

בעזהשי"ת

הלכות ומנהגים

תענית
עשרה בטבת
וכשחל בערב שבת

Halochos, Minhagim & Insights
compiled from the shiurim of
הרה"ג ר' משה דאננעבויים שליט"א

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ר' שרגא פיבל בן יחיאל אריה הכהן
באטקנעכט ע"ה

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עשרה בטבת

NIGHT BEFORE THE TAAANIS

• Although the fast only begins at day break, **the aveilus associated with the fast begins at nightfall**. [This point can be proven from the prohibition to eat before day break in the absence of a 'tnai' (condition) prior to going to sleep (as noted below), indicating that to some degree the fast of Asara B'Teves has begun at night fall¹]. **Therefore one should refrain from hearing music** and occupying themselves with other 'fun activities' on the nights prior to a taanis.

• The Shlo Hakodosh² writes that on the night on the night prior to the taanis one should not eat more than their regular meal (unless one is weak). The Elya Rabba quotes the Shlo that a Baal Nefesh should fast the night as well³. The **Maharshal⁴ cites from the Sefer Chasidim** that one refrain from meat and wine both during the night prior to the taanis and the night following the taanis (**unless it is friday night**)⁵. Although common custom is to be lenient with regard to both of the above, nevertheless these **approaches indicate the mindset one should be in during the night** prior as well.

• During troublesome times for Klal Yisroel לא עליו, the Mishna Berura cites the opinion of the Ramban and the Gra that the three taaneisim צום גדליה עשרה בטבת require a 24 hour fast and have the same halochos as Tisha Bav⁶.

EATING BEFORE DAY BREAK

- As noted above, some Poskim⁷ discourage having a large meal or 'extra' food prior to the fast. However, this is not the common custom.
- One who plans on eating **before day break** must make a 'tnai' (condition) prior to going to sleep that they plan on doing so⁸. It is preferable to

make a 'tnai' with regard to drinking as well.

- If someone made a tnai to 'eat' they may drink as well, but if someone made a tnai to drink they may not eat⁹.
- If someone went to sleep without making a tnai, but they regularly drink in the morning upon waking, they may drink without tnai¹⁰.
- If one is washing on bread or eating cake in the morning before the taanis they must begin prior to half hour before *alos hashachar*.
- According to the Zohar, **following a nights sleep, one should not eat**¹¹ [even] before day break. This is applicable all year round, not only before a taanis]. [See Mishne Berura 89:28 who notes that one should try to adhere to this opinion]. Some Poskim note that where someone will otherwise have difficulty completing the fast in a functioning manner they may be lenient with this regard.

FOCAL POINT OF A TAAANIS

- It is important to note **that the main point of the Taanis is Teshuva**¹². (This is especially true on Asara B'Teves).¹³ Therefore one should set aside time to go through their daily schedule to see how they can improve and correct where/if required. Even when the fast occurs on a busy and short (in the northern hemisphere) Friday, where one is rushed with Shabbos preparations, they should still set aside time for Teshuva and introspection.
- One should give tzedoko (everyday and especially) on a Taanis. The Mishna Berura notes that one donate to tzedoko the amount they 'saved' on the cost of the food as a result of the taanis¹⁴. When the taanis occurs on a Friday this can be done

1 See Ran 4a cites various proofs to this point.

2 Cited by the Kaf Hachayim 549:11

3 Shaar Hatzion 550:9

4 Shut Maharshal end of siman 92

5 SEE טיב הלכה או"ח סידי יב

6 Shaar Hatzion 550:9

7 Elya Rabba 563:1

8 OC 564:1. Rav Sh Kamenetsky (Kovetz Halochos 2:11) rules that bedieved one can eat even without a verbal or mental condition, as long as their intention was to eat before

day break.

9 Kaf Hachayim 564:10. See Piskei Teshuvos 564:2

10 OC 564:1, Mishna Berura 564:6 and see Shaar Haz-

tion 7

11 MB 89:28 says that *efshar* drinking is permitted

12 MB 549:1

13 The Avudraham writes that we would fast even on Shabbos if this fast was to occur on Shabbos. The Bnei Yisoschor (Teves mamar 14) notes that this demonstrates that this fast is more chomur than the others.

14 MB 566:12



during Shacharis as during mincha one would come with their Shabbos clothing.

