

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# The Roadmap to Prayer

## Lesson 38

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# A Woman's Guide to Daily Prayer

Lesson

# 38



This Lesson is Dedicated  
Le'ilui Nishmas - To the Memory of  
R' Aryeh Mordechai ben Avraham A"H  
Niftar 21 Iyar, 5766



## Introduction

*The laws for Women and Prayer presented in this lesson are meant to serve as a concise guide showing which specific prayers women are obligated in, and which prayers are the ones that women customarily recite or omit.*

*As for prayer itself, nowadays, women in general are unquestionably exceedingly involved in prayer.*

*The intent of the guidelines in this lesson is to outline the many opportunities that women can utilize in their spare time to pray in combinations that are only afforded to women.*

*For this purpose, the lesson first lists the various Halachos pertaining to the particular prayers women may or may not recite and to the order in which they can recite the Tefilla of Shacharis.*

*To illustrate this further, we have charted a list of scenarios that effect how much and in which order they will be said. Each scenario is given a solution and then summarized to help visualize what each result entails.*

*After outlining these examples, the lesson discusses the importance of prayer in general and how women in particular share in this essential element of Jewish life.*

*After outlining the various possible combinations that women can recite their prayers, it is important to point out that the regular order of Tefillas Shacharis for Men is much more rigid.*

*Firstly, men are always required to recite Pesukei De'zimra before davening Shemoneh Esrei; even if it means just saying the minimum of Baruch She'amar, Ashrei, and Yishtabach. The reason for this is because the Gemara in Shabbos states that one is required to preface Tefilla (i.e. Shemoneh Esrei) with praise to Hashem.*

*Secondly, although women are permitted to separate the three brochos of Krias Shema and recite only one or two at a time; men are not allowed to do this. The reason for this distinction is because men are obligated to recite the portions of Krias Shema, while women are not (except for the first verse of Shema which is recited for a way of expressing their acceptance of Hashem's dominion and His Mitzvos; not for the sake of the Mitzvah of Krias Shema, per se). Since men have a Mitzvah to recite Krias Shema, they are now obligated to recite it with the Birchos Krias Shema which were arranged as a companion to the Mitzvah of Krias Shema. This explains why we refer to these blessings as Birchos Krias Shema even though the brochos are not meant to be Birchos HaMitzvah for the Mitzvah of Krias Shema, as the Rashba points out that we don't say the typical Asher-Kidshanu-Bemitzvosav (Who sanctified us through His Mitzvos) format (nusach). In addition to this, men are obligated to pray Shacharis, Mincha and Maariv in their proper times. Women are obligated in at least one prayer a day, which according to some Poskim can be any prayer they wish to recite, as long as it fits the minimum requirements stated in this lesson. According to others, they are even required to recite the standard Shemoneh Esrei twice a day, once by Shacharis and again by Mincha. However, they may still be exempt from other parts of prayer (davening) as discussed in this lesson. Accordingly, a woman has more options than a man in the order she may recite Tefillas Shacharis in particular. All these details are contained in this comprehensive lesson about Women and Prayer.*

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## HIGHLIGHTS OF LESSON 38

### GENERAL QUESTIONS

1. DO WOMEN HAVE AN OBLIGATION TO PRAY JUST AS MEN DO?
2. WHAT IS THE MINIMUM THAT A WOMAN MUST PRAY EACH MORNING?
3. JUDGING FROM EXPERIENCE, IT SEEMS AS IF WOMEN PICK AND CHOOSE HOW MUCH AND AT WHAT TIME OF DAY THEY WISH TO DAVEN. IS THERE ANY SPECIFIC ORDER?

### ANSWERS

1. WOMEN HAVE A BASIC OBLIGATION TO PRAY, JUST AS MEN DO.
2. WOMEN CAN FULFILL THIS REQUIREMENT WITH A SHORT FORM OF PRAYER – TEFILLA KETZARA. THEY CAN ALSO FULFILL THIS BY PRAYING (DAVENING) JUST SHEMONEH ESREI ALONE.
3. ALTHOUGH IT MAY APPEAR THAT WOMEN CAN PICK AND CHOOSE WHATEVER THEY WISH TO PRAY, WE WILL SEE THAT THERE ARE PRAYERS THAT TAKE PRIORITY OVER OTHERS.

PIRCHEI SHOSHANIM  
DAVENING CARD

MINIMUM TEFILLA FOR WOMEN

- I. Tefilla Ketzara (a short prayer) consisting of Praise to Hashem, a Request and an Appreciation  
A woman that has no time to daven can at least learn to recite the Birchos HaTorah along with the verses of Yevarechecha etc. and thereby fulfill the Mitzvah of Tefilla (see other side of this card)
- II. According to many Poskim a woman is required to daven Shemoneh Esrei of Shacharis and Mincha
- III. A woman is required to recite at least the first verse of Shema along with Baruch Sheim.

COMBINATIONS OF TEFILLOS FOR  
WOMEN ACCORDING TO  
THE ORDER OF PRIORITIES -  
HIGHEST TO LOWEST

Each number presented below represents a list of Tefillos a woman would say according to the amount of time she knows in advance she will have. Approximate times given are for example purposes only. Individuals should time themselves and adjust accordingly

1. Shemoneh Esrei - before end of the fourth Halachic hour of the day (in case of need up until Chatzos - midday); First verse of Shema - no time limit (approximately 6-8 minutes)
2. First pasuk of Shema, Emmes Ve'Yatziv, Shemoneh Esrei (approximately 9-11 minutes)
3. Birchos Hashachar, First pasuk of Shema, Emmes Ve'Yatziv, Shemoneh Esrei (approximately 12- 14 minutes)
4. Birchos HaTorah and pesukim, Birchos Hashachar, First pasuk of Shema, Emmes Ve'Yatziv, Shemoneh Esrei (approximately 15-18 minutes)
5. Birchos HaTorah and pesukim, Birchos Hashachar, 2 Birchos Krias Shema, 3 parts Shema, Emmes Ve'Yatziv, Shemoneh Esrei (approximately 22-26 minutes)
6. Birchos HaTorah and pesukim, Birchos Hashachar, Pesukei De'Zimra (at least Baruch She'amar, Ashrei and Yishtabach), 2 Birchos Krias Shema, 3 parts Shema, Emmes Ve'Yatziv, Shemoneh Esrei (approximately 28-30 minutes)



PIRCHEI SHOSHANIM  
WOMEN'S SIDDUR  
BOOKMARK

ORDER OF IMPORTANT  
TEFILLOS FOR WOMEN

PRIORITIES:

I. a) Tefilla Ketzara (short prayer) that includes a Praise, a Request and an Appreciation for Hashem. (E.g. Birchos HaTorah, Birchos Hashachar; a woman who is ill and needs to eat but cannot daven, can fulfill her mitzvah of Tefilla with Birchas Hamazon)  
b) Shemoneh Esrei - (Necessary according to many Poskim)

II. First verse of Shema and Baruch Sheim Kevode Malchusso etc. - (Necessary)

III. Emmes Ve'Yatziv until the end (Go'al Yisrael) with Shemoneh Esrei immediately afterwards - (Necessary according to some Poskim)

IV. Birchos Hashachar - (Customary)

V. Birchos HaTorah with the selection of verses - (Customary)

VI. The complete Shema and the two brochos that precede it (according to most Poskim) - (Customary)

VII. Baruch She'amar and Yishtabach with at least Ashrei in-between (according to most Poskim) - (Customary)

## The order of the Morning Prayer for Women

(The general daily Tefillas Shacharis – Morning Prayer order for women)

The order of Prayer according to the Ashkenazic version.

