

Insights into Halacha

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Kiddush B'Makom Seuda

Have you ever wondered why after partaking of Kiddush in shul, many people nonetheless make Kiddush again at the beginning of their Shabbat Day meal? If one already fulfilled their Kiddush obligation in shul, what would the requirement possibly be for another at home? How many times must Kiddush be recited? Additionally, if people generally make Kiddush on Mezonot on Shabbat Day, why don't we do that Friday night as well?

Interestingly, the answers to all of these questions are intertwined. But to gain a proper understanding of the relevant issues, some background is order.

Matan Torah, the most pivotal event in Jewish history, is prominently featured in Parshat Yitro and the end of Parshat Mishpatim. The fourth of the Aseret HaDibrot is the exhortation to remember and keep the Shabbat properly. In fact, the Gemara teaches us that ZACHOR ET YOM HASHABBAT L'KAD'SHO is not only the basis of our obligation to make Kiddush upon Shabbat's entrance on Friday night, but also a support for making Kiddush on Shabbat day.

There are differences, however. Friday night's Kiddush, marking the beginning of Shabbat, is an actual chiyuv d'Oraita (Biblical obligation), based on the aforementioned pasuk. Yet, Shabbat Day's Kiddush is purely a rabbinic enactment to honor the Shabbat. As the Rashbam, citing the Sheiltot d'Rav Achai Gaon, explains, the reason why we make Kiddush on Shabbat day is in order to show honor to the day, by drinking wine, which highlights the difference between weekday and Shabbat. One practical difference between the two is that the preamble to Friday night Kiddush (VAYCHULU) is actually part of the Kiddush, attesting to Hashem's creation of the world in six days, as opposed to Shabbat Day, when the sum total of the Kiddush is actually just the bracha of HAGAFEN.

Defining Delight

Yet, there is another integral component to Kiddush besides the Kiddush itself. The Gemara Pesachim, citing Shmuel, and duly codified as halachah, rules that Kiddush must be performed B'MAKOM SEUDA, in the same place as a meal. In other words, in order to fulfill the Kiddush obligation, it must serve as the preamble to an actual Seuda.

Rashbam explains that this halacha is gleaned from the pasuk in Yeshayahu, V'KARATA LASHABBAT ONEG, 'and you will proclaim Shabbat as a delight for you', meaning in the same place where

you proclaim Shabbat (making Kiddush), there must also be the delight (referring to celebrating a Shabbat Seuda).

But now that we know that Kiddush must always come before a Seuda, what exactly must this Seuda consist of? How do we define this 'delight'? Here is where it gets complicated.

Both Tosafot and the Rosh explicitly state that this Seuda must be an actual bread meal, meaning the full Shabbat repast replete with washing, Mayim Acharonim, and Bentching.

However, the Tur cites an opinion of the Gaonim that for this halacha, Seuda does not necessarily mean a full Seuda, but rather eating only a bit (ACHAL DAVAR MU'AT) or even drinking a cup of wine is sufficient.

The Beis Yosef opines that Tosafot and the Rosh did not mean to actually disagree with the Gaonim, but rather would concur that a full meal is not actually mandated. Accordingly, their intent was to state that in order to constitute a meal, a small amount of bread would suffice; but not precluding that drinking a cup of wine would as well. Although many question the Beit Yosef's supposition of Tosafot and the Rosh's opinions, nevertheless, in his Shulchan Aruch, the Beit Yosef codifies this as actual halacha, that one may fulfill his obligation of KIDDUSH B'MAKOM SEUDA utilizing (an additional cup of) wine as his Seuda.

Although the Shulchan Aruch and Rema made

no mention of mandating an additional cup of wine, implying that the first one is sufficient for the SEUDA aspect as well, nonetheless the Be'er Heitiv cites the Levush, Bach, and Taz, and others, who assert that an additional cup of wine (or at least another reviit), aside for the one drunk as Kiddush, must be drunk as the Seuda. On the other hand, other poskim defend the one cup practice as being considered KIDDUSH B'MAKOM SEUDA. Interestingly, the Mishna Berura simply cites both sides of this debate. Yet, in his Sha'ar Hatziyun he concludes that one may only rely on using one cup at the Shabbat day Kiddush if one has very limited wine.