OTHER

- Me'ikar hadin, apart from eating/drinking, no other restrictions apply on a taanis¹⁵. Hence one may bathe and shower with warm water and put on fresh clothing on the fast. However, the Mishna Berura¹⁶ notes that a *Baal Nefesh* (a scrupulous individual) should refrain from the other restrictions of Tisha B'av (except for the leather shoes restriction) on **other taaneisim** as well. The Biur Halocho¹⁷ adds that one adhere to all of the **nine day restrictions** on the taanis. As a result, in addition to not eating or drinking on a taanis, there is reason and room to be machmir¹⁸ with regard to the following activities
 - Listening to music
 - Haircuts (Shaving)
 - Bathing or Showering in hot water
 - Wearing fresh clothing (Bigdei Shabbos)

When the fast occurs on a Friday they are all permitted lichvod Shabbos as a regular Friday, except for music which is forbidden even after chatzos.

FASTING

- Although there are leniencies with regard to not fasting, one should not rely on these leniencies **without a heter from a competent halachic authority**. Similarly, one who is not fasting should only eat staple foods and not delicacies etc and should be sensitive to others who are fasting eg not to eat in their presence¹⁹.
- **Brushing teeth** or rinsing one's mouth (with mouth wash) should not be done on a fast day. However, there is room for leniency where this will cause much discomfort. One should face one's mouth downward so as not to accidentally

15 OC 550:2

16 See Mishna Berura 550:6

17 Biur Halocho 551:2 who says v'efshar. See Dirshu notes with regard to a cold shower.

18 According to strict Halocho, Bathing and Haircuts are permitted on a taanis. Poskim however note that there is room to be strict (except).

19 This is especially relevant to teenagers in school, where a classmate is not fasting.

swallow any of the liquid²⁰.

- **Women cooking** during the fast for after the fast or on Friday for Shabbos are allowed to taste the food to ensure the right flavor, but may not swallow²¹. Alternatively a child (or adult) can taste and swallow the food to ensure
- One who **accidentally made a berocho** on food on a taanis and then remembered that it was a fast day, may partake a small part of the food or drink so that the berocho should not be invalid. Some Poskim rule one should not partake any food/drink rather they should recite immediately ועד ברוך שם כבוד מלכותו לעולם.
- One who accidentally ate on a taanis must continue to fast irrespective of the amount they ate²³.

מאה ברכות

- As on any other fast day, one should be mindful of their obligation to recite **100 berochos** each and every day. It is possible to make up the missing berochos by making berochos on pleasant scents. Additionally, answering the berochos of the *oilim* to the Torah and of the maftir with intent may also be counted.
- Since some Poskim are of the opinion that with regard to the 100 berochos count the night follows the day, one should endeavor to 'catch up' on the berochos which were missed during the fast.

Davening & Krias Hatorah

- Due to the solemnity of Taanis day, only one who has reached the age of נתמלא זקנו should lead as a baal tefilla²⁴. Rav Sh Z Auerbach notes however, that where the majority of the tzibur has not reached this age, for example a Mesivta or Yeshiva, a Bar Mitzva may daven as Baal Tefilla²⁵.
- The general accepted rule is that one **may not**

20 MB 567:11

21 MB 567:6

22 See Kovetz Halocho 2 fn 12 for discussion on this topic

23 See Kovetz Halocho 2 fn 12 for discussion on this topic

24 Mishna Berura 53:24

25 Halichos Shlomo Tefilla Perek 2, fn 76.



receive an **aliya** to the Torah where he is not a part of that reading²⁶. For example, a person who, for whatever reason, is not fasting on a public fast day may not receive an aliya when leining 'vayechal', even if he is the only Kohen or Levi present in the shule²⁷. This includes even someone who has not yet eaten in the morning, but plans on eating later during the day²⁸. Someone who (at the time of leining) is unsure if he will be able to conclude the fast may have an aliya²⁹.

- Poskim disagree in the case where someone not fasting was **already called up** for an aliya - bedieved may they be *oile* for the aliya? The Mishna Berura concludes that where there

might be a chilul Hashem, for example the person is a talmid chochom, he may be *oile*. However, in the first instance, one should try to avoid this situation³⁰.

- The person who is *oile* for Shlishi reads the pessukim read aloud by the tzibbur **together with the Baal Koreh** but not with the tzibbur³¹.
- Aneinu is added to Mincha even on Erev Shabbos. Tachnun and Ovinu Malkeinu are not said.

26 OC 566:6. Many Poskim agree that a person not fasting (or not part of the krias HaTorah for other reasons - for example Yom Tov sheini for a ben Eretz Yisroel) cannot be the baal koreh either. The Mate Efraim 602:6 permits other kibudim eg hagbe, gelila etc but the Oruch Hashulchan 135:14 disagrees.

