

# HALACHICALLY SPEAKING

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{ TOPIC }

## WOMEN AND DAVENING



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# HALACHICALLY SPEAKING

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► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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# WOMEN AND DAVENING

The *halachos* that regulate women's obligation in *tefillah* are complex. Do they have to *daven*? Which parts of *davening*? Why do many women not *daven*? Is there a difference between Shacharis, Minchah and Ma'ariv? What about *Mussaf*, Hallel and other parts of *davening*? Is there any point in coming to shul during the week to *daven* with a *minyan*? Many women have no time to *daven* the entire Shacharis – is there any point in saying just part?

All these questions and many others will be addressed in this issue.

## Introduction – *Mitzvas Asei Shehazman Grama*

Women are exempt from *mitzvas asei shehazman grama*,<sup>1</sup> mitzvos that are time bound,<sup>2</sup> such as *tefillin*,<sup>3</sup> *sukkah*,<sup>4</sup> *tzitzis*,<sup>5</sup> and *shofar*.<sup>6</sup> There are some exceptions to this rule, such as the four cups on Pesach night,<sup>7</sup> *Megillah*,<sup>8</sup> *ner Chanukah*,<sup>9</sup> and *tefillah* (see below).

Some explain that since a woman is obligated to serve her husband she does not have time for certain mitzvos

1. *Maseches Kiddushin* 29a, see *Rambam Hilchos Avodas Kochavim* 12:3.

2. *Rashi Maseches Kiddushin* ibid “zman.” Also see *Ritva Maseches Kiddushin* 29a, *Sha'agas Aryeh* 12, *Mitzvas Asei Shehazman Grama* pages 24-28.

3. *Shulchan Aruch O.C.* 38:3.

4. *Shulchan Aruch O.C.* 640:1, *Taz* 1.

5. *Shulchan Aruch O.C.* 17:2.

6. Refer to *Maseches Kiddushin* 35-36. Also see *Mitzvas Asei Shehazman Grama* pages 23-28.

7. *Maseches Pesachim* 108b, *Tosafos* “af sh'hein.”

8. *Maseches Megillah* 4a. Refer to *Ritva Megillah* ibid.

9. *Maseches Shabbos* 23a.



due to their time constraints.<sup>10</sup> Others argue that if Hashem commands us to do a mitzvah it cannot be ignored because she has certain obligations to her husband. The answer is that running a household is a very time-consuming affair, and someone has to be available to tend to these errands. When a mitzvah arises that is bound by time (*mitzvas aseí shehazman grama*) a dispute may arise in the home as to who should leave the work in the home and do the mitzvah. The Torah did not want a dispute in this area. Since women are usually the ones busy with the housework, they will do it and the men will do the mitzvah.<sup>11</sup>

### Is *Tefillah* a *D'Oraisa* or *D'Rabbanan*?

There is a major debate in the *poskim* if the obligation to *daven* is *d'Oraisa* or *d'Rabbanan* in nature. The Rambam<sup>12</sup> and others hold that it is a *d'Oraisa*,<sup>13</sup> while the Ramban<sup>14</sup> and most *poskim*<sup>15</sup> say that it is *d'Rabbanan* in nature. Even the Rambam agrees that the times to *daven* are *d'Rabbanan*.<sup>16</sup>

Throughout the article, when we refer to *tefillah* we mean *Shemoneh Esrei*.<sup>17</sup> We will first discuss *Shemoneh Esrei* and then discuss other areas in order of the *davening*.

10. *Kol Bo* 73. Refer to *Halichos Shlomo Tefillah* 2:6.

11. *Mitzvas Asei Shehazman Grama* pages 32-33, *Divrei Yatziv* O.C. 5:5.

12. *Sefer Hamitzvos* 5 and 10. For more on this discussion see *Meiri Maseches Brachos* *ibid*, *Pri Chadash* 89:1, *Yabia Omer* O.C. 6:17, *Higyonei Haparshah* 1:pages 286-294.

13. Refer to *Kaf Hachaim* 70:7.

14. On *Sefer Hamitzvos* 5.

15. Refer to *Beis Yosef* O.C. 106, *Taz* 1-2, *Pri Megadim* M.Z. 2, *Magen Avraham* 2, *Sha'agas Aryeh* 14, *Sha'arei Teshuvah* 1, *Mishnah Berurah* 3, *Kaf Hachaim* 7.