Munching M'zonot

The Magen Avraham takes this ruling a step further. He explains that if a Seuda for Kiddush purposes includes wine, whose bracha is HAGAFEN, then certainly it would include MINEI TARGIMA, types of cakes and cookies (of the five grains), whose bracha is MEZONOT. This is because in the order of preference of brachot, MEZONOT is considered more important than HAGAFEN. If so, certainly one may consider noshing on Mezonot as a Seuda for Kiddush purposes.

This novel approach of the Magen Avraham's was accepted and considered 'Minhag Yisrael' by all sectors of world Jewry.

Even so, one must have another Seuda on bread, as the Mezonot at a Kiddush does not constitute a meal to fulfill one of his three Shabbat Seudot obligations)... Many contem-

porary poskim... rule that the IKAR HALACHA follows the ruling of the Magen Avraham that one may L'CHAT-CHILA make Kiddush with MINEI MEZONOT.

That is why by almost any Kiddush in almost any shul anywhere in the world it is de rigeur to have a Kiddush with MINEI MEZONOT as the Seuda.

Kiddush Controversy

However, not every authority agreed with the Magen Avraham's view. For example, Rabbi Akiva Eiger and the Tosefet Shabbat argue that wine should not fit in the Seuda category (this approach would technically also invalidate using Mezonot, as its use is gleaned from wine's "Seuda-ability"). Moreover, the Vilna Gaon famously did not rely on this leniency at all, and made certain that his Kiddush (even on Shabbat day) was exclusively B'MAKOM SEUDA G'MURA', meaning, a full bread Shabbat Seuda, 'from soup to nuts'. Although here the Vilna Gaon's shita is considered a minority opinion, nevertheless, the Pri Megadim, Mishna Berura, and Aruch HaShulchan all considered it preferential to be particular to perform Kiddush along with a full Seuda. Based on this, as well as the opinions of many Rishonim, there are those who are makpid not to make Kiddush unless as part and parcel of a full bread-based Seuda.

Night or Day?

Although the Magen Avraham did not

distinguish between the Friday Night and Shabbat Day Kiddush, and held that his ruling should apply equally, on the other hand, Rav Yitzchok Elchanan Spektor, the Kovno Rav and Gadol Hador of the late 1800s, did. He explained that on Shabbat Day, when Kiddush is only mandated d'Rabbanan, one may certainly rely on Mezonot as a Seuda. Yet, on Friday night, when Kiddush is an actual CHIYUV D'ORAITA, due to the strength of the opposition to the Magen Avraham's approach, he maintains that one should not rely on mere Mezonot, but should ensure that Kiddush is recited along with an entire bread-based Seuda.

This is why one does not often see a Friday night Kiddush being performed with Mezonot instead of Hamotzi. An interesting upshot of this shita is that many Yeshivot, following the Chazon Ish's precedent based on this approach, do make Kiddush on Simchat Torah night on Mezonot, as the Kiddush on Yom Tov, even at night, is also d'Rabbanan.

Kiddush x 2

This also explains why many are makpid to make Kiddush AGAIN as part of their Shabbat Day Seuda at home, even after partaking of Kiddush in shul. As Rav Yosef Chaim Sonnenfeld, and later Rav Moshe Sternbuch pointed out, although according to the normative halacha, Kiddush-goers had already fulfilled their obligation in shul, nevertheless, accord-

ing to the Vilna Gaon, they have not done so at all. Therefore, they assert, in order to ascertain that one be YOTZEI KIDDUSH B'MAKOM SEUDA according to all opinions, one should make Kiddush again as part of the actual Seuda.

Rav Shlomo Zalman Auerbach, the Minchas Yitzchak, the Betzeil HaChochma, and Rav Yosef Dov Soloveitchik, also maintained preference to recite Kiddush again as part of the actual Seuda.

Rav Moshe Feinstein takes a different, and admittedly quite novel, approach to explain the halachic preference of making Kiddush again at home. He explains that in his opinion, V'KARATA LASHABBAT ONEG has a second, opposite meaning - that in a place where one wants to have an oneg (and any additional eating one does on Shabbat is considered oneg as well) he must also make Kiddush. (This idea, which some refer to as SEUDA B'MAKOM KIDDUSH, would only apply until one has made Kiddush with a full bread Seuda.)

