashem guarantees that the reward He will give you will always increase as you show your appreciation for His kindness. We should all merit to continue to express our appreciation to Hashem, build a strong relationship with our Creator, and im yirtzeh Hashem, bring Mashiach speedily in our days

Sources: [www.Chabad.org](http://www.Chabad.org) and [www.Aish.com](http://www.Aish.com)

**עבודה שב"ב** is a new tefillah publication, created by members of the DRS JUMP Team. JUMP (Jewish Unity Mentoring Program) is an NCSY leadership program that trains and empowers high school students from all over the United States and Canada to become leaders.

Participants are given the tools and training to make positive changes in their schools and communities, while broadening their own understanding of local and global issues facing the Jewish people today.

Our team plans to make our way through the sidur, week by week, hoping to give our readers a greater understanding and appreciation for the tefillos we say every day, but nevertheless tend to overlook at times.

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