



Shiurim and Torah from the Shaarei Beis Hamedrash

News at The Shaarei Tefillah Beis Medrash

Baruch Hashem one can hear the sound of Talmud Torah within the walls of the Shaarei Tefillah Beis Medrash starting at 5:45 AM and continuing for the vast majority of the day ending often after 11:00 PM. Throughout the morning a number of chavrusos as well as some individuals can be found there learning a variety of topics.

One who enters the Shaarei Tefillah Beis Medrash in the afternoons will hear lively, sometimes heated, discussions in Torah learning. There is a group learning Hilchos Shabbos, beginning with a deep analysis of the sugyos in the Gemroah continuing through to contemporary poskim. In addition there are a number of other people who have gravitated towards the Shaarei Beis Medrash to learn with a chavrusa or by themselves.

The evening learning begins at 7:30 PM with a number of weekly shiurim. Every night after Mariv there is a Dirshu Mishna Berura shiur in addition to other shiurim and chavrusos that grace 'night seder' in the Beis Medrash.

If you are interested in joining an existing shiur, have an idea for a new shiur, or would like to arrange a chavrusa, please contact Rabbi Schreck on 0424 076 370 or email rabbischreck@shaarei-tefillah.com.

Summary of Tefillah Shiur (based on Rav Schwab)

Kriyas Shema – Part 3

והיו הברים האלה

Rav Schwab explains that והיו is going back on ואהבת - ie. The Torah is telling us that this is the way that you love Hashem.

אשר אנכי מצוך היום על לבבך

- אנכי – Hashem himself commands us – even though we may think that we don't deserve that Hashem speaks to us.
- היום – we can always make a fresh start
- The reason why we keep the Mitzvos is not because of tradition – rather because Hashem commanded us today! (See story that Rav Schwab tells about when he met the president of the conservative synagogue Baltimore – Page 331).

ודברת בם, וקשרתם לאות, וכתבתם על מזוזות

- After the Torah tells us about Mesiras Nefesh and Ahavas Hashem (see last week's Shiur) – the parsha commands us about 3 mitzvos – Talmud Torah, Tefillin and Mezuzah.
- Rav Schwab brings examples of the chashivus of each of these mitzvos from the words of Chazal Torah – Gemorah Brochos (61b) – discussion between Rabbi Akiva and Papus. Tefillin - Gemorah Shabbos (49a) – with Elisha bal kenofayim. Mezuzah – Gemorah Avodah Zora (11a) with Onkelos the Ger.

Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis
Monday Night - After Maariv
Tuesday Night - After Maariv
Tuesday & Thursday - After Maariv
Thursday Night - After Maariv
Sunday - Thursday After Maariv
Monday - Friday 9:40-10:10am
Monday - Friday 5:45am
Sun - 7:15am, Shabbos 8:15am
Shabbos Afternoon - Before Mincha

Meseches Kehillah
Tefillah Shiur (R' Berlin)
Hashkofa (AleI Shur) (R'Schreck)
Gemorah Beitza (R' Berlin)
The Kosher Shmooze
Mishne Brurah Shiur
Daily Halocha Shiur (R' Schreck)
Daf Hayomi Shiur
Hilchos Shabbos Shiur

COMING SOON

**Sunday Night After Maariv
Topical Halocha Shiur
by Rabbi Schreck**

**If you would like a Topic to
be discussed or you want to
get involved in the Beis
Medrash program, please
contact Rabbi Schreck
0424076370 or email**

Beis.medrash@shaarei-tefillah.com



Meseches Kehilla: Pesachim 100b. Covering the Challah during Kiddush

This week's amud related the following story. Raba Bar Rav Huna visited the Reish Galusa's house. It was Friday night and they brought the table (they used to eat on small moveable tables) to Raba before he made Kiddush. He covered the table with a cloth and made Kiddush. This Gemorah is the source for covering the challos while one makes Kiddush. There are three reasons offered as to why there is a need to cover the challos for kiddush.

1. One should proclaim the coming meal to be in honour of Shabbos, only after this declaration should the meal be brought.
2. As a remembrance for the fact that the manna did not fall on Shabbos, and when it did fall it was covered underneath and on top by dew.
3. So as not to 'embarrass' the bread. Normally the beracha on bread takes precedence over the beracha on wine except for Kiddush. We make the beracha on wine before the beracha on the challah, in order to show sensitivity towards the challah we cover them.

There are various practical differences between the opinions.

	Reason #1	Reason #2	Reason #3
1. Until when do the challos need to be covered? (See Mishna Berura 271:41)	Until the end of Kiddush.	Until the hamotzi (either before or after the beracha)	Until the end of Kiddush
2. Does one need to cover the challos for Shalosh Seudos?	No	Yes	No
3. One who does not have wine and is making Kiddush on the Challah. Do the challos need to be covered?	No	Yes	No
4. Transparent Challah cover?	Yes	Yes	No

Shiur in Jewish Philosophy - Tuesday Night (Sefer Alei Shur)

The same methodology one uses for growth and success in business, relationships, and the like can be used for the purpose of attaining advancement in Judaism. Rabbi Wolbe delineates two different processes for achieving the above.

1. Master one Mitzvah: In this structure a person picks one Mitzvah in particular to focus on. While still fulfilling all mitzvos, one is encouraged to choose one special Mitzvah that one will keep with great meticulousness. Besides quoting the practices of a number of Amoraim recounted in the Gemorah Shabbos 118b, Rav Wolbe cites the great fastidiousness of Chofetz Chaim with regard to lashon hara. The members of the shiur postulated that excelling in one mitzvah will give a person the confidence and a sense of accomplishment that will help boost his observance of all mitzvos.

2. Climbing the Ladder: The other system detailed by Rabbi Wolbe is to set up a 'ladder of middos'. One places on the bottom rung the most attainable middah. The ladder ends on top with the middah that the individual feels would be a climax for him. Rabbi Wolbe brings four different ladders that different Rabbis made for themselves. One ladder ended with the middah of 'Busha', we defined this as a recognition of the disparity between the individual and G-d, how small man is in comparison. While a different Rabbi ended his ladder with the middah of 'simcha'. We see that one cannot merely copy someone else's ladder, each person has to know himself and make a ladder appropriately.

Both of these approaches require a person to be in touch with himself in order to be able to focus on the mitzvah or create ladder that will enable one to reach one's potential.