27 Poskim discuss whether the Kohen/Levi 'must' leave the shule (where there is no other Kohen/Levi) in order to avoid being called up. The Mishna Berura (566:21) concludes that on a regular tanis day they should leave (but not a Behab fast day).

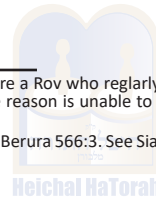
28 OC 566:8.

29 Shoel U'Meishiv Tinyono 2:58.

There is a popularly quoted Chasam Sofer (Teshuvos OC 157) that the Krias HaTorah on public fast days (which are noted in Neviim) is connected to the actual fasting "day" rather than the act of fasting. Accordingly, even ten people who are not fasting (eg a minyan in an old age home) read parashas vayechal during shacharis and mincha and someone not fasting may have aliya. However common custom is to follow the opinions who associate the Krias HaTorah with the act of fasting. The halochos noted in this article follow this view.

30 Therefore a Rov who regularly receives an aliya on a ta'anis and for some reason is unable to fast, should not daven in that minyan.

31 Mishna Berura 566:3. See Siach Tefilla shaar 14 1:11



הג' צומות עם כל החומר של תשעה באב

החפץ חיים בשער הציון (סי תק"ג ס"ק ט) הביא שיטת הרמב"ן דבזמן שמצוי צרות וגזירות מהאומה"ע על כלל ישראל, אז חל עצם החיוב על הג' צומות כמו על התשעה באב, עם כל פרטיה להפסיק מבעוד יום וכו וסיים דכן הוא ג"כ שיטת הגר"א

עשרה בטבת של בערב שבת

Erev Shabbos Preparations

- When the fast occurs on a Friday, Haircuts and Shaving, Bathing & Showering in hot water are all permitted lichvod Shabbos.
- Listening to music is forbidden even after chatzos.

תפילות בערב שבת

- One may put on their שבת בגדי before Mincha. Tachanun and Selichos are said during Shacharis, even on a Friday.
- On a Friday evening, mincha should begin a little earlier than usual in order to accommodate the time for krias hatorah.
- Tachanun and אבינו מלכינו are not said following Mincha.
- In Eretz Yisroel the Kohanim duchan during Mincha. This should be done before sunset.

Erev Shabbos Tasting טועמיה

- Shulchan Oruch (OC 250:2) writes that there is a mitzvah on Erev Shabbos to taste all the food that one prepares to make sure they are properly spiced and salted. This is included in the mitzvah of honoring Shabbos as when a special guest arrives one does not check the food when its being served, rather prior to the guests arrival. This will also avoid any issue of 'cooking' on shabbos were the spices/salt added on Shabbos. There are reasons for this minhog **על פי קבלה** as well¹.

Although a woman who is cooking may taste the food (and not swallow) as noted above, the question has been asked regarding a person who is tasting for the minhog of טועמיה. Rav Chayim Kanievsky notes that this is not permitted (even where the food is not swallowed)².

1 See MGA beginning simn OC 250 from Kesovim
2 Although it 'seems' from the Shmiras SHabbos VZ 42:61 that it is permitted, Rav Chayim Kanievsky zt"l rules that it is forbidden -quoted in sefer Asicha p349. Piskei Teshuvos OC 250 fn44 forbids as well, but his sources are not so clear that it is forbidden. The reason why this may be permitted is because the

EARLY SHABBOS

- Although Shabbos and Fasting are paradoxical since it is forbidden to fast on Shabbos, nevertheless being mekabel Shabbos early will not terminate the fast. **The fast concludes at nightfall, the same time as it would have concluded had it been a day other than Friday.** It is still permitted to be mekabel shabbos early even though one is fasting during that time.

- Davening mariv earlier is permitted (on Friday nights³) in order to be home on time to make Kiddush for the family at nightfall. However, one must bear in mind to repeat shma after nightfall.

- One may handle food on Shabbos even though the food may not be eaten yet.

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קידוש

- **אשת חיל** and **שלוש עשרה** may be sung prior to the end of the fast in order that Kiddush can be said on the sof zman taanis.

- Those who have the custom of not reciting Kiddush **between 6 and 7 pm** on Friday nights, may do so following a taanis. They should say the **אב הרחמים** (found in the siddur before leining) prior to kiddush.

אב הרחמים הוא ירחם עם עמוסים ויזכור ברית איתנים ויציל נפשותינו מן השעות הרעות. ויגער ביצר הרע מן הנשואים. ויהן אותנו לפליטת עולמים. וימלא משאלותינו במדה טובה ישועה ורחמים.

