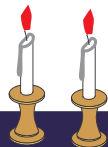




Shaarei Tefillah | שערי תפילה

פרשת שלח



Shabbos Times

Mincha	4:52pm
Candle Lighting	4:52pm
Shkiah	5:09pm
Shacharis	9:00am
Latest time for Shema	10:00am
Halocha Shiur	4:20pm
Shabbos Mincha	3:30pm / (followed by Seudah Shlishis) 4:40pm
Shabbos ends	5:56pm
Avos Ubonim	7:00pm

Kiddush Sponsorship

To sponsor a Kiddush please contact Rabbi Berlin

Avos Ubonim

This weeks Avos Ubonim has been kindly sponsored
by Alan & Naomi Moss
on the occasion of Dani's 6th birthday

Halacha from the Daf

The Gemara teaches that the reason why on Sukkos we say a full Hallel every day but on Pesach it is only said on the first day is that on Sukkos each day has a different korban in contrast to Pesach where the same korban is brought all seven days. The Beis Yosef quotes our Gemara and then records a second explanation in the name of Shibolei HaLeket. The Shibolei HaLeket cites a Midrash which states that full Hallel is not recited on Pesach because the Egyptians drowned in the sea and the pasuk in Mishlei (24:17) relates, בנפול אויבך אל תשמח - You should not rejoice at the downfall of your enemies.

The Taz only references the reason of Shibolei Haleket that on the seventh day of Pesach the Egyptians drowned and consequently, since full Hallel is not recited on the seventh day of Pesach it is also not said on Chol HaMoed so that Chol HaMoed should not seem more important than Yom Tov. The Yeshuos Yaakov references numerous authorities who question why Taz and others would cite the explanation of Shibolei Haleket rather than the explanation recorded in our Gemara. He explained that Hallel is not recited on Yom Tov to commemorate a miracle that occurred on that date, rather the Yom Tov itself mandates that Hallel must be recited. This is evident from the fact that the Gemara entertains the possibility of reciting Hallel on Rosh HaShanah and Yom Kippur even though we do not commemorate a miracle on those days. Another occurrence that generates an obligation to recite Hallel is a miracle. Thus, Hallel is recited on Chanukah even though there isn't a special korban that is brought. Therefore, on the seventh day of Pesach there are two potential reasons to recite Hallel. One reason is that it is Yom Tov and the other is that a miracle occurred. Consequently, two different reasons are necessary to explain why a full Hallel is not required - one explanation to explain why being Yom Tov in and of itself is not a sufficient reason to recite a full Hallel and one why the miracle is not a reason to recite a full Hallel.

Shaarei Youth

**FRIDAY NIGHT ONEG 8:45PM
FOLLOWED BY CHOLENT!**

Shaarei Boys Kiddush

Shabbos Afternoon Groups

Prep - 2 @4:10 - 4:40pm

Grades 3-5 @4:10 - 4:40pm

Seudah Shlishis After Mincha

Motzei Shabbos

Avos Ubonim

This Week 7:00-7:45pm

SPECIAL TREAT - HOT DOGS!!

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

**GIRLS MELAVE MALKA / FONDANT
COOKIE DECORATING**

**THIS MOTZEI SHABBOS 7-9PM
See other flyer for more info**

Daf HaYomi - We will be starting Arachin 14a on Sunday



Shaarei Tefillah | שערי תפילה

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 Sukka
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	4:55pm	5:15/9:45pm
Monday	6:30am	4:55pm	8:15/9:45pm
Tuesday	6:45am	4:55pm	8:15/9:45pm
Wednesday	6:25am	4:55pm	8:15/9:45pm
Thursday	6:25am	4:55pm	8:15/9:45pm
Friday	6:45am	4:55pm	---

Something for the Shabbos table

When the Torah brings the mitzva of Tzitzis, twice does it say that the tzitzis are so that we remember Hashem's mitzvos. In perek 15 pasuk 39 the words are 'and you'll see it (the tzitzis) and remember all the mitzvos of Hashem,' whilst the very next pasuk says 'in order that you will remember and do all My mitzvos.' What are these two reminders?

The Sforno answers that the first remembering is after one has initially glanced at the tzitzis; the fact that one wears clothes which Hashem dictates reminds us that we are His servants - it instils a feeling of yirah (fear). The second remembering is after we have internalised the concept of tzitzis, which leads us to serve Hashem with ahava and yirah. This is also perhaps why the pesukim regarding tzitzis open with the command 'speak (daber) to Bnei Yisrael and say (amarta) to them.' Why two expressions for speech here?

Daber means a harsher form of speech, which is a reference to the initial glancing at the tzitzis which emanate yiras HaShem. Whilst the softer *amira* form is for the next part - the internalising of the concept of tzitzis which causes (the softer) *ahavas* HaShem.

This weeks Kiddush Roster:

Shifra Jager
Brocha Hurwitz

This weeks Clean Up Roster:

Justin Ben David
Binny Klein

To sponsor the newsletter,
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To contact Rabbi Berlin
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or 0425 858 503

www.shaarei-tefillah.com

Rosh Chodesh Jamuz
NEXT WEDNESDAY & THURSDAY