

# DAY-TO-DAY HALACHIC GUIDE

## 17 TAMMUZ 5781

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### MOTZEI SHABBOS, 17 TAMMUZ

Melave Malka: Seudah of Dovid Melech HaMoshiach.

“A Melave Malka,” the Rebbe says,<sup>1</sup> “conveys the idea of honoring Shabbos. Just as one escorts Shabbos in to honor the holy day, we escort Shabbos out. *Motzoei Shabbos* of the seventeenth of Tammuz is no exception, and we should actually be even more careful with this mitzvah than usual. A *melave malka* is known as the *seudah* of Dovid Melech Hamoshiach. Its connection to Moshiach is all the more emphasized at this time, when we pray that all fast days should be transformed into *Yomim Tovim* and a reason to rejoice.”

For a fast such as this one that begins in the morning, you may eat until dawn (*alos hashachar*) if you did not go to sleep for the night (Temporarily dozing off does not constitute going to sleep). If you did sleep properly before the fast, you can only eat if you stipulated before going to sleep that you would eat or drink when you awake. Someone who usually rises to drink during the night can drink without making a stipulation.

Even if you have satisfied the requirements of eating before the fast, do not begin a proper meal within a halachic half-hour of dawn (*alos hashachar*). You may snack on fruit, vegetables and non-alcoholic beverages, and eat up to the halachic equivalent of a *kebeitza* of *mezonos*.

### SUNDAY, 17 TAMMUZ

This day is a communal fast day during which eating and drinking is forbidden, as it is the day that the walls of Yerushalayim were breached.

There were five events that occurred throughout history on this day: 1. The *luchos* were broken 2. The *Korban Tamid* ceased in the *Beis Hamikdash* 3. During the time of the second *Beis Hamikdash*, the walls of Yerushalayim were breached (4) The wicked Apostomus burned the Torah (5) A graven image was put in the *heichal*.

Pregnant women, or nursing women who have difficulty fasting, or people feeling ill, are exempt. Consult a Rav if necessary.

A *Chosson* and *Kallah* during their *sheva yemei mishteh*, the week following their wedding, fast as well.

A bris which takes place on the seventeenth of Tammuz, the father, the *mohel* and *Sandek* still fast. A minor child is given the wine to drink and the *seudah* takes place that night.

Someone who is exempt from fasting should refrain from eating delicacies and should suffice with only as much food as is necessary.

The fast begins from dawn (*alos hashachar*), at **3:38am**.<sup>2</sup>

Someone who travels to a different time zone during the fast continues to fast until nightfall (*tzeis hakochovim*) of the place that he is in at that time.

**\$Law of Redemption:** All fasts are going to be nullified when Moshiach comes. Moreso, they are destined to be *Yomim Tovim* and days of rejoicing.

It is a *minhag Yisrael* to increase *tzedakah* on fast days. We estimate the value of what we would have eaten that day and give it to a poor person on the eve of the fast.

We do not rinse our mouths on a fast day.

<sup>2</sup> There are various methods of calculating sunrise. This time is according to the opinion that *alos hashachar* is when the angle of the rising sun is the position of 1.16 degrees from the horizon.

<sup>1</sup> From a *sichah* of Shabbos Parshas Balak 5751, 17 Tammuz:

Someone who mistakenly breaks their fast must still complete it. They are not required to compensate by fasting on a different day (unless they choose to as an atonement for breaking the fast). If someone eats less than a *koseves* (the size of a large date) within the timeframe of *k'dei achilas pras*,<sup>3</sup> or drinks less than a *reviis*, they are still considered to be fasting and pray *Aneinu* as normal. If they consumed more than that, he should replace the words “ענגנו ביום צום התענית זה” with “ענגנו ביום צום תעניתנו”.

There are those who are as stringent with bathing and doing laundry on *Shiva Asar B'Tammuz* just like during the Nine Days, when these activities are limited.

**Shacharis:** Only the *chazzan* says *Aneinu* and only during the repetition of the Amidah. In both Shacharis in Mincha, *Aneinu* is said between the blessings of *go'al Yisrael* and *Refa'einu*. If a *chazzan* mistakenly omits *Aneinu*, see footnote.<sup>4</sup>

*Selichos* are said during davening. The order for Shacharis is as follows: *Chazaras Hashatz* followed by *Tachanun* and *Nefilas Apayim*; *Selichos* (starting with “אל תתנו”); One omits “אשמנו”); the long *Avinu Malkeinu* and then “ואנהנו לא” and “נדרע”; half *Kaddish*. Then the Sefer Torah is brought out and three *aliyos* are read from the section “ויהל משה”.

