### SHABBAT PARASHAT TZAV (Vol 9, No 27)
#### SHABBAT HAGADOL

<table>
<thead>
<tr>
<th><strong>EARLY SHABBAT</strong></th>
<th><strong>Minchah at 5:50pm</strong>&lt;sup&gt;1&lt;/sup&gt;</th>
<th><strong>LATER SHABBAT</strong></th>
<th><strong>Minchah at 7:10pm</strong>&lt;sup&gt;1&lt;/sup&gt;</th>
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<tbody>
<tr>
<td><strong>Z’manim</strong></td>
<td><strong>SHABBAT 28 MARCH 8 NISSAN</strong></td>
<td><strong>SUNDAY 29 MARCH 9 NISSAN</strong></td>
<td><strong>MONDAY 30 MARCH 10 NISSAN</strong></td>
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<tr>
<td>Shacharit</td>
<td>7:20am&lt;sup&gt;1&lt;/sup&gt;, 9:30am&lt;sup&gt;1&lt;/sup&gt;</td>
<td>8:00am&lt;sup&gt;1&lt;/sup&gt;, 9:00am&lt;sup&gt;1&lt;/sup&gt;</td>
<td>6:25am&lt;sup&gt;1&lt;/sup&gt;, 7:25am&lt;sup&gt;1&lt;/sup&gt;</td>
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<tr>
<td>Fast Begins</td>
<td><strong>Finish eating chametz</strong></td>
<td>By 11:03pm</td>
<td>By 12:13pm</td>
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<tr>
<td>Tollit &amp; Tefillin</td>
<td>6:38am</td>
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<tr>
<td>Sunrise</td>
<td>7:30am</td>
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<td>Sh’mi (N’sg)</td>
<td>10:27am</td>
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<td>Earliest Mincha</td>
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<tr>
<td>Minchah &amp; Ma’ariv</td>
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*Bedikat Chametz* After 7:55pm

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<tr>
<th><strong>Shiurim</strong></th>
<th><strong>R’ Bert Mond 9:00am</strong></th>
<th><strong>R’ Leor Broh 9:00am</strong></th>
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<td><strong>R’ Leor Broh 9:00am</strong></td>
<td>Nadav Prawer</td>
<td>Sefer HaKuzari</td>
<td>8:45am&lt;sup&gt;1&lt;/sup&gt;</td>
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**Mishnah Yomit**

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<tr>
<th><strong>Ohalot 2:6-7</strong></th>
<th><strong>Between Mincha and Ma’ariv&lt;sup&gt;2&lt;/sup&gt;</strong></th>
<th><strong>Between Mincha and Ma’ariv&lt;sup&gt;2&lt;/sup&gt;</strong></th>
<th><strong>Between Mincha and Ma’ariv&lt;sup&gt;2&lt;/sup&gt;</strong></th>
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<tr>
<td><strong>6:45pm&lt;sup&gt;2&lt;/sup&gt;</strong></td>
<td><strong>Between Mincha and Ma’ariv&lt;sup&gt;2&lt;/sup&gt;</strong></td>
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<td><strong>Between Mincha and Ma’ariv&lt;sup&gt;2&lt;/sup&gt;</strong></td>
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**Events**

- **Gan Shabbat** 10:30 – 11:30am
- **Sale of Chametz** 7:45 – 9:30pm
- **Sale of Chametz** 7:45 – 9:30pm
- **Sale of Chametz** 8:00 – 8:30am
- **Pre Pesach Seder** for Years 2-5 with the Hesder Bachurim 12:00 – 1:15pm
- **Sale of Chametz** 6:00-7:00pm
- **Bnei Akiva Pre Pesach BBQ** 5:30pm

**Yahrzeit**

- Shelia Esterman, Sally Lowinger & Collete Tugendhaft (Father)
- Philip Chester (Father)
- Baba Schwartz (Husband)
- Morry, Alan & Danny Schwartz (Father)
- Rolene Lamm (Father)
- Leah Waysman (Mother)
- Ronnie Ptasznik (Father)
- Terry Brykman (Father)
- Julie Isman (Husband)
We wish a hearty Mazal Tov to Leah Joss on the occasion of her wedding to Boaz in Israel
Mazel tov to the parents Judy & Ronny Joss
Mazel tov to the grandparents: Judy & Solly Joss

We wish Happy Birthday to the following members who celebrate their birthday during the coming week:

**Shabbat** — Benny Berkowitz, Shimi Lowinger
**Tuesday** - Yoni Garfield (Hebrew)
**Thursday** — Yoni Garfield, Ian Ludski
**Friday**— Jerrold Lichtig, Naomi Orelowitz, Rachel Shnider

If you have an occasion or a milestone event that you would like to be mentioned in Mizrachi Matters, please email it to office@mizrachi.com.au by 12:00pm on Thursdays
Yahrzeits during the coming week

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
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<tbody>
<tr>
<td>Robert Wald (Father)</td>
<td>30 March</td>
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<tr>
<td>Gilda Slomovic (Father)</td>
<td>1 April</td>
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<tr>
<td>Deborah Diamond (Father)</td>
<td>1 April</td>
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<tr>
<td>Ken Fetter (Mother)</td>
<td>2 April</td>
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<tr>
<td>Sally-Ann Jaye (Father)</td>
<td>1 April</td>
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<td>Anita Jaye (Brother)</td>
<td>2 April</td>
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Shabbat and the Weekday times

<table>
<thead>
<tr>
<th>Event</th>
<th>Time</th>
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<tbody>
<tr>
<td>Candle Lighting this week</td>
<td>7.04 pm</td>
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<tr>
<td>Candle Lighting time if attending Kabbalat Shabbat</td>
<td>6.09 pm</td>
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<tr>
<td>Kabbalat Shabbat this week</td>
<td>6.30 pm</td>
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<tr>
<td>Pre-Shacharit Shiur</td>
<td>9.00 am</td>
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<tr>
<td>Shacharit</td>
<td>9.30 am</td>
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<tr>
<td>Rabbi's Shabbat Hagadol Drasha: <em>Rav Rimon's Haggadic Ruminations</em></td>
<td>6.05 pm</td>
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<tr>
<td>Mincha</td>
<td>6.50 pm</td>
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<tr>
<td>Shabbat ends at</td>
<td>8.03 pm</td>
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<tr>
<td>Sunday 29 March: Tefillin beginners class, including breakfast</td>
<td>8.00 am</td>
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<td>Monday 30 March</td>
<td>6.30 am</td>
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<td>Tuesday 31 March</td>
<td>6.45 am</td>
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<td>Wednesday 1 April</td>
<td>6.45 am</td>
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<td>Thursday 2 April</td>
<td>6.30 am</td>
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<td>Friday 3 April – Fast of the First Born</td>
<td>Starts 6.23 am</td>
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<tr>
<td>Friday 3 April – Shacharit followed by Siyum Breakfast (so Fast exempt)</td>
<td>8.00 am</td>
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<tr>
<td>Candle Lighting next week</td>
<td>6.53 pm</td>
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<tr>
<td>Mincha/Maariv/Kabbalat Shabbat</td>
<td>7.00 pm</td>
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The Rabbi’s Shabbat Shiurim

The early shiur (9.00 am, before Shacharit) - come join the Rabbi for cake, coffee and an exploration of the mystical parsha

Birthdays this week

David Kras turns 17 on 3 April

In shule this week ...

