



	Candles	Mincha	DafYomi	Shiur	פרשת: בשלח זק"ש Shachris	9:34
Friday	5:06	5:16	8:00			
Shabbos		5:06	4:30	4:55	9:00	9:33
Sunday		5:20	8:30		7:45	9:33

IMPORTANCE OF

The Gemara (*Berachos* 16b) states that the words: **כָּן אַבְרָחָם בָּחַי** refer to *Krias Shema* while **בְּשֵׁם אֱשָׁא כָפִי** (In Hashem's name I will lift my hands) refers to *Tefilah*. The raising of hands for *davening* is mentioned regarding Avrohom (הַרְמוֹתַי יָדַי), Moshe Rabbeinu (אֶפְרוּשׁ כָּפַי), Shlomo HaMelech (וּכְפִיזוּ פְרוּשׁוֹת הַשָּׁמַיִם) and others. The *minhag* among *Sefardim* is to raise one's hands and spread one's fingers upward when saying **פּוֹתַח אֶת יָדֶיךָ** in order to prepare a path for the *brocho* of *Parnasah* to be received, while *Ashkenazim* mark the *Posuk* with the kissing of one's *Tefillin*. The connection between raised hands and *Tefilah* is evident most dramatically regarding Moshe. The *Mishna* (*Rosh HaShanah* 3:8) explains that Moshe's raised hands during the war with Amalek were a symbol for the *Bnei Yisroel* gazing toward Heaven and submitting their hearts to serve Hashem. The *Tur* (או"ח 566) states that we derive from the support Aharon and Chur provided to Moshe, that during *Selichos* on a *Taanis*, the *Shliach Tzibur* must be flanked by someone on both his right and left. Why is there no Halachic imperative today to *daven* with one's hands upraised, as the above *Pesukim* and others illustrate? The *Be'er Sheva* (71) suggests it is because the idolaters adopted this practice for their worship. As such, upraised hands during *davening* became the equivalent of a *Matzeivah*, which was originally built regularly when needed by the *Avos*, but later became *Assur* as a tool in the worship of *Avodah Zarah*. Just as the *Posuk* now says: **לֹא תִקֵּים לָךְ מַצֵּבָה אֲשֶׁר שָׁנָא ד' אֱלֹהֶיךָ**, so too, the act of raising one's hands in *Tefilah* is also **שָׁנָא** and *Assur*.

QUESTION OF THE WEEK:

When would a born Jew, who has already been named, be given another name, which will immediately become the name he/she will be known by, where the circumstances do not include an illness or any other situation of *Shinui HaShem*?

ANSWER TO LAST WEEK:

(Which *mitzvah* can't be done for someone if he never did it himself?)

Tosfos (*Bava Basra* 74a) says that if one never wore a *Talis* with *Tzitzis* in his life, burying him in them would mock the *mitzvah* and we should not do so for him. In order not to embarrass him however, the *minhag* developed to bury everyone without them, placing *Tzitzis* briefly on the *Talis* of those who had observed the *mitzvah*, and then removing them before burial.

DIN'S CORNER:

When one is presented with several types of foods, including the seven special species with which *Eretz Yisroel* was blessed, the order of priority among them is as follows: 1) Wheat or spelt products (not raw); 2) Barley, oats & rye products; 3) Wine; 4) Olives (including oil); 5) Dates; 6) Grapes; 7) Figs; 8) Pomegranates; 9) Other fruits; 10) Other vegetables; 11) Everything else. Among the grain products, *HaMotzi* precedes *Mezonos*. (MB 211:35)

DID YOU KNOW THAT

The Gemara (*Bava Kamma* 82a) states that one of the 10 rules enacted by Ezra when he brought *Bnei Yisroel* back from Bavel was that women should arise early in the morning to bake bread, so that the poor will readily find bread easy to obtain. The *Shitah Mekubetzes* says that this refers to Fridays, when she should bake *L'Kavod Shabbos*. However, *Rashi* says that this simply refers to those days that she must bake, and the *Rambam* (אישות 21:5) lists baking bread in the context of a wifely duty. The fact that the *Rambam* includes it in *Hilchos Ishus* rather than *Hilchos Shabbos* further indicates that the *Rambam* did not have Friday in mind. However, the *Tur* and *Shulchan Aruch* (או"ח 250) already obligate one to rise early on Friday to prepare for *Shabbos*, as is derived from: **וְהָיָה בְיוֹם הַשִּׁשִּׁי וְהָכִינוּ**, where the word **וְהָיָה** always means immediately. Why is there a need for a special *Takanah* explicitly for *Shabbos Challos*? The *Likutei Mahariach* suggests that one of the *Tochachah* curses is **וְהָיָה חֵיֶיךָ תְלוּאִים לְךָ מִגַּד וְכוּ'**. and the Gemara (*Menachos* 103b) states that this refers to one who is dependent upon *Pas Palter* (commercially baked bread). Therefore, since the essence of *Shabbos* is to be a blessed day, allowing such a curse would not be appropriate, and as such, *Challos* for *Shabbos* should be baked in each home. The *Taz* (י"ד 178:7) states that one should take the *Challos* directly from the oven when they finish baking, and put them on the table. Still, there is a *minhag* to eat from those *Challos* on Friday morning, to commemorate the *Mon* which arrived Friday morning, part of which was to be eaten that day, and the rest to be set aside for *Shabbos*. Although purchasing *Challos* from a bakery is deemed to be a diminution of *Shabbos*, it is less so today, when Jewish bakeries produce specially-baked, tasty and beautiful *Challos*.

A Lesson Can Be Learned From:

Shortly after World War II had ended, an orphaned boy of 16 met the Klausenberger Rebbe ZT"L. The Rebbe remembered the boy from before the war as his family had lived near Klausenberg, but the Rebbe was saddened to see how the boy had thrown his Yiddishkeit away. As the Rebbe began to talk with him, the boy blurted out "Do not say anything to me about my Yiddishkeit. There is no chance that I will change and I don't want to hear it". The Rebbe assured him that he would do as he asked, and only wanted to give the young man a place to live for a while. The boy said that he was afraid the Rebbe would try to "trick" him when he was in the Rebbe's house. He wanted a promise that he would not have to wear a Kipah or Tzitzis, and that the Rebbe would let him go wherever he wished. The Rebbe agreed to everything. However, although the Rebbe carefully kept his word and did not speak to the boy about Yiddishkeit, how could the boy not change when living in the Rebbe's house for 3 months? He eventually grew up, rid himself of the anger and stubbornness behind which he was hiding, and developed into a fine young man and a Talmid Chochom.

P.S. A Hartzlich Mazel Tov to the Schoenfeld family upon the engagement **בש"ט** of their daughter Rivki to Daniel Norman. Sholosh Seudos is sponsored this week by the Zelcer family.

This issue is dedicated:
לז"נ פערל ב"ר יצחק הלוי