16. *Rashi Maseches Brachos* 17b, 20a, *Shulchan Aruch Harav* 2, *Mishnah Berurah* 106:4. See *Aruch Hashulchan* O.C. 89:1-7 on this in depth. Refer to *Halichos Beisach* 6:pages 37-38.

17. Refer to *Magen Avraham* 106:1. As far as women and *krias haTorah* see *Rivevos Ephraim* 6:62, 153:12, 7:314. In regard to their own *minyan* see *Minchas Yitzchak* 9:11, *Igros Moshe* O.C. 4:70:5, *Ohr L'tzion* 2:9:5:footnote 5, *Rivevos Ephraim* 6:153:12, *Eretz Hatzvi* page 99:13, *B'ikvei Hatzon* pages 21-37 in depth.





## Source / Reason

The Mishnah<sup>18</sup> says that women are exempt from *Krias Shema* and *tefillin*, and are obligated in *tefillah* and *mezuzah*. This is codified by the *poskim* as well (regarding *tefillah*, see below regarding other areas of *davening*).<sup>19</sup> The Gemara<sup>20</sup> explains that one would assume that women are obligated in *Krias Shema* even though it is a *mitzvas aseï shehazman grama*, since it involves *kabbalas Malchus Shamayim*. Therefore, the Mishnah needs to say that they are exempt. The Gemara<sup>21</sup> continues that women are obligated in *tefillah* although it is considered a *mitzvas aseï shehazman grama*, because *tefillah* is asking for mercy (and we all need mercy).

This reason is quoted by Rashi<sup>22</sup> and others.<sup>23</sup> The Rambam exempts women from *tefillah* because it is considered a *mitzvas aseï shelo zman grama*.<sup>24</sup> This reason is quoted by others as well.<sup>25</sup>

## Leniency

The *Magen Avraham*<sup>26</sup> says that the Rambam's obligation of *tefillah d'Oraisa* is to *daven* once a day, without any particular *nusach*. Therefore, those women who do not *daven* on a regular basis rely on a short *tefillah* that they

18. *Maseches Brachos* 17b, *Brachos* 20-20b. Refer to *Rashba* 20a.

19. *Rambam Hilchos Tefillah* 1:2, 6:10, *Shulchan Aruch* 106:2. Refer to *Yalkut Shimoni Shmuel* 80.

20. *Maseches Brachos* 20b.

21. *Ibid.*

22. *Rashi Maseches Brachos* "v'chayavin." Refer to *Tosafos* "b'teilah."

23. *Levush* 106:2, *Taz* 106:2, *Pri Chadash* 89:1, *Shulchan Aruch Harav* 106:2, *Mishnah Berurah* 4, *Shulchan Hatohar* (Karmarna) 106:1. Refer to *Aruch Hashulchan O.C.* 106:5-6. See *Megadim* introduction to *Hilchos Tefillah O.C.* 89.

24. *Hilchos Tefillah* 1:2. Refer to *Yabia Omer O.C.* 6:17.

25. *Rif* on *Maseches Brachos* 20b, *Shulchan Aruch* 106:2, *Levush* 70:2, *Yufeï Leleiv* 106:2, *Shulchan Aruch Harav* 2, *Yaskil Avdi O.C.* 6:14 in depth, see *Pri Chadash* 1.

26. 106:2. Refer to *Pri Megadim Eishel Avraham* 106:2, *Sha'ar Hatzion* 106:5.

כל השנה הלכות בכל יום מובטח להשתדל בן עולם תפא... (נדדה עני)

recite when they awaken in the morning (we will discuss what this is later on). This is quoted by other *poskim* as well.<sup>27</sup> Those who hold like the majority that *tefillah* is a *d'Rabbanan* would not agree with this.<sup>28</sup> Accordingly, some are hard pressed to explain why women do not *daven* every day (see below).<sup>29</sup>

The custom in some circles is to rely on the opinion of the *Magen Avraham*.<sup>30</sup>

### Another Leniency

In earlier years, women did not go to school and were not able to read *Lashon Kodesh*.<sup>31</sup> Therefore, they were not able to *daven*. This is not the case today when girls go to school.<sup>32</sup> Therefore, girls should *daven* (see below).<sup>33</sup>

### Which Kind of Short *Tefillah*

According to the leniency of the *Magen Avraham* quoted above, there must be some sort of *bakashah* (asking for needs) to constitute a *tefillah*.<sup>34</sup> Others say that praise of

27. *Shulchan Aruch Harav* 2, *Chessed Lalafim* 106:1, *Mishnah Berurah* 106:4, *Eretz Tzvi* 34:page 82, *Emes L'Yaakov* 106:footnote 131, see *Igros Moshe* O.C. 4:101:2.

