

Fasting on Friday? by Rabbi Yehuda Spitz

By Rabbi Yehuda Spitz

Asarah B'Teves: Not Your Ordinary Fast Day

One of the fascinating characteristics of 5781 is that the *Taanis Tzibbur* of *Asarah B'Teves* (the 10th of *Teves*) will fall out on Friday. Or to be precise, this Friday. This remarkable status of a 'Friday Fast' is actually exclusive to *Asarah B'Teves* – as it is the only one that we do actually observe as a communal fast on a Friday.^[1]

Although to many the only notable aspect of *Asarah B'Teves* is that it is by far the shortest fast day in the Jewish calendar for anyone in the Northern Hemisphere (my heartfelt sympathies to the South Americans, So'Africans, Aussies, and Kiwis), nonetheless, it turns out that the Fast of *Asarah B'Teves* is actually quite unique. Indubitably, to maintain this distinction of being the only *Taanis Tzibbur* that we actually do observe on Friday, there is much more to the Fast of *Asarah B'Teves* than meets the eye. Indeed, upon closer examination, *Asarah B'Teves* has several exceptional characteristics that are not found in any other fast day.

Why This Fast?

The reason given for fasting on *Asarah B'Teves* is that it is the day that the wicked Babylonian king Nevuchadnetzar started his siege of *Yerushalayim*,^[2] foreshadowing the beginning of the end of the first *Beis Hamikdash*, which culminated with its destruction on *Tisha B'Av* several years later. Therefore, *Chazal* declared it a public fast, one of four public fast days that memorialize different aspects of the catastrophes and national tragedies associated with the destruction of both *Batei HaMikdash*.^[3]

A Friday Fast

However, of these four public fast days, as mentioned previously, only *Asarah B'Teves* is actually observed on a Friday. Proof to *Asarah B'Teves'* exceptionality can perhaps be gleaned from the words of Yechezkel HaNavi referring to *Asarah B'Teves*, that the siege of *Yerushalayim* leading up to the destruction of the first *Beis HaMikdash* transpired "*B'Etzem HaYom HaZeh* – in the middle of this day,"^[4] implying that the fast must always be observed on that exact day, no matter the conflicting occurrence. This would help explain why it is fully observed on Friday, with no dispensation given.^[5]

Yet, this uniqueness is fairly interesting, as there is a whole debate in the *Gemara* about how to conduct fasts on a Friday, when we must also take *kavod Shabbos* into account,^[6] implying that it is a common occurrence. However, according to our calendar, a communal Friday fast is only applicable with *Asarah B'Teves*, and it actually does occur quasi-frequently. The last few times *Asarah B'Teves* fell out on a Friday were in 1996, 2001, 2010, and 2013; the latter of which, quite appropriately, coincided with a “Yerushalmi Blizzard.”^[7]

Asarah B'Teves is next expected to occur on a Friday in 2023 (5784), 2025 (5785), 2034 (5795), and 2037 (5798). In another interesting calendarical twist, but not the Jewish calendar, due to the differences between the Jewish lunar-based year and the Gregorian solar-based year, this fast, curiously (and perhaps appropriately) falling out on December 25th,^[8] is actually the second *Asarah B'Teves* fast to occur in 2020. The first was back on January 7th (anyone remember that B.C. – Before Covid-19?).^[9]

***Halachos* of a Friday Fast**

The *halachos* of a Friday fast generally parallel those of a regular fast day;^[10] including *Aneinu* and the *Kriyas HaTorah* of “*Vayechal*”^[11] twice (along with the *haftarah* of “*Dirshu*” at Mincha), albeit with no *Tachanun* or *Avinu Malkeinu* at Mincha, as it is Erev Shabbos.^[12] In fact, even though there is some debate in the *Rishonim* as to the *Gemara*’s intent that “*Halacha – Mesaneh U'Mashlim*, a Friday fast should be completed” whether or not one may be *mekabel Shabbos* early and thereby end the fast before nightfall,^[13] nonetheless, the *halacha* follows the *Shulchan Aruch* and *Rema* that since *Asarah B'Teves* is a public fast (*Taanis Tzibbur*) and not a *Taanis Yachid*, one must fast the whole day and complete it at nightfall (*Tzeis HaKochavim*) before making *Kiddush*.^[14]

There are many *Poskim* who maintain that it is preferable to *daven Maariv* somewhat earlier than usual on this Friday night, to enable making *Kiddush*, and breaking the fast exactly at *Tzeis HaKochavim*.^[15] On the other hand, there are those who maintain that if one generally waits until *Zman Rabbeinu Tam* (*Shiur 4 Mil*, commonly observed as 72 minutes after *Shkiya*) to break his fast, he should do so as well this Erev Shabbos *Asarah B'Teves*, but nonetheless should make *Kiddush* immediately at the *Zman*.^[16] Some maintain that it is preferable to begin the *Leil Shabbos Seudah* directly with *Kiddush* and only recite *Shalom Aleichem* and *Eishes Chayil* after being somewhat satiated and relaxed.^[17]

Three Day Fast?

Another fascinating and unique aspect of this fast, is that according to the special *Selichos* prayers recited on *Asarah B'Teves*,^[18] we are actually fasting for two other days of tragedy as well; the 8th and 9th of *Teves*. In fact, and although in his *Beis Yosef* commentary the great Rav Yosef Karo, notes that he has never seen nor heard of anyone fasting on these days, nevertheless, both the *Tur* and in his own later *Shulchan Aruch*, Rav Karo asserts that it is proper to try to fast on all three days.^[19] However, it is important to note that of the three, only *Asarah B'Teves* was actually mandated as a public fast day.^[20]

The 8th of Teves

On the 8th of *Teves*, King Ptolemy II (285-246 B.C.E.) forced 72 sages separately to translate the *Torah* into Greek (the Septuagint). Although miracles guided their work and all of the sages made the same slight but necessary amendments, nevertheless this work is described as “darkness descending on the world for three days,” as it was now possible for the uneducated to possess a superficial, and frequently flawed understanding of the *Torah*, as well as providing the masses with a mistaken interpretation of true morality.^[21]

The 9th of Teves

Although several decisors, following the *Megillas Taanis*, write that the reason for fasting on the 9th of *Teves* is unknown,^[22] nonetheless many sources, including the *Kol Bo* and the *Selichos* recited on *Asarah B'Teves*, as well as many later authorities, explain that this is the day on which Ezra *HaSofer*, as well as possibly his partner in rebuilding the Jewish *Yishuv* in Eretz Yisrael after the 70 year *Galus Bavel*, *Nechemiah*, died. Ezra, the *Gadol HaDor* at the beginning of the time of the *Second Beis HaMikdash*, had a tremendous impact upon the nascent returning Jewish community of *Eretz Yisrael*. He drastically improved the spiritual state of the Jewish people and established many *halachic takanos*, many of which still apply today.^[23] With his passing, the community started sliding from the great spiritual heights Ezra had led them. Additionally, since Ezra was the last of the prophets,^[24] his passing signified the end of prophecy.

