The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Aug 1 2023 ■ י"ד אב תשפ"ג
סימן רצ"א סעיף ג'-ד'

Overview

Siman 291 Seif 3:

If the morning meal extends until the time for mincha one should end that meal, recite birkas hamazon and then wash, recite hamotzi and complete the meal. This is the correct approach since if one does not do so, being that the morning meal extended until this time, one would end up eating an achila gasa. However, one who knows that he will be able to eat after he davens mincha with the tzibbur should not have seudah shlishis before mincha but if one did so, his obligation is fulfilled.

- Later authorities add that one should get up from the table and take a walk because those who remain in their place have not fulfilled their obligation since it is considered one meal. (M.B. 14)
- We are not concerned that he is generating an unnecessary beracha since it is necessary for him to fulfill his obligation to eat seudah shlishis. (M.B. 15)
- In other words, one estimates that his eating will not be achila gasa. (M.B. 16)
- Even when Yom Tov falls after Shabbos and one may not eat seudah shlishis so late, if one knows that he will be able to eat slightly more than an egg's volume after mincha he should do so rather than divide the morning meal in two. (M.B. 17)

Siman 291 Seif 4:

It is unnecessary to recite kiddush during seudah shlishis but one is required to use two loaves for hamotzi. If one eats many meals during the day he must use two loaves at each of those meals. At the very least one should not have less than one whole loaf. This is the basis of the practice to be lenient and recite hamotzi on a single loaf for seudah shlishis but one should be stringent and have two loaves.

- If one does not have a whole loaf, it is sufficient if he uses a piece that contains the volume of an egg. (M.B. 20)
- One should make an effort to have two loaves for seudah shlishis. It is appropriate to recite the beracha on wine during the meal. If each person does not have two loaves the one reciting hamotzi should have in mind to discharge everyone else's obligation and they should also have in mind to discharge their obligation with his recitation. (M.B. 21)

Halacha Highlight

Drinking wine during seudah shlishis

Shulchan Aruch Siman 291 Seif 4

אין צריך לקדש בסעודה שלישית

It is not necessary to recite kiddush during seudah shlishis

Shulchan Aruch (סע' ד') rules that there is no obligation to recite kiddush before eating seudah shlishis. Mishnah Berurah (ס"ק י"ח) explains that there is no obligation to recite a beracha on a cup of wine before the meal since we equate the day of Shabbos to the night of Shabbos. Just like at night we recite kiddush only once, so too, during the day we recite kiddush only once. Sha'ar HaTziyun (סק"ט) writes that in his opinion it is obvious that if one did not have a cup of wine in the morning with which to recite kiddush one should recite kiddush on that cup of wine before seudah shlishis. If the cup of wine does not arrive until after one ate seudah shlishis, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פ"נ הע' כ"ח) writes that one should recite kiddush and then eat another meal.

Mishnah Berurah (ס"ק כ"א) adds that it is appropriate for one to make an effort to drink a cup of wine during seudah shlishis. In Sha'ar HaTziyun (ס"ק י"א), he explains that this is done in order to satisfy Rambam's opinion. Rambam (פ"ל מהלי שבת ה"ט) writes that each of the three meals must be fixed on wine. Kesef Mishnah explains that Rambam's intent is not that one is required to recite kiddush before each meal; his intent is that one should make sure to drink wine during each meal. In other words, during the first two meals in addition to reciting kiddush before the meal one also drinks wine during the meal and during seudah shlishis one only drinks wine during the meal (ע"ע צ"ב סי' תקכ"ט ס"ק י"א). Rav Nissim Karelitz (חוט השני ח"ד פפ"ה סס"ק כ') writes that one could fulfill Rambam's position by drinking even less than a revi'is of wine. During the time of Chazal when the primary beverage of the meal was wine, it was necessary to drink at least a revi'is to show importance but nowadays that we do not regularly drink wine during a meal, any amount that one consumes already demonstrates the importance of the meal.