The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Jul 25, 2024 ■ י"ט תמוז, תשפ"ד
סימן תקס"ח סעיף ב'

Overview

Siman 568 Seif 2:

One who vows to fast for ten days, on whichever days he chooses and was fasting one day and was compelled to eat for a *mitzvah* or to honor a great person (or if he was in distress) **he "borrows" and "repays" on another day since he did not specify the days he would fast when he made his vow. However, if he did not commit to fast on a particular day beforehand but during *mincha* he committed to fast the following day, it is considered a fast and may not "borrow" that fast.** And this is certainly true when he specified a day, for example, if he committed to fast on a particular day or if he committed to fast on Mondays and Thursdays throughout the year or something similar. **Similarly, one who is fasting in response to a dream may not "borrow" that day.** And one may certainly not "borrow" a communal fast. However, concerning the fast observed on Monday, Thursday, Monday after Pesach and Sukkos, or the fasts observed during the *aseres yimei teshuvah*, if a *bris milah* occurs on one of them, it is a *mitzvah* to eat and one need not secure release from that vow since they were not accustomed to fast in such a circumstance. This applies if one eats there but if they send food to one's home, he may not eat. If one committed to fast during *mincha* he must fast. Some maintain that if the fast causes him significant distress, he may redeem it with money and the same would be true concerning other extenuating circumstances but it appears that this is true only when he committed to fast in general but if he committed by taking a vow, he must fulfill his vow.

- Examples of a *mitzvah* would be a *bris* or a *siyum* even if one is not connected with the *simcha*. However, he must fast part of the day by refraining from eating for longer than he normally does. (M.B. 9)
- It is not necessary for him to be released from his vow. (M.B. 10)
- Taz maintains that if he fasted part of the day and it causes him distress he may "borrow" and "repay" the fast but Magen Avrohom and others disagree asserting that "borrowing" a fast may only be done if one committed to fast without taking a vow and even then he must fast part of the day. (M.B. 12)
- If one committed to fast of Mondays and Thursdays for half a year or an entire year but did not specify "this year" he may "borrow" and "repay" the fast but may not "repay" those days on days other than Mondays and Thursdays. (M.B. 13)
- The same is true concerning a *yahrtzeit*. (M.B. 14)
- The same is true for a *pidyon haben* or other *seudas mitzvah*. (M.B. 16)
- It is not necessary to make up that date. (M.B. 17)
- When it is permitted to eat, it is not considered a fast day and one may eat and drink later on even in one's home. The *ba'alei bris* may eat even before the *bris* since the day is a *yom tov* for them. (M.B. 18)
- If one knows before Rosh HaShanah that he will eat between Rosh HaShanah and Yom Kippur at a *seudas mitzvah* he must fast an additional day before Rosh HaShanah. (M.B. 19)
- Magen Avrohom is uncertain whether it is considered a *seudas mitzvah* if a *pidyon haben* is performed on day 31 (because day 30 was Shabbos) to permit eating during the *aseres yimei teshuvah* and thus he advises that the meal should be served at night whereas Dagul Merivavah maintains it should be performed on *motzai* Shabbos. Magen Avrohom also limits this to cases discussed by the Rema but regarding other communal fasts one may not eat at a *seudas mitzvah*, therefore when there is a *pidyon haben* on a fast day the *seudah* is served on the night after the fast. Chasam Sofer contends that even in this case the *pidyon* and *seudah* should be performed the night after the fast. (M.B. 20)
- Rema refers to where he did not commit to fast and merely relied on the אמן he recited in response to the מי שברך so that it is not considered a vow but if he committed during *mincha* to fast he must fast even if there is a *seudas mitzvah*. Magen Avrohom and others contend that it is permitted to partake of a *seudas mitzvah* even if one committed during *mincha* before. It would seem that in this case it is permitted to "borrow" and "repay" the fast since in the opinion of many Rishonim even when a person commits to fast he may "borrow" and "repay" the fast. (M.B. 21)
- Redeeming a fast may only be done for a private fast but not for a communal fast. (M.B. 22)
- The amount necessary to redeem a fast is subjective based on a person's financial circumstances. (M.B. 24)
- Meaning, he did not specify which day he would fast when he made his original commitment. (M.B. 25)

Halacha Highlight

Skipping a fast when one does not feel well

Rema Siman 568 Seif 2

מצוה לאכל ואין צריך התרה

It is a *mitzvah* to eat and he does not need to be released from his vow

Shulchan Aruch discuss when it is permitted for one who committed to fast to "borrow" his fast and "repay" another time and when it is not permitted to "borrow" a fast and "repay" some other time. Rema emphasizes that there is no option to "borrow" and "repay" a communal fast. However, when it comes to *baha"b* observed after Pesach and Sukkos or even the fasts that are observed during the *aseres yimei teshuvah*, if a *bris milah* is held it is a *mitzvah* to eat and one need not petition for release from his vow (התרת נדרים) since the custom is not to fast in such circumstances. Mishnah Berurah (ס"ק י"ח) explains that when a *bris milah* falls on one of these days it is not considered a fast day altogether and even after he finishes the *seudas mitzvah* it is permitted for him to eat, although unless one is one of the *ba'alei bris* it is prohibited to eat until the *seudas mitzvah*. Furthermore, it is not necessary for him to "repay" the fast on another day.

Below, Mishnah Berurah (סי' תקפ"א ס"ק י"ט) cites Magen Avrohom who applies the same rationale to one who is not feeling well and rules that he need not petition for release from his vow. He also notes, however, that Shach (יו"ד סי' ר"י"ד סק"ב) contends that one who does not want to fast because he is not feeling well is required to petition for release from his vow and we do not assume that he had in mind that he would not fast if he is ill. Shach further explains that since the custom is not to fast when there is a *bris milah* it is assumed that when he originally committed to fast, he did not commit to fast when there is a *bris*. In contrast, people do not consider the possibility that they may not feel well on a day that they committed to fast and thus since he committed to fast and did not specify this exemption he must petition for release from his vow.