The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Aug 15 2023 ■ כ"ח אב תשפ"ג
סימן רצ"ט סעיף א'

Overview

Siman 299 Seif 1:

It is prohibited to eat any food or drink wine or any beverage other than water once it is dark until one recites havdala. If one began eating during the day and was still eating as it became dark, he is not required to interrupt (even from drinking). **If one was sitting and drinking and it became dark he is required to interrupt. According to some authorities this is limited to when it is uncertain whether it is dark but once it is certainly dark, even if one was sitting and eating, he must spread out a cloth, recite havdala and then may finish his seudah.** The common custom is in accordance with the first opinion.

- This is true even when there is doubt that it may be night. In the event that one did not eat seudah shlishis and it is after shekiah one is certainly obligated to eat and even if someone is merely hungry or thirsty he may eat or drink until half an hour before tzeis hakochavim. Magen Avrohom writes that one who davened ma'ariv, even if during the day may not eat until he first recites havdala. (M.B. 1)
- This applies when he began to eat when it was permitted but if he began eating after it was prohibited he must stop to recite havdala. The truth is that anyways he must interrupt since he must recite shema if he began eating within half an hour of tzeis hakochavim and may not rely on the call of the shamash unless he regularly davens in the bais haknesses on motzai Shabbos. (M.B. 3)
- As long as one began the meal when it was permitted he is not required to interrupt even for shema and shemone esrei. If he interrupted his meal to daven, according to Magen Avrohom he may be obligated to recite havdala and would be prohibited from eating. (M.B. 4)
- In other words he began drinking during the day but it was not part of a meal and thus does not carry importance. (M.B. 5)
- All opinions agree that l'chatchila one should not begin eating when there is doubt that it may already be night. (M.B. 6)

Halacha Highlight

Eating after shekiah

Shulchan Aruch Siman 299 Seif 1

ואם היה יושב ושותה וחשכה לו

And if one was sitting and drinking and it became dark

Shulchan Aruch writes that although one may not eat once it is dark and according to Mishnah Berurah (סק"א) even if there is a doubt that it is night, i.e. bein hashemashos, one may not eat or drink anything other than water until after he recites havdala. The prohibition is not based on the concern that one may forget to recite havdala; rather it is an independent injunction formulated by Chazal. For this reason it is prohibited not only to eat a meal, but even to taste food or a drink. Similarly, appointing someone to remind him to recite havdala later is ineffective since the injunction is specifically that one may not eat or drink before the recitation of havdala on a cup of wine (פסקי תשובות אות א').

If one began a meal earlier it is permitted for him to continue eating even after it is dark. Shulchan Aruch mentions a dissenting opinion that maintains that one who is in the middle of a meal may only continue eating during the period of bein hashemashos but once tzeis hakochavim arrives it is prohibited to continue eating. Rema, however, writes that the common custom is in accordance with the first, lenient opinion. Shulchan Aruch adds that one who was merely drinking a beverage but that drinking was not part of a meal (מ"ב סק"ה) must interrupt once bein hashemashos arrives. Regarding one who was eating mezonos foods, Aruch HaShulchan (סע' ה') writes that it is not considered an important eating and one would not be permitted to continue eating during bein hashemashos. Shevet HaLevi (ח"ח סי' ל"ו) writes that one who is eating mezonos to fulfill his obligation to eat seudah shlishis may continue eating even during bein hashemashos. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פנ"ט הע' מ"ז) expresses uncertainty whether eating an amount of mezonos that does not require one to wash is considered a meal. Perhaps by eating such a small quantity he demonstrates that he does not intend it to be a significant meal. All opinions agree that merely eating fruit or vegetables is not significant and one must stop eating after shekiah.