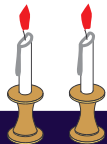




Shaarei Tefillah | שערי תפילה

פרשת תולדות



Shabbos Times

Mincha	6:25pm
Plag Mincha	6:39pm
Candle Lighting (Latest)	7:49pm
Shkiah	8:07pm
Shacharis	9:00am
Latest time for Shema	9:33am
Shiur	7:05pm
Shabbos Mincha (followed by Seudah Shlishis)	7:35pm
Shabbos ends	8:54pm

Avos Ubonim

This weeks Avos Ubonim has been Sponsored by
John & Helen BenPorath
and **Sruli & Chana Deutsch**
in honour of the first Yahrzeit of Helen's mother
טובה גיטל בת אברהם ע"ה
and לע"נ צבי אלימלך בן מנחם מנדל ז"ל

Halacha from the Daf

Drinking through a straw

The Gemorah in Sotah 18a asks whether the sotah may drink the Mei Sotah through a "siv" or a "shefoferes." Rashi defines a "siv" as a straw. The reason why she should not be permitted to drink the Mei Sotah through a straw is that this is not the normal manner of drinking. The Gemorah leaves this question unanswered.

Does the Gemorah imply that this question -- whether or not the act of drinking with a straw constitutes drinking -- has implications for other halachic matters?

The Maharsham (4:137) suggests that if a sick person needs to drink a forbidden fluid for medicinal purposes, he preferably should drink the fluid through a straw.

Since forbidden foods are not forbidden according to the Torah when consumed in an unusual manner, and the Gemorah here considers the possibility that drinking through a straw is not considered "derech shesiyah," he should drink the fluid through a straw.

The Yosef Da'as suggests that the Gemorah's question may be limited to the Mei Sotah, where the Torah says specifically uses the term "v'hishkah" -- "and he shall give her to drink" (Bamidbar 5:24). The Torah may require that she drink specifically in the normal manner of drinking, "derech hashka'ah," and the use of a straw might not constitute the normal manner. For other halachic matters, however, such as the Torah's prohibition against drinking certain liquids, drinking the liquid through a straw is considered the normal manner of consumption.

Shaarei Youth

Boys Youth Kiddush

Shabbos Afternoon Groups

Boys: Prep - Year 8 @5:50 - 6:50pm
Drop off and pick up from Shaarei

Summer Avos Ubonim
45 Minutes before Mincha
This Week 6:50-7:35pm

Seudah Shlishis

The Youth Seudah Shlishis has been Sponsored by Family Kass on the occasion of Raphael completing Meseches Yoma and Gadi's Birthday

Wednesday Night Learning
7:20-8:05pm

Daf HaYomi - We will be starting Sotah 20a on Sunday



Shaarei Tefillah | שערי תפילה

Shiurim and Learning at Shaarei this Week

Tefillah Shiur	Monday Night 8:45pm
Gemorah Megillah	Tuesday Night 7:35pm
Gemorah 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 7:05pm
Halocha Yomi	Daily after Shacharis & Maariv

Davening Times this Week

	Shacharis	Mincha / Maariv
Sunday	8:00am	7:55pm
Monday	6:30am	7:55pm
Tuesday	6:45am	7:55pm
Wednesday	6:45am	7:55pm
Thursday	6:30am	7:55pm
Friday	6:45am	6:30pm

Something for the Shabbos table

In this week's Parsha, the Torah introduces us to Yaakov Avinu and describes him as, "a wholesome man residing in tents" (Bereishis 25:27). While Rashi explains that the tents referred to here are the tents of Sheim and Eiver, Rav Wolbe cites the mekubalim who explain that the Torah is referring to the tents of Avraham and Yitzchak. Avraham personified the attribute of Chessed and Yitzchak personified the attribute of Yir'ah/din (fear of Hashem/strict judgment). In essence, these are two contradictory middos, since chessed implies overflowing kindness even to the undeserving, while din implies sticking to the letter of the law, and possibly even punishing those undeserving of kindness. Yaakov is referred to as the chosen of our three Avos because he took the attribute found in the tent of Avraham and the attribute found in the tent of Yitzchak and blended them together thereby creating within himself the middah of emes.

When Yaakov, disguised as Eisav, entered Yitzchak's tent in order to receive his blessings, Yitzchak declared, "The fragrance of my son is like the fragrance of a field which Hashem has blessed". Rashi explains that the fragrance of a field refers to the delicious smell of an apple orchard. How did the smell of apples personify Yaakov? Rav Wolbe explains that an apple is red on the outside and white on the inside. Red symbolizes din while white represents chessed. An apple combines both chessed and din into a single entity, thus it parallels Yaakov who combined both these middos into a single middah of emes.

This weeks Kiddush Roster:

Leah Lawrence
& TBC

This weeks Clean Up Roster:

The Gabbai Dream Team

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