

Yom Yerushalayim

5781 / 2021

Seuda Shlishit

Shabbat 8 May - Mincha 4.45pm



Alon ben Yaacov

The soldier who liberated Yerushalayim and in the process redeemed a Jewish captive

An incredible opportunity to hear from one of the soldiers who liberated Yerushalayim 54 years ago.

MIZRACHI MATTERS

PARSHAT BEHAR BECHUKOTAI / SHABBAT MEVARCHIM

Friday, 7 May (25 Iyar)

This week's newsletter is dedicated in loving memory of
Boris Waysman, זב בן יוסף ואניה ע"ה
 whose 17th Yahrzeit falls on Erev Rosh Chodesh Sivan

This weeks newsletter is generously sponsored by
 Robert & Judy Lebovits & family in loving memory of Robert's mother,
מרים בת אפרים ע"ה, Miriam Lebovits
 whose 16th Yahrzeit is this Thursday, 2 Sivan

Mincha & Kabbalat Shabbat: 5:15pm¹
Candle Lighting: 5:09pm
Dvar Torah: R' Mottel Krasnjanski¹

Mincha & Kabbalat Shabbat: 5:15pm²
Candle Lighting: 5:09pm
Dvar Torah: R' Yehoshua Asulin²

	Friday 7 May 25 Iyar Day 40 of Omer (count 41 at night)	Saturday 8 May 26 Iyar Day 41 of Omer (count 42 at night)	Sunday 9 May 27 Iyar Day 42 of Omer (count 43 at night)	Monday 10 May 28 Iyar Day 43 of Omer (count 44 at night)	Tuesday 11 May 29 Iyar Day 44 of Omer (count 45 at night)	Wednesday 12 May ראש חודש סיון Day 45 of Omer (count 46 at night)	Thursday 13 May 2 Sivan Day 46 of Omer (count 47 at night)	Friday 14 May 3 Sivan Day 47 of Omer (count 48 at night)
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1. Beit Yehuda 2. Kehillat Ohr David 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall

PRIOR REGISTRATION IS MANDATORY FOR ATTENDANCE AT ALL MIZRACHI SERVICES OVER SHABBAT & YOM TOV.
 PLEASE ENSURE TO REGISTER YOUR ATTENDANCE AT WEEKDAY MINYANIM & SHIURIM VIA THE QR CODES ON CAMPUS.

	6:30am ¹ : 7:00am ² 7:30am ¹ : 8:00am ²	7:30am ¹ : 9:30am ¹⁻⁴	8:00am ¹ : 9:00am ¹	6:10am ¹ : 7:00am ¹ 7:30am ¹ : 8:00am ²	6:30am ¹ : 7:00am ² 7:30am ¹ : 8:00am ²	6:10am ¹ : 7:00am ² 7:30am ¹ : 8:00am ²	6:20am ¹ : 7:00am ¹ 7:30am ¹ : 8:00am ²	6:30am ¹ : 7:00am ² 7:30am ¹ : 8:00am ²
Dawn	5:54am	5:55am	5:56am	5:57am	5:58am	5:59am	6:00am	6:00am
Tallit & Tefillin	6:13am	6:13am	6:14am	6:15am	6:16am	6:16am	6:17am	6:18am
Sunrise	7:06am	7:07am	7:08am	7:09am	7:10am	7:11am	7:12am	7:12am
Sh'ma (גרא)	9:41am	9:41am	9:42am	9:42am	9:42am	9:43am	9:43am	9:44am
Earliest Mincha	12:43pm	12:43pm	12:43pm	12:42pm	12:42pm	12:42pm	12:42pm	12:42pm
Plag HaMincha (גרא)	4:22pm	4:21pm	4:20pm	4:20pm	4:19pm	4:18pm	4:17pm	4:17pm
Mincha / Ma'ariv	5:15pm ¹	4:45pm ¹	5:10pm ¹	5:10pm ¹	5:10pm ¹	5:10pm ¹	5:10pm ¹	5:10pm ¹
Sunset	5:27pm	5:26pm	5:25pm	5:24pm	5:23pm	5:22pm	5:21pm	5:20pm
Night/Shabbat Ends	6:08pm	6:07pm	6:07pm	6:06pm	6:05pm	6:04pm	6:03pm	6:02pm