28. *Shulchan Aruch Harav* 2, *Mishnah Berurah* 106:4.

29. *Aruch Hashulchan* 106:7.

30. *Vayevarech Dovid Tefillah* page 44. The *Nemukey Orach Chaim* (47:1) says that the custom is that women do not *daven* every day, except the very modest ones and the elderly. It could be that women do not *daven* based on the halachah that a woman may become a *niddah* (impure) or see blood when she is a *niddah* during *Shemoneh Esrei* and will not be able to *daven* (*Rema* O.C. 88:1, see *Magen Avraham* 88:2). In addition, she will not be able to concentrate when taking care of her children, and she is considered busy with a mitzvah so she is exempt from another mitzvah. Refer to *Shulchan Aruch* 70:4, *Magen Avraham* 4, *Higyonei Haparashah* 1:page 301.

31. *Piskei Teshuvos* 106:footnote 2, *Moadim U'zmanim* 1:9, *Teshuvos V'hanhagos* 5:45. Refer to *Siach Tefillah* page 313.

32. *Yabia Omer* O.C. 6:17:3.

33. *Teshuvos V'hanhagos* 5:45.

34. *Divrei Yatziv* O.C. 121:2.

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Hashem is required as well.<sup>35</sup> A woman should say *Modeh Ani* and the *pesukim* afterwards as praise,<sup>36</sup> and then the *brachah* of *Hama'avir Sheinah* and the *Yehi Ratzon* in *Birchos Hashachar*<sup>37</sup> as a request.<sup>38</sup> Some suggest to say *Birchas HaTorah* (see below) which combines both praise and a request.<sup>39</sup>

## Busy with Children

The reason that women are obligated in *tefillah* is because they need to ask for mercy. If they cannot do so because they cannot concentrate properly, then they have enough of a reason to rely on the Rambam, as mentioned above.<sup>40</sup> Women are very busy taking care of their children in the morning and sending them off to school. Young children need constant care. Therefore, it is difficult for women to find time to *daven* Shacharis properly. If it is possible to fit *davening* into their schedule, then this is preferred. However, this is not always the case, and in this situation women are exempt from *davening*.<sup>41</sup>

Some are of the opinion that if women are busy with

35. Refer to *Rambam Hilchos Tefillah* 1:1-2, *Pri Megadim* introduction to *Hilchos Tefillah* O.C. 89, *Aruch Hashulchan* 89:3.

36. Refer to *Halichos Shlomo Tefillah* 2:footnote 5 which says that *Modeh Ani* counts for a praise and a thanks and one just has to ask for a need.

37. Some maintain reciting *Birchos Hashachar* alone is enough to be considered a short *tefillah* (*Chessed Lalafim* 106:1).

38. *Siach Tefillah* pages 313-314:footnote 75.

39. *Machzei Eliyahu* 1:19, see 2:4.

40. *Ibid.*

41. *Moadim U'zmanim* 1:9, *Massei Ish* 6:page 102, *Machzei Eliyahu* 19, *Ateres Paz* Y.D. 2:32, *Ohr L'tzion* 2:7:24, *Siach Tefillah* page 315. Refer to *Rivevos Ephraim* 1:52, *Vayevarech Dovid Tefillah* page 46. See *Bnei Banim* 2:6. Also refer to *Halichos Beisah* 6:1, and *Emes L'Yaakov* 106:footnote 131.



children all day they should at least *daven* Ma'ariv (see below).<sup>42</sup>

Obviously, those women who do not have these obligations should *daven*.<sup>43</sup> This would apply to girls and single women,<sup>44</sup> or women who do not have any young children at home.<sup>45</sup>

### Which Tefillos

According to the opinion of the Rambam quoted earlier, it would seem that women are only obligated in one *tefillah* per day.<sup>46</sup> However, many *poskim* say that women are obligated in Shacharis and Minchah.<sup>47</sup> This would depend whether a woman is from a Sephardi background or not.

