



**MIZRACHI**  
MELBOURNE

## MIZRACHI MATTERS

### SHABBAT SUKKOT

14 TISHREI 5784 - FRIDAY 29 SEPTEMBER 2023



### **IN THIS WEEK'S ISSUE:**

Times for Sukkot

Letter from Vice President, Yehuda Gottlieb

Torah Tidbits – Pnina Adler

Riddle of the Week – Reb Leor Broh

Candle Lighting: 6:04pm

Mincha: 6:10pm


Drasha: R' Mottel Krasnjanski

Motzei Yom Tov: 7:03pm **(Standard Time)**


# SHABBAT SUKKOT

14 TISHREI 5784 - FRIDAY 29 SEPTEMBER 2023

	Friday 29 September ערב סוכות	Shabbat 30 September סוכות	Sunday 1 October סוכות	Monday 2 October חול המועד סוכות	Tuesday 3 October חול המועד סוכות	Wednesday 4 October חול המועד סוכות	Thursday 5 October חול המועד סוכות	Friday 6 October הושענא רבה
1. Beit Yehuda 2. Beit Yitzchak (Kehillat Ohr David) 3. Beit Midrash (Beit Haroeh Shabbat Morning) 4. Bnei Akiva 5. Elsternwick 6. Midrashah 7. Goldberger Hall								
	7:00am <sup>1</sup> 8:00am <sup>2</sup> 9:30am <sup>1</sup>	7:30am <sup>1</sup> 9:30am <sup>1</sup>	7:30am <sup>1</sup> 9:30am <sup>1</sup>	6:00am <sup>1</sup> 6:40am <sup>2</sup> 7:15am <sup>2</sup>	6:00am <sup>1</sup> 6:40am <sup>2</sup> 7:15am <sup>1</sup>	6:00am <sup>1</sup> 6:40am <sup>2</sup> 7:15am <sup>1</sup>	6:00am <sup>1</sup> 6:40am <sup>2</sup> 7:15am <sup>1</sup>	5:40am <sup>1</sup> 6:20am <sup>2</sup> 7:00am <sup>1</sup>
Dawn	4:48am	4:47am	4:45am	5:44am	5:42am	5:41am	5:39am	5:38am
Tallit & Tefillin	5:06am	5:07am	5:05am	6:01am	6:00am	5:58am	5:57am	5:55am
Sunrise	6:00am	5:59am	5:57am	6:54am	6:52am	6:51am	6:49am	6:48am
Sh'ma (א"ג)	9:05am	9:03am	9:02am	10:02am	10:01am	10:00am	9:59am	9:58am
Earliest Mincha	12:42pm	12:42pm	12:42pm	1:42pm	1:41pm	1:41pm	1:41pm	1:41pm
Plag HaMincha (א"ג)	5:04pm	5:05pm	5:06pm	6:07pm	6:07pm	6:09pm	6:09pm	6:09pm
Early Shabbat							Early Mincha	TBC
Candle Lighting	6:04pm						Early Candles	6:15-6:20pm
Mincha / Ma'ariv	6:10pm	5:45pm	6:00pm	5:55pm	5:55pm <sup>1</sup>	5:55pm <sup>1</sup>	5:55pm <sup>1</sup>	7:15pm <sup>1</sup>
Sunset	6:22pm	6:22pm	7:23pm	7:24pm	7:27pm	7:26pm	7:27pm	7:28pm
Night/Shabbat Ends	7:02pm	7:03pm	7:03pm	8:04pm	8:05pm	8:06pm	8:07pm	8:08pm
Late Ma'ariv			Not tonight	9:30pm	9:30pm	9:30pm	9:30pm	

DAF YOMI Via Zoom & in person	Kiddushin 47	Kiddushin 48	Kiddushin 49	Kiddushin 50	Kiddushin 51	Kiddushin 52	Kiddushin 53	Kiddushin 54	
	8:15am		8:45am	8:15am	8:15am	8:15am	8:15am	8:15am	
<b>SHIURIM</b> 		Reb Leor Broh 9:00am R' James Kennard 9:30am <sup>Sukkah</sup>	Drashot R' James Kennard <sup>1</sup> Yom Tov Afternoon Shiur R' James Kennard 5:25pm <sup>1</sup>	Parasha Shiur with R' Jonny Brull for Ladies 9:30am Tzurba Communal Shiur R' Jonny Brull Not this week Sefer Ezra Shiur for Ladies with Dr. Michal Kaufman at the Lewis's Not this week Gemara Shiur with R' Alan Kimche Not this week	Lunch & Learn - See Below Young Ladies Gemara Shiur (20's-30's) R' Jonny Brull Not this week Gemara chabura for returnees from Shnat R' Jonny Brull Not this week Parsha HaShavua R' Leor Broh 8:30pm	"Following in the Footsteps of our Fathers" 11:00am Gary's Gemara Shiur 8:30pm	Lunch & Learn Shiur @ East Melbourne Shule R' Alan Kimche 12:30pm Moreh Nevuchim R' Jonny Brull Not this week Advanced Halacha Shiur R' Jonny Brull Not this week R' Chaim Brisker on the Rambam R' Marcus Rosenberg 8:30pm		
	<b>MISHNAH YOMIT</b>	Megilah 4:8-9	Megilah 4:10 - Moed Katan 1:1	Moed Katan 1:2-3	Moed Katan 1:4-5	Moed Katan 1:6-7	Moed Katan 1:8-9	Moed Katan 1:10-2:1	Moed Katan 2:2-3

