



Beis Booklet

שבועות תשפ"ו



**דבר תורה** from our Rosh Chaburah**BEYOND INTELLECT: WHEN HASHEM IS THE TEACHER**

As time progresses, year after year we revisit the same Yomim Tovim. Rav Dessler explains that we are, in a sense, returning to the very same point in history, for time is akin to an upward spiral, continuously circling while simultaneously ascending. Pesach is always the time of our freedom, when we became liberated and accepted upon ourselves the service of Hashem. Similarly, the Yom Tov of Shavuot is a renewal of Hashem gifting us His Torah.

However, this gift is not limited to the Yom Tov of Shavuot alone. Rather, every time a person sits down to learn Torah, it is only through Hashem teaching him that he is able to understand and learn His Torah.

Each day in Birchas HaTorah we say that "Hashem teaches Torah to His nation Israel." Rav Pinchus asks: why is Torah dependent specifically on Hashem teaching it to us? Why can it not be like any other subject, which we are able to study and understand independently? It seems that Hashem designed Torah in such a way that it cannot truly be acquired through any means other than His direct teaching.

When studying any other subject, our understanding is limited by our own intellectual capacity and ability to grasp the material. Torah, however, is fundamentally different. Hashem did not want the Torah to simply be handed over to us and left within the confines of our own understanding. Had that been the case, our learning would always remain restricted by our personal limitations, and we would never be able to rise beyond them. Instead, whenever we learn Torah, Hashem Himself is teaching it to us. In this way, we connect to Hashem's Torah and attach ourselves to something infinitely beyond our own limitations.

As we approach the Yom Tov of Shavuot, we should recognise not only what we are accepting upon ourselves, but also the unique manner in which we receive it. This understanding enables us not only to accept and learn the Torah properly, but also to grow far beyond what we could ever achieve on our own.

Therefore when we learn Torah, it is crucial that it is accompanied with Emunah, Hashem is coming to teach us. With emunah we can reach much greater heights in our learning that we could ever fathom. We just need to try our best from our side and then Hashem's help will come as Dovid HaMelech says in Tehillim "Open your mouths and I (Hashem) will fill them".

We should all be Zoiche to receive the Torah in a way that supersedes our limitations, enabling us to grow to tremendous heights in our learning and Avodas Hashem.

R' Doniel Saus

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**דברי תורה** *from our Chevra***TORAH AS AVODAH: RETAINING THE HOLINESS OF SINAI**

At Sinai, angels placed two crowns on the head of every Jew, one for נעשה and one for נשמע.

Yet, at the golden calf, the angels removed both crowns (Shabbos 88a).

Even though only נעשה (observance of the לאו) was violated, we still lost the crown for נשמע (learning the לאו) as well.

From this we see that when the learning is not done for the sake of observance, the learning itself is damaged (Ben Ish Chai, Ben Ish Chayil Shabbos Kallah 1). כל האומר אין לו אלא תורה דאפילו תורה אין לו. כל שאינו בעשיה, anyone one who says "I have only Torah" he does not even have Torah (Yevamos 109b). אינו בלמידה, Anyone not engaged in performing is not engaged in study (ibid.)

Perhaps this helps explain why Har Sinai was not inherently holy except whilst the שכינה rested on it (see Taanis 21b), whereas Har Habayis retains its holiness regardless of whether the בית המקדש is standing (i.e. there was no עבודה at Har Sinai, in contrast to Har Habayis).

Even with only limited time to allocate to Torah learning, if we treat it as a divine עבודה (as opposed to a fleeting curiosity or another intellectual pursuit), we can make ourselves into a 'Har Habayis' and retain its holiness the rest of the week.

Davi Kofsky

THE LESSON OF THE SECOND LUCHOS: CARVING OURSELVES INTO TORAH

Shavuot commemorates the giving of the Torah at Har Sinai and the receiving of the first Luchos.

Chazal describe that moment as one of absolute clarity and revelation. The Gemara teaches that Hashem "held the mountain over" Klal Yisrael, seemingly forcing them to accept the Torah. The Maharal explains that this was not coercion in the ordinary sense. Rather, the truth of Hashem and Torah was so overwhelmingly clear that there was no other possible reality.

The first Luchos reflected this revelation completely. They were entirely מעשה אלקים, carved and written by Hashem Himself. Torah at that stage was received effortlessly. There was no confusion, no struggle, and no need for toil. Everything was clear.

Yet after the breaking of the first Luchos came the second Luchos, which introduced an entirely new relationship with Torah. Moshe Rabbeinu was commanded to carve the stones himself. Chazal teach that this became the model for all future Torah learning. Torah would no longer simply descend from Heaven into a world of clarity. Instead, a person must carve himself into a בן תורה through עמילות, effort, and persistence.

The greatness of תורה שבעל פה lies precisely in this struggle. The exertion to understand a sugya, the effort to review again and again, and the commitment to continue despite difficulty are not obstacles to Torah. They are the very דרך through which Torah becomes part of a person.

Perhaps this is the deeper avodah of Shavuot. Not only to celebrate receiving the Torah, but to recommit ourselves to the lifelong task of acquiring it through toil, dedication, and אהבת התורה.

Asher Nagel



דבר תורה from our guest

A LEAP OF TRUST: THE TRUE MEANING OF NA'ASEH V'NISHMA

Are we Jews just hotheads? When we said נעשה ונשמע at Har Sinai, we committed to an entire way of life without even checking the fine print first. We signed up for a massive spiritual obligation before knowing what it actually involved, let alone whether we had the stamina and capability to pull it off. On paper, it looks completely reckless.

Answers R' Wolbe, it wasn't impulsiveness; it was the ultimate expression of trust. When you have absolute trust in Hashem, you realise He isn't a stranger handing you a blind contract. He is our loving Creator. You can rest assured that whatever He asks of you is uniquely for your own good, and because He knows your exact limits, He will always provide the strength and tools you need to get it done.

A lesson we can take from this is that when a Mitzvah or a life challenge feels completely overwhelming - don't panic or assume you lack the strength! Have trust that the situation is tailor-made for your ultimate benefit - Hashem will always supply the exact ability you need to accomplish it!

R' Rephoel Wurtzburger

Beis Bulletin

KEEPING YOU UP TO DATE WITH WHAT'S BEEN HAPPENING!

NEW SUGYA STARTER SHIUR

We know that finding time to learn during a busy workweek can be a real challenge. To help make it easier, The Beis recently launched our Sugya Starter Shiur on Sunday evenings.

This Shiur offers a concise yet thorough breakdown of the upcoming week's material, giving you the clear foundation you need to jump right in to the week's upcoming Sugya. It's a fantastic way to set the right tone for your week. Plus, refreshments are served!

And if Sunday nights also don't fit your schedule, don't worry — you are always welcome to join one of our excellent Sunday morning Shiurim instead!



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