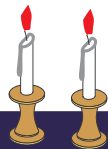




Shaarei Tefillah | שערי תפילה

פרשת קרח



Shabbos Times

Mincha	4:55pm
Candle Lighting	4:55pm
Shkiah	5:13pm
Shacharis	9:00am
Latest time for Shema	10:00am
Halocha Shiur	4:25pm
Shabbos Mincha	3:30pm /
(followed by Seudah Shlishis)	4:45pm
Shabbos ends	5:59pm
Avos Ubonim	7:00pm

Kiddush

The Kiddush this week has been sponsored by
Abe Mutchnick on the occasion of
his mothers Yahrzeit on תמוז ה'

Avos Ubonim

This weeks Avos Ubonim has been kindly sponsored
by **Family E Franck**

Halacha from the Daf

The Gemara lists a number of instances in which a year is calculated based on its own year rather than the beginning of the calendar year which is the first day of Tishrei. The Mishnah Lamelech wonders whether for halachic matters that depend upon a person's age whether it is sufficient to reach the target date or whether it is measured to the hour. For example, does a person become bar-mitzvah on the day of his birthday regardless of whether he was born early in the day or late in the day or perhaps he is not a bar-mitzvah until he passes the hour in which he was born. He infers from Rashi that all the examples enumerated in the Baraisa are calculated to the hour rather than simply to the day. This same opinion is found in She'iltos and the Ha'emek She'alah asserts that if earlier Poskim had been aware of the position of She'iltos they would not have been so forceful in their rejection of this position. The Shach disagrees with this position and contends that it is not necessary to calculate to the hour and once a child reaches the day of his birthday he is already a bar-mitzvah. The Mishnah Berurah (53:33) in the name of Magen Avrohom also maintains that it is unnecessary to calculate to the hour and reaching the birthday is sufficient. The Teshuvos Maharsham references both opinions and writes that the issue is subject to debate. For this reason, there are some people who record the exact time their son is born so that they will have a record of it for the year that he becomes bar-mitzvah. The Moadim U'zmanim notes that according to Rashi and She'iltos if a boy was born in the afternoon, on the day of his bar-mitzvah he should don tefillin in the afternoon after the time of day of his birth so that he should fulfil the mitzvah of tefillin according to all opinions.

Shaarei Youth

**FRIDAY NIGHT ONEG 8:45PM
FOLLOWED BY CHOLENT!**

Shaarei Boys Kiddush

Shabbos Afternoon Groups
There will be **NO** groups this week

Seudah Shlishis After Mincha

Motzei Shabbos
Avos Ubonim
This Week 7:00-7:45pm
SPECIAL TREAT - HOT DOGS!!

Wednesday Night Learning
7:30-8:15pm

Daf HaYomi - We will be starting Arachin 21a on Sunday



Shaarei Tefillah | שערי תפילה

Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	TBC
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA
Wednesday Night - 8:45pm	Meseches Sukka
Thursday Night - After Maariv	Topical Shiur
Thursday Night - Late	
Sunday - Thursday before Maariv	Kitzur Shulchan Aruch
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	5:00pm	5:20/9:45pm
Monday	6:30am	5:00pm	8:15/9:45pm
Tuesday	6:45am	5:00pm	8:15/9:45pm
Wednesday	6:45am	5:00pm	8:15/9:45pm
Thursday	6:30am	5:00pm	8:15/9:45pm
Friday	6:45am	4:59pm	---

Something for the Shabbos table

Rashi at the beginning of the Parsha writes: "Korach was an intelligent man. What reason did he have to commit this sin? The answer is that his eye misled him. He prophetically saw that a line of great men would descend from him, amongst them Shmuel HaNavi, who was equal in importance to Moshe and Aharon together. Therefore, Korach said to himself, 'On his [Shmuel's] account I shall escape the punishment'." R' Boruch Sorotzkin z"l asks: why does Rashi write that Korach's "eye" (singular) misled him? After all, a person has two eyes! Indeed, we read at the end of last week's parashah (15:39), "You shall not explore after your heart and after your eyes (plural)."

He explains: One of the distinguishing characteristics of a tzadik is that he looks at every issue from multiple perspectives and does not jump to conclusions based on his first impression. Rashi is teaching that Korach did not do this. He used only one eye, so-to-speak, and therefore was misled. (For example, he did not consider the possibility that he would be punished, but his sons would repent and be saved, as in fact happened.) R' Sorotzkin adds that the above lesson is closely related to the teaching in Pirkei Avos: "You shall judge kol ha'adam favourably." The expression "kol ha'adam" usually is translated, "every person." Literally, however, it means, "the whole person." The Mishna is teaching that when we judge the whole person - when we look at him from numerous angles to see all of his strengths and weaknesses and all of the circumstances that affect his life - we will be likely to judge him favourably.

This weeks Kiddush Roster:

Esther Kass
Hadassah Creighton

This weeks Clean Up Roster:

Chaim Davis
Yaakov Leigh

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