EVENTS	MizKids 10:30am – 11:30am	MizKids 10:30am – 11:30am	<p style="color: red; text-align: center;"><b>For the vast array of events for Sukkot &amp; Simchat Torah please see detailed flyers in the pages to follow</b></p>
	Beit Yehuda Kiddush <sup>Sukkah</sup> Seudah Shlishit R' Kimche & Maor Tirry	Ohr David Kiddush <sup>Sukkah</sup> Bnei Akiva 5:30pm	

<b>YAHREZITS</b> 	Menachem Vorchheimer (Father)	Alec Savicky (Father)	Albert Sattler (Father)	Jackie Bierenkrant (Father)	Robert Berkowitz & Anne Weinberg (Father)	Brian & Debbie Wiener (Mother)
	Tommy Klein (Mother)	Sam Tatarka (Father)	Ben Zehnirith (Mother)	Shloi Pushett (Mother)	Yaakov Abrahami (Father)	Helene Morrison (Father)
						Jennifer Wein (Father)

## MAZAL TOV to:

Debi and Roger Hassan on the birth of their son.

Mazal tov to his grandparents: Susi & Robert Reisner and Fred & Joyce Hassan

## Happy Birthday:

Zac Balter, Geoffrey Beinart-Smollan, Nathan Cher, Bruce Esterman, Sheila Esterman, Tony Goldschlager, Ed Gurgiel, David Hyman, Yonnie Lipshatz, Oren Smith

## Bar Mitzvah Anniversaries:

Joel Diamond, Tony Goldschlager, Yudi Landau

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](mailto:office@mizrachi.com.au) by 9:00am on Thursdays.



**SEUDAH SHLISHIT  
SHABBAT SUKKOT**



# Maor Tirry

בס"ד

My name is Maor Tirry, and I currently live in Jerusalem. I am happily married to Chani, who hails from the vibrant city of Melbourne. Currently, I find myself in Melbourne, Australia, with a mission to fortify the bonds between the Hebrew University community and the local Melbourne Jewish community.

Within our academic spectrum, we offer diverse programs catering to all age groups. These encompass Hebrew language courses, preparatory programs, B.A. and M.A. degrees, and engaging exchange programs that foster cross-cultural experiences.

My current role is that of the International Research Community Coordinator at the esteemed Hebrew University. In this capacity, I shoulder the responsibility for the relocation and well-being of a diverse group of over a thousand researchers from every corner of the globe. This role affords me the privilege of bridging cultures and fostering intellectual exchange on a daily basis.

I hold both a bachelor's and a master's degree from the Hebrew University. In addition, I am currently in the process of completing my second master's degree.

I look forward to engaging with you all and forging new connections during my time here in Melbourne.

**"Innovation and Education: Bridging  
Melbourne's Jewish Community with Hebrew  
University of Jerusalem"**

**MINCHA @ 5:45PM**



# Times of Services for Sukkot and Shemini Atzeret & Simchat Torah

## 5784 / 2023

Friday 29 September Erev Sukkot Public Holiday	Shacharit.....7.00am; 8:00am; 9:00am Candle Lighting ..... 6.04pm Mincha .....6.10pm R' Krasnjanski to give a Dvar Torah in Beit Yehuda Ma'ariv will follow Kiddush and Commence Meal in Sukkah .....AFTER 6.54pm
Saturday 30 September Sukkot Day 1	Hashkamah (Shiur by R' Kennard in the Yael Miriam Bloch Succah) ..... 7:30am Standard Time Shacharit..... 9:30am Standard Time Latest time to recite Shema (א"ג)..... 9:03am Standard Time  R' Kimche will deliver a drasha in Beit Yehuda Reb Broh will deliver a drasha in Beit Haroeh MizKids..... 10:30am Standard Time  Shiur by R' Kennard in Beit Yehuda .....5:00pm Standard Time Mincha followed by Seudah Shlishit in the Yael Miriam Bloch Succah Drsaha from R' Kimche and Maor Tirry .....5:45pm Standard Time  Ma'ariv ..... 7:00pm Standard Time Light candles & preparation ..... AFTER 7:02pm Standard Time
Sunday 1 October Sukkot Day 2 All times on Eastern Standard Time	Hashkama (Shiur by R' Kimche in the Yael Miriam Bloch Succah)..... 7:30am Standard Time Shacharit..... 9:30am Standard Time Latest time to recite Shema (א"ג) ..... 9:02am Standard Time  R Kennard will deliver a drasha in Beit Yehuda MizKids..... 10:30am Standard Time  Shiur by R' Kennard in Beit Yehuda ..... 5:25pm Standard Time Mincha (followed by a Shiur by R' Brull) ..... 6:00pm Standard Time Ma'ariv / Havdalah ..... 7:03pm Standard Time  <p style="text-align: center;"><b>MOTZEI CHAG – MOVE YOUR CLOCK FORWARD ONE HOUR</b></p>
Monday 2 October Sukkot Day 3 - Chol HaMoed	Shacharit in Beit Yeduda .....6:00am Daylight Saving Time Shacharit in Beit Yitzchak ..... 6:40am Daylight Saving Time Shacharit in Beit Yehuda ..... 7:15am Daylight Saving Time  Mincha followed by Ma'ariv .....5:55pm Daylight Saving Time Second Ma'ariv in the Beit Midrash..... 9:30pm Daylight Saving Time

