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Acheinu Beith Israel

The time has come. Many months of effort, of toil, are now coming to a climax.

At these complex and difficult of times, facing a harsh security and social situation of our nation, hundreds of men and women from all over the country and the world, with determination and unsurpassed devotion, are standing up for the people of Israel, grouped together to read aloud – “Go and gather all the Jews”, like in the old days, in the time of Shushan – so now as ever – to gather and fast for three days.

And here we stand at this holy hour, hundreds of thousands of Jews from around the world, the social and security situation forced us to a decisive and profound action, to a deep self-examination and a renewed bonding between us. Despite the differences, despite the disagreements, we put aside whatever illusion that divides us – and pray to the heavens, as one man with one heart, that our actions, our thoughts, our intentions and our speech will indeed wipe away the evil decrees inflicted against “Am Israel”. We hope that our unconditional love to each other will echo in the high heavens, and stir up a great compassion for all of Israel.

A few points of emphasis:

1. All 72 hours of the three days will be dedicated to contemplation and self-examination of our social and personal conditions, to prayer for heaven's compassion and unity in Am Israel, debates and lessons about whatever is required to change, to reading Tehilim, Torah learning and good deeds.
2. Special attention should be taken to avoid any argument or anger, so we won't lose our gain.
3. We cannot be responsible for the general public and the tens of thousands who fast. So, those who are unable to fast for medical reasons – should not fast. Please look up the detailed medical instructions.
4. The sensitive and the weak must consult a Doctor or a Halacha Rabbi.
5. Participation in the full Three-Days-Fast is intended for men and women aged 18 and above. Anyone under 18 can fast day time only.
6. One who at some point feels weak or uneasy – should immediately drink water, so that we should not cause harm instead of good.
7. The three days are days of prayer, contemplation and reflection, each should look into his actions, and try to remedy everything that is possible to fix. One should contemplate on how to eliminate any inner distortion and fix any destructive breakdown of any kind.
8. We should pay special attention so that the children are engaged in their learning and in any good deeds.
9. It is recommended that women and children who do not fast, will also participate in the reading of Tehilim every day.

Fasting is intended for adults healthy in mind and body. You can join in various ways, each according to his ability:

1. Three full days of fasting – for a continuous 72 hour period of total abstention from eating and drinking.
2. Three days of fasting from dawn to sunset avoiding eating and drinking.
3. Fasting one day or two days (out of the three days).
4. Fast of Esther, of course, includes prayers specifically for the salvation of the people of Israel.
5. Fasting 'hours': Start fasting and decide on its continuation according to your ability and feeling.
6. Participation in the special prayers dedicated to the three days.
7. Reading Tehilim for the success of 'the Nation of Israel' during those three days.
8. Participation in the discussions that will be held in the gathering places.
9. Attending Torah studies during the Three days, in person or via the website www.hatzom.com.

The live broadcasts will also be heard on Hatzom's telephone lines and on the web radio station "Ain Od Melvado".

How to participate and where?

It is important to prepare a comfortable and supportive environment – a private home or a communal meeting places, where one can come to and attend classes, workshops, prayers etc.

The meeting places are published on The Fast website.

Please note that for the success of these days we ask for the observance of modesty of in all gathering locations.

We will pray that the Holy One, Blessed Be, will respond to our beseeches as in the beginning and will return all his children to their Father in Heaven and we will merit to be the nation of Israel in which he can be glorified.

Time table

Time table suggestion during the Three-Days-Fast

Sunday evening | 20th March

17:00 Mincha

The fast begins: Jerusalem 17:48 | Tel Aviv 17:45 | Tzefat 17:47 | Beer Sheva 17:47

19:00 Maariv + Joint Tehilim reading (Psalms, 20, 102, 83, 121, 130, 142)

20:00 Opening lecture by Rabbi Daniel Rosenthal | [The three-day journey](#) |

Live Broadcast

21:30 Introductory workshop groups. Each one will present themselves and tell what he expected from the fast.

Monday | 21st March

7:00 Shacharit.