DAF YOMI Via Zoom	Yoma 26 8:15am	Yoma 27 7:10pm	Yoma 28 8:45am	Yoma 29 8:15am	Yoma 30 8:15am	Yoma 31 8:15am	Yoma 32 8:15am	Yoma 33 8:15am	
SHIURIM Via Zoom & Person 		Reb Leor Broh 9:00am ³ R' James Kennard 9:30am ⁷ Drashot R' Danny Mirvis ¹ R' Yehoshua Asulin ² R' Leor Broh ³ R' James Kennard 3:55pm		Rabbeinu Bachye for women R' Danny Mirvis 9:30am ³ (ZOOM & in person in the Midrasha) Tzurba Communal Shiur R' Yehoshua Asulin 8:30pm Ladies Tanach Shiur - Dr. Michal Kaufman 9:00pm	Lunch and Learn R' Danny Mirvis 1:00pm Parsha HaShavua Shiur with R' Leor Broh 8:30pm	"Following in the Footsteps of our Fathers" 7 Meadow St 11:00am Riva Cohen Yeshivah Style Shiur with R' Yehoshua Asulin 8:15pm Gary's Gemara Shiur 8:30pm	Lunch and Learn R' Danny Mirvis Lvl 28, 101 Collins St 1:00pm Parsha Shiur R' Danny Mirvis 8:00pm Parasha Shiur (Ivrit Kala) R' Yehoshua Asulin 8:45pm		
	MISHNAH YOMIT	Parah 6:4-5	Parah 7:1-2	Parah 7:3-4	Parah 7:5-6	Parah 7:7-8	Parah 7:9-10	Parah 7:11-12	Parah 8:1-2

EVENTS		Bar Mitzvah Rhys Chait¹ MizKids 10:45 – 11:30am Bnei Akiva 4:00pm Seudah Shlishit Alon ben Yaakov	Yom Yerushalayim Tefillah at Caulfield Shule 7:15pm		Rosh Chodesh Women's Forum 8:00pm via Zoom (see flyer for information) Molad for Sivan 8:31pm & 7 chalakim			
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YAHREZITS	Robert Lazar (Father) Susan Gosling (Father)	Eva Goldberg (Mother)	Morry Brygel (Mother) Morry Kalkopf (Mother) Ronnie Ptasznik (Brother)	Avi Gutman (Father)	David Waysman & Faye Zehnwirth (Father) Melanie Rink (Mother) Michal Kaufman (Mother) Reuben Medding & Mindel Dodge (Father)		Robert Lebovits (Mother)	Ronnie Judah (Father)
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We wish a hearty Mazal Tov to:

Atara Tatarka & Daniel Yesgar (Sydney)

on their engagement.

Mazal tov to their parents: Miriam & Sam Tatarka and
Michaela & Ephraim Yesgar (Jerusalem)

Ella New & Zak Josefsberg

on their engagement

Mazal tov to their parents: Gideon & Sharona Josefsberg and
Yudi & Humi New

Mazel tov to their grandparents: Robert & Janie Fixler, Yaakov & Roz Brawer
(Montreal) and Kovi & Malki New

BAR / BAT MITZVAH ANNIVERSARIES:

Noam Winter, Danny Lamm, Joel Kalkopf, Jeremy Lissauer,
Amir Esterman, Daniel Felman, Joel Arber, Daniel Diamond

HAPPY BIRTHDAY:

Sunday: Adina van der Plaats

Friday: Danny Lamm, Osha Rubenstein-Slesenger, Jacob Slonim (HBD)

WEDDING ANNIVERSARIES:

Wednesday: Tamara & Benjamin Cohney



Dear Parents,

The MizKids program has overall had a very successful start to the year, with significant attendance and engagement from children and parents alike. After much discussion, the decision has been made to discontinue the older Group (Years 4 and 5 specifically) where interest has been less pronounced.

Children in younger years are strongly encouraged to continue to attend MizKids, and for those in Year 4 and Year 5 who would like to remain participants, they are of course welcome to join our newly named and consolidated Prep-Year 3 group.

If there are any questions, please do not hesitate to contact me.

Regards,

Michael Gilboa

To: Dr Danny Lamm AM
President Mizrachi Organisation

Hi Danny.