Tuesday 3 October Sukkot Day 4 - Chol Hamoed	Shacharit in Beit Yehuda .....6:00am Shacharit in Beit Yitzchak .....6.40am Shacharit in Beit Yehuda.....7:15am  Mincha followed by Ma'ariv ..... 5.55pm Second Ma'ariv in the Beit Midrash.....9:30pm
Wednesday 4 October Sukkot Day 5 - Chol Hamoed	Shacharit in Beit Yehuda .....6:00am Shacharit in Beit Yitzchak.....6.40am Shacharit in Beit Yehuda.....7:15am  Mincha followed by Ma'ariv ..... 5.55pm Second Ma'ariv in the Beit Midrash.....9.30pm
Thursday 5 October Sukkot Day 4 - Chol HaMoed	Shacharit in Beit Yehuda .....6:00am Shacharit in Beit Yitzchak .....6.40am Shacharit in Beit Yehuda.....7:15am  Hashonot (in addition to Friday Morning) will be sold from the office between 5:00-7:30pm. \$10 CASH ONLY  Mincha followed by Ma'ariv ..... 5.55pm Second Ma'ariv in the Beit Midrash.....9:30pm



Reb Leor Broh

**Riddle for Sukkot**

In the Mitzvot of Sukkah and the Arba Minim, find at least 4 Halachot involving the number 4.

**Riddles for last week (Haazinu)**

I appear 4 times in one verse. Can you find me?

**Answer = אני = I**

ראו עתה כי אני אני הוא ואין אלקים עמדי אני אמית ואחיה מחצתי ואני ארפא ואין מידי מציל: (לב:לט)

See, now, that I, I am the One; There is no god beside Me. I bring death and give life; I wounded and I will heal: None can deliver from My hand. (32:39)

The Baal HaTurim explains that the first three mentions of the word אני alludes to three of the four exiles (Babylon, Mede/Persia, Greece), whilst the fourth mention with the addition of the letter vav - ואני, alludes to the fourth exile (Edom/Rome) as reflected by the verse in Yechezkiel (1:1)

“ואני בתוך־הגולה על־הנהר־קבר” - And I was in the midst of the exiles by the Kevar River”.

This indicates that throughout all the Galuyot (exiles) G-d is with us to rescue us.

# YEHUDA GOTTLIEB

## FROM OUR VICE PRESIDENT



It has been an eventful few weeks at Mizrachi! We hope that you found the Yamim Noraim experience inspiring. The feedback that has been received across the various minyanim has been fantastic. Thanks again to all who contributed to making Rosh Hashana and Yom Kippur both uplifting and meaningful for our kehilla. As we said in Neilah, לשנה הבאה בירושלים. Let's hope that next year we are all celebrating together in the rebuilt עיר הקודש.

This week we move on to Sukkot. After the somber experiences of Rosh Hashana and Yom Kippur, Hashem now instructs *Bnei Yisrael* to be בשמחה. The Torah states in particular with the *chag* of Sukkot - ושמחת בחגך והיית אך - שמח.

This *mitzva* of *simcha* is also repeated in relation to taking the four species on Sukkot. The *pasuk* (*Vayikra 23:40*) states "you shall rejoice before Hashem your G-d for seven days". The *Sefer Hachinuch* provides an explanation to the connection between *simcha*, the four species and this particular time of year.

The *chag* of Sukkot is called חג האסיף. It is the time of year where *Bnei Yisrael* are gathering up the produce from the fields and bringing it into their homes. This is a time where people are satisfied and happy with their work and the fruits of their labour. Hashem therefore commanded people at this time to channel their happiness toward Hashem and recognise the true source of their blessings.

This is also why we take the four species at this time. The *Sefer HaChinuch* states that by taking these species, we are showing that we are taking the agriculture not for our own pleasure and excess, but rather to signify that our produce itself is also being directed toward service to Hashem. This too is an element of 'simcha' - the fact that even our produce and agriculture, something that gives us such meaning in this world, can be used for a higher purpose.

Another more contemporary way of understanding *simcha* during this time is that of spending time with family, friends and our community. During the recent covid-19 pandemic, one of the factors that certain people actually appreciated was the disruption to their regular lives - which provided time to really contemplate and spend time with family. That is another way of having true *simcha* - spending quality time with loved ones.

