



KOLLEL UPDATES

FAREWELLS

This past Tishrei, the Kollel said farewell to two of our outstanding Yungeleit.

Rabbi Osher Broh was learning in the Kollel for over 2 years. He will now be teaching full-time in our very own Yeshivah College.

Rabbi Mendel Haller, who was also in Kollel for the past 2 years, has recently moved on Shlichus to Sydney where he will be involved in giving shiurei Torah.

Both of them were active in giving shiurim in the Kollel and they will be missed. We thank them for their contributions and wish them and their families much Hatzlocha in their Shlichus positions.

ACHDUS THROUGH TORAH

The communal Avos-Ubonim held on Motzai Shabbos Selichos was a tremendous Kiddush Hashem. Over 500 fathers and sons from across the Melbourne community packed the Werdiger Hall to learn together in an atmosphere of Achdus.

Photos may be viewed at www.achdusthroughtorah.com.au



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Leaving Tishrei, Going out of Ourselves

Avraham was a problem child. Even before his birth the astrologers foretold of a child who would rule the world. At the age of 3 he began to question the idolatrous doctrines of his parents and civilization. Avraham concluded that there is one true G-d and began to publicise his beliefs. Growing up in idolatrous Mesopotamia, his ideas were heretical and Avraham displayed great conviction and self-sacrifice. As a result of his "fanaticism", his parents were nearly killed and he was only saved from execution by a miracle. Yet the Torah teaches very little about Avraham's fascinating youth. The narrative picks up the story when Avraham is 75.

Everything Avraham had accomplished until now, was self-attained and therefore limited by his level of understanding. Only when Hashem first speaks to Avraham and Avraham submits, does the new era of world history commence. These are the 2000 years of Torah, the meeting of the upper and lower worlds. *Lech Lecha - Go from your land, from your birthplace and from your father's house to the land the I will show you.*

Lech Lecha literally means *go for yourself*. The words *for yourself* seem redundant. Most commentators explain that G-d is telling Avraham to go, and that this journey is for himself, for his benefit. In the land of Israel Avraham would attain great wealth, fame, bear children and from there, disseminate the teaching of ethical monotheism.

The Zohar offers a mystical interpretation of *Lech Lecha*: Go for yourself, to develop yourself, to improve your level. Hashem is sending Avraham on a journey of spiritual growth. The calling of *Lech Lecha* is given to every Neshoma as it enters this world. We are all on a spiritual journey to draw closer to Hashem.

Like Avraham's journey our growth comes through a series of ups and downs, through accomplishments and overcoming life's challenges. The first step towards growth is a step away: to distance ourselves from our previous levels, our habits and tendencies which will hinder and restrict our development.

Avraham must leave his land, his birthplace and his home. This order seems inconsistent with reality. If I set out on a journey, the first place I leave is my house. Only

then do I leave my neighbourhood (birthplace) and finally cross the border from my country. The Baal HaTurim comments, that Hashem instructed Avraham about the most difficult stage last.

Rambam observes that it is human nature to emulate the character traits, values and behaviours of the people in our country. This so-called culture is not always conducive to our quest for spiritual self-actualization. How much more are we influenced by our immediate circle of friends and family. The most formative influence on who we are is our parents, who in Avraham's case were idolaters. Even for us who have had healthy upbringings, the message of *Lech Lecha* applies: We cannot suffice with our upbringing and that which we have received from nature and nurture. We must go for ourselves, to forge a personal relationship with Hashem.

Chassidus explains even deeper, that the 3 sites refer to 3 dimensions of our psyche which we need to leave as well. *Land* refers to a person's will (*Ratzon*, related to the word *eretz*). *Birthplace* refers to our emotions (which in Kabbalah are described as the offspring of our intellect). *Father's House* refers to our intellect (referred to in Kabbalah as the father and mother).

These are all different levels of consciousness, expressions of the Neshoma. Yet they are not the essence and core of who we are. Hashem tells Avraham *Lech Lecha - to go to yourself*. To discover and unleash your true self you must leave even the limitations of your character and surrender yourself to Hashem's will - *the land (ratzon) that I will show you*. In this act of surrender we connect to the *Yechidah* - the essence of the Neshomo which is implicitly one with Hashem. In doing so, the posuk says אראך which can be explained to mean I will reveal *you* - your true identity.

