



HAKHEL IN THE PARSHA

In conjunction with Daminyan and Young Yeshivah, Kollel is proud to be bringing a new and exciting learning program to the Melbourne Anash community.

Currently available in over 250 locations worldwide (making it the fastest growing practical Halacha Chaburo in the world!), the local chapter of the Semichas Chaver Program is the first of its kind in Australia.

The Semichas Chaver Program (SCP) is an innovative, fast-paced, interactive halacha learning program, with material specifically designed to be easily imparted to your family! Every shiur includes thought-provoking questions and a dedicated segment on the philosophical meaning behind the topic on hand.

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The program is geared specifically for your busy 21st century lifestyle, with a minimal 60-75 minute weekly commitment, an interactive Shiur, and materials to take home with you for use in your own time.

The local Shiur is being managed and given by **Rabbi Yossi Gopin** of Kollel Menachem Lubavitch, for more details please feel free to reach out to him on **0420 870 560**

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אין בית המדרש בלא **חידוש** Chiddush



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Our Unity will Bring us Victory

In his commentary, Ibn Ezra explains that the tower was built to serve as a rallying point. As nomadic shepherds, they were worried that they would lose their way while leading their flocks and become separated. The enormous structure would be visible as a marker of where to return.

The Alter Rebbe explains that their was a deeper purpose in their attempt to remain united.

The Ariza"l teaches that they wanted to use the Divine Names to force Hashem to shower them with blessings of goodness, prosperity and success, even as they acted sinfully, without surrendering themselves to do Hashem's will. More specifically, they sought to draw down from the loftiest of the Divine Names, יהוה-וה. This is what they meant when they said "let us make a name for ourselves".

The seven Divine Names that may not be erased correspond to the seven Sefiros. The Sefira that corresponds to the Name יהוה-וה, the most lofty of the Divine Names, is the Sefira of Tiferes. This is because Tiferes is the unifying force that brings harmony and synthesis to the polar energies of Chesed and Gevurah. Tiferes is the Sefira of peace and peace is the vessel to draw down Hashem's infinite light and blessings.

The key to peace and unity is humility (Bittul). Only when a person has humility, are they able to be tolerant and accepting of someone else's point of view and to be open to their influence.

The Torah was given to make peace in the world and all of her pathways are peace. When we have Bittul, surrendering ourselves to fulfill Hashem's Will as found in the Torah, this brings unity, which in turn serves as the vessel for Hashem's blessings from the open and infinite revelation of the Name יהוה-וה.

The forces of evil and negativity, which do not surrender themselves to Hashem, cannot receive this lofty light. Instead, they receive only a limited allotment of vitality, enough to give them their existence. This comes from the Name of Elokim, a Name associated with the contraction of the Divine light.

The generation of the Tower of Bavel did not want to receive just this residual light. They wanted to receive the lofty flows and light and blessings from the Name יהוה-וה. At the same time, they did not want to have to

surrender themselves to the Will of Hashem. In the normal order of Creation, receiving this lofty light requires surrender. They sought to circumvent this order with the power of their unity.

The Alter Rebbe explains that according to the Divine order of Creation, they would have been successful, were it not for the direct intervention of Hashem. Hashem dispersed them to disrupt the unity, so that they would be unable to receive the blessings.

The Alter Rebbe concludes his discourse with the words of the sages "the dispersing of the wicked is beneficial for them and for the world... whereas the gathering together of the righteous is beneficial to them and for the world."

Unity is the vessel for blessing. If their unity for evil would have drawn down blessings, how much more so a unity that is based upon surrender to Hashem and the furtherance of goodness and holiness.

Two weeks ago a devastating attack was launched against our brothers and sisters in Israel, by a great force of evil. We are not Hashem's spokesperson to seek to explain or justify the unjustifiable pain and suffering inflicted upon us. But the Torah requires us to introspect and learn from our experiences.

The Hamas terrorists themselves said that they were encouraged in carrying out their horrendous attack, by the internal divisions and discord amongst in Israeli society. For more than half a year we have seen protests and refusal to report for duty. We have heard rhetoric, slander and even violence from one segment of the nation against another. In addition to physically weakening the nation and its governance, our internal divisions weaken the nation spiritually.

But the tragic attack awakened an incredible spirit of unity and brotherly love. The protests were called off and the nation came together, uniting the full spectrum that makes up our people. Jews in Israel and around the world have rallied as one behind the army, the victims and the captives with love, boundless initiatives of Chesed, prayer and solidarity.

Our unity of goodness and light will surely triumph over the forces of evil and darkness. May this unity create the vessel for Hashem's ultimate blessing of true peace and healing, with the coming of Moshiach.

The Weekly Halacha Analysis

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 pre-sent. 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; "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 Chazan 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 Elyahu 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 them-selves 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 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 Elyahu'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. Darkei Moshe based on Pirkei DRabbi 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
9. Taz, Bach and Rasha"l
10. Elya Rabbah
11. See Darkei Moshe who explains that this was in
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 (נתיב גרושות)
15. See Nitei Gavriel Hilchos Nissuin 7:4
16. See Nitei Gavriel Hilchos Nissuin 63:5
17. 17 Volume 7:9