
Obligation of Women and Children in Davening

ברכות דף כ' – דף כ': ושלחן ערוך אורח חיים סימן ל"ח סעיף ג' וסימן ע' סעיפים א'-ב' וסימן ק"ו סעיף א' וסימן קפ"ו וסימן רע"א סעיף ב' [עפ"י פסקי משנה ברורה] ויורה דעה סימן רצ"א סעיף ג'

רא"ש מסכת ברכות פרק ג סימן יג

ולא נהירא לר"ת ז"ל דהא אמרינן בפרק לולב הגזול (דף מב א) קטן היודע לשמור תפילין אביו לוקח לו תפילין והיינו חנוך ידיה. אלמא כשהגיע לחנוך חייב בתפילין. וכן בק"ש אמרינן קטן היודע לדבר אביו מלמדו תורה וק"ש. ומפרש מאי ק"ש פסוק ראשון של ק"ש.

חידושי הרשב"א מסכת ברכות דף כ עמוד א

ומ"מ אין פירושו מחוור דאי בשהגיע לחינוך אביו קונה לו תפילין כדאמרינן בסוכה בפי' לולב וערבה קטן היודע לשמור תפילין אביו מניח לו תפילין, ויש לתרץ דה"נ בסתם תינוק שאינו יודע לשמור תפילין והיינו דקתני התם יודע לשמור תפילין הא בסתם תינוקות אף על פי שהוא כבן תשע כבן עשר אם לא ראינוהו זרזו ונזהר בעצמו לא.

What is the obligation of women in davening?

According to the רמב"ם, the actual obligation of תפלה is מן התורה and requires of one to make a single בקשה daily; thus, it is not really time-bound and women are obligated. [See further the תלמיד רבינו יונה.] The מגן אברהם goes further to suggest, that it may well be that the רבנן never added to the Torah-obligation of a woman, and with this, he justifies the custom of many women to suffice with one בקשה in the morning.

According to others, such as the רמב"ן, who maintain that the whole מצוה is מדרבנן, and, as such, from its inception, it is a time-bound מצוה, the reason for a woman's obligation is that which they are also in need of רחמים; as such, there is no reason to exempt women from davening עשרה שמונה, other than in מעריב, which, truly, was, at least in the past, an 'optional' תפלה. The majority opinion concurs with this view. As for מוסף, the צ"ח writes that do not need to daven it; the גבורים, however, disagrees.

Turning to other areas of תפלה:

1. **ברכות השחר** – Although it may depend on whether they are subject to time-limitations, the משנה leans more towards saying that they have the same obligation as men.
2. **פסוקי דזמרה** – רבי עקיבא איגר writes that they were instituted for תפלה, and, subsequently, women are obligated. [However, the ש"ח disagrees; the שער הציון leaves him as עיון צריך.]

3. **קריאת שמע** – Since it is time-bound, they are exempt. However, they should say, at least, the first פסוק of שמע. [The עטרת זקנים adds the line of ברוך שם וגוי. There are opinions that this also includes the whole first paragraph.] Though the ב"ח writes that this is obligatory [and, so would seem to be the implication of the אהל מועד, the source of the דין], the majority of פוסקים write that, as is implied from the שלחן ערוך, it is highly recommended; but not חיוב.
4. **ברכת אמת ויציב** – The מגן אברהם writes that the מצוה דאורייתא of מצוה מצרים is not time bound, and, as such, women are obligated to say this ברכה. {In the evening, they must say אמת סומך גאולה and השכיבו, an extension of the גאולה.} This would mean that they must be לתפלה. However, the פרי מגדים and ישועות יעקב argue that their חיוב may only be מדרבנן. The שאגת ארי goes further, in order to justify the practice of the many women who do not say the ברכה; he reasons that, even if the זכירה of the night is Torah-mandated, there are two distinct מצוה, one by day and, the other, by night. It follows that each one, is זמן גרמא. [The משנה ברורה in סימן קי"ו, however, only mentions the מגן אברהם, suggesting that this is his final opinion.]

The משנה ברורה concludes that, no matter what, a woman may create for herself a חיוב, by accepting to daven what she wishes. [However, it is well worth noting that a woman who is completely preoccupied with the מצוה of caring for the children, may be exempt, based on the principle of העוסק במצוה פטור מן המצוה; the son of the חפץ חיים testifies that, in his youth, he rarely saw his mother daven, since his saintly father had given her the above exemption.] One מצוה that she may not fulfil, even if she so wishes, is that of תפילין.

What is a child's obligation?

