



MIZRACHI
MELBOURNE

SHAVOUT & SHABBAT 6 SIVAN 5783 - FRIDAY 26 MAY 2023



IN THIS WEEK'S ISSUE:

The Mizrachi World Orthodox Israel Congress
From the Gush - Rav Moshe Taragin -
Yom Yerushalayim at Mizrachi

Shavuot: The Ten Commandments... for Religious Zionists
Reb Leor's Riddle of the Week

"Milk & Meat", Rabbi Yonason Johnson, Rosh Kollel, Kollel Menachem Lubavitch
Horim V'Yelaydim

This week's newsletter is sponsored by Shosh Kloot
in loving memory
of her late husband, Dr. Peter Kloot (פנחס בן צבי ע"ה)
on his Yahrzeit this **ד'סיון**

Erev Shavout Candle Lighting: 4.55pm
Mincha: 5.05pm
Drasha: R' Mottel Kransjanski

Erev Shabbat / Second Day Candle Lighting: 4:54pm
Mincha: 5:05pm
Drasha: R' Dr. Alan Kimche



Dear Mizrachi Members & Friends

I am incredibly thankful for the wonderful few months, we have just experienced, which started with the arrival of Rabbi & Rebbetzin Kimche.

Shavuot will mark the end of an intense period of community activity and celebration at Mizrachi:

- Pesach (with 2 MizKids Groups, Pre-Pesach Ladies Shiur with the Rebbetzin, Bnei Akiva Pre-Pesach BBQ, Pre-Pesach Communal Shiur, Communal Mimuna)
- Zicharon B'Salon evening with Mrs. Schon
- Yom HaAtzmaut (with Bnei Tekes Mavar, Communal Tefillah, Festive Supper)
- Yom Yerushalayim (Tefillah, Bnei Limmud Program, Soup Festival, Rebbetzin Kimche's Movie presentation)
- Shavuot inc. Tikun Leil (With 3 streams of learning), Ice Cream Party for Children

I want to thank everyone who participated and those who helped to organise all the events. A special thank you to Rae Bower, Rabbi Ronnie Figdor, Jim Moustos and Ari Fisher for going above and beyond during this period.

The importance of coming together as a community beyond the regular daily and weekly davening, is essential for us to continue to build and grow our Mizrachi Melbourne community. This was echoed during the recent World Mizrachi Conference and I have provided a report in the newsletter on that inspiring and educational event.

With the recent uptick in COVID and other infectious virus cases in our community, I take this opportunity to remind everyone to be considerate of others and to take appropriate precautions to minimise the spread of viruses including sanitising hands, maintaining distance, wearing masks and above all staying home when you are unwell.

We have an exciting programme for Tikun Leil Shavuot and I look forward to seeing you all there and over Yom Tov.



Shabbat Shalom and Chag Sameach

David Brykman
President



SHAVUOT & SHABBAT

6 SIVAN 5783 - FRIDAY 26 MAY 2023

	Friday 26 May 6 Sivan שבועות	Saturday 27 May 7 Sivan שבועות	Sunday 28 May 8 Sivan	Monday 29 May 9 Sivan	Tuesday 30 May 10 Sivan	Wednesday 31 May 11 Sivan	Thursday 1 June 12 Sivan	Friday 2 June 13 Sivan
1. Beit Yehuda 2. Beit Yitzhak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall								
Shacharit	6:50am ¹ 9:30am ⁴	7:20am ¹ 9:30am ⁴	8:00am ¹ 9:00am ³	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	6:10am	6:11am	6:12am	6:12am	6:13am	6:14am	6:15am	6:15am
Tallit & Tefillin	6:27am	6:27am	6:28am	6:29am	6:29am	6:30am	6:30am	6:31am
Sunrise	7:22am	7:23am	7:24am	7:24am	7:25am	7:26am	7:27am	7:27am
Sh'ma (ג'רא)	9:49am	9:49am	9:50am	9:50am	9:51am	9:51am	9:51am	9:52am
Earliest Mincha	12:42pm	12:42pm	12:42pm	12:42pm	12:42pm	12:42pm	12:43pm	12:43pm
Plag HaMincha (ג'רא)	4:10pm	4:10pm	4:09pm	4:09pm	4:09pm	4:08pm	4:08pm	4:08pm
Candle Lighting	4:54pm							4:51pm
Mincha / Ma'ariv	5:05pm	4:45pm	5:00pm	5:00pm	5:00pm	5:00pm	5:00pm	5:00pm
Sunset	5:12pm	5:11pm	5:11pm	5:10pm	5:10pm	5:09pm	5:09pm	5:09pm
Night/Shabbat Ends	5:55pm	5:54pm	5:54pm	5:54pm	5:53pm	5:53pm	5:53pm	5:52pm
Late Ma'ariv			9:30pm	9:30pm	9:30pm	9:30pm	9:30pm	
DAF YOMI Via Zoom & in person	Gitin 10	Gitin 11	Gitin 12	Gitin 13	Gitin 14	Gitin 15	Gitin 16	Gitin 17
SHIURIM 		7:00pm	8:45am	8:15am	8:15am	8:15am	8:15am	8:15am
		R' Leor Broh 9:00am R' James Kennard 9:30am ⁷	Ramban Parasha Shiur with R' Jonny Brull 8:00pm	Parasha Shiur with R' Jonny Brull for Ladies 9:30am	Lunch & Learn R' Jonny Brull 1:00pm Young Ladies Gemara Shiur (20's-30's) R' Jonny Brull 7:45pm	"Following in the Footsteps of our Fathers" 7 Morrice St 11:00am Gary's Gemara Shiur 8:30pm		
		Drashot R' Jonny Brull ¹ R' Dr. Alan Kimche ² R' Leor Broh ³	Students Gemara Kiddushin Shiur with R' Jonny Brull 8:45pm	Tzurba Communal Shiur for Men R' Jonny Brull 7:30pm	Gemara chabura for returnees from Shnat R' Jonny Brull 8:30pm	Gemara Aruch Shiur R' Jonny Brull 8:45pm		
		Shabbat Afternoon Shiur R' James Kennard 3:55pm		Sefer Ezra Shiur for Ladies with Dr. Michal Kaufman at the home of Fortuna Schachna 8:30pm	Parsha HaShavua R' Leor Broh 8:30pm			
				Gemara Shiur with R' Dr. Alan Kimche 8:30pm	Parsha Deep Dive Shiur Eddy Lichtig Not This Week			
MISHNAH YOMIT	Yoma 1:4-5	Yoma 1:6-7	Yoma 1:8-2:1	Yoma 2:2-3	Yoma 2:4-5	Yoma 2:6-7	Yoma 3:1-2	Yoma 3:3-4
EVENTS	MizKids 10:30am	MizKids 10:30am	Holy Bagel 9:00am					
		Bnei Akiva Not This Week						
		Seudah Shlishit Dr. Danny Lamm Horim V'Yeladim 6:45pm						
YAHARZEITS 		Jack Gottlieb & Fanny Abrahami (Father)		Michael Lewis (Father)	Ann Eisenberg (Father)		Ben & Leon Slonim (Father) Avi & Kathy Paluch (Grandson)	Ronnie Judah (Mother) Sylvia Cher (Mother)

MAZAL TOV - we wish a hearty Mazal Tov to:

Racheli Shnider & Daniel Grunstein on their engagement.

