

### **Shalosh Seudos ( 3 Meals):**

1. There is an obligation to eat three meals on Shabbos, and if one missed the meal on Friday night, he should eat three during the day.
2. The Talmud rules: A person who eats the three meals on Shabbos is saved from three calamities; the pangs of the advent of Mashiach, the suffering of Gehinnom, and the war of Gog and Magog.
3. In Kabbalistic literature, the time of the Third Meal is referred to as Raava Deraavin, "the time of favor of favors," the time when Hashem is most kindly disposed toward klal Yisrael. He most sympathetically receives klal Yisrael's efforts toward spiritual growth.
4. At this time, one's prayers for sustenance will surely be answered. Furthermore, during shalosh seudos a person's behavior for the upcoming week is determined, so it is an opportune time to pray for humility and submissiveness.
5. The Sages tell us that shalosh seudos is a most suitable time for doing teshuvah, for it is a time when a person's soul is attached to Hashem. In this waning hour of Shabbos, there is an opportune moment to reflect on the holy day.
6. Shalosh seudos is the weekly Yom Kippur. Just as on Yom Kippur the soul is aroused and cleansed from its failings during the year, at shalosh seudos the soul's hidden lusts and maladies of the entire week are laid open, and the individual is cleansed and purified.
7. Chassidim conduct Shalosh Seudos in the dark.
8. Women are obligated in Shalosh Seudos.
9. If one is full one should eat at least a KeBaytzah (30-50 grams) of bread. However, if one is unable, one should at least have a Kezayit (15-25 grams).
10. This obligation applies even if one is not hungry, but if one can not eat at all then one is not obligated to pain oneself, as this would violate oneg shabbos. Nonetheless, a wise person will see ahead and leave room for Shalosh Seudos.
11. One must eat bread for Shalosh Seudos, however, if one is very full and is unable, then one should eat Mezonos. If that is also impossible one should have food which usually accompany bread such as meat or fish or at least fruit (cooked fruit is preferable). If one doesn't have fruit then one may use a Revi'is ( 4 ounces) of wine. One may not rely on this leniency of not having bread for the Friday night meal or the first daytime meal.
12. Chassidim eat very little at the Shalosh Seudos meal.
13. According to Sephardim one should be careful to have two whole loaves of bread for Lechem Mishneh at Shalosh Seudos. However, according to Ashkenazim, it's preferable to have two whole loaves but it's sufficient to have just one whole loaf.
14. If one only has one whole loaf of bread and a broken piece one should use the whole one for Shalosh Seudos instead of saving it for Melava Malka.
15. One doesn't need to cover the loaves of bread before making HaMotzei, however, it's preferable to cover them.
16. One should try to have fish even for Shalosh Seudos, except if one doesn't like fish he should not force himself.

17. The earliest time to fulfill Shalosh Seudos is from 6 and a 1/2 Halachik hours into the day. If one began before the time and continued and ate at least a Kezayis after the time he does fulfill his obligation for Shalosh Seudos.
18. The Minhag is to eat Shalosh Seudos between Mincha and Maariv. If one is unable to have it after Mincha one should have it before mincha.
19. Although it is forbidden to begin eating after sunset until one says Havdalah, and it is definitely preferable to eat before sunset, some poskim give extra time ( 13 1/2 minutes) to begin the meal if one hasn't yet eaten Shalosh Seudos.
20. If one began eating before sunset he may continue after. However, this doesn't apply if one was only drinking not as part of a meal or to eating only mezonot or fruit, so one must stop if that is all that he is having.
21. One is obligated to say ritze vihachalitzenu after eating Shalosh Seudos during Birkat HaMazon as well as adding Yaaleh VeYavo on rosh chodesh or chol hamoed. This applies even if the meal continued past nightfall.
22. If he forgot to say it and remembered:
  - A. After finishing boneh yerushalayim but before the next beracha he should insert there a beracha instead of ritze "Baruch Ata Hashem Elokenu Melech Ha'olam Asher Nasan Shabbasos Le'menucha Le'amo Yisrael Be'ahava Le'os U'beris Baruch Ata Hashem Mekadesh HaShabbos."
  - B. after beginning the fourth beracha he should just continue and not repeat.
  - C. Women should only say the beracha without Hashem's name or just continue onward even if she remembered before starting the fourth beracha.
23. When rosh chodesh or the first day of chanuka falls out on Sunday even if the Seudah continued until after dark one doesn't say Yaaleh VeYavo in Birkat HaMazon.
24. There is no obligation to do Kiddush at Shalosh Seudos, but it is nice to make a beracha on wine during the meal.
25. It is meritorious to draw out the Shalosh Seudos as much as possible after nightfall.

**Meditation from R' Klanimos Kalman Shapira:**

- Shabbos has passed, a day of holiness. The heavens have been sanctified and you too have sanctified yourself. You haven't involved yourself in business, nor wasted time in idle chatter. You've sat and meditated on your Creator, and with friends you've learned Torah or conversed in matters of holiness. You've cleansed yourself from the week of every stain or speck of dust, and you've made an attempt to become attuned to your soul, as you weren't during the week. At every stage you have felt as if you were elevating yourself from one level of holiness to another, until you reached Shalosh Seudos, which is the pinnacle: the desire of desires.
- Now you feel that this is neither the time nor place to eat meat and fish, but to search for God, Who hides in the glorious crevices, and to take pleasure of His radiance. You sit with your friends, who also seek God.
- And you sit in darkness. This custom of Israel is Torah, because it is fitting that the body reflect the state of the soul at this moment. There are two kinds of darkness. It says about Hashem, "He made darkness His concealment." (Tehillim 18:12) To our physical eyes, Hashem's brilliant light is

darkness, because our human sense cannot grasp His infinite Light. Darkness comes only from this world.

- Neither the world nor its affairs appear any longer. And since for a full twenty-four hours you have distanced yourself from this world and step by step drawn closer to the desire of desires, which is God's will, your mind, soul and the senses of your body force you to physically sit in darkness.
- Your heart and eyes no longer see the world or worldly matters. God is hiding in darkness. After searching and examining throughout Shabbos, you have come to the thick cloud where God is. You have sought, and you have found the beloved of your soul. Your soul draws near to Him and melts in His holiness. The whole room is full of the celestial palace, and you force yourself through this holy palace to the Holy of Holies, your soul longing to enter the innermost chamber to come to the place where God is: to hold Him and not let Him go.
- And if you were to know that you were to remain in this state constantly, then your soul would be joyful with an eternal joy. But you remember that in a minute the lights will be lit, you will make Havdalah, and again you will fall into the weekdays. And your spirit is bitter: how will you fall from the darkness of heaven, the clouds of purity, to the darkness of Egypt, the darkness of sufferings, the suffering of the body and the soul together? You tremble and feel: now you feel them both: the end of days and the end of the week: from the height of the peak of holiness and the zenith of the lowliness of the non-holy. ***These two shades of darkness are now wrestling within you at Shalosh Seudos.***
- This is comparable to the son of a king who was sent away from his father and cast into prison. At the last moment before he is separated from his father he draws himself even closer to his father, he pushes forward and comes close, grasps him and embraces him, takes delight in him and yearns for him. In the midst of its delight and fear, the spirit cries out from the depths, "Even though I may walk through the valley of the shadow of death, I will not fear evil, for You are with me" (Tehillim). Your hands are practically trembling and searching: "You are with me" (ibid.). "I have grasped him and I will not let him go" (Shir Hashirim).