

Scoreboard

Chaya Krasnerman	66
Joshua Ganger	476
Elizabeth Ganger	358
Mendel Neubort	278
Shaiky Bergstein	293
Chana Bergstein	308
Lipa Bergstein	337
Yehezkel Kapitanker	392
Nathan Arshynov	349
Asenath Arshenov	410
Elizabeth Zimavilin	306
Emily Zimavilin	278
Sophia Zimavilin	337
Daniel Zimavilin	324
David Zimavilin	324
Michal Rusanov	249
Avraham Rusanov	264
Ben Wasserman	347
Azriel Wasserman	410



RIDDLE OF THE WEEK

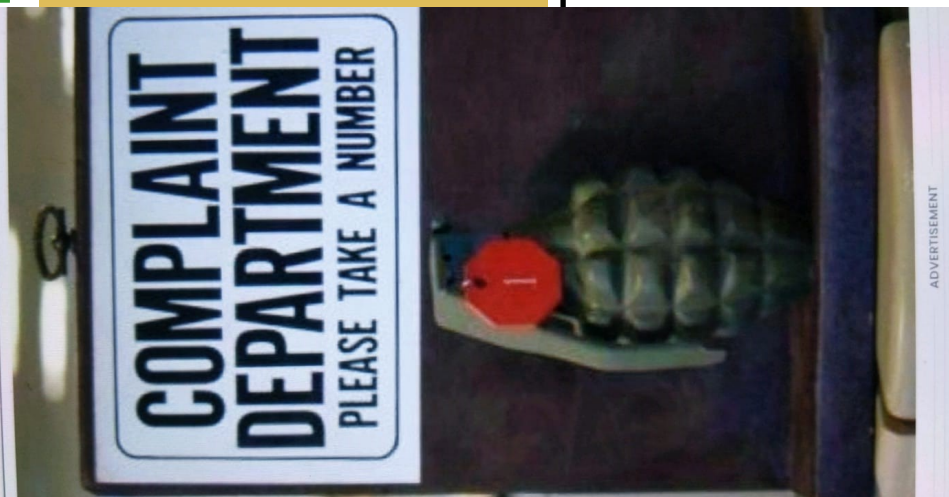
What has a head, a tail, is brown and has no legs?

Answer will be in next weeks newsletter

Answer to last weeks riddle

A bus driver was heading down a street in Colorado. He went right past a stop sign without stopping, he turned left where there was a "no left turn" sign, and he went the wrong way on a one-way street. Then he went on the left side of the road past a cop car. Still - he didn't break any traffic laws. Why not?

Answer: He was walking!



Please register
online so you can
join the program:
[flchabad.com/
youth/Shabbos-
groups/](http://flchabad.com/youth/Shabbos-groups/)

TRIVIA QUESTIONS OF THE WEEK

What are the Sheva Mitzvos Bnei Noach?

The first one to come to Rabbi Eli with the answer by the Kiddush Will get something special—if you try to tell Rabbi Eli the answer beforehand, you will be disqualified.

Last weeks trivia question: Why do we hold our Tzitzis during Boruch Sheamar?

The correct answer:

The custom to hold the two front fringes (tzitzit) while reciting Baruch She'amar was first mentioned by Rabbi Yitzchak Luria, the Arizal, a 16th-century Kabbalist.

According to Kabbalah, there are four spiritual worlds: Atzilut (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action—our world). Although they are referred to as “worlds,” these aren't some celestial bodies; rather, they are different planes of existence.

The Zohar explains that prayer is compared to a ladder with four rungs, corresponding to the four spiritual worlds. We start off with the morning prayers and offerings, which correspond to the world of Asiyah, and then move up the ladder as we progress through our prayers, culminating with the Amidah, which corresponds to Atzilut. The Pesukei d'Zimra, starting with Baruch She'amar, correspond to the world of Yetzirah. As we traverse the spiritual realms through our prayer, we don't want to just connect through our thoughts and words alone, but with some sort of action as well. Therefore, since the front two fringes (tzitzit) of the tallit also correspond to the world of Yetzirah, we hold them in our hands as we recite Baruch She'amar.

Other reasons for this custom: In the first part of Baruch She'amar we say Baruch (“blessed”) 10 times (excluding when it is said as an added praise when mentioning G-d, such as Baruch hu). This corresponds to the 10 Utterances with which G-d created the world, as well as the 10 Commandments and the 10 sefirot (attributes of G-d). To remind us of this, we hold the two front tzitzit, since each one has five knots, which all together make ten knots. Making Tzitzit The verse discussing the mitzvah of tzitzit states, “You shall make yourself twisted threads (—גְּדִלִים gedilim).”⁶ The numerical value of the word gedilim is 87, hinting that when we recite Baruch She'amar, which contains 87 words, we should hold our tzitzit. Holding the Name of G-d Another reason given is that the word Baruch (“blessed”) appears a total of 13 times in Baruch She'amar.

The number 13 is the numerical value of the Hebrew word אֶחָד (echad—“one”), signifying the oneness and unity of creation, which is what Baruch She'amar is all about. However, the word Baruch is used with G-d's name only twice (once at the opening and once at the closing of the second half of the prayer), and since we usually say blessings with G-d's name, we hold the two front tzitzit. Each fringe has eight strings and five knots, adding up to 13, and when we gather the two front fringes together, we have 26, the numerical value of G-d's essential four-letter name.