The *minhag* in 770 is that when there is a Chosson, a bris was held, or the like, the congregation (besides the Chosson and the *ba'al habris*) says *Selichos*, but omit *Tachanun*, *Nefilas Apayim* and *Avinu Malkeinu*. When this is done, start with “סלה לנו” and continue without omitting anything, *vidoy* - “אשמנו” is said.

The same Torah reading is repeated for Mincha with the addition of *Maftir*: “דרשו ה' בהמצאו”.

“This is not well publicized and has applied by very few,” the Rebbe says in 5748,<sup>5</sup> “But on the seventeenth of Tammuz, there are those who study the chapters regarding fasts from the Neviim, similar to the custom of saying a chapter of Tehillim specific to each day (*Shir shel*

<sup>3</sup> The halachic span of time that is based on the norm for someone consuming a half-loaf of bread.

<sup>4</sup> If the *chazzan* omits *Aneinu* and has not yet pronounced Hashem's name at the conclusion of *Refa'einu*, he should return to recite *Aneinu*. If he already pronounced Hashem's name, he should recite *Aneinu* in the blessing of *Shema Koleinu* as each individual does when praying Mincha silently. In that case, he should conclude the blessing with the words “העוה בעת צרה ושומע” תפילה. If he already passed *Shema Koleinu*, he should recite *Aneinu* as a passage for itself after the blessing of *Sim shalom*.

<sup>5</sup> *Sefer Hasichos* pg. 247, fn. 63

*Yom*) and similar; these texts is the ‘*parshah*’ of today. Now, the Torah is eternal, so even when Moshiach comes, we will include these parts of Neviim discussing fast days. The fact that this is the “**Torah** of (Eternal) **Truth**” and the “Torah of **Light**”, the good in every aspect shines through (even within these negative passages about fast days). This is explained elsewhere<sup>6</sup> concerning the words “Yaakov and Eisav who are spoken about in the *Parshah*. This means that we can access the good that is in these fasts as they will be transformed into days of rejoicing and *Yomim Tovim* (literally, ‘good days’) in the future. So on the contrary (learning about the fast days from the Neviim is not a focus on negativity, but) through learning about the temporary descent, this magnifies the happiness and *Yom Tov* aspect.

It is preferable to daven Mincha earlier so that it does not run into twilight (*bein hashmoshos*), finishing before *shkiah*. In addition to the fact that it is appropriate to daven Mincha before *shkiah* every day, on a fast day specifically this is the correct thing to do. In the event that someone does daven late, he may still conduct *Krias HaTorah* and *Maftir* even once it has reached *bein hashmoshos*.

During the Amidah, *Aneinu* is recited by all (fasting) congregants during the blessing of *Shema Koleinu*. If it is mistakenly omitted, see footnote.<sup>7</sup>

During *Chazaras Hashatz*, the *chazzan* recites *Aneinu* between the blessings of *go'al Yisrael* and *Refa'einu*. The *chazzan's* priestly blessing (i.e. “אלקינו ואלקי אבותינו”) is recited before *Sim shalom*.

The order for Mincha is as follows: 1. *Vayedaber* (*Karbanos* for Mincha) 2. *Ashrei* 3. half *Kaddish* 4. “ויהי” and *Krias HaTorah*, then *Maftir* and its blessings 5. “יהללו”, Amidah (including *Anienu*) and *Chazaras Hashatz* 6. *Tachanun*, the long *Avinu Malkeinu*, *Kaddish* and “תתקבל”, then *Aleinu* and Mourner's *Kaddish*

*Divrei Kevushin*, an address that motivates its audience toward self-improvement, are said after Mincha.

The fast ends, after Maariv at **9:04pm**.<sup>8</sup>

<sup>6</sup> in *Likutei Sichos* vol.20 pp. 341ff, vol.30 pg.144 part 6, and others

<sup>7</sup> If you forgot to recite *Aneinu* in the Amidah of Mincha, but remembered it before stepping back at the end of the Amidah, recite it after *Elokai Netzor*. If they had already stepped back, they should not recite it at all.

<sup>8</sup> according to *zman kochavim beinonim* of the Alter Rebbe