Priority	Usual Order	Tefillas Shacharis said by Women in the following order	Ashkenazi or Sephardi Women according to many Poskim	Sephardi Women according to Chacham Rav Ovadiah Yosef Shlita
	1	Al Netillas Yadayim, Asher Yatzar, Elokaye Neshama	√	√
V	2	Birchos HaTorah	√	√
IV	3	Birchos Hashachar	√	√
VII	4	Baruch She'amar, Pesukei De'Zimra (at least Ashrei), Yishtabach	√	Pesukei De'Zimra but not Baruch She'amar or Yishtabach
VI	5	First 2 Birchos Krias Shema	√	X
VI	6	3 Parshiyos of Krias Shema	√	√
II	7	Shema Yisrael and Baruch Sheim	Included	Included
III	8	The Bracha of Emmes Ve'Yatziv	√	X
I	9	Shemoneh Esrei Shacharis	√	√
	10	Tachanun	X Customarily not recited by Women	
	11	Ashrei U'vah Le'Tziyone	Recited by some Women	
	12	Aleinu	√ Customarily recited by Women	
	13	Shir Shel Yom	Recited by some Women	

## A General Outline of Prayer for Women

Ü Women must pray (*daven*) at least one prayer each day. It should have an opening Praise, a closing Appreciation, and a Request.

Ü Many Women follow the opinion of praying *Shacharis* and *Mincha*, *Shemoneh Esreis*.

Ü Some women take upon themselves to pray *Maariv* as well, although it is not necessary<sup>1</sup>. Those who do so, benefit fulfilling the *Mitzvah* of *Zechiras Yetzias Mitzrayim*.

Ü Women are obligated to accept upon themselves the *Yoke of Heaven*, to follow *Hashem's* Torah and *Mitzvos*. For this reason, Women are required to at least recite the first verse of *Krias Shema* with *Baruch Sheim Kevode Malchusso Le'olam Va'ed*.

Ü Women recite the Morning order of blessings starting with the *bracha* of *Al Netillas Yadayim*, *Asher Yatzar* etc. *Birchos HaTorah* and the 15 blessings beginning with *Asher Nassan Lasechvi Veena* until the closing of (*Ha*)*Gomel Chassadim Tovim* etc.

Ü Women should recite *Pesukei De'Zimra*. They should say at least a minimum of *Baruch She'amar*, *Ashrei* and *Yishtabach*.

Ü Both *Ashkenazic* and *Sephardic* women may recite the blessings for *Pesukei De'Zimra* (*Baruch She'amar* and

*Yishtabach*) even though they are not obliged to recite *Pesukei De'Zimra*. *Rav Ovadiah Yosef shlita* maintains that women of *Sephardic* descent are not allowed to recite the blessing for *Pesukei De'Zimra*, since the opinion of the *Mechaber* is not to recite *brochos* for voluntary *Mitzvos*.

Ü Women recite the two blessings that precede *Krias Shema* when reciting *Krias Shema*. According to *Rav Ovadiah Yosef shlita*, *Sephardic* women should not recite these blessings.

Ü Women should particularly recite the blessing of *Emmes Ve'Yatziv*, which follows *Krias Shema* as it contains in it the remembrance of *Yetzias Mitzrayim* (the Exodus from Egypt). According to *Rav Ovadiah Yosef shlita* women should not recite this either<sup>2</sup>.

Ü *Halachic* authorities suggest that women also recite certain Torah-segments pertaining to the *Korbanos* (sacrifice offerings). Others say that women are not required. Common practice is like the latter opinion.

Ü Some women recite the additional prayers printed in *Siddurim* (Prayer Books) following *Shemoneh Esrei* of *Shacharis*.

Ü Women generally do not recite *Tachanun*. Women most commonly recite *Aleinu*.

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<sup>1</sup> According to *Mishna Berura* 106:4 and other *Poskim*. It is recommended that women who wish to pray *Maariv* express that they do not intend this to be a vow to do this forever.

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<sup>2</sup> *Yabia Omer* Volume 2:6 number 10

## Sample of Various scenarios of a Shacharis prayer for Women

### CASE #1

A woman was going to the doctor's office with her child at 8:45 a.m. just after her older children were to be picked up for school. She managed to daven *Shemoneh Esrei* and nothing more. Later that morning after coming home from the doctor's office she had some extra time to daven. She shouldn't daven *Pesukei De'zimra* any longer; rather she should recite all 3 sections of *Krias Shema* and the blessing of *Emmes Ve'Yatziv*. Then she should say *Aleinu*.

#### SUMMARY:

1. SHEMONEH ESREI.
2. 3 SECTIONS OF KRIAS SHEMA; THE BLESSING OF EMMES VE'YATZIV.
3. ALEINU

### CASE #2, 3

A young woman leaves her house for school each morning at 7 a.m. Sunrise is at 7:10 a.m. Since she could only daven at home and on the bus on her way to school, she starts davening at home and continues on the bus. She davens everything up until *Shemoneh Esrei* at home. She then davens *Shemoneh Esrei* on the bus sitting down because she would rather daven *Shemoneh Esrei* after sunrise. If sunrise would be at 6:45 a.m. she should rather recite *Shemoneh Esrei* at home so that she could say it while standing, rather than say it sitting down while on the bus. She should therefore recite everything except for *Krias Shema* with its *brochos* until she gets onto the bus. Then she should recite *Krias Shema* with its *brochos* on the bus.

#### SUMMARY: CASE #2

1. ALL OF SHACHARIS UNTIL SHEMONEH ESREI.
2. SHEMONEH ESREI ON THE BUS SITTING DOWN AFTER SUNRISE

#### SUMMARY: CASE #3

1. ALL OF SHACHARIS EXCEPT FOR KRIAS SHEMA WITH ITS BROCHOS.
2. SHEMONEH ESREI AT HOME STANDING.
3. KRIAS SHEMA WITH ITS BROCHOS.

#### CASE #4

A *Bas Mitzvah* schoolgirl usually prays (*davens*) *Shacharis* in school but doesn't have time to eat breakfast in school. What should she do in order to allow her to eat at home before davening *Shacharis*?

What she should preferably do is recite the *brochas* starting with *Al Netillas Yadayim* and *Asher Yatzar, Elokaye Neshama* with the *birchos HaTorah*, having in mind to fulfill the *Mitzvah* of *Tefilla*. She should also recite the *pasuk Shema Yisrael* and *Baruch Sheim*. Then, she may eat breakfast and *daven* the rest of *Shacharis* in school.

