

MIZRACHI MATTERS

PARSHAT VA'ETCHANAN

Candle Lighting: 5:24pm

Mincha, Kabbalat Shabbat & Ma'ariv: 5:30pm

	Friday 12 August 15 Av	Saturday 13 August 16 Av	Sunday 14 August 17 Av	Monday 15 August 18 Av	Tuesday 16 August 19 Av	Wednesday 17 August 20 Av	Thursday 18 August 21 Av	Friday 22 August 22 Av
1. Beit Yehuda 2. Beit Yitzchak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall								
Shacharit	6:30am ¹ : 7:00am ² 7:30am ¹	7:30am ¹ : 9:30am ¹⁻⁴	8:00am ¹ : 9:00am ²	6:20am ¹ : 7:00am ² 7:30am ¹	6:30am ¹ : 7:00am ² 7:30am ¹	6:30am ¹ : 7:00am ² 7:30am ¹	6:20am ¹ : 7:00am ² 7:30am ¹	6:30am ¹ : 7:00am ² 7:30am ¹
Dawn	5:58am	5:57am	5:56am	5:54am	5:53am	5:52am	5:51am	5:49am
Tallit & Tefillin	6:17am	6:16am	6:14am	6:13am	6:12am	6:11am	6:10am	6:09am
Sunrise	7:10am	7:09am	7:08am	7:06am	7:05am	7:04am	7:03am	7:01am
Sh'ma (א"ר)	9:47am	9:46am	9:46am	9:45am	9:44am	9:43am	9:43am	9:42am
Earliest Mincha	12:52pm	12:52pm	12:52pm	12:52pm	12:52pm	12:52pm	12:52pm	12:52pm
Plag HaMincha (א"ר)	4:35pm	4:36pm	4:36pm	4:37pm	4:38pm	4:38pm	4:39pm	4:40pm
Mincha / Ma'ariv	5:30pm	5:00pm ¹	5:30pm ¹	5:30pm ¹	5:30pm ¹	5:30pm ¹	5:30pm ¹	5:35pm ¹
Sunset	5:41pm	5:42pm	5:43pm	5:44pm	5:44pm	5:45pm	5:46pm	5:47pm
Night/Shabbat Ends	6:22pm	6:23pm	6:24pm	6:25pm	6:25pm	6:26pm	6:27pm	6:28pm
Late Ma'ariv			9:30pm	9:30pm	9:30pm	9:30pm	9:30pm	

DAF YOMI Via Zoom & in person	Ketubot 37	Ketubot 38	Ketubot 39	Ketubot 40	Ketubot 41	Ketubot 42	Ketubot 43	Ketubot 44
	8:15am		8:45am	8:15am	8:15am	8:15am	8:15am	8:15am
SHIURIM 		R' Jonny Brull 9:00am ³		Ramban on the Torah Shiur for ladies with R' Jonny Brull 9:30am	Lunch & Learn Shiur with R' Jonny Brull 1:00pm	"Following in the Footsteps of our Fathers" 7 Morrice Street 11:00am	Lunch & Learn Shiur @ L1 Capital with R' Jonny Brull 1:00pm	
		R' Levi Cooper 9:30am ⁷		Moreh Nevuchim with R' Jonny Brull 7:30pm	Young women's Gemara Shiur R' Jonny Brull 7:30pm	Gary's Gemara Shiur 8:30pm	Rav Chaim of Brisk by R' Marcus Rosenberg 8:30pm	
		Drashot R' Levi Cooper ¹ R' Jonny Brull ² R' Yosef Zvi Rimon ³		Tzurba Communal Shiur with R' Jonny Brull 8:30pm	Parsha HaShavua Shiur R' Johnson 8:30pm		**NEW** Advanced Halacha Shiur by R' Jonny Brull 8:30pm	
		Ladies Afternoon Shiur with Rebbetzin Sharon Rimon (see flyer) 4:00pm		Ladies Sefer Daniel Shiur Dr. Michal Kaufman 8:30pm				
R' James Kennard 4:10pm								
MISHNAH YOMIT	Maaserot 2:7-8	Maaserot 3:1-2	Maaserot 3:3-4	Maaserot 3:5-6	Maaserot 3:7-8	Maaserot 3:9-10	Maaserot 4:1-2	Maaserot 4:3-4

EVENTS	Mizkids 10:30am Kinder Rooms	"Dati Leumi & Modern Orthodox: Where to Now?" evening with R' Yosef Zvi Rimon & R' Levi Cooper 8:00pm ²				Beit Midrash Dinner	
	Bnei Akiva 4:00 – 6:00pm						
	Seudah Shlishit Lital Slonim Bobby Brown & Adrian Treger together with R' Rimon						

YAHREZITS	Yoel & Ari Rosenbaum (Mother)	Alex Mihalovich (Father)	Rabbi Abranok z'l David Slonim (Father)			Harry Rafalowicz (Mother)	Michael Gordon (Father)
		Fanny Abrahami & Jack Gottlieb (Mother)					



We wish a hearty Mazal Tov to:

Gabi & Eitan Cher

on the birth of their daughter.

