

# Insights into Halacha

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## Another Kiddush Question: Bentching Repetition Due to Kiddush?

*Ed. note: Rabbi Spitz's footnotes are extensive and they should be examined on his website if you want sources and interesting additional comments*

Previous articles addressed the importance of KIDDUSH B'MAKOM SE'UDA – Kiddush needing to be said in the same place as (meaning as part of) a meal. In other words, in order to fulfill the Kiddush obligation, it must serve as the preamble to an actual Seuda. The Rashbam explains that this halacha is gleaned from the pasuk in Yeshayahu, V'KARATA LASHABBAT ONEG, and you will proclaim Shabbos 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 the Shabbat Se'uda). This article will discuss a curious corollary – a quite common question that may affect many of us. But first, a bit of background.

### What is a Se'uda?

Although there is some debate as to how SE'UDA is defined, with the Vilna Gaon famously maintaining that

Kiddush may only be performed with a full bread Se'uda – meaning exclusively when washing for HaMotzi, nonetheless, the common minhag is to follow the Magen Avraham's p'sak, that for this halacha, eating Mezonot is sufficient to be considered a Seuda for Kiddush purposes. In fact, this approach of the Magen Avraham's was accepted and considered 'Minhag Yisrael' by all sectors of world Jewry, certainly for Shabbat day Kiddush. 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 M'ZONOT as the Se'uda.

### A Double Dilemma...

Yet, we find a fascinating corollary to this discussion is another fascinating discussion. As queried by Rav Shimon Sofer HY"D, the renowned Hisorerus T'shuva, grandson of the Chatam Sofer, and son of the K'tav Sofer, if one already made Kiddush on Mezonot in shul to fulfill KIDDUSH B'MAKOM SE'UDA and later, upon returning home, has his main Shabbat day Se'uda, is that main Se'uda now considered Seuda Shlishit, or is it still deemed his main Shabbat day Se'uda?

Not just a technical question or one of semantics, he posed the question as a potential LIMUD Z'CHUT (justification) for those who skip Se'uda Shlishit. The upshot is that if one would have already fulfilled his

Se'uda Shlishit obligation by consuming his main Shabbat Day Se'uda, then technically speaking, consuming Se'uda Shlishit is no longer strictly necessary. The Hisorerus T'shuva actually asked this question under the title NISTAFAKTI, meaning he is uncertain about it and does not have a clear solution.

## **The Steipler's Sheila**

The Steipler Gaon cites another practical halachic ramification of this question – if one forgot to recite R'TZEI as part of Birkat HaMazon. Generally speaking, as one is mandated in eating Se'udot on Shabbat, one is therefore obligated to repeat the whole bentching upon omitting R'tzei.

Yet, the exception to the rule is Se'uda Shlishit. As there is a machloket Rishonim whether it is strictly necessary to have a bread-based meal for Se'uda Shlishit - the Tur concludes TZARICH IYUN (inconclusively) whether one must repeat Birkat HaMazon upon forgetting R'tzei. Practically, the Shulchan Aruch rules that if one completed Bentching of Se'uda Shlishit without reciting R'tzei, and as opposed to the first two Shabbat Se'udot, he should not repeat Bentching, as L'MAASEH, Se'uda Shlishit shares the halachic status of Rosh Chodesh, when although it is certainly preferential to wash, it is

nonetheless not an outright obligation.

So, if one forgot R'tzei in Birkat HaMazon in his main Shabbat Day 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 Se'uda. 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 Se'uda.

On the other hand, following the mainstream shita of the Magen Avraham, that the Mezonot Kiddush was considered KIDDUSH B'MAKOM SE'UDA, it is entirely possible that the Kiddush was already considered his Shabbat Se'uda, and the main Se'uda following was halachically considered Se'uda Shlishit, and thus quite complicated whether or not Birkat HaMazon need be repeated.

The Steipler Gaon concludes that there is no clear-cut solution and L'DINA, TZARICH IYUN GADOL. Hence, if this happens to you, he advises washing and making HaMotzi again and then making sure to Bentch with R'tzei. Utilizing this solution removes all halachic doubt and ensures that there will be no B'RACHA L'VATALA.

## No Repeating

However, it is reported that later on, after consultation with his venerated brother-in-law, the Chazon Ish, the Steipler Gaon subsequently changed his p'sak, ruling that L'MAASEH it stands to reason that one would have indeed fulfilled his obligation of Se'udat Shacharit with Mezonot, and would therefore not repeat Birkat HaMazon for forgetting R'tzei at the later full Se'uda.

Rav Shlomo Zalman Auerbach is cited by his talmid Rav Avigdor Nebenzahl as ruling similarly: That if one first made Kiddush on Mezonot, and later on at his main Shabbat day Se'uda forgot R'tzei, then he does not repeat Bentsching, as halachically speaking, that Seuda is now considered Se'uda Shlishit.

It would seem that the Sanz-Klausenberger Rebbe would certainly agree with this assessment, based on his strong defense of making Kiddush with Lechem Mishneh of Mezonot, stating that mi-d'Oraita, Mezonot products are considered PAS. If cake is technically deemed an actual 'bread', then one would have certainly have had a 'Se'uda' by partaking of Kiddush. Indeed, he reports that he often would make a T'NAI (stipulation), that if he would later not be able to eat Se'uda Shlishit, then this Kiddush should be considered his main Shabbat Se'uda.

## Only the Main Meal

On the other hand, and although not discussing this specific nuance, the Chamudei Efrayim, Rav Chayim Efrayim Bala'iti HY"D, Mot"z of Taraniya, contends that although one may indeed fulfill his KIDDUSH B'MAKOM SE'UDA obligation with Mezonot, nonetheless he needs to have Lechem Mishneh as part of his main Shabbat Day Se'uda.