#### SUMMARY:

1. AL NETILLAS YADAYIM AND ASHER YATZAR, ELOKAYE NESHAMA WITH BIRCHOS HATORAH BEFORE BREAKFAST.
2. THE REST OF SHACHARIS AFTER BREAKFAST.

#### CASE #5

Children under *Bar Mitzvah* and *Bas Mitzvah*<sup>3</sup> who are hungry before going to *shul* on Shabbos morning or before going to school, may eat before davening as needed. They are not required to hear *Kiddush* before eating. They should however be trained not to eat before *Kiddush* when coming home from *shul*. Girls should recite the first portion of *Shema* before eating in order to accept the *Yoke of Heaven* before eating<sup>4</sup>.

#### SUMMARY:

1. CHILDREN UNDER THE AGE OF BAR AND BAS MITZVAH MAY EAT BEFORE DAVENING AS NEEDED WITHOUT RECITING KIDDUSH<sup>5</sup>.
2. CHILDREN, WHO ARE OF CHINUCH AGE<sup>6</sup>, MAY EAT BEFORE DAVENING. THEY SHOULD HOWEVER FIRST RECITE THE FIRST PORTION OF SHEMA.

#### CASE #6

A woman is busy each morning taking care of her children. She finds it difficult to daven each morning because her children constantly interrupt her. After 11 a.m. she

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<sup>3</sup> *Rav Ovadiah Yosef shlita* adds that once a healthy boy at age 12 should be trained not to eat before *Kiddush* even in the morning before going to *shul*. He may just take something to drink like adults. *Yalkut Yosef Dinei Chinuch Kattan* page 93.

<sup>4</sup> *Halichos Shlomo* 2:4

<sup>5</sup> See further on about Eating before Davening

<sup>6</sup> From about 6 years old until *Bar Mitzvah*

has a few minutes of quiet time when a friend comes over and takes her children for a walk. What is the best way to deal with this situation? By the time her friend comes over it is already past the first third of the day when the time for *Tefillas Shacharis* has passed. However, at 11 a.m. it is still well before *Chatzos* (midday).

SOLUTION #1

If this woman can get up a few minutes before her children and daven just the first *pasuk* of *Shema Yisrael* with *Baruch Sheim* and *Shemoneh Esrei*, she should do so. At 11 a.m. she should recite the *Birchos Hashachar* (*Morning Blessings*) omitting *Al Netillas Yadayim*, and going straight through *Birchos Hashachar*. She may not daven *Pesukei De'zimra* with its *Brochos* after *Shemoneh Esrei*, but she may recite them omitting Hashem's Name from the closings of *Baruch She'amar* and *Yishtabach*. Some *Poskim* maintain that it is better for a woman not to recite the *brochos* that come first and the *bracha* that follows *Krias Shema*, since it is really past the time for *Tefillas Shacharis*. She should however recite all three sections of *Shema* along with *Emmes Ve'yatziv*, but without *Hashem's* Name at the end of the *bracha*.

SOLUTION #2

If this woman doesn't have any time to recite *Shemoneh Esrei* before 11 a.m. she should at least say the first *pasuk* of *Shema Yisrael* with *Baruch Sheim* if possible. At 11 a.m. she should daven straight from *Al Netillas Yadayim* through all the morning *brochos*, *Pesukei De'Zimra* as usual, *Krias Shema* and its blessings as usual, and then *Shemoneh Esrei* and *Aleinu*.

SUMMARY #1

1. FIRST PASUK OF SHEMA YISRAEL WITH BARUCH SHEIM;
2. SHEMONEH ESREI, BEFORE 11 A.M.
3. MORNING BROCHOS OMITTING AL NETILLAS YADAYIM, GOING STRAIGHT THROUGH THE BIRCHOS HASHACHAR AFTER 11 A.M.

SUMMARY #2

4. FIRST PASUK OF SHEMA YISRAEL WITH BARUCH SHEIM.
5. AFTER 11 A.M. SHE SHOULD DAVEN STRAIGHT FROM AL NETILLAS YADAYIM THROUGH ALL THE MORNING BROCHOS.
6. PESUKEI DE'ZIMRA AS USUAL, KRIAS SHEMA AND ITS BLESSINGS AS USUAL; SHEMONEH ESREI AND ALEINU.

SAMPLE TIME CHART FOR THE FIRST DAY OF  
SHAVUOS 5766

<b>Zemanim for Yerushalayim - June 1, 2006/ 6 Sivan, 5766</b>	
<b><u>Dawn - Alos Hashachar</u></b>	4:22 A
Earliest Tallis	4:39 A
Sunrise	5:34 A
Latest time to read the Shema	8:30 A (Magen Avraham) 9:06 A (Gra)
Latest time for Tefilla (Shemoneh Esrei)	9:52 A (Magen Avraham) 10:16 A (Gra)
<b>Chatzos (Midday)</b>	12:37 P
Mincha Gedolah	1:12 P
Mincha Ketana	4:44 P
Plag Mincha	6:12 P
<b>Sunset</b>	<b>7:40 P</b>
<b><u>3 Stars come out - Tzeis Hakochovim</u></b>	8:21 P (Ge'onim) 8:52 P (Rabbeinu Tam)
This Shabbat Information - Shabbat Shavuos 7 Sivan 5766	
Candle Lighting	7:00 P
Havdalah	8:22 P (Ge'onim) 8:52 P (Rabbeinu Tam)

BACKGROUND - ESSAY

## Prayer the Essence of Mankind

Prayer is not a gender related issue. That is to say, man was created with a unique ability and need to communicate with his creator. This is perhaps the most important aspect, which distinguishes man from animals. When G-d created Man, He blew into his nostrils a *breath of life*. *Onkeles* explains that this phenomenon is referring specifically to Man's ability to articulate his emotions and *spirit* with words and speech.

The verse in *Bereishis* reads; All the wild shrubs did not yet exist on the earth, and all the wild plants had not yet sprouted. This was because *Hashem* had not brought rain on the earth, and there was no man to work the ground.

*Rashi* explains that what this really means is that since there was no man to appreciate the rain and pray for it to happen; therefore *Hashem* did not yet cause it to rain and make plant life grow. This in essence means *Hashem* waited for man to take note of the needs of the world and to communicate to Him to interact with the world and sustain it with its needs.

When the world was created, the vegetation of the ground that was created on Day 3 of Creation lay dormant at the earth's surface without further development or progress. Rain was lacking, and *Hashem* did not grant it to the world until the creation of Man at which point, he prayed for it and *Hashem* granted his wish. Although rain appears to be a natural phenomenon, *Hashem* apportions it to the world in varying amounts, at different places and different times. Rain can come as a blessing or it can come as a curse. It can be withheld altogether causing great famine and drought. Our Sages taught that the key that controls rain is solely in the hand of G-d and not in the hands of any *Malachim* (angels); thus, when we need rain, we must realize that we're beseeching *Hashem* directly to give us rain. This communication is unique to all Mankind alike. Men, women and even children cry out to *Hashem* for their needs as depicted throughout *Tanach* over and over again. The Torah relates the prayers recited by famous individuals throughout history including those that were said by illustrious women. *Chazal* (our Sages) teach that the matriarchs were childless for many years so that they would pour their hearts out in prayer to *Hashem*. *Hashem* indulges in the prayers of His loved ones.

