The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jul 23, 2024 ■ י"ז תמוז, תשפ"ד
סימן תקס"ו סעיף ג'-ח'

Overview

Siman 567 Seif 1:

One who is fasting may taste a *revi'is* provided that he spits it out but on Yom Kippur and on Tisha B'Av it is prohbited. Some are stringent about this on all communal fast days and this is the custom.

- The commitment is to avoid eating and drinking rather than avoiding pleasure and this is not considered eating or drinking. It is possible that even if one intends to derive pleasure it is permitted since he does not swallow. Taz maintains that this *halacha* does not apply to someone who took a vow not to derive pleasure from a food. (M.B. 1)
- When preparing a *seudas mitzvah* one may rely upon the first opinion to taste the food to assure that it is properly spiced provided that he spits out the food. (M.B. 6)

Siman 567 Seif 2:

Some maintain that it is not permitted to take a *revi'is* at once, rather one must taste in small increments while others contend that one may taste a *revi'is* even at once if he is certain that he will be able to refrain from tasting anything.

- What is consumed over the course of the day combines towards the maximum amount of a *revi'is* and more than a *revi'is* is prohibited according to all opinions since that constitutes benefit. (M.B. 7)
- The presentation implies that Shulchan Aruch subscribes to the lenient position since the issue is Rabbinic but Chaye Adam records the first, stringent position. (M.B. 8)
- This position permits tasting a *revi'is* multiple times since there is no prohibition against tasting provided that one does not swallow it but if one tastes more than a *revi'is*, even if he does so just once, it is prohibited. (M.B. 9)

Siman 567 Seif 3:

One who washes his mouth in the morning should not do so on a communal fast but on a private fast it is permitted since he spits it out even if he uses more than a *revi'is*. It is permitted to chew on cinnamon bark, other spices or sweet wood to moisten one's throat and spit it out, except on Yom Kippur where it is prohibited.

- When it is distressing one may wash his mouth on a communal fast but should make sure to tilt his head and mouth down so that it does not reach his throat and one may even be lenient on Tisha B'Av but on Yom Kippur one should be stringent. (M.B. 11)
- When using other liquids it is possible one should be stringent if it is more than a *revi'is*. Liquids that are not made for drinking, e.g. vinegar, share the same *halacha* as water. (M.B. 12)
- According to Shulchan Aruch in *seif* 1 who is stringent regarding Tisha B'Av and Rema who is stringent regarding all of the communal fasts, one should be stringent regarding this matter as well. Magen Avrohom permits swallowing one's saliva according to all opinions even on Yom Kippur. (M.B. 13)

Halacha Highlight

Taking medication on a fast day

Shulchan Aruch Siman 567 Seif 3
מי שדרכו לרחץ פיו שחרית
One who normally rinses his mouth in the morning

Shulchan Aruch (סעי' ג') writes that even one who normally rinses his mouth in the morning should refrain from doing so on a communal fast. On a private fast it is permitted for one to rinse his mouth since he will spit out the liquid and this is allowed even if he uses more than a *revi'is*. Mishnah Berurah (ס"ק י"א) writes that if not rinsing one's mouth will cause a person distress it is permitted even on a communal fast provided that he keeps his head and mouth down so that the liquid does not reach his throat. He adds that if it will cause a person great distress to refrain from rinsing his mouth in the morning it is permitted even on Tisha B'Av, but on Yom Kippur one should be stringent. Mishnah Berurah (ס"ק י"ב) also notes that the allowance to use more than a r*evi'is* is limited to one who rinses his mouth with water or something that is not good to drink, e.g., vinegar, but if one uses a liquid that has a good taste one should be stringent and not use more than a *revi'is*.

Be'er Heiteiv (סק"ז) cites an authority who permits taking medication on a fast day. Rav Nissim Karelitz (יד בבין המצרים פ"ב אות ו') writes that one who must take medication should take it without water. In the event that he cannot swallow the pill without drinking a liquid, he should first place the pill into water so that it partially dissolves and imparts a bitter taste to the water and then it is permitted to use that liquid to swallow the pill. Rav Moshe Feinstein (קובץ תורה והוראה ח"ט עמ' 13) wrote that it is acceptable to take the pill with an amount of water less than a *revi'is* so that it is considered as though he is still fasting. Regarding a medication that has a good taste, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פל"ט הע' ל') writes that one should wrap the medication in a thin piece of paper before swallowing it to avoid tasting the good flavor.