



The Chicago Center

Halacha Highlight

Eating after the seudas hamafsekes

Shulchan Aruch Siman 608 Seif 3

אם הפסיק מאכילתו בעוד היום גדול

If one finished eating with time left in the day

Shulchan Aruch (סעי' ג') rules that one who finishes the seudas hamafsekes while it is yet day may continue to eat as long as he has not yet accepted upon himself the fast. Mishnah Berurah (סי'ק י"ב) cites earlier authorities who maintain that once one finishes the seudas hamafsekes one may not eat again since the completion of the meal is considered the same as having verbally accepted upon one's self to fast. At that point not only is it prohibited to eat but the other restrictions begin as well (מ"ב ס"ק י"ג). The only way to avoid the restriction from taking effect is to verbally declare before birkas hamazon that one is not accepting upon himself the restrictions of the fast. If one does not verbalize this he should at least consciously have this thought before birkas hamazon.

The origin of this debate is recorded by Bach. He cites Maharshal who explains that the Poskim write that one may eat after the seudas hamafsekes and this is evident from the Gemara as well but common custom is for people to refrain from eating after the seudas hamafsekes and this mental decision is comparable to verbally accepting the fast. Maharshal concludes by writing that this practice is overly stringent. Bach explains that Maharshal finds the practice to be overly stringent since he maintains that commitments are not binding unless they are verbalized and it is difficult to assume that finishing the seudas hamafsekes constitutes a verbalization that one is accepting the restrictions of Yom Kippur. However, according to the widely held position that even mental commitments are binding it is reasonable to assume that finishing the seudas hamafsekes constitutes a mental acceptance of the restrictions of the fast. For this reason he maintains that one should be stringent and assume that the

Overview

Siman 608 Seif 3:

If one stopped eating while it was yet day he may continue to eat as long as he did not accept the fast. See above siman 553 that mentally accepting the fast is not an acceptance of the fast.

- ❖ Some maintain that there is a custom that once one finishes eating he accepts the fast as if he verbalized that he was accepting the fast, therefore, before birkas hamazon he should say or at least think that he is not yet accepting the fast. (M.B. 12)
- ❖ Once he accepts the fast he may not wash or anoint and certainly may not perform melacha. (M.B. 13)

Siman 608 Seif 4:

On erev Yom HaKippurim one should only eat foods that are easy to digest so that one should not be full and feel haughty when he davens. One should also not eat foods that warm the body so that he should not experience an emission. Similarly, one should not eat milchigs since it increases zera but it may be eaten during the morning meal.

- ❖ For example spices, saffron and good wine. The restriction is to eat these foods only during the seudas hamafsekes but foods that increase zera should be avoided the entire day but common custom is for people to eat milchigs in the morning. The custom is to eat fowl during the seudas hamafsekes. Pri Megadim implies that the custom is to eat fowl even in the morning. (M.B. 16)
- ❖ Warm milchigs are the problem. Taz maintains that one should also avoid garlic and eggs. One should also not eat sesame. Mahari Weil warns against becoming inebriated at the seudas hamafsekes and one should not eat until he is stuffed – אכילה גסה. (M.B. 18)

fast was accepted unless one verbalizes or at least thinks that he does not wish to accept the fast as mentioned above.