9:00 Offer Mishan | ["To be a winner"](#) | Live Broadcast

10:00 Rabbi Michael Mayust | ["One Mitzvah \(commandment\)"](#) | Live Broadcast

11:00 Rabbi Daniel Rosenthal | ["Soul Stocktaking"](#) | Live Broadcast

12:00 Workshop discussion with regards to "Soul Stocktaking" | A proposal for workshop agenda is documented separately

13:00 Tehilim - Reading together

15:00 Rabbi Assaf Moshe Biller | ["Introspection"](#) | Live Broadcast

16:00 Contemplation and dialogue between man and his Creator.

17:00 Mincha | Joint Tehilim reading | Maariv

19:00 Rabbi Arik Naveh | ["What is redemption?"](#) | Live Broadcast

20:00 Rabbi Leizerovich Yosef | ["Fasting – social desire"](#) | Live Broadcast

21:00 Rabbi Yuval HaCohen Asherov | ["Prayer-Fast-Charity– Spiritual Cleanliness"](#)

Time table

Thursday | 22nd March

7:00 Shacharit

9:00 Rabbi Yochai Yemini | "Megilat Esther as a mirror to our times" | Live Broadcast

10:00 Aharon Ziv | "From the Bottom Up" | Live Broadcast

11:00 Moshe Sharon | "A dispute for the sake of heaven" | Live Broadcast

12:00 Workshop in groups with regards to Unity and disagreement - how to connect despite the gaps between us? | A proposal for workshop agenda is documented separately

13:00 Tehilim – Reading together

15:00 Rabbi Asher Eliyahu Gerlitz | " Introspection – Between Light and darkness" | Live Broadcast

16:00 Contemplation and dialogue between man and his Creator.

17:15 Mincha /Joint Tehilim reading / Maariv.

19:00 Rabbi Arik Naveh | "A New Introspection" | Live Broadcast

20:00 Rabbi Leizerovich Yosef | "Fasting in response to all issues" | Live Broadcast

21:00 Rabbi Yuval HaCohen Asherov | "The three-day virtue" | Live Broadcast

Time table

Wednesday | 23rd March, Fast of Esther

7:00 Shacharit

9:00 Rabbi Arik Naveh | Waking up to a new morning | Live Broadcast

10:00 Rabbi David Agmon | You are Me | Live Broadcast

11:00 Rabbi Yuval Cohen Asherov | Returning to eating from a new point of view | Live Broadcast

12:00 Group Workshop with regards to commitment for the future | A proposal for workshop agenda is documented separately

13:00 Tehilim – Reading together

16:00 Phone call - End of the Fast | Live Broadcast

17:15 Mincha/ Joint Tehilim reading.

18:15 Light meal - breaking the Fast.

19:00 Maariv/ Megilat Ester reading

* There might be changes in the classes and lecturers.

**Updates will appear on the Three-Day-Fast web site www.hatzom.com

*** Time shown in the schedule is Jerusalem/Israel time (GMT+2)

Health Guideline

Health guidelines for both proper and healthy preparation for the three-days-fast as well as during its course

Natural Health views fasting as being natural and healthy for the body. The body has enough reserves for several days of fasting and the fast itself serves for detoxification and removal of waste that has accumulated deep inside the tissues.

Sometimes, fasting is accompanied by a sense of discomfort, headaches or other symptoms that may also occur in a healthy, non-fasting person. Their origin often stems from incorrect habits and excessive use of stimulants such as black coffee, instant coffee, regular tea (rich in caffeine), soft drinks, chocolate, sweets of all kinds, animal protein such as chicken and processed and/or industrial products. During the process of detoxifying these materials, the body may come up with some of the feelings mentioned above. Therefore, there is a need for a few days of preparation in order to facilitate the process so as to enable us to focus on the spiritual process throughout the fast.

The purpose of the Three-Days-Fast is not at all promotion of health.

The fast aims to lead us to introspection, reflection and personal as well as general tikkun/correction and to thereby cancel and remove decrees from Am Israel and emerge into a new reality.

