



Overview

Siman 131 Seif 5:

When a circumcision is on a fast day, *selichos* and *viduy* are recited but they do not "fall on their faces" nor do they say והוא רחום during *shacharis* even in a place where והוא רחום would otherwise be recited.

❖ The same *halacha* applies for a *chosson*. (M.B. 27)

Siman 131 Seif 6:

The custom is that *tachanun* is not recited on the 15th of Av, the 15th of Shevat, Rosh Chodesh, nor during the preceding *mincha*. *Tachanun* is not recited on Chanukah and according to some it is not recited during the preceding *mincha* (and this is our custom). On Purim *tachanun* is not recited (on Lag B'Omer *tachanun* is skipped as well as on *erev* Yom Kippur and on *erev* Rosh HaShanah it is skipped even during *shacharis*.)

- ❖ *Ashkenazim* have the custom to increase tree fruit on the 15th of Shevat. (M.B. 31)
- ❖ The implication is that *tachanun* is recited during the *mincha* before the 15th of Av and the 15th of Shevat but this is not the custom. (M.B. 32)
- ❖ Purim includes both days of Purim as well as Purim Koton in a leap year. (M.B. 33)
- ❖ On all these days, including Lag B'Omer, *tachanun* is not recited during the preceding *mincha*. On *erev* Rosh HaShanah and *erev* Yom Kippur *tachanun* is recited in the preceding *mincha*. (M.B. 33)

Siman 131 Seif 7:

The common custom is that *tachanun* is not recited during the month of Nissan or on Tisha B'Av or between Yom Kippur and Sukkos (nor is *tachanun* recited from Rosh Chodesh Sivan until after Shavuos.)

- ❖ On these days *tachanun* is not recited during the preceding *mincha*. (M.B. 35)
- ❖ These *seifim* discuss *tachanun* but למנצח on these days except for on Rosh Chodesh, Chanukah, Purim, *erev* Pesach, *erev* Yom Kippur and Tisha B'Av. During a leap year it is also not recited on the 14th and 15th of Adar Rishon. It is not recited on a mourner's home and later authorities note that אפי' אל-אל ארץ אפי' follows the same guidelines as למנצח. (M.B. 35)
- ❖ Some places do not recite *tachanun* for six days after Shavuos. (M.B. 36)

Halacha Highlight

Skipping *tachanun* on special days

Shulchan Aruch Siman 131 Seif 6

נהגו שלא לפל על פניהם וכו'

The custom is that people do not "fall on their faces" etc

Shulchan Aruch (סעי' ו') enumerates many days on which *tachanun* is not recited. On some of those days he adds that *tachanun* is not even recited during *mincha* that proceeds the listed days but on some of the days he does not mention that *tachanun* is not recited during the preceding *mincha*. Sefer Ta'amai Minhagim (עניני נפילת אפים ארת קכ"ח) suggests that the reason *tachanun* is not recited the *mincha* before special days is to remind people that they must mention the special day in *maariv*. Thus, for example, *tachanun* is not recited in *mincha* before Rosh Chodesh or Chanukah to remind people to say יעלה ויבא or על הנסים respectively in *maariv*. When there is a special day but nothing is added to *davening*, e.g. the 15th of Av or the 15th of Shevat, *tachanun* is recited in the preceding *mincha*. Later authorities were the ones who ruled that *tachanun* should not be recited in *mincha* proceeding other special days that do not add anything into *davening*. Seemingly the rationale behind this innovation was to bring to everyone's attention the fact that a special day is approaching even though nothing will be added to *davening* in honor of that day. For this reason during *mincha* before *erev* Rosh HaShanah and *erev* Yom Kippur *tachanun* is recited since neither of the reasons apply. Regarding Pesach Sheni there is a dispute whether *tachanun* is recited in the preceding *mincha* (ע' פסקי תשובות ארת כ"ו הע' 156).

Another period of time in which *tachanun* is skipped even though it is not mentioned by Shulchan Aruch or Rema is the days that follow *sukkos* through Rosh Chodesh Marcheshvan. Sha'arei Teshuvah (ס"ק י"ט) mentions this custom and suggests that the rationale is that the month began with difficulty but leaves with joy. Kaf HaChaim (ארת צ"ח) explains that since the majority of the month *tachanun* is not recited we finish off the month in the same fashion. This is similar to the reason given why *tachanun* is not recited during the entire month of Nissan.

ready sunset. As Rav Reuven reached the end of his amidah, a student approached him and said, "It's after sunset, so we skip *tachanun*," and they immediately skipped to tiskabel.

Rav Leib Chasman went over to find out what had happened, and when he was told why the shaliach tzibbur had made the change, his reaction was swift. The mashgiach immediately returned to the eastern wall where many prominent rabbonim were seated and proclaimed, "Rabbosai, please come down from the mizrach! There are apparently people of greater stature here who naturally belong in the most prominent places!"

After the prayers were over, the mashgiach showed the young man that the Mishnah Berurah holds that one says *tachanun* during *bein hashemashos*. The young man was beside himself. For quite a while, the mashgiach chastised the young man for his terrible arrogance. Many years later, that young man expressed deep appreciation for that public shaming.

"With all that mussar, the mashgiach managed to remove some of the pere adam, the wild beast, within me!"

זקניך ויאמר לך

Stories to Share

After Sunset

ש'ע"ס' קל"א, ה': "אם חלה מילה בתענית צבור..."

Today's amud continues the discussion of the halachos of *tachanun*.

During Tzom Gedaliah in Yeshivas Chevron in Yerushalayim, just before sunset, Rav Reuven Trop started to daven *minchah*. The *davening* was quite slow and heartfelt.

By the time the kohanim finished *birkas kohanim*, it was al-