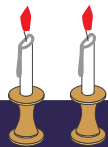




Shaarei Tefillah | שערי תפילה

פרשת משפטים פרשת שקלים



Shabbos Times

Mincha	6:35pm
Plag Mincha	6:49pm
Candle Lighting (Latest)	7:54pm
Shkiah	8:11pm
Shacharis	9:00am
Latest time for Shema	10:15am
Shiur	7:20pm
Shabbos Mincha (followed by Seudah Shlishis)	5:00pm / 7:40pm
Shabbos ends	8:53pm

Sponsorship

To Sponsor a Kiddush or Seudah Shlishis
please contact Rabbi Berlin

Halacha from the Daf

In his work entitled חשוקי חמד Rav Yitzchak Zilberstein shli"ta discusses the following question: A procession of cars is traveling to a wedding, and at the head of the procession is the Rebbi's vehicle. In the course of the travel they encounter heavy traffic. One of the drivers, a student of the Rebbi, succeeds in passing the Rebbi due to his assertive driving skills. Has the student acted inappropriately towards the Rebbi. Rav Zilberstein cites our passage in the Gemara and a similar one in Shabbos. Tosafos deduces from the passage in Shabbos that one does accord honour while traveling. As well, in Yoma we learn that while walking with the Rebbi, the Rebbi should be in the middle and the students to his sides. This, as well, suggests that honour is accorded while traveling. Rabeinu Tam then questions that concept based upon our Gemara where Ravin states in the name of Rav Yochanan that honour is only offered at an entrance worthy of a Mezuzah. These two passages appear to contradict one another. Rabeinu Tam answers that our passage discusses a case where the Rebbi and student were not traveling together, therefore there is no necessity to accord the honour. However, when the Rebbi travels with the student, then honour needs to be extended. Based upon this, Rav Zilberstein explains that in this case where they set out together, the student must accord his Rebbi the proper honour and not pass him. Rav Zilberstein however questions the matter from a different angle. Possibly we can consider each car a separate domain unto itself. If so, there may be no need to offer the Rebbi to proceed first. It could be argued that only when the two are traveling together, by foot or on animals, are they considered traveling together. However, when each travels in his own private domain, this may not be considered traveling together which requires according the proper respect. If so, there would be no prohibition to pass the Rebbi. Although he considers this option, Rav Zilberstein ultimately feels that even under these conditions there is an inherent act of disrespect in passing the Rebbi.

Shaarei Youth

Shaarei Boys Kiddush

Summer Shabbos Groups
This week: 6:25-6:55pm

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 6:55-7:40pm

Wednesday Night Learning
7:25-8:10pm

Rosh Chodesh Adar

THIS TUESDAY & WEDNESDAY

Daf HaYomi - We will be starting Berochos 51a on Sunday



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Shiurim and Learning at Shaarei this Week

Sunday Morning - After Shacharis	Meseches Kehillah
Monday Night - After Maariv	Hashkofa Shiur
Sun, Tues & Wed - 8:30pm	NIGHT CHABURA-
Wednesday Night - 8:45pm	Meseches Sukka
Thursday Night - Late	Topical Shiur- TBC
Sunday - Thursday before Maariv	Kitzur Shulchan Aruch
Monday - Friday 5:45am	
Sun - 7:15am, Shabbos 8:15am	Daf Hayomi Shiur
Second Shiur - 45mins before mincha	

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	7:50pm	8:10/9:45pm
Monday	6:30am	7:50pm	8:10/9:45pm
Tuesday	6:45am	7:50pm	8:10/9:45pm
Wednesday	6:45am	7:50pm	8:10/9:45pm
Thursday	6:30am	7:50pm	8:10/9:45pm
Friday	6:45am	6:25pm	---

Something for the Shabbos table

In this week's Parsha we are taught the laws regarding lending money: "If (אם) you shall lend money to any of My people. . .do not act towards him as a creditor; do not lay interest upon him" (Exodus 22:24). Rashi, states that although the possuk uses the Hebrew word "אם- if" which would usually imply a voluntary act - and therefore no obligation to lend money to a poor person in the first place - it is in fact one of three places in the Torah where that word instead means "when", suggesting an actual command to lend money. The question still remains, however, that if Hashem intended to teach the obligation of lending money to a poor person, why does the Torah use the terminology of choice?

Reb Dovid Feinstein answers that by saying "if" when it really means "when", the Torah is teaching us the approach which we should always take upon lending money. Even if we are lending because the Torah requires us to be merciful to the poor and destitute, we should act as if our motives are purely altruistic, ingraining the attributes of chesed and rachamim within ourselves. The possibility of taking interest should never even enter our minds. The desire to perform this mitzvah should be so much a part of us that we should do it in exactly the same way as we would do any other matter of personal choice. Through this nuance in language, the Torah is teaching us an invaluable lesson in charity. We should lend money with the same eagerness and enthusiasm when we are commanded to give, as we would in a situation when it is our personal choice. This insight is based in the roots of the psyche of man. A person would rather do an act of kindness on his own accord, based upon his own decision and conclusion, rather than be told by an outside force to do it.

This weeks Kiddush Roster:

Naomi Moss
Yona Teller

This weeks Clean Up Roster:

Lenny Faraday
Greg Cohen

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

FOST 2020

Shaarei Tefillah will shortly begin its FOST 2020 campaign

FOST is the primary fundraiser of the year

It helps raise the funds needed to continue to provide the
services it does for the community

For more information

please contact Geoffrey Heimann or Merv Adler

Thank you in advance for your support