Important Information

These guidelines intend to make it easier for participants in their Three-Days-Fast, and are based on the practical experience of many health-oriented fasts. However, these guidelines are not to be viewed as physician's instructions and do not replace physician's instructions and do not replace medical guidelines whatsoever.

Who should not fast?

- People who are under regular medical care. For example: diabetics, people who are taking medications that may cause harm if suspended for three days.
- Pregnant women are advised not to fast. Lack of drinking is dangerous for pregnant women and can cause uterine contractions. Breast-feeding women may suffer from dehydration of milk - especially at the beginning of breastfeeding.
- People who are underweight. A simple way to calculate it. For example, a woman whose height is 160 cm should subtract 100 which results in 60. That means that her weight should be around 60Kg. If she weighs 2/3 of that (40Kg), she should not fast. If she weighs 45 kg, she may begin the fast.
- In principle, any person whose physician allows him to fast on Yom Kippur can participate in the Three-Days-Fast.

Preparing to fast:

- A week before the fast one should discontinue the consumption of stimulating beverages such as coffee, tea, sweetened drinks, instant coffee, etc.
- Discontinue consumption of chocolate and/or any sweets. The initial reaction may be a headache that may last two to three days. Sometimes this headache may be particularly severe. Do not worry – this is a natural reaction of the body. In fact, toxins that accumulated in the body are emitted into the blood on their way to be excreted out in the urine. It is a process which should take two to three days and then the influence of the addictive substance disappears along with the accompanying ache.
- At the same time, it is recommended to increase the consumption of fruits and vegetables, and reduce the amount of processed products and animal protein.
- It is recommended to avoid; Too spicy food, Falafel, bourekas, pizza, meat, dairy products, white bread, cakes and cookies.
- Recommended: salads, tahini, avocado, homemade bread, whole wheat bread.
- Recommended menu during the preparatory week: Eating fruits from morning to noon and at midday have a starchy dish accompanied by a large salad.
- Those who eat breakfast – It is recommended to eat a large salad, a slice of bread and tahini.
- Drinking water – No need to exaggerate with drinking. It is important to drink when thirsty. Either way, the body does not store water. Excess water in the body is excreted out as urine.

Recommendations for the Shabbat before the fast

- Smart people behave wisely. In other words, one should try to eat whole wheat /spelt bread and in small quantity; it is best to eat mostly salads and vegetables.
- Those who still decide to eat meat, should eat as little as possible.
- Drinking wine should also be limited. For Kiddush one may use a nice organic grape juice according to all halachic opinions.

Sunday; the day before the fast

- Don't eat too much.
- In the morning have a lot of fruits.
- Several hours before the start of fast it is recommended to eat a meal that is based on whole grain bread, tahini, a large salad, and a starch dish of rice / potatoes / sweet potatoes / quinoa or the like.
- During the two hours before fasting it is recommended to drink water but not excessively and one may eat fruit.

Recommendations for the duration of the fast

- First, it is important to be relaxed. If you feel weakness, do sit down or even lie down for a few minutes and practice deep breathing: inhale and exhale full breaths, allowing the air to fill us and invigorate every cell in the body.
- Breathing is the key to good health and an important tool in stimulating our inner vitality as well as in pumping blood and oxygen to every cell in the body which adds a feeling of freshness and lightness.

Health guidelines

- Hunger – It is important to know that most of us, those with an average weight, can undergo fasting for three days without any worry; there is no tissue damage during the three days of fasting. For the most part, natural hunger results from the habit of eating and not from a true necessity.
- It is important to be busy with important matters of fasting and thus be less concentrated on the matters of the body. Usually on the second day comes a natural calming of bodily needs.
- It is recommended to fast in the company of others who fast and to merit in the gaining of strength that comes from a group.
- If there is a crisis, it usually appears at the passage between the first and second day or between the second and third ones. It is important to overcome difficulties of those moments, remembering that we have enough reserves stored to endure the fast with ease – being happy about what we are meriting to do.

The process of ending the fast

The most critical stage is breaking the fast. Especially when we transition towards Purim when drinking is a Mitzvah etc. Again, discretion is required and breaking the fast should be gradual.