Many women are busy and do not *daven* Shacharis, but for the most part are careful to always *daven* Minchah.<sup>48</sup>

### Ma'ariv

Men accepted Ma'ariv upon themselves as an obligation, but this does not apply to women.<sup>49</sup> There are some *poskim*

42. *Teshuvos V'hanhagos* 2:56, 3:36, 5:45.

43. *Moadim U'zmanim* 1:9.

44. *Bnei Banim* 2:6.

45. *Chessed Lalafim* 106:1.

46. *Yabia Omer* O.C. 6:17, *Yechaveh Da'as* 3:7, *Yalkut Yosef* 106:1, *Halachah Berurah* 106:2, *Vein Lamo Michshal* 1:pages 30-31. Refer to *Halichos Beisah* 6:1. See *Pri Megadim* introduction to *Hilchos Tefillah* O.C. 89, *Mishnah Berurah* 106:4. Refer to *Pri Megadim* introduction to *Hilchos Tefillah* O.C. 89, and *Sha'agas Aryeh* 14 which say even according to the Rambam a woman may be obligated to *daven* more than once a day.

47. *Shulchan Aruch Harav* 106:2, *Mishnah Berurah* 106:4, *Aruch Hashulchan* 6, *Machzei Eliyahu* 19, *Asei Lecha Rav* 1:30, *Ohr L'tzion* 2:7:24, *Emes L'Yaakov* 106:footnote 131 (custom in Lita), opinion of the Chazon Ish *zt"l* quoted in *Machzei Eliyahu* 19:page 60:14, opinion of Harav Chaim Kanievsky *shlit"a* quoted in *Massei Ish* 2:page 96, *Tezufonos* (journal) 2:pages 53-54.

48. *Machzei Eliyahu* 20.

49. *Magen Avraham* 299:16, *Mishnah Berurah* 106:4, 299:37, *Shulchan Aruch Harav*



who maintain that women should *daven* Ma'ariv,<sup>50</sup> but this is not the custom.<sup>51</sup>

However, women do *daven* Ma'ariv on Friday night. Since the *tefillos* of Shabbos are an obligation, this applies even to Ma'ariv on Friday night (see below).<sup>52</sup> This does not apply to Ma'ariv on Motza'ei Shabbos.<sup>53</sup>

## Mussaf

There is a discussion in the *poskim* if women are obligated to *daven Mussaf*.<sup>54</sup> Some wish to exempt women from *Mussaf* since it is a *mitzvas aseï shehazman grama*.<sup>55</sup>

Many say that since *Mussaf* is in place of *korbanos*<sup>56</sup> (which do not apply to women<sup>57</sup>), women are not obligated to *daven Mussaf*.<sup>58</sup>

Others maintain that *Mussaf* is recited because of the *kedushah* of Shabbos. According to this, women should

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106:2, *Yalkut Yosef* 106:2, *Teshuvos V'hanhagos* 2:56, opinion of Harav Chaim Kanievsky *shlit'a* quoted in *Massei Ish* 2:page 96, *Ohr L'tzion* 2:7:24, *Kovetz Teshuvos* (Harav Elyashiv *zt"l*) 1:14, *Tezufonos* (journal) 2:pages 53-54. Refer to *Pri Megadim* introduction to *Hilchos Tefillah O.C.* 89. Also refer to *Machzei Eliyahu* 20.

50. Refer to *Chessed Lalafim* 106:1, *Aruch Hashulchan* 106:7, *Avnei Yushpei* 5:42:1, *Asei Lecha Rav* 1:30.

51. Opinion of Harav Elyashiv *zt"l* quoted in *Avnei Yushpei* 5:42:1.

52. *Divrei Yatziv O.C.* 226. Refer to *ibid* for another reason and why some women *daven* Ma'ariv on Motza'ei Shabbos.

53. *Magen Avraham* 299:16, see *Rivevos Ephraim* 6:176:6, *Chai Halevi* 1:42.

