



Beis Booklet

סוכות תשפ"ז



**דבר תורה** from our Rosh Chaburah**THE SPIRITUAL ETIQUETTE**

As we finally get to sit in our Succos after much preparation and hard work in building and decorating them, we come together to enjoy a seudah with friends and family, often accompanied by a table filled with delicacies in honour of Yom Tov. This scene can easily be perceived as a contradiction to the days we have just experienced – days of davening, fasting and introspection, during which we seemingly abstain from indulging in the pleasures of this world.

Some might view Succos as the Yom Tov of “making it through the Yomim Noraim.” We have now made it to the other side, where we can put our feet up and enjoy ourselves through physical pleasures such as eating, drinking and relaxing. But is this really what the Torah means when it tells us to rejoice on this festival?

Rabeinu Yonah brings a Midrash quoting the verse in Tehillim which we say during Hallel: **זֶה הַיּוֹם** “This is the day that Hashem has made; let us rejoice and be happy in it.” The question is: what is the word “it” referring to? The simple understanding of the verse is that it is referring to the Yom Tov itself. However, Rabeinu Yonah explains that the main component of שמחה on Yom Tov is to rejoice with Hashem and to publicise all the miracles that He has performed for us.

The Torah says **“אלהם מועדיי”** – “These are My festivals.” The Shelah HaKadosh explains that these are only truly Hashem’s festivals when we use them to praise Hashem and spend time learning His Torah. Although there is a Mitzvah to enjoy and indulge to some degree, it must not be to the extent that we lose sight of why we are there. The purpose of our enjoyment is to rejoice in the lot that we have been given and to recognise the privilege we have to serve Hashem.

This year, when Succos begins on Shabbos, we have the added advantage of our נשמה יתירה, the extra neshamah that comes with every Shabbos. The Shelah HaKadosh explains that normally there is a kind of balance between the נשמה and the body – neither completely overpowering the other. However, on Shabbos, the landscape changes. We are given an additional נשמה, allowing us to overpower the physical and elevate our bodies to a higher level of serving Hashem.

This gives us an even greater opportunity to direct our physical enjoyment towards avodas Hashem, while dedicating time during Yom Tov to learning and strengthening our connection to Hashem. In this way, our enjoyment itself becomes an expression of our true שמחה.

As we begin the year with this extra push, we should try to direct everything we do throughout Yom Tov towards celebrating the privilege of being a Yid. Let us use this special beginning to carry that feeling with us as we progress through the year – increasing our dedication to the service of Hashem and, ultimately, our love for it as well.

R' Doniel Saus

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**דברי תורה** *from our Chevra***WHAT IS HIDDUR MITZVAH?**

Every year we pay a premium for an Esrog that was already Kosher three Esrogim ago.
What are we buying? What is Hiddur?

The Source

It starts with two Pesukim:

The first is "Zeh Keli V'Anveihu" (Shemos 15:2). From it the Braisa in Shabbos (133b) learns that we beautify our Mitzvos: a nice Tallis, a nice Sukkah, a nice Lulav. But this is not Me'Akev. It does not invalidate. A Mitzvah done plainly is still a whole Mitzvah.

The second is "Pri Etz Hadar" (Vayikra 23:40). Here the Arba Minim pick up a requirement of Hadar that is L'ikuva. If it is not Mehudar, it is actually Pasul.

Is it one Din or two? It is a Machlokes between Rashi and Tosafos, and a conversation for another time.

The Question

A man makes a Bracha on a perfectly Kosher Esrog. An hour later someone hands him a far nicer one.
Is there any point in taking it?

The Beis HaLevi (Siman 47) says it depends what Hiddur Mitzvah actually is. Maybe it is a Mitzvah in its own right, and he can pick up the second Esrog and earn it. Or maybe Hiddur is not a thing at all, only the shape of a Mitzvah, the Mitzvah done beautifully. If that is what it is, he is too late. He has taken his Esrog already, and there is nothing left for the Hiddur to hold on to.