- Drink some water in small sips, approximately a cup of water.
- Wait half an hour and have freshly squeezed juice. Vegetable juice / fruit (carrot and apple and the like). Not citrus juice.
- After a short time, eat a rich vegetable soup, orange-y soup (pumpkin, carrot, sweet potato) and the like.
- It is recommended to let the stomach have a digestion time of an hour or two – not to eat excessively!
- The next meal – preferably after several hours – will include: salad or fruits, not starch, not animal protein nor bread.
- You can drink water when necessary and wait until morning for breakfast.

May there be great success. It is very important to ensure that nothing negative occurs from our actions. Amen, may it be G-d's Will.

For those who choose to prepare for the fast according to the conventional medicine approach, here are the recommendations of the Rambam Medical Center:

Fasting is not harmful to human health, especially if the person is healthy by nature and does not suffer from chronic diseases or drug treatments. It is recommended to drink during the day, until the pre-fast meal, about 10 cups water and 2 cups at the end of the meal. There is no need to exaggerate in drinking. It is recommended to start the day eating breakfast based on complex carbohydrates such as whole wheat bread/rye, whole grains cereals, or oatmeal porridge with dairy products and eggs. Then continue with eating smaller meals frequently, up to the meal before the fast, at a frequency of every 2 to 3 hours. In the meal before the fast it is recommended to include bread, tahini, a large salad and a starchy dish such as rice / potatoes / sweet potatoes / quinoa and the like. You should begin about an hour and a half before the beginning of the fast since eating slowly and having a variety of small dishes can actually increase the feeling of satiety and prevent discomfort and feeling heavy afterwards.

During the three days of fasting, inquiries on the topic of health will be personally answered.

Details will be posted on the fast website www.hatzom.com

Halachic guidelines

Halachic guidelines for the Three-Days-Fast

- The essence of the fast is meant for the healthy and the strong.
- "Healthy" means anyone who can fast during regular fasting days, as in accordance with the instructions of an expert physician and a Rabbi's ruling.
- Those who cannot fast for three days in a row can join the fasting for one or two days or for a few hours.
- Anyone who participates in the Fast, even if they have to eat by the orders of a Rabbi or a physician, should not eat meat or drink wine. Generally, everyone should abstain from any unnecessary pleasure and make do with the absolute necessity.
- Persons under the age of 18 are forbidden to fast the full Three-Day-Fast.
- Those who do not fast should redeem the fast by money, everyone according to his own ability. Sorrow of money lost equals the sorrow of fasting. The amount should be at least three times 18 NIS for each of the days (NIS 54).

Fasting is the sole responsibility of any person who decides to fast

Fast times

- The Three-Days-Fast is basically intended for fasting three days i.e. seventy-two (72) hours consecutively.
- A 'day' for the purpose of the fast counts from a sunset until nightfall the following day.
- The weak and the sick who fast only during daytime will fast from dawn to nightfall.
- There is a Rabbinic (Chaza"l) opinion that considers a 'day' as from sunset till after Mincha of the next day.

Committing to fast

- If one has not committed himself before sunset – the fast does not count, because a fast is like a sacrifice. As with a sacrifice one offers the fat and the blood so does the fasting person. Therefore, as a sacrifice should be dedicated in advance, so too the fasting person should commit himself in advance.
- On Mincha prayer of Sunday (10th day of Adar II), before reciting "Yihyu LeRatzon" (the second one, before "Oseh Shalom") the person who intend to fast should say:

"Master of the Universe, I am in front of you, fasting voluntarily from sunset today, and the following day - Monday, night and day. And if – with your help – I will be able to continue fasting, I will continue fasting the following day on Tuesday, night and day. And if – with your help – I will be able to continue fasting I will continue the fast through the following day, on Wednesday, which is a congregational day of fasting the Fast of Esther, night and day. All of which amount

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to three whole days fasting consecutively. For the glorification of The Holy One, blessed be him, and on behalf of all of 'Am Israel'. All said with good and useful intention, but not as an oath, but according to my strength and ability. If it happens that I manage to fast only parts of the time, consecutively or intermittently, may this commitment render them as continuous, be them hours or days.