Leaving the month of Tishrei into the mundane month of Marcheshvan and day-to-day reality, the desire and emotions of our Neshoma longs for the spiritual excitement of the Yom Tovim. But Hashem sends us on a mission, the Avodah of ויעקב הלך לדרכו, to go back to our worldly reality and transform it into a *Dirah Betachtonim*. This is the surrender of *Lech Lecha* and through it we reveal our essence and connect ourselves to His essence.



Shiurim Schedule

ONGOING SHIURIM

The new zman is commencing in Kollel and many of our regular shiurim are now resuming.

Please refer to the emails and noticeboards for details of all of our shiurim.

DAF YOMI: NEW MESECHTA

This coming Shabbos we will be making a siyum on mesechta Pesachim.

Join us on Sunday Cheshvan 16 as we start our new mesechta - Shekalim.

Shekalim is unique in that it is from the Talmud Yerushalmi.

- Weekdays: 6:50am
- Sundays: 7:50am
- Shabbos: Between Mincha and Maariv

NIGHT SEDER

Night seder resumes this week and there are a few slots still available.

If you are interested in making a Chavrusa with one of the Kollel Rabbis on the topic of your choice, please contact Rabbi Johnson or Rabbi Schneier Lange

YARCHEI KALLAH 5774

Planning has begun for this Year's Yarchei Kallah Summer Learning Program. With new features and a new image, this year's event will be bigger and better than ever before.

Our guest speaker is a world-class scholar. Stay tuned for full details about the speaker and his topics.

In the meantime, reserve the dates: December 25th - January 1st (Teves 22 - 29).



Tachanun is not recited on joyous days such as Shabbos and Yomtov and also minor festivals including Rosh Chodesh, Purim, Chanukah and Tu Bishvat. Even on days when Tachanun should be recited, we can be exempted from saying Tachanun due to the presence of specific individuals on specific occasions.

Mourners: Tachanun is not recited in a minyan at a Shivah house¹. It makes no difference whether the mourner is male or female, adult or child. There are those who limit this exemption to a minyan where the mourner is present. Others exempt any minyan being held in the home where the deceased passed away or was brought before the funeral².

The reason Tachanun is not said is because the Posuk in Amos equates mourning to a Yomtov (when Tachanun is not recited): *And I will transform your festivals into mourning*. This reason is brought by the Alter Rebbe based on the Rokeach.

An alternative reason is brought in the Mishnah Berurah: The attribute of justice is present in the home of the mourner. We do not wish to magnify the intensity of these *Dinim* by reciting Tachanun. For this reason Tachanun is never recited at night³.

If a mourner is present in a minyan at Shule, Tachanun is still recited by all except for the mourner. If the mourner is the Chazzan then Tachanun is not recited by the community either.

Bris: A Bris is also grounds for not saying Tachanun since the Mitzvah of Bris Milah is connected with joy⁴. Alternatively, since Eliyahu Hanovi attends each Bris⁵, it is not fitting to recite Tachanun. It makes no difference whether the Bris takes place on the 8th day or has been postponed⁶.

If a Bris will be taking place in the Shule that day, Tachanun is not recited by any minyan in the Shule even if the Balei Bris are not present.

If one of the Balei Bris are present, Tachanun is not recited by the minyan even if the Bris will take place at a different location. The Balei Bris are the father of the baby, Sandek and the Mohel. In the case of a professional Mohel who performs frequent

If the Bris will take place in the afternoon some Poskim⁷ rule that Tachanun should be recited at Shacharis (except by the Balei Bris). Others⁸ rule that Tachanun is not recited by all those davening in the minyan.

At minyanim after the Bris Tachanun is recited. If the baby is present some Poskim⁹ rule that Tachanun is not recited. The halachic practice¹⁰ is that if they have not yet bentedched at the end of the *Seudas Mitzvah*, Tachanun is not recited. The Balei Bris themselves remain exempt from Tachanun the entire day irrespective.

Some communities had the custom that if a Bris was being held in the city that day, no Shules would recite Tachanun¹¹. The Be'er Yaakov limits this custom to where the Bris is being held in the premier Shule of the city e.g. the oldest Shule or the Shule where most of the community Davens¹². Consensus and accepted custom is that we do not follow this lenient ruling.

