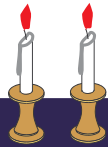




Shaarei Tefillah | שערי תפילה

פרשת תזריע - פרשת החודש שבת ראש חודש



Shabbos Times

Mincha	5:40pm
Plag Mincha	5:56pm
Candle Lighting (Latest)	6:50pm
Shkiah	7:08pm
Shacharis	9:00am
Latest time for Shema	10:30am
Shiur	6:20pm
Shabbos Mincha (followed by Seudah Shlishis)	5:00pm / 6:40pm
Shabbos ends	7:48pm

Shaarei Youth

Shaarei Boys Kiddush

Summer Shabbos Groups

Boys Prep - 2 @5:25 - 5:55pm
Boys Grade 3 - 5 @5:25 - 5:55pm
Drop off at Shaarei

Seudah Shlishis After Mincha

Summer Avos Ubonim
45 Minutes before Mincha
This Week 5:55-6:40pm

Wednesday Night Learning
7:30-8:15pm

Motzei Shabbos - Change of Clocks
Remember to turn clocks back 1hr

Kiddush

This weeks Kiddush has been kindly sponsored by
Mr Harry Grossman
in memory of his late chavrusa and dear friend
R'Zev Chelom a'h

Interesting Halacha

Does one need to Tovel a new Kos Shel Eliyahu or Seder plate?

The Gemara (Avoda Zara 75b) writes that any *kelim* used while eating require *tevila*. The Shulchan Aruch (YD 120:4) extends this to *kelim* that are used in cooking or food preparation such as a barbecue or grill.

Nonetheless, the Rema (YD 120:5) writes that while one doesn't use a *chalaf*, knife for *shechting*, for preparing food, one should ideally *tovel* it without a *beracha*. The Shach (YD 120:10) explains that this is because it can be used for other food purposes.

R' Asher Weiss (Minchas Asher 3:62) writes that a *kos shel Eliyahu* fits into a similar category as it may be used for drinking. Additionally, one may come to use it years later for *kiddush*, especially if one finds another, nicer *kos* for *seder* night. Thus, it should be *tovelled* without a *beracha* (See Rivevos Ephraim 1:122).

In the following *teshuva* (ibid. 3:63), R' Weiss writes that there is no need to *tovel* a *seder plate*, however, as it is not used for eating off or for preparing food. While some make a point of eating the food from the *seder plate*, it still serves as a tray for displaying the symbolic foods.

In conclusion, there is no need to *tovel* the *seder plate*, but one should *tovel* the *kos shel Eliyahu* without a *beracha*.

Mechiras Chometz

Rabbi Berlin will be available to sell the Chometz
at the following times:
After Maariv next week:
Monday - Thursday

Daf HaYomi - We will be starting Chulin 131a 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	5:50pm	6:10/9:45pm
Monday	6:30am	5:45pm	8:15/9:45pm
Tuesday	6:45am	5:45pm	8:15/9:45pm
Wednesday	6:45am	5:45pm	8:15/7:45pm
Thursday	6:30am	5:45pm	8:15/9:45pm
Friday	6:45am	5:40pm	

Something for the Shabbos table

There is a strange Halacha regarding Tzoraas: If tzoraas partially covers one's body they are tamei. But if the Nega has spread and now covers their entire body they are Tahor. What's the reason for this seemingly strange Halacha? Surely a person who is covered from head to toe with tzoraas should be the most tamei.

There are a number of explanations given by the meforshim. The Netziv explains that there is no point sending him out. The purpose of sending someone with Tzoraas outside of the camp was so that they could think about their actions and make a commitment to change. Someone who is covered from top to toe won't stop and think.

The Chofetz Chaim explains differently; since he is covered completely, he can't hide from the nega. If this is the case, he doesn't need to be sent out since his blemish is clear for all to see. This will in-turn make him look at his behaviour and correct his ways.

A third explanation given (on similar lines to the Netziv) is that Hashem created Tumah to challenge a person to greater heights. It is the weapon of the Yetzer Hora who seeks to suck the good out of a person. A nega is a spiritual blemish. When the Yetzer Hora sees this, he sees a weak victim and he sees great opportunity to further the damage. He wants to take what is left of this person's good and turn it into bad. Therefore, this person becomes tamei from the attachment of the forces of evil and impurity to his body. However, if a person has a Nega covering his entire body, this means that he is completely bad and lacking any goodness within him. In this case the forces of tumah have no work and no role to play in this person. He therefore is Tahor. This could be why people who hit rock bottom are capable of suddenly making a change for the good. The battle is over, and the Yetzer Hora has gone. From there the only way is up.

This week's Kiddush Roster:

Shosh Kornhauser
Tehilla Urban

This week's Clean Up Roster:

Sruli Deutsch
Chaim Davis

To sponsor the newsletter,
kiddush or Seudah Shlishis
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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

Ladies Shiur

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