54. Refer to *Mishnah Berurah* 106:4, *Halichos Beisah* 6:pages 41-42, *B'shvilei Haparshah* page 467, *Hakattan V'hilchosav* 2:4 (*biurim*) in great depth, *V'Yita Eishel* 5750:pages 616-619, *Yabia Omer O.C.* 2:6.

55. *Tzlach Maseches Brachos* 26a. The *Mishnah Berurah* 106:4 (end) quoted both opinions. Refer to *Orchos Chaim* (Spinka) 286:3.

56. Refer to *Tosafos Maseches Brachos* 26a "eiboi la." Refer to *Hakatan V'hilchosav* 2:4 (*biurim*) in great depth.

57. Women did not have to give a *machatzis hashekel* for *korbanos*.

58. Rav Akiva Eiger 106, *Besamim Rosh* 89:33, refer to *Tzitz Eliezer* 11:1. Also see *Shevet Halevi* 4:12:2.

אינן על להקדיף הבעולמו אלף י אמות של הלכה בלבד... (ברכות ה)

*daven Mussaf*.<sup>59</sup> This would not apply to *Mussaf* of Rosh Chodesh and Chol Hamoed.<sup>60</sup>

The accepted custom seems to be that women do not have to *daven Mussaf*, but if they wish to do so they may.<sup>61</sup>

Women should *daven Mussaf* on Rosh Hashanah and Yom Kippur, and arrange for a babysitter.<sup>62</sup> This is particularly true since we are asking for mercy in *Mussaf* during these days.<sup>63</sup>

### **Modeh Ani**

Women should say *Modeh Ani* and the *pesukim* afterwards when they awaken in the morning.<sup>64</sup> Although the *Magen Avraham* rules that a short *tefillah* is sufficient, *Modeh Ani* is not enough.<sup>65</sup> The proof to this is that the *Magen Avraham* himself rules that she should say the *tefillah* right after washing, and no washing is required before reciting *Modeh Ani*.<sup>66</sup>

59. *Shoel U'meishiv* 2:2:55:pages 42b-43. See *Shmasin* (journal) 100:pages 170-172, *Ohr L'tzion* 2:7:24.

60. *Toras Chaim* 106:2. Refer to *Ratz Katzvi* Chanukah – Purim pages 298-299.

61. *Besamim Rosh* *ibid*, *Machzei Eliyahu* 23. Refer to *Nehoros Eisan* 3:2. On this *inyan* see *Yalkut Yosef* 106, pages 501-504 in great depth. If they can but they do not have to, why is this not considered a *tefillas nedavah* which one is not allowed to *daven* on Shabbos (*Shulchan Aruch O.C.* 107:1, see *Maharam Shick O.C.* 90). For a discussion on this see *Shevet Halevi* 4:12:2, *Ratz Katzvi* Chanukah – Purim pages 303-305, *Lehoros Nosson* 3:14.

62. *Hisorerus Teshuvah* 3:66:2, *Moadim U'zmanim* 1:9. Women are obligated in *Ne'ilah* as well (*Ratz Katzvi* *ibid* pages 305-306, *Halichos Beisav* 6:7).

63. *Hisorerus Teshuvah* 3:66:2, *Yabia Omer O.C.* 2:6.

64. *Rivevos Ephraim* 6:1, *Halichos Beisav* 1:1:footnote 1. Some opine that women should say *Modei* with a *kamatz* under the *dalei* (*Halichos Shlomo Tefillah* 2:footnote 5, see *Meir Oz* 1:1:19:5).

65. *Moadim U'zmanim* 1:9, *Mesorah* (journal) 6:pages 60-61.

66. *Rivevos Ephraim* *ibid*. See *Machzei Eliyahu* 19, *Vayevarech Dovid Tefillah* page 47.



## ***Birchos Hashachar***

The *Shulchan Aruch*<sup>67</sup> says that women change the *brachah* to “*Baruch she’asani kirtzono*.”<sup>68</sup> All other *brachos* are the same.<sup>69</sup>

It is questionable whether *Birchos Hashachar* are considered *mitzvas aseï shehazman grama*. Some opinions hold that one may only recite *Birchos Hashachar* until *chatzos*.<sup>70</sup> However, many *poskim* maintain that one may recite *Birchos Hashachar* all day and night;<sup>71</sup> therefore, women should recite them.<sup>72</sup>

## ***Birchas HaTorah***

Although women do not have an obligation to learn Torah,<sup>73</sup> they do have an obligation to know the laws that apply to them;<sup>74</sup> therefore, they should recite *Birchas*

67. *Shulchan Aruch O.C.* 46:6.

