לעילוי נשמת **יואל אפרים בן אברהם עוזיאל זלצמן ז"ל**

Kiddush With a Delayed *Seuda*

QUESTION: As a rabbi in a *kiruv* setting, I make *Kiddush* after *Musaf* and drink a *revi'it* of wine, and people start eating. I, on the other hand, am too busy talking to people to eat, for around an hour. Does this lack of eating compromise the *Kiddush* for me or, retroactively, for the community?

ANSWER: The simplest good news for you is that the *revi'it* of wine you drink itself suffices as a "*seuda*" to validate the *Kiddush* (Shulchan Aruch, Orach Chayim 273:5). But even if you had not eaten/drunk enough immediately, the delay might not be as harmful as it seems. True, the Rama (OC 273:3) instructs that one must eat "*l'altar*" (generally translated as right away) and that failure to do so can disqualify the *kiddush*.

On the other hand, the Rama tempers the need for immediacy by saying that if one had in mind to eat right away, the *Kiddush* is valid even if the eating was delayed. You can try to analyze whether you qualify for this leniency. Do you decide not to eat until the congregants leave, or does it depend on that week's social dynamics?

Also, many *poskim* say that *l'altar* in this context is quite a while. The Tzitz Eliezer (XI:26) cites opinions that the cut-off point to eat is the same as how long one has to make a *beracha acharona* on food eaten, which is normally 72 minutes. The Ginat Veradim (OC 3:20) says that as long as one eats in the same place, even a longer wait than that does not disqualify the *Kiddush*. His proof is from the *Seder*, which starts with *Kiddush* even though the meal is much later. The Tzitz Eliezer hereby deflects the proof – at the *Seder*, one immediately starts a framework of practices that includes the meal, so that is considered right away in that unique situation. Nevertheless, he gives prominence to those who rule that one is *yotzei* even if he ate at the place of the *seuda* only after an hour or two, all the more so in regard to daytime *Kiddush*, which is only of Rabbinic origin.

Let us consider situations where it is



unclear if you fulfilled *Kiddush*'s *seuda* requirements, including if you are not certain which opinion you want to follow. Since daytime *Kiddush* does not requires only a *beracha* of *Borei Pri Hagafen* and since many people have the *minhag* to anyway repeat *Kiddush* before they start their main meal, you have little reason not to repeat the *Kiddush* if there is any doubt. The only question would be if you are eating in the same place you had the *Kiddush* and you had planned to drink more wine, as in such cases another *Borei Pri Hagafen* is not mandated (see Living the Halacha Process II, B-4). (If you made a *beracha acharona* on the wine, as likely prudent (see ibid.), then it is quite clear you can make another *Borei Pri Hagafen* – details beyond our present scope). According to many (see this column, Vayeira 5785), though, the main part of daytime *Kiddush* is to drink wine in the context of the meal, so drinking again without the *beracha* could be significant.

It is important to point out that even if you would not have fulfilled *Kiddush*, this does not affect the *Kiddush* of the community, who indeed were *yotzei* with you. The Shulchan Aruch (OC 273:4) states clearly that one who is not going to be eating in the place of the *Kiddush* can make *Kiddush* on behalf of those who will eat there. The Rama (ad loc.) says that this applies even in the day, when the only *beracha* made is on the wine. (See Living the Halachic Process III, C-3 regarding a case where the one making *Kiddush* before nightfall has not yet accepted Shabbat.) Admittedly, the Shulchan Aruch (ibid.) says that one is supposed to do this only if the people he is doing it for are not capable of making *Kiddush* themselves, which makes your system look questionable. However, not all agree with this limitation, and it is quite accepted that it is only a matter of preferability, as *b'di'eved* it works either way (Mishna Berura ad loc. 20). In your setting, probably many people would have trouble making *Kiddush*, and it is traditional for the *rav* to make the *Kiddush*.

In summary, the way you make *Kiddush* is fine on multiple grounds. ■

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