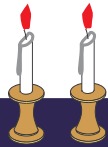




Shaarei Tefillah | שערי תפילה

פרשת שמייני - פרשת פרה



Shabbos Times

Mincha	5:50pm
Plag Mincha	6:05pm
Candle Lighting (Latest)	7:01pm
Shkiah	7:18pm
Shacharis	9:00am
Latest time for Shema	10:28am
Shiur	6:25pm
Shabbos Mincha (followed by Seudah Shlishis)	5:00pm / 6:45pm
Shabbos ends	7:58pm

Sponsorship

To Sponsor a Kiddush or Seudah Shlishis
please contact Rabbi Berlin
or email office@Shaarei-tefillah.com

Interesting Halacha

SELLING CHOMETZ ONLINE

The Shulchan Aruch (OC 448:3) writes that one may sell their chametz to a non-Jewish person for the duration of Pesach. R' Shlomo Yosef Zevin (Hameoadim Behalacha, quoted by R' Ribiat, Halachos of Pesach, p172) describes the history of selling chametz. While individuals used to sell their own chametz, they were fraught with complications and errors. Especially as most times the chametz never leaves the house, the forms of acquisition are most complicated (See Magen Avraham OC 448:4). As a result, communities began selling their chametz through their local rav and Beis Din.

The Aruch Hashulchan (OC 448:27) explains that nowadays the rav acts as an agent for anyone who has appointed him to sell their chametz.

While it is possible to appoint an agent verbally (Shulchan Aruch EH 141:26; CM 182:1), Rambam (Mechira 5:12) writes that it is customary to perform a kinyan (act of transaction) to solidify one's appointment of an agent.

Nonetheless, it is important that the chametz gets sold properly and that all parties involved view it as a legal sale rather than a mere ritual. Thus, it is common practice to fill out a form that acts as a legal document (shtar) as well as to engage in a kinyan sudar, a symbolic act of transaction performed with a cloth which demonstrates the transfer of authority through this agent.

Thus, R' Ephraim Greenblatt (Rivevos Ephraim 1:293) writes that while one can appoint their rav to sell their chametz over the phone, it isn't ideal.

In conclusion, one should try their utmost to sell their chametz in person with their Rav, due to the severity of the sale. One who is housebound can sell their chametz online or by phone if necessary.

Shaarei Youth

Shaarei Boys Kiddush

Summer Shabbos Groups

Boys Prep - 2 @5:30 - 6:00pm
Boys Grade 3 - 5 @5:40 - 6:00pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 6:00-6:45pm

Wednesday Night Learning
6:35-7:20pm

Rosh Chodesh Nissan
Next Shabbos

Daf HaYomi - We will be starting Chulin 124a on Sunday



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Shiurim and Learning at Shaarei this Week

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

Davening Times this Week

	Shacharis	Mincha	Maariv
Sunday	8:00am	7:00pm	7:20/9:45pm
Monday	6:30am	7:00pm	7:20/9:45pm
Tuesday	6:45am	7:00pm	7:20/9:45pm
Wednesday	6:45am	7:00pm	7:20/7:45pm
Thursday	6:30am	7:00pm	7:20/9:45pm
Friday	6:45am	5:40pm	

Something for the Shabbos table

In explanation of the pasuk at the end of this week's parsha, Chazal tell us, "'And you are to sanctify yourselves' refers to the mayim reshonim - washing one's hands before partaking of bread, 'and you shall become holy' refers to the mayim achronim - washing one's hands after eating" (Brachos 53b).

Obviously, the directive to wash mayim achronim was not meant solely as a means of ridding our fingers of salts that may have dangerous properties. Had this been the case, the Torah would not have described this washing as a means of becoming holy. So what indeed lies behind this act of sanctification? The answer offers us valuable instruction on the proper approach to those mitzvos that seem to jive completely with our nature.

The need to sanctify oneself before eating is understandable since eating is a holy endeavour. At the very least it is a fulfillment of the Torah's commandment to guard one's health (Devarim 4:15). On its highest level, ingesting the food on one's table parallels the partaking of korbanos which are brought upon the mizbeiach. Conversely, eating is also a pleasurable activity which is often arouses one's ta'avah - base desires. We are instructed to wash mayim achronim to cleanse ourselves from the arousal of any such ta'avos.

Chazal are informing us that on the one hand if a person perceives eating as an entirely animalistic instinct, he will never succeed in elevating himself to a level of kedusha since he perceives himself in a very physical manner. On the other hand, if he views eating as an exclusively holy endeavor he will fool himself into thinking that he can indulge to his heart's content, for after all he is involving himself in a most holy pursuit. Thus, it is clear that even those mitzvos which comply with our natural tendencies also necessitate an avodah. We must prepare for them as we would do for something holy,

but we must constantly confirm that we are not fooling ourselves into believing that we have already reached the level where the physical actions are purely an expression of the spiritual.

This weeks Kiddush Roster:

Humi New
Dina Goldberg

This weeks Clean Up Roster:

Justin Ben David
Yaakov Leigh

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To contact Rabbi Berlin
rabbi@shaarei-tefillah.com
or 0425 858 503

www.shaarei-tefillah.com

Ladies Shiur

This Shabbos morning there will be a
ladies Shiur given by
Rabbi Widmonte
All ladies and girls welcome