The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Jul 2, 2026 ■ י"ז תמוז, תשפ"ו
סימן תקמ"ט סעיף א'-ב'

Overview

Siman 549 Seif 1:

One is obligated to fast on the 9th of Av, the 17th of Tamuz, the 3rd of Tishrei and the 10th of Teves because of the tragedies that occurred on these days.

- On these days all Jews fast because of the tragedies that occurred in order to awaken their hearts to consider the way of repentance. Recalling our misdeeds should inspire us to repent and it is every person's obligation to repent since it is not the fasting that is essential. It is the repentance that is essential; therefore those who fast but waste their time are missing the point. (M.B. 1)
- On the 17th of Tamuz: 1) The *luchos* were broken, 2) they ceased offering the Tamid during the first Bais HaMikdash, 3) the wall of Yerushalayim was breached during the second Bais HaMikdash, 4) Apostomus burned a Sefer Torah and 5) an idol was placed in the Bais HaMikdash
- On 9th of Av: 1) The first Bais HaMikdash was destroyed, 2) the second Bais HaMikdash was destroyed, 3) it was decreed that our ancestors would not enter Eretz Yisroel, 4)the city of Beitar was destroyed and 5) Turnus-rufus plowed over the city.
- On 3rd of Tishrei: Gedaliah ben Achikam was killed and as a result everyone was exiled and many people were killed
- On 10th of Teves: Nevuchadnetzar laid a siege on Yerushalayim from which was the beginning of the destruction of the Bais HaMikdash. (M.B. 2)
- If someone mistakenly ate on one of these days he must fast the remainder of the day and whether he must fast another day to make up this fast is discussed in *siman* 568:1. (M.B. 3)

Siman 549 Seif 2:

Even though the *pasuk* says (Yirmiyah 39:2), "In the 4th month on the ninth day the city was breached" we do not fast on the 9th; rather we fast on the 17th. The reason is that although the first Bais HaMikdash was breached on the 9th, since during the time of the second Bais HaMikdash the city was breached on the 17th it was enacted to fast on the 17th since the destruction of the second Bais HaMikdash is more severe.

Halacha Highlight

A *chosson* and *kallah* fasting during *sheva berachos*

Shulchan Aruch Siman 549 Seif 1

חייבים להתענות וכו'

There is an obligation to fast etc.

Shulchan Aruch (סע' א') writes that one is obligated to fast on the four fasts. Biur Halacha (ד"ה חייבים להתענות) cites Ritva who rules that if one of the fasts occurs during the week of *sheva berachos* the chosson is obligated to fast. Although the week of *sheva berachos* is considered a festival for the *chosson* and a new period of mourning should not displace his festival, nevertheless, since his festival is a private celebration and the fasts are observed by the public, the public mourning overrides the *chosson's* private festival and thus he is obligated to fast together with the rest of the nation. Biur Halacha notes that this seems inconsistent with another related ruling. Shulchan Aruch (סי' תקנ"ט סע' ט') rules that a *ba'al bris* does not complete his fast since the day of the *bris* is a festival for him and that pushes aside his obligation to fast. This indicates that a private festival does push aside public mourning. Biur Halacha answers that in the case of the *bris* the fast is pushed aside for the private festival since the fast was not being observed on its designated day (נדחה). In contrast, Ritva was referring to when the fast is observed on the proper day and for that reason it overrides the private celebration of the *chosson*. Biur Halacha (סי' תקנ"ט סע' ט' ד"ה ונדחה) cites Magen Avrohom who rules that a *chosson* must fast even when a delayed fast occurs during his week of *sheva berachos*. It is only on the day of his *chuppah* that he would not fast since the primary joy lasts for a single day.

Practically, a *chosson* is obligated to fast during the week of his *sheva berachos*, even if it is the day of his wedding. When the fast is delayed there is a disagreement whether he is obligated to fast the entire day or whether he fasts only until midday. Some maintain that if he is healthy he should fast the entire day but if he is weak he may eat even if his weakness is not so bad that it would allow others who are not a *chosson* to eat (פסקי תשובות אות ב').

Stories to Share

Time Change

ש"ע ס' תקמ"ט, א': "חייבין להתענות..."

If one flies from Israel to America on a fast day, when does he break his fast? Do they act according to Israeli time, or U.S. time? The Mishnah Halachos quotes Rav Wosner, zt"l that one ends according to the time zone of departure even though in the place he landed they are still fasting.

The Rivevos Efraim, zt"l, disagrees, however. "It comes out of the words of Rabbah on Nazir 7 that although time continues to move, halachic obligations are created on a day/night basis. So why wouldn't one fast until nightfall where he is? What difference does it make if they finished the fast at his point of departure? A fast ends when night falls in one's locality. There must be some mistake in the quote from Rav Wosner."

Rav Shmuel Dovid HaKohein Friedman, recounts that he personally heard a psak in this matter from Rav Wosner. "In 2006, I was slated to leave Eretz Yisrael on the seventeenth of Tammuz and land in America when the fast was already over in Israel. The night before departure, I went to Rav Wosner, zt"l, and asked if I was obligated to complete the fast in America or not. Rav Wosner's surprising response was, 'Since it is rabbinical and this question is not discussed in any earlier work, you may be lenient and (privately) break the fast when it is over in Israel!'"

מובא בשדה צופים על מסכת נזיר, דף ז'