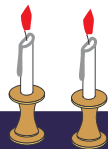




Shaarei Tefillah | שערי תפילה

פרשת חקת



Shabbos Times

Mincha	4:59pm
Candle Lighting	4:59pm
Shkiah	5:17pm
Shacharis	9:00am
Latest time for Shema	10:00am
Halocha Shiur	4:25pm
Shabbos Mincha	4:45pm
(followed by Seudah Shlishis)	
Shabbos ends	6:02pm
Avos Ubonim	7:05pm

Shaarei Youth

Shaarei Girls Kiddush

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

Seudah Shlishis
Not this week

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

Wednesday Night Learning
7:30-8:15pm

Hanochas Tefillin

Mazal Tov to Family Pacanowski
on the occasion of Eli's Hanochas Tefillin
which will take place in Shaarei this Sunday

Hanochas Tefillin

Mazal Tov to Family Karp
on the occasion of Yoni's Hanochas Tefillin
which will take place in Shaarei this Monday

Halacha from the Daf

The Mishnah teaches that when someone makes an erech pledge and does not fulfil that pledge the Beis Hamikdash is authorized to take his possessions from him as security for his pledge. Essentially the Mishnah enumerates the bare minimum necessities that the person may keep for himself and his remaining possessions are confiscated. The Rambam rules that these same guidelines are followed for someone who has an unpaid debt. Poskim debate whether the treasurer of the Beis HaMikdash or a creditor is authorized to confiscate the sefarim of a Torah scholar who has not yet paid his pledge or debt. R' Yehudah Al'bartzeloni cites authorities who maintain that if the debtor is a Torah scholar his sefarim may not be confiscated but if the debtor is an am ha'aretz they are confiscated even though his children are Torah scholars. This is similar to the halacha in the Mishnah that the debtor retains his own clothing but his children's clothing are confiscated even though he is obligated to support them. He then cites dissenting opinions who maintain that a debtor's sefarim are confiscated even if he is a Torah scholar and needs his sefarim to study Torah. Once the debt was created all of his possessions become encumbered towards that debt and if he wanted to retain possession of his sefarim he should have specified that the lien does not include his sefarim. Therefore, since the Mishnah only states that he may retain his tefillin it must be that all other possessions can be confiscated to cover one's debt. The Sefer HaChinuch also cites authorities who contend that even if the debtor is a Torah scholar and he supports himself by tutoring others he is not allowed to keep his sefarim by claiming that they are his "work tools." This indicates, notes Sefer HaChinuch, that it is the student's responsibility to bring the sefarim from which he will study with his teacher rather than the teacher's responsibility.

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	5:04pm	---

Something for the Shabbos table

Famously, Moshe Rabeinu sins in our Parsha by hitting a rock which he was commanded to speak to. What exactly was the sin?

There are several opinions brought down in the Mefarshim. Rashi (20:11-12) writes the above point; that Moshe was supposed to speak to the rock but hit it instead (see Gur Aryeh for full explanation). The Rambam holds that the sin was that Moshe got angry with Klal Yisroel. Rebeinu Chananel is of the opinion that the sin was Moshe saying the words (20:10) 'should we bring the water out of this rock,' when he should have stressed that Hashem was going to bring the water forth. The Ramban writes that the sin was that Moshe hit the rock twice, thus making it out as if 'nature' was providing the water. The Netziv writes that Moshe was supposed to get the people to daven for the water to come this being a more 'natural' way of obtaining the water. But instead, Moshe hit the rock, using a more miraculous, supernatural means of getting the water. This, the Netziv continues, is why Moshe was punished by not being allowed into Eretz Yisroel, for the entry into Eretz Yisroel was to see Bnei Yisroel go from relying upon miracles to finding Hashem within the natural course of things. This is why Moshe was supposed to use the davening ('natural') route in obtaining the water – to get the people accustomed to using natural means. Therefore, when Moshe chose the more supernatural route he effectively rendered himself unfit to lead the people into the more 'nature-governed' Land of Israel.

This weeks Kiddush Roster:

Chumi Franck
Leah Lawrence

This weeks Clean Up Roster:

Saul Rothman
Shmuel Rosenblum

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

www.shaarei-tefillah.com