Other sources attribute fasting on this day to the passings of other specific *Tzaddikim* on this day, including the enigmatic Shimon *HaKalphus* and Rav Yosef *HaNaggid*, or to the birth of ‘*Oso Halsh*’, the founder of Christianity, in whose name myriads of Jews over the millennia were *R”l* murdered.^{[25] [26]} The *Sefer HaToda’ah* posits that it’s possible that Chazal’s expression of “darkness descending on the world for three days” alludes to the triple woes of these three days: the 8th, 9th, and 10th of *Teves*.^[27]

A Shabbos Fast?!

The third and possibly most important attribute of *Asarah B'Teves* is that according to the *Abudraham*, if *Asarah B'Teves* would potentially fall out on Shabbos, we would all actually be required to fast on Shabbos!^[28] (Notwithstanding that with our calendar this is an impossibility.^[29]) He cites proof to this from the words of Yechezkel referring to *Asarah B'Teves* that the siege transpired “*B’Etzem HaYom HaZeh*,” implying that the fast must always be observed on that exact day, no matter the conflicting occurrence – not only Friday, but even on Shabbos.

Yet, the *Abudraham*’s statement is astounding, as the only fast that *halachically* takes precedence over *Shabbos* is Yom Kippur, the only Biblically mandated fast. How can one of the Rabbinic minor fasts push off the Biblical *Shabbos*?

Additionally, *Asarah B'Teves* commemorates merely the start of the siege, and not any actual destruction. How can it be considered a more important fast than *Tisha B’Av*, which commemorates the actual destruction and loss of both of our *Batei HaMikdash*, which gets pushed off when it falls on Shabbos?^[30]

In fact, the *Beis Yosef* questions this declaration of the *Abudraham*, stating that he “does not know how the *Abudraham* could know” such a ruling. As an aside, this does not seem to be the actual *halacha*, as other Rishonim, including *Rashi* and the *Rambam*, as well as the *Tur* and *Shulchan Aruch* and later *poskim* explicitly rule, that if *Asarah B'Teves* falls out on *Shabbos* it gets pushed off.^{[31] [32]}

Commencement Is Catastrophic

Several authorities, including Rav Yonason Eibenschutz and the *Bnei Yissaschar*,^[33] understand the *Abudraham*’s enigmatic statement as similar to the famous Gemara in *Taanis* (29a) regarding *Tisha B’Av*. It seems that historically the *Beis HaMikdash* only started to burn toward the end of the 9th of Av (*Tisha B’Av*) and actually burned down on the 10th. Yet, *Chazal* established the fast on the 9th, since “*Aschalta D’Paranusah Adifa*,” meaning that the beginning of a tragedy is considered the worst part. Likewise, they maintain that since the siege on *Asarah B'Teves* was the harbinger to and commencement of the long chain of tragedies that ended with the *Beis HaMikdash* in ruins and the Jewish people in exile, its true status belies the common perception of it as a minor fast, and potentially has the ability to push off *Shabbos*.

Indeed, the *Midrash Tanchuma*^[34] teaches that it was already fitting for the *Bais HaMikdash* to actually be destroyed on *Asarah B'Teves*, but Hashem, in His incredible mercy, pushed off the destruction to the summertime, so that Klal Yisrael

would not have to be exiled in the cold. Hence, *Asarah B'Teves*'s role as the 'beginning of the end' underlies the severity of this fast day.

The famed *Chasam Sofer*^[35] takes this a step further. He wrote that the reason *Chazal* established a fast for the siege on *Asarah B'Teves*, as opposed to every other time *Yerushalayim* was under siege over the millennia, is that on that day in the Heavenly Courtroom it was decided that the *Bais HaMikdash* was to be destroyed a few years hence. There is a well known *Talmudic* dictum that any generation in which the *Beis HaMikdash* has not been rebuilt is as if it has been destroyed again.^[36] Therefore, he explains, every *Asarah B'Teves* the Heavenly Court convenes and decrees a new *Churban*. He adds though that, conversely, a proper fast on *Asarah B'Teves* has the potential to avert future *Churbanos*.

Accordingly, we are not fasting exclusively due to past calamities, but rather, similar to a *Taanis Chalom*, a fast for a dream, we are fasting to help prevent a tragedy from occurring. The *Chasam Sofer* even refers to such a fast as an *oneg*, a delight, as our fasting will help stave off potential future catastrophes. That is why the fast of *Asarah B'Teves*, even though it is considered a minor fast, nonetheless has the potential to possibly override *Shabbos*. These explanations would also certainly elucidate why we would fast on a Friday for *Asarah B'Teves*.

The *Rambam* famously exhorts us to remember the real meaning underlying a fast day. It's not just a day when we miss our morning coffee! The purpose of fasting is to focus on the spiritual side of the day and use it as a catalyst for inspiration towards *Teshuva*.^[37] In this merit may the words of the *Navi* Zechariah, "The Fast of the Fourth (month, 17th of *Tamuz*), the Fast of the Fifth (month, *Tisha B'Av*), the Fast of the Seventh (month, *Tzom Gedalyah*), and the Fast of the Tenth (month, *Asarah B'Teves*) shall be (changed over) for celebration and joy for the household of Yehuda"^[38] be fulfilled speedily and in our days.

This article was written L'Iluy Nishmas the Ohr Somayach Rosh HaYeshiva – Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga and R' Chaim Baruch Yehuda ben Dovid Tzvi and I'zechus Shira Yaffa bas Rochel Miriam v'chol yotzei chalatzeha for a yeshua sheleimah teikif u'miyad!

For any questions, comments or for the full *Mareh Mekomos* / sources, please email the author: yspitz@ohr.edu.

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His first English *halacha sefer*, discussing the myriad *halachos* pertaining to the foods that we eat, is currently at the printer and is due out shortly.