68. Refer to *Yechaveh Da’as* 4:4 which says that women should not say this *brachah* with the name of Hashem since it is not mentioned in the Gemara or *Geonim*. Also see *Keshar Godal* 5:23, *Ben Ish Chai Vayeishev* 1:10, *Baruch She’amar* page 30, *Kaf Hachaim* 46:41. However, Harav Chaim Kanievsky *shlit”a* argues and says a woman should say it with the *Shem* and *Malchus* (as quoted in *Rivevos Ephraim* 1:37:1). Refer to *Pri Megadim M.Z.* 46:4 which argues. See *Aruch Hashulchan* 46:11 which says the custom is that women do not recite that *brachah* altogether. See *Machzei Elyahu* 13, *Rivevos Ephraim* 1:37:1.

69. *Mishnah Berurah* 70:2.

70. *Shenos Chaim* 80.

71. *Massei Rav* (Gra) 9, *Ma’amar Mordechai* 46:10, *Yechaveh Da’as* 4:4. Refer to *Rav Poalim O.C.* 2:8, *Igros Moshe O.C.* 5:20:12.

72. *Aruch Hashulchan* 70:1, *Yechaveh Da’as* 4:4, *Halichos Beisah* 3:6:footnote 12, *Machzei Elyahu* 13. Refer to *Mishnah Berurah* 70:2, *Biur Halachah* 52 “*kol*.” See *Ohr L’tzion* 2:4:1.

73. See *Beis Yosef* 47, *Rama Y.D.* 246:6, *Taz Y.D.* 3, *Be’er Heitiv* 47:14, *Ateres Zekeinim*, *Levush* 47:14, *Shulchan Aruch Harav* 47:10, *Kaf Hachaim* 33, *Tehillah L’Dovid* 47:9 page 23 (old), *Az Nidberu* 14:3, *Doleh U’mashkeh* page 49.

74. Refer to *Kovetz Beis Aharon V’Yisrael* 125:pages 120-122.

אינן על להקדי"ה בעולמו אלפי יאמות של הלכה בלבד... (ברכות ה.)

*HaTorah*.<sup>75</sup> If they are not sure whether or not they said *Birchas HaTorah*, they are not obligated to repeat it.<sup>76</sup>

### **Korbanos**

There are *poskim* who maintain that women are obligated to recite *korbanos*.<sup>77</sup> However, the overwhelming opinion is that women do not have an obligation to recite *Parshas Hatamid*<sup>78</sup> or any other *korbanos*.<sup>79</sup> One reason for the exemptions is that *korbanos* are not asking for mercy like *tefillah*. In addition, women do not have a connection to *korbanos*.<sup>80</sup>

### **Pesukei D'zimrah**

The opinion of some *poskim* is that women should *daven Pesukei D'zimrah*.<sup>81</sup>

75. *Drishah* 47:1, *Shulchan Aruch* 47:14, *Be'er Heitiv* 14, *Levush, Shulchan Aruch Harav* *ibid*, *Biur Halachah* "nashim," *Aruch Hashulchan* 25, *Ben Ish Chai Vayeishev* 1:12, *Kaf Hachaim* *ibid*, *Nemukei Orach Chaim* 70:1, *Tzitz Eliezer* 9:3,15:24, *Shevet Halevi* 1:page 268, *Ohr L'tzion* 2:4:10, *Teshuvos V'hanhagos* 2:35, *Rivevos Ephraim* 2:32, 3:42:4, 5:43, *Halichos Bas Yisrael* 2:6, footnote 16, *Az Nidberu* *ibid*, *Halichos Beisah* 3:1:footnote 1 in depth, *Halichos Shlomo Tefillah* 6:4, footnote 7, *Yalkut Yosef* pages 63-67 in depth, *Machzei Eliyahu* 12 in depth. Refer to *Vayevarech Dovid* 2:page 171. See *Yosef Ometz* 67. Refer to *Halichos Beisah* 3:1:pages 12-16 in depth.