Joel Burnie will be leading Kabbalat Shabbat, Jonathan Boymal will be leading Shacharit, Daniel Lowinger will be leining, Sam Laser will be saying the Haftorah, and Rabbi Cowen will be leading Mussaf.

Kiddush this Shabbat

You are all invited to the kiddush, which will be sponsored by EJC.
The death of Yehuda Avner z’l this week in Jerusalem is being mourned throughout the Jewish world and with particular poignancy within our own Mizrachi community.
A trusted advisor to numerous Israeli prime ministers and a consummate diplomat, he served as Israel’s ambassador to Australia between 1992 and 1995.
During that time Yehuda Avner and his wife Mimi spent many Shabbatot in Melbourne where they embraced and were embraced by the Mizrachi community.
Many mitpallelim will recall Yehuda Avner’s warm and open manner, his mellifluous chazanut and the regular sight of him occupying his makom kavuah next to the Aron Kodesh.
A special name plate for "His Excellency the Ambassador of the State of Israel" was placed and still remains on his seat.
As a mark of the close relationship that developed between Mizrachi and the Avners, both Yehuda z’l and Mimi were made honorary life members of the Mizrachi Organization shortly before they returned to Israel.
Below is a piece written by Isi Leibler and published yesterday which provides a fitting tribute to this remarkable individual.

Yehi Zichro Baruch.

Ian Waller
President

Isi Leibler
CANDIDLY SPEAKING FROM JERUSALEM

Our Shakespeare- A tribute to Yehuda Avner

March 24, 2015

When Yehuda Avner passed away Tuesday, aged 86, Israel lost a noble citizen whose entire life was devoted to serving the Jewish state and the Jewish people. He was my dearest friend with whom I was in almost daily contact over the past few years.

Yehuda served as advisor to five Israeli Prime Ministers and became senior advisor and speechwriter for Menahem Begin, Yitzhak Rabin and Shimon Peres. Begin paid tribute to his superior translations and speeches by dubbing him “our Shakespeare”.

He served in senior roles in the Foreign Ministry including the Israeli Embassy in
Washington and was subsequently appointed ambassador to the Court of St. James and Australia. His record as a diplomat and statesman epitomizes the outstanding quality of Israeli diplomats of that era, the majority of whom were regarded among the most talented envoys in the world.

What distinguished Avner was his absolute determination not to engage in partisan politics. He thus established a reputation as a role model for the consummate civil servant. Reading through his memoirs, one admires his modesty and resolve not to permit his ego or personal interests to override his civic responsibilities.

Traditionally as soon as a new government is elected, the first to pack their bags are personal advisers.

Yet as soon as they assumed the reins of government, disparate leaders with opposing political outlooks like Yitzhak Rabin and Menachem Begin invited Avner to retain his advisory role despite his association with their defeated political foes, and trusted him to the extent that they treated him as confidante, willing to share their most intimate thoughts with him.

Indeed, shortly before his assassination, Rabin fondly recalled his admiration for Avner throughout their long association and told me that he had invited him to resume a role as one of his advisers. Alas, this was not to be.

As a top political aide to successive Prime Ministers, Yehuda was an observer and participant in discussions and negotiations with presidents and prime ministers relating to the most momentous decision-making events in Israel’s history including Operation Entebbe and the signing of the Israel Egypt Peace Treaty.

Yehuda was born in Manchester, U.K. in 1928. He became a leader of the religious Zionist youth movement Bnei Akiva and made aliyah in 1947 and subsequently fought in Jerusalem during the War of Independence. He was one of the founders of Kibbutz Lavi which he left to join the Foreign Ministry in 1958.

My first encounter with Avner occurred about half a century ago, when I corresponded with him from Melbourne, Australia, to seek his advice as one of the trailblazers of religious Zionism in the UK. During my subsequent frequent visits to Israel on behalf of the Jewish community, our relationship grew, as he was usually present when I met Prime Ministers and leading government officials. Our relationship grew when he served as ambassador to Australia when I was head of the Jewish community and I have fond reminiscences of how he and his wife Mimi would often fly from Canberra, the rustic capital, and spend Shabbat at our home in the more thriving Jewish community of cosmopolitan Melbourne.

Our relationship blossomed further when I made aliyah.

I was enormously impressed with the meticulous manner in which Yehuda retained memos and summaries of meetings and documents relating to his experiences and encouraged him to write for the Jerusalem Post recounting some of his experiences. Spurred by the tremendous impact from his columns, he decided to publish his memoirs under the title “The Prime Ministers”.

Based on copious notes and records from the countless meetings Avner attended,
observing firsthand the momentous events of that period, the book provides a fascinating insight into the thinking of the inner circles of the leaders of the day as they grappled with the burning issues confronting them. The authenticity of the conversations and the prevailing atmosphere conveyed were endorsed by leading Israeli and foreign diplomats who had been participants.

It has become a bestseller and invaluable resource for anyone wishing to understand the background to the momentous events of that era. It was described by Prime Minister Netanyahu as “a fascinating account of someone who was an eyewitness to many historic moments in the history of the Jewish state... ... Providing insight into the actions of our nation’s leaders and offering important lessons for the future”.

In 2014 the film division of the Simon Wiesenthal Center produced a two-part documentary based on his book in which he is the principal narrator.

Whilst he dedicated his life for his country, “Gubby”, as he was known to his friends was also a wonderful human being. He was a renaissance man who loved books, art and music. Steeped in love for his people, he also derived enormous pride and satisfaction in his loving family, his devoted wife Mimi, his son and three daughters and their spouses, grandchildren and great-grandchildren all of whom maintained his tradition of loving Torah, the Jewish state and the Jewish people.