[1]See *Meiri* (*Megillah* 2a), *Abudraham* (*Hilchos Taanis*), *Magen Avraham* (O.C. 550:4), *Ba’er Heitiv* (ad loc. 4), *Aruch Hashulchan* (ad loc. end 2), and *Mishnah Berurah* (ad loc. 10). Although the *Erev Pesach Taanis Bechorim* can also technically fall out on a Friday, nevertheless, it is not a true communal fast, as it is not incumbent upon all of *Klal Yisrael*, rather exclusive to firstborns, of whom the vast majority exempt themselves with a *siyum* – see *Aruch Hashulchan* (O.C. 470:5) and *Mishnah Berurah* (ad loc. 10). Moreover, the common *minhag* is that when Erev Pesach occurs on Erev Shabbos, like it does this year, 5781 – the *Taanis Bechorim* is actually observed on Thursday. See *Terumas Hadeshen* (126), *Shulchan Aruch* and *Rema* (O.C. 470:2), *Ben Ish Chai Ben Ish Chai* (Year 1 *Parashas Tzav*, *Halachos Im Chal Erev Pesach B’Shabbos Kodesh* 1), and Rav Yosef Eliyahu Henkin’s authoritative *Ezras Torah Luach* (reprinted in *Shu”t Gevuros Eliyahu* O.C. vol. 1:126, 7). However, as noted by the *Tur* and *Shulchan Aruch* (O.C. 249:3; citing Gemara *Eruvin* 40b and *Yerushalmi Taanis* Ch. 2, Halacha 12), *Anshei Maaseh* would have the custom of fasting every Erev Shabbos.

[2]*Melachim* II (Ch. 25:1), *Yirmiyahu* (Ch. 52:4), *Yechezkel* (Ch. 24:1-2). Interestingly, it seems that *Yechezkel HaNavi*’s wife also died on *Asarah B’Teves*, as the same prophecy on that day continues with his wife’s passing (Ch. 24:15-19). See *Gemara Moed Kattan* (28a) and *Ya’aros Dvash* (vol. 2, *Drush* 12 s.v. *ulefi zeh*).

[3]See *Zecharia* (Ch. 8:19), *Gemara Rosh Hashana* (18b), *Rambam* (*Hilchos Taaniyos* Ch. 5 1- 5) and *Tur* and *Shulchan Aruch* (O.C. 549 and 550).

[4]*Yechezkel* (Ch. 24:2).

[5]See *Rambam* (*Hilchos Taaniyos* Ch. 5:5), *Abudraham* (ibid.), *Beis Yosef* (O.C. 550 s.v. *u’mashekasav v’im*), *Rema* (ad loc. 3), *Magen Avraham* (ad loc. 6), and *Mishnah Berurah* (ad loc. 4). Although technically speaking, if other fasts (with the possible exception of *Taanis Esther*) would fall out on Friday, an impossibility in our calendar, we would also have to fast.

[6]*Gemara Eiruv* (41a).

[7]Yes, this author is familiar with the ‘Coincidences’ involved with that memorable Yerushalayim snowstorm. According to the *Targum* (Rav Yosef) to *Divrei Hayamim*, ‘Yom Hasheleg,’ ‘The Day of Snow’ that Benayahu ben Yehoyada “smote the lion in the pit” (*Shmuel II*, Ch. 23:20 and *Divrei Hayamim I*, Ch. 11:22; see also *Gemara Brachos* 18a), is none other than *Asarah B’Teves*! Additionally, since it was a fast, the *haftarah* read by *Mincha* included the apropos verse (*Yeshaya* Ch. 55:10) referring to “*Ka’asher Yei’reid Hageshem Vehasheleg min Hashamayim*, when the rain and snow fall from the heavens.” Furthermore, that day’s *Daf Yomi* was *Yoma* 35, which includes the famous account of Hillel almost freezing to death on the roof of Shmaya and Avtalyon’s *Beis Midrash*, while trying to listen to their teaching “*Divrei Elokim Chaim*,” when he could not afford the admission fee. That day was described by the *Gemara* as an *Erev Shabbos* in *Teves*, that a tremendous amount of snow (three *amos*) fell upon him from the heavens. Moreover, this incident ostensibly occurred in Yerushalayim, as it is well known that Shmaya and Avtalyon, the *Gedolei HaDor*, lived in Yerushalayim. [See *Mishnayos Ediyus* (Ch. 1:3 and Ch. 5:6), *Gemara Brachos* (19a), *Shabbos* (15a), and *Yoma* (71b).] Thanks are due to Rabbi Dovid Alexander for his paper on these ‘Coincidences.’

[8]Well, perhaps not so curious, but possibly rather apropos. You see, according to the *Selicha* for *Asarah B’Teves* that starts with the word *Ezkerah*, generally attributed to Rav Yosef Tov-Alem (Bonfils), a unique aspect of *Asarah B’Teves* is that we are actually fasting for two other days of tragedy as well; the 8th and 9th of *Teves*. According to the *Megillas Taanis*, regarding the 9th of *Teves*, “*lo noda bo eizo hi hatzara she’eera bo*,” the reason for the fast is unclear. One theory posited over the centuries is that the real reason for fasting is that the 9th of *Teves* is the true birthday of ‘*Oso Halsh*’, in whose name myriads of Jews over the millennia were *R”l* murdered. The origin of this claim seems to be the 12th century *Sefer Halbur* by Rav Avraham bar Chiya (pg. 109). In fact, the *Netei Gavriel* (*Hilchos Chanuka*, *Inyanei Nittel*, pg. 416) cites that some say that *Nittel*, the name used for the Christian December holiday, actually stands for *Nolad Y eishu T es L’Teves*. This is discussed further in the article.

[9]Interestingly, in 2022 there is no *Asarah B’Teves*. It is set to next occur on December 14, 2021 and the following one on January 3, 2023. This is because the corresponding Jewish year, 5782, is a leap year with an added Chodesh Adar; hence there are 384 days between the two fasts of *Asarah B’Teves* – 19 days longer than the solar/Gregorian calendar year. Thanks are due to R’ Abraham Schijveschuurder for pointing out this calendar quirk.