Mazal tov to their parents: Helen & Trevor Shnider & Rose & Ron Grunstein (Sydney)

Mazal tov to their grandparents: Millie ה"ע & Max ה"ע Shnider, Judy and Hersh Yaakov ה"ע Braun, Sandra & Michael Cohen (Sydney) and Barbara & John ה"ע Grunstein (Sydney)

Mazal tov to their great grandmother: Neta Rothman (Sydney)

Happy Birthday:

Saturday: Pnina Adler, Vivienne Waysman

Sunday: Sam Schachna

Wednesday: Leon Tugendhaft, Rafi Lamm, Matthew Lichtig (HBD)

Friday: Sharonne Slonim

Wedding Anniversaries:

Monday: Debbie & Jacob Weinmann

Bar Mitzvah Anniversaries:

Joel Epstein, Benjamin Jones, Gabriel Lefkowitz

If you have an occasion or milestone event that you would like to be mentioned in Mizrahi Matters, please email it to office@mizrachi.com.au by 9:00am on Thursdays.

THE MIZRACHI WORLD ORTHODOX ISRAEL CONGRESS

David Brykman, Mizrahi President

Carolyn and I were privileged to be able to attend the inaugural World Mizrahi Conference and the Mizrahi World Orthodox Israel Congress, which coincided with the 120th anniversary of the Mizrahi movement. It commenced on the night of Yom HaZikaron in Jerusalem a few weeks ago. We were joined by Yedidah and Michael Lewis, Rolene and Danny Lamm, Debbie and Robert Nossbaum, Ruth and Robert Epstein, Sue and Paul Korbl, Lauren & Brian Wiener, Rabbi Chaim and Chaya Cowen and several other Melbournians who had made aliyah.

The Conference brought together 1,500 delegates from 48 countries including leading luminaries of the Jewish World, distinguished rabbinic leaders, community leaders, and institutional heads. It included over 30 sessions/workshops in 6 parallel streams, that addressed the most significant issues facing the world's Orthodox communities today.

Examples included Kiruv Kerovim – How do we keep those inside within? And the Worldwide Shortage of Rabbis and Educators. I have included a copy of the schedule for your reference.

The program was organised by World Mizrahi and lead by Rabbi Doron Perez (Executive Chairman), Rabbi Danny Mirvis (Deputy CEO) and Rabbi Reuven Taragin (Educational Director). While this event is one of many initiatives, it highlights the important

leadership role that World Mizrahi is performing for the global Religious Zionist community. The efforts of World Mizrahi are critical to all of us in ensuring that our hashkafah is recognised, and developed through leadership, networking and funding.

A special yishar koachachem to the organisers and sponsors for putting together a professional and transformative program that will positively impact all our communities.

YOM HAZIKARON



For Yom HaZikaron, we attended the One Family and Mizrahi program at Binyanei Hauma, during which we could not stop crying for most of the program.



We heard from Rabbi Leo Dee, newly bereft of his wife and 2 daughters, as he related the lessons each of them taught him about life. The theme of the evening was Mother of Israel and we heard from Miriam Peretz (recipient of the Israel Prize for Lifetime

Achievement and Special Contribution to Society) as she described her agonizing decision of which of her sons' graves to stand by on Yom HaZikaron. We learned from Rachel Fraenkel about the loss of her son Naftali and how the Almighty Himself experiences the tremendous loss when a potential is cut short. We heard from Renana, the



daughter of Daphna Meir (whose mother held the terrorist's knife within her body to save her nearby children), about how she relates to the incredible strength of her murdered mother now, years later, through her own motherhood. We heard Devora Kay's promise to pass her son, Eli Kay's, passion to



the next generation. We listened to the Hoter family as they sang the songs Gavriel loved before he was killed at 17. We heard from his mother as she read from the children's book she wrote for her youngest son to process

the pain of his brother's death. We learned from Ann Goodman about the pain of the frozen future of her son, Yosef, her oldest, who died sacrificing his life for his commander. We heard kaddish from Yossi Ron, who lost both his mother and father in Kfar Etzion's massacre in 1948. The many presentations were masterfully interwoven into the music of Yonatan Razel and the Hoter family. It was an incredibly heart-rending yet inspiring evening.¹

The next day we were taken on busses to Har Herzl. I will never forget the spectacle, as we stood across the street waiting for the lights to change, of the throngs pouring across the road at each nearby



intersection. There seemed to be an endless stream (10 people across) headed into the area from every direction in their thousands. We were greeted

by young volunteers handing out water. As we passed through the cemetery, we could see that great care was taken to ensure that every grave was visited. We saw special sections of Har Herzl dedicated to areas or events such as the Gush. And we witnessed individual ceremonies held by individual communities. We were told that the Prime Minister and dignitaries would be there and that we would not be able to see them but we would be able to hear the proceedings from any location. We stood in silence during the siren, we heard the 21-gun salute, we heard the Prime Minister and the cantor of the army recite Kel Maleh Rachamim and we watched the airforce fly-over.

After lunch at Machon Lev (Jerusalem College of Technology), the participants were divided up and each visited the home of a bereaved family. Rabbi Mirvis arranged for Rav Doron to take the Australians, and a few select others to the house of Miriam Peretz. I did not know what to expect and I was not comfortable potentially intruding on a private gathering to mourn the loss of people I did not know. However, the experience was like nothing I could have anticipated. It almost felt like a shiva visit, but it wasn't. There were friends, family, commanders and comrades of the fallen – all in all close to a 100 people. We later heard that government ministers and senior military brass had already visited to pay their respects.



Miriam recognised Rav Doron and he explained we were a group from the conference. Then Yonatan Razel (the famous musician who composed V'hi She'umdah) arrived and sat next to Miriam with his guitar and started a kumzitz. We all joined in and unexpectedly Miriam looked up at me and said to Yonatan – he can sing. Come down and join us! She was very touched that someone from Mizrahi Melbourne had come to join her. Yonatan and I



sang together and then she spoke to us with her inspiring words of positivity. She kept saying: "I choose life!". She showed us the booklet given to her by Leibler Yavneh College students as well as the pictures and medals of her sons. Although we went to give strength to her family, in truth she was giving strength to the hundreds of visitors who poured in.



YOM HA'ATZMAUT

We started Yom HaAtzmaut with a communal tfilah in Gan HaPaamon. It included a musical Hallel led by



Shlomo Katz. There were more than 5,000 people there by my

estimation. There was singing and dancing. That was followed by a concert in Brechot Sultan which included Yishai Ribo and the Miami Boys Choir.

In the morning we attended musical Hallel at the amphitheatre of the Museum of Tolerance. It was lead by Aaron Razel and was attended by several thousand people.



From there we toured the Gush stopping at 3 places. The first was a place called Chavat Arugot and we were greeted by Rabbi Sgt. Major Jeremy Gimpel, one of Israel's premier Jewish media personalities. He's the founder of The Land of Israel Network and host of "Israel

Inspired", a podcast with millions of views on YouTube & iTunes, in over 120 countries. He is also the founder of Chavat Arugot Center for Jewish Spirituality. A Retreat Center and organic farm in the Judean Mountains. He provided us with a



tour of the area which boasts spectacular views and gave us a presentation on the challenges of the area and the need for developments like his.



We then took a short ride to Pnei Kedem, a settlement established by our very own Michael Lourie. It was fascinating

to hear and see what has been built and the progress that has been made in such a short time. We then were treated to a BBQ lunch at the Oz

VeGaon Nature Reserve. This park was established (in fact re-claimed) in honour and memory of the 3 bachurim who were kidnapped and murdered. We were privileged to hear from the head of the organisation that established it.

