The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jul 23, 2023 ■ ה' אב, תשפ"ג
סימן תקס"ג סעיף א'-סימן תקס"ד סעיף א'

Overview

Siman 563 Seif 1:

If one mentally committed to fast the following day when it was not the time for *mincha*, it is not considered a commitment since it is no different than had he verbally committed to fast which is not a commitment being that he did not make the commitment during *mincha davening*.

- In other words, he made a decision in his mind that he would fast the following day. (M.B. 1)
- He made the commitment earlier than *mincha* time. (M.B. 2)
- The wording implies that he is not required to fast at all but authorities write that he must fulfill his vow and fast but ענענו is not recited. This relates to the *shaliach tzibbur* but an individual may recite ענענו in accordance with Rema's ruling in *siman* 562:5 that it may be recited even if there was no commitment. (M.B. 3)

Siman 564 Seif 1:

Any fast that permits one to eat the night before the fast, whether a communal fast or a private fast, one may eat and drink until dawn provided that he does not sleep (permanently). **If one slept** (permanently) **he may not eat or drink unless he stipulated that he will eat or drink after sleeping.** Some maintain that drinking does not require a stipulation since it is assumed that he intended to drink after sleeping and it is as if he stipulated.

- Napping is not considered sleeping. (M.B. 2)
- There is a disagreement whether sleeping during a meal starts the fast and one who is stringent is considered holy. (M.B. 3)
- The stipulation must be made before going to sleep. (M.B. 4)
- Most people are thirsty when they arise. (M.B. 5)
- Authorities write that one should also stipulate if he wishes to drink after sleeping but if he regularly drinks after sleeping a stipulation is not necessary. (M.B. 6)

Halacha Highlight

Eating the night before a fast

Shulchan Aruch Siman 464 Seif 1

הרי זה אוכל ושותה עד שיעלה עמוד השחר

He may eat and drink until dawn arrives

Shulchan Aruch (סי' תקס"ד סע' א') rules that regarding fasts for which it is permitted to eat at night, regardless of whether it is communal or private, one may eat or drink until dawn. Some *Poskim* maintain that when Shulchan Aruch writes that one may eat until dawn he does not actually mean until dawn since generally it is prohibited to have a meal within half an hour of dawn due to the upcoming obligation to *daven shacharis* (מ"ב סי' פ"ט ס"ק כ"ז). However, that restriction applies when one intends to eat more than an egg's volume of bread or *mezonos* but if one intends to eat fruit or take a drink, one may have even a larger volume. Rav Moshe Shternbuch (תשובות והנהגות ח"ב סי' רנ"ד) writes that if eating less than an olive's volume of cake will not be enough nutrition for someone to fast for the entire day it is permitted for him to eat a larger volume of cake relying on those authorities who categorize cake with fruit and one may eat as much as he wants. Others maintain that although throughout the year one may not eat an egg's volume of bread or cake within half an hour of dawn, on the morning before a fast day one may be lenient so that one will be capable of fasting for the entire day (בצל החכמה ח"ג סי' נ"ב).

Poskim further note that regarding communal fast days, the *halachos* of the day begin at night except that the custom is for people to eat and drink until dawn since most people cannot fast for such a long period of time (ע' מ"ב סי' תקס"ה סק"ט). Therefore, one should refrain from eating meat and drinking wine the night before a fast. Some authorities also maintain that one should refrain from eating more than usual the night before a fast since that will cause the person to not sense that he is fasting (פסקי תשובות סי' תקס"ד סע' א').