May his memory serve as a role model for all of us and future generations to emulate.

*Isi Leibler may be contacted at ileibler@leibler.com*

This column was originally published in the *The Jerusalem Post*
NOT For Women Only
אףهنין לא בעאתה הנם
"REDEMPTION IN MELBOURNE"

SHABBAT HAGADOL
DRASHA
For Men, Women & Young Adults

SHABBAT, פורים צ, 28 MARCH, 2015
5:30pm

BET YEHUDA
WEISS MIZRACHI CENTRE
81 BALACLAVA ROAD, CAULFIELD
From the Rav’s desk:

LAWS OF PESACH

Please Note: Due to the multitude of laws governing the Pesach Yom Tov and its preparation, the digested laws that follow should be viewed solely as a summary of the halachos pertaining to the proper observance of the holiday. Please contact me for any further information concerning any doubtful halachic decision.

Shabbat Hagadol

Shabbat Hagadol commemorates the Jews tying the lamb to their bedposts on Shabbat, the 10th Nissan, five days before leaving Egypt. When the Egyptians inquired about this unusual use of the Egyptian god, they were informed that the Jews were going to offer it as a korban (sacrifice) to G-d. The Egyptians were powerless to intercede, and no Jew was harmed. It is customary on this Shabbat for all to attend the Rav’s drashah, traditionally focused upon a Pesach theme.

The Haftarah for Shabbat hagadol speaks about the coming of Mashiach on the “great” seminal day of the Hakadosh Baruch Hu (Malachi 3:23).

Chametz

Chametz results when one of the five types of grain (wheat, barley, rye oats, spelt) or their derivatives is permitted to maintain undisturbed contact with water for a period of 18 minutes or longer. Extracts of chametz, alcoholic fermentation, foods processed in chametz, utensils, and chametz admixtures are halachically considered chametz as well. The Torah forbids an individual to eat, possess or derive benefit from chametz during the Pesach Yom Tov. Ashkenazi Jews refrain from partaking of legumes (beans, corn, rice, peas) – kitniyos – and their admixtures during Pesach.

Removal of Chametz

Prior to Pesach, one must remove all chametz from one’s properties and jurisdiction. This is accomplished through the following processes:

Mechirat Chametz (the Sale of Chametz)

1. All forms of chametz not destroyed must be transferred to a Gentile before the end of the “fifth hour” on the 14th Nissan. This is normally done through the sale of chametz via the Rav as appointed agent for this sale. The sale is bona fide in nature and transfers possession of all chametz to the Gentile, accompanied by the subleasing of the property on which the chametz is to be found. The non-Jew should be allowed free access to the property and items he has purchased.

2. Chametz utensils are rented and their contents are sold. (Sale of utensil would require immersion if and when acquired.)

Bedikat Chametz (The Search)

1. After tzait hakochavim (appearance of 3 stars) on the evening of 14th Nissan (or evening prior to taking leave of one’s residence within 30 days of Pesach, albeit without a bracha), one must diligently search for chametz in all areas in which it may have been stored or eaten. This search is not ceremonial in nature and should include such places as: closets, toasters, medicine cabinets, clothes, cars, toy chests, vacuum bags, etc. As such, proper time must be allotted to the search.

This year the search is conducted on Thursday evening 2 April, after 7.55pm.

1. No work, study, or meal should be commenced within ½ hr prior to the search.

2. The search should be facilitated by the aid of a single-wick candle.

3. Prior to the search, the blessing al biyur chametz is recited. It is a custom for some to scatter 10 pieces of bread throughout the house prior to the bedikah. The mere collection of these morsels should not be misconstrued as the fulfillment of the search.

Bittul HeChametz (Nullification)

After the search, Kol Chamiroh is recited, renouncing title to any chametz not already set aside for either the next morning’s breakfast, sale or destruction. One who does not understand Aramaic should recite Kol Chamiroh in his native tongue. The English translation of the Aramaic formula for Bittul Chametz recited after the burning follows: I HEREBY DECLARE ALL LEAVEN AND CHOMETZ IN MY POSSESSION WHICH I HAVE DISCOVERED OR NOT DISCOVERED OF WHICH I AM AWARE AND OF WHICH I AM NOT AWARE, TO BE NAUGHT AND AS DUST OF THE EARTH.

Biur Chometz (Destruction of the Chometz)

Chometz found during the search, and remaining from breakfast, must be destroyed (preferably by fire) during the fifth hour of the “halachically-divided 12 hour day.” This is followed by a more encompassing bittul nullifying all chametz seen or unseen. This can not be recited during the halachic sixth hour of the day when the use of chametz and its benefits are already forbidden. The Rabbinic prohibition for eating chametz begins with the commencement of the halachic fifth hour of the day.

Eating Matzah on Erev Pesach

1. It is forbidden to eat matzoh usable at the seder or consume wine on erev Pesach. One may eat fish, fruit, and meat in moderate amounts that will not detract from his appetite for the Seder Matzoh.

2. When erev Pesach falls on a weekday tedious and or profitable work should not be engaged in after chatzos (halachic midday).

Ta’anit Bechorim. In gratitude to the Almighty for having been spared during the slaying of the Egyptian first-born, first-born males fast on erev Pesach. A father fasts on behalf of a son too young to fast and a mother fasts for her b’chor when the father is a first-born as well. Firstborns may participate in a siyum, which enables them to eat during the remainder of the day. This year the fast is commemorated on Friday 3 April (14 Nisan) and the fast will begin at 6.23 am. The Siyum will take place after the first Minyan at 7:05am.
**Matzoh**
1. *Shemura matzoh* (i.e. matzoh guarded from any possibility of becoming *chometz* and processed expressly for the purpose of *Matzas mitzvah*) should be used during both Seder nights for the different *mitzvos* involving *matzah*.
2. Egg *matzoh*, whole wheat *matzos* made with fruit juices, and chocolate covered *matzohs* should not be eaten all Yom Tov by anyone, excepting the sick or elderly.

