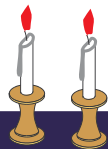




Shaarei Tefillah | שערי תפילה

פרשת ואתחנן



Shabbos Times

Mincha	5:10pm
Candle Lighting	5:10pm
Shkiah	5:28pm
Shacharis	9:00am
Latest time for Shema	9:56am
Halocha Shiur	4:40pm
Shabbos Mincha (followed by Seudah Shlishis)	3:45pm / 5:00pm
Shabbos ends	6:13pm
Avos Ubonim	7:15pm

Shaarei Youth

Shaarei Boys Kiddush

Shabbos Afternoon Groups
Groups this week
4:30-5:00pm

Seudah Shlishis - after Mincha

Avos Ubonim This Week
7:15-8:00pm

Wednesday Night learning
7:30pm

Friday Night learning & Chulent

This week @8:45pm
Come join us!

Kiddush

This weeks Kiddush has been sponsored by
Chaim and Yael Davis
in honour of the Yahrzeit of Chaim's father
Michoel ben Avrohom

Farewell Melava Malka

The farewell Melava Malka in honour of
Rabbi & Rebbetzin Schreck
will take place next Motzei Shabbos
contact Rabbi Berlin to book a place

Halachic Insight

Having a set seat for Davening

The Gemara (Berachos 6b) writes that there are special praises and rewards for one who establishes a fixed place for their tefillah. Rabbeinu Yonah (Berachos 3b) explains that this refers to davening in the same shul, though if one has to daven at home, they should do so in a designated place. The Rosh (Berachos 1:7) and Shulchan Aruch (OC 9:19), however, disagree, writing that one must have a designated seat within their shul.

Some poskim follow both these rishonim. Hence, the Aruch Hashulchan (OC 90:23) writes that one should have both a designated spot in shul as well as at home if they sometimes daven there.

Nonetheless, the Magen Avraham (OC 90:34) and Mishna Berura (90:60) extend this to davening within four amos of one's seat.

If one has an important reason to move, however, one may do so. Thus, the Kaf Hachaim (OC 90:118) writes that if one is being disturbed by others, they should move seats.

Accordingly, if one finds another person in their seat, they should sit elsewhere rather than bother them, ideally within four amos of their regular seat.

In conclusion, it is important that one davens in the same shul regularly and one should try, where possible, to daven in the same seat, though not at another's expense.

Daf HaYomi - We will be starting Zevachim 106a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Hashkofa (Alei Shur)
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA - Gittin
Wednesday Night - 8:45pm	N/A
Thursday Night - After Maariv	The Kosher Shmooze
Thursday Night - Late	Topical Shiur
Sunday - Thursday before Maariv	Mishne Brurah Shiur
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	5:15pm	5:35pm
Monday	6:30am	5:55pm	8:15/9:45pm
Tuesday	6:45am	5:55pm	8:15/9:45pm
Wednesday	6:45am	5:55pm	8:15/9:45pm
Thursday	6:30am	5:55pm	8:15/9:45pm
Friday	6:45am	5:16pm	---

Something for the Shabbos table

In this week's parsha Moshe Rabbeinu recounts the giving of the Torah at Har Sinai. Chazal ask (Tanchuma Ki Sisa:36) when Moshe was atop Har Sinai for forty days and nights, how did he know if it was day or night? They answer that when Hashem learned with him the Written Torah he knew that it was day and when they learned the Oral Torah together he knew that it was night.

For some reason, it was clear to Chazal that Moshe didn't use the sun and moon to determine the time of day. Rav Wolbe sights a pasuk in Yeshaya (60:19) to explain the above Chazal: "The sun will no longer be for you the light of day and brightness, and the moon will not illuminate for you. Hashem will be an eternal light for you."

In the future, the entire Bnei Yisroel will achieve the level that Moshe Rabbeinu achieved atop Har Sinai. The brightness generated by the spiritual revelations at that time will be so great that the sun will appear dark in comparison! Thus, when Moshe studied with Hashem, he was surrounded by a much greater light than the light provided by the sun and the moon, and the only way he could have known the time of day was by the material being studied.

We find a similar idea mentioned elsewhere in the parasha. "Lest you raise your eyes to the heavens and you see the sun, the moon, and the stars... and you will be drawn astray and bow to them and worship them, which Hashem your G-d has apportioned to all the nations under the heavens. But you, Hashem has taken... to be a nation of heritage for Him" (Devarim 4:19-20). The Maharal (Gur Aryeh) explains that in reality the light provided by the sun, moon and stars was created for the other nations. Hashem does not guide them, rather He linked their existence to the natural world. While Bnei Yisroel also enjoy the benefits of the sun's light, their path is meant to be illuminated by Hashem Who guides them through life.

The basic idea rings true in every generation. The other nations live within the realm of nature. In contrast, Bnei Yisroel live above the realm of nature. Chazal refer to Torah as something which is "above the sun" and thus those who study it and perform its precepts are "above the sun" and the laws of nature. Appreciate our unique standing and take advantage of the fact that there is no situation that Hashem cannot change for the better, regardless of what the natural course of events might indicate!

This weeks Kiddush Roster:

TBC

This weeks Clean Up Roster:

Binny Klein
Sruli Deutsch

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