[10]However, even those who advise not to bathe on a regular fast day, nevertheless allow one to do so on a Friday fast *L’Kavod Shabbos*, with hot water as usual. See *Bach* (O.C. 550:3; although cited by both the *Ba’er Heitiv* and *Mishnah Berurah* as

the source for this rule, nevertheless, this author has been unable to locate where exactly the *Bach* states an explicit *Erev Shabbos* exception for bathing), *Elyah Rabba* (ad loc. 2), *Ba'er Heitiv* (ad loc. 3), *Shu"t Ksav Sofer* (O.C. 100), *Shulchan HaTahor* (249:4), *Mishnah Berurah* (ad loc. end 6), and *Shu"t Siach Yitzchak* (247).

[11]*Parashas Ki Sisa* (*Shemos* Ch. 22:11). *Haftarah* is *Yeshaya* (Ch. 55:6).

[12]See *Abudraham* (ibid.), *Maharil* (*Hilchos Taaniyos* 17), *Rema* (O.C. 550:3 and 566:1), *Magen Avraham* (O.C. 550:6), *Yad Efraim* (ad loc.), and *Mishnah Berurah* (550:11 and 566:5). The *halacha* is not like the *Shibolei Haleket* (263, *Hagahos*; as cited by the *Agur*, 880, and later the *Beis Yosef*, ibid.) who maintains that we also do not *lein* the special Fast Day *Kriyas HaTorah* at Mincha *Erev Shabbos*.

[13]Although the *Gemara* (*Eruvin* 41a; also in *Midrash Tanchuma*, *Bereishis* 2) concludes "*Halacha – Mesaneh U'Mashlim*," even so, there are many *Rishonim* [most notably *Tosafos* (ad loc. 41b s.v. *v'hilchasa*), the *Rashba*, and *Ritva* (ad loc.)] who understand this dictum to mean that one **may** conclude his *Erev Shabbos* fast at *Tzeis HaKochavim*, even though it means he will enter *Shabbos* famished (a situation that is normally disfavored), and not that one **must** conclude his fast on Friday night at *Tzeis HaKochavim*. An additional *shittah* is that of the *Raavad* (*Sefer HaEshkol*, vol. 2, pg. 18; cited by the *Beis Yosef*, O.C. 550:3), who maintains that "*mashlim*" in this instance is referring to completing the fast by *Shkiya*, as otherwise it will infringe upon *Tosefes Shabbos*. A further complication is that this also may depend on whether one is fasting for personal reasons (*Taanis Yachid*) or an obligatory public fast (*Taanis Tzibbur*). The *Rema* (O.C. 249:4) concludes that for a *Taanis Yachid* one may rely upon the lenient opinions and end his fast after he accepted *Shabbos*, prior to *Tzeis HaKochavim* (especially if he made such a stipulation before commencing his fast), yet for a *Taanis Tzibbur*, he rules that we follow the *Rishonim* who mandate strict interpretation of the *Gemara*, and we must fast until actual nightfall on Friday night. It is debatable whether the *Shulchan Aruch* is actually fully agreeing with this approach or not. See explanation of the *Mishnah Berurah* (ad loc. 21 and *Biur Halacha* s.v. *v'im*) at length. This has since become normative *halacha*. See next footnote.

[14]See *Shulchan Aruch* and *Rema* (O.C. 249:4), based on the *Rosh* (*Taanis* Ch. 2:4) and *Maharil* (*Shu"t* 33); *Magen Avraham* (ad loc. 8), *Bach* (ad loc. end 6), *Ba'er Heitiv* (ad loc. 7), *Elyah Rabba* (ad loc. 10), *Korban Nesanel* (*Taanis*, end Ch.

2:60), *Shulchan Aruch HaRav* (ad loc.

12), *Kitzur Shulchan Aruch* (121:6), *Ben Ish Chai* (Year

2, *Parashas Lech Lecha* 23), *Aruch Hashulchan* (ad loc. 10), *Mishnah Berurah* (ad loc. 21

and *Biur Halacha* s.v. *v'im*), *Kaf Hachaim* (ad loc. 29 and 31), *Shu"t Yabea Omer* (vol. 6,

O.C. 31), *Shu"t Yechaveh Daas* (vol.

1:80), *Netei Gavriel* (*Hilchos Chanuka*, *Shu"t* 14), *Yalkut Yosef* (*Kitzur Shulchan Aruch*, O.C. 249:7 and 559:25), and Rav Mordechai Eliyahu's *Darchei Halacha* glosses to the *Kitzur Shulchan Aruch* (121:5). The *Netei Gavriel* adds that *B'shaas Hadchak* and *l'tzorech gadol* one may be *mekabel* Shabbos early and rely on the lenient opinions, as long it is after nightfall according to several opinions (meaning, an earlier *Zman* of *Tzeis HaKochavim* than the faster would usually observe).

[15]See *Shulchan HaTahor* (249:13) who writes that usually it is *assur* to complete a Friday fast until *Tzeis HaKochavim*, even an obligatory fast, as it is an affront to *Kedushas Shabbos*; rather, he maintains that one should be *mekabel* Shabbos early and have his *seudah* before nightfall. Yet, in his explanations (*Zer Zahav* ad loc. 4) he maintains that regarding *Asarah B'Teves* on Friday, since we are beholden to follow the ruling of the *Rema*, one should still be *mekabel Shabbos* early, and *daven Maariv* earlier than usual, to enable us to end the fast with making Kiddush at the exact *zman* of *Tzeis HaKochavim*. This is also cited by the *Netei Gavriel* (*Hilchos Chanuka*, Ch. 63:6). The Steipler Gaon (cited in *Orchos Rabbeinu*, new version, vol. 1, pg. 203:7 and vol. 2, pg. 200:8) was *noheig* this way, that in his *shul* on *Asarah B'Teves* on a Friday, they *davened Maariv* earlier than usual and announced that everyone should repeat *Kriyas Shema*. It is also mentioned (*Orchos Rabbeinu* *ibid.* and vol. 3, pg. 160:5) that this was the *Chazon Ish's shittah* as well, regarding any *taanis*, that *Maariv* should be *davened* somewhat earlier than usual, with *Kriyas Shema* repeated later on (the *Chazon Ish* held to start from 30 minutes after *Shkiya*, instead of his usual *shittah* of 40 minutes). This idea is also found in the *Matteh Efraim* (602:29), albeit regarding *Tzom Gedalia*, not to tarry extraneously regarding *Maariv* on a *Motzai Taanis*. He explains that there is no *inyan* of *tosefes* (adding extra time to) on a fast day aside from the Biblically mandated Yom Kippur, and therefore it is worthwhile to synchronize the **ending** of *Maariv* with the fast ending, and not wait for the full *Tzeis HaKochavim* to **start** *Maariv* as is usually preferred. Rav Shmuel Halevi Vosner (*Shu"t Shevet Halevi* vol. 6:72 and vol. 10:81 and *Halichos Shevet Halevi* Ch. 21:4, pg. 172) ruled this way as well, that it is proper to *daven Maariv* earlier on a standard fast day, shortly after *Bein Hashmashos* of the *Gaonim's shittah*, in Eretz Yisrael approximately 20 minutes after *Shkiya*. It is known that Rav Yosef Shalom Elyashiv (*Hanhagos Rabbeinu* pg. 308:133, and in his *Talmid*, Rav Nochum Eisenstein's *Dvar Halacha*, #160, *Parashas Vayigash* 5781) as well, would *daven Maariv* on *Motzai Taanis*, even *Motzai Tisha B'Av*, twenty minutes after *Shkiya* (instead of his usual thirty minutes). Rav Shmuel Salant, long time Rav of Yerushalayim in the late 1800s, ruled similarly (*Toras Rabbeinu Shmuel Salant zt"l* vol. 1, pg. 102:5) that on a *Motzai Taanis*, *Maariv* should be recited earlier than usual, in Yerushalayim from 10 minutes after *Shkiya*, and making sure *Kriyas Shema* is repeated afterwards. See also *Halichos Even Yisrael* (*Moadim* vol. 1, pg. 370:39 and vol. 2, pg. 145:1) that even on *Motzai Yom Kippur* and *Motzai Tisha B'Av*