I am sorry to hear that you are standing down as President of Mizrachi. From my admittedly fairly distant vantage point, you have done a tremendous job and should be sorely missed. As they say, אחרי מות, קדושים אמור בהר

I recently recited my last Kaddish for my late mother A"H completing my rather disrupted but truly satisfying eleven months. Although a combination of the COVID restrictions and my undergoing a cornea transplant operation in December meant that I was not able to attend a minyan throughout all of these eleven months, the fact that I was able to recite Kaddish as often as I was - especially in the period between the two major lockdowns in the winter - was entirely due to Mizrachi. Every one of you reading this chat has been a part of this effort. I am indebted to you all. יישרו כחכם

I wanted to thank especially Rabbi Mark Steiner.

Rabbi Mark: your organisational skills and the deep commitment you have demonstrated over this past year are remarkable. We couldn't have done this without you.

I also want to publicly thank Rabbi Ian Goodhardt and Mr Moshe Tawil for having my mother in mind whilst saying Kaddish for their own parent on days when I wasn't able to attend. I am also most grateful to members of Mizrachi Sydney and Mizrachi Perth who did the same during the lockdown periods. A big thank you also to Rabbi Mirvis (and Rabbi Steiner once again) for helping to make these things happen. שתזכו כולכם למצוות.

In the merit of all of our efforts, I have a strong conviction that the neshama of Daphna bat Avram will have an Aliyah and that she is now installed peacefully in Gan Eden.

Mizrachi did a truly outstanding job during the Covid crisis. As the head of the organisation, the credit is ultimately yours.

Kol tuv,
Rabbi Stephen Boroda



SENIOR RABBI
Rabbi Daniel Mirvis

PRESIDENT
Dr. Danny Lamm AM

CHIEF FINANCIAL OFFICER
Daniel Solomon

MIZRACHI SYNAGOGUES
Beit Yehuda
Beit HaRoeh
Kehillat Ohr David

BEIT MIDRASH NAFTALI HERC
Kollel Torah MiTzion
Midreshet Ohr HaMizrachi

**ELSTERNWICK
JEWISH COMMUNITY**
Faye Rockman Synagogue



LEIBLER YAVNEH COLLEGE
A.S. Leibler Secondary School
Leopold & Isabella Abrahamovits
Yavneh Primary School
Abeles Liberman Early Learning Centre



KOSHER AUSTRALIA P/L

MIZRACHI CHARITY FUND

MIZRACHI SICK VISITING SOCIETY

BNEI AKIVA YOUTH MOVEMENT

EMUNAH WOMEN'S MOVEMENT

MIZRACHI NOMINEES PTY. LTD.
ABN 83 005 019 670

MIZRACHI ORGANISATION

THE EUGEN YAACOV WEISS MIZRACHI CENTRE

81 Balaclava Road, Caulfield North, Victoria 3161, Australia
Telephone: (03) 8317 2555 Fax: (03) 9527 5665 Email: office@mizrachi.com.au

Members are advised that the

77th Annual General Meeting of the Mizrachi Organisation

will take place at
8:00pm on Wednesday 26 May 2021,
at Weiss Mizrachi Centre
81 Balaclava Rd, Caulfield North

The Agenda appears below. A complete set of Annual Reports will be circulated via email prior to the AGM. It will also be available for collection in hard copy from the Mizrachi Office.

Persons entitled to attend the AGM, vote or stand for election at the AGM are required to have been financial members at 31st December, 2020.

AGENDA

1. Opening of Annual General Meeting
2. Dvar Torah
3. Apologies
4. Minutes of the 76th Annual General Meeting
5. Matters arising out of the Minutes
6. Adoption of Annual Reports
7. Elections (see attached Nomination Form)
8. Address by incoming President
9. General business

David Lindell
Hon. Secretary



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 Telephone: (03) 8317 2555 Fax: (03) 9527 5665 Email: office@mizrachi.com.au

ANNUAL GENERAL MEETING, 2021 NOMINATION FORM

SENIOR RABBI
 Rabbi Daniel Mirvis

PRESIDENT
 Dr. Danny Lamm AM

CHIEF FINANCIAL OFFICER
 Daniel Solomon

MIZRACHI SYNAGOGUES
 Beit Yehuda
 Beit HaRoeh
 Kehillat Ohr David

BEIT MIDRASH NAFTALI HERC
 Kollel Torah MiTzion
 Midreshet Ohr HaMizrachi

**ELSTERNWICK
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EMUNAH WOMEN'S MOVEMENT

MIZRACHI NOMINEES PTY. LTD.
 ABN 83 005 019 670

We
 (NAME OF PROPOSER - BLOCK LETTERS)

and
 (NAME OF SECONDER - BLOCK LETTERS)

being financial members of the Mizrachi Organisation, as at 31st December 2020, hereby nominate

