The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"ג סעיף ב'-ג'

Overview

Siman 273 Seif 2:

If one recites kiddush in a house with the intent to eat there and then he decides to eat elsewhere he must repeat kiddush in the place where he wants to eat.

- He did not eat an olive's volume in the first location but if he did, his obligation was fulfilled. (M.B. 9)
- This applies even in another room in the same house. (M.B. 10)

Siman 273 Seif 3:

If one recited kiddush but did not eat he did not even fulfill his obligation to recite kiddush. He must eat immediately in the place he recited kiddush or he must at least intend to eat immediately but if this is not the case, even if he ate where he recited kiddush he did not fulfill his obligation. If he did not intend to eat immediately and then decides to eat there his obligation is fulfilled.

- He should not interrupt even for a short period of time. Shiyarei Knesses HaGedolah writes that if for some reason the person left and went outside and then returned he is not required to repeat kiddush simply because he went outside since ultimately he ate in the place where he recited kiddush. Other authorities disagree and as such one should avoid going outside before the meal. B'dieved if he went outside to relieve himself he is not required to repeat kiddush. (M.B. 12)
- It is teaching that if he intended to eat immediately and then something happened that prevented him from doing so, his obligation is fulfilled. If he also left the place he recited kiddush according to many authorities he must repeat kiddush. Walking, even a distance (e.g. from one end of a hall to the other) is not in and of itself an interruption. (M.B. 13)
- If the interruption is related to the meal it is not considered an interruption. (M.B. 14)
- In other words, when he recited kiddush his intent was to eat after a period of time rather than immediately. Nevertheless, since he ultimately ate immediately he is not required to repeat birkas hamazon. (M.B. 15)

Halacha Highlight

Eating "immediately" after kiddush

Rema Siman 273 Seif 3
וצריך לאכל במקום קדוש לאלתר
One must eat immediately in the place where he recited kiddush

Rema (סע' ג') writes that in order to satisfy the requirement to recite kiddush in the place where one will eat, one must eat immediately (לאלתר) or at least one has to have the intent to eat immediately. If one does not eat immediately or if he does not intend to eat immediately, even though ultimately he did eat soon after kiddush he has not fulfilled his obligation. Mishnah Berurah (ס"ק י"ב) emphasizes that one should not even wait for a short period of time. The rationale for this is cited by Darkei Moshe in the name of Maharil. He writes that even if a person eats in the place where he recited kiddush but did not initially intend to eat there, it is considered as though he did not eat where he recited kiddush and as far as this halacha is concerned there is no difference between a short delay and a long delay. The only delay that is allowed is one in which one is preparing for the meal so that it is not considered as though he was distracted from the meal may he be lenient (פסקי תשובות אות ד').

What is not clear from the Poskim is the precise definition of the term לאלתר - immediately. Sefer Ketzos HaShulchan writes that the amount of time it takes to eat a pras (approximately four minutes) is certainly not considered an interruption. Aruch HaShulchan also writes that the term לאלתר should not be understood literally that any delay is problematic. The intent is that one should not delay for an extended period of time. Teshuvas Or L'Tzion contends that within half an hour is within the requirement of לאלתר and cites numerous sources that indicate that within half an hour of an event is considered halachically "immediately" to satisfy the requirement for something to be performed immediately (פסקי תשובות שם הע' 34).