(which have a *din* of *tosefes*), Rav Yisrael Yaakov Fischer held to *daven Maariv* 20 minutes after *Shkiya*.

[16]See the Sanzer Dayan, Rav Yitzchak Herskovitz's *Shu"t Divrei Ohr* (vol. 2:47), as well as the Klausenberger Rebbe's *Shu"t Divrei Yatziv* (O.C. vol. 2:230; maintaining that those who are *makpid* on *Zman Rabbeinu Tam* for *Tzeis Hakochavim* should keep the same for fasting, and certainly not break fasts before 60 minutes after *Shkiya*).

[17]See Rav Yitzchak Yaakov Fuchs' (author of *Halichos Bas Yisrael* and other *sefarim*) recent *Taanis Asarah B'Teves 5781 B'Erev Shabbos Kodesh*, based on the *Mishnah Berurah's* comments (271:1 and *Shaar Hatziyun* 639:67).

[18]See the *Selicha* for *Asarah B'Teves* that starts with the word *Ezkerah*, generally attributed to Rav Yosef Tov-Alem (Bonfils). As pointed out by Rabbi Moshe Boruch Kaufman, at the end of said *Selicha*, it seems to include a fourth tragedy worth fasting for – the *tzara* of Bavel first hearing the news of the *Churban Beis Hamikdash* on the 5th of Teves. This '*Yom Hashamua*' is mentioned in *Gemara Rosh Hashana* (18b) and *Yerushalmi Taanis* (Ch. 4, *Halacha* 5). See Rabbi Yitzchok Weinberg's recent excellent *Lechem Yomayam* (on *Chodshei Kislev* and *Teves*, *Chodesh Teves* 2) at length as to why this *shittah* of Rabbi Shimon's, to fast on the 5th of Teves, is not the practical *halacha*.

[19]*Tur*, *Beis Yosef*, and *Shulchan Aruch* (O.C. 580).

[20]*Tur* and *Shulchan Aruch* (O.C. 549 and 550).

[21]As told at length in *Gemara Megillah* 9a. For a slightly different version see *Maseches Sofrim* (Ch. 1:7-8). This quote is found in *Megillas Taanis* (Ch. 13), and cited by the *Tur* and *Shulchan Aruch* (*Orach Chaim* 580). See *Sefer HaToda'ah* (vol. 1, Ch. 8, *Chodesh Teves*, par. *Yom Kasheh*) at length.

[22]See *Tur* and *Shulchan Aruch* (*Orach Chaim* 580; quoting the *BeHa"G*, *Hilchos Tisha B'Av V'Taanis* 18), "*lo noda bo eizo hi hatzara she'eera bo.*" This quote is essentially originally found in *Megillas Taanis* (ibid.). However, many *poskim*, including the *Ba'er HaGolah* (ad loc. 4), *Magen Avraham* (ad loc. 6), *Taz* (ad loc. 1; who concludes "*tzarich iyun rav*" on the *Tur* and *Shulchan Aruch* for not knowing that Ezra *HaSofer* died on that day), *Elyah Rabba* (ad loc. 5), Rav Yaakov Emden (*Siddur Amudei Shamayim* vol. 2 pg. 149b), *Pri Megadim* (ad loc. *Mishbetzos Zahav* 1), *Ba'er Heitiv* (ad loc. 6), *Mishnah Berurah* (ad loc. 13), and *Kaf Hachaim* (ad loc. 20), all cite the *Kol Bo* (63), *BeHa"G* (ibid.), or the *Selichos* of *Asarah B'Teves* (ibid.) that the *tzara* on that day is that Ezra *HaSofer* died.

The *Aruch Hashulchan* (ad loc. 3) diplomatically states that originally they did not know which tragedy occurred on that day to mandate fasting, and afterwards it was revealed that it was due to Ezra *HaSofer's* passing on that day. [Interestingly, the *Kaf Hachaim* (ibid.) cites the *Shulchan Gavoah* (ad loc. 3) and others who maintain that Ezra really passed away on *Asarah B'Teves*. But, since it was already a scheduled fast day due to Nevuchadnetzar's siege, its observance of fasting due to Ezra's passing was pushed to the ninth of *Teves*.] Rav Yonason Eibenschutz (*Ya'aros Dvash* vol. 2:192-193) gives an interesting variation on this theme. He maintains that since Ezra's role in *Klal Yisrael* in his time was akin to Moshe *Rabbeinu's*, *Chazal* wanted to withhold publication of the day of his passing, similar to the *Torah* stating that "no one knows of Moshe's burial place" (*Devarim*, *V'Zos HaBracha* Ch. 34:6). However, the *Chida* (*Birkei Yosef*, *Orach Chaim* 580) points out that the statement in *Megillas Taanis* (and later cited by the *BeHa"G*) that "*lo kasvu Rabboseinu al mah hu*" seem to be referring to a separate occurrence than its next listing, that Ezra *HaSofer* died on that day, and that they are not exclusively one and the same. The *Chasam Sofer* (*Toras Moshe*, *Parshas Vayigash*, *Drush* for 8 *Teves* s.v. *kasav BeHa"G*) answers that Ezra was similar to Moshe *Rabbeinu*, and drastically improved the spiritual state of the Jewish people, and yet, even after he died, *Klal Yisrael* felt satisfied and blessed simply to have been led by him when he was alive, and did not see any reason to fast on the day he died. Yet, when the *Torah* was later translated into Greek, enabling the "*Tzaraas* of the *Minim*", only then did they realize the import of Ezra's passing and established it as a fast day (similar to Moshe *Rabbeinu's* passing on the 7th of *Adar* also being on the list of proper days to fast in *Tur* and *Shulchan Aruch*, O.C. 580: end 2). Yet, previously, they did not know why to fast on the 9th of *Teves*.