.....
 (NAME OF CANDIDATE - BLOCK LETTERS)

as a candidate for the position of (PLEASE TICK ONE)

- Mizrachi President
- Mizrachi Vice President
- Mizrachi Treasurer
- Mizrachi Secretary
- Leibler Yavneh College Chair
- Leibler Yavneh College Deputy Chair
- Leibler Yavneh College Treasurer
- Kosher Australia Board Chair
- Building Chair
- Bet Midrash Committee Chair
- One of Twelve (12) Committee Members (*Please nominate (circle) at least one subcommittee, from the list below, you would be prepared to work on*)

- | | | | |
|------------------------|--------------------------------|-------------------------------|-------------------|
| Cultural/Events | Finance | Membership | Bnei Akiva |
| Building | Communal Representation | Young Adult Engagement | |
| Mizrachi Cares | Governance | Communication | Security |

ACCEPTANCE

I, being a financial member of the Mizrachi Organisation as at 31st December 2020, accept this nomination

.....
 Signature of candidate

...../...../.....
 Date

.....
 Signature of proposer

.....
 Signature of seconder

To be received at the office before 2:00pm on Friday 21 May 2021.

Rae Bower
 ACTING RETURNING OFFICER



Parshat Behar Bechukotai

"If you walk with My statutes and guard My commandments and perform them" (Vayikra 26:3).

This week's second Parsha, Bechukotai, commences by listing the rewards which await us if we follow Hashem's decrees and keep His Mitzvot, followed by the "tochecha" (rebuke) which awaits us if we do not. Although there are far more verses of "tochecha" than rewards, the rewards are written in general terms and are far more inclusive and expansive than the list of specific punishments.

Numerous commentators are troubled by the dominantly material nature of the rewards. Apart from the concluding couple of verses about being Hashem's people, the major focus of the rewards is on rain, agricultural success, plentiful food, military strength, physical security, economic accomplishment and fruitfulness. Though these worldly needs are necessary and important, are they all that await us if we live a life of Torah and Mitzvot?

In his monumental introduction to "Perek Chelek" (The eleventh chapter of Sanhedrin), Rambam explains the meaning of the Torah's material rewards:

"For it is impossible for a person to perform commandments if he is sick, hungry or thirsty, at a time of war or under siege. He (Hashem) therefore promised to remove all these situations and that they will be healthy and tranquil, so that they can perfect their knowledge and merit the world to come".

Similarly, Rambam writes in his Mishneh Torah,

"He (Hashem) will remove all the obstacles which hinder us in its (The Torah's) observance, such as illness and war and famine and the like and He will bestow upon us all the good things which strengthen our ability to perform the Torah, such as plenty, peace and abundance of silver and gold, so that we do not occupy all our days in providing for our bodily needs, but we will sit free to study wisdom and perform the commandments and merit the world to come". (Rambam, Hilchot Teshuva 9:1)

Rambam explains that material blessings are not ends in and of themselves but means towards an end. Material rewards enable us to fully focus on and improve our service of Hashem, thereby meriting the world to come.

The Torah does not reject financial success or physical pleasure. When used properly, they can help us reach the highest levels of holiness and spiritual success. The danger comes when we mistake the means for the ultimate goal. The focus of our lives should not be on what we live with, but what we live for,

Shabbat Shalom,
Rabbi Danny Mirvis

SHABBAT THOUGHT



In western literature, blessings are granted in the name of benevolence and curses are cast with wrongful or vindictive intentions.

In the opera *Rigoletto*, Count Monterone places a curse on the protagonist, Rigoletto, resulting in the death of his beloved daughter; in *Romeo and Juliet*, a dying Mercutio curses the rivalry households with a “plague ‘o both your houses”.

In many belief systems, the curse itself is considered to have some causative force in the tragic outcome. However, in the concluding climactic verses of the book of Vayikra, in Parashat Behukotai, we are privy to curses and blessings, both sharing an undercurrent of love, benevolence, unity and our everlasting connection to God.

The blessings are brief and concise in their nature. In contrast, the curses are frighteningly long, highlighting the enormous responsibility that accompanies the awesome covenant between God and the Jewish people. This gives way to two possible purposes of the *tochecha* (curses) which are not explicit to readers with a tendency to skim or scan the text.

