

Overview

Siman 552 Seif 3:

If one food is cooked in two pots it is also prohibited. One should also avoid eating two foods that were cooked in the same pot unless that is the way that it is normally eaten, for example, peas upon which people add onions and eggs. Cooked food made from ingredients eaten raw is considered a cooked food for this purpose. Regarding this matter there is no difference between roasting and cooking.

- ❖ For example, one food is made thick and the other is made thin but if they are the same and merely cooked in separate utensils the issue does not apply. (M.B. 8)
- ❖ Fish may not be fried in eggs since most times they are not cooked together. Dough filled with cheese as well as noodles with cheese are considered two cooked foods for this purpose since most times they are not cooked together. (M.B. 10)
- ❖ The primary reason two cooked foods are prohibited is that multiple foods convey honor and generate pleasure. (M.B. 11)

Siman 552 Seif 4:

It is permitted to eat raw fruit even if they are different fruits.

Siman 552 Seif 5:

It is customary to eat lentils with cooked eggs since they are mourner's foods. Some eat hard-boiled eggs which is also a mourner's food.

- ❖ Shulchan Aruch refers to where the foods are eaten together and they are considered a single food but this is limited to where they are eaten together throughout the year. Other authorities write that one may eat one or the other and our custom is to eat only eggs as an expression of mourning. (M.B. 13)
- ❖ One may not eat another food. (M.B. 14)

Siman 552 Seif 6:

For those for whom it is possible, one should only eat dry bread in salt and a container of water. Some are stringent and after eating they dip bread in ash and eat it and the practice is based on the pasuk ויגרס בחצץ וגוי.

- ❖ One should not limit the amount that he eats or drinks. (M.B. 15)
- ❖ He should declare, "This is the Tisha B'Av seudah." (M.B. 16)

Siman 552 Seif 7:

The custom is to sit on the floor for the seudas hamafsekes. (But it is unnecessary to remove one's shoes).

- ❖ This is done so that the seudah is lowly. A weak person may sit on a pillow. (M.B. 17)
- ❖ Mourning is not observed until nightfall and for that rea-

Halacha Highlight

Eating the *seudas hamafsekes*

Shulchan Aruch Siman 552 Seif 6

אלא פת חרבה במלח וקיתון של מים

Only dry bread in salt and a container of water

Shulchan Aruch (סעי' ו') writes that one who has the ability should not eat in the *seudas hamafsekes* any more than dry bread in salt and a container of water. Mishnah Berurah (ס"ק ט"ו) emphasizes that one should not limit himself to dry bread in salt if by doing so he will not be able to handle fasting. Rema relates that there are those who are stringent and based on a *pasuk* in Eicha after the meal is complete they dip bread in ash and eat it. Mishnah Berurah (ס"ק ט"ז) adds that one should declare, "This is the *seudah* of Tisha B'Av." This custom is traced to the Yerushalmi that relates that at the end of the *seudas hamafsekes* Rav would dip some bread into ash and make this declaration. Aruch HaShulchan (סעי' ה') notes that some have the custom is to eat round bread called a "bagel" which is a food that was commonly served to mourners. He explains that round signifies that mourning and death are part of the wheel of life.

Eshel Avrohom Butchatch offers the following explanation for eating bread in ashes and eggs. The Gemara in Horiyos (13b) teaches that coal and cooked eggs restore a person's studies. It is also known that the day of Tisha B'Av corresponds to the prohibition of eating the *gid hanasheh* which is conceptually related to the act of forgetting Torah (נשני א-לוקים וכו'). Therefore, we eat foods that restore Torah knowledge in advance of the day that is connected to forgetting Torah so that we have the cure before the illness (מקדימים רפואה למכה).

Shulchan Aruch (סעי' ז') writes that this meal should be eaten while sitting on the ground but Rema adds that it is unnecessary for one to remove his shoes for this meal. The reason is that mourning practices need not be observed until it is nighttime. The reason why the *seudas hamafsekes* is eaten on the ground is to make it a lowly meal. For that reason it is permitted to sit on a chair once the meal is completed (מ"ב ס"ק י"ח).

son one may sit on a bench after the seudah. (M.B. 18)

Siman 552 Seif 8:

Three people should not sit together to eat the seudas hamafsekes so that they should not be obligated to have a zimun; rather each person should eat by himself and recite birkas hamazon by himself.

- ❖ B'dieved if three people ate together they do not make a zimun. (M.B. 19)