



## Overview

### Siman 429 Seif 2:

**Tachanun is not recited during Nissan, nor do we say צדקה during Shabbos Mincha. We do not eulogize nor publicly declare a fast except that first-borns fast on Erev Pesach.** We do not say צדוק הדין during the month of Nissan. The custom is that we do not fast at all during Nissan even on the *yahrtzeit* of a parent but one may fast if he has a bad dream. On *Erev Pesach* and on Pesach we do not say מזמור לתודה וקל ארך אפים ולמנצח. There is a custom to eat and drink a little extra on the day after the Yom Tov which is called אסרו חג.

- ❖ During the month of Nissan we do not say יהי רצון that follows Torah reading. We also do not say קל מלא וצדוק הדין or the special kaddish following a burial. (M.B. 8)
- ❖ It is appropriate to read the korban of each *nasi* on his day and on the 13<sup>th</sup> to read *Parshas B'haaloscha* until את המנורה. (M.B. 8)
- ❖ According to Shulchan Aruch an individual may fast but our custom follows Rema and we do not fast at all. (M.B. 9)
- ❖ A *chossan* and *kallah* fast on the day of their *chupah* even if it coincides with Rosh Chodesh Nissan. (M.B. 10)
- ❖ We go to shul early on *Erev Pesach* so that we can finish the meal before the fourth hour. (M.B. 13)
- ❖ The custom is that we do not fast on any אסרו חג. (M.B. 14)

## Stories to Share

### Missing Tachanun

שיע תכ"ט, ב': "אין נופלין על פניהם כל חדש ניסן..."

On today's amud we find that we do not say Tachanun during the entire month of Nisan. Although on the surface this may seem a bit strange, the problem is in us. As Rav Shlomo Zalman Auerbach, zt"l, explained. "We really do not fathom the depth of the Tachanun prayer and are therefore not qualified to judge when it should be said and when to refrain. Interestingly, we actually find an opinion that we should say Tachanun on Purim. From our flawed reasoning, Purim would seem to be the last day to entertain any doubt that Tachanun is appropriate.

"Conversely, we would likely require Tachanun on Tisha B'Av due to the sad character of the day. But here, everyone admits that we may not say Tachanun on Tisha B'Av since the verse calls this day a *mo'ed*. This seems counterintuitive to us only because we do not understand when Tachanun should or should not be said."

הליכות שלמה, ח"א

## Halacha Highlight

### Visiting a cemetery and erecting a monument during Nissan

Shulchan Aruch Siman 429 Seif 2  
ואין מספידין בו

#### We do not eulogize during the month [of Nissan]

Shulchan Aruch mentions that during the month of Nissan we do not eulogize and Rema adds that during Nissan we also do not read the צדוק הדין. Sefer Gesher HaChaim (ח"א פרק כ"ט אות ה') writes that the custom is that people visit graves during the month of Nissan for a *yahrtzeit* or at the conclusion of *shloshim* or *shivah* to read Tehillim and to say *kaddish*. Sefer Teshuvos V'Hanhagos (ח"ב סי' ס"ה) suggests that the practice of visiting graves during the month of Nissan is dependent upon custom. It is obvious, he explains, that the soul of the deceased is present by the grave during the month because it is only on Yom Tov that we say that the soul is not present. Nevertheless, he writes that since it is common for people to cry when they visit the grave a departed loved one and one should not cry during the month of Nissan the custom developed to visit the grave either before or after the month. He adds that if the person is going only to recite Tehillim it is allowed to go during the month of Nissan and under such conditions one should go since visiting on a *yahrtzeit* is an appropriate thing to do.

Teshuvos Minchas Yitzchok (ח"ב סי' נ"א) discusses the propriety of erecting the monument on a grave during the month of Nissan. He writes that since the custom is to eulogize the deceased when erecting the monument and some have the practice of reading what is written on the monument which often contains words of eulogy, one should not erect a monument during the month of Nissan. Teshuvos Kinyan Torah (ח"ב סי' קכ"ה), however, rules that it is permitted to erect a monument during the month of Nissan as long as one avoids eulogizing the deceased.

Rav Yosef Chaim Sonnenfeld, zt"l, was a very experienced mohel. After decades of dedicated service there was rarely a day when he did not officiate at a bris, as mohel. Of course this meant that his minyan did not say Tachanun. This irked a certain person and he complained about it to Rav Sonnenfeld.

He said, "Davening with the rav in shul causes us to miss out on saying Tachanun on a regular basis. Why not just rip this precious prayer out of the siddur and be done with it?"

Rav Sonnenfeld was not at a loss for words. "Better to rip out pages from the siddur than to uproot a halachah in Shulchan Aruch!"

עקבי חיים, ע' ל"א