The first explanation of the *tochecha* outlines Bnei Yisrael’s unbreakable bond with God, sanctified by the covenant undertaken at Sinai.* One of the verses in the *tochecha* affirms a principle doctrine of Judaism: “they shall stumble over one another” — one because of another. This teaches that all of Israel are sureties for one another. (Sifra, Parashat Behukotai 2:7; Sanhedrin 27b; Shevuot 39a)

The Jewish people are not just individually but, more importantly, collectively responsible before God. Rabbi Shimon Bar Yochai views this collective responsibility to be implicit in the covenant, as God calls upon the Israelites to be a ‘holy nation’ — “like one body with one soul...when one sins, all are punished”. As Rabbi Jonathan Sacks affirms: “The idea of collective destiny and responsibility is more than a metaphor... it is constitutive of Jewish identity”. The covenant at Har Sinai was not between God and the individual but rather between God and the Am. Thus, this passage from the *tochecha* is the proof-text that Bnei Yisrael flourish together and suffer together, forever constituting an Am.

When Bnei Yisrael encountered tragic defeat by the Romans during the Second Temple period, losing their autonomy, institutions and community life, who was to say they remained a nation? The exile would herald the nation’s fateful fragmentation, dividing them between different continents, cultures, languages, and authorities. However, Bnei Yisrael remained bound to one another, despite the circumstance of *galut*, due to the collective responsibility undertaken during the covenant at Sinai, to be a ‘holy nation’. Though they are divided in the physical realm, they are united in the spiritual. This is the same collective responsibility outlined in the *tochecha*, that “they shall stumble over one another”. In Rabbi Sacks’ words: “thus was a curse turned into a blessing... a description of weakness turned into a source of indomitable strength.”

The second explanation of the *tochecha* speaks of Bnei Yisrael’s ultimate hope for redemption in light of God’s unwavering dedication to them: “When I, in turn, have been hostile to them and removed them into the land of their enemies... I will remember in their favour the covenant of the ancients”.

The blessings and the curses are intended to reveal the frighteningly serious consequences of dismissing the covenant, to be God's chosen people and to observe His sacred laws. The blessings will commence if Bnei Yisrael follows God's law, and the curses will ensue in light of disobedience. It is seemingly up to the Am to determine their fate, as outlined by God. Thus, what is unusual and most significant about this passage is that despite the warnings of tragic destruction and exile, the people, through this tochecha, are informed that in time they will come to atone for their sins and God will forgive them and return them to our home land. We will never be abandoned. The everlasting covenant made with our forefathers will remain forever binding. God's most dire warning turns into our greatest ray of hope, our imminent return to Eretz Israel.

In Sifrei Devarim, 40-50 years after churban Bayit Sheni and Yerushalayim, the great sages of the time visit the ruins of the Beit HaMikdash, mourning its destruction. Seeing foxes roam, where once only the kohen gadol was permitted to stand, brought them to tears of utter despair. In contrast, Rabbi Akiva began to laugh as he recognised that the fulfilment of the verse " Zion shall be plowed as a field, and Jerusalem shall become heaps of ruins, and the temple mount a shrine in the woods" (Jeremiah 26:18). This too will bring upon the fulfilment of the promise: "There yet shall sit old men and old women in the streets of Jerusalem, each his staff in his hand from abundance of days" (Zechariah 8:4). Rabbi Akiva sees not a reason for despair but a sign of the fulfilment of God's word, the enduring power of the promise of return. Therefore, it is on this point of tochecha that the book of Vayikra is drawn to a close, emphatically illustrating that, regardless of meriting blessing or curse, God's benevolence and dedication to His Chosen People will remain.

Shabbat Shalom

Noa Strum

Year 5 Madricha



Reb Leor Broh

Riddle for Parshat Behar - Bechukotai

In Parshat Behar what is common amongst the following 3 prohibited acts:-

1. Verbal harassment
2. Abuse by an employer
3. Charging of interest on a loan?

Answer to Riddle for last week (Emor)

In Emor, I am mentioned 5 times in one of the Yamim Tovim, but not even once in any of the other Yamim Tovim.

What am I?

In the verses dealing with Yom Kippur (23: 27-32) the “Nefesh” (soul) is mentioned 5 times.