The element of *simcha* is especially magnified on Sukkot. In the times of the *Beit Hamikdash*, this was expressed in the *Simchat Beit Hashoeva* - a unique ceremony which accompanied the water libations on the *mizbeach*. The *Mishna* states that whoever did not witness the *Simchat Beit Hashoeva* in the *Mikdash* has not witnessed true *simcha* in their lives. Now while not comparing to the *simcha* of the *mikdash*, we will be having our own *Simchat Beit Hashoeva* at Mizrachi with our Sukkot Fiesta to be held on Tuesday 3rd October in the Yael Miriam Bloch Sukkah. Come join us for some music, tacos and margaritas with the accompaniments from our Mizrachi band featuring Isser Feiglin.

Through the four species and unique timing of Sukkot we learn to channel all of the occasions of *simcha* in our lives to a higher purpose. This is the same for all days of *simcha* whether it be weddings, happy events or births. We also wish to take this opportunity to say Mazal Tov to family Reisner on the birth of a baby boy to Debi and Roger Hassan.

May we all take the lesson of Sukkot to heart use all the *simcha* we find in our lives and channel them toward recognising and praising Hashem as the ultimate source of this *bracha*.

Wishing you a *chag sameach* and enjoy the time spent with your families and friends.

Yehuda

# TORAH TIDBITS

## FROM OUR COMMUNITY



### סוכות Sukkot

Pnina Tepper-Adler

#### The Power of Happiness

דברים ט"ז:

וְשִׂמְחַת בְּחַגְךָ אֶתָּה וּבְיָגְךָ וּבְתִרְךָ וּבְעִבְדְּךָ וְאִמְתְּךָ וְהַלְוִי וְהַגֵּר וְהַיִּתּוּם וְהָאֵלֶּמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

Interestingly even though this instruction of *simcha* is intended to all the *regalim* the *shoresh* ח.נ.ט.ש doesn't appear at all for Pesach, appears only once for Shavuot yet appears an astounding three times throughout the Torah in conjunction with Chag Sukkot. Furthermore, in the davening for Sukkot and Shemini Atzeret we mention זמן שמחתנו which isn't the case for Pesach זמן חרותינו or Shavuot זמן מתן תורתנו. Additionally, moving into a temporary dwelling of a *Sukkah* doesn't seem like a great cause for *simcha*.

Subsequently, the question is what is so special about Sukkot that it receives most of the emphasis on *simcha*? Pesach where we are celebrating leaving Egypt and Shavuot where we celebrate receiving the *Torah*, what can be happier than these great and special miracles *am Israel* went through?

Firstly, Sukkot commemorates the temporary dwelling of the *Mishkan am Israel* had, while travelling through the desert. The *Mishkan* has turned into a more permanent occurrence as the *sukkah* is built every year as a reminder. On the other hand, the permanent *Beit Mikdash* has in fact become temporary and was destructed twice. An idea brought by Rabbi Sacks z"l. The *Sukkah* despite its flimsy nature, reminds of our special connection to הקב"ה and the ענני הכבוד that were protecting us in the dessert like the cherubs over the *Aron Kodesh*. There is a sense of security and trust in Hashem, which is a big source of joy.

Secondly Sukkot brings us in strong contact with nature.

דברים ט"ז:

שִׁבְעַת יָמִים תַּחַל לִיהֲנֶה אֱלֹהֶיךָ בְּמִקּוֹם אֲשֶׁר יִבְחַר יְהוָה כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאֹתֶיךָ וּבְכָל מַעֲשֵׂה יְדֶיךָ וְהָיִית אֶרֶץ שְׂמֵחָ:

Sukkot commemorates the fall harvest, thanking God for the bountiful harvest farmers were able to reap. This is a much more tangible reason for joy for *am Israel*. After 40 years in the desert there is a new generation entering Israel, a generation that didn't leave Egypt or receive the Torah in person, it is a generation that will be working the land. Unlike leaving Egypt or receiving the Torah, which are more historical and abstract events, the harvest is more tangible. It is a celebration of substance and abundance of the land. There are no crops to harvest on Pesach, Shavuot on the other hand has only some crop ready to harvest, such as wheat and barley, however these haven't been fully gathered and stored yet, therefore only one mention of happiness is due. By Sukkot, tree crops such as fruits and olives have all been gathered and stored along with all the field harvest. This is in fact a great reason to rejoice therefore a triple mention of happiness is in place.

As a new initiative, each week we will have a community member share a dvar Torah in the Mizrahi Matters and online.

If you would like to contribute, please contact Toby on 0439 846 100.

Another mention of the *simcha* on Sukkot again brings us in close relation to nature:

ויקרא ג"כ:

"וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הַדָּר כַּפֹּת תְּמָרִים וְעֵנַף עֵץ-עֵבֶת וְעַרְבֵי-נַחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת יָמִים"

What is special about the four *minim* on Sukkot, by *Midrash Vayikra Rabbah*, is that each of the four species (*lulav, etrog, hadas and arava*) represents a different facet of the Jewish people. This is reminding *am Israel* of their unity and interconnectedness. The idea that everyone, regardless of their differences comes together to celebrate, creates a great sense of communal joy and completeness. These four aspects of the Jewish people are also brought together at the seder with the four sons. It is quite symbolic that one of the main reasons for the second temple destruction is due to *sinaat chinam* between the Jewish people. This resonates with us even more strongly this year, after recent

political events in Israel. Only when the four *minim* (No matter the taste, smell, neither or both) are brought together into one whole bunch, where all parties must be there, the mitzvah could be completed. This is a good reminder for the importance of unity for our ability to rejoice.

