

Ma'ariv

28. **Ma'ariv is optional.** Although Klal Yisroel accepted it as a chiyuv, women did not, and most do not say it (מ"ב סי' ק"ו סק"ד). Nevertheless, righteous women and women who have the time should also daven ma'ariv (ערוה"ש ס"ז).

Shabbos and Yom Tov, Mussof

29. Even women who rely on the basic chiyuv of tefillah customarily make an extra effort to daven fully on Shabbos and Yom Tov, when they have more time (ש"ת דברי יציב ח"א סי' קכ"א). Also, some say that the chiyuv to daven Shabbos and Yom Tov tefillos is de'oraisa (יעבץ במ"ק סי' רס"ח).

30. **Mussof.** Some say that women are exempt from mussof since it is a mitzvas aseil shehazman gromo (צ"ל"ה ברכות כ"ו ע"א). However, if a woman wants to daven mussof, she may (שם).

31. Some say that women are also chayov in mussof (מגן גיבורים הובא) (במ"ב סי' ק"ו סק"ד). Some say that women accepted mussof upon themselves as a chiyuv (ש"ת שבט הלי ח"ד סי' י"ב).

Miscellaneous Halochos of Tefillah for Women

Eating Before Davening

32. A woman who relies on a brief tefillah to fulfill her chiyuv lechatchiloh should not eat before davening.

33. However, a woman who davens a full shacharis may be meikel and eat after birchos hashachar and birkas hatorah as they are weaker by nature (ש"ת אג"מ ח"ד סי' ק"ד, ש"ת מנח"י ח"ד סי' כ"ח).

34. Regarding when a woman's chiyuv of kiddush on Shabbos and Yom Tov takes effect, see Gilyon Chukey Chaim, Issue 28 (אות כ"ו).

Tashlumim [Compensatory Tefillah]

35. A woman who usually davens all the tefillos, but forgot one or was an oneis, or forgot ya'aleh veyovo on Rosh Chodesh or tal umotor or the like may make it up after her next tefillah. E.g., if she forgot to daven Shacharis, she may daven another shemoneh esrei after minchah (ע"פ המ"ב סי' רס"ג סקמ"ג).

36. Also, if she generally davens ma'ariv and forgot or made a mistake in the previous minchah, she may make it up after davening ma'ariv.

37. If she forgot minchah, but generally does not daven ma'ariv, she may not make it up after the following shacharis. If she wants, she may daven ma'ariv that night and make up for minchah afterwards (הגרש"א, הליכות שלמה פי"ג הערה ח').

Order of Precedence in Tefillah

38. If a woman davens shacharis, but does not have time to say everything, she should adhere to the following order of precedence:

39. **A little time.** A woman with little time for shacharis [about five or ten minutes], should say [in order of descending importance]: shemoneh esrei, birchos hashachar, birkas hatorah, the posuk 'shema yisroel' with boruch sheim, and emes veyatziv through go'al yisroel. However, she should follow the order appearing in the siddur. E.g., if she only has time for shemoneh esrei and birchos hashachar, she should say birchos hashachar, then shemoneh esrei.

40. **More time.** If she has more time [about 10 or 15 minutes], her priorities [in descending order] should be: boruch she'omar-ashrei-yishtabach, mussof, le'olom yehei odom and parshas hatomid. These should be integrated with the above list, again in the order appearing in the siddur.

Nursing Woman

41. Some say that while a woman is nursing, her immediate area is considered an uncovered body part, and if she touches it, she does not need to wash her hands before a brochoh or tefillah (בן (איש חי פ' תולדות אות י"ז).

42. Nevertheless, it is better if she can wipe her hand on a cloth or something else before making a brochoh or davening.

43. She may say tehillim or daven while nursing (ע"פ הרמ"א סי' ע"ה ס"א).

Davening on a Bus

44. If the only time a woman has to daven is while on the bus, she may say shemoneh esrei sitting (ש"ת סי' צ"ד ס"ד).

45. If the bus gets to her stop mid-shemoneh esrei, she may alight and continue davening in a quiet area, since that is the only way for her to have kavonah.

