The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקכ"ט סעיף א'

Overview

Siman 529 Seif 1:

The *mitzvah* of Yom Tov is to divide the day and spend half of the day in the *bais midrash* and half of the day eating and drinking. One should not skimp on his expenses for Yom Tov and one must honor and enjoy the day as one does on Shabbos. It is prohibited to eat on *erev* Yom Tov from *mincha* time and onwards as it is on Shabbos since this is included in honoring the day. However, when *erev* Yom Tov falls on Shabbos one may eat *seudah shlishis* by eating a small amount of bread to honor Yom Tov. It is a *mitzvah* to knead bread on *erev* Yom Tov to honor Yom Tov as it is on *erev* Shabbos as explained above in *siman* 242. **One must use two loaves for each meal and each meal must include wine. Yom Tov clothing should be more expensive than Shabbos clothing. The custom is not to have a third meal on Yom Tov.** (On Yom Tov we delay going to the *bais haknesses* and leave quickly out of consideration for *simchas* Yom Tov.)

- All of a person's food and expenses are set on Rosh HaShanah except for what one spends on Shabbos and Yom Tov so that if one spends less he will receive less but if he spends more he will receive more. (M.B. 2)
- One should wash in warm water on *erev* Yom Tov as well as wear a clean garment. A person should also make an effort to personally prepare something for Yom Tov even if he has many servants to attend to his needs. (M.B. 3)
- It is not that it is prohibited to eat, rather there is a *mitzvah* to refrain from having a meal from nine hours into the day and onwards. (M.B. 5)
- The timing is from *mincha ketana*. (M.B. 6)
- Meaning, even if one forgot and did not eat *seudah shlishis* before *mincha ketana*, he may fulfill that obligation later but there is a *mitzvah* to refrain from eating more than a small amount of bread so that he could eat the *seudah* that night. (M.B. 8)
- One should have some wine during the meal in addition to the wine that one had for *kiddush*. There is also a *mitzvah* to have meat, if one can afford it. (M.B. 11)
- If one did not eat the night of Yom Tov he should have two meals during the day and should recite the night's *kiddush* before the first meal. Some authorities write that although we do not eat a third meal with bread, nevertheless, one should eat fruit. Some write that from this the custom developed to add one dish during the morning meal so that it could be considered as though he had an additional meal. (M.B. 13)
- One should prepare for the morning meal before going to the *bais haknesses*. (M.B. 14)

Halacha Highlight

Eating *seudah shlishis* when Shabbos is *erev* Yom Tov

Rema Siman 529 Seif 1
מיהו אם ערב יום טוב שבת
However, when *erev* Yom Tov falls on Shabbos

Rema writes that it is prohibited to eat from *mincha* time and onwards on *erev* Yom Tov and that is one of the ways that we demonstrate honor to Yom Tov. Mishnah Berurah (סק"ה) notes that Rema does not actually mean that it is prohibited to eat on *erev* Yom Tov from *mincha* time and on. What he means is that there is a *mitzvah* to refrain from having a meal from *mincha* time and onwards. In this context that means that from nine hours into the day and onwards, i.e., *mincha ketana* (מ"ב סק"ו), one should refrain from having a meal. Rema then notes that when *erev* Yom Tov falls on Shabbos one may eat a small volume of bread for *seudah shlishis* but refrain from eating more than that to properly honor Yom Tov. Mishnah Berurah (סק"ח) explains that Rema refers to one who forgot to eat *seudah shlishis* or simply allowed *mincha ketana* to arrive without eating. In such an instance the *mitzvah* of *seudah shlishis* could be fulfilled even after *mincha ketana*.

Many have the custom to divide the morning meal into two parts. For example, after eating the appetizer they recite *birkas hamazon* and then converse about Torah matters or take a walk outside for a period of time. The family then gathers together again and washes and completes what counts as the third meal. Following this course of action is not considered reciting unnecessary *berachos* since it is done in order to fulfill the obligation of *seudah shlishis*. Others contend that it is essential to fulfill *seudah shlishis* after *davening mincha*. Accordingly, they do not divide the morning meal into two parts. They *daven mincha* (and some do not *daven* at *mincha gedola* time but rather wait for *mincha ketana*) and then eat *seudah shlishis*, exercising caution not to eat any more than an egg's volume of bread in order to assure that their appetite will remain intact for the night's meal (פסקי תשובות אות ב').