The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Oct 24, 2026 ■ י"ג חשון, תשפ"ז
סימן קל"א סעיף ב'-ג'

Overview

Siman 131 Seif 4:

The custom is to not "fall on one's face" in the house of a mourner, the house with a *chosson*, in a *Bais HaKnesses* on the day of a circumcision or if a *chosson* is present. This applies only if the circumcision or the *chosson* are in the *Bais HaKnesses,* but if the circumcision will not be held in the *Bais HaKnesses, tachanun* is recited even though it will be performed in another *Bais HaKnesses*. On the day of a circumcision *tachanun* is skipped during *shacharis* when they will circumcise the child but during *mincha* it should be recited even if they are *davening* in the presence of the circumcised child. In contrast, a *chosson* exempts people from reciting *tachanun* the entire day. One is considered a *chosson* on the day that he enters the *chupah*.

- One does not say *tachanun* that was skipped when he returns home and there is a debate whether one should say והוא רחום. If the mourner is in the *Bais HaKnesses* the *tzibbur* recites *tachanun*. (M.B. 20)
- Hallel is not recited in a mourner's house. On Rosh Chodesh if one *davens* in the house of a mourner one is not required to say *hallel* even when one returns home but on Chanukah one is required to say *hallel* at home. On Shabbos-Rosh Chodesh or if one buried a relative on Yom Tov *hallel* is recited even when *daveninig* in the mourner's home. (M.B. 20)
- There is a disagreement whether *tachanun* is recited in the morning before the *chuppah*. Authorities write that one is not required to recite *tachanun* even when one returns home. The same *halacha* applies for a circumcision. (M.B. 21)
- Shulchan Aruch refers to the *Bais HaKnesses* where a circumcision will take place even if the *ba'alei bris*, i.e. the father of the baby, the *sandek* and *mohel*, are not present. Later authorities write that if one of the *ba'alei bris* is present the *tzibbur* does not recite *tachanun* even if the circumcision will not take place in that *Bais HaKnesses*. (M.B. 22)
- Some authorities maintain that when *mincha* is recited in the presence of the baby, *tachanun* is not recited. Elya Rabba decided that if they are *davening* during or before the meal *tachanun* is skipped but if *mincha* is *davened* after the meal *tachanun* should be recited. This discussion is limited to where they are *davening* in the presence of the child but if they are *davening* in another place *tachanun* is recited even if one of the *ba'alei bris* is present. The *ba'alei bris* do not recite *tachanun* during *mincha* since the day is their Yom Tov. (M.B. 25)
- The current custom is that *tachanun* is skipped for all seven days of *sheva berachos*. When a widower marries a widow *tachanun* is skipped for only three days and the same is true regarding והוא רחום. For this reason it is appropriate that a *chosson* should not go to the *Bais HaKnesses* during *sheva berachos*. (M.B. 26)

Halacha Highlight

Saying *tachanun* in the presence of a *chosson*

Shulchan Aruch Siman 131 Seif 4
ולא בבית החתן
And not in the house of a *chosson*

Shulchan Aruch writes that *tachanun* is not recited in a *chosson's* house. Rema adds that the exemption applies for *shacharis* as well as *mincha*. However, he is considered a *chosson* only on the day that he enters the *chupah*. Mishnah Berurah (ס"ק כ"א) initially explains that he is considered a *chosson* only from the time that he goes under the *chupah*. He then mentions that there are authorities who maintain that even during *shacharis* the day he will go under the *chupah tachanun* is not recited. *Poskim* note that Sha'ar HaTzion (ס"ק ט"ו) writes that when it comes to *tachanun* related matters one may adopt the lenient approach. As such, *tachanun* is not recited even during *shacharis* on the day the *chosson* goes under the *chupah*. This applies, however, only when the *chupah* will be held before nightfall but if the *chupah* will be held after nightfall *tachanun* is recited in *shacharis* and *mincha* even if the *chosson* is present. In the event that the *chupah* will be held after nightfall but people gathered already to celebrate the wedding and are *davening mincha tachanun* is not recited (פסקי תשובות אות כ"א).

Although Rema ruled that a *chosson* exempts the *tzibbur* from reciting *tachanun* only on the day of his *chupah*, Mishnah Berurah (ס"ק כ"ו) noted that nowadays the custom is that *tachanun* is not recited at all during the week of *sheva berachos*. Therefore, it is appropriate for the *chosson* not to come to the *Bais HaKnesses* during the week of *sheva berachos* so that the *tzibbur* will not be restrained from reciting *tachanun*. Chazon Ish (ארחות רבינו ח"ג עמ' ר"י) disagrees and maintains that a *chosson* is not required to refrain from attending *shul* during his week of *sheva berachos*. Other *Poskim* also observed that the custom does not follow Mishnah Berurah's position about this matter. Additionally, there is no reason to ask the *chosson* to leave before *tachanun* (פסקי תשובות אות כ"ג).

Stories to Share

Part of a Day

ש"ע ס' קל"א, ד': "ולא בבית החתן..."

The marriage took place shortly before sunset, and the local custom was not to say tachanun during the entire week of sheva berachos. On the sixth day after the marriage, one of the guests announced that they should say tachanun. One guest who was a talmid chacham loudly disagreed. "The Magen Avraham writes that in places where the custom is to avoid reciting tachanun during the sheva brochos, they don't say it for a full six days after the wedding even though, in actual fact, the end of the sixth day after the wedding is really the eighth day. He reasons that since marriages are performed close to sunset, the day of the wedding doesn't count."

"But the Kenesses Yechezkel, argues that the seven days of feasting cannot be counted as twenty-four-hour days!" a second talmid chacham dissented. "According to this we should disregard the Magen Avraham and say tachanun."

After much argument, this question was posed to Rav Yitzchak Elchonon Spector. He answered, "The proof from the halachos of mourning is not conclusive since we are very lenient in these rabbinic halachos. But the situation of the nazir is a conclusive proof. We learn that a nazir's vow lasts for thirty days from a verse, yet the gemara states on Nazir 5 that a part of his thirtieth day is like a complete day. If regarding the Torah obligation of thirty days of nezirus we use the principle of miktzas hayom k'kulo, why shouldn't we apply this rule so that the small amount of time from their wedding until the sunset counts as a full day?"