In view of this, Rav Moshe is able to synthesize the opinions of Tosafot and the Rosh with that of the Gaonim. He maintains that Tosafot and the Rosh were referring to the general understanding of the pasuk, that a Seuda for Kiddush requires bread. However, the Gaonim were referring to the secondary understanding of the pasuk, meaning that whenever one wants to eat, one should make Kiddush first. This would

include eating Mezonot or even drinking wine, as commonly done at a Kiddush in shul.

It should be clear, however, that according to Rav Moshe, one will not fulfill his full chiyuv of KIDDUSH B'MAKOM SEUDA until making Kiddush again along with a full Seuda.

So the next time you arrive home Shabbat morning to the delicious Seuda waiting, rest assured that by making Kiddush (again) you are partaking in the beautiful mitzva of V'KARATA LASHABBAT ONEG.

Postscript: A Double Dilemma: A fascinating corollary to this discussion is another: if one already made Kiddush on Mezonot in shul to fulfill KIDDUSH B'MAKOM SEUDA and later, upon returning home has his main Shabbat Seuda, is that main Seuda now considered SEUDA SHLISHIT? Not just a technical issue, the Steipler Gaon cites a practical halachic ramification of this question - if one forgot to recite R'TZEI as part of Birkat HaMazon. Generally speaking, as one is mandated to eat Seudot on Shabbat, one is therefore obligated to repeat the whole bentsching upon omitting Retzei.

Yet, the exception to the rule might be SEUDA SHLISHIT. As there is a machloket Rishonim whether it is necessary to have a bread-based meal for SEUDA SHLISHIT, the Tur concludes TZARICH IYUN whether one must repeat Birkat HaMazon upon forgetting Retzei.

Practically, the Shulchan Aruch rules that if one completed Bentching of Seuda Shlishit without reciting R'tzei, he should not repeat Bentching, as L'MAASEH, Seuda Shlishit shares the halachic status of Rosh Chodesh, when it is preferential to wash, but not an outright obligation.

So, if one forgot R'tzei in Birkat HaMazon in his main Shabbat meal, which was after he had already partaken of a 'Mezonot meal' Kiddush in shul, the Steipler Gaon maintains that he has unwittingly entered a double dilemma. According to the Vilna Gaon et al., the Mezonot Kiddush in shul was not considered a Seuda. As such, upon omitting R'tzei after the main meal, one would certainly be obligated to repeat Bentching, as it is halachically considered his main Shabbat Seuda.

On the other hand, following the mainstream shita of the Magen Avraham, that the Mezonot Kiddush was KIDDUSH B'MAKOM SEUDA, it is entirely possible that the Kiddush was considered his Shabbat Seuda, and the main Seuda following was halachically considered SEUDA SHLISHIT, and thus quite complicated whether or not Birkat HaMazon need be repeated. The Steipler Gaon concludes that L'DINA, TZARICH IYUN GADOL. Hence, if this happens to you, he advises washing and making HaMotzi again and then Bentching with R'tzei. Utilizing this solution removes all halachic doubt and ensures that there will be no bracha l'vatala.

However, Orchot Rabbeinu relates that after asking the Chazon Ish, the Steipler Gaon later changed his psak, ruling that l'maaseh it is 'mistabeir' that one would indeed be yotzei his chiyuv of Seudat Shacharit with Mezonot, and would therefore not repeat Birkat HaMazon for forgetting R'tzei at the later full Seuda.

Just some more 'food for thought' while enjoying your Kiddush.

The author wishes to thank Rabbi Dr. Eliezer Brodt for making available his unpublished ma'amar on topic.

See website for all the footnotes and sources.

For any questions, comments or for the full Mareh Mekomot / sources, please email the author: yspitz@ohr.edu

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Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority.

Rabbi Yehuda Spitz's English halacha sefer, "Food: A Halachic Analysis" (Mosaica/Feldheim) containing over 500 pages featuring over 30 comprehensive chapters discussing the myriad halachic issues pertaining to food, is now available online and in bookstores everywhere."