That evening we attended a gala dinner at which Chief Rabbi Sir Ephraim Mirvis gave the Keynote Address. Other speakers were Rav Doron Perez, Rabbanit Taragin, Rabbi Danny Mirvis, Dr Danny Lamm AM, Robbie Rothenberg, Gael Grunewald & Harvey Blitz. It was a chance to socialise with fellow delegates and meet the elite of the Religious Zionist World. Entertainment by Kipa Live was also a highlight.



Some of this section has been adapted from a summary written by fellow Congress participant, Rabbi Ya'akov Trump. He serves as the Rabbi Young Israel of Lawrence, Cedarhurst

CONGRESS WORKSHOPS

The next day we gathered in Hechal Shlomo (Next door to the Great Synagogue) for an intense program of workshops and presentations. We were privileged to meet such leaders as Chief Rabbi David Lau shlit"a, Rabbi Hershel Schachter shlit"a, Rabbi Dr. Jacob J. Schacter, Rabbanit Malke Bina, Rabbanit Chana Henkin, Rabbanit Yemima Mizrachi, Rabbanit Rachelle Sprecher Fraenke, Rabbanit Shani Taragin, MK Ohad Tal, Rabbi David Stav and the head of organisations such as World Bnei Akiva, OU and many others.



We discussed modern Jewish issues including Kiruv, Israel-Diaspora relations, Women's Leadership, the Future of Jewish Education and much more. New conversations began and new relationships formed. Below I have summarised the sessions to give you an idea of what we covered.

Educating and Inspiring

- Kiruv Kerovim – How Do We Keep Those Inside Within
- The Worldwide Shortage of Educators and Rabbis – Understanding and Overcoming the Dwindling Numbers
- Bringing Spirituality to Your School and Community
- Bringing Judaism to the Masses
- The Halacha Learning Revolution
- Guide to the Perplexed: Outreach in 2023
- Unifying the Chinuch Process to Empower Our Youth
- From Torah Scrolls to Smartphones: How Technology is Reshaping Judaism
- Educators Q&A and Conversation with Rav Rimon
- TEducation – Five Presentations on Education and Innovation



Protecting Our Community

- Combating the Politics of Defamation: Global Anti-Semitism Renewed
- Freedom of Religion: How to Work with the Government to Protect Our Traditions
- Keeping the Fiddler on the Roof – War in Ukraine
- Religious Liberty and Beginning/End of Life Care
- From Antisemitism to Ohr Lagoyim: Religious Zionism's Moment to Impact the Nations of the World



Strengthening Our Community

- Defining and Developing Women's Torah Leadership
- Fundraising Focus: The \$1,000,000 Question – Causematch and Ne'eman Foundation
- Professionalizing Our Communal Institutions
- Transformation of Jewish Life through Philanthropy



Strengthening Ourselves

- The "Waze" of Matchmaking – Navigating Global Shidduch Challenges
- Getting to Work! Launching a New Global Shidduch Network
- Connecting Smaller Communities
- Reconnecting and Re-engaging post-Covid



CONCLUSION

World Mizrahi has shown what can be achieved when we all work together on our common challenges. I know that I have returned with valuable knowledge and relationships that will benefit Mizrahi for years to come.



"One of the most exciting aspects of the World Orthodox Israel Congress was the new relationships formed and conversations begun. Throughout all aspects of the Congress, the 1,500 participants from 48 different countries got to interact with an unprecedentedly diverse group of Jewish leaders. We are looking forward to seeing these relationships and conversations continue!" -

World Mizrahi

While the next Congress has not been announced, I encourage everyone to make an effort to attend when the time comes.

7:45 AM - 9:00 AM		9:00 AM - 10:00 AM		10:00 AM - 11:00 AM		11:00 AM - 12:00 PM		12:00 PM - 1:00 PM		1:00 PM - 2:00 PM		2:00 PM - 3:00 PM		3:00 PM - 3:30 PM			
Registration - Great Synagogue																	
Shacharit - Great Synagogue																	
Registration / Coffee, Cakes and Fruit - Great Synagogue																	
4A (4 th Floor - Front of Auditorium)		4B (4 th Floor - Back of Auditorium)		4C (4 th Floor - Classroom)		5 th Floor - Mezzanine		2 nd Floor		101 (1 st Floor) / Other		Tours					
Initial Meeting of Forums:		Women's Leadership		Education with Rav (Ruhor)		Young Leadership Conference		Shul Rabbits and Lay Leaders		Country Meet Delegates		Frach Track		Meeting: Mizmachim (Mizrachi Building)		Meeting: Jewish history in the imagination	
Israel Displaces Rabbits During a Turbulent Time		Defining and Developing Women's Torah Leadership		Freedom of Religion: How to Work to Protect Our Traditions		Kinyu Kevoim - How Do We Keep These Inside Within		Meeting: Olim Rabbits and Lay Leaders		Meeting: From King David to King George		Meeting: Mizmachim (Mizrachi Building)		Meeting: Jewish history in the imagination		Meeting: Mizmachim (Mizrachi Building)	
Combating the Politics of Defamation: Global Antisemitism Renewed		The "Waze" of Matchmaking - Navigating Global Shidduch Challenges		Bringing Spirituality to Your School and Community		Guides to the Piyoveid: Outreach in 2023		Meeting: Shul Rabbits and Lay Leaders		Meeting: From King David to King George		Meeting: Mizmachim (Mizrachi Building)		Meeting: Jewish history in the imagination		Meeting: Mizmachim (Mizrachi Building)	
Unifying the Chituch Process to Empower Our Youth		Religious Liberty and Beginning Era of Life Care		Keeping the Firelit on the Floor - War in Ukraine		Binjamin Judaism to the Rabbits		Meeting: Shul Rabbits and Lay Leaders		Meeting: From King David to King George		Meeting: Mizmachim (Mizrachi Building)		Meeting: Jewish history in the imagination		Meeting: Mizmachim (Mizrachi Building)	
From Torah Scrolls to Smartphones: How Technology is Reshaping Judaism		Fundraising Focus: The \$1,000,000 Question - Causematch and Ne'eman Foundation		The Future of Small Cities - Education and Innovation Around the World		TEducation - The Future of Education and Innovation		Meeting: Shul Rabbits and Lay Leaders		Meeting: From King David to King George		Meeting: Mizmachim (Mizrachi Building)		Meeting: Jewish history in the imagination		Meeting: Mizmachim (Mizrachi Building)	

8:15 PM		8:30 PM		9:00 PM		9:30 PM		10:00 PM		10:30 PM		11:00 PM		8:00 PM		9:15 AM		9:30 AM		10:40 AM		11:50 AM		12:45 PM	
Mikshar																									
Dinner - Great Synagogue																									
Maariv - Men: Auditorium (4 th Floor), Women: Mezzanine (5 th Floor)																									
Opening Words: Rabbi Leo Dee - Auditorium (4 th Floor)																									
Mezzanine (5 th Floor)																									
Rabbi Hershel Schachter																									
Rabbi Yosef Zvi Rimon																									
Rabbi Shalom Rosner (4A)																									
Rabbi Reuven Taragin (4A)																									
Kumtetz with Rieka Razel (meant for women) - Auditorium (4 th Floor)																									
Shacharit - Hechal Shlomo																									
Coffee and Cakes - Hechal Shlomo (from 8:40)																									
Opening Words: Minister Ofir Sofer - Auditorium (4 th Floor)																									
Judicial Reform in Israel - Auditorium (4 th Floor)																									
Auditorium (4 th Floor)																									
The Abraham Accords: A Strategic and Spiritual Breakthrough																									
The Law of Return - The Grandchild Clause																									
Closing Remarks (ends 10:00 PM) - Auditorium (4 th Floor)																									



Yom Yerushalayim 5783

Over 150 people attended our Yom Yerushalayim Winter Soup Festival. Thank you to Rebbetzin Via Kimche for introducing the short film: "Israel's Raid on the Iraqi Reactor" and to everyone for attending what was a warm and yummy night.