[23]As found throughout *Shas* – see for example *Bava Kama* (82a) and *Kesuvos* (3a).

[24]This follows the consensus that the last of the *Neviim*, Malachi, was none other than Ezra *HaSofer*. See *Gemara Megillah* (15a), *Targum Yonason* on *Malachi* (Ch. 1:1), and *Tosafos* (*Yevamos* 86b end s.v. *mipnei*). It is also implied in *Gemara Zevachim* (62a) and *Sanhedrin* (21b), regarding who established the *Torah's* script as '*Ashuris*.' Thanks are due to Rabbi Reuven Chaim Klein for pointing out several of these sources.

[25]Rav Baruch Teumim-Frankel (author of the *Imrei Baruch*, in his glosses to *Shulchan Aruch* O.C. 580) cites several other sources opining different *tzaddikim's* passings on the 9th of *Teves* as the reason for fasting, including the enigmatic Shimon *HaKalphus*, "who saved *Klal Yisrael* during the days of the *Pritzim*," and to whom '*Nishmas*' and '*Etein Tehilla*,' a *Piyut* that is part of *Yom Kippur* liturgy, is attributed (see the *Haggadah Marbeh Lesaper* of Rav Yedidiah Weil, son of the *Korban Nesanel*, pg. 114; and *Seder Avodas Yisrael*, pg. 206, in the commentary to '*Nishmas*').

This reason is also cited by Rav Aharon Wurmsh, renowned *talmid* of the *Shaagas Aryeh*, in his *Me'orei Ohr* (vol. 4, pg. 110b, on *Taanis*; this volume is also called *Od L'Moed*), citing a '*Sefer Zichronos*' that he once saw. Known as Patrus, it has been surmised that Shimon *HaKalphus* was a Jewish pope, placed by *Chazal* to infiltrate the early Christians, to ensure that Christianity became a separate religion (see *Otzar Midrashim* [Eisenstein] vol. 2, pg. 557-558 and the *Oz VeHadar* edition of *Gemara Avodah Zarah* 10a, *Haghos U'Tziyunim* 30; citing an original manuscript of *Rashi's* that had been censored for hundreds of years). Some opine that he was '*Ben Patora*' mentioned in *Gemara Bava Metzia* (62b). Although we do find Shimon *HaKalphus* (or *Kippa*) mentioned derisively as '*Shimon Petter Chamor*' by several *Rishonim*, including the *Machzor Vitry* (*Pesach* 66), and Rav Yehuda *HaChassid* (*Sefer Chassidim* 193), on the other hand and quite interestingly, while referencing the laws of the *Yomim Noraim* (325) the *Machzor Vitry* himself refers to Shimon *Kippa* quite approvingly, if not downright reverently. In the footnotes of the Berlin edition of the *Machzor Vitry* (from 1893; pg. 362, footnote 5) the editor, Rav Shimon *HaLevi Ish Horowitz*, posits that this is not actually an outright contradiction in the *Machzor Vitry*, but rather a *machlokes* between his mentors, *Rashi* and *Rabbeinu Tam*. He postulates that the first mention in the *Machzor Vitry*, that "*Shimon Petter Chamor* was certainly not the composer of '*Nishmas*,' and all who claim such will have to bring a *Korban Chatas Shmeinah* when the *Beis HaMikdash* will be rebuilt," was from a handwritten manuscript of *Rashi's*. Conversely, the second mention, that "*Shimon Kippa* was the one who set the order of the *Yom Kippur tefillos* and composed '*Etein Tehilla*," was the opinion of *Rabbeinu Tam* (whom the *Machzor Vitry* quoted as the source of the ruling of that paragraph about allowing *Piyutim* and personal additions during *Shemoneh Esrei*), who held that Shimon *Kippa's* *kavanna* in all that he did was exclusively *Lesheim Shamayim*. The *Sefer Chassidim* (ibid.) takes an alternate approach, explaining that even though Shimon *Kippa* was indeed a *tzaddik*, nevertheless since he was technically a *meshumad*, and people followed in his ways, he was called a derogatory nickname, '*Shimon Petter Chamor*,' as is the proper custom to do with *meshumadim*, as fulfillment of the *pasuk* in *Tehillim* (Ch. 116:8) "*Kimohem Yihyu Oseihem*." On the other hand, it must be noted that this description was not accepted by all. In fact, even the controversial Italian scholar R' Shmuel Dovid Luzzato (*Shada"l*), in his *Mevo L'Machzor K'Minhag Bnei Roma* (published 1856; pg. 7) wrote that he pondered and wondered about *Rabbeinu Tam's* words for over twenty years, until he realized that *Rabbeinu Tam* must have believed in the "*shamuos shav*," 'false rumors,' about the founding of Christianity, that were spread, albeit with good intention, during the years of persecution and forced conversions, "*k'kavana tova l'chazek emunas hahamon*."