This is emphasised by the celebrations that were had at the *Beit Mikdash*, while all *am Israel* made the *aliya la'regel* and celebrated every day of *Chol HaMoed*.

מסכת סוכה ה ב

"מי שלא ראה שמחת בית השואבה, לא ראה שמחה מימיו"

Furthermore, in a couple of the *psukim* in conjunction with *ושמחת בחגך* it mentions that the *simcha* is hand in hand with sharing one's wealth and blessings with others. This is to remind us that everything is from ה"קב"ה and one should share the abundance with the less fortunate- the *Levi*, the convert, the slaves, the widow and the orphan- all of which do not have land. This emphasis on charity and sharing reinforces the idea that joy is incomplete unless shared.

Unity is a theme that runs through all the *chagim*. In the *Pesach Haggadah* it says that each person should feel himself as if he/she went through the miracle of leaving Egypt. In the *Talmud Shavuot* it mentions that all *am Israel* from all generations, were in fact present in *matan Torah*. For Sukkot *Talmud Sukkan* mentions that *le'atid lavo* in the redemption, all Jews will merit to sit in one big *sukkah* "הרחמן הוא יזכנו לישב בסוכת עורו של לוייתן".

Lastly Sukkot comes straight after Yom Kippur. The holiest most solemn day in the Jewish calendar. The transition from reflection and repentance to the joyous celebration of Sukkot creates a stark contrast, emphasising renewal and the fresh start after believing we have been written in the book of life.

We can now certainly understand why Sukkot has been crowned as "זמן שמחתינו" and when we mention this in our davening over the coming 9 days of *chag*, we can have a deeper appreciation to this title.

Wishing us all that we have been sealed in the book of life and may we have a joyous Sukkot celebrating with family, friends and ones in need.

חג שמח





## From the Gush - Rav Moshe Taragin Sukkot- One Step Toward Unity in Israel

The four minim of Sukkot are fundamentally different from the typical items used for the performance of a mitzvah. Objects which are generally employed for mitzvot, known as cheftzei mitzvah, come in two varieties. Some of these mitzvah objects, such as a sefer Torah, contain the written word of Hashem. While a sefer Torah contains the entirety of Hashem's word, tefillin and mezuzah parchments contain excerpted "highlights" of the Torah.

Other mitzvah objects, while not containing Torah texts, possess historical symbolism. These mitzvah objects recall important historical milestones, moments in history when the very same items were utilized. For example, eating matzo recalls our Exodus from Egypt when we *ate the very same matzo*, amidst the chaos of our speedy departure. Likewise, our modern Sukkot are *replicas of the actual huts* which sheltered us from the harsh desert conditions during our journey to Israel. Consuming matzo or residing in a Sukkah reconstruct foundational moments of Jewish history. These two brands of mitzvah objects represent the two primary avenues of religious experience: Hashem's word and Jewish history.

The arba minim of Sukkot are different. Vacant of any preexisting religious symbolism, they don't bear words of Torah, nor do they directly recall any historical precedent. There was no historically momentous event in Jewish history which featured the four minim. The four minim of Sukkot are completely bereft of any classic historical or divine symbolism.

### Divine Beauty in Nature

They do, however, conjure a third avenue of religious meaning- the beauty and diversity of Hashem's natural world. The bouquet of four species incorporates a variety of natural elements. The tall lulav is harvested from a towering date tree, while the aromatic hadassim branches are gathered from a lowly bush. While the lulav grows on a tree which produces delicious and nutritious fruit, the hadassim branches stem from bush which is barren of fruit, but imbued with sweet fragrance. The etrog is a fruit, with both pleasant odor and proven medicinal benefits, due to its high concentration of vitamin C. The sinuous aravot are harvested from whispering reeds which rise alongside murmuring brooks. Together, these four assorted components encapsulate Nature's beauty, variety and functionality. Together, they showcase the divine masterpiece of Nature. Clutching these four icons of Nature's beauty, affirms that Hashem can be discovered not only in His word or in His historical intervention, but through Nature.

Obviously, the most direct way to serve Hashem and to discover religious meaning is to study His written word and to apply His divine will to our daily lives. Hashem Himself lies beyond the reach of human comprehension and expression, and for this reason,

Judaism always prioritized Torah study over philosophical inquiry. Alongside Torah, remembering historical milestones and recalling divine miracles also provides us access to Hashem and to religious meaning.

The four minim provide a third route to discovering Him, independent of His word and unrelated to any historical context. We can identify Hashem in the magnificence of His natural world.