Liboh Ro'oh es Ho'ervoh

46. It is ossur to say something with kedushoh, a brochoh, shemoneh esrei, etc. if the heart can "see" the ervoh, meaning, if there is nothing separating the heart from the ervoh (ש"ת א"ח סי' ע"ד ס"א).

47. **Women.** Some poskim hold that this applies to women as well (רמ"א י"ד סי' ר'). Others hold that women need not be

careful about this (ש"ת א"ח סי' ע"ד ס"ד); yet others hold lechatchiloh women should be careful about this (מ"ב סק"ג, מ"ב סק"ז).

48. Therefore, if a woman is wearing a robe without any undergarments, she should hold the robe tight against her body underneath her chest to separate her heart from her ervoh.

49. If her robe has a belt, she should tie it (מ"ב סי' צ"א סק"ה).

50. If she is wearing any undergarment under the robe, whether over her chest or her midsection, (קצות השלחן סי' ט' ס"ב), or an undershirt or shell, even if it is loose (ע"ד ד"ה צריך), she may say something with kedushoh.

Netilas Yodayim Before Davening

51. One must wash his hands before davening (ש"ת סי' צ"ב ס"ד), including before minchah and ma'ariv (מ"ב סק"ג). This also applies to women who daven shemoneh esrei (תשובות והנהגות) (ח"א סי' ע"ב ש"ת מחזה אליהו ח"א סי' י"א).

Shemoneh Esrei

Attending to a Baby During Shemoneh Esrei

52. **Holding a baby.** A woman should not hold a baby during shemoneh esrei (מ"ב סי' צ"ו סק"ד). However, if she began to daven and in the middle must attend to a child, she may hold the baby in a way that does not disturb her kavonah.

53. **A distracting child.** If a child is distracting her during shemoneh esrei, she may gesture with her hands to attempt to stop the child. However, she may not speak (מ"ב סי' ק"ד סק"א). She may say 'nu nu' or the like, since that is not called speech (כ"פ החיים סק"ג).

54. If gesturing does not work, she may relocate to a quieter area (מ"ב שם).

55. If she is in shul and her baby is disturbing others, she must take the child outside and continue her shemoneh esrei there.

56. **Changing a diaper.** If she can smell a dirty diaper, she may stop in the middle of shemoneh esrei to change it. She must wash her hands before continuing her tefillah.

57. **Child that needs the bathroom.** If her child needs to use the bathroom and cannot go without assistance, she may take a break from shemoneh esrei to accompany the child (לקט הקמח) (החדש סי' ק"ד סק"ב בשם החזו"א).

Other Distractions

58. **Ringling phone.** If a woman is davening and the house phone rings, preventing her from concentrating, she may finish the brochoh she is saying and stop the phone from ringing. She may not speak or make any sound into the phone. Afterwards, she should continue her shemoneh esrei (תפילה כהלכתה פי"ב ספ"ו).

59. **Knock at the door.** Similarly, if someone is knocking on the door and preventing her from concentrating on shemoneh esrei, she may open the door without speaking, and then continue davening.

Walking in Front of a Woman Davening Shemoneh Esrei

60. It is ossur to walk within four amos of someone davening shemoneh esrei (ש"ת סי' ק"ב ס"ד) or to sit within their four amos (ש"ת ז"מ ס"א). This also applies when a woman is the one davening (א"א בוטשאטש), since the gemoro (ב"ב ע"ב) learns this halochah from the posuk in which Chanah said, "I am the woman who was standing before you" (שמואל א', א', כ"ו).

Mokom Kovua

61. A woman who davens in her house should have a set place for all of her tefillos where the household members will not disturb her (מ"ב סי' צ' סק"ט).

בית המדרש קהל אברכים

רח' תובל 1 (מעל ביהמ"ד החסידי טשערנאבי) פתח תקוה ירושלים תשס"א

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