**Tefillot (Prayers)**
1. *Tachanun*, *tzidkascha tzedek*, and eulogies are deleted during the entire month of Nissan.
2. *Mizmor l’soda* and *lammazai’ach* are omitted on erev Pesach and Yom Tov itself.
3. *Full Hallel* is recited the first two days of Pesach. (It is a custom in some shuls to recite the entire *Hallel* on the first two nights of Pesach.) *Half Hallel* is recited during the remainder of the holiday.
4. *Masiv Harauach u’Morid HaGashem* is deleted beginning with the repetition of the *Musaf sh’moneh esrai* on the first day of Yom Tov.
5. *Vetain Bracha* is substituted for *tal u’matar* in the weekday *shmoneh esrai*, beginning with the first night of Chol HaMoed.
6. Women who normally recite *shehecheyanu* with the kindling of Yom Tov candles do not recite *shehecheyanu* on the last two days of Pesach when ushering in the *Yom Tov*.
7. *Yaaleh Veyavo* is inserted in *Birchas Hamazon* during the entire eight days. If one forgets its recitation and begins the next *brachah*, the entire benching must be repeated.
8. There is a dispute regarding the wearing of *tefillin* during *chol hamoed*. Most authorities agree that those who are accustomed to wearing them on these days should not recite the two accompanying blessings.

**Chametz discovered during Pesach**
*Chometz* discovered during *chol hamoed* should be immediately destroyed. *Chometz* found during Shabbos or *Yom Tov* should be covered with a vessel and destroyed after *havdalah*.

**Sefirat Ha-Omer (Counting the Omer)**
1. Beginning with the second night of Pesach until the night preceding Shavuos, the *Omer* is counted, computing the days and weeks in the enunciated formula.
2. If, during the day, one realizes that s/he has forgotten to count the preceding evening (or if s/he is doubtful), one should count immediately without the accompanying *brachah*. One who has entirely missed a day (and night’s) count should continue counting *without* a blessing.
3. There are different customs regarding the 33 day “mourning” period within *Sefirah*. Some observe it from Pesach until Lag B’Omer, others observe from 1 Iyar until Shavuos (except Lag B’Omer), and yet others observe it from the first day Rosh Chodesh Iyar till 3 Sivan (except Lag B’Omer).
4. Weddings, parties, musical entertainment, and haircutting are prohibited during the period of mourning. When crossing the *international dateline* to Australia from the West Coast of the U.S.A. or from Israel, one should count the “missed day” upon returning, *without* a *brachah*, and continue counting the next day’s Omer (the evening of one’s arrival) *with* a *brachah*.

**Mechirat chametz**
Rabbi Sprung’s *mechirat chametz* form (see attached) requires the vendor to know exactly what he is selling to the purchaser and the purchaser must fully understand what he is purchasing, *where it is located and have access to its usage*. Therefore, the vendor must give consideration to both the content and whereabouts of his *chometz*, including its approximate value. As the sale of *chometz* has to be recognised in *beis din* as well as secular courts, the owner of *chometz* must appreciate the legal principles of this contract (as in every contractual agreement we enter) and, therefore, makes a *kinyan* (transaction) with his agent (the Rav) and signs a document indicating such. If the owner of *chometz* will be spending Yom Tov away, he must inform his agent (the Rav) as to the whereabouts of keys to provide entry to the gentile to whom the *chometz* has been sold.

**Rabbi Sprung will be effecting the kinyan for mechiras chometz at the following times:**

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<tr>
<th>Date</th>
<th>Time</th>
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<tbody>
<tr>
<td>Sun 29 Mar</td>
<td>8.45 – 12:00pm</td>
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<td>6.30 – 8.00pm</td>
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<td>Mon 30 March</td>
<td>7.45 – 9.30pm</td>
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<td>Tues 31 March</td>
<td>7.45 – 9.30pm</td>
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<tr>
<td>Wed 1 April</td>
<td>8:00 – 8.30am</td>
</tr>
<tr>
<td>Thur 2 April</td>
<td>6:00 – 7:00pm</td>
</tr>
<tr>
<td>Fri 3 April</td>
<td>7:30 – 9:00am</td>
</tr>
</tbody>
</table>

Forms are also available in the office.

**Clear out your box!**
The shule is not responsible for cleaning individual Synagogue seat boxes and *tallit* bags which are under private ownership. People must individually check and remove *chametz* from their own boxes over the next 10 days.

**Bin There, Done That**
Properties are to be free of *chametz* over Pesach. There is a requirement to remove *chametz* by 12.13pm (this year) on Erev Pesach. To enable Mizrachi members to dispose of *chametz* after their regular residential bin collection, a *chametz* bin will be available in Otria Road on Friday 3 April from 7.30 – 11.30am. Note this is for *chametz* only and not for garden refuse, general household garbage, etc. Mizrachi reserves the right to levy anyone caught using the bin for anything other than *chametz*. 
SALE OF CHAMETZ – 5775/2015

The Torah prohibits us from owning any chametz during the festival of Pesach. In principle a person has the option of consuming all his chametz before Pesach, giving it away, destroying it or renouncing ownership over it. In practice it is often not possible to dispose of all chametz before Pesach, nor can a person be relied upon to genuinely renounce ownership of a significant amount of chametz. Moreover, a person might even have chametz in his possession of which he is unaware. Therefore the practice of “Selling the chametz” began nearly two thousand years ago during the time of the Mishnah.

To ensure that all the legal requirements of a contract of sale are satisfied, it is customary to make one’s Rabbi his agent for selling his chametz to a non-Jew. It should be noted that chametz remaining in one’s possession during Pesach is prohibited for use afterwards.

Please Complete both sides of this form and personally present it to Rabbi Sprung*** for the Halachic transaction to be valid, ensuring that no chametz remains in your possession over Pesach.

The Chametz that I possess includes the following:

1. NAME & ADDRESSES INCLUDED IN THIS SALE
   1. NAME
      ____________________________________________________________
      I authorise Rabbi Sprung to sell all Chametz located anywhere in my possession at the noted addresses.
   2. HOME (S)1. ________________________________________________
      2. ________________________________________________________
   3. OFFICE (S)1. ______________________________________________
      2. ________________________________________________________

2. TYPE OF CHAMETZ
   - Groceries
   - Liquors
   - Beer
   - Cereals
   - Flour
   - Pasta & Noodle products
   - Medicines
   - Toiletries
   - Cleansers
   - Pet Food
   - Insects & Rodents Traps

3. EXACT LOCATION
   - KITCHEN
     - Cabinets
     - Freezer
     - Dishwasher
     - Refrigerator
     - Meat
     - Dairy
   - BEDROOM CLOSET
     - Boxes
     - Cabinets
     - Shelves
     - Hutch
     - Sideboard
   - LIVING ROOM
     - Buffet
     - Cabinet
     - Liquor Bar
     - Hutch
     - Sideboard
   - DINING ROOM
     - Buffet
     - Cabinet
     - Liquor Bar
     - Hutch
     - Bookshelves
   - FAMILY ROOM
     - Buffet
     - Cabinet
     - Liquor Bar
     - Hutch
     - Bookshelves
   - DEN
     - Cabinet
     - Liquor Bar
     - Hutch
     - Bookshelves
   - BATHROOM (S)
     - Cabinets
     - Medicine cabinets
     - Vanity Units
   - PANTRY
     - Shelves
     - Freezer
     - Cabinets
     - Refrigerator
   - GARAGE
     - Boxes
     - Refrigerator
   - DECK
     - Barbecue
     - Shelves
   - BAR
     - Shelves
   - LAUNDRY