He notes that halachically speaking, if one already made Kiddush earlier with Mezonot, he is technically not required to make Kiddush again at this Se'uda.

*Although many indeed are makpid to make Kiddush again as part of their main Se'uda in order to be YOTZEI the CHIYUV of KIDDUSH B'MAKOM SE'UDA according to all opinions.*

This means that this Kiddush-goer did not have KIDDUSH B'MAKOM SE'UDA with LECHEM MISHNEH - unless halacha considers both his earlier Kiddush, as well as his main Se'uda as one (perhaps lengthy) actual Se'uda. As such, he is still required to have a separate Se'uda Shlishit.

The Chamudei Efrayim bolsters his shita with proof from Tosafot who writes that Mezonot can only be considered as a Se'uda on Shabbat for Se'uda Shlishit, but not the Friday Night or Shabbat Day Se'udot, as

they are the IKAR KAVOD SHABBAT. [15] Accordingly, the main Shabbat Day Se'uda is considered just that – the main Shabbat Se'uda, and hence, if R'TZEI was forgotten, Bentching would need to be repeated.

His son-in-law, Rav Yisrael Veltz (Welcz), Dayan of Budapest, agrees to this principle, but presents entirely different reasoning. He cites the Shaarei T'shuva quoting the Maharshal as to how stringent we must be in observing the CHASHIVUT (importance) of the main Shabbat Day Se'uda. Rav Veltz asserts that this designation is vis-a-vis Se'uda Shlishit, offering support to this distinction from the Shlah, Chatam Sofer, and Likutei Chaver Ben Chaim.

As such, he avers that although one may indeed fulfill his Se'uda Shlishit obligation with Mezonot when necessary, nonetheless, one should make sure not to conflate the two Shabbat Se'udot. In his words (translated), one should not turn the IKAR TAFEIL (primary into secondary) and the TAFEIL IKAR (or vice versa) – by having cake and coffee for one's main Shabbat Se'uda and reserving the fish and meat for Se'uda Shlishit. Although there is a dispensation to fulfill Se'uda Shlishit with simple Mezonot, this is exclusively after first fulfilling one's main Shabbat Se'uda obligation.

## **Se'uda by Chatzot**

This understanding also bears out from the Aruch HaShulchan's shita regarding the halacha of not fasting on Shabbat or Yom Tov. He explains that although one who drinks a hot drink on Shabbat morning before davening or (even better) makes Kiddush on Mezonot after davening is technically 'not fasting', nonetheless, optimally, one should still strive to start his full HaMotzi Se'uda before Chatzot (halachic noon), as Chazal established the morning Se'uda to be held specifically then – while it is still 'morning'.

It seems clear from the Aruch HaShulchan's wording that he holds that a Shabbat morning Kiddush, although considered MAKOM SE'UDA, nonetheless does not count as the real Se'uda. In fact, he refers to it TO'AMIN M'TAAMAS, mere tasting, even while ACHAL K'ZAYIT, consuming a proper shiur of Mezonot. Indeed, earlier on, he clearly states that although the minhag is to make Kiddush with Mezonot, it is nonetheless preferable to make SE'UDAT SHABBAT B'SHLEIMUT... the full Shabbat Se'uda, as that is the primary KIDDUSH B'MAKOM SE'UDA.

Accordingly, it would seem that these esteemed Poskim would be of the opinion that if one would have made Kiddush and later on had the Se'uda, they would not consider that Se'uda

as Se'uda Shlishit, but rather the main Shabbat Se'uda, and hence, accordingly would maintain that R'tzei would need to be repeated if forgotten in Bentching.

Although there does not seem to be a clear consensus or conclusion to this confounding conundrum, and if one forgot R'tzei in Birkat HaMazon at the Shabbat day Se'uda, the Steipler's advice of washing and Bentching again would certainly be prudent, either way, at least we now have some more 'food for thought' for the next Kiddush. After all, if a shul Kiddush can be deemed a Se'uda, then surely Divrei Torah would be appropriate to be 'served'.

Shu"t Divrei Yisrael citing the Shaarei T'shuva quoting the Maharshal (Yam Shel Shlomo, Gittin 4:51). This shita further bears out from Rav Veltz's Chok L'Yisrael on Erev Pesach Shechal b'Shabbat, who cites the Maharsham's arguing on the Kitzur Shulchan Aruch and further assertion that one should specifically not make Kiddush with Lechem Mishneh of Mezonot as then he may have to halachically wash and bentch as a potential solution on Erev Pesach that falls on Shabbat. He explains that this facilitates an easier way to have split Se'udot on this Shabbat morning before SOF Z'MAN ACHILAT CHAMETZ, which many Poskim, himself included, maintain is the

preferred option on Erev Pesach SHECHAL B'SHABBAT. He asserts that if one would make Kiddush with Lechem Mishneh of Mezonot (i.e. two Rugelach) along with some Maachalei Chalav, it would then technically fully count as one of the Shabbat Se'udot, even though it only constituted a small Kiddush, thus easier enabling another Se'uda before Sof Z'man Achilat Chametz. But this rationale is only valid because Rav Veltz understood that in this instance, following the Maharsham's approach, one would have actually been required to wash and bentch for this Kiddush 'Se'uda'.

This proves that he is of the opinion that otherwise, a simple Shabbat morning Kiddush would certainly not be considered an actual Se'uda. However, it must be noted that this approach is quite novel (in fact, this author has not seen a single other Posek advise this), and especially as the Maharsham seemingly only stated this complicated combination rationale theoretically, and exclusively to argue on the Kitzur Shulchan Aruch's premise; not that people should act upon it practically.

*For any questions, comments or for the full Mareh Mekomot & sources, please email the author: [yspitz@ohr.edu](mailto: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."