The Baal HaTurim comments that they allude to:-

1. 5 afflictions (“inuyim”) on Yom Kippur, prohibiting eating and drinking, washing, anointing oneself, wearing leather shoes and cohabitation
2. 5 names of the soul (Nefesh, Ruach, Neshama, Chayah and Yechidah)
3. 5 immersions in a mikveh by the Kohen Gadol on Yom Kippur &
4. 5 prayer services recited on Yom Kippur (Arvit, Shacharit, Mussaf, Minchah & Neilah)



From the Gush

Rav Moshe Taragin

From Meron To Yerushalayim: Reconciling Tragedy with Celebration

It has been a week of tears and of numbness. Every time I read the list of 45 I become dizzy and faint, wincing in disbelief. Too many names to remember and too many tears to hold back. My eyes are fatigued from withholding tears and throat is soar from choking the pain. Standing with thousands at the funeral of Danny Morris z"l, we all looked to Heaven for answers we knew would not come. Our people have been gashed with sorrow and our nation throbs with grief. At this point additional words are pointless. Life sometimes moves quickly, and this upcoming Yom Yerushalayim we will relive the great miracles of the six-day war and of our triumphant return to Yerushalayim. We will abruptly transition from suffering to national joy. These two experiences feel so antithetical but life is complex and often demands that we merge sadness and joy. Can we fuse these two adverse experiences? As the intense grieving for the Meron tragedy subsides, how can we merge this disaster with the celebration of Yom Yerushalayim? Here are three recommendations:

Rendezvous with Holiness

For a Jew, not all locations are created equal. The land of Israel possesses unique sanctity and, within Israel, Yerushalayim and the Mikdash are vested with even greater holiness. Our three Avot ascended this mountain and ever since, Jews have journeyed to these points of encounter with G-d. Our spiritual landscape isn't a flat grid; there are spiritual highlands!!.

Exile altered all that. We were dislocated from holy sites and, sadly, most of these locations were vacated of their formal holiness. For thousands of years, most Jews were severed from these summits of encountering G-d. For many, Torah study and prayer were sufficient. The Talmud (Tamid 32) announces that G-d's presence visits anyone studying Torah. Similarly, the Talmud (Rosh Hashanah 26) equates prayer on Rosh Hahsanah to entering the inner sanctum of the Mikdash. Torah study and prayer thrust us into a different realm- a location-independent zone standing in the presence of G-d.

For some however, these spiritual "mindspaces" are not sufficient. Many continue to yearn to stand in "actual" land spaces which could serve as bridges to a higher spiritual realm of connectedness. Grave-sites of tzadikim and the righteous provide these platforms. Platforms for prayer, spirituality, hope and connection. Full disclaimer: I don't visit Rebbi Shimon's grave on Lag Ba'omer. In general, visiting graves isn't part of my tradition. I visit graves of close relatives or personal Rabonim and I time my visit to the guidelines of Shulchan Oruch – around Yomim Noraim. When I do visit, I visit alone so that my experience is private and, for me, more profound. Despite this, I encourage and support those who are drawn to Meron and to the spiritual connection which it bridges.

What does the experience of visiting graves share in common with 1967? When the state was founded in 1948 we witnessed miracles and tasted national triumph. However, lost amidst the euphoria, was the sorrow of being expelled from our historical holy sites. During the Holocaust it appeared as if G-d had turned His attention away from Jews in Europe; just a few years later Jews in Israel were expelled from His private quarters. We could no longer access the Kotel, the grave of Rachel or Me'arat Hamachpeilah. It is

difficult, in historical hindsight, to fully appreciate the frustration of being evicted for those 19 intervening years.

In 1967 we returned to these holy wards. We were invited back to the land of Tanach, back to the graves of our ancestors and back to the wall of history. Inviting us back to His home, G-d also invited us back into history and back into redemption. The 1967 invitation convinced us that we were returning to an earlier period in our history when we actively stood before G-d in holy sites. The Meron pilgrims were expressing a longing we all feel - to climb the mountain and encounter G-d. Tragically so many lost their lives fulfilling this common longing.

My Rebbe, HaRav Yehuda Amital was once questioned about the historical accuracy of Kever Rachel. Evidence has emerged that Rachel may not even be buried there, perhaps diminishing the value of prayers at this site. Rav Amital responded that even if Rachel isn't buried at this site, the tears shed by Jews throughout history have invested this tomb with historical sanctity. I believe the same about Meron. Many connect with the kabbalistic lore of this mountain. Even for those who don't actively live Kabbalah, Jewish tears throughout the centuries have consecrated this mountain. Sadly, there is a new river of tears streaming through this mountain. That river has 45 streams.

