



Beis Booklet

ימים נוראים תשפ"ז





תורה from our Rosh Chaburah

THE SPIRITUAL ETIQUETTE

The Shulchan Aruch (או"ח סי' תקצ"ז ס"א) writes that on Rosh Hashonah we are to eat and drink joyfully, and that we do not fast on Rosh Hashonah or Shabbos Shuva. The Mishnah Berurah explains that this is because Rosh Hashonah is still considered a חג.

Rav Matisyahu Solomon asks what exactly this indulgence in eating and drinking that we are commanded to engage in means. The question becomes even stronger when we consider the words of the Rambam (פ"ג הל' דעות ה"ב): "Do not eat anything that the palate desires, like a dog or donkey." Furthermore, the האש מאורי explains that when a person indulges in his physical desire for food, it can lead to a loss in his learning. How, then, are we to understand the words of the prophet Nechemya, who instructed the Jewish people to go out, eat delicacies and enjoy sweet drinks, because the day of Rosh Hashonah is holy to our Master?

The Nefesh Hachayim provides us with a deeper perspective on this. He explains the verse in Devarim (8:3), "Not only through bread does man live, but one may live on the decrees of Hashem," to mean that even the physical act of eating contains two components: a physical element and a spiritual one.

The Nefesh Hachayim continues by explaining that when a person eats and then uses his strength and energy to delve into Torah, viewing his eating as a means to enable him to learn and serve Hashem, his eating is considered like bringing a Korban.

The Mashgiach, Rav Matisyahu Solomon, explains that we cannot fully comprehend the depth of the words of the Nefesh Hachayim. Nevertheless, we can appreciate that when a person eats in the right way and with the right mindset, his physical act of eating can become something spiritual. When we make our Brochas properly, recognising Hashem and His constant kindness towards us, and when we eat in order to have the strength to continue learning and growing, we elevate the physical act of eating into an act of Avodas Hashem.

Rav Yerucham explains that the greatest crowning of Hashem takes place when His kingdom is revealed through the abundance of our lives, when every action we undertake is directed towards serving Him. Perhaps this gives us a deeper understanding of the mitzvah to eat on Rosh Hashonah.

On this holy Yom Tov, we are commanded to eat, but our eating is not meant to be merely physical indulgence. It is an opportunity to demonstrate that even something as mundane as eating can become part of our service of Hashem. Our food gives us the strength to learn, to daven, to grow and to fulfil our responsibilities. Our Brochas before and after eating allow us to pause and recognise that everything we have comes from Hashem.

As we crown Hashem as our King on Rosh Hashonah, let us remember that we do not crown Him only through our davening and learning. We crown Him through every aspect of our lives, including something as simple as eating. When we eat with the right intentions, make our Brochas with meaning, and use the strength we receive to serve Hashem, even our physical needs become part of His מלכות. May we merit to crown Hashem not only with our words and tefillos, but through every action we take, transforming the physical into the spiritual and increasing our Avodas Hashem throughout the coming year.

Have a Gut Yom Tov!

R' Doniel Saus

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דברי תורה from our Chevra



EVERY MINUTE COUNTS, EVERY YID MATTERS

There is a well known concept, based on Pirkei Avos that every single Mitzvah creates Malachim who advocate on our behalf before Hashem, while every single Aveirah creates prosecuting Malachim. Rav Avigdor Miller asks a fundamental question: why does Hashem need Malachim to inform him of our deeds when he is all knowing?

Rav Miller offers two answers.

1) Hashem uses the concept of each mitzvah creating an advocating Malach as a charade to emphasise the importance of every single mitzvah, no matter how small or minute it seems. Even a seemingly minor deed or a few additional minutes of learning is immensely precious in the eyes of Hashem. Rav Miller gives the example of Bochorim in pre-war Kelm who would return home after an exhausting day of learning, only to come back to the Yeshiva to chap an additional five minutes of learning before finally going home for the night. This illustrates the importance, particularly as we approach the Yomim Noraim, of valuing and prioritising every opportunity to do a Mitzvah, regardless of how small it may appear.

