The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jul 18, 2023 ■ כ"ט תמוז, תשפ"ג
סימן תקס"ב סעיף א'

Overview

<u>Siman 562 Seif 1:</u>

If one does not fast until the sun sets, meaning he did not fast until the emergence of stars (in other words, three average size stars are visible or the moon shines strongly on the earth providing illumination) **it is not considered a fast and if one intends to eat beforehand he may not recite עננו.** However, the custom is to recite עננו even though one will not finish the fast until the emergence of stars and this is the position of some authorities. It seems to me that this is limited to an individual who adds עננו in שומע תפלה since one can add prayers at that point as explained in *siman* 119 but the *shaliach tzibbur* may not recite עננו unless he will complete the fast and this is the custom.

- Meaning for the four fasts or even an individual's fast. (M.B. 1)
- Regarding the end of Shabbos one must wait until three small stars grouped together in a small area appear but that is due to the stringency of Shabbos or Yom Kippur but for a fast it is sufficient if there are three medium sized stars, even if they are gathered in one area. (M.B. 3)
- Meaning one did not fulfill his obligation to fast nor may he recite .עננו(M.B. 4(
- This applies when one specifies ahead of time that he will not complete the task. (M.B. 5)
- If one did not specify, he must complete the fast. Rema's lenient position applies when one *davened mincha* before eating but if he ate first, in all circumstances he may not recite עננו. (M.B. 6)
- If one committed to fast until *mincha* his intent was to experience distress and may thus recite עננו even though he will not complete the fast. However, since most authorities disagree with this position Rema writes that one should not rely upon their position other than for an individual who may recite עננו in שומע תפלה. Taz contends that even in this case one should skip the words צום תעניתנו but Sefer Bigdei Yesha rules that one need not skip those words. (M.B. 7)

Halacha Highlight

Traveling on a fast day

Shulchan Aruch Siman 562 Seif 1
עד צאת הכוכבים
Until nightfall

Shulchan Aruch declares that if one does not complete a fast, regardless of whether it is one of the four communal fasts or whether it is a private fast (מ"ב סק"א), it is not considered as though he fasted. Completing the fast means that one fasts until *tzeis hakochavim,* which Rema defines in this context as the appearance of three medium size stars or when the moon shines strongly and provides illumination on the earth. Mishnah Berurah (סק"ג) notes that the definition of *tzeis hakochavim* is not consistent. Regarding the end of Shabbos and Yom Kippur *tzeis hakochavim* is defined as the appearance of three small stars clustered together as opposed to ending a fast where it is defined as the appearance of three medium size stars, even if they are spread apart. The reason for the difference is that regarding Shabbos and Yom Kippur, Shulchan Aruch adopts a more stringent definition whereas when it comes to the end of a fast one could adopt a more lenient definition.

If one begins fasting in one time zone but travels to another time zone that will finish the fast earlier (i.e. one who travels from west to east), he finishes the fast according to the time where he is at currently, even if it turns out that he fasted for only a few hours (אג"מ או"ח ח"ג סי צ"ו). Similarly, one who travels to a place where the fast ends later (i.e. one who travels from east to west) he must also continue to fast until the fast is over in the place where he is currently found, even though that means he will fast for an extended period of time (אג"מ שם). Others maintain that although it is true that one must fast until *tzais hakochavim*, nevertheless, when the fast extends for such a long period of time it can be assumed that Chazal did not expect a person to fast for such a lengthy period of time (שבט הלוי ח"ח סי רס"א וע"ע בח"ז סי' ע"ו).