Mazal tov to her grandparents: Sylvia & Lawrence Cher and Debbie & Geoff Levy

Mazal tov to her great grandparents: Ursula Cher and Rose Levy

Michal & Joshua Felman

on the birth of their son

Mazal tov to his grandparents: Eva & Joe Felman and Mazal & Moshe Segman

Mazal tov to his great grandmother: Klara Beleli (Israel)

Rivki & Ephraim Kramer

on the birth of their son

Mazal tov his to Grandparents: Zehavah & Rabbi Chaim Eliezer Kramer (Israel) and Malka & Rabbi Shimon Figdor (Israel)

Mazel tov his Great-grandmother: Ruth Figdor

Oren Davis

on the occasion of his Bar Mitzvah

Mazal tov to his parents: Haya & Andrew Davis

Mazal tov to his grandparents: Judy Slonim and Judy & Ralph Davis

Gabriella Steinberg & Edward Lichtig

on the occasion of their engagement

Mazal tov to their parents: Beverley & Jerrold Lichtig and Rochelle & Pesach Steinberg

Mazal tov to their grandparents: Sandra & Isaac Wytwornik, Suzanne & Myer Steinberg and Anita Lichtig (London)

BAR / BAT MITZVAH ANNIVERSARIES:

Noam Korbl, David Slonim, Raphael Mihalovich, Leon Tugendhaft

Alon Schmidt, Elliot Debinski, Joshua Debinski, Joshua Balter

HAPPY BIRTHDAY:

Saturday: Norberto Izsak, Peter Kacser (HBD)

Sunday: Judy Seigel, Amanda Teller

Monday: Benjamin Cook, Raphael Mihalovich

Tuesday: Mark Granek, Ralph Greenberger, Trevor Shnider

Thursday: David Slonim, Leon Burman, Duvi Feldman, Peter Kacser

Friday: Diana Izsak, Stephen Bloch

WEDDING ANNIVERSARIES:

Sunday: Ruth & Reuben Wein

Monday: Amanda & Daniel Teller, Naomi & Geoff Bloch, Tammy & Chaim Kingsley

Thursday: Deborah & Richard Zimmermann, Sharona & David Lindell



From the Gush
Rav Moshe Taragin
V'etchanan: A Mountain of Red and White

Moshe desperately pleads with Hashem for entry into Israel. Realizing that he will not reside in Israel, he yearns to caress its stones or even breathe its air. Sadly, he is banned, and can only survey the landscape from atop his mountain perch. He specifically covets the “great mountain” or as he refers to it, the “har hatov”. Oddly he employs the strange nickname of “Levanon” to describe this good mountain. What does the nickname of Levanon connote about the mikdash, and why does Moshe employ it this stage?

The White Mountain

Firstly, the term *Levanon* evokes the phrase *lavan*, which refers to the color white. The mikdash enabled a chatat-korban or a sin-sacrifice, which, effectively whitened human virtue, which had been stained red by sin. Though the whitening effect refers specifically to sin-sacrifices, it alludes, more generally, to the full sweep of sacrifices and ceremonies of the mikdash. In addition to ritual and sacrifice, the mikdash was also a hub of prayer. All human prayer – both Jewish and Gentile- streamed up this mountain, on its way through the gates of Heaven. Finally, the mikdash was a core of Torah knowledge, as the luchot were housed in the aron and the great Sanhedrin was hosted in an adjacent lobby. This mountain was the consummate “building of Hashem”, housing religion, ritual, and prayer. It was majestic white.

The Red Mountain

Additionally, the term *Levanon* evokes the term *lev* or heart, and this mountain both fastened and fascinated every Jewish heart. Three times a year, when the mikdash stood, an entire population of men women and children would pilgrimage en masse to this national complex. Even during the rest of the year, when the mountain was quieter, it was still the one location which captivated and unified the entire nation.

After the mikdash was demolished, the mountain played an even greater role in capturing Jewish hearts. For thousands of years, it magnetized scattered Jewish hearts across the globe. Lost in distant wastelands, we all dreamed about this mountain, inserting it into prayers, longed for it at weddings, and collectively prayed for our national return to Zion.

This mountain is *both* white *and* red. It whitens human virtue but also pulses with the heartbeat of every Jew. White and Red. One mountain with two colors.

The paradox

These two colors clash and the two meanings of Levanon are also paradoxical. For the mikdash to serve as a site of ritual it must be carefully protected and guarded.

