

PHILOTORAH לה"ו

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנַּפְשׁ וְרְפוּאָת הַגּוּף לְפְצוּעֵי הַמִּלְחָמָה, וְלַנִּפְגְּעֵי מַעֲשֵׂי טְרוֹר וְאִנְטִישְׁמִיּוֹת
בְּיִשְׂרָאֵל וּבְכָל מְקוֹם שֶׁהֵם - עִם שְׂאֵר חוֹלֵי יִשְׂרָאֵל. אָמֵן.

May HaShem protect our soldiers and the hostages; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel, may He end this war with total success and peace for Medinat Yisrael and Klal Yisrael wherever they are.



YERUSHALAYIM in/out times for **VAYCHI**

י"א טבת ה'תשפ"ה • **January 10-11, '25**

 **4:19PM** PLAG **3:50PM** •   **5:34PM** R' Tam **6:06PM**

Use the Z'MANIM link for other locales and other times

ASARA B'TEVET

Friday, January 10th - see CALnotes for more

Fast begins (J'lem) 5:23am - ends 5:23pm (actually, with Kiddush)



ASARA B'TEVET

The Navi Zechariya called it TZOM HA'ASIRI, the fast of the tenth month.

This year it falls on Friday, Jan 10th.

The fast begins at ALOT HASHACHAR (dawn), which is 5:23am in Jerusalem.

Check your local calendar for your location.

If this time is later than times you've seen on calendars, know that the time here is counted as 72 minutes before sunrise, rather than 90 minutes that some calendars use. Having consulted with several rabbanim, there is no need to take the stricter time for a rabbinic fast.

The fast ends at 5:23pm in Jerusalem.

Check your local calendar for your location.

HOWEVER, because the fast is on Erev Shabbat (Asara b'Tevet is the only fast that ever falls on Friday - with our fixed calendar), one should ideally break the fast with Kiddush. If this creates an added hardship, one can drink water after 5:23pm.

Also, at Mincha on Friday, no Tachanun is said. No Avinu Malkeinu.

The fast marks the day of the beginning of the siege by the Babylonians around Yerushalayim 2612 years ago. As such, it marks the beginning of the Churban, followed by 17 Tamuz, 9Av, and Tzom Gedaliya.

Aside for the tragedy associated with the 10th of Tevet, additional events were added to the significance of the day.

On the 8th of Tevet, Ptolemy, King of Egypt, ordered the translation of the Torah into Greek. He placed 70 (72?) Torah scholars in solitary confinement and tasked them with the translation.

This is considered by the Talmud as a black day in our history, on the level of the day of the Golden Calf fiasco. Torah in its original Hebrew and its inseparable companion, the Oral Law, are absolutely necessary to the proper understanding of the Torah and its Mitzvot. A translation by itself results in gross misunderstandings and perversions of the Torah. The commemoration of this tragedy of the Targum Shiv'im is moved to the 10th of Tevet, so as not to burden the people with excessive fasting.

So too, the 9th of Tevet was a sad day in our history. There is uncertainty as to what happened on the 9th of Tevet, but the accepted idea is that it marks the deaths of Ezra and Nechemiya, responsible for the

restoration of Torah to the people and their return (unfortunately, in small numbers) to Eretz Yisrael. These commemorations are also added to Asara b'Tevet.

Much more recently, The Chief Rabbinate of Israel has declared 10 Tevet as a "General Kaddish Day" (YOM HAKADISH HA'KLALI) to observe as the yahrzeit of victims of the SHO'AH whose dates of death are unknown. We should add that it also the yahrzeit of millions of Sho'ah victims whose names we are totally unaware of. They too deserve our Kaddish.

After the destruction of Bayit Sheni, Tish'a b'Av was reinstated as a full fast, with all of the INUYIM (afflictions) of Yom Kippur.

For a while after the Churban and exile, the other three fast days marking different aspects of the Churban, were reinstated in a manner that was conditioned on the status of the Jewish community, wherever they were.

Communities that were still subjected to oppression and harsh conditions were required to fast fully on the three - Shiv'a Asar b'Tamuz, Tzom Gedaliya and Asara b'Tevet.

Communities that lived a relatively peaceful life, did not fast at all on those days - except for Tish'a b'Av.

Sometime later, our Sages decided to

fix those other three fast for all Jewish Communities around the world, regardless of how the community lived.

However, at that time, they did not feel qualified to bring those fasts back to 'full' status. Instead, they introduced a number of leniencies.

Only eating and drinking would be prohibited - not the other INUYIM.

The fast would begin at dawn rather than at sunset the night before.

And people, for whom fasting is problematic, were not required to fast - pregnant women, nursing women, people with certain health issues that would not necessarily allow them to eat regularly on Yom Kippur, but were not required to fast these 'minor' fasts. So too for Taanit Esther.

The term 'minor' fast is unfortunate and misleading. Healthy people - male and female from the age of mitzvot are required to fast. Leniencies for some does not make the fast less obligatory for the normally healthy person.

May the fasts for the Churban become the Yamim Tovim that the Navi prophesied, with the building of the Beit HaMikdash, BIMHEIRA B'YAMEINU - AMEIN.