### Nature of Man

If we can discover Him in the beauty of the world which surrounds us, we can, likewise trace Him in the grandeur of the world *within* us. Just as the beauty of Nature speaks divine glory, similarly, the magnificence of Man reflects divine wisdom. Nature signals God through her beauty while Man reflects God through his innate human virtue.

For this reason, Chazal associated the four minim of Nature with four major human organs. Establishing this correlation between elegant articles of Nature and human organs underscores that both Nature's splendor as well as the magnificence of man each reflect Hashem.

An etrog corresponds to a human heart, the seat of our emotions and our consciousness, each of which is exclusive to human beings. The aravot symbolize human lips and the capacity for cognitive communication, a trait which we alone possess. The haddasim leaves evoke human eyes. Though many animals can see, and some have better sight than humans, we are the only creature gifted with *vision*, allowing us to imagine realities which don't yet exist. Our eyes work differently. Finally, the lulav corresponds to a human spine which is structured as a double curve, aligning our heads and torso into a vertical line above our feet, allowing us to walk upright. We don't face the ground, scraping by on our knuckles, but stand upright and noble before Hashem.

The four minim remind us that, as Hashem's masterpiece, we are delicately crafted and, additionally, are endowed with innate purity and intrinsic virtue. The four minim invite us to trace Hashem both through Nature's beauty as well as through the grandeur of human potential and the beauty of human virtue. Human kindness and natural moral values are expressions of Hashem's will and should inspire religious meaning.

As religious people we strive for a more elaborate religious experience which incorporates commandments, Torah study, prayer, and historical consciousness. However, we also accredit the intrinsic moral values of a pure human heart which are divinely installed. Virtue and nobility were downloaded into our hearts by God and they should provide religious inspiration.

### Respecting Good Human Beings

This concept has particular resonance on Sukkot and special importance for this coming Sukkot. Sukkot is a holiday of unity, one of the three times a year during which the entire population pilgrimaged to Yerushalayim for a national assembly. Additionally, once every seven years, on this festival, the seminal assembly of Sinai, when we all stood united before Hashem was reenacted through the Hakhel assembly.

After a year of social strife and intense and even violent disagreements, we are in desperate need of recipes for national unity. There are many varieties of unity, but the most superior and durable unity must be built upon mutual respect and acknowledging the merits of people with different lifestyles. Appreciating that differing values enhance our own experience fosters greater unity and enables a more profound feeling of solidarity. Appreciating and respecting the “other” is crucial to genuine unity.

However, respecting others who are different doesn't always come easy for religious Jews. Torah and religion are so primary to our identity that we legitimately struggle to respect those who operate outside the boundaries of classic religious observance. The first step to mending our ruptured social fabric in Israel is learning to respect other members of our struggling democracy, especially secular Jews. Many secular Israelis, though not classically religious, lead deeply meaningful lives of values, moral spirit and patriotic commitment to our people, this land and our joint history. There is something magical about the encounter between a Jewish heart and the soil of our shared Jewish homeland. When the two meet something deeply spiritual emerges, even if that spirituality isn't framed in classical religious terms. If we respect their values and lifestyle, even without completely validating a non-religious lifestyle, we must also accommodate their wants and interests. If Orthodox Jews are unable to identify any value in secular Israel, true unity built upon mutual respect will remain elusive.

The “natural” symbolism of the four minim illustrates that natural human goodness is a divine expression even if is accompanied by full religious commitment. We should admire every “good” human being we encounter and certainly the amazing people with whom we share this land and a common destiny.

## EMUNAH WALL CALENDAR 2023-24 / 5784

[emunah.org.au/wallcalendar](http://emunah.org.au/wallcalendar)



Purchase online

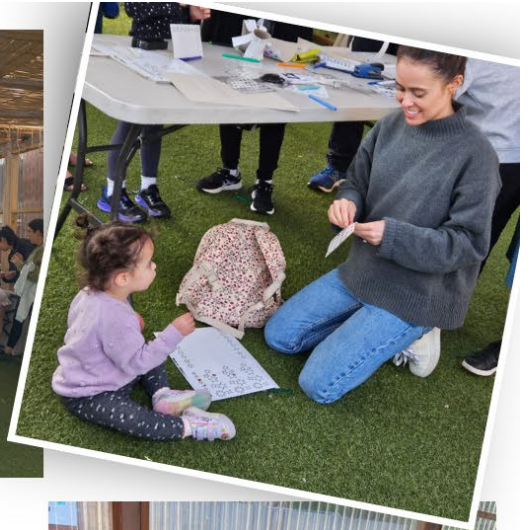


Pick up or delivery



Calendars can also be purchased directly from  
the Mizrahi office, Antique Silver or Golds Judaica.

