

Shaarei Tefillah Weekly Newsletter

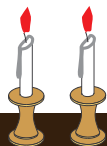
שַׁעַר תְּפִלָּה



Sha'arei Tefillah

בס"ד

פרשת במדבר



Shabbos Times

Mincha	4:56pm
Candle Lighting	4:56pm
Shkiah	5:13pm
Shacharis	9:00am
Latest time for Shema	9:49am
Gemora Shiur	4:10pm
Shabbos Mincha	4:40pm
(followed by Seudah Shlishis)	
Shabbos ends	5:57pm
Avos Ubonim	7:00pm

Mazal Tov

The entire Kehillah wish a warm Mazal Tov to
Rabbi & Rebbetzin Berlin
on the occasion of Shloimy's Bar Mitzvah
Everyone is invited to the kiddush after davening
which will be at 7 Talbot Ave
Mazal Tov to grandparents
Mr & Mrs Berlin and Mr & Mrs Sharman

Sefiras HaOmer Reminder

Sun Night	Mon Night	Tues Night	Wed Night	Thurs Night	Fri Night	Shab Night
41	42	43	44	45	46	47

Shaarei Youth

Shabbos Afternoon Groups
Boys Grade 1-3 3:30-4:40pm
at the home of Family D Franck
Please meet at the Shul

Pre Mincha Learning
All boys grade 4-7 4:10-4:40pm

Seudah Shlishis After Mincha

Wednesday Night Learning
7:30pm

Avos Ubonim
This Motzei Shabbos 7:00pm

Motzei Shabbos Soccer + Pizza
Grades 4-7 8:15-9:45pm
18 Lynedoch Ave

Halacha from the Daf

Rav Shlomo Kluger was asked about the language of the brocha of עלינו where we say את השנה הזאת. According to the opinion in Rosh Hashanah (12b) that maintains that thirty days could be considered a year but not less, how could we ask Hashem to bless "this year" once Elul arrives, when there are not thirty days left to be considered a year?

Rav Shlomo Kluger offered a number of answers. The first answer is based on our Gemara that states that even if a person made a vow not to benefit from his friend "this year" on the twenty-ninth of Elul, the vow is fulfilled because we interpret vows according to the way people speak and people refer to Tishrei, rather than Nisan, as "this year." Similarly, the language of tefillah was written according to the way people speak, and people will refer even to the last day of the year as "this year." A second answer is based on the Gemara's comment that even according to the opinion which maintains that one day out of the year is not considered a year, nonetheless, since the purpose of the vow was to cause discomfort, and he experienced that discomfort even if only for a day, his vow is considered fulfilled. The reason is because the one day is a fulfilment of his intent and can be included in the meaning of his statement, "this year." In the same way, when a person asks Hashem to bless "this year," even one day is included in the intent behind the request and thus it is acceptable language.

Daf HaYomi - We will be starting Rosh Hashanah 17a on Sunday

Shiurim and Learning at Shaarei this Week

Halachic topics	Monday 8:30pm
Gemorah Megillah	Tuesday 7:30pm
Gemorah Kiddushin	Tuesday & Thursday 8:30pm
Mussar	Friday - 10 Mins before Mincha
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos Afternoon 4:10pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	*4:55pm
Monday	6:30am	8:15pm
Tuesday	6:45am	8:15pm
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:20am	4:52pm
*Mincha & Maariv		

Something for the Shabbos table

The Parsha devotes considerable time to describing the formations of the tribes. They were arranged in groups of three. The meforshim point out that they were deliberately placed in such a position so as to be able to exert influence on each other. The first formation was that of Yehuda, Yissochor and Zevulun. Yehuda was directly next to Yissochor.

Rav Chaim Shmuelevitz zt"l writes that Yehuda's distinguishing characteristic was the ability to take achrayus (responsibility), both for himself, and for others. He exercised this mida when he took achrayus for the incident with Tamar, when he accepted the consequences of bringing Binyomin down to Mitzrayim and when Nachshon ben Amminadav, the Prince of Yehuda, was the first person to step into the sea at the Yam Suf before it had even split. Yissochor is known to represent Torah; he devoted himself to Torah study whilst his brother Zevulun provided for his physical needs, furthermore, many of the leading members of the Sanhedrin were from Yissochor.

In Parshas Vayigash, the Torah describes how the Bnei Yisroel left Eretz Yisroel to live in Mitzrayim. We are told that Yaakov Avinu sent Yehuda ahead of him to prepare the way in Goshen. Rashi explains that he was sent to start a Beis Talmud. This set a precedent for all Jewish history that the first priority of a Jewish community should be Torah education. However, it is difficult to understand why Yehuda was sent to establish the Beis Talmud - would not Yissochor have been a more appropriate choice, given that his main mida is learning Torah? The Tiferes Shlomo answers that Yehuda was the first person to take achrayus for another to the extent that he was willing to give up his own life. We see this when Yehuda guaranteed to Yaakov that he would protect Binyomin from any danger in Mitzrayim. This was an act of incredible self-sacrifice emanating from Yehuda's deep feeling of responsibility for others. Consequently, the reason that Yaakov sent Yehuda to open the Beis Talmud was so that it's guiding principle would be a sense of achrayus for the well-being of one's fellow Jew.

This idea can help us explain why Yehuda was placed next to Yissochor in the tribe formation - it is not sufficient merely to learn Torah for one's own spiritual benefit, rather one must have the attitude that he is learning Torah so that he can pass it on to others. Moreover, the greater one's ability to learn and understand Torah, the greater the obligation is upon him to be mashpia on others.

This weeks Kiddush Roster:
N/A

This weeks Clean Up Roster:
**Lenny Faraday
& Yossi Frenkel**

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Rosh Chodesh Sivan
Next Friday