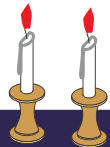




Shaarei Tefillah | שערי תפילה

פרשת פנחס



Shabbos Times

Mincha	5:01pm
Candle Lighting	5:01pm
Shkiah	5:18pm
Shacharis	9:00am
Latest time for Shema	9:59am
Halocha Shiur	4:30pm
Shabbos Mincha	4:50pm
(followed by Seudah Shlishis)	
Shabbos ends	6:04pm
Avos Ubonim	7:05pm

Shaarei Youth

**Friday Night learning and
chulent @8:45pm
Shiur by Rabbi Schreck**

Please Note
There will be NO Groups this week

**No Shabbos Afternoon
Learning with Rafi this week**

Seudah Shlishis After Mincha

Avos Ubonim
This Motzei Shabbos
7:05-7:50pm

Wednesday Night learning
7:30-8:15pm

Kiddush

**Shuli & Shaina Brocha Rosenberg
invite the Kehillah to a kiddush this week
in honour of their daughter Penina Atara**

Dirshu Mishna Brurah Siyum

**This Motzei Shabbos there will be a
Melava Malka in honour of the completion of
משנה ברורה חלק ב
The Melava Malka will take place in Shaarei at 8:45pm
All Dirshu participants welcome**

Halacha from the Daf

The Gemara relates that Rav instructed his scribes that when writing a document in Shili the document should identify Shili as the place of the transaction even though the matter was presented in another town. The Yad Ramah explains that writing another town in the document when the scribes are presently in Shili violates the Biblical prohibition against lying mentioned in the Torah with the words **מדבר שקר תרחק**. The Nimukei Yosef writes that identifying an alternative location creates an appearance of a falsehood but he stops short of referring to it as an actual falsehood. This touches upon the question of whether there is a Biblical prohibition against lying when the lie does not harm anyone nor does it allow someone to realize an unlawful profit. The Sefer Yeraim asserts that the Torah does not prohibit a person from lying when it does not cause someone else harm. The context of the phrase **מדבר שקר תרחק** – distance one's self from falsehood – refers to a case where someone is harmed by the lie and that context limits the prohibition to that circumstance. Rav Yerucham Fishel Perlow, in his commentary to Sefer Mitzvos of Rabbeinu Sa'adya Gaon, maintains that since the phrase of **מדבר שקר תרחק** is found in the context of **beis din** the Biblical prohibition against lying is also limited to lying in the presence of **beis din**, but there is no source to indicate that there is a Biblical prohibition against lying when not speaking to **beis din**. The Sefer Charedim disagrees and writes that there is a positive command to speak the truth even when a falsehood would not damage someone financially. This is derived from the verse **מדבר שקר תרחק** which teaches that even a word – **דבר** – without any damage is prohibited.

Daf HaYomi - We will be starting Bava Basra 175a on Sunday



Shaarei Tefillah | שערי תפילה

Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Derech Hashem
Monday Night - After Maariv	Hashkofa (AleI Shur)
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA - Gittin
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	5:05pm	5:25 / 8:15pm
Monday	6:30/8:30am	3:00pm	8:15pm
Tuesday	6:45am	3:00pm	8:15pm
Wednesday	6:45am	3:00pm	8:15pm
Thursday	6:30am	3:00pm	8:15pm
Friday	6:45am	5:06pm	---

Something for the Shabbos table

Rashi explains that while the face of Moshe was comparable to the sun, the face of Yehoshua wasn't quite as great and was similar only to the moon. On this, the Gemorah in Bava Basra (75a) adds that upon recognizing this, the elders of the generation remarked – woe to us for this humiliation. It is difficult to understand why they only felt shamed upon noting this distinction, and why specifically Yehoshua made them feel this way and not the even greater Moshe.

Rav Itzele Volozhiner and the Chofetz Chaim compare this to a case of a rich businessman who arrives one day in a small rural village, asking if anybody would be interested in becoming his partner in a new project. The businessman offered to put up all the necessary funds and expertise, but merely desired a hard worker to assist him with managing and running the business. Most of the residents were content with their simple lifestyles and were sceptical about the man's promises of fame and fortune, so they passed on the offer. One simple, illiterate villager decided that he had nothing to lose, and agreed to become the man's partner. A few years later, the pair returned to visit the village, arriving in an impressive carriage and dressed in a manner which clearly revealed the success of their project. At this sight, the villagers were mortified and ran to hide.

They explained that they weren't embarrassed by the wealthy entrepreneur, as they felt that his education and resources gave him advantages that they could only dream of. They were, however, quite shamed at the sight of the success and riches which had met their former neighbour, as they remembered all too well that they had been offered the same opportunity as he, but only he was wise enough to take advantage of it. The recognition of what they had had the ability to become and their failure to do so generated powerful feelings of humiliation.

Similarly, the Jews in the wilderness never measured themselves against the levels reached by Moshe, as they viewed the pious family into which he was born and the elevated soul with which he was blessed (as he lit up the house with light upon his birth) as bestowing upon him opportunities for greatness that they could never fathom. On the other hand, Rav Yehuda Zev Segal, the Manchester Rosh Yeshiva, notes that Yehoshua was neither the wisest nor the greatest of the generation. The Ramban (13:4) writes that the spies are listed in descending order of greatness, which means that Yehoshua was only 5th out of the 12 spies. The Baal HaTurim (13:3) writes that each of the spies was only a leader of 50 Jews, meaning that there were many greater Jews who led groups of 100 or even 1000.

Rather, Rashi explains that Yehoshua was chosen on the basis of his devoted service of Moshe throughout the 40 years in the desert. Upon recognizing this, the Jews became aware of the levels which could be reached when a person who had been just like them used his talents to their fullest.

This weeks Kiddush Roster:

This weeks Clean Up Roster:

Menchi Schneier
Rafi Foglegarn
Saul Rothman

To sponsor the newsletter,
kiddush or Seudah Shlishis
office@shaarei-tefillah.com

To pay a bill or
make a donation
accounts@shaarei-tefillah.com

To contact Rabbi Berlin
rabbi@shaarei-tefillah.com
or 0425 858 503

To contact Rabbi Schreck
rabbischreck@shaarei-
tefillah.com or 0424076370

www.shaarei-tefillah.com

Ladies Shiur

This Shabbos morning there will be
a ladies Shiur given by
Mrs Michal Kaufman
All ladies and girls welcome