[26]The second *tzaddik's* passing on that day that Rav Teumim-Frankel cites was Rav Yosef *HaLevi*, son of Rav Shmuel *HaNaggid*, who was assassinated on the 9th of *Teves* in

1066, thus ending the Golden Age for Jewry in Spain. He quotes the *Raavad's Sefer HaKabbalah* that “when *Rabboseinu HaKadmonim* wrote *Megillas Taanis* and established a fast on the 9th of Teves, they themselves didn't know the reason. Later on, after Rav Yosef *HaNaggid* was assassinated we knew that they foresaw this tragedy with *Ruach HaKodesh*.” An additional reason for fasting on this day is cited by the *Rema* in his commentary to *Megillas Esther* (*Mechir Yayin*, Ch. 2:16) that we fast on the 9th of Teves as Esther was forcibly taken to Achashveirosh's palace in the month of Teves (possibly on this day). Interestingly, some posit, as heard in the name of Rav Moshe Shapiro; also found in the *Davar B'Ito* calendar (9 Teves) and in *Netei Gavriel* (*Hilchos Chanuka, Inyanei Nittel*, pg. 416; quoting the *Tosafos Chadashim* on *Megillas Taanis*; also referred to as the ‘*Mefareish*’ of the Vilna Edition of *Megillas Taanis*), that the real reason for fasting is that the 9th of Teves is the true birthday of ‘*Oso Halsh*’, in whose name myriads of Jews over the millennia were *R”l* murdered. The origin of this claim seems to be the 12th century *Sefer Halbur* by Rav Avraham bar Chiya (pg. 109). In fact, the *Netei Gavriel* (ibid.) cites that some say that *Nittel*, the name used for the Christian December holiday, actually stands for *Nolad Y eishu T es L’Teves*. The author wishes to thank R’ Yitzchak Goodman, as well as Rabbi Dr. Eliezer Brodt, for pointing out several of these invaluable sources.

[27]*Sefer HaToda'ah* (vol. 1, Ch. 8, *Chodesh Teves*, end par. *Yom Kasheh*).

[28]*Abudraham* (*Hilchos Taanis*), cited with skepticism by the *Beis Yosef* (O.C. 550).

[29]According to our calendar *Asarah B'Teves* cannot fall out on Shabbos. The *Abudraham* (ibid.) himself mentions this, as does the *Magen Avraham* (O.C. 550:4 and 5), *Ba'er Heitiv* (ad loc. 3), *Aruch Hashulchan* (ad loc. 2), and *Mishnah Berurah* (ad loc. 8). Everyone can easily make this calculation themselves. See *Tur* and *Shulchan Aruch* (O.C. 128:2) regarding which days various *Roshei Chodesh* can fall out on. For the month of Teves, *Rosh Chodesh* cannot fall out on a Thursday. That means *Asarah B'Teves*, ten days later, cannot fall out on *Shabbos*!

[30]See *Mishnah* and *Gemara* (*Megillah* 5a), *Rashi* (ad loc. s.v. *aval*), *Rambam* (*Hilchos Taaniyos* Ch. 5:5), *Tur* and *Shulchan Aruch* (O.C. 550:3 and 552:10). This was discussed in a previous footnote. Rav Asher Weiss (in his *Kuntress Shavu'i, Parshas Vayechi* 5778, Year 17, vol. 12, [631]: ‘*Tzom Asarah B'Teves V'Shaar Tzomos Shechalu B'Shabbos*, 3’) offers a novel approach as a solution to this conundrum. He opines that perhaps the *Abudraham's* intent was not that the fast of *Asarah B'Teves* would push off Shabbos, but rather that as only regarding this fast it is stated “*B'Etzem HaYom HaZeh*,” perhaps he meant that it wouldn't be merely pushed

off until after Shabbos, but rather it would not be observed that year at all. Meaning, it is possible that the *Abudraham* was simply asserting that there would be no reason to fast for *Asarah B'Teves* if it would not be observed on that actual day. So, if Shabbos would push it off, it would get pushed off in its entirety until the next year. However, Rav Weiss concludes that this approach is indeed a *chiddush* and concedes that none of the *Acharonim* seem to learn this way, *bein lehakel bein lehachmir*.

[31] *BeisYosef* (O.C. end 550). *Rashi* (*Megillah* 5a s.v. *aval*) and the *Rambam* (*Hilchos Taaniyos* Ch. 5:5) both explicitly rule that if *Asarah B'Teves* falls out on *Shabbos* then it gets pushed off. Other *Rishonim* who write this way include the *Meiri* (*Megillah* ad loc. and *Taanis* 30b), *Kol Bo* (end *Hilchos Tisha B'Av*), and *Maharil* (*Hilchos Shiva Assar B'Tamuz*), that if any of the *Arba HaTzomos* fall out on *Shabbos* they get pushed off until after *Shabbos*. Similarly, the *Ibn Ezra*, in his famous *Shabbos Zemer* '*Ki Eshmera Shabbos*' explicitly states that *Yom Kippur* is the only fast that can override *Shabbos* (although admittedly, he may have just been referring to the *metzius* – that in our set calendar, it is the only one that can actually fall out on *Shabbos* – and hence trump its observance). This is how the *Tur* and *Shulchan Aruch* (O.C. 550:3), as well as later *poskim* rule as well. See for example, *Shu"t Shoel U'Meishiv* (*Mahadura Kama* vol. 3:179), *Shu"t Maharam Brisk* (vol. 3:99), and *Aruch Hashulchan* (O.C. 549: end 2).

[32] However, there are many who do defend the *Abudraham's* statement based on the verse "*B'Etzem HaYom HaZeh*." See for example *Tikkun Yissachar* (pg. 28a, *Teves* s.v. *v'ode*; interestingly citing this ruling as precedent from '*Teshuvos HaGaonim*,' and not mentioning the *Abudraham* by name; although this might be a form of honorific) who actually rules that way. In fact, there is even a minority opinion (see *Toras Chaim* on *Shulchan Aruch* O.C. 550:4) who is *choshesh* for the *Abudraham's* *shittah lemaaseh* and extends it, holding that one should not treat *Asarah B'Teves* as a minor fast, but rather observe it with similar restrictions as the major fasts: meaning keeping the five *inuyim*, akin to *Yom Kippur*.

The *Minchas Chinuch* (*Parshas Emor*, *Mitzva* 301:7), explaining why nowadays we do not observe fast days for two days (as opposed to other *Yomim Tovim*, due to the *safek yom*), writes that the *Neviim* established fast days in specific months, but did not set the actual day it must be observed, hence the ambiguity in the *Gemara* on which days to observe them. Since they were never established as being mandated on one specific day, they are unaffected by the *safek yom*, and nowadays only one day must be observed. [A similar assessment regarding the establishment of fast days was actually expressed by several *Rishonim*, including the *Ritva* (*Rosh Hashana* 18b s.v. *v'ha*) and *Tashbatz* (*Shu"t* vol. 2:271).] The *Minchas Chinuch* adds that since both of these seemingly conflictory observances – the fasts for the destructions of the *Batei Hamikdash*, as well as the *Mitzvah* of *Oneg Shabbos* – are essentially *Divrei*