4. TIMES FOR KINYAN ***
   The Rabbi has set aside the following times for selling Chametz in his office at Mizrachi and asks that you please conform to this schedule:
   Sunday 29 March (9 Nissan) .......................................................................................................................................................... 8.45am - 12.00pm
   Monday 30 March (10 Nissan) .......................................................................................................................................................... 7.45 – 9.30pm
   Tuesday 31 March (11 Nissan) ........................................................................................................................................................ 7:45 – 9:30pm
   Wednesday 1 April (12 Nissan) ....................................................................................................................................................... 8.00 – 8:30am
   Thursday 2 April (13 Nissan) .......................................................................................................................................................... 6:00 – 7:00pm
   Friday 3 April (14 Nissan) .............................................................................................................................................................. 7.30 – 9.00am
5. VALUE OF CHAMETZ
Approximate value of the *chametz* (overleaf) to be sold $ _______________

6. PLEASE COMPLETE IF YOU WILL BE AWAY FOR PESACH
The keys to my addresses can be found with:
Name _____________________________________________________  Phone _____________________
Address _______________________________________________________________________________

7. POWER OF ATTORNEY
I, the undersigned, fully empower and permit Rabbi Yaakov Sprung to act in my place and stead and on my behalf sell all CHAMETZ as defined by Torah and Rabbinic law, (including doubtful Chametz, mixtures of Chametz and inedible Chametz of the sort which tends to adhere to the inner surface of pots pans and cooking utensils) possessed by me (knowingly or unknowingly).

The sale will take place as of Friday morning 3 April 2015 by 11.00am. Rabbi Sprung has full right to sell the *Chametz* utilizing all transactions including the leasing of a small area in listed addresses as mentioned in the general contract used by Rabbi Sprung to effect the sale of *Chametz*. Rabbi Sprung is granted full power and authority to appoint a proxy to facilitate this as well.

The above granted conforms to all Torah and Rabbinical laws, as well as those of Australia.

And to this do I hereby affix my signature on this the ___________ day of ___________ 2015/5775.

SIGNATURE _____________________________  NAME (Block letters) __________________________
<table>
<thead>
<tr>
<th>Day</th>
<th>Time (24-hour format)</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday, 27 March (7 Nissan)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plag Mincha</td>
<td>5:55pm</td>
<td>Light candles 6:10-6:15pm</td>
</tr>
<tr>
<td>Mincha</td>
<td>7:00pm</td>
<td>Light candles BY 7:04pm</td>
</tr>
<tr>
<td>Shabbat, 28 March – יום חמישי</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shacharit</td>
<td>7:30am, 9:30am</td>
<td></td>
</tr>
<tr>
<td>Children’s Tefillah Groups</td>
<td>10:15am – 11:15am</td>
<td></td>
</tr>
<tr>
<td>Rabbi Sprung’s Shabbat HaGadol Drashah</td>
<td>5:30pm</td>
<td></td>
</tr>
<tr>
<td>Minchah</td>
<td>6:55pm</td>
<td></td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>8:03pm</td>
<td></td>
</tr>
<tr>
<td>Thursday, 2 April (יום ראשון)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sale of Chametz (see attached flyer for further times)</td>
<td>6:00 – 7:00pm</td>
<td>Taking place in R’ Sprung’s office at Mizrachi</td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>7:05pm</td>
<td></td>
</tr>
<tr>
<td>Bedikat Chametz AFTER</td>
<td>7:55pm</td>
<td></td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>9:30pm</td>
<td></td>
</tr>
<tr>
<td>Friday, 3 April – יום שני</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fast of the first born commences</td>
<td>6:23am</td>
<td></td>
</tr>
<tr>
<td>Shacharit (followed by siyum)</td>
<td>7:00am – 8:00am</td>
<td>A chametz bin will be available for Mizrachi members from 7:30am – 11:30am. It will be accessible from Otira Road.</td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>7:00pm</td>
<td>Dvar Torah: R’ Yaakov Sprung</td>
</tr>
<tr>
<td>Shabbat HaGadol Drashah</td>
<td>9:15pm</td>
<td></td>
</tr>
<tr>
<td>Sale of Chametz</td>
<td>8:30am – 9:30am</td>
<td>Taking place in R’ Sprung’s office at Mizrachi</td>
</tr>
<tr>
<td>Candle Lighting</td>
<td>6:53pm</td>
<td></td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>7:00pm</td>
<td></td>
</tr>
<tr>
<td>Saturday, 4 April – יום שלישי</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shacharit</td>
<td>7:30am, 9:30am</td>
<td>Drasha: Rabbi James Kennard</td>
</tr>
<tr>
<td>Children’s Tefillah Groups</td>
<td>10:15am – 11:15am</td>
<td></td>
</tr>
<tr>
<td>Minchah</td>
<td>6:45pm</td>
<td>Seudah Shlishit</td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>7:50pm</td>
<td></td>
</tr>
<tr>
<td>Latest time for candle lighting and seder preparations</td>
<td>7:52pm</td>
<td>Recite Baruch Mamavdil Bein Kodesh L’Kodesh before lighting Begin S’firat HaOmer at Ma’ariv</td>
</tr>
<tr>
<td>Sunday, 5 April – יום רביעי</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shacharit</td>
<td>7:30am, 9:30am</td>
<td>R’ Sprung davening with Beit Midrash</td>
</tr>
<tr>
<td>Minchah</td>
<td>6:55pm</td>
<td>Shiur:</td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>7:51pm</td>
<td>Begin reciting V’Tein Bracha</td>
</tr>
<tr>
<td>Monday, 6 April – יום חמישי</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shacharit minyanim</td>
<td>7:00am, 8:00am, 9:00am</td>
<td></td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>5:55pm</td>
<td></td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>9:30pm</td>
<td></td>
</tr>
<tr>
<td>Tuesday, 7 April – יום שבת</td>
<td></td>
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<tr>
<td>Shacharit</td>
<td>6:15am, 7:15am</td>
<td></td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>5:55pm</td>
<td></td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>9:30pm</td>
<td></td>
</tr>
<tr>
<td>Thursday, 9 April – יום יובל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shacharit</td>
<td>6:15am, 7:15am</td>
<td>Eruv Tavshilin (before Candle Lighting)</td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>5:50pm</td>
<td>No shiur halachically required. Rabbi Sprung will be davening with Bnei Akiva.</td>
</tr>
<tr>
<td>Friday, 10 April – יום י”א</td>
<td></td>
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</tr>
<tr>
<td>Shacharit</td>
<td>7:30am, 9:30am</td>
<td>R’ Sprung davening with Beit Haoreh</td>
</tr>
<tr>
<td>Children’s Tefillah Groups</td>
<td>10:15am – 11:15am</td>
<td></td>
</tr>
<tr>
<td>Minchah / Ma’ariv</td>
<td>5:45pm</td>
<td></td>
</tr>
<tr>
<td>Shabbat, 11 April – יום י”ב</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shacharit</td>
<td>7:00am, 9:30am</td>
<td>Yizkor</td>
</tr>
<tr>
<td>Children’s Tefillah Groups</td>
<td>10:15am – 11:15am</td>
<td></td>
</tr>
<tr>
<td>Minchah followed by Seudah Shlishit</td>
<td>5:30pm</td>
<td></td>
</tr>
<tr>
<td>Ma’ariv</td>
<td>6:42pm</td>
<td></td>
</tr>
</tbody>
</table>
The correct time to count the Omer is immediately after dark. Recite the brachah below if you have counted all the previous days. If you forget one night, you may count during the following day without a brachah, and then continue saying a brachah for the following days. If you forget to count on one day entirely, count the remaining days without saying the brachah.

