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

Overview

Siman 273 Seif 4:

One may recite kiddush for others even though he will not eat with them since for them kiddush was recited in the place where they are eating. Even though one may not recite the beracha on wine for others if he will not benefit from the wine as well, since in this case בורא פרי הגפן is part of kiddush it is similar to kiddush and he may recite it on their behalf even though he will not benefit from the wine. This is permitted even for kiddush Shabbos morning. **This assumes they do not know how to recite kiddush for themselves. If he did not recite kiddush for himself he should be careful not to eat since it is prohibited to eat until one recites kiddush in the place he will eat his meal.**

- One may also recite kiddush for children even though he will not eat. (M.B. 16)
- Regarding birchos hanehenin one may not recite the beracha for another if he will not benefit unless it is part of an obligation, for example, kiddush which one may recite for others even though he will not benefit. (M.B. 18)
- Even though kiddush is nothing more than בורא פרי הגפן, nevertheless, since it is a mitzvah and was not enacted for the benefit one derives from the wine but rather to perform the mitzvah, one may recite it on behalf of others even though he will not drink similar to kiddush recited at night. If one recites kiddush on bread he may also recite the beracha for others since it is comparable to kiddush recited on wine. (M.B. 19)
- If they do know how to recite kiddush for themselves he may not recite kiddush on their behalf unless he will discharge his obligation as well. Pri Chadash disagrees and contends that in all circumstances he may recite kiddush on their behalf and although Artzos HaChaim agrees, he writes that it is preferable for one to say kiddush for himself. (M.B. 20)

Halacha Highlight

Reciting kiddush for others

Shulchan Aruch Siman 273 Seif 4

יכול אדם לקדש לאחרים

One may recite kiddush for others

Shulchan Aruch writes that it is acceptable for one to recite kiddush for someone else who does not know how to recite kiddush for himself even though the one reciting kiddush will not fulfill his obligation to recite kiddush at that time, for example, one who recites kiddush for others who will eat where kiddush is recited even though the one reciting kiddush will eat elsewhere. Although generally one is not permitted to recite a beracha on food or beverages for others if he does not intend to consume some of the food or beverage, in this case it is permitted. The reason is that the beracha on the wine is part of kiddush which is a mitzvah and consequently, even the beracha on the wine is considered a mitzvah which one could recite for others even though he does not intend to satisfy his obligation at that time (מ"ב ס"ק י"ח).

Poskim explain that the allowance to recite kiddush for others applies even if one happens to be fasting or if one has not even davened shacharis. As long as the obligation to recite kiddush applies one may recite kiddush for others even though he will not fulfill his obligation at that time (פסקי תשובות אות ו'). Rav Akiva Eiger wonders whether one may recite kiddush for others if one is not yet even obligated to recite kiddush. For example, if one person accepted Shabbos early, can another person who has not yet accepted Shabbos recite kiddush for him? He does not reach a definitive conclusion about this matter. Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה ח"א סי' ג') writes that in a pressing circumstance one may be lenient but this leniency may only be utilized for individuals and it may not be done regularly. When necessary to employ this leniency it is best for the one reciting kiddush to accept upon himself Shabbos with that recitation.