



בס"ד Laws & Customs: Asarah B'Teves (Friday)

For the year 5781 This edition was amended for Bais Shmuel Chabad -According to Minhag Chabad
By Rabbi Leshes from Sidney Australia
With some minor changes by Rabbi Levi Y. Garelik
All times listed are for New York area only Comments or questions: rabbi@youngyeshivah.com.au

☞ THIS YEAR, THURSDAY NIGHT, ON 9 TEVES, IS "NITTEL".

See the Rebbe's letter in 554 לוקוטי שיחות חט"ו ע' 554 for all the details.]

☞ ASARA B'TEVES

On this day, *Yerushalayim* was besieged, in a campaign that culminated with the destruction of the first *Beis Hamikdash*.

☞ WHO MUST FAST?

All must fast, including a *Chosson* and *Kallah* during the week of *Sheva Brochos*, and *Baalei Habris* (i.e. the *Mohel*, the *Sendek*, and the father of the baby).

If one inadvertently ate during the fast, one must immediately resume fasting.

Mothers who are either pregnant or nursing, or have difficulty fasting while tending to young children, should consult with a *Rov*. [One shouldn't be unduly strict in this regard, so as not to harm the wellbeing of mother and baby.] The ill/elderly should also consult with a *Rav*.

Anyone below *Bar/Bas Mitzvah* need not fast. From the age of nine upwards, the custom is to train children to fast for several hours, as per the child's abilities.

An individual exempt from fasting should eat in private only, and avoid delicacies or excessive intake. Similarly, children old enough to understand the concept of a fast should avoid delicacies.

☞ EATING PRIOR TO THE FAST

One may eat and drink the entire evening until dawn (5:45 am), provided that either of these conditions are met:

- One didn't go to sleep for the night. [Dozing off is not regarded as such.]
- One stipulated (preferably verbally) before going to sleep that he would eat upon waking. In this case, one recites the morning *Brochos* before eating.

☞ LAWS OF FASTING

One shouldn't brush one's teeth nor rinse one's mouth. [If this will cause great aggravation, there is room to be lenient, provided that one leans forward to prevent any liquid from flowing down one's throat; that one uses substances unfit for consumption (e.g. Listerine); and that one rinses with less than 86 ml.]

Non-chewable pills may be taken for medical purposes, without water. A *Rav* should be consulted for other medicines.

One may shower, bathe, apply ointments and creams, cut nails and hair. [Even those who choose to be strict on other fasts may be lenient on *Erev Shabbos*.]

Bris: When a *Bris* occurs on a fast, the *Seudah* takes place at night, after the fast.

"Toameho": One may not taste food to determine whether it requires salt/spices. However, when preparing food for *Shabbos*, one may taste the food if **necessary**, provided that **all** these conditions are met:

- One expels it without swallowing.
- One tastes an absolute minimum.
- One tastes less than 86 ml (about 3 oz.) in total throughout the day.

☞ CONDUCT ON A FAST DAY

Torah: One should learn *Torah* connected to the topic of the fast.

Tzedokoh: One should give increased *Tzedakah*, especially before *davening*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

Teshuvoh: The purpose of fasting is to arouse one to do *Teshuvah*. Idling away one's time, or partaking in joyous or entertaining activities, is not in the spirit of the fast.

One should be careful to avoid anger.

☞ SHACHARIS

THE ADDITIONS IN **SHACHARIS**: (ANEINU FOR THE CHAZAN), SLICHOS, OVINU MALKEINU, KRIAS HATOORAH VAYECHAL (NO HAFTORO).

Aneinu: During *Shacharis*, only the *Chazzan* recites *Aneinu*. Therefore, one who won't be fasting shouldn't serve as *Chazzan*.

[In the unlikely event that the *Chazzan* is not fasting, or less than three congregants are fasting: Instead of reciting *Aneinu* between *Goel Yisroel* and *R'faeinu*, the *Chazzan* includes *Aneinu* in the *Brocho* of *Sh'ma Koleinu*, and concludes the *Brocho* regularly; i.e. *Shomea Tefillah*.]

A *Chazzan* who forgot to recite *Aneinu*:

- if he remembered before reciting *Hashem's* name at the conclusion of the *Brocho* of *R'foeinu*, he recites *Aneinu* immediately, and then repeats the *Brocho* of *R'foeinu*;
- if he already concluded the *Brocho* of *R'foeinu*, he recites *Aneinu* in the *Brocho* of *Sh'ma Koleinu*, and concludes the *Brocho* with a double conclusion; i.e. *Ha'one B'eis Tzara V'shomea Tefillah*;
- if he already concluded the *Brocho* of *Sh'ma Koleinu*, he recites *Aneinu* as a separate *Brocho* immediately after the *Brocho* of *Sim Shalom*.

One who is not fasting: must still recite *Selichos* and *Avinu Malkeinu*.

If *Tachnun* is not recited (e.g. a *Baal Bris* is present), *Selichos* is still recited, but *Avinu Malkeinu* is omitted.

☞ TORAH READING (SHACHARIS AND MINCHA)

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

A non-fasting individual must still hear *Krias Hatorah* of *Vayechal*, but should not be called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, and refusing the *Aliya* will pain him or minimize the honour of the *Torah*, he may accept the *Aliya*.

A non-fasting individual shouldn't serve as the *Ba'al Koreh*, unless no one else can.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The *Oileh* begins these verses with the congregation, but ends with the *Ba'al Koreh*.

In *Shacharis* we do not read the *Haftorah*.

☞ MINCHA

THE ADDITIONS IN **MINCHA**: *HODU*, *POSACH ELIYOHU*, *KRIAS HATORAH (VAYECHAL)* AND *MAFTIR/HAFTORAH*, *ANEINU* IN THE *AMIDAH* (NO *OVINU MALKEINU*).

Mincha is longer than usual (due to *Krias Hatorah* and *Haftorah*); therefore, care should be taken to conclude before sunset (4:34 pm). [This is especially pronounced on *Erev Shabbos*.]

Hodu and Posach Eliyahu are recited. One should not begin to recite them (and of course not *Ashrei* etc.) prior to *Mincha Gedolah* (12:20 pm).

The *Chazzan* slowly recites *Kaddish* while the *Torah* is returned to the *Aron Hakodesh*, similar to *Mincha on Shabbos*.

Aneinu: *Aneinu* is added in *Shomea Tefila*. An individual who forgot *Aneinu* may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If he didn't remember until he concluded *Shmoneh Esrei*, he does not repeat it. [A non-fasting individual does not recite *Aneinu*.]

The Chazzan recites: 1. *Aneinu* between *Goel Yisroel* and *R'faeinu*, 2. and also recites *Birchas Kohanim* towards the end of *Shmoneh Esrei*. [*Avinu Malkeinu* is omitted.]

Divrei Kivushin: The Rebbe reintroduced the custom of addressing the congregation after *Mincha* to arouse them with feelings of *Teshuvah*. This applies even when it is *Erev Shabbos*.

Candle lighting time: 4:16 pm.

Maariv should be davened punctually, aiming to recite *Shema* just after *Tzeis* (5:06 pm).

End of Fast: The fast concludes at *Tzeis* (5:06 pm), and only after *Kiddush*. This applies even if one davened *Maariv* early, in which case he must also recite *Shema* before *Kiddush*.

יהפכו ימים אלו לששון ולשמחה ולמעדים טובים