**UNIFYING JERUSALEM – WELCOME
ADDRESS – YOM YERUSHALAYIM
TEFILLAH - DAVID BRYKMAN – 18 May 2023**

Distinguished Rabbis and Friends

Chag Yom Yerushalayim Sameach!

It gives me great pleasure to welcome you all to Mizrahi Melbourne's Beit Yehuda Shul for this most important Yom Yerushalayim tefillah. I would like to acknowledge our partners in tonight's proceedings: the RCV, COSV and our own Ohr David and Bnei Akiva.

The events of Yom Yerushalayim are often described as the re-unification of Jerusalem. It is fitting that we come together as a community to celebrate and commemorate this auspicious day. I want to welcome and thank the Rabbi's, Lay leadership and members of our fellow communities around Melbourne who are participating in tonight's tefillah.

I would also like to thank Rav Ronnie Figdor, Rebbetzin Kimche, Stephen Shnider, Rae Bower and Ari Fisher for organising this evening. I am sure everyone joins me in wishing Rabbi Kimche and all others affected by COVID a refuah shleimah.

I only returned from Israel less than 2 days ago.

Last Wednesday was the yartzheit of *Avi Mori* – Zeev Brykman and one of the things Carolyn and I did on that day was to travel to the main Tel Aviv cemetery and visit the graves of my grandparents and my aunty Batya (all of whom made aliyah). As we stood over the *matzevot* and prayed, we heard the thunderous explosions of the missiles and their interceptions. We later heard stories from friends about their terrifying encounters in Gush, Rehovot and Tel Aviv and we listened to live broadcasts and alerts. We saw the streets temporarily deserted and then bounce back the next day with restaurants and cafes full again. Like always when threatened, Israel came together. With G-d's protection, Israel cannot be destroyed by missiles or terrorists, and we thank Hashem and those who have toiled so hard to create the world-leading air defences of the Iron Dome and David's Sling.

At this time I want to say: Our hearts and prayers go out to the people of Israel living under rocket fire and terrorist threat. We pray for their safety and for calm to be restored to Israel. In tehillim 122:7 we say:

יְהִי שְׁלוֹם בְּחֵילְךָ וְשָׁלוֹם בְּאֲרָמֹנֶיךָ
May there be peace in your wall,
tranquillity in your palaces

Yom Yerushalayim marks the culmination of the story of the Jewish People and the land of Israel. Beginning with the biblical accounts of Abraham covenant, the redemption from Egypt and the modern accounts of the birth of Religious Zionism, the Pioneers, the Yishuv, the War of Independence and ultimately Yom Ha'atzmaut and Yom Yerushalayim.

Jerusalem is central to our being:

In the words of Rabbi Lord Jonathan Sacks z"l: *Jerusalem is mentioned approximately 660 times in Tanach. The Temple was destroyed twice, the city has been besieged 23 times and captured and reconquered 44 times. Yet in all those years, wherever Jews lived they never ceased to pray about Jerusalem, face Jerusalem, speak the language of Jerusalem, remember it at every wedding, in every home they built, and at all the high points of the Jewish year. Somehow it was where every Jewish prayer met and ascended to heaven.*

Somebody once said about Israel, and you could certainly say this about Jerusalem too, that it is not that long and it is not that wide, but it is very deep. Jerusalem has a profound meaning to the Jewish People and the entire world.

But what inspiration can we draw from Yom Yerushalayim?

In 1967, our Jewish identity was transformed as the world heard the announcement – “Har habayit beyadeinu!” “The Temple Mount is in our hands!” – Those 3 words changed a generation.

Tonight we recognise that the story doesn't stop in 1948 or 1967. We are all now part of a new shared and ongoing history. We all have a role to play in the building of our community, our nation and our homeland.

Tonight is a time to reflect on:

- Unity & Nationhood
- Our shared core values and
- The miracles, Our future, Our Redemption – the ultimate redemption. What is happening in our World today and what our mission must be.

Just 3 weeks ago, I attended the launch of a new book by Rabbi Doron Perez, Executive Chairman of the Mizrahi World Movement. His final chapter is titled “Yerushalayim – In search of Unifiers”. He begins as follows:

“The task of building Jewish unity in the 21st-century can seem daunting, even overwhelming. Conventional wisdom says that we live in an age of ever-increasing polarisation, as social media creates echo chambers that harden political views. In the world in which even civil discourse is becoming a challenge, how can we achieve the unity we require?”

This is the great challenge and opportunity of Jerusalem. Its very essence is that it is a place designated for unity and connection. A place with the ability to turn potential political enemies into friends and to transform contrast and conflict into perfect harmony.

Indeed, according to the Malbim, the whole of psalm 122, part of which I recited earlier, is about the unique, unifying power of Jerusalem and the temple.

I believe that understanding current events is challenging in what some describe as our contemporary 'post-truth' world. For some it seems as though the "truth" is more elusive than ever.

But the truth is NOT elusive. When so much of the world is in flux, it is critical that we are grounded and that we reinforce our commitment to our values and principles. At Mizrahi and among the Religious Zionist community these have never waived. The Rabbinic forefathers of Mizrahi – Rabbis Shmuel Maholiver, Yitchaz Yaakov Reines and Avraham Yitzhak HaCohen Kook all believed that the national and religious must be integrated. They believed that Zionism could be transformed into a holy movement - ארץ ישראל לעם ישראל על פי תורת ישראל (the nation of Israel in the Land of Israel, according to the Torah of Israel).

The story is told of an Israeli journalist who posed a challenging question to Dr Yeosef Burg, the head of the National religious Party. "Dr Burg, in the equation of Dati-Leumi (National religious), often used to categorise the Religious Zionist world, which term is more important – dati or leumi?"

Clearly a loaded question. Dr Burg replied "The most important aspect of the Religious-Zionist equation is the dash or hyphen that joins them".

Of course, the Torah is our template. It is core. It is sacrosanct. However, it is a Torat Chayim and can be applied and integrated into every aspect of our lives. The dash allows us to reconcile timeless Torah values with timely national challenges. Most importantly this can be implemented without discarding, compromising or diluting those values.

If you read the words of Rav Soloveitchik in articles and addresses to every Mizrahi conference at the time, from the 40's and 50's and 60's they are as true today as they were then. He spoke of Torah Values, the centrality of Israel, the struggle with division, secularisation, youth engagement and so on. If I may quote from the book The Return to Zion – addresses on Religious Zionism and American Orthodoxy by Rav Josef ber Soloveitchik.

From his article: Reflections on the Six-Day War

With your permission, I would like to start with a short paraphrase of Kohelet Chapter 3. There is a time of greatness and there is also a time of smallness; There is a time of grandeur and there is a time of pettiness; there is a time of Joyous ecstasy and there is a time of boredom; there is a time of small incidents and there is a time of great events. And we indeed, my friends, are living in a time of greatness, which rises like the peak of a tall mountain above the ordinary time flux.

Jerusalem Ir HaKodesh is a uniting force for the Jewish people. We have in the past built on that and we need to keep building on that.

That is the challenge for us in Melbourne. Can we put aside the things that divide us and distract us, so that we can focus on our critical mission. Let Yom Yerushalayim, a day of glory, miracles and thanks to

Hashem be the clarion call to that mission.