May there be a will before you, Hashem, our G-d and the G-d of our forefathers, that You should accept me with love and with will and come before my prayer and raise and answer my plea and heal me in your great compassion a complete healing - a healing of the spirit and a healing of the body. And nullify from upon me and from upon all of your nation Israel all evil and harsh decrees, and in your great compassion and loving-kindness, forgive us for all that we have sinned before you and answer us, for you are the listener of the prayers of every mouth. (Say the prayer uttering the Holy name)

”רבון העולמים, הרי אני לפניך בתענית נדבה מעת שקיעת החמה של יום זה, ולמחר יום שני, לילה ויומו. ואם יהיה בכוחי ותסייעני, אמשיך גם למחרתו ביום שלישי, לילה ויומו. ואם יהיה בכוחי ותסייעני, אמשיך גם למחרתו ביום רביעי שהוא יום תענית ציבור לשם תענית אסתר, לילה ויומו. שהם עולים לשלושה ימים שלמים רצופים בתענית. לשם יחוד קודשא בריך הוא ושכינתה ובשם כל ישראל. והכל בקבלה טובה ומועלת, אך בלי נדר ובלי שבועה, וכפי כוחי ואפשרותי. ואם יארע ואהא בתענית רק בחלק מהזמן הזה ברצופים או בקטועים, תועיל קבלתי להחשיבם ולצרפם, בין לשעות ובין לימים.

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שתקבלני באהבה וברצון ותבוא לפניך תפילתי ותעלה ותענה עתירתי ותרפאני ברחמך הרבים רפואה שלימה, רפואת הנפש ורפואת הגוף ותבטל מעלי ומעל כל עמך ישראל כל גזרות קשות ורעות, וברוב רחמך וחסדיך תמחול לנו על כל מה שחטאנו לפניך ותרצנו, כי אתה שומע תפילת כל פה. (יאמר עם שם ומלכות)

Prayers

- An individual who fasts only till midday (i.e. till after early Mincha) will recite 'Anenu' only in 'Elokay Netzor' at the end of 'Shmone Esreh'. Same applies to a minor who fasts half a day.
- If one has eaten before davening Mincha, he should not recite 'Aneinu'.
- However, if one is davening with a Minyan of ten fasting persons he still may always say Aneinu in Elokay Netzor.
- It is correct to say the full version of "Avinu Malkenu" after the Shat"z repetition in Shacharit and in Mincha and to blow the Shofar while mentioning 13 "Midot shel Rachamim".
- We should cry and pray with tears and true devotion; adding Tehilim readings and hymns, with repentance, along with donating charity to the poor and towards Torah learning.
- If one fasts and doubts whether he could complete the fast, he still may lead the prayers and say Aneinu between Goel and Rofee, and can be called Laalot LaTorah and Nesiat Kapayim at Mincha if he is a Cohen. Also, if one eats or drinks "Shi'urim" (small amounts because of emergency) he is considered as fasting for all the above matters.
- All those fasting, a complete fast or those who for some reasons are fasting only part of the fast shall say Aneinu when davening Mincha when reaching "Shomea Tefilah". Those who are not fasting at that time do not say Aneinu.
- If one forgot to say "Aneinu" at "Shomea Tefila", then he shall say it before "Yehi Ratzon" at the end of "Amidah".
- The Shliach Tzibur should only be one who is fasting and says Aneinu in Shacharit and in Mincha between "Goel Israel" and "Refaenu", that is so if there are with him ten who are fasting, and do so to the end of the day. If there are only six fasting persons, one can say "Aneinu" in

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"Shomea Tefilah" without uttering the holy name of the Lord at the end. The same law applies to the Shliach Tzibur as to the rest of the congregation, during his own "Lachash".

