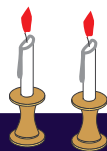




Shaarei Tefillah | שערי תפילה

פרשת כי תצא



Shabbos Times

Mincha	5:37pm
Candle Lighting	5:37pm
Shkiah	5:55pm
Shacharis	9:00am
Latest time for Shema	9:34am
Halocha Shiur	4:55pm
Shabbos Mincha	5:25pm
(followed by Seudah Shlishis)	
Shabbos ends	6:37pm
Avos Ubonim	7:30pm

Ten Year Celebration

Join us **THIS WEEK** for Shaarei's inspiring
Learning Program
Thursday 27th August - Tuesday 1st September
Rabbi Channen will be Joining us this Shabbos
See other flyer for full details of program

Kiddush

The Kiddush this week has been sponsored by
Adam and Miriam Feldman
in honour of the birth of their daughter Pearl

Shaarei Youth

Oneg this Friday Night
in the shul @8:45pm
men and boys welcome

Winter Shabbos Groups

Boys Grade 1 - 3 @4:55 - 5:25pm

Boys Grade 4 Up @4:55 - 5:25pm

Drop off and pick up from Shaarei

Seudah Shlishis After Mincha

Wednesday Night Learning

7:30-8:15pm

Avos Ubonim

This Week 7:30-8:15pm

All High School Boys
are invited to a Shabbos Lunch
this week - with Rabbi Channen
at the home of Family Berlin

Halocha Corner

This week's Parsha contains the Mitzva of shiluach ha-kan. Is the mitzvah of shiluach ha-kan obligatory or optional? In other words, if one observes a mother bird roosting on a nest but has no need for the eggs [or young birds] - is he still obligated to cast away the mother bird and take the eggs in order to fulfil the mitzvah?

A minority view holds that even one who has no need for the eggs [or young birds] is obligated to send the mother bird away and establish [at least temporary] halachic ownership of them (See Aruch ha-Shulchan Y.D. 292:1-2). According to this view, the mitzvah of shiluach ha-kan is an obligation similar to the mitzvah of hashovas aveidah, returning a lost item to its owner. But most poskim reject this approach and rule that one is obligated to send away the mother only if he wishes to keep the eggs or baby birds. Still, while we rule that one is not obligated to send the mother bird away if he has no interest in the eggs or young birds, many poskim recommend that one do so nevertheless. In addition to fulfilling a mitzvah for which the Torah promises the reward of longevity, there are many other additional benefits and rewards that Chazal associate with the proper fulfilment of the mitzvah. Being blessed with children, finding the proper shidduch, being blessed with the means to buy or build a new house and hastening the arrival of Moshiach are among some of the rewards that are promised to those who fulfil this mitzvah properly.

Daf HaYomi - We will be starting Nazir 8a on Sunday



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Shiurim and Learning at Shaarei this Week

Tefillah Shiur	Not this Week
Gemora Megillah	Not this Week
Gemora Kiddushin	Tuesday & Thursday 8:45pm
Daily Mishne Brurah	Sunday - Thursday after Maariv
Daf HaYomi	Mon - Fri 5:45am
	Sun - 7:15am, Shabbos 8:15am
Hilchos Shabbos Shiur	Shabbos afternoon 4:55pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Maariv
Sunday	8:00am	5:40pm*
Monday	6:30am	After Shiur
Tuesday	6:45am	After Shiur
Wednesday	6:45am	8:15pm
Thursday	6:30am	8:15pm
Friday	6:45am	5:43pm

*Mincha / Maariv

Something for the Shabbos table

The mitzvah regarding the ben sorer u'moreh is extremely unique and a bit difficult to understand. At face value it seems that a thirteen year old boy who is merely found eating and drinking gluttonously is to be put to death. What has he done to deserve such a severe punishment? Chazal fill in numerous details which are not mentioned explicitly in the Torah. Among other details, the boy must be between the ages of thirteen and thirteen and three months. He must eat a specific amount of meat and drink a specific amount of wine in an extremely ravenous manner. Additionally, the food and drink must be bought with money stolen from his parents in order for him to conform to the requirements of a ben sorer u'moreh.

We still have some basic questions. Exactly which commandment did this boy transgress that warrants his receiving a death penalty? Moreover, if what he did was so terrible, why is the time frame for this transgression restricted to three months out of a person's entire life? The Sefer HaChinuch (Mitzvah 248) enlightens us to some of the rationale behind this mitzvah. He writes that the ben sorer u'moreh is guilty of transgressing the sin of "lo sochlu al hadam - lit. Do not eat over the blood" (Vayikra 19:26). Based on the Gemara in Sanhedrin (63a), the Chinuch explains that the Torah is exhorting us not to eat a meal that can bring one to spill blood i.e. cause himself to receive the death penalty.

He elaborates on the emphasis the Torah places on the boy's gluttonous ingestion of meat and wine. He asserts that excessive eating and drinking leads to the commission of a multitude of aveiros, as the Torah tells us, "Yeshurun became fat and rebelled" (Devarim 32:15). Food nourishes the body and cultivates materialism while reflecting upon mitzvos and yiras shamayim nourishes the soul and cultivates spirituality. Excessive intake of food weakens the "spiritual immune system" of the body which in turn leads to sin. Therefore, the Torah cautions us regarding excessive eating and attaches a death penalty to show the danger and severity of such behaviour. However, the Torah specifically directs its message toward the thirteen year old boy who has just reached physical and spiritual maturity. The age when the intensity of adolescence is combined with a new sense of responsibility for one's actions, is the perfect time to hammer home the gravity of such wayward behaviour: Don't overindulge. The lesson is taught once to this young boy and it is meant to last a lifetime.

This weeks Kiddush Roster:

N/A

This weeks Clean Up Roster:

Yehuda Gottlieb
& Lenny Faraday

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accounts@shaarei-tefillah.com

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