



## Halacha Highlight

## Overview

### Fasting between Yom Kippur and Sukkos

Rema Siman 573 Seif 1  
אבל אם יש לו נשואין בניסן

But if one is marrying during Nissan

Shulchan Aruch writes that nowadays Megillas Taanis has been nullified and we no longer observe the minor holidays enumerated in that work. The exceptions to this are the days of Chanukah and Purim. On these days it is prohibited to fast although it is permitted to fast before and after these days. Rema adds that someone who gets married on Chanukah does not fast on the day of his wedding, but one who marries during the month of Nissan does fast on the day of his wedding even though we do not recite *tachanun* throughout the month (סק"יז). The obligation to fast even includes Rosh Chodesh Nissan since this is one of the days that people fast. Mishnah Berurah (שם) adds that since Rema ruled that one marrying in Nissan fasts because the practice to refrain from reciting *tachanun* is only a custom and thus fasting on the day one of marries takes precedence, the same will be true on Lag B'Omer, the days from the beginning of Sivan until after Shavuos and the days between Yom Kippur and Sukkos.

Match Ephraim (סיי תרכ"ה סעי' ב') writes that even the authorities who obligate someone marrying between Yom Kippur and Sukkos to fast on the day of their wedding, nevertheless, if he is ill or weak, he may be lenient and not fast. The rationale is that if the reason for fasting is to achieve atonement, on the days after Yom Kippur one need not be concerned for new transgressions as mentioned in the Midrash (Tanchuma Emor 22). The other reason is the concern that maybe the groom will become inebriated and unfit to perform the *kiddushin*, and when a person is weak it is permitted for one to adopt a lenient position (אלף למטה סק"ב).

### Siman 573 Seif 1:

The *halacha* is that Megillas Taanis is no longer relevant and it is permitted to fast on all of the days listed there and certainly on the days before and after. The exceptions are Chanukah and Purim when it is prohibited to fast but before and after it is permitted. It is also permitted to fast the day before or after Shabbos, Yom Tov and Rosh Chodesh. One who marries on Chanukah does not fast but if one marries during Nissan one fasts on the day of the *chupah*, even on Rosh Chodesh Nissan since that is a day that people fast, see below *siman* 580.

- ❖ This is certainly true on Purim which is a day of feasting. (M.B. 6)
- ❖ It is only customary for people not to fast during the month of Nissan. One would also fast on Lag B'Omer, on the days from Rosh Chodesh Sivan until after Shavuos and the days between Yom Kippur and Sukkos but on *isru chag*, the 15<sup>th</sup> of Av and the 15<sup>th</sup> of Shevat one does not fast. Some authorities are lenient regarding any day upon which *tachanun* is not recited. (M.B. 7)
- ❖ Even if both parties were previously married they must fast and the reason is that on that day their sins are forgiven and they should confess for those transgression. Additionally, there is the concern that they will be inebriated when the *kiddushin* is performed. (M.B. 8)
- ❖ They do not need to fast an additional day for having fasted on these *Roshei Chodoshim*. (M.B. 9)

Interestingly, Mishnah Berurah does not differentiate between the day after Yom Kippur or any of the other days between Yom Kippur and Sukkos, thereby indicating that one must fast on the day of his wedding and the fast of Yom Kippur that he observed the day before does not satisfy that obligation.