2) Hashem wants us to learn from the above charade to be melamed Zechus on others. While the Yomim Noraim naturally encourage us to focus on our own Teshuvah and self-improvement, Rav Miller stresses that this alone is insufficient. Rather, just like the advocating Malachim, we must look beyond ourselves and express genuine concern and daven for other people and Klal Yisroel more broadly to be Zocheh Badin. Not only is this a Zechus for those on whose behalf we daven, but it can also help us merit additional Zechusim of our own.

Yaakov Shachna

YOU CAN CHANGE

In Parshas Balak when Bilam tries to curse Klal Yisrael, what comes out of his mouth instead is an ambiguous blessing: "עַם לְבֶדֶד יֵשְׁכֶן" - "It is a nation that shall dwell alone." Many interpretations have been given but most simply it means on a national level, we simply can't be like everyone else. We don't measure ourselves against the trends or standards of the nations around us. We're separate, by design.

But I would like to extend this idea. It doesn't stop at the national level, it applies to each of us individually too. Think about what we're actually doing today: we're standing in front of Hashem, asking Him to renew the lease on our life down here for another year. So ask yourself honestly: what are you going to tell Him it's for? Why does He need you, specifically, for another year?

The next 10 days are the first opportunity of this year that we get to give an answer to those questions. Rav Dessler asks why teshuva takes an entire Aseres Yemei Teshuva rather than happening in a moment, and his answer reframes the whole process: these days aren't about becoming someone new. They're about revealing who we already are. Everything we need is already inside us. Our Neshama already knows exactly what it's here to do. Our Tefikid isn't a mystery we have to invent; it's something we have to uncover. Change, in other words, isn't manufacturing a new self. It's clearing away what's covering the real one. And these 10 days are the first (of many) opportunities we get to work on discovering our true self.

So how do we actually get there? We tend to see ourselves as the sum of our actions: when we get up, how we daven, how much we learn, how we work, how we spend time with family. Each its own little project to improve incrementally. But the Mesillas Yesharim opens by telling us our whole purpose here is one thing: closeness to Hashem. Everything else is only a vehicle for that. So what if, instead of asking "how do I improve this action," we asked "does this bring me closer to Hashem"? Davening stops being a box to tick and becomes a conversation.

Learning stops being a quota and becomes a way of thinking His thoughts. Because in the end, we're not building something new. We're just trying to reveal the part of us that's already a part of Him.

Realise when we do a cheit it isn't only one thing. There's the criminal side: we violated the will of Hashem. And there's the tragedy side: we missed out on life, on connection with our own soul, and ultimately on connection with Hashem. We tend to fixate only on the first, on the guilt. But the second is just as real, and honestly more painful, because every missed opportunity for growth was a missed opportunity for closeness.

And once we see it that way, it changes how we treat our failures going forward. Don't look at your challenges or past mistakes as things to avoid or feel ashamed of. I prefer to look at it as an experiment: test a hypothesis, see what works, adjust, test again. Today is only the start of that process, not the finish line. Because our aim this year isn't perfection it's simple: how close can we get to Him?

Reuben Zajac



Beis Bulletin

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

STRENGTHENED BY OUR RABBONIM

We are truly privileged to have our learning constantly elevated by hearing from many prominent Rabbonim across Melbourne on a regular basis.

These Divrei Torah and words of chizuk add a tremendous ruach to the Beis, connecting our daily seder to the broader Torah leadership of the Kehillah.

Recently, we have been Zocheh to hear from the Rosh HaKollel Shlit"a, The Ruv of Adass Shlit"a, R' Donnebaum Shlit"a, and R' Berlin Shlit"a - alongside many more pillars of our community.



APPRECIATING OUR CHEVRA

The Melbourne Beis recently held a beautiful HaKoras HaToiv dinner, graciously hosted by R' Shmuli Kinderman in his home.

The evening was dedicated to showing appreciation for the incredible dedication of all the men, both single and married, who commit to maintaining a regular Seder. It was also a special opportunity to express our deep gratitude to the wives, whose support and sacrifice make their husbands' learning possible.

We had the tremendous Zechus to hear Divrei Brocha from the Rosh HaKollel, R' Binyomin Wurtzburger Shlit"a, alongside inspiring words from our own Chevra, and a captivating address from our special guest speaker, R' Myron Sacher!



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