The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רמ"ט סעיף ב'

Overview

Siman 249 Seif 2:

It is prohibited to arrange a meal or party on erev Shabbos that one is not accustomed to eat during the week. This applies even to a meal to celebrate an eirusin. The reason is that it is an expression of honor for Shabbos for one to enter Shabbos while hungry, and the prohibition applies for the entire day. A seudah whose time falls on erev Shabbos, e.g. a bris or a pidyon haben may be held on erev Shabbos. This appears to me correct and is the common custom. **It is permitted for one to eat and drink without arranging a meal. Even though it is technically permitted for one to eat a meal that he normally eats during the week, there is a mitzvah to refrain from arranging a meal from the ninth hour and onwards.**

- The same applies on erev Yom Tov. (M.B. 8)
- In other words, if the eirusin was not on erev Shabbos, the meal may not be arranged on erev Shabbos. Although the meal involves a mitzvah, nevertheless, it should have been arranged earlier. If the eirusin occurred on erev Shabbos it is permitted to arrange the meal on that day. Similarly, if a wedding was held on erev Shabbos it is permitted for the meal to be arranged that day as well. However, if it is possible to delay the meal for a day or two that is preferred, even if the eirusin took place on erev Shabbos. The meal that people have when a couple becomes engaged is not a seudas mitzvah and may not be arranged on erev Shabbos but it is permitted to serve sweets since that is not considered a seudah. (M.B. 9)
- The meal for bris may be arranged even if it is not the baby's eighth day. The same is true when a pidyon haben is held after the correct time for the ceremony. (M.B. 12)
- One should make an effort to have the seudah as early as possible. B'dieved, it may even be scheduled after mincha time. (M.B. 13)
- In other words, not only is it permitted to snack and one need not even refrain from snacking, but even a meal that one normally eats during the week is permitted, however, in this case there is a mitzvah to refrain. (M.B. 15)
- If one began a meal it is unnecessary for one to interrupt. (M.B. 16)
- It would seem that in the winter when days are short one should refrain from even a regular meal even earlier than nine hours into the day if one estimates that the meal will ruin his appetite for the Shabbos meal. (M.B. 17)

Halacha Highlight

Scheduling a siyum on erev Shabbos

Rema Siman 249 Seif 2

כגון ברית מילה או פדיון הבן מתר

For example, a bris milah or a pidyon haben are permitted

Shulchan Aruch rules that it is prohibited for one to arrange a meal on erev Shabbos if one will eat more than he normally eats at a meal during the week. The reason for this restriction is that it is considered an expression of honor for Shabbos for one to begin Shabbos hungry for the Shabbos meal. Others explain that the rationale behind the restriction is that one will become involved in the preparations for the meal being held on erev Shabbos and will neglect properly preparing for the Shabbos meal (מ"ב סק"י). Rema adds that if the more elaborate meal is for a mitzvah that is performed on erev Shabbos, e.g. a bris milah or a pidyon haben, it is permitted and he notes that common custom is in accordance with this opinion. Mishnah Berurah (ס"ק י"ב) rules that the allowance to have a seudas mitzvah on erev Shabbos applies even if the bris or pidyon haben were delayed from the correct time to perform the mitzvah.

Biur Halacha (ד"ה או פדיון הבן) adds to the list of mitzvah related meals that may be arranged on erev Shabbos is a meal to celebrate a siyum. Rav Nissim Karelitz (ספר חוט השני ח"א פ"ז סק"א) explains that this refers to where one finishes the massechta on erev Shabbos but if one finished the massechta earlier one may not arrange for the siyum to be held on erev Shabbos. He also adds that anytime someone finishes a complete work he may arrange a siyum on erev Shabbos and gives as examples one who finishes a massechta of gemara and one who finishes a seder of mishnayos. Some authorities, however, reject Biur Halacha's assertion that one may arrange a siyum on erev Shabbos. They cite Ba'er Heiteiv (יו"ד סי' רמ"ו) who writes that one should save the last few lines of a massechta for an appropriate time to host a siyum, which clearly indicates that there is no obligation to host a siyum immediately when one reaches the end of a massechta and thus it should not be scheduled for erev Shabbos (פסקי תשובות הע' 20).