Let me share with you 3 statements that echo that call from the time:

Ezer Weitzman who had built the Israeli Air Force and was head of operations during the war was asked to explain the astounding success of the air force on the first day of the war that according to many this was the greatest aerial victory in the history of modern warfare. All he could think of was a verse from the Bible in which pharaoh's greatest sorcerers and advisors submitted to a supernatural explanation of the plagues "Etzbah elokim hi" - it is the finger of God!

The then chief of staff Yitzhak Rabin summed up the war with a message in a telegram sent to the postwar celebrations in Tel Aviv with the following quote from the Hallel prayer- "Zeh hayom asah HaShem, nagilah v'nismecha bo". This is the day that Hashem made, we should, we shall exult and rejoice on it.

In June 1967 Rav Soloveitchik wrote:
When we study Chazal and the prophets and we search for a criterion by which we could determine whether certain events are related to redemption or just to success... Chazal said - and it is already in the Bible that we may find this criterion - that redemption related events must excite universal wondering and amazement. They must puzzle the peoples of the earth, they must fascinate them and also frighten them. Many will admire, some will envy, and some will begin to hate the Jewish people with a greater intensity and greater fury... I remind you that this was said over 50 years ago – it could have been said today.

**אָז יֵאמְרוּ בְּגוֹיִם הַגְּדִיל לְהוֹה לַעֲשׂוֹת עִם־אֱלֹהִים
then they will say among the
nations, "The Lord has done great things
with these."**

This is the criterion by which we may identify events related to redemption.

But it didn't not come without a terrible sacrifice. In the Independence War Israel suffered terrible losses:

- The massacre in the Gush.
- The terrible losses on Ammunition hill.
- The death toll and expulsion of Jewish community from the Old City.

One of the saddest occurrences was the Jordanian demolition of the old city shules and the expulsion of the Jewish population from the old city.

I can still see the famous picture of the escort at gunpoint of the remaining Jewish residents from the old city past the piles of rubble and past Rothschild House (the public housing project funded by the Rothschilds for the poor of Jerusalem) – the building bears their coat of arms. At the time of Independence, it was a bitter defeat with great loss of life.

On one of my explorations of the Old City, I came across a small plaque in the corner of a room above the Cardo. It was called the 5th quarter and is now not open to the public. and it says....

"Holy Jerusalem has been cleansed of Jews and for the first time in over a thousand years not a single Jew remains in it. It appears that the zealous Jews show great opposition and are doing well in their defence. I can testify that the Jews of the Old City have born the suffering of the war in an indescribable fashion. " - Abdullah El Tel, Senior commander – Jordanian Legion

And now let me share with you the experience that Carolyn and I had on our last day in Yerushalayim. At the end of Rechov Chabad there is a staricase that takes you to the rooftops of the Jewish quarter. We followed it to the area overlooking the kotel and ended up in the middle of the Jewish quarter. We passed the re-bult Churva shul and several other grand rebuilding projects restoring the magnificent shuls that were destroyed by the Jordanians and then we passed Yeshivat Hakotel.

We found ourselves in a large courtyard – in front of that same Rothschild House – in front of which the Jews of the Old City were paraded as they exited the old city despondent and defeated. AND we looked to our left and what did we see – A Bnei Akiva Yeshivah / Ulpanah (one 70 around the country) there against the outer wall. And in the courtyard, we saw and heard dozens of religious children playing, tzitits flying, yelling in Hebrew, and their parents picking them up from school. At that point we looked to our right and saw a plaque which had been dedicated in that very spot – and it sent a shiver down our spines: From the prophecy of Zechariah, perek 8:

**כֹּה אָמַר יְהוָה צְבָאוֹת עַד יָשְׁבוּ זְקֵנִים וְזָקֵנוֹת
בְּרֵחוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנָתוֹ בְּיָדוֹ מַרְבַּץ יָמִים:**

This is what the LORD of Hosts says: "So said the Lord of Hosts: Old men and women shall yet sit in the streets of Jerusalem, each man with his staff in his hand because of old age".

**וְרֵחוֹת הָעִיר יִמְלֵאוּ יְלָדִים וְיִלְדוֹת מִשְׁחָקִים בְּרֵחוֹתֶיהָ:
"And the streets of the city will be filled with boys and girls playing there."**

This prophecy from Zacharia and many other prophecies are coming true in front of our very eyes.

Then they will say among the nations, "The Lord has done great things with them."

This is the time for us to build community! to collaborate!, to toil in *Torah U'Mitzvo!* The window of opportunity is rapidly closing!

This is the time to unite around Jerusalem, around Israel, around the diasporah and find ways to hasten the coming of the *Mashiach, bimherah beyameinu, Amen!*

Chag Sameach!



From the Gush - Rav Moshe Taragin Shavuot: The Ten Commandments... for Religious Zionists

What are the core beliefs for religious Jews, sometimes referred to as Religious Zionists, who also view Medinat Israel as authored by Hashem? The radical political swings of the past thirty years have muddled some of these central values. Here are Ten Commandments for Religious Zionists.

Divine authorship

The establishment of Medinat Yisrael is a divinely authored event, which signals the start of our national redemption. For two thousand years we were scattered amongst foreign nations, facing relentless violence and hostility. Now that we have returned to our ancient homeland, history is back on track. The ingathering of Jews from across the globe, the agricultural renewal of our previously arid homeland, and the exponential surge in our economic prosperity, not to mention our successful resistance of our surrounding hostile neighbors, are all signs that Hashem has returned His people to His country. It is impossible to determine how quickly the process of geulah will unfold or how many twists and turns will occur. It may take twenty years, or it may take two hundred years. Either way, the process has begun.

Divine right

We were chosen by Hashem to represent Him and to inspire humanity toward monotheism and morality. As part of this mission, we were selected to live in the land of Hashem, to better broadcast these messages. One day, when Hashem's presence is roundly acknowledged, our divine rights to this land will also be fully recognized. However, our world is still fractured and our rights to Israel are still hotly contested. To one degree or another, we must still operate within international codes and make concessions for diplomatic considerations. However, political concessions should not blur our conviction that all of Israel has been earmarked for our people, and that, one day, our rights will be universally acknowledged. We are not obstacles to peace nor are we occupiers. One day the entire world will see it that way, but until that day we, ourselves, must maintain our own religious and historical clarity.

A Culmination

Living through a new era of redemption must not sever us from our glorious past. Jewish history is linear, and our return to Israel was enabled by the heroism of the past generations which preserved Jewish emunah, religion and identity through brutal conditions of exile. Though they never walked in Israel, their historical footprints crisscross our modern state. Our return in 1948 was a culmination, not an overhaul.

Bifurcating between the gloomy pre-1948 era of suffering and the exhilarating post-1948 era of pride the weak "Jew of exile" often referred to as the "yehudi galuti" are intellectually bankrupt and historically disrespectful. Moreover, they are especially toxic for religious identity which is predicated upon accepting the authority and masorah of past generations.

Jewish history did not begin in 1948 and religious people must be more adept at incorporating the spectacular triumphs of the present with the steadying traditions of the past. This is one of the primary challenges facing religious Zionists who view the state of Israel as a new era in history.

Privilege and Duties

It is impossible to determine why the privilege of returning to Israel wasn't afforded to previous generations, which may have been more deserving than ours. One thing though is clear: being chosen carries duties and responsibilities. In addition to renewed religious commitment, we are duty-bound to actively contribute to this Jewish renewal. We are composing the final chapters of Jewish history and our stories will be retold by future generations. Living in the modern state of Israel isn't just a luxury, but a mandate. We aren't here merely to enjoy the comforts and luxuries of Medinat Yisrael.

