The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקס"ח סעיף א'

Overview

Siman 568 Seif 1:

If one vowed to fast on a particular day and then forgot and ate, he must complete the fast. The same is true if he was fasting in response to a dream, or on a communal fast or there was a specific day he was fasting, e.g., on the day of his father's or *rebbi's* death. However, if he vowed to fast one or two days and after he began to fast he forgot and ate an olive's volume of food he lost the fast and must fast another day. (Some are stringent and even where he vowed to fast on this day he must complete the fast but nevertheless, we are stringent to fast another day.)

- Even if he ate intentionally and ate a large quantity of food, he may not eat more. (M.B. 1)
- He must fast the remainder of the day and does not satisfy his obligation by fasting on another day. (M.B. 2)
- Regarding a private fast, although he is obligated to complete the fast, if he ate the amount that would cause him to lose the fast he does not recite עננו. (M.B. 3)
- The rationale is that when he originally committed to fast he did not specify that day, therefore, although he committed the day before to fast, it may be made up with another day. (M.B. 4(
- If he ate less than an olive's volume, although it is prohibited to do so, nevertheless, he must complete the fast and is not required to fast another day. The volume for drinking is a *mlo lugmav* and drinking less is not considered drinking and he must complete the fast and is not required to fast another day. (M.B. 5)
- If one committed to fast for two consecutive days and ate on the night between those days, he must fast on another two days. (M.B. 6)
- Bais Meir asserts that Rema's ruling applies when a person committed to fast the next day but when a person vowed to fast on a particular day and then forgot and ate, all opinions agree that he must complete the fast and is not required to fast on another day. The same is true concerning a fast in response to a dream, a *yahrtzeit* and certainly regarding the four fasts or other communal fast that if one forgot and ate, he must complete the fast and does not have to make up the fast unless his intent is atonement. (M.B. 8)

Halacha Highlight

Reciting a *beracha* on food on a fast day

Shulchan Aruch Siman 568 Seif 1

ושכח ואכל

And one forgot and ate

Shulchan Aruch rules that one who vowed to fast on a particular day and then forgot that he was fasting and ate on that day, must, nevertheless, complete the fast. Mishnah Berurah (סק"א) maintains that the same *halacha* applies if he ate intentionally and furthermore, the amount that he ate is inconsequential. The reason he must complete the fast, despite having broken the fast by eating is that since he specified he would fast on this day, he is obligated to fast and may not make up the fast on another day (מ"ב סק"ב). Teshuvas Eretz Tzvi (ח"א סי י"ט) explains that fast days contain two dimensions. There is a *mitzvah* to fast and there is a prohibition against eating so that one experiences affliction. Therefore, even if one ate on a fast day, thereby nullifying the first dimension of the fast, nevertheless, he must fast for the remainder of the day because the second dimension of the fast applies to each olive's volume of food that one eats.

Poskim debate what should be done if one recited a *beracha* on food and before eating remembered that it is a fast day. Sha'arei Teshuvah (סק"א) in the name of Nechpah B'Kesef writes that in order to prevent the *beracha* from becoming a *beracha l'vatalah* one should eat less than an olive's volume of that food and as long as he eats such a small quantity it is not considered as though he broke his fast. However, when this scenario occurs on one of the four fasts he should not even taste the food and should instead recite ברוך שם כבוד וכו'. This is also the position held by Rav Yosef Shalom Elyashiv (אשרי האיש ח"ג פס"ז אות ב'). In contrast, Mateh Yehudah (ליקוטיו) and Zachur L'Avrohom (אות ת') cite many authorities who maintain that in all circumstance one may not taste the food and must declare ברוך שם כבוד וכו'.