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<table>
<thead>
<tr>
<th>הפסח</th>
<th>Night of Saturday, 4 April</th>
</tr>
</thead>
<tbody>
<tr>
<td>nighttime of Sivan</td>
<td>Night of Sunday, 5 April</td>
</tr>
<tr>
<td>תבשיל</td>
<td>Night of Monday, 6 April</td>
</tr>
<tr>
<td>יומא</td>
<td>Night of Tuesday, 7 April</td>
</tr>
<tr>
<td>שבת</td>
<td>Night of Wednesday, 8 April</td>
</tr>
<tr>
<td>אחרון</td>
<td>Night of Thursday, 9 April</td>
</tr>
<tr>
<td>לחודש</td>
<td>Night of Friday, 10 April</td>
</tr>
<tr>
<td>ראש השנה</td>
<td>Night of Saturday, 11 April</td>
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<tr>
<td>ראש השנה</td>
<td>Night of Sunday, 12 April</td>
</tr>
<tr>
<td>מיד</td>
<td>Night of Monday, 13 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Tuesday, 14 April</td>
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<tr>
<td>ראשון</td>
<td>Night of Wednesday, 15 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Thursday, 16 April</td>
</tr>
</tbody>
</table>

**YOM HASHOAH – THURSDAY, 16 APRIL**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Friday, 17 April</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Saturday, 18 April</td>
</tr>
</tbody>
</table>

**ROSH CHODESH IYAR DAY 1 – SUNDAY, 19 APRIL**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Sunday, 19 April</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Monday, 20 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Tuesday, 21 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Wednesday, 22 April</td>
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</tbody>
</table>

**YOM HAZIKARON – WEDNESDAY, 22 APRIL**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Thursday, 23 April</th>
</tr>
</thead>
</table>

**YOM HA’ATZMA’UT – THURSDAY, 23 APRIL**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Friday, 24 April</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Saturday, 25 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Sunday, 26 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Monday, 27 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Tuesday, 28 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Wednesday, 29 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Thursday, 30 April</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Friday, 1 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Saturday, 2 May</td>
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<tr>
<td>ראשון</td>
<td>Night of Sunday, 3 May</td>
</tr>
</tbody>
</table>

**PESACH SHEINI – SUNDAY, 3 MAY**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Monday, 4 May</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Tuesday, 5 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Wednesday, 6 May</td>
</tr>
</tbody>
</table>

**LAG B’OMER – WEDNESDAY, 6 MAY**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Thursday, 7 May</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Friday, 8 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Saturday, 9 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Sunday, 10 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Monday, 11 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Tuesday, 12 May</td>
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<tr>
<td>ראשון</td>
<td>Night of Wednesday, 13 May</td>
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<tr>
<td>ראשון</td>
<td>Night of Thursday, 14 May</td>
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<tr>
<td>ראשון</td>
<td>Night of Friday, 15 May</td>
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<tr>
<td>ראשון</td>
<td>Night of Saturday, 16 May</td>
</tr>
</tbody>
</table>

**YOM YERUSHALAYIM – SUNDAY, 17 MAY**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Sunday, 17 May</th>
</tr>
</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Monday, 18 May</td>
</tr>
</tbody>
</table>

**ROSH CHODESH SIVAN – TUESDAY, 19 MAY**
<table>
<thead>
<tr>
<th>יומא</th>
<th>Night of Tuesday, 19 May</th>
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</thead>
<tbody>
<tr>
<td>ראש השנה</td>
<td>Night of Wednesday, 20 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Thursday, 21 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Friday, 22 May</td>
</tr>
<tr>
<td>ראשון</td>
<td>Night of Saturday, 23 May</td>
</tr>
</tbody>
</table>
Send your kids to Mizrachi for the inaugural Pre-Pesach Seder for years 2 to 5!

12:00 PM-1:15 PM
1st of April
Competitions!
Games!

With the Hesder Boys
Lots of fun!
Songs
Lunch provided

For enquiries please call Kfir 0438-708-764
TAKE A BREAK FROM YOUR KITCHEN AND PREPARE FOR YOUR SEDER

THE RABBI’S WEDNESDAY NIGHT GEMARA SHIUR

WILL THIS WEEK BE DEVOTED TO

**HALACHOS, CUSTOMS AND DIVREI TORAH**

TO MAKE YOUR SEDER MORE MEANINGFUL

For men, women and young adults

Wednesday, 1 April 2015

12 Nissan 5775

8:30pm - Mizrachi Midrasha

81 Balaclava Road, Caulfield North

Please bring a Haggadah
Don’t passover this!

The Elsternwick Jewish Community invites you to join them for their Communal Seder on the 2nd night of Pesach.

Flea from the back-breaking Seder preparation this year and grasshop over at 7.45pm on Saturday 4 April 2015 to the Old Assembly Hall, 2 Nagle Avenue, Elsternwick.