Thronging

The day on which Torah was delivered is nicknamed as the day of "gathering" since millions amassed beneath the mountain and spoke directly with G-d. The Sinai gatherings were re-dramatized every seven years during the Hakhel ceremony. Likewise, throngs of Jewish pilgrims flocked to Yerushalayim during each chag. Our tragic exile dispersed Jews around the globe and suspended these gatherings. The Talmud (Berachot 58) mandates that a blessing be recited when witnessing a Sinai-sized crowd of 600,000 Jews. For two thousand years Jews must have chuckled at this prospect- never imagining gatherings which could approach that size.

Finally, back in our homeland, our generation has, once again, experienced mass gatherings. The experience of thronging together with large crowds of Jews has returned to our lives. Sometimes we gather to mourn, other times to celebrate. One day soon, we will assemble upon Yerushalayim to jointly celebrate three national holidays. Throngs of Jews in Israel is one step toward Messianic redemption. One of the first mass gatherings in the modern state occurred a week after the victory in 1967. For a week, teams worked feverishly to remove the rubble and pave the plaza-entrance to the Kotel. Finally, on Shavuot, Jews were invited back and over 200,000 streamed to the wall of Jewish dreams which had been off-limits for 19 dark years. This may have been the largest mass crowd of Jews in thousands of years! The pilgrimage to Meron is part of this historical revival. Masses of Jews standing shoulder to shoulder searching for connection and spirituality was unimaginable outside our homeland. Sadly, the existing infrastructure in Meron wasn't able to support this crowd and horror ensued. We all hope to continue mass Jewish gatherings under safer conditions and, one day, we will gather, at the end of time, along with all of humanity to celebrate the conclusion of history. It is so sad that those who gathered at Meron had their lives cut so short.

A City of Unity

The Talmud (Yerushalmi, Chagiga 3) famously portrays Yerushalayim as a "unifying city. The city was never allocated to a particular tribe and, as a public commons, was an instrument of national unity. Throughout our diaspora, Yerushalayim united Jews across the globe who all prayed in a common direction. Our return to Yerushalayim in 1967 was a signature moment of national unity. Secular and religious each sensed the "moment" of Jewish triumph and of national destiny. The national solidarity was unlike any unity which had been experienced until that point. Sadly, that unity has long since frayed. Israeli society and the broader Jewish world are both badly splintered along many "lines of division". Sadly, we haven't even preserved the unifying potential of the Kotel as we haven't been able to fully include all who are drawn by this historical magnet. What type of event will it take to unify our people? In theory, the devastating viral

pandemic should have unified us but, instead, it fractured us. Sadly, a disaster of the magnitude of Meron seems to be the only event we can experience 'jointly'. If we can't cry together over the loss of innocent life, we share little in common.

Don't ruin this unity. In the upcoming days and weeks our mourning will abate and we will begin to unpack the causes of this tragedy. Understandably, we will analyze logistics, event-management, ideology, culture and their respective roles in this unspeakable tragedy. This conversation is not only legitimate but extremely necessary on many levels. However, the conversation must be kept respectful, sensitive and constructive. Lives have been shattered and our conversation will be conducted in the shadow of death and tears. Positions should be asserted with intellectual humility and sincerity. If we convert the tragedy into a launching pad for scorn, rivalry and derision, we dishonor the memory of those who perished and we travel further away from the day we returned to Yerushalayim.



**KEHILLAT OHR DAVID
PRESENTS**



**UPLIFTING
KABBALAT SHABBAT SINGING**

ALL AGES WELCOME!

**FRIDAY MAY 7 TH
MINCHA 5:15 PM**





Rabbinical Council of Victoria
התאחדות הרבנית של ויקטוריה
רמ"ד וויניבאן 1000



בס"ד

Mizrachi and Caulfield Hebrew Congregation

together with Bnei Akiva, Hineni, Rabbinical Council of Victoria and the Council of Orthodox Synagogues
Victoria invite you to



2021 | 5781

SUNDAY MAY 9TH

Caulfield Hebrew Congregation (572 Inkerman Rd, Caulfield North VIC 3161)

7:15PM (MAIN SHULE)

Yom Yerushalayim Prayers and Ma'ariv led by
Chazan **Dov Farkas** (Caulfield Hebrew Congregation)

with a Keynote address by

Jonathan Pollard.

