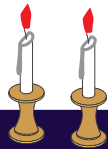




Shaarei Tefillah | שערי תפילה

פרשת בחקתי



Shabbos Times

Mincha	4:50pm
Candle Lighting	4:50pm
Shkiah	5:08pm
Shacharis	9:00am
Latest time for Shema	9:53am
Halocha Shiur	4:15pm
Shabbos Mincha	4:35pm
(followed by Seudah Shlishis)	
Shabbos ends	5:53pm
Avos Ubonim	6:55pm

Shaarei Youth

Boys Youth Kiddush

Winter Shabbos Groups

Boys Prep - 2 @4:05 - 4:35pm
Boys Grade 3 - 5 @4:05 - 4:35pm
Boys Grade 6 - 8 @4:05 - 4:35pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Avos Ubonim
This Motzei Shabbos
6:55-7:40pm

Wednesday Night Learning
7:30-8:15pm

Rosh Chodesh Sivan
This Tuesday

Daf Hayomi Siyum

A Siyum on Seder Noshim
will take place at the home of Family Berlin
This Sunday evening at 6:30pm
Please RSVP to Rabbi Berlin

Friday Night learning

Join us on each Friday night's from 8:30pm

Halacha from the Daf

The Mishna lists four categories of damages: damages caused by an ox, a pit, mav'eh, (either damage caused by a person or that caused by an animal), and fire. The common denominator is that damages are likely to occur and a person is responsible to try to prevent them happening. If they cause a loss then the owner must pay for it.

Both the Rambam and the Shulchan Aruch discuss many cases of damages. They write that a person is required to make restitution if he causes monetary loss to someone else. Conspicuously missing from all these sources is any statement of prohibition against causing damages in the Torah. Can you purposely damage someone's property and then just repay him? Is this a civil obligation or is there also a criminal component involved?

There are a number of approaches given: The Mabit holds that there is no Torah prohibition, but a rabbinic law. The Gra maintains that it is a Torah law. The Tur writes that it seems to fall within the category of stealing. The Bach says that it is included in the prohibition of ba'al tashchis. The Yad Ramah mentions that causing a loss to someone is a violation of v'ahavta l'rei'acha kamocha (loving a fellow Jew as yourself). The Steipler maintained that causing damage falls under the law of hashavas aveida. The Torah says, "Lo tuchal l'his'alem." You can't just pretend not to see a lost object. You are obligated to pick it up and try to return it. If the law demands you to return a lost item, certainly you can't cause someone to lose something.

Daf HaYomi - We will be starting Bava Kama 5a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Rambam Shiur
Tuesday Night - After Maariv	Hashkofa (AleI Shur)
Tuesday & Thursday - After Maariv	Gemorah Beitza
Thursday Night - After Maariv	The Kosher Shmooze
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 9:40-10:10am	Daily Halocha Shiur
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	4:55pm	5:10 / 8:15pm
Monday	6:30am	3:00pm	8:15pm
Tuesday	6:20am	3:00pm	8:15pm
Wednesday	6:45am	3:00pm	8:15pm
Thursday	6:30am	3:00pm	8:15pm
Friday	6:45am	4:49pm	---

Something for the Shabbos table

At the end of the tochacha, Hashem guarantees us, "I will remember My covenant with Yaakov and also My covenant with Yitzchak, and also my covenant with Avrohom will I remember" (Vayikra 26:42). Rashi points out that regarding the covenants of Avrohom and Yaakov Hashem states that He will remember them, while the word "remember" is not mentioned in conjunction with the covenant of Yitzchak.

Rashi cites Chazal who explain that one only needs to use their memory to remember something which he does not presently see in front of him. Accordingly, Hashem does not need to recall and remember the covenant He created with Yitzchak, since He sees Yitzchak's ashes [from the Akeidah] piled up on the mizbeiach in front of Him.

What does this mean? We all know that Yitzchak was not actually sacrificed and burnt on the mizbeiach, and obviously no ashes were created. Rav Wolbe explains that the Navi states, "And a book of remembrance was written before Him for those who fear Hashem and who give thought to His Name" (Malachi 3:16). Chazal ask; to whom is the pasuk referring when it mentions those who give thought to Hashem's Name? They answer that it refers to those who had a true desire to perform a mitzvah but circumstances that were out of their control prevented them from actually fulfilling their intention. Hashem considers their desire as if the mitzvah was performed, and thus the mitzvah is written down in the book of remembrance before Him.

Indeed, Yitzchak was not actually burnt on the altar. Nevertheless, the intense and true desire that he had to perform the mitzvah was accredited to his account, exactly as if it had come to fruition. The most essential aspect of the mitzvah is the desire and therefore even if one is prevented from doing the mitzvah Hashem considers it as if the mitzvah took place.

This weeks Kiddush Roster:

Esther Kass
& Candi Ossip

This weeks Clean Up Roster:

Gideon Morrison-Wood
& Danny Karp

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