- In a scenario where one arrives home just before the sof zman taanis, they may say Kiddush straight away and sing **אשת חיל** and **שלוש עשרה** etc during the meal.

tasting is purely for a mitzvah. In Hilchos Rosh Chodesh there is a lot of discussion (between the mekubolim) about fasting erav R"Ch when it occurs on an Erev Shabbos. One of the reasons cited not to fast is because of the absence of performing toameho. This is proof to the opinion of Rav Chaim Kanievsky.
3 See Mate Efrayim 602:29

עשרה בטבת שחל בערב שבת

- In a scenario where one's husband is delayed coming home (or has a later sof zman taanis), his wife who is fasting may say Kiddush herself on grape juice or wine. If they are waiting for their husband for the meal (which may take some time) they must eat an egg size of mezonos after kiddush in order to be *yotze kiddush b'mokom seuda*.
- According to many Poskim, a Bar Mitzva boy is able to be motze his mother and other family members with kiddush if they have davened mariv prior. An older teenage boy (who displays a 'halachic' beard) may be motze others even if they have not davened mariv.

קידוש במקום סעודה - קפה ומזונות

- Those who regularly have a (milk) coffee after a fast, may do so on Friday night after Kiddush and eat an egg size of cake (or other mezonos) as well, in order to be *yotze במקום סעודה*.⁴
- If the mezonos/food eaten with the coffee was milchig food (eg cheese, cheese cake etc) they should 'rinse' their mouth (by drinking a liquid)⁵, clear the table (ie change the table cloth or plastic) if the Shabbos meal is to be eaten at the same place, since the Shabbos meal is fleishig. Many follow the minhog of waiting a half hour prior to eating meat or meaty foods eg chicken soup.⁶
- If the mezonos/food eaten with the coffee was non milchig food, there is room to be lenient with the half hour wait. However, many customarily wait half hour with milchig drink as well.
- When eating **baked** mezonos food prior to a meal, whether one recites a berocho achrona prior to the meal or does one rely on the birchas hamozon at the end of the forthcoming meal, is a

⁴ See OC 273:5. Meikar hadin, one can be *yotze* their *קידוש במקום סעודה* with an additional cup of wine or grape juice. However Mishna Berura 25 cites Poskim who disagree with this leniency, especially before the Friday night meal. In truth the source of the Mishna Berura is RAK'Eiger who challenges the idea of mezonos as well at this point. Nevertheless, following a fast there is more reason to rely on the lenient opinions.

⁵ The required 'wiping' the mouth (by eating crackers or cake) is not required because they will be eating challo when washing for the meal. Similarly, the required washing one's hand will be performed when washing for the meal.

⁶ There are Poskim who are meikel with regard to chicken.

major discussion amongst the Poskim. Some Poskim rule that it depends on the following points. If the mezonos was made with a sweetend dough, filled with a sweet filling eg chocolate or jam etc then one recites a berocho achrona prior to the meal. If one plans on eating this food during the meal eg as a desert, a berocho achrona is not recited prior to the meal rather one relies on the birchas hamozon at the end of the meal. Where the mezonos does not have the qualities noted above, eg a yeast cake or similar, a berocho achrona is not recited prior to the meal.⁷

- When eating **non-baked** mezonos food prior to a meal, one recites a berocho achrona prior to the meal.

- Alternatively one may wash for the Shabbos meal after kiddush and have the coffee thereafter. (In this case, mezonos food is not required). The above precautions of rinsing the mouth etc apply as above, but there is no need for a berocho achrona.⁸ If one's hand came into contact with the coffee, or if they ate something milchig (eg with the coffee), they will need to wash their hands. The half hour wait is as above.

- If someone is unable to eat a meal after the fast, they should eat three meals on Shabbos day. The Friday night Kiddush (withouth Va'yechilu) is said prior to the first meal (if they weren't *yotze kiddush* on Friday night).⁹

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⁷ See OC 176 and Mishna Berura and Biur Halocho. See Rav Wosner Kovetz Mibeis Levi vol 17 p31 that one should always recite a berocho achrona before the meal. The sefer Shaarei Berocho (7:14) rules otherwise, that one should always not recite a berocho achrona prior to the meal.

⁸ Eating milk first and then meat in the same meal is perimitt meikar hadin. However, according to the Zohar this should be avoided.

⁹ OC 291:1 and Mishna Berura 5

