



# B'NAI DAVID-JUDEA

## *Shabbat Shorts*

We will end our discussion about Shabbat Mincha with the tefillah 'Tzidkatecha'.

The Shulchan Aruch tells us: אומרים צדקתך ואם חל בו יום שאלו היה חול לא היו אומרים צדקתך, "We say 'Tzidkatecha' at Shabbat Mincha unless it is a day on which, if it were a weekday, we would not say Tachanun" (Orach Chayim 292:2).

This means, for example, if it were Shabbat Rosh Chodesh (or if Rosh Chodesh were on Sunday), since we don't say Tachanun on Rosh Chodesh when it falls on a weekday (or on the Mincha preceding it, in the case of Sunday Rosh Chodesh), we wouldn't say 'Tzidkatecha' at Shabbat Mincha.

Practically, this is a clear guideline. But why is this the rule? What does 'Tzidkatecha' have to do with Tachanun?

The Mishnah Berurah quoting the Zohar says that Yosef, Moshe, and David HaMelech all died at Shabbat Mincha (the Bach argues that Moshe died on Friday, but was buried at Shabbat Mincha). And so, Shabbat Mincha is a time of צדוק הדין, God's righteous judgement-- including in death. On Shabbat, we recognize God as our Creator. And at Shabbat Mincha specifically, we recall how our lives are a gift from God-- life is precious and fragile. God is the ultimate Judge.

And so, Shabbat Mincha is both a precious time and a solemn time. We say 'Tzidkatecha' because it proclaims God's judgement as true and enduring. As the day begins to come to a close, we feel sadness that Shabbat will end, and we reflect on the fact that everything has a beginning and an end. 'Tzidkatecha' is our acceptance of this reality-- and our humanness.

So where does Tachanun come in? Tachanun is also a somber time of davening during the week. But when we have special cause for joy-- like Rosh Chodesh-- the double joy (Shabbat plus the additional joyous time), overrides the somber time and so we skip Tachanun. So too with 'Tzidkatecha'-- when there is a source of added joy, it overrides this tefillah. Instead, we take the opportunity in our liturgy to lean into the extra special joy of the moment that is added to the regular Shabbat joy-- to be grateful and aware of the fact that God created that joy as well. And we do not say this somber prayer.

This Shabbat, I encourage you to start to notice these deep moments-- these times when our siddur is in dialogue our lives-- and allow them to impact your prayer experience.

I love feedback!  
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