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

Overview

Siman 566 Seif 2:

When the *tzibbur* decrees a fast for a tragedy that should not befall them or regarding the fasts on Monday, Thursday and Monday after Pesach and Sukkos which in Ashkenaz the custom is to observe as a communal fast, the custom of the Rishonim is for the *shaliach tzibbur* to recite עננו between גואל and רופא and to read ויחל. However, if a fast was set for Monday or Thursday we do not push aside the *parsha* of the week in *shacharis*, rather we read in the morning the *parsha* and in the afternoon we read ויחל except for the Monday, Thursday, Monday after Pesach and Sukkos where we read ויחל in the morning and afternoon and this is what is practiced. **Some question this practice and raise related questions but Rosh resolves them therefore we follow the custom of the earlier generations. However, when a fast is decreed without a specific purpose other than for repentance some treat it like a communal fast as far as reciting עננו between גואל and רופא and reading ויחל whereas others treat it like a private fast and עננו is recited in שומע תפלה and we do not take out the Torah.**

- When the fasts recorded in Tanach fall on Monday or Thursday, according to all opinions we push aside the *parsha* of the week and read ויחל. (M.B. 7)
- *B'dieved*, if they began to read ויחל they should not go back. (M.B. 8)
- The *shaliach tzibbur* recites עננו between גואל and רופא during *shacharis* and *mincha*. (M.B. 9)
- These fasts were established in all of the lands and there is only a minority of people who do not fast. On the 20th of Sivan we also push aside the *parsha* of the week and read ויחל since it is more commonly observed than *baha"b*. It appears to me that nowadays the fasts on the 20th of *Sivan* as well as *baha"b* are treated like other fasts and the *parsha* of the week is not pushed off but in the afternoon ויחל is read. (M.B. 10)
- In other words, the *shaliach tzibbur* recites עננו between גואל and רופא during *shacharis* and *mincha* and ויחל read. (M.B. 11)
- The correct practice for *Yom Kippur Koton* is subject to local custom and those places that do not have a specific custom should not read ויחל and עננו should be recited in שומע תפלה. The custom is to give *tzedaka* during *mincha* on a fast day and some people calculate how much they would have eaten on the fast day and give that amount to the poor. (M.B. 12)

Halacha Highlight

Minor fast days

Shulchan Aruch Siman 566 Seif 2

אלא לשוב בתשובה

But only to repent

Shulchan Aruch presents a dispute how to categorize a fast that is decreed with the intent that the people should repent rather than in response to a particular tragedy. Some authorities treat it as a communal fast and thus the *shaliach tzibbur* recites עננו between גואל and רופא and ויחל is read. Others categorize such a fast as a private fast and עננו would be recited in שומע תפלה and the Torah is not read altogether. Mishnah Berurah (סי"ק י"ב) explains that based on this, the correct procedure for *Yom Kippur Koton* will be subject to this debate. He then notes that there are some places where they read ויחל and recite עננו between גואל and רופא only at *mincha* but not during *shacharis* since during *mincha* extra *selichos* and confessions are recited and one need not protest those who follow this custom since there is support for this position. However, in a place that does not have this custom, ויחל should not be recited and עננו should be recited in שומע תפלה rather than as an independent *beracha*. Biur Halacha (ד"ה ויש נוהגין) writes that the same is true concerning the fast that some people observe on the 7th of Adar to commemorate Moshe Rabbeinu's *yahrtzeit* and the fasts that some people observe during *shovivim*.

Poskim emphasize an important point concerning those places that have the custom on these minor fasts to read ויחל and recite עננו as an independent *beracha*. The custom is limited to where an entire *kehilla* decides that all healthy people must fast and there are at least ten people who are actually fasting and committed to fast during *mincha* the day before the fast. However, if the *kehilla* did not institute such a practice and there just happens to be ten or more people who are fasting on these days, it is not considered a communal fast to allow reading ויחל, reciting עננו or *birkas kohanim* (פסקי תשובות אות ג').