The Chicago Center
Digest
Mishna Berura
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סימן רצ"ב סעיף ב'-סימן רצ"ג סעיף א'

Halacha Highlight

The recitation of צדקתך

Shulchan Aruch Siman 292 Seif 2

אומרים צדקתך

We recite צדקתך

Shulchan Aruch (סי' רצ"ב סע' ב') writes that we recite the three pesukim of צדקתך. It is an expression of צדוק הדין - justification of the judgment, which is a sentiment that is normally recited following the death of a relative. The reason it is recited Shabbos during mincha is that Yosef, Moshe and Dovid died Shabbos afternoon. For that reason, as well, we do not have lectures after mincha since all the places for learning are closed following the death of a Torah scholar. Others maintain that it is recited at this time to justify the judgment against the wicked who return to Gehinom on motza'ai Shabbos (מ"ב סק"ו). Shulchan Aruch then rules that if there is an event on Shabbos that during the week would exempt the tzibbur from reciting tachanun, the prayer of צדקתך is not recited. For example, if Rosh Chodesh falls on Shabbos or even on Sunday צדקתך is not recited at that Shabbos mincha (מ"ב סק"ז). Rav Chaim Kanievski (אשי ישראל פל"ו הע' רכ"ח) rules that even after a bris milah צדקתך is not recited at mincha similar to the halacha during the week that on the day of a bris tachanun is not recited even in the afternoon following the bris.

When Rosh Hashanah falls on Shabbos there is a disagreement between Shulchan Aruch and Rema whether to recite צדקתך. Shulchan Aruch (סי' תקצ"ח סע' א') rules that it should be recited, whereas Rema rules that it should not be recited. Mishnah Berurah (סק"א) explains that according to Shulchan Aruch it is appropriate to recite on Rosh HaShanah since Rosh HaShanah is a day of judgment. Rema disagrees since Rosh HaShanah is also a Yom Tov and Rosh Chodesh which is sufficient grounds for one to not recite צדקתך. There is a similar dispute when Yom Kippur falls on Shabbos. Regarding that dispute, Mishnah Berurah (סי' תרכ"ג ס"ק י"ב) explains that Rema rules that it should not be recited since the prayer includes the phrase משפטך תהום רבה—your judgment is like the deep waters, and on Yom Kippur we are seeking Hashem's mercy.

Overview

Siman 292 Seif 2:

We recite צדקתך. If something coincides with Shabbos that had it been a weekday we would not recite tachanun we do not recite צדקתך. The custom is that a public lecture is not held between mincha and maariv but we read Pirkei Avos during the summer and שיר המעלות during the winter, each place according to their custom.

- It is recited since Yosef, Moshe and Dovid died at this time and for this reason the custom is to have public lectures cease since when a nasi dies all of the learning halls cease studying. Some explain that צדקתך is recited to justify the judgment of the wicked who return to Gehinom after Shabbos. (M.B. 6)
- There is no prohibition, it is merely a custom. Two people may study as a chevrusa in their home. (M.B. 8)
- Elya Rabba cites Malbushei Yom Tov who observed the Maharal of Prague give lectures during this time. Therefore, it seems that in our times one should not refrain since in many places this custom leads to people becoming involved in frivolous chatter and it is certainly preferred for them to hear words of mussar in order to avoid that. (M.B. 9)

Siman 293 Seif 1:

We delay davening ma'ariv to add from the week to Shabbos.

- Although it is only necessary to refrain from work until after it is dark, nevertheless, it is appropriate and proper and customary to daven later in order to add from the weekday to Shabbos. (M.B. 1)