Social change

Living in a sovereign Jewish state, we are finally empowered to determine the shape of our broader society. Geulah isn't merely religious or geographic but is also societal. In our zeal to settle the land or to reinvigorate Torah and mitzvot we tend to overlook the broader social agenda. Promoting social and economic welfare are less exciting than settling hilltops, but are also part of our religious and redemptive agenda.

Moral Behavior

Hashem is compassionate and desires kind and moral behavior. Sadly, Islamic fundamentalism has hijacked the face of Hashem, recasting Him as angry and bellicose. There is no joy in heaven when innocent people suffer. By crafting a sympathetic society of justice and civility, we showcase the true face of a compassionate God.

Facing persistent military aggression, we are forced to tenaciously defend ourselves. Amidst these efforts we must also protect the rights of innocent civilians who are often caught in the crossfire. Obviously, our own security takes precedence, but we cannot completely ignore our moral conscience. Without moral behavior, we lose our divine deed to this country. We should be proud that the IDF is a moral army. Hashem is certainly proud.

A Sacred bond

I dislike the misleading term "Religious Zionism" because it implies that commitment to the state of Israel is a political ideology which is merely appended to religious identity. Commitment to our divinely inspired return is an integral and inseparable aspect of religious identity. I am not a religious Zionist. I aim to be a deeply religious Jew, for whom

dedication to Medinat Yisrael is a crucial aspect of my frumkeit.

If everything stems from religion, we must treasure our deep partnership with Charedim who are also deeply religious, despite disagreements about how to express religious passion. Furthermore, without renewed religious commitment our return to Israel isn't sustainable. By investing massively in Talmud Torah, Charedi society advances our overall process of Jewish geulah. It is illegitimate to view ourselves as sincerely religious people if we dismiss others who are equally passionate about our shared religious values and practices.

A Sacred partnership

We share a different, but important partnership with secular Israel. Our return to Israel, under the banner of secular nationalism is a divine mystery for which we have few answers. We anticipate an era of widespread religious revival, but until that day we embrace secular Israel as partners, as part of Hashem's larger plan of historical reconstruction, and as hinged to our common destiny. Additionally, we have much to be inspired by the ideals of this value-driven community. Secular Israelis are an indispensable part of our one, indivisible family.

Inspiration, not Coercion

Several central elements of the public common must be regulated by religious standards. Kashrut, Shabbat, and marriage and conversion, all must be regulated by religious guidelines. However, in other areas of public life, we must be careful about aggressively imposing religious standards upon an unwilling secular population. Imposing religion rarely ends well, and, more often it boomerangs, generating unhealthy alienation toward religion. Much of secular Israel is traditionalist or 'masorati' and still harbors affectionate sentiments toward religion. If religious Jews forcefully legislate religious laws, these sentiments can quickly turn sour.

Respecting government institutions

Operating in a democracy often means conforming to disagreeable policies and laws. Political dispute, public protests and civil disobedience are all legitimate tools of the democratic process. Sadly, sometimes political tensions and irresponsible leadership incite the disrespect of public symbols of government. Government symbols, such as security forces or elected officials, are shared national "representations" whose value is much larger and much more important than any specific political issue. A policeman symbolizes much more than whatever law he happens to be enforcing. Our grandparents could only dream of Jewish security forces or of a Jewish parliament. Disrespecting national symbols and institutions tarnishes the larger divine and historical narrative of our return to statehood and sovereignty.

These are our core values. In the long term, compromising these values is never worth it. Values are far more important than any fleeting issue.



RIDDLE OF THE WEEK

Reb Leor Broh

Riddle for Shavuot

What connections are there between the number 606 and the Yom Tov of Shavuot?

Riddle for last week: Barmidbar

In Parshat Bamidbar, find two men having the same name, and one man having two different names.

Answer:

The two men who have the same name are אֶלְיָסוּף בֶּן-גָּד who was the leader of the tribe of Gad, (1:14) and אֶלְיָסוּף בֶּן-גֵּרְשׁוֹן who was the leader of the Gershonite family of Leviim (3:24).

The man who has two names mentioned is the father of the leader of the tribe of Gad.

He is referred to by the name of אֶלְיָסוּף in 1:14, and in Parshat Nasso (7:42 ; 7:47) but referred to as אֶלְיָסוּף in 2:14 when the tribes' populations are counted under their respective Degalim (divisions /banners) of Bnei Yisrael.

The Chida in Chomat Anoch explains why in the section of the Degalim, his name appears as אֶלְיָסוּף, whereas elsewhere it appears as אֶלְיָסוּף.

He quotes the Imrei Noam in Parshat Veyetze who writes that the tribe of Gad merited to have Moshe Rabbenu buried in their land because they did not complain about Dan being chosen as the leading tribe of their division.

Both Gad and Dan were firstborns, Gad firstborn of Zilpah, and Dan firstborn of Bilhah. The tribe of Gad could have complained and said, "Why does only Dan get to be the leading tribe of his division and not us, aren't we a firstborn like him?" Because of their tolerance, and acceptance of Moshe's choices, the tribe of Gad was rewarded to have Moshe buried in their plot of land, Transjordan.

The hint to this is in the name אֶלְיָסוּף which can be broken up into two words אֶלְיָסוּף Friend of Hashem, i.e. like Moshe Rabbenu, and therefore merited to have him buried in their territory.

Concludes the Chida, this is why the name אֶלְיָסוּף appears in the Degalim section, because the acceptance of their position under the Degalim is what gave them this honourable title.



"Milk & Meat"

Rabbi Yonason Johnson, Rosh Kollel,
Kollel Menachem Lubavitch

Throughout the Jewish world, it is customary to eat dairy foods on the first day of Shavuot. As far as Minhagim go, this culinary practise is highly enjoyable, a welcome change and novelty from the usual Fleishig Shabbos and Yomtov meals. We go all out on smorgasbords of blintzes, cheesecakes, quiches, ice-creams and more, to celebrate the day of the Giving of the Torah.

In his glosses on the Shulchan Aruch, Rabbi Moshe Isserles (referred to as the Ram"o), codifies this Halocha as being the custom throughout Ashkenaz. Rabbi Shneur Zalman (known as the Alter Rebbe or author of the Tanya), adds that *Minhag Avoseinu Torah Hi*, the customs received from our predecessors become a part of the Torah itself.

There are many reasons for this custom and its connection to the Yomtov of Shavuot and the Giving of the Torah.

In explanation of the custom of eating dairy on Shavuot, the Ram"o writes that one should wash and have a *milchig* meal and then (after *bentching*), wash again and have a *fleishig* Yomtov meal. Eating two meals with bread on Shavuot day recalls the two wheat loaves, the *Shtei Halechem*, which were the special Shavuot offering in the Beis Hamikdash.

Whilst common practise is not to wash twice like the Ram"o, we are still required to eat meat at every Yomtov meal to fulfil the mitzvah of rejoicing on Yomtov. The custom of eating *milchigs* does not substitute this requirement. Commonly the *milchig* meal will take the form of a Kiddush without bread, which is followed by the usual *fleishig* Yomtov meal.

Since we are eating both *milchigs* and *fleishigs* in proximity, the Alter Rebbe warns: "Therefore they need to be careful not to come to violate the laws of milk and meat (*basar b'chalav*) and they should follow what it says in *Yoreh Deah 88 and 89 - the laws of basar b'chalav*".