Kabbalah (meaning, instituted in the times of the *Neviim*), why shouldn't such a fast day be able to trump *Oneg Shabbos*? Especially one that was established as "*B'Etzem HaYom HaZeh*." Rav Chaim Soloveitchik of Brisk (*ChiddusheiHaGra"ch V'HaGri"z al Shas, 'Stencils,'* pg. 27:44) takes this idea a step further to explain the *Abudraham's* statement (although quite curiously, he inexplicably credits the *BeHa"G* with this statement, who in fact makes no mention of this; and does not mention the *Abudraham*; quite possibly a typo). He asserts that *Asarah B'Teves* is the exception to this rule of the *Neviim's* ambiguity of exact day, since it is stated about it that it must be observed "*B'Etzem HaYom HaZeh*," and therefore would be fasted upon even if it fell on *Shabbos*. Similarly, the *Ohr Somayach* (*Hilchos Taaniyos* Ch. 5:6 s.v. *v'hinei*, in the brackets) defends the *Abudraham's* statement, based on a *diyuk* in the *Gemara's* (*Eruvin* *ibid.*) choice of question about whether we complete a *Taanis Yachid* on Friday, with no mention of a *Taanis Tzibur*. He posits that the reason the *Gemara* did not cite such a case, is that *Asarah B'Teves* is the only *Taanis Tzibur* that can fall out on Friday, and if it can override *Shabbos* due to "*B'Etzem HaYom HaZeh*," then certainly one would be required to fast the whole Friday for it! Hence, there was no reason for the *Gemara* to ask it. In other words, the *Gemara's* question only starts if the fast would be pushed off if it fell on *Shabbos*, as then we are uncertain what the *din* would be regarding completing it if it fell out on Friday. As the *Gemara* only asked germane to a *Taanis Yachid*, this implies that regarding a *Taanis Tzibur* the fast would triumph. Moreover, the *Ohr Somayach* posits that perhaps the fact that we complete the fast, fasting into *Shabbos* when *Asarah B'Teves* occurs on Erev *Shabbos*, would help prove that if it fell out on *Shabbos*, we would do the same – as it is possible that it is only problematic to observe a full 24-hour fast on *Shabbos*. But, as *Asarah B'Teves* is only a daytime fast, perhaps it is not conflictory with proper *Shabbos* observance. On the other hand, the *Torah Temimah*, in his *Tosefes Bracha* (*Parshas Emor*, pg. 211-212; thanks are due to Rabbi Herbert Russ for pointing out this invaluable source) argues that "*B'Etzem HaYom HaZeh*" should not prove a *Shabbos* fast, as when the *pasuk* says the same regarding Yom Kippur (*Parashas Emor, Vayikra* Ch. 23:29), it is a command that we must afflict ourselves on that exact day. That is why we fast on Yom Kippur that falls out on *Shabbos*. Yet, when referring to *Asarah B'Teves*, Yechezkel *HaNavi* was simply detailing when the siege actually started: that it was on that day, in the middle of the day; similar to the wording used to describe the animals entering Noach's *Teiva* and Avrohom Avinu's *Bris Milah*; with no connection to the fast that was later declared to commemorate this tragic incident. Accordingly, he avers that we would not fast if *Asarah B'Teves* would fall out on *Shabbos*. For more on this fascinating topic, as well as varying approaches, see Rav Avrohom Gurwicz's *Ohr Avrohom* (Ch. 5, page 164 and on) and Rav Asher Weiss's *Minchas Asher* (*Moadim* vol. 2, *Tzomos* 43).

[33] *Ya'aros Dvash* (Vol. 1, *Drush 2 for 9 Teves*, 32-33; see also vol. 2:191-193 s.v. *v'hinei yadua*), *Bnei Yissaschar* (*Maamrei Chodesh Kislev/Teves* 14:1), and *Shu"t Shoel U'Meishiv* (*Mahadura Kama* vol. 3:179); see also *Shu"t Maharam Brisk* (vol. 3:99).

The *Chasam Sofer* (*Toras Moshe, Parshas Vayigash* pg. 40b s.v. *vad"z*) also cites this reason and explains that it is only at the end of a tragedy when salvation has a chance to sprout. We see this from the famous *Gemara* at the end of *Makkos* (24a-b) with Rabbi Akiva, who laughed when he saw foxes wandering through the ruins of the *Beis HaMikdash*. Only when a tragedy is complete can there be a glimmer of hope for the future redemption. See also *sefer Siach Yitzchak* (pg. 293) and R' Moshe Chaim Leitner's *sefer Tzom Ha'Asiri* at length. Rav Yonason Eibenschutz adds that according to his calculations, Nevuchadnetzar's actual siege on that first *Asarah B'Teves* commenced on *Shabbos*; meaning that that *Asarah B'Teves* that Yechezkel wrote "*B'Etzem HaYom HaZeh*" about was actually *Shabbos*.

The *Chasam Sofer* (*Toras Moshe, Parshas Vayechi, Drush* for 8 Teves 5599, s.v. *ksiv*) agrees with this assessment and offers a variation, that the reason Nevuchadnetzar was successful in his conquest of *Yerushalayim*, as opposed to *Sancheirev*, was due to lack of *Shemiras Shabbos* among its inhabitants!

[34] *Midrash Tanchuma* (*Tazria* 9). However, in *Parshas Bereishis*, the *Midrash Tanchuma* (ad loc. 2 and 3), actually takes a very strong stance against fasting on *Shabbos*, as "*Kavod Shabbos* is *adif* than one thousand fasts"!

[35] *Toras Moshe* (vol. 2, *Parshas Vayikra, Drush* for 7 Adar, pp. 9b-10a, s.v. *kasuv*).

[36] *Yerushalmi Yoma* (Ch. 1, *Halacha* 1, 6a).

[37] *Rambam* (*Hilchos Taaniyos* Ch. 5:1); see also *Mishnah Berurah* (549:1).

[38] *Zecharia* (Ch. 8:19), as per the understanding of Rabbi Akiva (*Rosh Hashana* 18b). See also *Knesses HaGedolah* (O.C. 550, *He'aros* on *Beis Yosef*) for a fascinating *hesber*.

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority.

L'iluy Nishmas the Rosh HaYeshiva – Rav Chonoh Menachem Mendel *ben* R' Yechezkel Shraga, Rav Yaakov Yeshaya *ben* R' Boruch Yehuda, and *l'zchus* for Shira Yaffa *bas* Rochel Miriam and her children for a *yeshua teikef u'miyad*!

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