The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Aug 3 2025 ■ ט' אב, תשפ"ה
סימן תקנ"ב סעיף ט'-י"ב

Overview

Siman 552 Seif 9:

The above applies to the seudah hamafsekes when one does not intend to eat another meal afterwards and it is after chatzos but if the meal was before chatzos or if it was after chatzos but one intends to eat another meal afterwards, it is unnecessary to be careful regarding these matters. The custom is the Ashkenazi regions is to eat a full meal before mincha, daven mincha and then eat the seudah hamafsekes. The custom is to eat a lot during the first meal so that one will not be harmed by fasting since we begin the fast during the day similar to Yom Kippur and there is a bit of support for this from the Midrash Eicha Rabasi. However, one who could afflict himself and knows that fasting will not be harmful and is strict is called "kodesh" and this appears correct to me.

- Eating a snack afterwards is not considered a seudah. (M.B. 20)
- It would seem that they recited birkas hamazon before they went to daven mincha. (M.B. 21)
- Many later authorities reject this approach since one fills his stomach with all different types of foods and then after mincha when one is not hungry he eats the seudah hamafsekes which amounts to nothing more than a snack. Elya Rabba justifies the practice but concludes that people should make sure not to become full so that he could eat the seudah hamafsekes in a manner that will not possibly be an achila gasa. (M.B. 22)

Siman 552 Seif 10:

If Tisha B'Av falls on Sunday or if it falls on Shabbos and is pushed off to Sunday, one may eat meat and drink wine in the final meal and serve on his table foods similar to what Shlomo HaMelech would serve during his reign (however, one must stop eating while it is yet day).

- It is prohibited to refrain from eating meat even though there is no obligation to eat meat because refraining due to mourning is a transgression. One should not, however, sit in a group of people for the seudah hamafsekes. All opinions agree that one may sit with his family and they may even make a zimun since it is Shabbos. If there is a milah on this Shabbos the seudah should be made before mincha. (M.B. 23)
- One must stop eating before shekiah. (M.B. 24)

Siman 552 Seif 11:

One who accepted upon himself to fast on Monday and Thursday throughout the year and erev Tisha B'Av falls on Monday he should petition for release from his vow or he should "borrow" the fast and pay it back later. The Gaonim write that one should fast until after mincha and then eat the seudah hamafsekes before the sun sets and this is the custom. The same is true concerning one who is fasting because of a bad dream.

- Taz and other authorities reject Shulchan Aruch's ruling regarding this matter. (M.B. 26)
- It is prohibited to eat two meals due to his vow, therefore, he must observe all of the halachos of the seudah hamafsekes . (M.B. 27)
- Since delaying the meal as late as possible is not a proper approach, one should petition for release from his vow. (M.B. 28)
- The same is true concerning a yahrtzeit. It is best that the first time one should stipulate that he is fasting only after midday and then daven mincha followed by a meal and then the seudah hamafsekes. (M.B. 29)

Siman 552 Seif 12:

We do not recite supplications (תחינה) in mincha on erev Tisha B'Av since it is called a moed. If it is Shabbos we do not recite צדקתך.

- When Tisha B'Av falls on Shabbos we recite אב הרחמים. Pri Megadim writes that those who recite נשמות הזכרת on Shabbos would recite it on this Shabbos as well. (M.B. 30)

Halacha Highlight

Eating the *seudah hamafsekes*

Rema Siman 552 Seif 9
לאכל סעודה קבועה קדם מנחה
To eat a full meal before *mincha*

Rema (סע' ט') records the custom that people followed concerning eating the *seudah hamafsekes*. He explains that people would eat a full meal before *mincha*, recite *birkas hamazon* (מ"ב ס"ק כ"א), walk to the *bais hamidrash* to *daven mincha* and then upon returning home eat the *seudah hamafsekes*. He also emphasizes that people would fill themselves during the first meal so that they will not be harmed by the lengthy fast. Mishnah Berurah (ס"ק כ"ב) records the opposition of many later authorities to this approach. If a person fills himself during the first meal and that becomes his primary meal, by the time he sits down to eat the *seudah hamafsekes* after *mincha* he will not be hungry at all and it will constitute nothing more than a snack rather than a *seudah*. Consequently, some authorities write that one should not eat in the first meal any more than one cooked food and after *mincha* he will eat lentils or eggs and although the lentils or eggs are a second cooked food, the two cooked foods eaten at the different meals do not combine.

Elya Rabba justifies the custom by explaining that people's intent is that the fast should not be harmful and as long as their intent is לשם שמים it is permitted. He then adds that one should make sure not to eat until he is satiated during the first meal so that he still has an appetite when it comes time to eat the *seudah hamafsekes*. *Poskim* write that nowadays that there are many foods that one can eat that do not require cooking he should eat only one meal. He begins the meal eating foods that do not require cooking but are satiating. When that meal is near completed he should eat lentils or a cold, hard-boiled egg and bread in ashes and that will comply with the restriction of eating only one cooked food at the *seudah hamafsekes* (פסקי תשובות אות ח').