76. *Birchi Yosef* 47:8, *Kaf Hachaim* 34, *Nemukei Orach Chaim*, *Ishei Yisrael* 6:footnote 40 quoting the opinion of Harav Chaim Kanievsky *shlit"a*, *Halichos Beisah* 3:3.

77. *Magen Avraham* 47:14, *Shulchan Aruch Harav* 10, *Lev Chaim* 1:15 (except for *Parshas Tamid*). See *Pri Megadim Eishel Avraham* 1:11, 47:14.

78. *Nemukei Orach Chaim* 47:1, opinion of Harav Elyashiv *zt"l* quoted in *Peninei Tefillah* page 136, *Rivevos Ephraim* 3:41:1. See *Shulchan Aruch Harav* 47:10.

79. *Mor U'ketziah* 47, *Tehillah L'Dovid* 47:9, *Me'asef L'chol Hamachanos* 1:72, *Nemukei Orach Chaim* 47:1, *Machzei Eliyahu* 14, *Ohr L'tzion* 2:7:24. See *Halachah Berurah* 1:17. Refer to *Halichos Bas Yisrael* page 40:footnote 19. See *Mekabtzil* 1:pages 34-44, and *Halichos Beisah* 4:1.

80. Refer to *Machzei Eliyahu* 14, *Tehillah L'Dovid* 47:9.

81. *Mishnah Berurah* 70:2, *Aruch Hashulchan* 47:25. Refer to *Shmasin* (journal) 100:pages 178-180. This is the opinion of Harav Scheinberg *zt"l* quoted in *Halichos Bas Yisrael* 2:footnote 21. Perhaps women can skip and say just *Baruch She'amar, Ashrei*, and *Yishtabach* (*ibid*).

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Others say that they are only required to say *Baruch She'amar*, *Ashrei*, and *Yishtabach*.<sup>82</sup> The opinion of most *poskim* is that a woman does not have to say any part of *Pesukei D'zimrah*.<sup>83</sup> One of the reasons for this exemption is that the point of *Pesukei D'zimrah* is to praise Hashem before *tefillah*.<sup>84</sup> Women are obligated in *davening*, but not the preparations to the *Shemoneh Esrei*.<sup>85</sup>

The overwhelming custom is to be lenient regarding *Pesukei D'zimrah*. Nonetheless, if they wish, some maintain that they may recite it.<sup>86</sup>

### ***Krias Shema***

Earlier, we explained why women are exempt from *Krias Shema*.<sup>87</sup> Another reason is that in *Krias Shema* it says, "Teach your sons," which implies not your daughters.<sup>88</sup> In any event, women do not say *Krias Shema*.<sup>89</sup> However, some say that it is proper<sup>90</sup> (as a *chumrah*<sup>91</sup>) to accept the yoke of *Malchus Shamayim*.<sup>92</sup> Therefore, women should say *Shema*

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82. Opinion of Harav Elyashiv *zt"l* quoted in *Peninei Tefillah* page 135:footnote 10.

83. *Aruch Hashulchan* 70:1, *Yechaveh Da'as* 3:3. The *Shulchan Aruch Harav* 70:1 says if they want to then they can say it.

84. *Beis Yosef* 52.

85. *Machzei Eliyahu* 1:15.

86. Refer to *Chemdas Yosef O.C.* 4:25. See *Yabia Omer O.C.* 2:6:10.

87. Also see *Rambam Hilchos Krias Shema* 4:1, *Shulchan Aruch O.C.* 70:1, *Levush* 70:1, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 2.

88. Refer to *Pnei Yehoshua Maseches Brachos* 20b.

89. *Shulchan Aruch O.C.* 70:1, *Yalkut Yosef* 106:1.

90. See *Be'er Heitiv* 70:1, *Pri Chadash* 70:1, *Levush* 1, *Yufei Leleiv* 70:2, *Mishnah Berurah* 4, *Aruch Hashulchan* 70:2.

91. *Gra* 70:2, see *Machzei Eliyahu* 17. Refer to Bach who holds one is obligated. Also see *Elyah Rabbah* 70:1.

92. *Shulchan Aruch* 70:1, *Yalkut Yosef* 106:1.

