



Overview

Halacha Highlight

Siman 568 Seif 3:

One who vowed to fast some fasts may delay fasting until the winter. (One may "borrow" a long day and "repay" with a short day since each one is called a "day.")

- ❖ The same is true regarding one who committed to fast for repentance. (M.B. 26)
- ❖ Magen Avrohom contends that this applies when one is incapable of fasting but otherwise he should not push off the fast out of concern that he will die but if the one who took the vow states that he did not intend to fast right away he is believed. (M.B. 28)

Siman 568 Seif 4:

Some maintain that two consecutive days and nights are comparable to 40 non-consecutive fasts. Some maintain that for a weak person two consecutive days are sufficient but a healthy person must fast for three days. It seems to me that this is relevant for someone who intends to fast on 40 days that are not consecutive as an exercise in repentance in order to experience distress so that we can equate the distress of these two experiences and it is in reference to these types of *halachos* that the later authorities have their discussion. However, one who vowed to fast for 40 days must fulfill his vow since it is no different than one who vows on יום זה who may not "borrow" and "repay" the fast. Even those who maintain that one may "borrow" and "repay" in this case they would agree that he must fulfill his vow. Certainly one who committed to fast for 40 days before Yom Kippur to commemorate Moshe's ascent to the mountain must fast for 40 days and may not discharge his obligation by fasting for two or three days consecutively.

- ❖ The custom is to fast another two hours so that in total he fasted 74 hours but those who eat immediately do not lose since 72 is the gematria of חסייד. Someone fasting for two consecutive days should wait an hour to eat after the fast and begin the fast an hour before nightfall so that it should be considered as though he fasted 27 fasts since the first day is one fast and each additional hour is considered another fast. When we mention an hour it means some time rather than specifically an hour. (M.B. 30)
- ❖ It is better for the fasts to be spread out. (M.B. 31)
- ❖ Pri Megadim is uncertain whether one who vowed to fast for two consecutive days may instead fast for 40 non-consecutive days. (M.B. 32)
- ❖ One begins fasting after the 15th of Av and does not fast on Shabbos or Rosh Chodesh. One commitment at the beginning of the series is sufficient. (M.B. 34)
- ❖ This is true even if one committed to fast without taking a vow to that affect. (M.B. 35)

Siman 568 Seif 5:

One who fasts for a dream on Yom Tov, Chol HaMoed, Rosh Chodesh, Chanukah, Purim or on *erev* Yom Kippur must observe a fast for having fasted similar to one who fasts for a dream on Shabbos (See above *siman* 288:4).

- ❖ One who fasts for a dream on Rosh Chodesh Nissan or Av does

Fasting on Rosh Chodesh Nissan

Shulchan Aruch Siman 568 Seif 5

צריך למיתב תעניתא לתעניתא

He must fast for having fasted

Shulchan Aruch (סעי' ה') rules that one who fasts in response to a bad dream on Yom Tov, Chol HaMoed, Rosh Chodesh, Chanukah, Purim or *erev* Yom Kippur must fast as well on the next day to atone for having fasted on a day when one is not supposed to fast, similar to the obligation to fast on Sunday if one fasted on Shabbos. Mishnah Berurah (סי'ק ל"ז) points out that Shulchan Aruch was specific regarding these days but on other days when *tachanun* is not recited, e.g. the month of Nissan, Lag BaOmer, the 15th of Av, the 15th of Shevat or between Yom Kippur and Sukkos, if one fasts he need not fast again to atone for having fasted on these days.

Mishnah Berurah (סי'ק ל"ו) suggests a couple of exceptions to the rule that one must fast again for having fasted on Rosh Chodesh. He writes that one who fasted in response to a bad dream on Rosh Chodesh Nissan or Rosh Chodesh Av does not have to fast again on the next day. The reason is that there are opinions who maintain that one should fast on these days due to tragic incidents that occurred and one may rely on those authorities to exempt one's self from having to fast an additional day. Rema (סי' תקע"ג סעי' א') also seems to subscribe to this position because he rules that a *chossan* who is getting married on Rosh Chodesh Nissan should fast, even though it is Rosh Chodesh since there is an opinion that maintains that one should always fast on Rosh Chodesh Nissan. When Rosh Chodesh Nissan falls on Sunday and one fasted on Shabbos in response to a dream, Mishnah Berurah (סי' רפ"ח סק"י) ruled that he may fast on Sunday, even though it is Rosh Chodesh. Although there is a dissenting opinion that maintains that one who is not accustomed to fast on days observed by *tzadikim* should not consider it a fast day, nevertheless, elsewhere Mishnah Berurah (סי' תכ"ט ס"ק י"א) cites the first opinion that permits fasting on Rosh Chodesh in this instance.

not have to observe another fast since there are opinions who maintain that one fasts on those days. (M.B. 36)

- ❖ On other days upon which one does not recite *tachanun*, one need not fast because he fasted. (M.B. 37)

Siman 568 Seif 6:

Communal fasts in Bavel do not include a restriction against *me-lacha* or stopping to eat during the day other than on Tisha B'Av. Therefore, when an individual commits to fast we are not concerned that he committed to restrictions of a communal fast and these activities are permitted. Nevertheless, it is preferable to declare at the time one commits to fast that he will observe a private fast on the following day.

- ❖ The same is true in other lands. (M.B. 39)
- ❖ The wording implies that in Eretz Yisroel we are concerned that he committed to the restrictions of a communal fast but nowadays it is uncertain if it is necessary to have such a concern. (M.B. 40)