The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקס"ב סעיף ב'

Overview

Siman 562 Seif 2:

Some maintain that one who is accustomed to fast during the עשרת ימי תשובה is not required to fast until the emergence of stars and may eat after he returns from the *bais haknesses* since people do not commonly commit to fast these fasts during *davening*. Individuals recite עננו. A *chosson* also recites עננו before entering the *chupah* and then he may drink from the *kos shel beracha* but one who fasts from the 17th of Tamuz through the 9th of Av must complete the fast even though he is not required to commit to fast these fasts. Similarly, someone who does not fast for the entire עשרת ימי תשובה but fasts for some of those days must commit to fast and complete the fast. It appears to me that this is true if he made an unspecified commitment to fast but if he stipulated that he would not complete the fast he may do so since it is no better than the other fasts.

- They are considered as though they are accepted by virtue of custom. Accordingly, those who always fast on the first day of *selichos* and *erev* Rosh HaShanah do not need to commit to fast or complete them since they are in force by virtue of custom. (M.B. 9)
- The fast is completed after *maariv* even if it is still day. Machatzis HaShekel writes that nowadays many people fast only until *mincha gedolah* but *daven mincha* before they eat. A weak person may certainly be lenient and fast until *mincha gedola*, *daven mincha* with עננוand then eat. (M.B. 10)
- Even if he did not stipulate that he would not complete the fast he may drink. (M.B. 12)
- Since the fast is regarding the *churban* of the past we do not say that his intent was distress as opposed to the עשרת ימי תשובה where the fast is intended towards the future to rip the harmful decree. (M.B. 13)
- Rema refers to someone who does not fast each year so he is required to commit to fast and must also complete the fast. One who fasts each year, even if for just one day, is not required to commit before the fast and does not have to complete the fast. (M.B. 15)

Halacha Highlight

A *chosson* fasting on the 11th of Teves

Rema Siman 562 Seif 2
וכן חתן
And the same is true concerning a *chosson*

Shulchan Aruch teaches that one who is accustomed to fast during the עשרת ימי תשובה is not required to fast until *tzeis hakochavim* and they may eat immediately upon their exit from the *bais haknesses* after *davening ma'ariv* (מ"ב סק"י) since it is not common for people to formally commit to fast beforehand. Mishnah Berurah (סק"ט) explains that for those people who fast it is considered as though they have already committed by virtue of the prevalent custom to fast on these days. Furthermore, these fasts are in a different category by virtue of the fact that the intent is the discomfort which is considered part of the repentance process to secure atonement. Rema applies this principle to a *chosson* and rules as follows. A *chosson* who is fasting should *daven mincha* including the paragraph of עננו before he goes to the *chupah* so that he should permitted to drink the *kos shel beracha* even though it is not yet *tzeis hakochavim*. The reason why the same guidelines apply to a *chosson* is that he also fasts to experience discomfort as a part of his repentance and *chassanim* do not commonly commit to fast at *mincha* the day before.

If someone gets married the night of the 12th of Teves he faces a challenging circumstance. He must fast on the 10th of Teves since that day is a communal fast day. On the 11th of Teves he must also fast since that is the day before his wedding. Rav Moshe Feinstein (אג"מ או"ח ח"א סיק קס"ז) rules that despite the difficulty involved he must fast even on the 11th of Teves since that is the day he is getting married. In contrast, Rav Shlomo Zalman Auerbach (הליכות שלמה תעניות פי"ג סע' י"ג) rules that in this case the *chosson* is not required to fast on the 11th of Teves, the day he is getting married. Based on a ruling of the Sdei Chemed, he contends that *b'dieved* when the *chosson* fasted on the 10th of Teves it counts towards the fast that he must observe in advance of his wedding even though it was not observed on the day that he married.