



SHAALOS UTESHUVOS

The Sunday morning Shaalos Uteshuvos shiur resumes this Sunday morning.

Join us as we explore the Piskei Dinim of the foremost Poskim of recent history as they tackle issues of contemporary Halacha.

9:30am in the Kollel Beis Midrash with Rabbi Yonason Johnson

DOR LEDOR

The Dor Ledor summer program begins this week. All fathers, sons, men and boys are invited to join us each week for learning, nush, stories and more.

This term we will be introducing a special points system with prizes and incentives for regular participants.

In the ORZ Mezzanine 6:30pm after Mesibas Shabbos.

For more info or to become a supporter, please contact Rabbi Yisroel Lehenholz.

MAKE A CHAVRUSA

The new Zman has begun is Kollel and the night-Chavrusas are back in action.

If you would like to make a regular or one-off shiur with one of the Kollel Rabbis, please contact Rabbi Shlomo Barber, Rabbi Yonason Johnson or Rabbi Shlomo Sabbah. The Kollel Rabbis are available to learn in the evenings, Sundays or if you can make it to Kollel during the day.

A collection of Torah thoughts produced by Kollel Menachem

חידוש Chiddush

אין בית המדרש בלא



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Building in the Rain

The Yerushalmi (Rosh Hashona 1:2) teaches that the names of the Jewish months were adopted during the Babylonian exile. These names were brought back by the returning exiles and are the names of the months used throughout the Jewish world to this day.

Therefore, according to many authorities, the names of the months as we know them are not Lashon Hakodesh but rather Akkadian, the language spoken during that time in Bavel, a fore-runner to Aramaic.

This is why we do not find these names mentioned in the Torah and early books of the Tanach. In the Torah the months are referred to by number; the first month, the seventh month etc.

There are a few months that are referred to by their Hebrew names in Tanach. These names were replaced by the names which were brought back from Bavel. One example is the original name of the month of Marcheshvan. The original Lashon Hakodesh name for Marcheshvan, the eighth month (when counting from Nissan), was *Bul*.

In Sefer Melachim 6:38 when Shlomo built the Beis Hamikdash, it says וּבִשְׁנֵה הָאֶחָת עָשָׂה בְּיָרֵחַ בּוֹל הוּא הַחֹדֶשׁ הָשְׁמִינִי, כִּלְהַבִּית לְכָל-דְּבָרָיו וּלְכָל-מִשְׁפָּטָיו, *In the eleventh year in the month of Bul, which is the 8th month, the House was finished in all of its aspects and laws.*

The Midrash Yalkut Shimoni notes that the name *Bul* is similar to the word *Mabul* (the Flood) but without the *Mem*. The *Mem* (which has the gematria of 40) refers to the 40 days that the destructive rains fell during the Mabul, which began in the month of Marcheshvan.

Even though Hashem promised not to flood the world again, these 40 days remained a period of Din (judgement) which would effect the world each year when they would come around.

When Shlomo Hamelech built (finished) the Beis Hamikdash during this month, he removed these Dinim. From that time on, the negative energy of these 40 days ceased to occur. This is alluded to in the name of the month *Bul*, representing how the *Mem* (40) was removed from the *Mabul*.

This story has a powerful and timely message for us, one which the Rebbe (Shabbos Breishis 5742) said should be widely publicised.

In Eretz Yisroel, Marcheshvan marks the beginning of the rainy winter season. This is one of the explanations why it became customary to add the prefix *Mar* to the actual name of the month—Cheshvan. *Mar* means a drop of water as we find in the verse (Yishayahu 40:15) הֵן גּוֹיִם כְּבֵמֶר מַדְלִי, *The nations are like a drop of a bucket.*

The seasons represent spiritual moods. The summer is a time of light and warmth. It represents times of G-dly illumination, passion and inspiration. In contrast, the cold, dark and wet of winter represents times of darkness, confusion and lack of inspiration.

The darkness of Marcheshvan, a month connected to the Mabul, is even more stark when contrasted with the month of Tishrei, a month filled with spiritual experience and inspiration into a month devoid of any special festive days. Indeed there are those who relate the prefix *Mar*, which means bitter, to the absence of Yomim Tovim.

This Midrash teaches us how to view this transition and how to face the challenge of spiritual winters.

Sholomo Hamelech was unfazed by the spiritual darkness and coldness of Marcheshvan. Instead of being affected by the spiritual climate, he advanced in building and completing the Beis Hamikdash, a source of spiritual light and warmth.

In doing so, he transformed these 40 days of Dinim from darkness into light. Chassidus explains that the light which comes from transforming the darkness is greater than all other lights.

As we enter the mundane and spiritually dark month of Marcheshvan, we have to persevere with greater effort in building Hashem's home, a Dirah Betachtonim, within the mundane of our lives and the physicality of the world. Through this, we will transform the darkness to generate a light which shines more brilliantly than the natural lights of Tishrei.

Whilst Shlomo Hamelech completed the first Beis Hamikdash in Cheshvan, Hashem caused its inauguration to be delayed until the following Tishrei. The Yalkut Shimoni says that in compensation, the Third Beis Hamikdash will be dedicated in the month of Cheshvan. The coming of Moshiach will cause all of the darkness and Dinim of the golus-winter to be erased forever, to be replaced with the ultimate spiritual light and warmth of the Geulah Shleimah.

When can we skip Tachanun

Rabbi Yonason Johnson

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 Brisim, some Poskim suggest that the Mohel leave the Shule before the end of Chazaras HaShatz, otherwise they would hardly ever recite Tachanun. Rabbi Shternbuch distinguishes between a Mohel who officially

charges for his services and one who does not.

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 bentched 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.

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 Ko-desh 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 (מתויר גרושתו)

15 See Nitei Gavriel Hilchos Nissuin 7:4

16 See Nitei Gavriel Hilchos Nissuin 63:5

17 Volume 7:9