Halachikally impure people must be turned away and those who do enter, must carefully respect the guidelines and protocols of this heavenly mountain. For this mountain to remain *white* it must be exclusive. Not all behavior is accepted and not every person can always be invited.

However, for the mikdash to serve as the epicenter of every Jewish heart and the unifier of the Jewish imagination, every type of Jew must be invited, and all levels of observance must be welcomed. How can a broad population be included while still maintaining the religious integrity of the mountain?

In the past, halacha carved out carefully calibrated rules which restricted entry but still enabled inclusiveness. The outer precincts of the mikdash were accessible to all, save those with extreme rare and severe halachik impurity. Most people were allowed to visit *some part* of the mountain, even if they couldn't enter the inner chambers.

Even without actual presence, broad inclusion was achieved by allocating broad participation in mikdash ceremonies. For example, every week a different delegation of Jews would assemble in local towns, performing the mikdash-related ritual of *ma'amdut*. The delegates fasted and prayed so that the korbanot of the mikdash would be received in heaven. Though they stood afar from the mikdash, their ceremony was absolutely vital for mikdash success.

Interestingly, even though year-round entrance was carefully restricted, there were significant concessions implemented during the festival pilgrimage. The gemara in Chagiga describes leniencies which accounted for the increased foot traffic atop the mountain. The barriers to full scale entry remained in place, but various leniencies were accepted along the margins allowing for a more freely accessible experience.

In the past it was relatively easy to calibrate between the two colors. Actual visitation was strictly regulated year-round, with slight concessions during festivals. Additionally, inclusion was realized even without actual presence on this mountain.

A complex equation

In the modern state of Israel this challenge is not as easily navigated. The mountain and the Kotel are perhaps the last symbol of national unity in a badly fractured Israeli society.

In 1967, the liberation of the Kotel unleashed an the type of national unity which seems unattainable in today's splintered reality. What price would we be willing to pay for the Kotel-centered national solidarity of 1967, or even for a glimmer of that harmony? It is hard to imagine a location which more deeply and broadly unites Jews, both across the religious spectrum and across the globe.

Yet the Kotel is also a site of prayer and the laws of *beit kneset* must be strictly applied. Beyond its formal status as a site of prayer, it is also the last-standing wall of our lost *mikdash*, behind which Hashem waits patiently for our redemption. Even if prayer were not conducted at the Kotel, we would still demand the decorum and gravitas reflective of the divine presence. How can the Kotel serve both functions of *Levanon*? How can it at once serve as a holy site of prayer and ritual, while also beckoning a broad range of Jews—many of whom do not subscribe to strict Orthodox standards of prayer? How can this mountain be both white *and* red?

No easy answers

It is a good question, and one which doesn't yield an easy or immediate answer. Equally important to finding a solution, is acknowledging the paradox and exhibiting sensitivity to each color and to each function of this mountain. We cannot forfeit either function of this mountain. We must protect its holiness just as we include every Jewish heart in its experience.

Not every quandary in modern Israel can be simply or easily solved. Returning our people back to their ancient homeland is a fraught process which will probably unfold over multiple generations. It will take us some time to iron out the wrinkles of Jewish history. We imagine that redemption will be an immediate shift and we devotedly pray for that form of "electric" divine overhaul. More likely though, the process will occur in stages, and miracle solutions to unwieldy dilemmas, will be rare.

For the first time in thousands of years, we not only attend to our personal religious code but also to the religious experiences of a broad population— many of whom are not strictly observant of our standards. We are no longer living a Jewish "communities", but in a Jewish state. Policies which exclude those whose standards fall short of our own, may be suitable in a community setting. However, there is only one land of Israel and only one Kotel, and we want every Jew to feel a part of each.

In the past, Jewish communities often faced religious questions. In Israel we face *quotients not questions*. How can we balance between *two* competing values? Religious challenges in Israel are more complex and more nuanced than they may be in Jewish communities.

Life in Israel is three-dimensional -many, many colors.



Riddle for Vaetchanan

Two words appearing together share three common letters in exactly the same order. They are of different lengths and have different meanings. What are the two words?

Riddle for last week (Devarim)

A person's name appears twice in Parshat Devarim. The second time his name is appears, it is spelt differently from the first time. Who is he?

Answer

The name Yehoshua appears twice in the Parsha. The first time it appears in 1:38, his name is spelt in the normal way with one Vav as "יהושע".

The second time his name appears in 3:21 it is spelt with two Vav's as "יהושוע".

The Chida in his Sefer Chomat Anoch explains this is because, in the latter verse, Moshe describes how he charged Yehoshua, saying, "You have seen with your own eyes all that Hashem has done to these two kings; so shall He do to all the kingdoms into which you shall cross over".

Indeed Yehoshua was to experience miracles similar to Moshe in defeating the enemies. One of these was the stopping of the sun in Gibeon as described in Sefer Yehoshua 10:12. At that time Yehoshua's name would become great. This is hinted to here in the verse, by the full spelling of his name with two Vavs, which does not occur anywhere else in the Torah.



