The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ע' סעיף א'-ג'

Halacha Highlight

What are women obligated to *daven*?

Shulchan Aruch Siman 70 Seif 1
נשים ... פטורים מקריאת שמע
Women ... are exempt from *krias shema*

Shulchan Aruch (סע' א') teaches that women are exempt from the *mitzvah* of *krias shema*. Mishnah Berurah (סק"ב) adds that they are also exempt from reciting *birchos krias shema* since they have a fixed time and women are exempt from positive time bound *mitzvos*. The *beracha* of אמת ויציב however should be recited. The reason is that women are obligated in the *mitzvah* of remembering the exodus. Consequently, they must juxtapose גאולה and תפילה since women are also obligated to say *shemone esrei*. Sefer Chaye Moshe cites Toras Chaim who raises the following question. Even if we say that women are obligated to recall the exodus, why isn't it sufficient for them to read the last *parsha* of *shema* which contains references to the exodus? Why was it necessary to obligate women to say אמת ויציב and then to juxtapose גאולה to תפילה? He leaves the matter unresolved. Shevet HaLevi (שו"ת ח"ו סי' י"ב) answers that once Chazal enacted a *beracha* to be recited for the fulfillment of a *mitzvah* all those obligated in the *mitzvah* become obligated to recite that *beracha* to fulfill the *mitzvah*.

After the Mishnah Berurah (סק"ב) discusses whether women are obligated in many different parts of *davening* he notes that the entire discussion relates to whether women are obligated to recite these *tefilos* but if a woman wants to voluntarily say any of these *tefilos* it is certainly allowed. The basis for this is Rema's earlier position (סי' י"ז סע' ב') that women may not only voluntarily fulfill a positive time bound *mitzvah* but they may even recite the associated *beracha* as well. Kaf HaChaim (סק"י י"א) writes that women who know how to *daven* read all of *davening*. Although Shulchan Aruch (סי' י"ז סע' ב') ruled that women should not recite the *beracha* on a positive time-bound *mitzvah,* nevertheless that restriction is limited to where the *beracha* uses the language of וצונו. If the *beracha* contains just praise of Hashem it may be recited even by Sefardi women. Rav Ovadiah Yosef (ח"ב או"ח סי' ו' וח"ג סי' ו') disagrees and contends that a Sefardi woman should not say the *berachos* on *pesukei d'zimra* or *birchos krias shema*.

Stories to Share

A Woman's Obligation

מ"ב ס' ע', ס"ק ד' "והב"ח פסק דחייבין מדינא לקבל מלכות שמים בפסוק ראשון..."

Summer vacation is a time when people—especially young people—tend to rise late. A certain man made sure to wake his sons up in time for the end of zeman kriyas shema, but not his daughters. When he leaned how serious the mitzvah of shema is he began to have second thoughts. He had heard a story about a time when one of Rav Shlomo Zalman Auerbach's children slept in and the gadol only caught this right before the zeman kriyas shema. When he woke the lad, he began to look for his kipah. "No time for a kipah," exclaimed Rav Shlom Zalman who was standing at the door, "Just say shema before it is too late!"

הליכות שלמה

Obviously this mitzvah is very serious. Perhaps he should also wake his daughters to say shema?

When this question was brought to Rav Shamai Kehas Gross, shlit"a, he ruled that this is not necessary. "There is a machlokes whether women are obligated to say shema. Most poskim say they are not but the Bach writes that they are. Although it is correct for women to say shema every day, I don't believe that this means they must wake up to say shema before the zeman kriyas shema."

Rav Gross added. "For all the importance of declaring Hashem's oneness in shema, it is not indicative of a women's obligation in other mitzos relevant to it. Even if a woman is not obligated to say shema she certainly has a mitzvah to believe in Hashem, declare His oneness and love Him at all times!"

אורח כהלכה, ע' ע"א

Overview

Siman 70 Seif 1:

Women and slaves are exempt from *krias shema* since it is a positive time bound *mitzvah*. It is correct to instruct them to accept the yoke of Heaven by reading at least the first *pasuk* of *shema*.

- Women are also exempt from *birchos krias shema* but the *beracha* of אמת והציב and the *berachos* that follow *shema* at night must be read since the *mitzvah* to recall the exodus applies day and night. Consequently, they are also obligated to juxtapose גאולה and תפילה. Rav Akiva Eiger implies that women are obligated to read *pesukei d'zimra*. Regarding *birchos hashachar* it seems that women are obligated the same as men. Certainly a woman who voluntarily wants to say these *tefilos* may do so. (M.B. 2)
- The implication of Shulchan Aruch is that women are exempt from the obligation to accept the yoke of Heaven. (M.B. 4)
- There is a disagreement whether Shulchan Aruch agrees that the first *pasuk* is sufficient or that a woman should read the entire first *parsha*. (M.B. 5)

Siman 70 Seif 2:

Minors are exempt according to Rabbeinu Tam if they have not reached the age of *chinuch* and according to Rashi even if they did reach the age of *chinuch* since children are not with their fathers at night during the time to read *shema* and they are sleeping in the morning. It is appropriate to follow Rabbeinu Tam.

- According to Rabbeinu Tam once a child is six or seven his father must train him in the *mitzvah* and he should instruct him to read it in the correct time and with the *berachos* that precede and follow *krias shema*. (M.B. 6)
- A father should teach his son the first *pasuk* of *shema* as soon as he can speak. (M.B. 7)
- Bach asserts that once the child is twelve all opinions agree that his father should train him to do the *mitzvah* of *krias shema*. (M.B. 8)
- All opinions agree that a child should be trained to read *shemoneh esrei*. (M.B. 9)

Siman 70 Seif 3:

One who married a *besulah* is exempt from *krias shema* for three days if he did not consummate the marriage since he is involved with fulfilling the *mitzvah*. This *halacha* applied in the times of the *Rishonim* but nowadays that even others do not concentrate very well even one who marries a *besulah* reads *shema*. See below *siman* 99 whether one who is drunk reads *shema*.

- The *chosson* is exempt from *krias shema* and the *berachos* as well as *shemoneh esrei*. (M.B. 11)
- The exemption can be as long as three days and four nights. For example, if the wedding was Wednesday afternoon he is exempt through *motzai Shabbos*. (M.B. 12)
- After this period of time even if the marriage was not consummated he is obligated to read *shema* and *daven*. (M.B. 13)
- He must read *shema* with the *berachos* and *shemoneh esrei* and if one does not do so he appears haughty. (M.B. 14)
- It explains there that if one is slightly intoxicated he may read *shema* and *shemoneh esrei* but if he is so intoxicated that he would not stand before a king he should not *daven* until he sobers up. (M.B. 15)