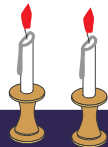




Shaarei Tefillah | שערי תפילה

פרשת כי תצא



Shabbos Times

Mincha	5:41pm
Candle Lighting	5:41pm
Shkiah	5:58pm
Shacharis	9:00am
Latest time for Shema	9:30am
Halocha Shiur	5:10pm
Shabbos Mincha	5:30pm
(followed by Seudah Shlishis)	
Shabbos ends	6:41pm
Avos Ubonim	7:40pm

Kiddush

This weeks Kiddush has been kindly sponsored by
Zalmy & Esther Kass
on the occasion of Zalmy's 40th Birthday
and by
Elli & Chana Franck
on the occasion of Elli completing Shas Mishnayos

Seudah Shlishis

The Seudah Shlishis this week has been
sponsored by
Yossi Franck and Judy Lebovitz
in honor of their fathers Yahrzeit

Halacha from the Daf

The Gemorah begins a discussion of whether the hesped / eulogy is delivered to give honour to the surviving relatives of the deceased or whether it is to give honour to the deceased himself. The conclusion of the Gemorah is that its purpose is to give honour to the deceased. For this reason, the Shulchan Aruch¹ rules that we may forcibly take money from heirs who do not want to pay for the eulogy the same as we forcibly take money from heirs who refuse to pay for their deceased relative's burial. For the same reason, if a person instructs his survivors not to deliver a eulogy his request should be honoured since it is for his benefit and he has the right to forgo that benefit. When delivering the eulogy the Shulchan Aruch writes that one is not permitted to overly exaggerate; rather one should highlight the positive traits of the deceased and one may add a bit to one's description as long as one does not exaggerate. The Taz questions the meaning of this ruling. What difference does it make whether it's a big lie or a small lie? Either way it should be prohibited to say something about the deceased that it untrue. The Bach answers that since it is prohibited to be too brief in one's praise of the deceased, Chazal allowed a small degree of exaggeration to assure the eulogizer will not be too terse.

Shaarei Youth

**Friday Night learning
from 9:00pm**

Boys Kiddush

Shaarei Girls Kiddush

Winter Shabbos Groups

Boys Prep - 2 @5:00 - 5:30pm
Boys Grade 3 - 5 @5:00 - 5:30pm

Seudah Shlishis After Mincha

Avos Ubonim

**This Motzei Shabbos
7:40-8:25pm**

This week - Pizza!!

**Wednesday Night learning
7:30-8:15pm**

ELUL KUMZITZ

**This Motzei Shabbos
from 8:30pm
at the home of Family Kass**

Avos Ubonim

This week's Avos Ubonim has been kindly
sponsored by **Daniel & Chumi Franck**
on the occasion of Kovi's birthday

Daf HaYomi - We will be starting Sanhedrin 49a on Sunday



Shaarei Tefillah | שערי תפילה

Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Derech Hashem
Monday Night - After Maariv	Hashkafa (AleI Shur)
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA - Gittin
Thursday Night - After Maariv	The Kosher Shmooze
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 9:40-10:10am	Daily Halocha Shiur
Monday - Friday 5:45am	Daf Hayomi Shiur
Sun - 7:15am, Shabbos 8:15am	

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	5:45pm	6:10 / 8:15pm
Monday	6:30am	3:00pm	8:15pm
Tuesday	6:45am	3:00pm	8:15pm
Wednesday	6:45am	3:00pm	8:15pm
Thursday	6:30am	3:00pm	8:15pm
Friday	6:45am	5:47pm	---

Something for the Shabbos table

The Torah commands us in the mitzvah called 'Shiluach Haken' that we must send away the mother bird before taking away its eggs. There is a fundamental machlokes between the Ramban and the Rambam in regards to this mitzva.

What is the reason for sending away the mother bird? The Rambam says it's so we don't harm the mother bird - we are avoiding the pain the bird would go through if she were to see her eggs being taken. The Ramban, however disagrees and says that the reason is not out of care directly for the mother bird, but rather so we improve our personal middos via acting with care for others' feelings. The Maharal explains that this machlokes Rambam-Ramban is a fundamental one about the following point in hashkafa: Is the world for me or am I for the world? The Rambam holds that 'I am for the world,' ie. my role in life is to perfect the world [that does not need to mean going out and physically fixing things; we know that the performance of each mitzvah properly fixes a different part of the world.] The Ramban however, disagrees, and holds that 'the world is here for me,' ie. the world is a vehicle for me to fix up my middos and character. And that's why the Rambam focuses on the bird's pain, whilst the Ramban stresses the middos effect.

In reality, both outlooks are true, and are indeed not as different as one might assume.

This weeks Kiddush Roster:

Lisa Frenkel
Wendy Faraday

This weeks Clean Up Roster:

Anthony Ossip
Avi Jacobs

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ELUL BOOST OF INSPIRATION
Sunday between Mincha & Maariv
Speaker this week
Rabbi Goldblatt