Join Mizrachi and Bnei Akiva for a Festive Kabbalat Shabbat in Beit Yehuda



**Friday 12 August
Shabbat Va'etchanan**

Men and Women
are encouraged to attend

Mincha at 5:30pm followed by
Kabbalat Shabbat

Special Festive Tefillah run
by Bnei Akiva

with a special Dvar Torah from
Rabbi Levi Cooper





RABBANIT

Sharon

RIMON

will deliver a Ladies Shabbat Afternoon Shiur
(in Hebrew)

Shabbat 13 August

4:00pm at the home of

Naomi Bloch

43 Lumeah Road, Caulfield North

Topic:

**"Be consoled my people, says your G-d"
The Meaning of our Relationship with
God in Comfort Processes.**



SEUDAH SHLISHIT

Shabbat Parshat Va'etchanan

13 August

Mincha 5:00pm - Bet Yehuda



Lital Marmerosh-Slonim

Director - Foreign Relations, Nachala Settlement Movement

Lital is a Civil Engineer who has been involved with the Nachala Movement for 17 years.

Topic: Building the Future

Nachala's Plan of Action to further develop and build in Yehuda & Shomron despite the national and international challenges.



Bobby Brown

Senior Vice President for External Affairs at Ariel University, Bobby has directed an impressive list of programs and projects for numerous organizations, including the World Zionist Organization, World Jewish Congress and the Jewish Agency. He directed "Project Heart," a joint Government of Israel/Jewish Agency program established to identify and

negotiate the return of Jewish property looted by the Nazis in World War II. Additionally, Bobby has served on the board of Yad Vashem, El Al, the Jewish National Fund, the Gush Etzion Development Corporation, the Israel Community Development Foundation (raising approximately \$4.5 million annually for humanitarian services for communities in Judea and Samaria), amongst others.

Most notably, Bobby was the advisor for Diaspora Affairs to two Prime Ministers, serving as the liaison between the State of Israel and Jewish organizations and institutions throughout the Diaspora. He advised and prepared material for both Prime Ministers in matters concerning Jewish issues and community needs worldwide, and was instrumental in Israel's government participating in establishing the Birthright program.

& Adrian Treger

After successfully heading the International Resources & Strategic Planning department for the non-profit organization Tzohar, Adrian moved to Ariel University in 2018 where he serves as Director of Donor Relations.

Originally, from Cape Town, South Africa, Adrian graduated in International Marketing from the AAA School of Advertising & Marketing, the country's leading marketing institute. He then worked for leading international advertising agencies such as Ogilvy Mather and J. Walter Thompson in Cape Town.

Making aliya in 1997, Adrian studied at Yeshivat Har Etzion before volunteering for combat duty in the Israel Defense Force (IDF) NAHAL brigade.

After serving in the IDF, Adrian returned to Marcom & Sales and in 2006 founded ABT Communication Consultants which provided marketing consultancy for numerous global entities such as Bank Leumi Le-Israel and Harel Insurance as well as hi-tech and biotech firms.



& Rabbi Yosef Zvi Rimon



Join us for an evening
with our Scholars in
Residence



Rav Yosef Zvi
Rimon



Rav Levi
Cooper

in conversation with
Dr. Michal Kaufman

TOPIC:

**"Dati-Leumi and Modern
Orthodox: Where to now?"**

Sunday 14 August
Beit Yitzchak (KOD)
8:00pm



\$40
Reduced to \$20

LASERTAG & BOWLING

MOTZEI SHABBAT
27TH AUGUST | 7:30PM

Young Adults between 20 and 30

MELBOURNE CENTRAL

please join us at Melbourne Central after Shabbat for some games of Bowling and Laser Tag. Tickets are \$40 and will get you two games of laser tag and bowling. We're in for a good night!

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2022
THE LION'S DEN
BANQUET

TUESDAY 20TH SEPTEMBER

25 ELUL 5782

6.30PM COCKTAILS

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7 COURSE DEGUSTATION MENU WITH YOUR
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A FUNCTION FOR MEN





Mizrachi Australia would like to present the highly anticipated event of the year:

SHABBAS in the SNOW

Thursday 15th - Sunday 18th September 2022

MOUNT BULLER SKI RESORT

YOUNG ADULTS (22 - 30YO) | PRICE \$299

INCLUDING:

*Three Nights' Accommodation | Ski Passes for Friday and Sunday
Coach Transport from and to Melbourne | Ski & Snowboard Equipment
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Spots are limited. Single young adults only.

Couples (married or unmarried) will **not** be accepted onto the program.

Participants may choose to organise their own travel arrangements.

Same flat rate for all participants as program is heavily subsidised.



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