All at a locust of $60 adult, $40 concession and $25 for children under 10. Hastily contact ejc@mizrachi.com.au to reserve your spot before Tuesday 24 March 2015.

You’ll have a hail of a good time.
SAFETY TIPS FOR PESACH

• When cleaning for Pesach, take care when using chemical cleaning agents. Avoid direct contact with skin or eyes, and ensure they are kept out of reach of children. If contact does occur, wash immediately with cold running water.

• Never allow children near boiling water. Use appropriate protective clothing (eg. heatproof gloves, apron) when kashering. Always pour boiling water away from yourself.

• Bedikat Chametz: When searching for Chametz, keep the candle away from any flammable objects such as curtains, furniture, clothing, beards etc.

• Burning Chametz: Don't make a large bonfire to burn your Chametz. A small flame in a restricted area such as a hole in the ground should suffice. Ensure you are not close to buildings, fences, trees, or other flammable objects. Do not use flame accelerants such as Methylated Spirits, Kerosene, or Petrol as they could explode or cause the fire to burn out of control.

• With extra activity and excitement in the kitchen, ensure that extra caution is taken, particularly with knives and sharp objects, as well as with ovens, stoves and other hot objects. Use common sense regarding what jobs you ask your children to do in the kitchen.

• Shabbos and Yom Tov candles should be placed away from any flammable objects (eg. tablecloths). When lighting candles and reciting the blessing over them, women should ensure that any clothing (particularly sleeves) and long hair is kept well clear of the flames.

• Yahrtzeit candles should always be placed on a plate or saucer and never directly onto a wooden surface.

• Cottonseed Oil has the potential to spontaneously conflagrate when stored incorrectly. If storing it, ensure that the bottle is wiped clean of any oil residue.

From all of us at Hatzolah we wish you a
חג כשר ושמח

IN A MEDICAL EMERGENCY
CALL HATZOLAH

9527 5111

Chevra Hatzolah Administration: 320 Orrong Road, CAULFIELD NORTH VIC 3161
Ph: (03) 8534 0100 info@hatzolah.org.au www.hatzolah.org.au
BNEI AKIVA'S PRE PESACH
CAR WASH

$20 VACUUM AND WASH

SUNDAY
29 March
10 - 6 PM

BOOK NOW: https://docs.google.com/forms/d/1-t-teY7Yn5dVvxC2UOF1GUQ7drx5ZuRQ7tdU/viewform?c=0&w=1
BNEI AKIVA'S

PPBBQ
PRE PESACH BBQ
5:30 - 8:30 PM

BURGERS, HOTDOGS, HOT CHIPS, COLD DRINKS AND A VARIETY OF FRESH SALADS
FACE PAINTING AND FUN ACTIVITIES
Join 'Torah MiTzion' worldwide initiative

"They fought for us – we learn in their memory"

All over the world friends of Torah MiTzion will learn in memory of the fallen soldiers and victims of terror attacks.

Every learner chooses one soldier and learns in his memory.

Starting today through Yom Hazikaron (16th of April).
May their memory be blessed.

www.torahmitzion.org/zikaron

for further information, just ask one of the hesder boys
Mizrachi’s Hesder Bachurim invite
the community to take part in our

YOM HAZIKARON
Interactive Exhibition

Which will be open to
the public on
Sunday, 19 April
Between 10AM – 4PM
at HaMerkaz Hall,
Leibler Yavneh College

The sessions will be held every hour
Bookings are essential
Please call Gabi at 0400-914-651
Or email yhzbooking@gmail.com
(The exhibition is not suitable for children under the age of 12)
Adar 5775
March 2015

Dear Friends

Thank you for your continued support of the Mizrachi Charity Fund where every genuine cry for help is met promptly and sensitively.

Last year your generosity enabled us to gift over $130,000 to the most vulnerable in our community - most of it in the form of food vouchers, rent payments, utility payments, car registrations, medication and interest free loans.

We are often called upon in the midst of a crisis situation but our assistance is not only monetary and increasingly we are referring clients to additional service providers such as social workers, financial planners and emergency housing providers in the hope of assisting people to find long term solutions to their problems which are presented to us as financial - but are actually so much more than that.

We continue to see a growth in the number of people seeking financial assistance and often these referrals are coming from other community aid providers such as Jewish Care who turn to us in order to assist where they cannot. Additionally, a significant number of referrals continue to come from our own community members concerned about families finding themselves in increasingly difficult circumstances due to illness, divorce or unemployment. Occasionally, these are the people living “next door”!

Our Maot Chittel Appeal ensures that we can sustain our endeavours to assist throughout the year. But in particular, it ensures that we can distribute food and funds prior to Pesach which is now only a few weeks away.

Many people within our community rely on us. Please help as generously as you can.

Wishing you a Pesach Kasher V’Sameach

Sincerely

Yvonne Korbl
MIZRACHI CHARITY FUNDS
MAOT CHITTEN APPEAL 5775

A. Fund Type: Please tick only one of the following two boxes

☐ I do NOT require a tax-deductible receipt
   (these funds are used for interest-free loans and for cash that is made available to needy people anonymously.)

☐ I do require a tax-deductible receipt

B. Payment Type: Please tick only one of the following three boxes

☐ Cash for $__________ is enclosed.
   *Please hand this directly* to a staff member in the office 81 Balaclava Rd, Caulfield North.

☐ Cheque for $__________ is enclosed.
   Cheques should be made payable to “Mizrachi Charity Fund”.
   *Please hand this directly* to a staff member in the office 81 Balaclava Rd, Caulfield North

☐ Please charge my credit card $________________
   Credit Card Type: ☐ Mastercard ☐ Visa ☐ AMEX
   Credit card No: ___ ___ ___ ___ | ___ ___ ___ ___ | ___ ___ ___ ___ | ___ ___ ___ ___ | ___ ___ ___ ___ | ___ ___ ___ ___ | ___ ___ ___ ___ | ___ ___ ___ ___ |
   Expiry Date: ___ / ___
   Name on Card: ____________________________ ____________________________
   Signed: ____________________________ Date: ____________________________
   *Please hand this directly* to a staff member in the office 81 Balaclava Rd, Caulfield North
   or post to The Mizrachi Charity Fund, 81 Balaclava Rd, Caulfield North
   or fax to 03-9527 5665
   or ring details through on 03-8317 2555.