EMUNAH  
AUSTRALIA



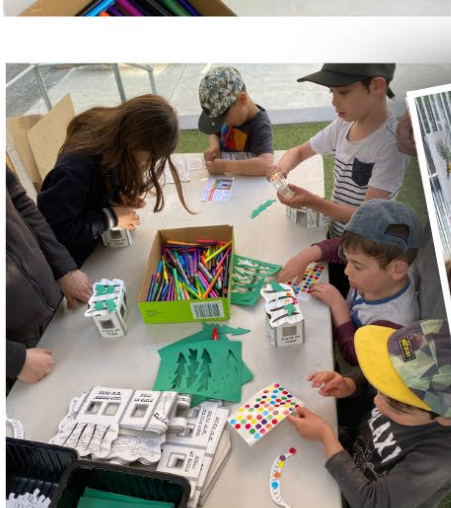
**OVER 60 CHILDREN  
ATTENDED THE  
MIZKIDS SUCCAH  
DECORATIONS!**

**THANK YOU TO  
EVERYONE WHO CAME!**



**WE HOPE YOU ENJOY  
THE DECORATIONS IN  
YOUR SUCCAH.**

**CHAG SAMEACH**





# SUKKOT AT MIZRACHI

PLEASE CHECK EVENT FLYERS FOR MORE DETAILS

<p>SHAB SEP 30 SUKKOT DAY 1</p>	<p><b>MIZKIDS</b> 10:30AM</p>	
<p>SUN OCT 1 SUKKOT DAY 2</p>	<p><b>MIZKIDS</b> 10:30AM</p>	<p><b>BNEI IN A SUKKAH</b> 5:30-7:30PM MEET AT BNEI</p>
<p>TUES OCT 3</p>	<p>LUNCH &amp; LEARN SUKKOT SPECIAL WITH R' AND R' KIMCHE <b>Q&amp;A</b> 1PM SUKKAH</p>	<p><b>SUKKOT FIESTA</b> 8PM-10PM SUKKAH 18+ ADULTS ONLY</p>
<p>THURS OCT 5</p>	<p>Chol Hamoed Morning Tea <i>in the sukkah</i> 10:30AM SUKKAH</p>	<p>Leil Hoshanah Rabah <i>in the sukkah</i> 8-10PM SUKKAH YOUNG ADULTS</p>
<p>FRI OCT 6 HOSHANAH RABAH</p>	<p><b>HOSHANAH RABAH</b> HOSHANOT COLLECTION: THURS 5 OCT   5-7:30PM   MIZRACHI OFFICE FRI 6 OCT   FROM 5:30AM   SHULE FOYER</p>	
<p>SHAB OCT 7 SHEMINI ATZERET</p>	<p><b>MIZKIDS</b> 10:30AM</p>	<p><b>MIZKIDS</b> 4:30PM - DINNER &amp; ENTERTAINMENT IN SUKKAH FOLLOWED BY HAKAFOT</p> <p>FOLLOWING HAKAFOT: BY &amp; BH SUPPER - SUKKAH KOD DINNER - GOLDBERGER HALL BNEI AKIVA DINNER - BIG MARQUEE</p>
<p>SUN OCT 8 SIMCHAT TORAH</p>	<p><b>MIZKIDS</b> 10:30AM - MORNING TEA 12PM - LUNCH SMALL MARQUEE</p>	<p><b>SIMCHAT TORAH WOMEN'S FORUM</b> 10:45AM - MIDRASHA FOLLOWED BY MORNING TEA</p> <p>FOLLOWING HAKAFOT: SIMCHAT TORAH HONOUREE LUNCH - BIG MARQUEE KOD LUNCH - SUKKAH</p>

# HOSHANA RABAH FOR 5784



Order your Hoshanot bunches by  
filling out this form:

<https://tinyurl.com/hoshanahrabah2023>

Bring \$10 cash per bunch  
(CASH ONLY - no exceptions)

Pick up will be on Friday 6 October  
*Collection time to be confirmed*

## LUNCH & LEARN SUKKOT SPECIAL

# Q & A



WITH  
RABBI & REBBETZIN  
KIMCHE

1:00PM

TUESDAY 3 OCTOBER  
Yael Miriam Bloch Sukkah

RSVP FOR CATERING PURPOSES:  
[EVENTS@MIZRACHI.COM.AU](mailto:EVENTS@MIZRACHI.COM.AU)



MIZRACHI  
MELBOURNE



# SUCCOT FIESTA

LIVE MUSIC - TACOS - MARGS  
SIMCHAT BEIT HASHOEVA

TUESDAY 3RD OCTOBER  
Yael Miriam Bloch Succah | 8PM-10PM  
18+ EVENT | \$15 ENTRY  
BOOKINGS: [HTTPS://EVENTS.HUMANTIX.COM/SUCCOT-FIESTA](https://events.humantix.com/succot-fiesta)



# Chol Hamoed Morning Tea

*in the succah*

Thursday 5 October | 10:30am | Yael Miriam Bloch Succah

please join us for **delicious morning tea**,  
a talk by Jeremy Rapke KC &  
Debbie Wiener  
and a short musical performance



Topic:  
*"Oh my ducats or how one woman confronted literary antisemitism"*



Topic:  
*"An Interesting Case..."*



B"H



# SUKKOT BBQ AND SHIUR IN CITY

Special Sukkot Shiur  
by Rabbi Dr A. Kimche  
in the iconic East Melbourne Shul Sukkah

---

Thursday, 5.10.23 | 12:30pm  
East Melbourne Shul Sukkah

---

**Sponsored by**





# Leil Hoshanah

## Rabah

*in the succah*

Rabbi and Rebbetzin Kimche &  
Rav Jonny and Shira Brull  
invite you to a **Simchat Beit Hashoeva**  
with dinner, singing and divrei Torah.