The משנה writes that a child is exempt from שמע. According to רש"י, this refers even to a child who has reached the age of חינוך. [The ביאור הלכה adds that this exemption includes the ברכות of שמע too. Note that, no matter what, a father should still teach him, at the first opportunity, the פסוק of שמע ישראל.] The רבינו תם argues, though, that once he has reached the age of חינוך, the father must educate him in this מצוה; this means, to read it in the right time and with all the ברכות. Although the strict הלכה follows רש"י, one should try to fulfil the opinion of the רבינו תם; so writes the שלחן ערוך. According to the ב"ח, once the child reaches 12 years of age, even רש"י agrees that he is מחוייב; thus, להלכה, one *must* be מחנך him at that stage.

As for תפלה, there is definitely a חיוב to be מחנך the child. However, one need not, and, moreover, *should* not withhold food from him, prior to davening.

Can a woman be מוציא a man for ברכת המזון?

The גמרא leaves the question, of whether a woman's obligation is מדאורייתא or מדרבנן, unresolved. Although there are plenty of ראשונים who write, conclusively, that it is מדאורייתא, the שלחן ערוך

follows the view of תוספות, the רמב"ם and others, who hold that it remains a ספק. As such, the טור rules that if the man has eaten his full, making his obligation דאורייתא, a woman may not be מוציא the man, even if she makes mention of ברית ותורה, for worry that her חיוב is only מדרבנן.

On the other hand, if a woman is unsure as to whether she has bentched, the משנה ברורה rules that, seeing as there are so many ראשונים who rule that she is obligated התורה, מן, if she chooses to follow the כלל of לחומרא and bentch again [siding with the שער אפרים and חיי אדם and ignoring the ruling of רבי עקיבא איגר, the ברכי יוסף and the פרי מגדים], 'she has not lost'.

May a קטן be מוציא his father?

The משנה rules that a father must be מחנך his son, even if he has only eaten a כזית, making the whole obligation to bentch, דרבנן. Obviously, if the father has eaten his full, the son may not be מוציא him, since his obligation is only one of חינוך and can never be דאורייתא. [Likewise, he may not be מוציא a woman, for concern that hers may be a דאורייתא.] If the father only ate a כזית, however, then, at least in the case where the son was satiated, he may cover his father's חיוב דרבנן of ברכת המזון, if the elder does not know how to bentch. If the child only ate a כזית, there is a מחלוקת as to whether he may still be מוציא his father who has eaten the same amount; the משנה ברורה rules that one should be מחמיר.

A woman has made קידוש. May she do so again, in order to be מוציא a man?

The גמרא deduces from the היקש of זכור לשמור that women are obligated in the מצוה דאורייתא of קידוש, exactly like men. As such, the שלחן ערוך, along with the majority of פוסקים [unlike the ב"ח and מהרש"ל], pakens, that, strictly speaking, a woman may be מוציא a man. However, the אלי רבה warns that לכתחלה, for reasons of צניעות, she should not make קידוש for people other than members of her family.

Now that we have shown that she has a חיוב דאורייתא to make קידוש, we may then say that she is included in the דיני ערבות for קידוש and may make קידוש for her husband. This is the opinion of רבי איגר [unlike the דגול מרבבה who understands that a woman is never included in ערבות to be מוציא others; his only doubt is whether there is ערבות for others to be מוציא her. If not, then, even if the husband has not made קידוש on a כוס but has done so in davening, how can he be מוציא his wife, who has a חיוב דאורייתא? The ביאור הלכה questions רבי עקיבא איגר's idea of her saying, "Good Shabbos", since the רמב"ם requires שבח and קידוש. See also the פרי מגדים.]

May a קטן be מוציא a woman?

Since this is a מצוה דאורייתא, even a thirteen year old may not be מוציא a man or woman; we do not rely on the חזקה that he has been מביא ב' שערות. However, she may recite along, even with a young קטן, word by word, having intention not to be יוצא with his קידוש; rather, she will, essentially, be making קידוש herself. In order to make matters easy, she should ensure to have a cup of wine in her own hand and not rely on the קטן for this, either. [See the ביאור הלכה for alternative ways to do it.]

If she has davened מעריב, then the חיוב of קידוש על הכוס is only מדרבנן; in which case, the 13 year old may be מוציא her, just like he may be מוציא a man, in this case. As to whether a קטן may recite the קידוש, the דגול מרבבה maintains that he may, at least if he has not davened, whilst the תוספת שבת is stringent, even if the קטן has not davened.

Are women and children obligated in the מצוה of מזוזה?

Yes.