The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רצ"א סעיף א'-ב'

Overview

Siman 291 Seif 1:

One should be very careful to fulfill the obligation to eat seudah shlishis and even if one is full the obligation could be fulfilled by eating just an egg's volume. If one cannot eat at all, he is not obligated to afflict himself. A wise person has eyes in his head and will not fill his stomach in the morning so that he will have space remaining for seudah shlishis. One who did not eat the night of Shabbos should have three meals during the day.

- Chazal taught that one who fulfills his obligation to have three seudos on Shabbos will be saved from the pains of Moshiach, the judgment of Gehinom and the war of Gog and Magog. (M.B. 1)
- There is a disagreement whether the obligation could be fulfilled by eating only an egg's volume or whether one must eat more than an egg's volume and l'chatchila one should be stringent when possible. (M.B. 2)
- One must also recite kiddush (without the paragraph of ויכלו) if one did not recite kiddush Shabbos night. On Yom Tov one who did not eat the night seudah should have two seudos during the day and if necessary recite the night's kiddush before the first meal. (M.B. 5)
- Later authorities concluded that one who forgot רצה following the second seudah is not required to repeat birkas hamazon. (M.B. 6)

Siman 291 Seif 2:

The time for this meal is when the time for mincha arrives which is after 6 ½ hours into the day. If one ate the meal earlier he did not fulfill the obligation. Some maintain that it is prohibited to drink water between mincha and maariv on Shabbos since that is when the souls return to Gehinom, therefore, one should not eat seudah shlishis between mincha and maariv, instead it should be consumed before davening mincha. Some maintain that it is preferred to daven mincha first and this is the preferred custom in these countries. Either way, one should not drink water from a river but in one's house it is permitted and certainly one may drink other beverages. Some maintain that this restriction is limited to the 12 months following the death of a parent. Some contend that this restriction is limited to erev Shabbos.

- If one began eating before chatzos and continued after mincha gedolah he fulfilled his obligation. (M.B. 7)
- In other words this is close to the time that the souls return to Gehinom. (M.B. 8)
- The rationale is that it is prohibited to eat once the time for mincha arrives. (M.B. 10)
- If it will be difficult for one to eat the seudah after mincha it is permitted, even lchatchila, to eat the seudah before mincha as long as it is before mincha ketana. (M.B. 11)
- This opinion maintains that the Midrash that restricts drinking water during bein hashemashos is limited to drinking from a river. (M.B. 12)
- According to this opinion the Midrash refers to bein hashemashos of erev Shabbos. (M.B. 13)

Halacha Highlight

Shalosh seudos

Shulchan Aruch Siman 291 Seif 1

יהא זהיר מאד לקים סעודה שלישית

One should be very careful to have a third meal

Shulchan Aruch (סע' א') begins to discuss seudah shlishis. The reason Shulchan Aruch discusses seudah shlishis before mincha is that the Tur followed his father, the Rosh's, position that one should eat seudah shlishis before davening mincha. Rema, however, notes that our custom is to first daven and then eat seudas shlishis (פסקי תשובות הע' 1). Shulchan Aruch begins his discussion of the topic with the instruction that one should be very cautious to eat the third meal. Gaon Chida (מחזיק ברכה סק"א) emphasizes that one should not mistakenly conclude from Shulchan Aruch's words יהא זהיר—"one should be cautious" that there is no obligation to eat seudah shlishis and it is merely an appropriate thing to do. Chazal write explicitly (Shabbos 117b) that it is obligatory. The reason Shulchan Aruch chose this wording is to emphasize that even if one feels full from lunch or for some other reason and is exempted from eating seudah shlishis, nevertheless, one should make an effort to fulfill this obligation by eating at least an egg's volume of bread or at the very least an olive's volume of bread.

Some commentators explain that this emphasis is the rationale why people commonly refer to seudah shlishis as shalosh seudos which means three meals. Seemingly, it is a mistake in grammar. They explain that upon eating the third meal which is the most difficult to consume that it becomes evident that all of the meals that one ate on Shabbos were l'kavod Shabbos rather than to merely satisfy one's hunger. This concept is actually alluded to in the name of the siman. Shulchan Aruch named the siman דין שלש סעודות which translates literally as "the laws of the three meals." What is strange is that it only discusses seudah shlishis. However, one could explain that Shuchan Aruch is hinting to this idea that the third meal proves that the previous two were eaten l'kavod Shabbos (פסקי תשובות אות א').