In line with COVID regulations space is limited and prior registration is mandatory for attendance at any part of the Yom Yerushalayim celebrations. To register, please go to <http://www.caulfieldshule.com.au/form/YY-Booking.html>



ROSH CHODESH

WOMEN'S FORUM

ROSH CHODESH SIVAN

8.00PM

TUESDAY 11 MAY



**Celebrity Chef Jamie Geller welcomes
Rabbanit Shani Taragin into her
kitchen as they prepare Shavuot
treats for the body and the soul.**



JAMIE GELLER
Celebrity
Chef



RABBANIT SHANI TARAGIN
Educational Director,
Mizrachi Olami

To join please go to www.mizrachi.com.au/MeetingRoom1

The

Mizrachi

Community Events Committee

invites you to a delicious,
Kosher Classique catered,
Tikkun Leil Shavuot Dinner

Date: Sunday 16 May

Time: Ma'ariv - 6.00pm

Dinner - 6.30pm

Location: Goldberger Hall

Cost: \$85.00pp (12+)

\$60.00pp (<12)

Places are limited

Registration closes Monday 10 May



For further details please contact the office (8317 2504) or please go to
www.Mizrachi.com.au/Shavuot/Dinner to register

Tikkun Leil Shavuot at Mizrachi

6 Sivan 5781 / 16-17 May 2021

								
8.30pm	R' Yehoshua Asulin (Beit Yehuda)				7.15pm AZYC Program			
9.20pm	R' Ari Lobel (Goldberger Hall)				9.30pm Jr./ Snr Program			
10.00pm	Chevrutah study throughout the night	Shula Lazar (Goldberger Hall)		R' Chezy Deren with Dr. Ronnie Ptasznik, Dr. Ilana Nayman and Leah Balter	Zoe Singer, Mikey Lazar, Hona Dodge			
10.40pm		R' Danny Mirvis (Goldberger Hall)						
11.20pm		R' Ari Lobel	R' Leor Broh			Adina Bankier Karp		
12.00am		Dr. Michal Kaufman (Goldberger Hall)			R' James Kennard			
12.45am		Lauren Wiener	R' Yehoshua Asulin (Goldberger Hall)		Ice cream / Shevet Learning Program			
Community Learning Program in Bnei Akiva								
1.30am - 6.00am	1.30am Tari Stockman / Matti Borowski		2.00am R' Danny Mirvis and David Solomon		3.00am Joel Chester / Sarah Winthrope		3.30am Ariel Elbaum / Itta Oyberman	
	4.00am Daniel Jaffa / Leah Jones		4.30am Tali Borowick / Avi Segman		5.00am Cochava Rubenstein Sturgess / Jake Jones		5.30am R' Yehoshua Asulin	
6.00am	R' Danny Mirvis (Beit Yehuda)							
6.50am	Shacharit (Beit Yehuda)							

Prior registration is mandatory for attendance at Tikkun Leil Shavuot.
To register, please go to www.mizrachi.com.au/Shavuot/Registration



**MIZRACHI
LIFEBLOOD
TEAM**



Sunday 23 May
12.00pm - 2.30pm

**MIZRACHI
GROUP BLOOD
DONATION DAY**

MIZRACHI
BUILDING COMMUNITY. SAVING LIVES.

FOR FURTHER INFORMATION CONTACT
NAOMI COHEN (0437 430 080) OR
BENJI JONES 0478 669 377

TO CREATE AN ACCOUNT AND JOIN THE TEAM PLEASE GO TO
WWW.MIZRACHI.COM.AU/LIFEBLOOD/REGISTRATION
TO BOOK AN APPOINTMENT PLEASE GO TO
WWW.MIZRACHI.COM.AU/LIFEBLOOD/BOOKINGS



RABBI MIRVIS' WEEKLY SHIURIM

Monday

9.30am

RABBEINU BACHYE FOR WOMEN

In person and on Zoom

Location: Mizrachi Beit Midrash (registration via QR code on arrival)

Zoom ID: 251-570-499, Password: 1948

Tuesday

1.00pm

LUNCH AND LEARN ONLINE

Zoom ID: 513-686-521, Password: 1948

8.45pm

SHNAT STUDENTS

Location: Mizrachi Beit Midrash (registration via QR code on arrival)

Thursday

1.00pm

LUNCH AND LEARN IN THE CITY

Location: L1 Capital (prior registration via www.mizrachi.com.au/L1Registration)

8.00pm

PARSHA SHIUR ONLINE

Zoom ID: 993-1704-8613, Password: 1948