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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקס"ב סעיף ט'-י"ג

# Overview

Siman 532 Seif 9:

**If one committed to fast the next day and did and that night decided to continue fasting, even though he went to sleep while fasting and did not eat that night or the next day, the second day is not considered a fast since he did not commit to this fast beforehand.**

- The novelty is that one should not think that the two days are one extended day and his initial commitment covers them both. (M.B. 40)
- Magen Avrohom asserts that this ruling applies when one commits to fast after he began fasting since the commitment must precede the outset of the fast but if he committed to fast at night before commencing his fast, although he does not fulfill his vow, it is nevertheless considered a fast for hours and he would recite עננוaccording to at least one opinion. Others contend that if he intended to fast for an entire day it cannot be categorized as a fast for hours and would not recite עננו according to any opinions. (M.B. 42)

Siman 532 Seif 10:

**A person may fast for hours provided that he not eat the entire day. How does this work? If a person was busy with his activities and taking care of his needs and did not eat until midday or 9 hours into the day and then decided to fast for the remainder of the day, he must fast for those remaining hours and recites עננו since he committed to fast before those remaining hours. Some maintain that this is also a fast for hours and one must make the commitment the day before. What then is a fast for hours? One committed the day before to fast for half of the day and when midday arrived he decided to continue the fast, or if one committed to fast the second half of the following day and then decided to not eat even the first half of the day, that constitutes a fast for hours.**

- The wording implies that it is sufficient even if he does not verbalize his commitment. Magen Avrohom maintains that it must at least be a mental commitment but just deciding to fast is not a commitment. (M.B. 43)
- It should say, "שגם תענית שעות זה צריך". (M.B. 44)
- In other words he committed not to eat, even though it was not for the sake of a fast. (M.B. 46)
- It is a fast for hours and thus עננוshould be recited. (M.B. 47)

Siman 562 Seif 11:

**If one committed to fast for half of the day and then eat or if he ate for half the day and committed to fast for the remainder of the day, it is not considered a fast to recite עננוbut is considered a fast in that he must fulfill his vow.**

- The same is true if he committed to fast a third or a quarter of the day. (M.B. 48)
- One may have thought that he may even eat during the period that he committed to fast, therefore, Shulchan Aruch teaches that he must fast for that committed time. (M.B. 49)

Siman 562 Seif 12:

**When a fast is decreed upon the *tzibbur* individuals are not required to commit to fast during *mincha;* rather the *shaliach tzibbur* announces the fast and it is accepted. Some maintain that this is true in Eretz Yisroel where they have a *Nasi* since his decrees are binding upon the Jewish People but outside of Eretz Yisroel each member of the *tzibbur* must make the commitment personally, as individuals where each person makes his own commitment.**

- One must be stringent in accordance with the first opinion and fast even though he did not personally commit to fast and this is certainly true concerning those fasts mentioned in the *pasuk*. (M.B. 50)

Siman 562 Seif 13:

**Some maintain that one who vows that if he does not go to such and such a place he will fast, his commitment is an *asmachta*** (meaning he relies on his assumption that he will be able to honor his commitment and vowed assuming as such) **being that it related to an optional activity. However, if he declared that he would fast if he does not perform a particular *mitzvah* or if he connected it with Hashem saving him from a distressing circumstance or Hashem helping him become successful, it is not an *asmachta*.**

- Many authorities disagree and assert that even though it relates to an optional activity it is binding but the remaining two *halachos* are accepted by all authorities. (M.B. 51)
- The same is true if said, "I will fast if I do such and such" and he did that. (M.B. 52)
- The same is true if he committed to give *tzedaka* rather than fast. (M.B. 53)
- Authorities write that one should be stringent since many authorities disagree. (M.B. 54)
- He made the commitment to push himself to perform the *mitzvah* and thus it is not considered an *asmachta*. (M.B. 55)

# Halacha Highlight

## A non-binding commitment

Rema Siman 562 Seif 11

**אבל נקרא תענית לענין שצריך להשלים נדרו**

**But it is a fast in that he must fulfill his vow.**

Shulchan Aruch (סע' י"א) rules that one who commits to fast for the first half of the day and then ate afterwards, or if he ate the first half of the day and then decided to fast for the second half of the day, it is not considered a fast as far as the recitation of עננו is concerned. However, it is considered a fast as far as his obligation to fulfill his vow. Mishnah Berurah (ס"ק מ"ח) emphasizes that it doesn't matter whether he fasted half the day or even three quarters of the day, because as long as he intends to eat before the end of the day he does not recite עננו when *davening mincha*. He then reminds us of the fact that according to Rema (*seif* 1) an individual who is fasting may add עננו into the *beracha* of שמע קולנו. The reason it was necessary to emphasize that even though in some regards he must fulfill his vow is that one may have thought that his commitment to fast for part of the day has no meaning whatsoever and he is even permitted to eat during the time he committed to fast; therefore, it was necessary for Shulchan Aruch to emphasize that he is, in fact, obligated to fast for the time he committed to fast.

It happened once that a person had in mind that commit to fast for half a day but when it came time to verbalize his commitment he simply declared, "I will fast tomorrow," and didn't qualify his commitment by adding that he would only fast for half of the day. The author of Teshuvas K'ney Bosem (ח"א סי' ל"ג) ruled that in this case he is not obligated to fast altogether. Being that he did not intend to fast for the entire day, there was an inconsistency between what he said and what he intended. According to Shulchan Aruch (יו"ד סי' ר"י סע' א') when that occurs, the verbalized commitment is not binding.