The Proof from Milah

At a Bris, some skin has to come off or the Milah is invalid. Other strips, the Tzitzin She'Einan Me'Akvin, should come off, but the Bris is good without them. Removing those is Hiddur.

If the Mohel has removed the skin he had to, but not the rest (the Hiddur part), and he has already taken his hand away; can he go back for them?

The Rambam (Hilchos Milah 2:3-4) says no. While he is still working, yes. Once his hand is off, the act is over and the chance has gone with it.

The Tur (Orach Chaim 331), Shulchan Aruch (Yoreh De'ah 266:2) and Rema (Yoreh De'ah 264:5) say he does go back. Only on Shabbos he does not, since those strips are not the Mitzvah itself, and Shabbos was not set aside for them.

Which is another form of our Esrog question. The Mohel with his hand off is the man who has already made his Bracha. For the Rambam there is nothing left to get. For the Tur there is.

And again on Chanukah

The Brisker Rav (Griz, Chanuka 4:1) finds the argument again in the Menorah. For the Rambam the Ba'al Habayis lights every candle himself. For the Rema (Orach Chaim 671:2) everyone lights their own. Same split. If Hiddur cannot be peeled away from the Mitzvah, whoever lights the first light lights them all. If it stands alone, it can be shared out.

Rav Chaim's Two Esrogim

Rav Zevin tells this one in Ishim V'Shitos. One year Rav Chaim of Brisk had two Esrogim. One from Eretz Yisrael, certainly Kosher, nothing special. One from Corfu, beautiful, but possibly grafted and so possibly not an Esrog at all. Which first?

Instinct says take the sure one, get the Mitzvah safely done, and admire the other afterwards. Rav Chaim, in his father's name, said the opposite. Take the doubtful one first. If it is Kosher, he has the Mitzvah with Hiddur. If it is Pasul, the second one catches him. Take the safe one first and he has made certain he will never have the mitzvah with Hiddur at all.

Worth remembering at the table with the magnifying glass. Though it does assume you bought two Esrogim, which is a Hiddur all of its own.



דברי תורה from our Chevra

JUST PASSING THROUGH

On Sukkos, we leave our permanent homes to enter temporary ones. This reminds us that our stay in this world is fleeting, and true fulfilment can only be found in the World to Come and we should take advantage of our time in this world while we can.

A wealthy visitor once came to stay with the Chofetz Chaim. He was surprised to find the house almost bare, with hardly any furniture or added comforts. The visitor asked the Chofetz Chaim why he lived in this way. The Chofetz Chaim asked him in return where his own furniture was.

The visitor explained that he was only travelling, and, of course, he left his belongings at home. The Chofetz Chaim replied that he, too, was only travelling. He told the visitor that he was merely passing through this world on his way home, and he did not want to be weighed down on the journey.

This short story helps us understand part of what living in the Sukkah is meant to instill in us. For one week, we step out of our homes and move into temporary ones to remind ourselves that we are only visitors passing through this world.

The Gemara (Eruvin 54a) records Shmuel's advice to his student, Rav Yehuda, telling him to "grab and eat, grab and drink, because this world is like a wedding feast". A guest knows that the celebration will end, so he makes the most of the occasion while there is still time. Just as a guest makes the most of the celebration before it ends, we should make the most of our time in this world, and take every opportunity to perform more mitzvot.

The Sukkah serves to remind us that we are only passing through this world and we should make use of the opportunities while we are still here.

Ross Alan

Beis Bulletin

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

PREPARING FOR THE NEW ZMAN

After a long and successful winter Zman, the Beis is currently on Bein Hazmanim.

We recently said farewell to Meir Rosenblum who has moved to Eretz Yisroel. Meir spoke about how much he has gained from being around our Chevra at the Beis, how much each person means to him, and also how important Tefillah is. We wish him much Hatzlocha in all his endeavours.

We resume on Sunday evening, Rosh Chodesh Cheshvan (October 11), from 7:30pm at the Kollel. **You're invited to join us** as we start the new Sugya of פירוק השוכר את האומנין, and we'll even find you a Chavrusa should you need one!



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