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<sup>7</sup> 2:5

Undoubtedly, prayer defines the essence of Man. In the *Gemara Bava Kama*<sup>8</sup>, Man is referred to as *Mav'eh* (one who prays) as the verse states, *Omar Shomer, assa boker ve'gam layla, im tibayoun bayou* (Says the watchman: Morning comes, and also night; if you seek, seek). *Rashi* explains: this verse refers to *Hashem* as the watchman Who says when *morning*, the period in history when *Hashem* will redeem the righteous from their exile, arrives; and darkness is cast upon the wicked; if one wishes to beg forgiveness and repent, they should do so. Thus the term *bayou* defines Man as one who seeks and prays (*davens*) to *Hashem* for forgiveness.

Throughout the generations, the Book of *Tehillim* was perhaps the most worn volume of the entire *Tanach*, as men, women, and children pored over its pages, reciting fervent prayer in times of need. The power of prayer is most often augmented with the recital of *Tehillim* as *Dovid Hamelech* captures the heart and soul of Jews in all situations in life throughout time, in the timeless words of *Tehillim*.

According to this, one may find it difficult to understand why women were in fact excused and exempted from certain obligations of daily prayer?

The *Abudraham* explains that the reason that women were exempted from certain obligations of prayer was because of the woman's central role in the Jewish home. As a mother and housewife a woman finds herself investing most of her time and energy in ensuring the best possible environment to nurture and raise her precious Jewish family. The crown achievement of a woman is her family. She is the irreplaceable foundation and cornerstone of Jewish continuity. Because of this, a woman has certain *Halachically defined* allowances that make prayer less intrusive and interfering with her role at home. It would be an enormous error to say women are exempt from prayer. Women in fact are always praying for the health and welfare of their loved ones, whether when lighting the candles to greet the Shabbos; by the ritual of separating dough from the *Challah*; or when rocking their little ones to sleep. A true Jewish mother is depicted as one who drenches her *Tehillim* quietly in tears.

With this in mind, let us proceed to outline the *Halachic* parameters of women's obligations in prayer.

## The Daily Prayers

During the course of the year, the general format of daily prayer consists of three main prayers; Shacharis, Mincha and Maariv. These three prayers are recited throughout the course of the year without exception. The Mussaf Prayer is added

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<sup>8</sup> *Daf*3b

on certain days of the year such as the three festivals, *Pesach*, *Shavuot* and *Succos*, and also on *Rosh Chodesh*. There is an obligation for men to pray these prayers daily and to get together in groups of at least ten adults to form a *Minyan*. Women are not only exempt from praying these prayers together with a *Minyan*, but what is more significant is that they do not combine together with others to complete a *Minyan*. Nevertheless, they do share the benefits of praying with a *Minyan* if they choose to attend. However, historically, women in general did not commonly attend a daily *Minyan* to pray. They did commonly attend prayer in *shul* on Shabbos and on festivals.

## Tefilla Obligation

There are various opinions and customs as to the extent of a woman's obligation in daily prayer. One opinion is that a woman is required to pray at least one time a day, but it doesn't have to be *Shemoneh Esrei*. It could be any Tefilla Ketzara (short prayer) which conforms to the basic components<sup>9</sup> of a *Tefilla* (prayer).

*Sephardi* women should pray at least one *Shemoneh Esrei*; preferably *Shacharis*. If a woman was unable to pray (*daven*) *Shacharis* until *Chatzos* (midday), she should pray *Mincha*, or at least the *Shemoneh Esrei* of *Maariv*<sup>10</sup>. The prayers of *Shemoneh Esrei* of women must follow the times for prayer for each prayer they wish to pray (*daven*). *Rav Ovadiah Yosef shlita* considers it praiseworthy for a woman to recite all three of the daily prayers in their correct times<sup>11</sup>.

A woman of *Ashkenazi* descent should pray *Shacharis* and *Mincha*. Some *Poskim* require her to recite *Maariv* as well. The prevalent custom is to just pray *Shacharis* and *Mincha*.

A woman who is busy caring for her children or some other similar situation where she cannot always find time to pray (*daven*) is exempt from the above obligation. She should recite at least a *Tefilla Ketzara* (short prayer).

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<sup>9</sup> See next Heading

<sup>10</sup> *Yalkut Yosef Otzar Dinim Le'Isha Ule'Bas* 3:2

<sup>11</sup> Please refer to page 576 for a sample chart for times for *Tefilla* (prayer)

## The Basic Components of Tefilla

The Pri Megadim<sup>12</sup> explains:

According to the *Rambam*<sup>3</sup>, the *Mitzvah* of *Tefilla* consists of 3 parts:

- a) Shevach (Praise): An introduction of praise to *Hashem*
- b) Bakasha (Request): A prayer asking *Hashem* to provide us with our needs
- c) Hoda'ah (Appreciation) A closing of additional praise and appreciation to *Hashem*.

Birchas Hashachar, Birchos HaTorah

*Rav Shlomo Zalman Auerbach zt"l* rules that women who do not pray the full *Shemoneh Esrei* prayers, should at least recite *Birchas Hashachar* with the last section containing the *Yehi Ratzone* (May it be the will). Otherwise, they can recite *Birchos HaTorah*, which consists of a praise of *Baruch Atta Hashem... Asher Kidshanu Be'Mitzvosav Ve'tzivanu La'asok (or Al) Divrei Torah*; a request *Ve'ha'arev Nah* (Please sweeten) and a praise and appreciation *Asher Bachar Banu Mikol Ha'amim* (That You chose us from all the nations).

Modeh Ani

*Modeh<sup>14</sup> Ani* (I thank) contains Praise to *Hashem* and an Appreciation. A woman can add a personal Request and with this addition, she has fulfilled her Torah obligation to pray. This works according to *Rav Shlomo Zalman Auerbach zt"l* even though the Request comes after the Praise and Appreciation. On the other hand, *Rav Chaim Kanievsky shlita* is quoted as saying that the Request must be in-between the Praise and Appreciation. *Rav Moshe Shternbuch shlita* points out that one who wishes to consider this her prayer for the purpose of fulfilling her Torah obligation must have explicit intent to fulfill her *Mitzvah*.

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<sup>12</sup> Introduction *Hilchos Tefilla* Simon 89

<sup>13</sup> *Hilchos Tefilla* Perek 1: 2

<sup>14</sup> According to *Rav Auerbach* the correct pronunciation for women is *Modoh Ani*

## Birchas Hamazon

*Birchas Hamazon* is another way a woman can fulfill her obligation to pray. In *Birchas Hamazon* all three components of *tefilla* are included. One would be required to have intent that this should count towards her obligation to pray.

