The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Aug 10, 2024 ■ ו' אב, תשפ"ד
סימן תקע"ו סעיף י'-ט"ז

Overview

Siman 576 Seif 10:

The same is true concerning food. How does this work? If the type of merchandise that most people sell to support themselves decreases in value, for example, linen garments in Bavel and wine and oil in Eretz Yisroel and as a result business decreased to the point that merchants must sell items worth 10 for 6, this is a trouble for the *tzibbur* and we blow blasts about it. On Shabbos we cry out but do not blow blasts.

- ❖ We cry out with the recitation of עננו. (M.B. 29)

Siman 576 Seif 11:

The same is true concerning rain. How does this work? If there was so much rain that it is causing them distress they should *daven* about it since there is no greater distress than people's houses collapsing and their homes becoming their graves. In Eretz Yisrel they do not *daven* when there is too much rain because it is a land of mountains and the houses are built with stone and an abundance of rain is good for them and we do not fast to remove good things. Nowadays, in Tzefas houses collapse due to too much rain and we *daven* about it.

Siman 576 Seif 12:

Any city experiencing one of these circumstances must fast, cry out in prayer and supplication and blow blasts with a *shofar* until the trouble passes. The surrounding area fasts but does not blow blasts but they seek mercy for them. In all places we do not fast, cry out or blow blasts on Shabbos or Yom Tov for any trouble except for the lack food for which we cry out even on Shabbos.

- ❖ This refers to areas within the same country. (M.B. 31)

Siman 576 Seif 13:

A city surrounded by thieves or a river or if a boat is being tossed at sea, even if there is one person being pursued by thieves, robbers an evil spirit or some illness that puts him danger that day (whether one may *daven* for someone ill on Shabbos see above at the end of *siman* 288) **we cry out and supplicate in prayer even on Shabbos but we do not blow blasts unless it is to gather people together to assist others in order to save them.**

Siman 576 Seif 14:

The fasts that are observed due to trouble are not observed by pregnant or nursing women or children. It is permitted to eat at night even though they will fast the following day except for fasts on account of rain.

- ❖ According to some, males younger than 18 and females younger than 15 do not fast whereas according to others it refers to children below the age of *bar/bas mitzvah* and it is teaching that there is no *mitzvah* of *chinuch*. Nevertheless, they should only eat what is necessary but not for pleasure. Magen Avrohom reports that the custom is that males younger than 18 and females younger than 15 do not fast. (M.B. 32)

Siman 576 Seif 15:

If a *tzibbur* is undergoing two troubles, they may only request mercy for one of them as the *pasuk* says: ונצומה ונבקשה מא-לקינו על זאת. They also declare that although they are undergoing multiple troubles they are *davening* for one particular trouble. If they are experiencing hunger and a plague they should *daven* about the hunger since Hashem provides sustenance to those who are alive.

- ❖ It is permitted to mention past troubles that they have endured while *davening* about the current trouble. (M.B. 34)
- ❖ If there are two illnesses from which people are suffering it seems that it is permitted to *daven* about both of them since it is a single prayer. (M.B. 35)

Siman 576 Seif 16:

Any day that a fast has been decreed upon the *tzibbur* due to a trouble, *bais din* and the elders sit in the *bais haknesses* and examine the behavior of the people from after *shacharis* until midday. They remove the stumbling blocks that lead to sin, issue warnings and look into people who extort and commit other transgressions and separate them from those activities. They also lower powerful people and engage in similar types of activities. Regarding the second half of the day, ¼ of the day is spent reading Torah and *haftorah* and the remaining ¼ of the day they *daven mincha*, blow blasts, confess and cry out according to their ability.

- ❖ Magen Avrohom wonders why we no longer do this since it is the most important element of the fast. (M.B. 36)
- ❖ It should say מתחננים rather than ומתריעין since they blow blasts even during *shacharis*. (M.B. 37)

Halacha Highlight

Davening for multiple troubles

Shulchan Aruch Siman 576 Seif 15

צבור שהיו להם שתי צרות

If a *tzibbur* suffers from multiple troubles

Shulchan Aruch (סע' ט"ו) writes that a community that suffers from two troubles should only *daven* for one of those troubles and they should say that although they are suffering from multiple troubles they are *davening* about only one of them. Kaf HaChaim (אות ס"ג) writes that the restriction against asking for mercy for more than one trouble is limited to a *tzibbur* but an individual who suffers from multiple troubles may ask for mercy for all of those troubles. Moreover, Orchos Chaim (Spinka) explains that the restriction against a *tzibbur davening* about multiple troubles is limited to troubles that come infrequently and are inconsistent with nature. However, when a *tzibbur* suffers from those troubles that occur frequently, it is permitted for them to beseech Hashem for mercy concerning those multiple troubles.

Ben Yehoyada (Taanis 8b) relates that he saw authorities who maintain that the restriction against *davening* for multiple troubles is limited to those who live outside of Eretz Yisroel. The reason is that those living outside of Eretz Yisroel are under the control of the ministering angels that control the 70 nations. Therefore, if the *tzibbur* were to *daven* for relief from multiple troubles they would submit themselves to additional scrutiny. In Eretz Yisroel this is not the case since there are no intermediaries between Eretz Yisroel and Hashem. Therefore, in Eretz Yisroel it is permitted to *daven* for relief from multiple troubles. However, in Sefer Ma'or Yisroel he writes that since the earlier *Poskim* did not draw any such distinction the implication is that the restriction applies in Eretz Yisroel just the same. Another rationale for the restriction is that when a *tzibbur davens* for more than one trouble they must have some sort of merit to make them worthy of the removal of the trouble and they may not possess the necessary merit. In contrast, if they *daven* concerning a single trouble it is evident that they are seeking *tzedaka* and such a request does not generate a search for merit.