The Talmud (Shabbos 88) describes a debate up in Heaven when Moshe ascended to receive the Torah. The angels lay claim to the Torah, urging Hashem to leave the Torah in Heaven, rather than giving it to man who would inevitably struggle to fulfil it. One of the reasons why the angels' request was denied was because they were not careful in the laws of separating milk and meat. This refers to when the three angels visited Avraham and consumed milk and meat together in the same meal. In contrast, the Jewish people would safeguard the laws of Kashrus in separating milk and meat.

So even though these Halachos apply year-round, on Shavuos there is even more reason to be meticulous. Below are some halachic guidelines to keep in mind as we enjoy our *milchig* Kiddush and Yomtov meal.

Waiting between meat and milk

The Talmud (Chullin 105a) teaches that if one has meat at one meal, they may not have milk until the next meal. The Sefardi Rishonim explain that this required waiting 6 hours before eating milk or milk products. This is codified in the Shulchan Aruch as Halacha for Sefardi Jews.

Based on the Ashkenazi Rishonim, the Ram"o writes that the custom is to wait 1 hour before eating dairy. This is the custom of Jews of Dutch descent. Many German Jews have the custom of waiting 3 hours. However, most of Ashkenazi Jewry have adopted as a binding practise the stringency of waiting 6 hours after eating meat or foods cooked with meat, before eating *milchig* foods or foods cooked with milk. One is not required to wait after eating *Pareve* foods which were cooked in *fleishig* vessels.

The six hours are measured as six full sixty-minute hours. The time is counted from the moment one finishes eating actual meat until the time they begin eating milk.

Even after waiting, any meat found between one's teeth must be removed (one need not wait again).

There is halachic debate in a case where one is in doubt whether six full hours have lapsed yet or not. Accepted halacha is to wait until one is certain that six hours have passed.

If a brocha was recited over a *milchig* food and one realises that they are still *fleishig*, if at least one hour has passed, one should eat a small amount so as not to have made a blessing in vain. No more *milchigs* may be eaten until the six hours have passed.

Waiting requirements for children

Even very young children should not be given milk and meat together. When giving a milk bottle to a toddler after a meat meal, their mouth should be rinsed with a *pareve* drink beforehand.

Once the child is of an age where they start to understand the separation of milk and meat, they should be trained to wait, increasing the waiting duration commensurate with the child's age. From age 9 children should ideally be waiting the full six hours.

Leniency and flexibility can be used in cases of need for children and the sick or elderly, provided that at least one hour has past. For more specific guidance contact your orthodox Rav.

Waiting between milk and meat

After eating aged or cured cheeses (aged for more than six months), one is required *min hadin* to wait just as one does after eating meat. With many imported gourmet cheeses now available in Australia (parmesan, aged cheddar etc.), this is a relevant issue and one should verify their status

before serving them.

Our common yellow cheeses are artificially 'aged' to achieve their hardness. There are differing views on whether they have the same status as aged cheeses. Kosher Australia policy is not to treat such cheeses as hard cheeses and one need not wait after eating them. There are those who are stringent and will wait after our hard cheeses, although if they are served melted there is more grounds to follow the lenient approach.

For all other dairy products i.e. milk, ice-cream, yoghurts and soft cheese, one need not wait at all before eating meat. One need only follow the steps listed below.

Many follow the custom recorded by Rabbi Yishaya Halevi Horowitz (known as the Shalo"n) to wait one hour after all dairy products (other than hard cheeses as above). The one hour is calculated from the time one finishes eating milk. Therefore, after the *milchig* Kiddush, one may serve *Pareve* courses such as challah, fish, salads and soup within the hour. Whether one waits an hour after dairy or does not wait at all, the following must be done before eating meat;

One should clean their hands to remove any dairy residue. If one did not directly touch the dairy foods with one's hands then this is not required.

One must also rinse their mouth by drinking something and cleanse their mouth by eating a hard *Pareve* food (with the exception of dates and vegetables). This is to remove any residue left from the *milchig* foods.

One should also remember to make an after-blessing (*brocha achrona*) after eating *milchigs* before starting the *fleishig* meal.

Other precautions

After eating *milchigs*, the tablecloth should be changed and all food served on the *milchig* table should be removed. This certainly applies to *milchig* foods, but also *Pareve* foods such as Challah, dips and salads which may have been "contaminated" with dairy.

The Kiddush *becher* and other cups used at the *milchig* meal should be changed for the *fleishig* meal.

Bread or challah that was cut with a *milchig* knife should not be eaten with meat (and vice versa). It is halachically preferable to have a designated bread knife which is kept *pareve*.

When adding spices and seasoning to pots with hot *milchig* or *fleishig* foods, there is the concern that the steam may affect the spices, making them *fleishig* or *milchig*. Preferably spices should be poured into one's hand and then added to the pot. This avoids requiring two separate sets of spices.

It is advisable to have separate tomato sauce bottles (and the like) for milk and meat. This is especially so

with children who often touch the bottle to their food while pouring their sauce.

Onions

A raw onion, or similarly sharp food (lemon, pickle etc.) which has been cut with a *fleishig* knife or cooked in a *fleishig* pot becomes *fleishig* and may not be eaten with milk. However one is not required to wait six hours after eating such an onion before eating dairy.

According to many authorities, an onion cut with a *milchig* knife or cooked in a *milchig* pot should not be eaten within the waiting period after eating *fleishigs*. There is a lenient view which permits this. For a practical ruling consult your orthodox Rav.

Due to the unique status of sharp foods, it is advisable to have a *pareve* knife for cutting sharp foods.

Breads

The Rabbis forbade making *milchig* or *fleishig* breads e.g. breads made with actual milk or butter etc. This was due to fear of inadvertently eating the bread with the other type i.e. using the dairy bread for a meat sandwich.

If bread was made with milk (or meat), it may not be eaten at all, even on its own, unless either one of these conditions are met;

- The bread is small enough to be consumed within one day.
- The bread has been baked in a different shape or has a feature which clearly marks it as dairy e.g. melted cheese on top.

This *issur* does not extend to bread baked in a clean *fleishig/milchig* oven. Although such breads should not be eaten with the other type e.g. eating bread baked in a clean *fleishig* oven with milk.

The above prohibition does not apply to cakes and cookies but does apply to pastries such as pies and burekas.

Kashering the Oven

Ashkenazi custom is that we do not kasher *keilim* back and forth from *milchig* to *fleishig* and vice versa. This is due to a concern that one will forget what the current status of the vessel is.

Nonetheless one may kasher their *fleishig* oven to bake cheesecakes for Shavuot (on *milchig* trays). This is because it is a one-off occurrence and not likely to lead to confusion.

Additionally, some authorities hold that this custom applies only to vessels and not to ovens. Some Poskim also limit the application of this stringency to kashering through *hagalah* (boiling water) and not to kashering via *libun* (dry heat) as is done with an oven.

Milk and fish

Halacha forbids eating fish and meat together. Our sages have a tradition that this can cause *sakanah* (harm or danger).

The Beis Yosef writes that the concern also applies with eating fish together with milk. The Ashkenazi commentaries explain that this was a scribal error, since there is no source for this in the Talmud. Sefardim will not eat fish with milk (although many are lenient with butter). Most Ashkenazim will eat fish and milk together. Even amongst Ashkenazim, including Chabad custom, there are those who will not eat fish with milk but will do so with milk products such as butter and cream.

One should follow their family custom or consult their orthodox Rav for guidance on this issue.

Just as the Jewish people merited to receive the Torah in the *zechus* of their future observance of the laws of separating milk and meat (unlike the angels), in the merit of our halachic discussion, may we merit to receive the Torah once more on Shavuot and internalise its teachings in a joyful and meaningful way.