However, since women are not supposed to eat before praying (*davening*), how would it be possible for a woman to fulfill her requirement of *Tefilla* with *Birchas Hamazon*? Perhaps this is only a practical solution for a woman who is not well and she is required to eat breakfast for health reasons. Such a woman can fulfill her obligation of *Tefilla* with *Birchas Hamazon* if she's not well enough to daven as usual.

## Al Netillas Yadayim, Asher Yatzar and Elokaye Neshama

Women customarily recite all these three blessings including *Al Netillas Yadayim*, when reciting it before praying (*davening*) *Shemoneh Esrei*.

## A Woman's Obligation in Birchos HaTorah

The *Mechaber*<sup>15</sup> rules that women should recite *Birchos HaTorah*. There is an issue whether women can say this blessing and have men fulfill their requirement by listening to their blessing<sup>16</sup>. The reason for this difference is because women are not obligated in the *Mitzvah* of Torah study. *Rav Ovadiah Yosef shlita* maintains that women should recite *Birchos HaTorah*; but if they have a doubtful situation where they're not sure whether they said *Birchos HaTorah*, they shouldn't recite it<sup>17</sup> since their obligation in this *bracha* is at most a *De'Rabbanan* (a Rabbinic ruling)<sup>18</sup>.

## A Woman's Obligation in Birchos Hashachar<sup>19</sup>

The *Mishna Berura* brings a proof that the *Mechaber's* opinion is that women should recite *Birchos Hashachar*. The proof to this is that the *Mechaber* says in *Simon 46*<sup>20</sup> that instead of reciting the blessing *She'lo Assani Isha* (Who has not made me a

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<sup>15</sup> *Shulchan Aruch Orach Chaim Simon 47:14*

<sup>16</sup> See *Shulchan Aruch Orach Chaim* end of *Simon 47* and also *Mishna Berura* and *Biur Halacha*.

<sup>17</sup> *Yalkut Yosef Otzar Dinim Le'Isha Ule'Bas 2:7*

<sup>18</sup> See also *Mishna Berura* in *Biur Halacha* who concurs with this.

<sup>19</sup> The arrangement of blessings recited each morning beginning with the blessing of *Asher nassan Lasechvi veena, le'havchin bein yome u'vein layla* (Who the gives the heart/rooster understanding to discern between day and night)

<sup>20</sup> *Se'if 4*

woman), women should recite *She'assani Kiretzono* (Who made me in accordance to His will). This implies that women recite the rest of the blessings as well<sup>21</sup>.

A discussion whether the Birchos Hashachar may be said past the time allotted for Tefillas Shacharis (Morning Prayer) is discussed by the Mishna Berura (Simon 70:1, Mishna Berura s"t 2, and Simon 52, Mishna Berura s"t 10) As for the opinion of the Mechaber and the opposing view of the Rama regarding saying the blessings for time-bound Mitzvos for women, see Simon 17:2, and Simon 589:6.

## Birchos Hashachar: A Woman's Version

She'lo Assani Goyah,  
She'lo Assani Shifchah  
She'lo Assani Goy  
She'lo Assani Ah'ved

Although women should really say *She'lo Assani Goyah* (Gentile) and *She'lo Assani Shifchah* in the feminine instead of *She'lo Assani Goy* and *She'lo Assani Ah'ved*; nevertheless they recite these blessings the same way men recite them, since both men and women recite them for the same reason<sup>22</sup>. Other *Poskim* maintain that they should say it in the feminine; *She'lo Assani Goyah* and *She'lo Assani Shifchah*. However, the Kaf Hachaim<sup>23</sup> quotes the *sefer* Olas Shabbos as saying that they should omit *Hashem's* name from this blessing, since the Talmud does not mention such a blessing. Nevertheless, one may say it using *Hashem's* Name, according to Ben Ish Chai<sup>24</sup> and also according to the opinion of the Yalkut Yosef<sup>25</sup>. *Ashkenazic Poskim* maintain that women should recite these blessing exactly as men. *Rav Ovadiah Yosef shlita* maintains that with regard to the woman's special *bracha* of *She'assani Kiretzono*, a woman should not mention the *Hashem Elokeinu Melech Ha'olam* when saying this *bracha* since this *bracha* is not mentioned by the *Talmud*.

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<sup>21</sup> This seems to include the blessings of *Ozer Yisrael Big'vura* and *Oteir Yisrael Be'sif'ara*. The relevance this has to women was discussed at the end of shiur 4

<sup>22</sup> These blessings are to give thanks to *Hashem* for creating us as Jews who are obligated to perform His *Mitzvos* and we are also sanctified as Jews who are one nation and marry into each other.

<sup>23</sup> 46:42

<sup>24</sup> *Parshas Va'yeshiv* #9

<sup>25</sup> *Hilchos Birchos Hashachar* #6 (page 52)

## Pesukei De'Zimra

Regarding *Pesukei De'Zimra*, the *Mishna Berura* cites the opinion of *Rebbe Akiva Eiger* *zt"l* that women are recite it since its entire preparation for *Shemoneh* praising *Hashem* and personal requests in Since women are (*daven*) *Shemoneh Esrei*, they should also pray (*daven*) *Pesukei De'Zimra*. However, the *Shulchan Aruch Harav* disagrees<sup>26</sup>. He says that women do not have to recite *Pesukei De'Zimra*; if they wish to recite it, they may. He maintains that they may also recite its blessings (i.e. *Baruch She'amar* and *Yishtabach*). On the other hand, *Rav Ovadiah Yosef shlita* maintains that *Sephardic* women who follow the opinion of the *Mechaber*<sup>27</sup> are not allowed to recite any of these *brochos* (blessings), since the position of the *Mechaber* is that women are not allowed to recite blessings for *Mitzvos* from which they are exempt. Only women from *Ashkenazic* descent who follow the opinion of the *Rama* regarding blessings for *Mitzvos* they voluntarily perform, may recite these blessings as well.

Women should recite Pesukei De'Zimra with the opening Baruch She'amar and closing Yishtabach brochos, according to most Poskim. According to Rav Ovadiah Yosef shlita, Sephardic women are not allowed to recite these blessings.

## Women: Birchos Krias Shema and Krias Shema

The *Mechaber* states that women are exempt from *Krias Shema* because it is a *Mitzvas Assei She'hazeman Gramma* (a positive, time-bound *Mitzvah*).

The *Magen Avraham* adds that they are also exempt from the *Birchos Krias Shema* because they are only recited when it's time for *Tefillas Shacharis*. Thus, they too are considered *Zeman Gramma* (time-bound).

Women are exempt from reciting Krias Shema. They are also not obligated to recite Birchos Krias Shema (i.e. The blessings of Yotzeir Ohr, Ahavah Rabba).

They are required to at least recite the first pasuk of Shema Yisrael and Baruch Sheim Kevode etc.

According to most Poskim, women are allowed to recite all these brochos. According to Rav Ovadiah Yosef shlita, Sephardic women are not allowed to recite these blessings.

