The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Oct 22, 2026 ■ י"א חשוון, תשפ"ז
סימן קל"א סעיף א'

Overview

Siman 131 Seif 1:

One should not speak between *shemone esrei* and *tachanun*. When reciting *tachanun* the custom is to lean on one's left arm. Some say that one should lean on one's right arm and the correct practice is that during *shacharis* when one has *tefillin* on his left arm he should lean on his right arm out of respect for the *tefillin* and towards evening or when he is not wearing *tefillin* he should on his left arm. After one falls on his face one should lift up his head and supplicate while sitting, each place according to their custom. The common custom is to recite ואנחנו לא נדע, half *kaddish*, *ashrei* and למנצח. Even on days when *tachanun* is not recited למנצח is recited except for Rosh Chodesh, Chanukah, Purim, *erev* Pesach, *erev* Yom Kippur and the 15th of Av.

- If one interrupts between *shemone esrei* and *tachanun* his supplication is not fully accepted. This applies only if one interrupted for matters that are not related to *davening*. (M.B. 1)
- One may answer אמן יהא שמיה רבא or any other דבר קדשה while saying *tachanun*. (M.B. 1)
- The custom is to cover one's face with a garment rather than with one's arm. (M.B. 3)
- Taz and Magen Avrohom confirm that this is our custom. (M.B. 6)
- One who wears *tefillin* during *mincha* should lean on his right arm but Chaye Adam rules that in this case one could rely on Vilna Gaon and lean on his left arm. (M.B. 7)
- It is appropriate to read ואנחנו לא נדע while sitting and מה נעשה while standing. (M.B. 9)

Halacha Highlight

Tachanun customs

Shulchan Aruch Siman 131 Seif 1
כשנופל על פניו נהגו להטות על צד שמאל
When one "falls on his face" the custom is to lean on his left arm

Shulchan Aruch writes that the custom is to recite *tachanun* while leaning on one's left arm. Mishnah Berurah (סק"ד) explains that when a person *davens* the Divine Presence is on his right side. Therefore, when a person leans on his left arm he is facing towards the Divine Presence whereas if he leaned on his right arm he would facing away from Hashem which is certainly disrespectful. Rema notes that there are authorities who maintain that one should lean on his right arm. The rationale for this position is that the Divine Presence is opposite a person when he *davens*. As such a person's right arm is in front of Hashem's left hand and while reciting *tachanun* one should have in mind the *pasuk* that indicates that Hashem's left hand is under his head and as His right hand hugs him. Rema rules that while wearing *tefillin* one should lean on his right arm and when one is not wearing *tefillin* he should lean on his left arm. Mishnah Berurah (סק"ו) confirms that this is the common custom. He then adds that although Vilna Gaon subscribes to Shulchan Aruch's position that one should always lean on his left arm, nevertheless, if one is *davening* with people who follow Rema's position he should not deviate from the practice of the *tzibbur* since to do so violates the prohibition of לא תתגודדו.

Poskim generalize this ruling of Mishnah Berurah and rule that regarding different *tachanun* customs one should comply with the customs of the *tzibbur*. Thus, for example, if someone who *davens nussach ashkenaz* and on Monday and Thursday normally recites והוא רחום before תחנון is *davening* in a place where תחנון is recited before והוא רחום he should comply with the custom of the *tzibbur*. Other Poskim write that since nowadays the different customs are so common and people are not particular that customs of the *tzibbur* must be followed, it is acceptable for one to follow his normal custom even when *davening* in a *Bais HaKnesses* that has a different custom (פסקי תשובות אות ח').

Stories to Share

The Mo'ed of Distance

ש"ע ס' קל"א, א': "אפילו מימים שאין אומרים תחנון אומרים למנצח מלבד... תשעה באב"

We find on today's amud the somewhat surprising fact that on Tisha B'Av we don't say Tachanun or למנצח. The codifiers explain that we refrain on Tisha B'Av because it is called in the verse a mo'ed, a festival. Someone once asked Rav Yerucham Levovitz to explain how exactly Tisha B'Av is a festival.

Rav Yerucham responded briefly in fascinating manner, "There are moadim of closeness like the shalosh regalim, and there is also a moed of distance, which is Tisha B'Av!"

Rav Wolbe explained further. "In the Medrash Yalkut Yirmiyahu #2 we find: HaKadosh Boruch Hu said, Why was Yerushalayim destroyed? Because you, the Jewish people, said 'I have not sinned.' When a person sins and denies his deed, he is living a lie. Since Hashem is a G-d of truth, it is as if the person's connection to Hashem is cut off with regard to that sin. The more one lives a lie, the greater the area in his life where he lives without a real connection to Hashem. One has no chance of repairing the damage through repentance, since a person who denies that he has done wrong can hardly repair what doesn't exist! On the other hand, when a person faces up to the distance that exists between him and Hashem because of his sin, he is living in the truth. Paradoxically, his admission of distance is what connects him to Hashem. This is the distance that is also a mo'ed, a meeting. In this way, a person can repair the damage done and draw closer to his Creator. When we see our many flaws, this is a great reason to be encouraged since we can correct them by taking the proper action."

עלי שור, ח"ב, ע' 411-412