Horim V'Yelaydim



Every week on Motzei Shabbat, children & parents, grandparents with grandchildren meet in the Beit Midrash for fun learning on different topics run by our Hesder Bachurim & Bnot Midrasha. Quizzes, pizza and a raffle ticket is provided for every child who attends!!

This last Motzei Shabbat more than 40 children plus parents and grandparents attended. We are looking forward to seeing you all this coming Motzei Shabbat.







TORAH WITZION
תורה וציון
MELBOURNE



Shavuot | Tikkun Leil | 25th May 2023 | ו סיון תשפ"ג

Candle Lighting - 4:54pm | Mincha / Ma'ariv 5:05pm

Beit Yehuda

9:30pm - Rabbi Dr Alan Kimche
Attending the church for the coronation

10:30pm - Rabbi James Kennard
Teaching Torah to grandchildren

11:15pm - Rav Jonny Brull
From Polygamy to Prenups: The evolution of Jewish marriage

12:00am - Reb Leor Broh
Midrash on Megillat Ruth

1:00am - Rav Jonny Brull
Beit Midrash
*Advanced Halacha Chabura
Thursday night Chuppah VeKiddushin
Chabura - All welcome*

Between 1:00am & 6:00am
If you would like a Chavruta, please reach out to Rav Jonny Brull

6:00am - Rabbi James Kennard
*The Readers' Digest Torah -
Mitzvot at Marah*

Kehillat Ohr David

9:30pm - Panel: Rabbi James Kennard,
Jeremy Leibler, Simone Szalmuk-Singer,
moderated by Ian Waller KC
Crossing the line: Should Diaspora Jews have a say in Israeli affairs?

10:45pm - Rabbi Dr Alan Kimche
The age of the Universe: 5783 or 14 billion Years?

11:15pm - Rabbi Dr Alan and
Rebbetzin Via Kimche
Q&A with the Rav and Rebbetzin

11:45pm - Option 1
Ora-Tali Korbl
*Adaption to
Adoption: The
surprising status quo
and need for a more
formal halachic
framework*

11:45pm - Option 2:
Joel Chester
*Heckling, Hatred &
Halacha:
Compromising one's
beliefs to avoid
ridicule*

12:15am - Option 1:
Rav Jonny Brull
*Pouring our change:
Women leading
kiddush*

12:15am - Option 2:
Roni Lipshut
*Jew(ish): The
controversial status
of Ethiopian Jews*

Bnei Akiva

9:00pm - AZYC Panel:
*Diaspora Jews and Israel: Navigating
criticism, defense, and a sense of
belonging*

9:45pm -
Zak Josefsberg
*Bringing the
Torah back to
life: The revival
of Tachelet.*

9:45pm -
Morah Shula
Lazar:
*'Game of
Thrones'; a tale
of 2 kings'.*

10:30pm - Rav Jonny Brull
Genetic dilemmas in Judaism

11:15pm - Matti Borowski
The call of Jewish Leadership

12:00am - Rabbi Dr Alan Kimche
The coronation of a new King in Halacha

1:15am -
Eddy Lichtig
*What is Mashiach
and why Jews do
have differing
opinions in it?*

1:15am -
Ella New
*Halacha and
the state of
Israel*

2:00am -
Benji Jones
*Who will win the
Ashes?
A Torah
perspective*

2:00am -
Yoni Shroot
TBC

3:10am - Daniel Fuchs
*"Seducing the enemy" -
Halacha of wartime*

3:40am - Kivi Franks
*"Seducing the enemy" -
Halacha of wartime*

4:10am - Lev Kagan
*Harry Potter, David Blane and Moshe
Rabbeinu - the Jewish perspective on
magic and the supernatural*

4:40am - Rona Azriel
Should we all be Charedi?

5:20 - Jonah Bell
*Exploring the Torah's perspective on being
superstitious*

Beit Midrash Time / Chavurot

TIKKUN LEIL PANEL

CROSSING THE LINE: SHOULD DIASPORA JEWS HAVE A SAY IN ISRAELI AFFAIRS?



RABBI JAMES KENNARD
PRINCIPAL
MOUNT SCOPUS COLLEGE



SIMONE SZALMUK-SINGER
CEO & DIRECTOR
ERDI FOUNDATION



JEREMY LEIBLER
PRESIDENT
ZIONIST FEDERATION



MODERATED BY IAN WALLER KC

9.30PM - KOD



KOD TIKKUN LEIL PROGRAM

9.30 PM

CROSSING THE LINE: SHOULD DIASPORA JEWS HAVE
A SAY IN ISRAELI AFFAIRS?

R' JAMES KENNARD, SIMONE SZALMUK-SINGER, JEREMY LEIBLER

10.45 PM

THE AGE OF THE UNIVERSE: 5783 OR 14 BILLION YEARS?

RABBI KIMCHE

11.15 PM

Q & A

RABBI AND REBBETZIN KIMCHE

11.45 PM

ADAPTION TO
ADOPTION
THE SURPRISING STATUS QUO
AND NEED FOR A MORE
FORMAL HALACHIK
FRAMEWORK

ORA-TALI KORBL

OR

HECKLING, HATRED &
HALACHA
COMPROMISING ONE'S BELIEFS TO AVOID
RIDICULE

JOEL CHESTER

12.15 AM

POURING OUR
CHANGE: WOMEN
LEADING KIDDUSH

RAV JONNY BRULL

OR

JEW(ISH): THE
CONTROVERSIAL STATUS
OF ETHIOPIAN JEWS

RONI LIPSHUT



Times for Shavuot 2023 / 5783

1. Beit Yehuda 2. . Beit Yitzchak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Goldberger Hall		
Thursday 25 May – ערב שבועות		
Candle Lighting (make Eruv Tavshilin)	4:55pm	
Mincha	5:05pm	Drasha: R' Mottel Kransjanski
Maariv	5:55pm ¹⁻⁴	
Tikkun Leil Shavout	9:30pm	
Friday 26 May – א' דשבועות		
Shacharit	6:50am ¹	Sunrise and Shemone Esrei, at 7:21am
Shacharit	9:30am ¹⁻⁴	Drashot:, R' Dr. Alan Kimche, R' Chezy Deren ²
Ice Cream Kiddush for kids	Approx. 11:00am	Goldberger Hall
Candle Lighting by:	4:54pm	
Mincha followed by Ma'ariv	5:05pm ¹	Shiur: R' Dr. Alan Kimche
Shabbat 27 June – ב' דשבועות (יזכור)		
Shacharit with Megilat Ruth	7:20am ¹ 9:30am ¹⁻⁴	Shiur: R' James Kennard ^{HASH} Drashot:, R' J Brull ¹ , R' Dr. Alan Kimche ² , R' Leor Broh ³
MizKidz	10:30am	Usual Allocated Rooms
Yizkor	Not before 10:45am	
Shiur	3:55pm	R' James Kennard ¹
Mincha	4:45pm ¹	Seudah Shlishit:
Yom Tov ends/Ma'ariv	5:54pm ¹	



MizKids Ice Cream Bar

Please join us for a delicious Ice Cream Bar on
1st Day Shavuot - Friday 26th May in Goldberger Hall.

Kids will be allowed to choose from various
Chalav Yisrael and Parve flavours and toppings and
create their own yummy ice cream bowl.





SEUDAH SHLISHIT
SHABBAT SHAVUOT
MINCHA 4:45pm



Danny
Lamm

WORLD MIZRACHI CONFERENCE



Horim V'Yeladim

Who For? Prep & Primary
Where? Mizrachi Beit Midrash
When? Motzei Shabbat 27th May, 6:45pm

Bring your children and grandchildren for fun
learning and prizes with the Tzevet