## How Late can Women Recite Krias Shema and Birchos Krias Shema?

As mentioned above, women do not have an obligation beyond the first *pasuk* of *Shema*. However, if they choose to recite all three *parshiyos* (sections) like men they

<sup>26</sup> *Simon 70*: 1. He says the same regarding the *Birchos Krias She'ma*

<sup>27</sup> See box on page 576

are commended for doing so. In such a case, they should also recite the three words *Keil Melech Ne'eman* at the beginning of *Krias Shema* to complete the number of words in *Krias She'ma* to 248 equal to the number of limbs in the human body<sup>28</sup>. Even those women who are scrupulous to recite the three *parshiyos* of *Krias Shema* do not have to recite it particularly in the first quarter of the day, since women are not obligated in this *Mitzvah*, which is a time-bound *Mitzvah*. If they wish to recite *Krias Shema* with its *brochos*, then they are required to recite it before the end of the first third of the day, which is the ending time for reciting *Tefillas Shacharis*

## Zechiras Yetzias Mitzrayim:

### Remembering the Exodus from Egypt

According to *Halacha*, it is a *Mitzvah* to remember the Exodus from Egypt (*Zechiras Yetzias Mitzrayim*) twice each day; once in the morning and a second time in the evening. The *Pri Megadim* mentions that according to the view that *Zechiras Yetzias Mitzrayim* at night is only a *Mitzvah de'Rabbanan* (a Rabbinic directive), then *Zechiras Yetzias Mitzrayim* is *Assei She'hazeman* according to Torah-law in the morning; hence, exempt. However, the rules that women are this *Mitzvah*. Accordingly, the *bracha* of *Emmes* daytime especially if they entire *Krias Shema*, in fulfill the *Mitzvah* by blessing.

Once they are doing this should not interrupt closing of this *bracha Yisrael* and the start of

order to fulfill the *Mitzvah* of being *Somech Ge'ulah Le'Tefilla* (putting together the *bracha* of *Go'al Yisrael* with *Shemoneh Esrei*). Otherwise, a woman who recites all three sections (*parshiyos*) of *Krias Shema* fulfills the *Mitzvah* of Remembering our departure from Egypt (*Zechiras Yetzias Mitzrayim*) with the final verse in the third paragraph of

Women who recite all 3 portions of *Krias Shema* do not have to recite them before the ending time for the Morning Shema (after 3 Halachic hours of the day).

If they wish to recite Shema along with *Birchos Krias Shema*, they must recite it before the ending time for praying *Shacharis* (after 4 Halachic hours of the day). Some allow them to recite it until *Chatzos* (noon). Women are also not obligated to recite *Birchos Krias Shema* (i.e. The blessings of *Yotzeir Ohr*, *Ahavah Rabba*). According to most *Poskim* women are allowed to recite all these *brochos*.

According to *Rav Ovadiah Yosef shlita*, *Sephardic* women are not allowed to recite these blessings.

definitely a *Mitzvas Gramma*, since the *Mitzvah* is only women are *Magen Avraham*<sup>29</sup> required to fulfill they should recite *Ve'Yatziv* in the are not reading the order for them to reciting this

already, they between the which is *Go'al Shemoneh Esrei* in

<sup>28</sup> Please refer to Roadmap to Prayer Lesson 14, page 216

<sup>29</sup> *Simon* 70:1

Shema. They may then recite *Shemoneh Esrei* any time later if they don't have time to recite both the *bracha* of *Emmes Ve'Yatziv* and the entire *Shemoneh Esrei* right now.

The *Sha'agas Aryeh*<sup>30</sup> disagrees with the *Magen Avraham's* interpretation of this *Halacha* citing the widespread custom amongst women not to pray (*daven*)

Women who perhaps omit the first two blessings before Krias Shema should at least recite the blessing that follows Krias Shema (i.e. *Emmes Ve'Yatziv*) in order to fulfill the Mitzvah of *Zechiras Yetzias Mitzrayim* (Remembering the Exodus from Egypt) with it.

After finishing the blessing of *Emmes Ve'Yatziv* with the closing *bracha* of *Go'al Yisrael*, a woman should proceed to pray (*daven*) *Shemoneh Esrei* without delay or interruption to be *Somech Ge'ulah* le'Tefilla (recite *Shemoneh Esrei* right after *Go'al Yisrael*).

It is better for a woman to recite the first verse of Shema alone; then the blessing of *Emmes Ve'Yatziv* and proceed to *Shemoneh Esrei*; rather than recite the full 3 sections of Shema and *Shemoneh Esrei* without the *bracha* of *Emmes Ve'Yatziv*.

According to *Rav Ovadiah Yosef shlita*, Sephardic women are not allowed to recite this blessing either.

Women should fulfill this Mitzvah at night in the same manner as by day. In practice, Women who don't *daven* *Ma'ariv* usually do not fulfill this Mitzvah unless they are meticulous to recite the 3 *parshiyos* (sections) of Shema before going to bed. According to the *Sha'agas Aryeh*, women do not customarily fulfill this Mitzvah, even in the morning.

formal prayers, and at the same time they are also not cautious to fulfill the *Mitzvah* of *Zechiras Yetzias Mitzrayim*. He writes about this laxity; *Hanach la'hem le'Yisrael, im einom Nevi'im bnei Nevi'im heim* (take no notice of the children of Israel, for if they are not prophets, they are children of prophets)<sup>31</sup>. He concludes that in fact, women are exempt from the Mitzvah of *Zechiras Yetzias Mitzrayim* even if the *Mitzvah* applies to both daytime and nighttime. The logic of this is that the two are separate *Mitzvos* and they

do not complement each other. If the daytime *Mitzvah* is missed, one cannot make up for it at night. Similarly, if the nighttime one was missed, one cannot make up for it in the daytime. Thus, even *Zechiras Yetzias Mitzrayim* is a *Mitzvas Assei She'hazeman Gramma* from which women are exempt<sup>32</sup>.

## Tachanun

The prevalent custom is that women don't recite this blessing<sup>33</sup>. *Rav Ovadiah Yosef shlita* mentions<sup>34</sup> that it would be befitting for a woman to recite the *Viduy* (sin-confession) portion of *Tachanun*. The *Machzeh Eliyahu* refers us to the original

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<sup>30</sup> *Simon* 13

<sup>31</sup> *Shabbos* 148b

<sup>32</sup> *Sha'arei Teshuvah* 70: 1

<sup>33</sup> *Tefilla Kehilchasa* 15:5

<sup>34</sup> *Yalkut Yosef Otzar Dinim Le'Isha Ule'Bas* 3:14

reason for reciting *Tachanun* with *Nefillas Apayim*<sup>35</sup>; which is to follow the different manners which *Moshe Rabbeinu* beseeched *Hashem*; sitting down, standing up, and falling to his face. Since women are exempt from the main order of prayer, they wouldn't fall to their faces either.

## Ashrei and U'va Le'Tziyone

This prayer does not have to be recited by women. Nevertheless, women commonly recite this prayer anyway; time permitting.