- In Shacharit and in Minchah, "VaYechal" is being read if there are ten fasting persons and the reader and those that are called to read from the Torah are fasting. If there is a Cohen who does not Fast, he should exit Shul until another one is called to the Torah instead of him.
- At Mincha the Ashkenazim read "Maftir" "Dirshu" and also a Sefaradi that is davening in an Ashkenazi minyan can be called up as a third "Oleh" and can say the "haftarah" blessing and read the "Haftarah".
- On Wednesday 23rd March, since it is Taanit Ester and is a public fast of Ester, the law is different and there is no need for ten fasting persons at Shul for saying Aneinu and the Torah reading of "VaYechal", etc.
- One who fasts must not praise and express pride in himself and be very careful not to have even thoughts of pride about it. He is allowed to let others know about his fast, only in order to be counted for the Minyan.
- At Minchah if davening close to sunset and if there are ten fasting persons in Shul, there is "Nesiat Kapaim" by a Cohen who is fasting. If the Cohen is not fasting he should exit Shul before "Retze"
- If there is no Cohen as well as at "Minchah Gedola", the Shliach Tzibur recites Elokenu VeElokey Avotenu Barchenu, etc.

[You can print the text of the Selichot and pleas from Three-Days-Fast website.](#)

Body Matters

- It is best if one can avoid mouthwash these days of fasting. If there is discomfort or difficulty because of a bad breath and the like, it is allowed to rinse with water but spit everything, as well brushing your teeth and spitting everything. One must be careful to bend the head downwards so no water enters the throat, no need to be harsh about swallowing saliva.
- People who take medications under a physician's instructions, must continue taking them as usual, even during fasting. And if there is no other option, one can also take them with small amounts of water (less than "Shi'ur").
- One who is feeling unwell or feels weakness and believes that a tiny amount will settle it, may eat less than 'an olive' ("KeZait") and drink a little less than a full gulp, then wait for 9 minutes if he is healthy and up to 2 minutes if he is a weak person. If one forgot and ate or drank, he should stop immediately and continue fasting as usual. If one eats more than 'A date size' ("KeKotevet") or drank a mouth full he loses the fast for that day..

End fasting

- On Wednesday, That is eve of Purim "D'Prazim (Cities that were NOT walled in the time of Yehoshua) with nightfall - i.e. 18 minutes after sunset! (And some wait until half an hour after sunset) one may have a bite and drink some beverage before "Maariv" so can one daven properly.
- If davening early "Maariv" one must remember to say "Kriat Shma" again at its right time.
- A weak person or if the fast makes it difficult for him to listen to reading the Megillah, and a person who is even slightly ill, is allowed to drink soft drinks, or tea and coffee, and even eat a lot of fruit. But

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should not eat bread or other foods excessively, only less than 'An egg' ("KeBetza"). Also, one should not drink any intoxicating drink not even beer.

- Women waiting for their husbands to return from synagogue to read to them "Megilat Ester" and are even slightly weak, are allowed to eat right after nightfall, a full meal as usual.
- However, if they are not weak they should eat only a bite, as detailed above.
- Every person, even with a slight doubt, should not be harsh on themselves, because listening to Megilat Ester is more important than all the laws of small eatings at the end of the fast.
- On Purim day, since it is after 3 days of fasting, Care should be taken according to health guidelines about eating and drinking wine according to religion of Torah. It is recommended not eat foods that burden the digestive system, it is strictly forbidden to drink to excess, but only to taste wine and then sleep and thus fulfill the mitzvah of Ad-De-Lo-yada of Purim.

Warning: Those who fasted three days have to be very careful with drinking wine on Purim.

By Rabbi Yosef Leizerovich Shalita.

For questions regarding the fast laws you may call 052-7655106. Additional phone numbers will be published on the site.

