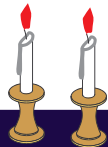




Shaarei Tefillah | שערי תפילה

פרשת שלח לך



Shabbos Times

Mincha	4:53pm
Candle Lighting	4:53pm
Shkiah	5:11pm
Shacharis	9:00am
Latest time for Shema	10:00am
Halocha Shiur	---
Shabbos Mincha	4:40pm
(followed by Seudah Shlishis)	
Shabbos ends	5:57pm
Avos Ubonim	7:00pm

Seudah Shlishis

This weeks Seudah Shlishis has been kindly sponsored by
Rabbi Kennard

Gemara from the Daf

Reuven asked Shimon to come into his room in the morning to wake him. In the morning when Shimon came into the room he accidentally stepped on Reuven's glasses that were on the floor under the edge of Reuven's bed. Is Shimon obligated to pay for the broken glasses or perhaps since Reuven asked Shimon to come into his room to wake him there was no reason for Shimon to think that Reuven's glasses would be on the floor where he could step on them and he is exempt from paying for the broken glasses?

Teshuvos Knei Bosesem ruled that Shimon is exempt from payment and he based his ruling on our Gemara. The Mishnah teaches that if Reuven puts a jug into the public domain and Shimon comes along and breaks it he is exempt from paying for the broken jug. R' Abba in the name of R' Ulla explains that the exemption is due to the fact that people do not pay attention as they are walking. Similarly, Shimon is not expected to pay attention where he is walking and thus he is considered אנוח when he broke Reuven's glasses. Sefer Pischei Choshen questions the application of the principle "that people do not pay attention as they are walking" to this case. Reuven has the right to put his glasses in his room and in such a situation this principle does not apply. Moreover, it is only on public paths that we say that people do not pay attention to where they are walking because their eyes are looking up or because they are engrossed in thought but in a private domain it would seem that this exemption does not apply and a person is expected to watch where he is going to assure that he does not damage another's property. One consideration that could exempt Shimon from liability is to say that Reuven was negligent when he placed his glasses on the floor by his bed knowing that Shimon would walk into the room in the morning to wake him. He leaves the issue unresolved.

Shaarei Youth

Winter Shabbos Groups

Due to the Shabbaton this week there will be
NO shabbos afternoon groups

Avos Ubonim
This Motzei Shabbos
7:00-7:45pm

Wednesday Night Learning
7:30-8:15pm

Rosh Chodesh Tamuz

This Wednesday & Thursday

Daf HaYomi - We will be starting Bava Kama 33a on Sunday



Shaarei Tefillah | שערי תפילה

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	5:15 / 8:15pm
Monday	6:30am	3:00pm	8:15pm
Tuesday	6:45am	3:00pm	8:15pm
Wednesday	6:25am	3:00pm	8:15pm
Thursday	6:25am	3:00pm	8:15pm
Friday	6:45am	4:57pm	---

Something for the Shabbos table

"And he came to Chevron". Why does the Torah write "And he came to Chevron" in the singular, when it is referring to all the spies, as is evident, from the words immediately prior to that "And they went via the south"?

Rashi explains that in fact, it was Kolev alone who went to Chevron to daven at Me'oras ha'Machpeilah for Divine assistance, to ask G-d for the courage to stand firm, and not to fall prey to the plans of the spies.

Why did Kolev alone go to pray at the Me'oras ha'Machpeilah? Why did Yehoshua not go with him?

We know that Moshe chose to daven exclusively for Yehoshua, because it was Yehoshua alone whose life would be threatened by virtue of his defying the other spies. Kolev was not in physical danger, because he did not defy them. His tactics were to pretend to side with them. This would later enable him to surprise them when, believing him to be on their side, the spies themselves silenced Klal Yisroel to hear what Kolev had to say. It would also protect him from the danger of their turning against him - which explains why Moshe did not daven for him as he did for Yehoshua. However, Kolev now faced a different danger. When one becomes an accessory to a crime, however unwilling a partner one is, there is a strong chance that one surrenders to the situation, and eventually becomes a willing partner to the crime. That is why Kolev deemed it necessary to go to the Me'oras ha'Machpeilah to daven - to save himself from the spiritual corruption that threatened him.

This writes the Chofetz Chayim, is why the Torah sometimes places Yehoshua first, and sometimes Kolev, to teach us that they were both equal. There are two different approaches in handling a potent situation such as the one that faced Yehoshua and Kolev. Yehoshua adopted one approach, Kolev the other. Both were right, both were equal.

This weeks Kiddush Roster:

TBC

This weeks Clean Up Roster:

Elli Franck
& Michael Tenne

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