## Aleinu, Shir shel Yom

Women most commonly say *Aleinu* as a closing to whichever *Tefilla* they recite. The Song of the day (*Shir shel Yom*) is like *Ashrei and U'va Le'Tziyone*.

## Ein K'Elokeinu and Pittum Haketores

Women do not commonly recite the recital of Ein K'Elokeinu and Pittum Haketores as it is mainly for men to recite for the *Mitzvah* of Torah study. Since women are not obligated to study Torah *per se*, they don't usually recite this portion as part of their personal prayer.

## Tefillas Mussaf

The *Poskim* (authorities on *Halachic* matters) discuss whether women are obligated in the *Mussaf* prayers of *Rosh Chodesh* and the festivals. Since the *Korban Mussaf* was brought from the *Shekalim* coin donations which men are obligated and women are exempt, the question arises whether women were included in the *Mitzvah* to pray (*daven*) *Tefillas Mussaf*. *Rebbe Akiva Eiger zt"l* in his notes to *Shulchan Aruch*<sup>36</sup> writes that it is customary for women to recite the *Shemoneh Esrei* of *Mussaf* in addition to *Shemoneh Esrei* of *Shacharis* and *Mincha*. *Rav Ben Tziyone Abba Shaul zt"l*, concurs with this opinion even for *Sephardic* women. *Rav Ovadiah Yosef shlita* maintains that it is better for women not recite *Tefillas Mussaf* on their own. They should rather listen to the *Shali'ach Tzibbur* and fulfill the *Mitzvah* through listening. He adds that if a *Sephardi* woman wishes to recite *Tefillas Mussaf* on her own she is permitted. On *Rosh Hashanah* and *Yom Kippur* where *Mussaf* is also a contains special prayers for personal matters, a woman is required to recite them. Likewise, women should recite the *Ne'ilah Prayer* on *Yom Kippur*<sup>37</sup>.

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<sup>35</sup> Falling on one's face which we do by leaning on our forearm

<sup>36</sup> *Simon* 106

<sup>37</sup> *Yalkut Yosef Otzar Dinim Le'Isha Ule'Bas* 5:5

## Hallel

Women are exempt from reciting *Hallel* on *Rosh Chodesh* and other festivals, because it is a *Mitzvas Assei She'hazeman Gramma* (a time-bound *Mitzvah*). Women are obligated to recite *Hallel* at the *Seder* on *Pesach* night. Some *Poskim* require women to recite *Hallel* on *Chanukah* as well<sup>38</sup>. *Rav Ovadiah Yosef shlita* holds that women are not obligated to recite *Hallel* except on the night of *Pesach* (Passover). On *Rosh Chodesh*, *Chanukah* or other *Yomim Tovim* (Festivals) *Sephardi* women who recite *Hallel* should not recite the blessing at its beginning or its end<sup>39</sup>.

## Tefilla Priorities for Women

Women who are busy with their children at home are exempt from the *Mitzvah* of prayer at that time. Therefore, if need be, they can skip the prayer at that time of day. If they will have some time to pray some parts of *tefilla* but not all, she should plan to recite as much as she can, according to the following order of importance and priorities.

### PRIORITIES:

- I. Shemoneh Esrei
- II. First verse of Shema and Baruch Sheim Kevode Malchusso etc.
- III. Emmes Ve'Yatziv until the end (Go'al Yisrael) with Shemoneh Esrei immediately afterwards.
- IV. Birchos Hashachar and Birchos HaTorah with the selection of verses.
- V. The complete Shema and the two brochos that precede it (according to most *Poskim*).
- VI. Baruch *She'amar* and Yishtabach with at least Ashrei in-between (according to most *Poskim*, see details above).

## Davening Shemoneh Esrei while Standing or Sitting

It is always preferable to pray (*daven*) *Shemoneh Esrei* while one is standing in one place. However, at times it becomes necessary to allow *Shemoneh Esrei* to be recited while seated. If one doesn't have enough time in the day to pray before traveling one can use the time during travel to pray (*daven*) *Shemoneh Esrei* even while seated. If however a woman knows that she could pray (*daven*) most of davening up until *Shemoneh Esrei* and then pray (*daven*) *Shemoneh Esrei* while traveling and seated, she

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<sup>38</sup> *Toras Raphael* Orach Chaim 75, *Mo'adim U'Zemanim* 2:146. See also *Iggros Moshe* Volume 1:190 who mentions such an obligation.

<sup>39</sup> *Yalkut Yosef Otzar Dinim Le'Isha Ule'Bas* 5:4

should rather pray (*daven*) *Shemoneh Esrei* at home even though she will have to skip most of the regular davening, parts of which she cannot recite after *Shemoneh Esrei*. This is true even if this will prevent her from being able to be *Somech Ge'ulah le'Tefilla*.

## Activities one must Refrain from before

### Davening

A woman who prays (*davens*) at home should not involve herself in any activities before praying (*davening*) first. This includes activities that take time to perform such as many household chores. She may however perform activities that do not take time such as turning the washing machine on, when everything was already placed inside the washer the night before. If a woman needs to care for her young children to help feed them breakfast or get them off to school, she may do so even if this will delay her davening. If taking care of her children's needs takes up all her time for davening, that's a priority, which exempts her from that prayer altogether.

A woman who serves her husband breakfast is also considered a priority in prayer and she should not delay him because of her prayer.

### Eating before Praying (Davening)

There is a *Halacha* (Jewish Law) that anyone who is already *Bar/Bat Mitzvah* that they not eat or drink in the morning before praying (*davening*) first. Children under that age may eat before praying (*davening*) even if they are physically strong enough to wait to eat breakfast until after praying (*davening*). The general *Mitzvah* of *Chinuch* (training children in *Mitzvos* at age-appropriate times) doesn't apply to eating before praying (*davening*), just like with regard to eating before *Kiddush* on Shabbos<sup>40</sup>. Therefore, children may eat breakfast before satisfying their requirement in the *Mitzvah* of *Tefilla* (prayer).

### Girls Who Pray (Daven) in School

Girls who are already *Bas Mitzvah* who pray (*daven*) in school and do not have time to eat breakfast there, may recite a short *Tefilla* (prayer) at home before leaving for school allowing them to eat breakfast before davening the rest of *Tefillas Shacharis*. The short *Tefilla* (prayer) should consist of 3 parts as explained earlier in this lesson.

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<sup>40</sup> Simon 106 *Mishna Berura* s"v 5

## Kiddush on Shabbos: Eating before Kiddush

On Shabbos the law is that one may not eat or drink anything before *Kiddush*<sup>41</sup>. There is also a prohibition that one should not eat or drink before praying (*davening*)<sup>42</sup>. Beverages that are drunk mainly for their health benefit and not for the sake of enjoyment are not prohibited before praying (*davening*) *Shacharis* in the morning. For example, coffee is a drink that people usually drink to help them function better in the morning and is commonly drunk before praying (*davening*).