Thursday 5 October

Time: 8pm-10pm

Yael Miriam Bloch Succah



MIZRACHI  
MELBOURNE



*simchat torah*

PLEASE JOIN US FOR A  
POST HAKAFOT CELEBRATION  
FOR AN ADULTS ONLY SUPPER

IN THE Yael MIRIAM BLOCH SUCCAH  
AFTER DAVENING



MIZRACHI  
MELBOURNE

# SUKKOT

**SHABBAT SEPTEMBER 30**

**SUKKOT DAY 1**

**10:30AM - MIZKIDS**

**SUNDAY OCTOBER 1**

**SUKKOT DAY 2**

**10:30AM - MIZKIDS**



# SIMCHAT TORAH

**SHABBAT OCTOBER 7**

**SHEMINI ATZERET**

**10:30AM - MIZKIDS**

**4:30PM - DINNER AND ENTERTAINMENT  
(SUKKAH)**

**FOLLOWED BY HAKAFOT (BEIT YEHUDA)**

**SUNDAY OCTOBER 8**

**SIMCHAT TORAH**

**10:30AM - MORNING TEA (SMALL MARQUEE)**

**12PM - LUNCH (SMALL MARQUEE)**

# MIZKIDS SIMCHAT TORAH



**KIDS DINNER | ENTERTAINMENT | DANCING | LOLLY BAGS**

**4.30 PM | SHABBAT 7TH OCTOBER | 22 TISHREI**

**DINNER & ENTERTAINMENT IN THE YAEL MIRIAM BLOCH SUCCAH  
FOLLOWED BY HAKAFOT IN BEIT YEHUDA**



# SIMCHAT TORAH WOMEN'S FORUM

T'01

## TORAH \* ISRAEL \* FAITH

REBBETZIN- VIA KIMCHE \* DVAR TORAH

RIVI FRENKEL \* קום והתהלך בארץ  
TOURING THROUGH THE LAND

ROMI ISRAELSOHN \* FINDING FAITH THROUGH TRAUMA

In the Midrasha at 10.45am Followed by Morning Tea



# SIMCHAT TORAH WOMEN'S FORUM

T'01

## TORAH \* ISRAEL \* FAITH

### REBBETZIN VIA KIMCHE

Via Judith Kimche was born and raised in Post Holocaust Amsterdam in Holland. There she played an active role in Bnei Akiva, filling many leadership positions. After finishing high school, she completed 3 years of Post High School Jewish studies (Beis Yakov and Michlala) as well as earning a BSc in Psychology, Education and Womens' Studies. She holds an Advanced Diploma in Childbirth Education, as well as an Advanced Diploma in CBT Life coaching with EFT skills. She is a Kallah Teacher, Guidance counsellor, Doula as well as Parent Educator. She has taught Torah for over 40 years in a variety of settings. Together with her husband, Rabbi Alan Kimche, they built a wonderful, Modern and Orthodox community in North West London, Ner Yisrael, which they led for 35 years, prior to making Aliya.

Rebbetzin Kimche is the Rebbetzin of the Mizrachi Kehilla.





# SIMCHAT TORAH WOMEN'S FORUM

## TORAH \* ISRAEL \* FAITH

### ROMI ISRAELSOHN

In my professional capacity I am a paediatric Speech & Language pathologist but.. In 2020, at 34 years old with an 18 month old child I was told I had cancer and in order to live would need to have a radical hysterectomy. In one split second my life changed drastically. Since then, I have had my halachically Jewish second child via ivf and surrogacy. I speak openly, candidly and honestly about all things cancer, infertility, ivf, surrogacy and unconditional faith in Hashem. I also volunteer, helping those who have suffered in silence for years have children in unconventional ways.



# SIMCHAT TORAH WOMEN'S FORUM

## TORAH \* ISRAEL \* FAITH

### RIVI FRENKEL

Born in Canada and raised in New Jersey, Rivi moved to Israel in 2006. With more than 15 years of experience working in informal and experiential education, Rivi has run successful programs throughout the U.S., Canada, Russia, and Israel. Licensed as a tour guide through the Ministry of Tourism, she has guided a variety of groups including Birthright, NCSY, J-Internships, BBYO, JWRP, and a number of seminaries and gap year programs. She also works with private individuals and families of all sizes.



# YavBubs

**MUSIC . CONNECTION . SHABBAT . PLAY**



## Where mini-Menschen learn and play!

Yavbubs is a playgroup for children aged from 9 months. You and your child will enjoy music, facilitated play & mini kabbalat Shabbat.

*\*\*older & younger siblings are welcome*



## Join Us Free



**9:45am - 10:30am  
Every Thursday Morning  
12 October - 7 December**

**Leibler Yavneh College**

**Register Now!**



**LEIBLER  
YAVNEH  
COLLEGE**