

ב"ה



The Melbourne community

Siyum Harambam 5783

מחגיגת סיום הרמב"ם מעלבארן ה'תשפ"ג שנת הקהל

This past Motzai Shabbos, over 400 members of Melbourne Anash celebrated the Siyum Harambam, with a grand community Melave Malka. The large Siyum was arranged by Kollel Menachem in honour of Shnas Hakhel, which saw the convergence and Achdus of all three tracks of Limmud Harambam; the conclusion of the 42nd cycle of learning 3 Perakim each day and Sefer Hamitzvos and the 14th cycle of learning 1 Perek a day. The Siyum was a true Hakhel gathering, with men, women, bochurim and youth joining together in unity; *Yishmeu* – “to hear”, *Yilmedu* – “to learn” and to be inspired and rededicate themselves to the study of the Rambam who details all of the Mitzvos of the Torah, *Veshamru Laasos Es Kol Divrei Hatorah Hazos* - “to observe all of the words of this Torah”.







Kollel Menachem - Siyum Harambam 5783

KOLLEL MENACHEM LUBAVITCH



Rabbi Yehuda Hoch introduced the evening, connecting the Siyum to Beis Iyar, the birthday of the Rebbe Maharash, after which the crowd joined together to sing the Nigun Lechatchilah Aribber. The Siyum was made by Chony Milecki and the Haschalah by Rabbi Yankel Rapp.

Rabbi Avraham Kimchi, the senior Rabbi of Mizrachi shared Divrei Bracha, describing his admiration for Chabad and for the Rebbe. Rabbi Kimchi spoke about the importance of daily Limmud and shared an insight on the precision of the Rambam's words.

The keynote address was delivered by Rabbi Eliezer Wolf, spiritual Leader at Beit David Highland Lakes Shul, Florida. Rabbi Wolf posed the questions why Rambam and why now in the generation of the Millennials? The answer can be seen in the 'bookends' of the Mishneh Torah; the first and final Halacha of Mishneh Torah. At the outset, the Rambam tells us that there is a Creator to Whom we matter and to Whom our Avodah matters. And in conclusion, the Rambam tells us that there is a reason for it all and a purpose in why we are here and what we are achieving through everything else that lies between these two 'bookends'.

In the Zechus of Limmud Harambam, may we merit the immediate arrival of Moshiach, the "king who will arise and restore the dynasty of David... (when) the observance of all of the statutes will return to their previous state... according to all of the details described in the Torah", including the Mitzvah of Hakhel.



ומלאה הארץ דעה את ה' כמים לים מכסים