When one wishes to drink or eat something on Shabbos morning, one is only allowed to drink something before *Kiddush* if one is presently not allowed to eat a meal yet. Since the *Mitzvah* of *Kiddush* requires that it be accompanied by a meal (*Kiddush Bemakom Seudah*) one only becomes obligated in the *Mitzvah* of *Kiddush* at such a time. Since one may not eat a meal before praying (*davening*) in the morning, at that time the obligation of *Kiddush* has not yet begun because of the prohibition to eat a meal before praying (*davening*), thus creating a leniency allowing one to drink something before *Kiddush*. Accordingly, a woman that intends to pray (*daven*) *Shacharis* later in the morning may drink something before *Kiddush* on Shabbos since she anyhow may not partake in a meal until after *Shacharis*. On the other hand women who generally fulfill their obligation to pray by reciting just a short prayer as mentioned earlier in this lesson, *Rav Shlomo Zalman Auerbach zt"l* rules that such women become obligated in *Kiddush* since they already satisfied their obligation of prayer. If such a woman wants to drink something on Shabbos morning before *Kiddush* should be careful not to recite any blessing before drinking on Shabbos morning. Otherwise, they would become obligated in *Kiddush* since they already fulfilled their obligation to pray and as a result they would become obligated to recite *Kiddush* first.<sup>43</sup>

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<sup>41</sup> *Simon* 289: 1

<sup>42</sup> *Simon* 89: 3

<sup>43</sup> See *Shmiras Shabbos Kehilchaso* quoting *Rav Auerbach* extensively in Volume 2 Chapter 52:13 and in the footnotes. He also mentions that unless one intends to eat a considerable amount of food as in a case of one who is ill, one should not make *Kiddush* for food considered to be just a snack. *Rav Moshe Feinstein zt"l* has a different view regarding a married woman.

## Questions:

- 1) How can women fulfill their obligation to pray (*daven*)?
- 2) Do men share the same *Halachos* regarding these various combinations for the morning prayers (*Tefillas Shacharis*)?
- 3) Which of the following may a woman recite after praying (*davening*) *Shemoneh Esrei*? 1) *Pesukei De'Zimra* including its *brochos*. 2) 3 sections of *Shema* including its *brochos*.
- 4) Is it better for a woman to recite *Shemoneh Esrei* on the bus while sitting down and praying (*davening*) all of *Shacharis* according to its regular order, or is it better for a woman to skip *Krias Shema* and its *brochos* in order to recite *Shemoneh Esrei* at home while standing?
- 5) What should a woman pray (*daven*) in order to be permitted to eat breakfast at home before praying (*davening*) the regular order of *Shacharis* in school?
- 6) What did *Hashem* do by Creation which specifically taught us the significance of *Tefilla* (prayer)?
- 7) Are women obligated to recite *Birchos HaTorah*? If they do, can they say it to be *motzee* (fulfill) a man's obligation?
- 8) Should women recite *Birchos Hashachar*? What is an obvious proof to this?
- 9) Should women recite *Pesukei De'Zimra* with the opening and closing *brochos*?
- 10) How late can a woman recite the *brochos* for *Krias Shema*?
- 11) How late can a woman recite *Shemoneh Esrei* of *Shacharis*?
- 12) What does the *Sha'agas Aryeh* comment with regard to a woman's obligation in the *Mitzvah* of *Zechiras Yetzias Mitzrayim*?
- 13) Are women obligated in the *Mitzvah* of reciting *Hallel* at any time that *Hallel* is recited during the course of the year?
- 14) Why is *Emmes Ve'Yatziv* considered a high priority for an *Ashkenazi* woman to recite according to all Rabbinical Authorities (*Poskim*)?
- 15) May a child that is of *Chinuch*-age allowed to eat before praying (*davening*)?

- 16) May a child that is of *Chinuch*-age allowed to eat before *Kiddush* on Shabbos morning?
- 17) When is a woman not even allowed to drink water before reciting *Kiddush* on Shabbos morning even before praying (*davening*) *Tefillas Shacharis*?

## Answers:

- 1) They can fulfill it either by reciting a *Tefilla Ketzara* (short prayer) consisting of a Praise to *Hashem*, a Request, and an Appreciation, according to some Rabbinical Authorities (*Poskim*). According to other *Poskim*, women should make an effort to recite at least the *Shemoneh Esrei* of *Shacharis* and *Mincha*.
- 2) No. Men are generally required to follow the basic order of reciting *Pesukei De'Zimra*, three sections of Shema along with all its *brochos*, followed immediately by *Shemoneh Esrei*.
- 3) After reciting *Shemoneh Esrei*, even women may not recite the *brochos* for *Pesukei De'Zimra*. They may however, recite the three sections of Shema along with its *brochos*.
- 4) If a woman can pray (*daven*) *Shemoneh Esrei* at home while standing after sunrise (*HaNeitz Hachamah*), she should do so even if this causes her to pray (*daven*) the rest of *Shacharis* out of order.
- 5) She should first pray (*daven*) a *Tefilla Ketzara* as outlined in Answer #1.
- 6) *Hashem* created the vegetation on the 3<sup>rd</sup> day of Creation, yet He didn't bring the rain to make it grow until Adam saw the need and prayed (*davened*) to *Hashem* for rain. This teaches us the importance of prayer.
- 7) Women recite *Birchos HaTorah*. It is questionable though whether their participation in this *bracha* is sufficient to help be *motzee* (fulfill) a man's obligation through her recital of the *bracha*.
- 8) Women do recite *Birchos Hashachar* as it is evident from the special *bracha* that only women recite; the *bracha She'assani Kiretzono*.
- 9) There is a dispute amongst the recent Rabbinical Authorities (*Poskim*) whether *Sephardi* women are permitted to recite the *brochos* for *Pesukei De'Zimra*.
- 10) A woman should preferably not recite the *brochos* for *Krias Shema* past the regular time for morning Prayers (*Tefillas Shacharis*) which is at the end of the fourth *Halachic Hour* of the day. If necessary, she may recite them as late as *Chatzos* (midday).
- 11) The same as in the previous answer (Answer #10).

- 12) He comments that women in general are not meticulous in performing the *Mitzvah* of *Zechiras Yetzias Mitzrayim*. He explains that the reason for this is because it is a *Mitzvas Assei She'hazeman Gramma* (a commandment which requires that it be performed within a certain time) *from* which women are exempt.
- 13) Women are generally exempt from reciting *Hallel* (although they commonly do) except for the night of *Pesach*. Some Rabbinical Authorities (*Poskim*) maintain that women are obligated to recite *Hallel* on *Chanukah* as well.
- 14) *Emmes Ve'Yatziv* contains in it the commemoration of remembering our Exodus from Egypt (*Zechiras Yetzias Mitzrayim*) which is obligatory for women according to some Rabbinical Authorities (*Poskim*).
- 15) Yes, except that he should recite *Shema* first.
- 16) Yes.
- 17) A woman who does not intend to pray (*daven*) *Shemoneh Esrei* of *Shacharis*, and she already satisfied her obligation to pray (*daven*) by saying a short prayer (*Tefilla Ketzara*), she may not even drink water before reciting *Kiddush* since she became obligated to recite *Kiddush* with her short *Tefilla*.