Regulations for the fast participants

Regulations and disclaimer for the fast participants

1. The participant undertakes a fast decision taking on fast for three days, that is over the age of 18 on the first day of fasting and that he understands that he fasted on his own responsibility. Participant takes on fast days or hours and is under the age of 18 commits that he understands that he fasted on his own responsibility.
2. In its decision to fast, participant absolves linkage to the fast project managers and / or their agents from any damage and / or loss of bodily injury and / or property that is caused as a result of participating in fasting.
3. In its decision to fast, participant commits that he will undertake to hold harmless and indemnify the directors of the fast project which will bear the due payment claim and / or claim for damages and / or loss of bodily injury and / or property that is caused as a result of and / or in connection with the participation of fasting.
4. Participation in the fast confirms that he understood all above, understands the meaning and accepts the contents including full and exclusive responsibility for damage of any kind incurred by him.
5. The sole responsibility of the fast participant, to check with a doctor whether his health allows him to fast, even if he intends to do so for a few hours.
6. The comments in the site fast, are not a recommendation to the fast and / or any solicitation fast.
7. We emphasize and make it very clear that there is no point in fasting if any damage, tiny as it could be, will happen to a participant fasting

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with us. Therefore, the most important rule is: if in doubt - no doubt". If in doubt, no matter how easy you are able to start fast, or have the slightest doubt the possibility of continuing - Do not start or stop immediately fast. You can support us without fasting.

8. Any fast even for a few hours inherently imposes a physical burden on the body, moreover, refraining from eating for three days, especially the risk of a shortage of liquid. Before a decision and acceptance of yourself fasting it is mandatory to consult a family doctor, who knows your medical history, and make sure your body is well able to withstand such a burden. If your doctor has any doubts in your ability to fast – please avoid fasting.
9. Pregnant women, men and women under the age of 18 that are treated with fixed medication and unhealthy people- please refrain from fasting.
10. If in the middle of the fast there will be any doubt of the ability to continue – please stop fasting immediately.
11. If fasting may interfere with your ability to care for your children or dependent person - please refrain fasting.
12. If fasting will cause any problem with your employers at work, or harm/damage your income- Please do not fast.
13. The organizers of The-Three-Days-Fast do not bear any responsibility and cannot be held liable for any damage of any kind that may be caused to any person who decides to participate in the fast. All activities and preparations for the fast should not be considered as a request and/or recommendation and/or encouragement to fast; Anyone who decides to fast does it at his/her own and sole responsibility, exercising his/her own personal judgment according to his/her own personal will, and could not raise any claim and/or demand and/or liabilities against the organizers of The-Tree-Days-Fast.

Time to plea

a prayer and plea to awaken the heavenly mercy

רבנו של עולם אבינו אב הרחמן, חוס ורחם על בניך, וחווה וגאלנו גאולת עולמים בחסד וברחמים גמורים. הבט משמים וראה כי היינו ללעג וקלס בגויים, נחשבנו כצאן לטבח יובל, להרוג ולאבד, ולמכה ולחרפה ובכל זאת שמך לא שכחנו, נא אל תשכחנו. יהי רצון מלפניך שיעלו לפניך זכות אבות ואמהות והשבטים, וזכות כל הצדיקים שבכל הדורות, שעשו רצונך, שתבטל מעלינו כל גזרות קשות ורעות ותגזור עלינו גזרות טובות, ישועות ונחמות וקרב את כל עמך ישראל לעבודתך וליראתך, ותשכין שלום ואהבה בינינו ותן לנו ישוב הדעת, כדי שנדע תמיד לעשות רצונך בלבב שלם. יהי רצון שיעלו לפניך, כל תפילות עמך ישראל, שהתפללו אליך בכל הדורות, וכל למודי התורה שלמדו, וכל המצוות שקיימו ומקיימים, וכל התהילים שאמרו וכל הדמעות ששפכו, וכל הצדקות שנתנו, וכל החסדים שעשו וכל הרהורי התשובה, וכל המסירות נפש על תורה ומצוות, וכל היסורים שעברו, וכל העקידות שנעקדו על קידוש ה', וברחמך הרבים תתנהג עם בניך במידת החסד והרחמים לגאול אותנו מיד גאולת עולמים. "שלח אורך ואמיתך" שלח לנו מיד את משיח צדקנו, ותגלה ותראה מלכותך עלינו, שמחנו כימות עניתנו, ותבנה בית מקדשנו ותפארתנו, אמן כן יהי רצון.