The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jul 25, 2023 ■ ז' אב, תשפ"ג
סימן תקס"ה סעיף ה'-סימן תקס"ו סעיף א'

# Overview

**Siman 565 Seif 5:**

**An individual may not recite the 13 Attributes in prayer and as a request for mercy since it is a *davar she'b'kedusha* but if one wishes to recite it as one reads a passage, it may be read.** Similarly, an individual may not recite *selichos* or ויעבר.

- Meaning with the tune and *trup*. One may not under any circumstances recite *selichos* or the 13 Attributes before midnight except on Yom Kippur. (M.B. 12)
- Later authorities maintain that an individual may recite *selichos* provided that he does not recite the 13 Attributes. (M.B. 13)

**Siman 565 Seif 6:**

**One who fasts and publicizes himself to others to be praised because he is fasting will be punished.**

- The implication is that if he is asked he may tell people that he is fasting but it is preferable for him to respond that he is not fasting. If people pressure him to eat and cannot otherwise avoid eating, he may tell them that he is fasting. Regarding the permanent fasts, if one lives in a place where people are lenient, it is a *mitzvah* to publicize that one is fasting so that others should learn from him. If others are stringent and fast on *baha"b* or something similar and one cannot fast with them, he should not eat publicly, rather he should eat in private. (M.B. 14)

**Siman 566 Seif 1:**

**On a communal fast the *shaliach tzibbur* recites עננו between גואל and רופא and concludes ברוך אתה ה' העונה לעמו ישראל בעת צרה** (If one forgot see above at the end of *siman* 119:4). **We read ויחל in *shacharis* and *mincha* regardless of whether it falls on Monday and Thursday or any other day of the week.** We read the *haftorah* of דרשו in *mincha* but in *shacharis* there is no *haftorah* except on Tisha B'Av. We read even when the fast is on *erev* Shabbos. If they are fasting on Rosh Chodesh we read the *parsha* of Rosh Chodesh in *shacharis* and the *parsha* for the fast day during *mincha*.

- In our *siddurim* it reads העונה בעת צרה. (M.B. 2)
- This is true generally on fast days but on Tisha B'Av in the morning we read כי תוליד בנים and the *haftorah* is אסף אסיפם but at *mincha* we read as though it is a regular fast day. The phrases that are recited out loud by the *tzibbur* as a *bakasha* should not be read out loud by the *ba'al koreh* or the one who received the *aliyah*. They should remain silent until the *tzibbur* finishes and then the *oleh* reads it quietly with the *ba'al koreh*. (M.B. 3)
- The *shaliach tzibbur* also recites עננו between גואל and רופא. (M.B. 5)
- It would seem that *b'dieved* if they read ויחל they do not have to go back. (M.B. 6)

# Halacha Highlight

## Discarding food to conceal that one is fasting

Shulchan Aruch Siman 565 Seif 6
**המתענה ומפרסם עצמו לאחרים**
**One who fasts and publicizes this to others**

Shulchan Aruch (סי' תקס"ה סע' ו') relates that one who fasts but publicizes the fact that he is fasting in order to receive praise that he is fasting is punished for his behavior. Mishnah Berurah (ס"ק י"ד) notes that Shulchan Aruch's implication is that if someone is asked whether he is fasting, it is permitted to tell him the truth since he is not intending to praise himself and thereby become glorified. However, even in that case it is better for one to respond that he is not fasting in order to avoid giving himself credit for doing something positive. *Poskim* note that this principle is not limited to fasting but any practice that one observes should be carefully guarded from the observation of others. Even the members of one's household should not be aware that one is observing such practices unless one's intent is to model proper behavior for the members of one's household (פסקי תשובות אות ו').

Although Mishnah Berurah indicated that it is permitted to lie and deny that one is fasting, nevertheless, if possible it is better to respond in a manner that could be understood in two ways (so that the listener will assume one meaning when the truth is the alternative meaning) (נזירות שמשון על הט"ז סק"ו). *Poskim* debate whether it is permitted for one to discard food in order to conceal the fact that he is fasting. For example, if one is a guest and wishes to discard the food he was served so that his host will not realize that he is fasting, is he permitted to do so? Sefer Orchos Chaim (Spinka) (סק"ה) cites authorities who maintain that it is not permitted for one to discard food and thereby violate the prohibition of בל תשחית in order to conceal from others that he is fasting. Sdei Chemed (מערכת בל תשחית עמ' 453) cites other authorities who permit discarding the food since they consider it to be a *mitzvah* to conceal the fact that one is fasting and thus it does not constitute a violation of בל תשחית.