C. Your Details: Please Print Clearly

Name: ____________________________ ____________________________ ____________________________
Address: ____________________________ ____________________________ ____________________________
Suburb: ____________________________ ____________________________ ____________________________
Postcode: ___________ Phone: ____________________________ ____________________________
Email address: ____________________________ ____________________________ ____________________________

*The Mizrachi Charity Fund takes no responsibility for any payment left while the office is unattended
Members are advised that the
71st Annual General Meeting
of the Mizrachi Organisation

will take place at
8:00 PM on Monday 20th April 2015,
in the Goldberger Hall,
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.*

*A nomination form is attached at the end of the newsletter.*

Persons entitled to vote or stand for election at that meeting are required to have been financial members at 31st December, 2014.

**AGENDA**

1. Opening of Annual General Meeting
2. Dvar Torah
3. Apologies
4. Minutes of the 70th Annual General Meeting
5. Matters arising out of the Minutes
6. Adoption of Annual Reports
7. Leibler Yavneh College Constitutional Amendments
8. Elections:
   a. Mizrachi Chairman
   b. Mizrachi President
   c. Mizrachi Vice President
   d. Mizrachi Treasurer
   e. Mizrachi Secretary
   f. Leibler Yavneh College Chairman
   g. Leibler Yavneh College Deputy Chairman
   h. Leibler Yavneh College Treasurer
   i. Kosher Australia Board Chairman
   j. Building Chairman
   k. Bet Midrash Committee Chairman
   l. Bet HaRoeh Executive Representative
   m. Twelve (12) Committee Members
9. Address by incoming President
10. General business

Rae Bower, Acting Returning Officer
ANNUAL GENERAL MEETING, 2015
NOMINATION FORM

We .......................................................................................................................... (NAME OF PROPOSER - BLOCK LETTERS)

and .......................................................................................................................... (NAME OF SECONDER - BLOCK LETTERS)

being financial members as at 31st December 2014 of the Mizrachi Organisation, hereby nominate

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

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

☐ Mizrachi Chairman
☐ Mizrachi President
☐ Mizrachi Vice President
☐ Mizrachi Treasurer
☐ Mizrachi Secretary
☒ Leibler Yavneh College Chairman
☒ Leibler Yavneh College Deputy Chairman
☒ Leibler Yavneh College Treasurer
☐ Kosher Australia Board Chairman
☐ Building Chairman
☐ Bet Midrash Committee Chairman
☐ Bet Haroeh Chairman
☐ One of Twelve (12) Committee Members

ACCEPTANCE
I accept this nomination

........................................... .............................
Signature of candidate          Date

........................................... .............................
Signature of proposer           Signature of seconder

To be received at the office by 3:00 PM on Friday 17 April 2015.

Rae Bower
ACTING RETURNING OFFICER
Living close to Hashem

Rabbi Meir Katz—Former Shaliach in Melbourne (1999-2000)

Ra”m in Yeshivat “Nachalat Israel”, Migdal Haemek

The Gemara explains that the verse speaking of Benaiah who – "Hit the lion in the hole in the day of snow" (berachot, page 18) is actually a parable to his learning the Halachot of Chumash Vayikra (which is called "Torat Chohanim") in a day of stormy weather.

What is the connection between Torat Cohanim and the killing of a lion? The Tosafot there explains that there is a resemblance between the hole, which is surrounded by ground on all sides and Chumash Vayikra, the middle book in the Torah. In addition, Sefer Vayikra is symbolized by a lion because it is a difficult book to study.

I would like to offer another interpretation to what is the difficulty in studying "Torat Cohanim", which will connect with the opening verse of our Parasha.

"Tzav et bnei yisrael" - This verse opens a new sphere of commandments in the Torah. Rashi, in his commentary on the Parasha, brings down Rabbi Shimon’s explanation: The word “Tzav” - 'command', means to hasten and encourage, for now and for generations to come. Wherever we find ‘chisaron kis’ - a monetary loss, we find a command to hasten and encourage.

The various commentaries debate exactly what monetary loss Rabbi Shimon was referring to.

the Ramban writes that while Rabbi Shimon’s explanation is relevant in other cases where we find the word “Tzav”, in this case the encouragement is necessary for a different reason. The Holy "Or Hachaim" brings at least three options to the loss involved here.

I will suggest an additional explanation: Anyone who studied the Halachot of Kodashim (sacrifices) and Taharot (laws of purity) can see that living with a temple is fundamentally different than without. The level of attention required, the precision in impurity and purity and the financial losses that can be caused by inadvertently causing impurity force a Jew to live with constant awareness and meticulousness in every movement.

Complying with all the intricate requirements of Tahara (purity) truly requires extra encouragement and hastening.

From here we can return to the Gemara we started with: to learn and apply the laws of Tum’a and Tahara is a great task, which can be compared to ‘killing a lion in the hole’; in the complicated reality which we can fall into, and against many "winds" and distractions that blow and make it yet more difficult to comply.

Today, as we approach Pesach, we hope to return to the reality of the Temple, which is difficult, but which will challenge us to lead a life of purity and constant awareness and closeness to Hashem.
Mount Gerizim, situated near the city Of Shchem is a site of great historical and spiritual significance for the Jewish Nation.

This is "Har HaBracha, The Mountain of Blessing" which was the location chosen for the strengthening of the alliance between G-d and his People after their entry to Eretz Israel. The Tribes of Israel were divided into two groups, with six tribes on the Mount Gerizim and six others on Mount Eival to proclaim and accept the blessings and the curses of the covenant with Hashem.

The children of Israel were ordered in advance by Moshe in Sefer Devarim to enact this "ceremony" after their entrance in Eretz Israel.

In Sefer Yehoshua it is told that the event took place only one day after the crossing of the Jordan, which in itself is a miracle. Joshua built an altar of 12 whole stones and wrote the "Mishne Torah" on those stones (apparently referring to Sefer Devarim).

From 1982 to 2000, archaeological excavations were conducted on the Mountain by Yitzhak Magen. The findings of the excavations indicate the existence of a city of approximately 20 acres, which housed more than ten thousand people. The findings were fenced and had been intended for public visits, but due to security reasons the ancient site was closed to for many years. On July 2012 a comprehensive tourist area of 400 hectares was inaugurated on Mount Gerizim, which also includes the remains of a Hellenistic city and a Byzantine compound.

Har Gerizim is also the holy site of the Shomronim sect who live nearby, and continue to sacrifice the Korban Pessach on Har Gerizim every year.

Where was this photo taken?
Please send answers to arik@torahmitzion.org

The answer, further information about this location as well as the name of the first person to recognize this site will be published in next week’s edition.