The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, Aug 2 2023 ■ ט"ו אב תשפ"ג
סימן רצ"א סעיף ה'-סימן רצ"ב סעיף א'

Overview

Siman 291 Seif 5:

The meal must include bread. Some maintain that one could make the meal without any food containing the five grains. Some maintain that it is sufficient to eat foods that one eats together with bread such as meat and fish but not with fruit. Others maintain that one may even use fruit. The first opinion that requires bread is primary unless one is very satiated or in a circumstance in which it is prohibited for one to eat bread, e.g. on erev Pesach when it is prohibited to eat bread after mincha as recorded below in hilchos Pesach.

- It is also a mitzvah, l'chatchila to have many delicacies in accordance with one's means. (M.B. 22)
- The disagreement relates to what may be used b'dieved but all opinions agree that l'chatchila one should have bread. (M.B. 23)
- One should have fried pieces of matzah or meat, fish or fruit. (M.B. 25)

Siman 291 Seif 6:

Women are obligated to have seudah shlishis.

Siman 292 Seif 1:

During mincha (we recite ואני תפלתי and אשרי, ובא לציון) **we remove a sefer Torah and read three aliyos for a total of at least ten pesukim from the next week's parsha. Even when Yom Tov falls on Shabbos we read from the next parsha rather than something related to Yom Tov.**

- The recitation of ובא לציון during mincha is because it was not recited in the morning. Since shacharis and mussaf are so long they pushed it off until mincha. (M.B. 1)
- We do not recite ואני תפלתי on Yom Tov since we do not read from the Torah but it is recited on Shabbos even when there is no sefer Torah and or when a person davens by himself. (M.B. 2)
- We do not recite kaddish next to the bimah during mincha, it is recited before the recitation of the amidah. When there is no sefer Torah one should wait to recite kaddish between ואני תפלתי and the amidah. (M.B. 4)

Halacha Highlight

Women eating seudah shlishis

Shulchan Aruch Siman 291 Seif 6
נשים חיבות בסעודה שלישית
Women are obligated to eat seudah shlishis

Shulchan Aruch (סי' רצ"א סע' ו') rules that women are obligated to eat seudah shlishis. Mishnah Berurah (ס"ק כ"ו) explains that when it comes to Shabbos-related matters men and women share the same obligation. Furthermore, the source for eating three meals on Shabbos is the appearance of the word היום three times in the parsha of the manna and since women were included in that miracle it follows that they should also commemorate the miracle by eating three meals. Biur Halacha (ד"ה נשים חיבות וכו') adds that included in their obligation is to recite hamotzi on two full loaves of bread. Aruch HaShulchan (סע' ד') notes that many women are unaware of this obligation and they should be taught and instructed to eat seudah shlishis to fulfill this obligation.

There are, however, authorities who suggest a justification of the practice of women to neglect eating seudah shlishis. Teshuvas Divrei Yisroel (ח"א סי' פ"ד) notes that nowadays the majority of women do not eat seudah shlishis and offers the following justification based on the writings of Arizal. Sefer Avodas Yisroel writes in the name of Arizal that women are exempt from eating seudah shlishis since they do not have a beard and consequently they are exempt from the meal "of the beard." An additional justification is that they are considered ill due to their limited capacity to eat or their weak constituency and thus are exempt from eating a full meal. As such, it is sufficient for them to eat a small amount of cake, cooked food or even fruit. Moreover, Rema above (סע' ד') noted that there are authorities who maintain that one is not obligated to use two loaves at seudah shlishis and that opinion could be combined with the minority opinion that women are generally exempt from the obligation to recite hamotzi on two loaves on Shabbos to justify the practice of women to neglect using two loaves for seudah shlishis. As mentioned above, however, women should make an effort to eat seudah shlishis since that represents the majority opinion (פסקי תשובות אות ז').