The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקע"ז סעיף א'-סימן תקע"ח סעיף א'

Overview

Siman 577 Seif 1:

In all places if the rain ruins the ground thereby impeding the plow we blow blasts and ask for mercy. If the matter is pressing and they don't have the time to follow the schedule for other fasts, they do not issue a decree to fast since the *tzibbur* cannot fast every day; rather they are מתריע each day in each *tefila* and it is sufficient to do so with one's mouth. If individuals wish to fast they may do so. When they call out with their mouths they say עננו אבינו עננו and then יהי רצון מלפניך וכו' וזכר רחמיך.

- The same is true if it is some other way destructive and causes a loss. (M.B. 2)
- The implication is that one should follow the procedure for fasting as described in *siman* 575. (M.B. 3)
- The fasts must be observed consecutively because the danger is daily, for example the gentiles made a siege around a city and thus fasting on Monday, Thursday, Monday will not be sufficient and since they cannot decree a fast each day, they do not decree a fast altogether. (M.B. 4)
- Darkei Moshe implies that one should recite עננו in the order of the *Aleph Beis* as is done during the *aseres yimei teshuvah* but it seems that this is not practiced and the custom is for the *shaliach tzibbur* to says this supplication in שומע תפלה when there is an abundance of rain. (M.B. 6)

Siman 578 Seif 1:

Just like the *tzibbur* fasts and *davens* during times of distress, so too, individuals must fast when experiencing distress. How so? If someone is ill, lost in the desert or imprisoned one should fast and ask for mercy through fasting. One may not fast on Shabbos, Yom Tov, Chanukah, Purim and Rosh Chodesh.

- Fasting is a means of repentance and submission. Pri Megadim writes that the wording implies that there is an obligation to fast. (M.B. 1)
- It is also prohibited to fast on *erev* Yom Kippur. (M.B. 3)

Halacha Highlight

Fasting and *davening* for personal troubles

Shulchan Aruch Siman 578 Seif 1
כך כל יחיד מתענה ומתפלל על צרתו
So too, each individual *davens* concerning his trouble

Shulchan Aruch (סי' תקע"ח סע' א') writes that just as a *tzibbur* will *daven* when they are experiencing trouble, so too, an individual must fast and *daven* when he undergoes trouble. He then proceeds to enumerate three examples of troubles that individuals experience that warrant fasting and *davening* for relief from that trouble. One who is ill, one who is lost in the wilderness and one imprisoned. Mishnah Berurah (סק"א) explains that since fasting is part of the process of *teshuvah* and subdues one's heart, it is appropriate to do so as a means of introspection to repent. Pri Megadim and Bach maintain that fasting is not merely a good practice but in fact, it is obligatory. The Birkei Yosef (אות א' וב') further explains that the one suffering has an obligation to fast and even a pregnant or nursing woman who have the strength to fast must do so in response to such a trouble.

Aruch HaShulchan (סע' ב') notes that three examples that were enumerated by Shulchan Aruch are three out of the four people who must give thanks (הודאה) to Hashem after experiencing salvation from their distress as mentioned in Tehillim (107). Being that they must express thanks when they are relieved from their distress it follows that they should fast and *daven* for that relief while enduring that distress. The reason why Shulchan Aruch did not mention in our context *davening* while one travels at sea, even though he must give thanks when he completes his journey is as follows. In the three examples cited in Shulchan Aruch the person experiencing the trouble did not do anything to submit himself to his circumstance. One who travels at sea is behaving in the normal manner of sea travelers and submitted himself to that circumstance and thus it is not considered a trouble that warrants fasting and *davening*.