A Chosson: The Ram"o rules that Tachanun is not recited in the presence of a groom on the day of his wedding. This is because it is his Yomtov and it is a Mitzvah to rejoice along with him. A minyan taking place in the house of the Kallah is also exempt from reciting Tachanun (Shulchan Shlomo).

The dispensation from reciting Tachanun in the presence of a Chosson extends throughout the 7 days¹³ after the Chuppah. This applies for the first marriage of either the Chosson or Kallah. If it is not the first marriage of either, Tachanun is only omitted during the first 3 days¹⁴.

If the wedding will take place after nightfall many Poskim rule that Tachanun is recited during the day even by the Chosson himself. If however a minyan for Mincha is being held shortly before and in proximity and connection to the Chuppah (e.g. at the reception hall), Tachanun is not said. Others are lenient even in the morning¹⁵.

The Mishnah Berurah writes that it is preferable that the Chosson not attend the Shule so as not to exempt the minyan from reciting Tachanun. Customary practice does not follow this ruling especially since it would deprive the Chosson of being able to daven with a minyan.

Brisim, some Poskim suggest that the Mohel leave the Shule before the end of Chazaras HaShatz, otherwise they would hardly ever recite Tachnun. Rabbi Shternbuch distinguishes between a Mohel who officially charges for his services and one who does not.

When Can We Skip Tachanun

Rabbi Yonason Johnson

Does the Chosson or Baal Habris need to daven with the minyan? Rav Elyashiv only exempts the minyan if they are davening with the minyan. Daas Torah rules that the minhag is to be lenient even if they are not davening with the minyan e.g. they have finished davening or are waiting for another minyan¹⁶. Customary practice follows the lenient view.

What counts as the same Shule? The Mishnah Berurah rules that side rooms such as the Azarah (e.g. Ezras Noshim or foyer) are considered as part of the Shule. This is because they do not have their own Aron Kodesh and are thus dependent on the Shule. Based on this, adjoining minyanim with their own Aron Kodesh would not be exempted by a Chosson in the main Shule.

The Tzitz Eliezer¹⁷ is lenient in the case of a Bris even for those minyanim which have no connection to the Simcha. This is because of Eliyahu's presence. Whilst we do not rely on this to exempt all Shules in the city, it suffices to exempt adjoining minyanim to the Shule.

There are communities where the custom is to always treat adjoining minyanim as one Shule. Whilst the basis for this is not clear, since Tachanun is only a *Reshus* and therefore we are generally lenient, the established minhag is followed.

Bar Mitzvah: Whilst not mentioned in the Shulchan Aruch, Sefardim and some Chassidim do not recite Tachanun in the presence of a Bar Mitzvah. This is based on the Magen Avraham who equates a Bar Mitzvah seudah to that of a wedding. Ashkenazi custom is to recite Tachanun.

When one is exempt from Tachanun in these cases, there is no requirement to recite Tachanun at a later point to make up for it.

¹ Orach Chaim 131

² See Mishnah Berurah in the name of Elya Rabbah. Minhag Yerushalayim follows the lenient opinion.

³ The Zohar teaches that it is dangerous to recite Tachanun at night. The Alter Rebbe rules that this applies from Tzeis.

⁴ Talmud Shabbos 130a

⁵ See Darkei Moshe based on Pirkei D'Rabbi Eliezer 29.

⁶ The Bris of a convert does not exempt anyone from reciting Tachanun.

⁷ See Yabia Omer 3:12 based on Birkei Yosef.

⁸ Including the Ketzos Hashulchan Rabbi A. C. Noeh

⁹ Taz, Bach and Rasha"l

¹⁰ Elya Rabbah

¹¹ See Darkei Moshe who explains that this was in honour of the presence of Eliyahu Hanovi in the city.

¹² In Prague Tachanun would not be recited if a Bris would take place in the Alt-neu Shule.

¹³ There is a dispute concerning whether these days are counted as days or as 24 hour periods. The difference would arise at a minyan on the 8th day before the time at which the Chuppah took place.

¹⁴ There is dispute concerning someone who remarries his former wife (מתחרר גרושתו)

¹⁵ See Nitei Gavriel Hilchos Nissuin 7:4

¹⁶ See Nitei Gavriel Hilchos Nissuin 63:5

¹⁷ Volume 7:9