אינן על להקריב"ה בעולמו אלפי יאמות של הלכה בלבד... (ברכות ה')



*Yisrael Hashem Elokeinu Hashem Echad*.<sup>93</sup> There is no need to recite this within the time frame of *Krias Shema*.<sup>94</sup>

Others add that women should say *Baruch Shem* etc.<sup>95</sup> There are those who are of the opinion that women should recite *kel Melech ne'eman* before *Krias Shema*.<sup>96</sup>

Today the custom seems to be that women recite the entire *Krias Shema*.<sup>97</sup>

Women are not obligated in *birchos Krias Shema*<sup>98</sup> (since they are *mitzvos aseil shehazman grama*<sup>99</sup>). They should recite *Emes V'yatziv*<sup>100</sup> (since it mentions *Yetzias Mitzrayim* which is

93. Rama 70:1, *Levush* 1, *Shulchan Aruch Harav* 1, *Kaf Hachaim* 5, *Mishnah Berurah* 106:4, *Ohr L'tzion* 2:7:24, *Olas Yitzchak* 1:166, 2:279, *Halachah Berurah* 70:1, opinion of Harav Shlomo Zalman Auerbach *zt"l* quoted in *Halichos Shlomo Tefillah* 2:4:footnote 6.

94. *Eishel Avraham Butchatch* 70, *Aruch Hashulchan* 70:2. Refer to *Halichos Bas Yisrael* page 44:10.

95. *Ateres Zekeinim* 70, *Levush* 70:1, *Keshet Godal* 11:3, *Kaf Hachaim* 66:13, *Meishiv Halachah* 1:273:page 32, *Halachah Berurah* 70:1, see *Pri Megadim Eishel Avraham* 70:1. Regarding women reciting *Baruch Shem* etc. out loud on Yom Kippur at night see *Rivevos Ephraim* 8:535.

96. *Rivevos Ephraim* 2:48:31.

97. *Machzei Eliyahu* 1:17:4. See *Halichos Beisah* 5:1.

98. *Shulchan Aruch Harav* 70:1, *Kaf Hachaim* 70:1, *Mishnah Berurah* 70:2, *Ohr L'tzion* 2:6:10. Refer to *Yabia Omer O.C.* 2:6 in great depth whether a woman is allowed to recite *birchos Krias Shema* if she wishes to do so. Also refer to *Maseches Eruvin* 96a, *Tosafos "dilma," Maseches Bava Kamma* 30a, *Rambam Hilchos Tzitzis* 3:9, *Sukkah* 6:13, *Rama O.C.* 489:6, *Shulchan Aruch Harav* 70:1, *Tzlach Maseches Brachos* 26a, *Mishnah Berurah* 2, *Aruch Hashulchan* 70:1, *Halichos Shlomo Tefillah* 7:footnote 2, *Machzei Eliyahu* 16, *Olas Yitzchak* 1:166, *Halachah Berurah* 70:pages 455-458 in great depth, *Tzitz Eliezer* 9:2, *Birur Halachah* (Zilber) 70:1, *Ohr L'tzion* *ibid*, *Mareh Hanoros* (journal) 1:pages 90-92, *Halichos Bas Yisrael* page 43:footnote 26. Also refer to *Chayei Adam* 11:43, *Shulchan Aruch Harav* 17:3, *Aruch Hashulchan* 17:2-3, 589:10, 640:2, *Matei Ephraim* 589:11.

99. *Machatzis Hashekel* 70:1.

100. *Magen Avraham* 70:1, *Pri Megadim Eishel Avraham* 1, *Shulchan Aruch Harav* 70:1, *Kaf Hachaim* 70:1, see *Sha'agas Aryeh* 13, *Pri Chadash* 58, *Sha'arei Teshuvah* 70:1, *Aruch Hashulchan* 70:4 which argue. Refer to *Shmasin* (journal) 100:pages 182-185 in great depth, and *Halichos Beisah* 5:4:pages 28-31.

כל השנה הלכות בכל יום מובטח להשיג בן עולם הפא... (נדדה עני)

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a *d'Oraisa*<sup>101</sup> and there is no set time for it<sup>102</sup>), and be *somech geulah* to *tefillah*<sup>103</sup> (say *Emes V'yatziv* until *ga'al Yisrael*<sup>104</sup> and then start *Shemoneh Esrei* right away<sup>105</sup>). Others are lenient with the recital of *Emes V'yatziv* for women.<sup>106</sup> Therefore, a woman may be lenient.<sup>107</sup>

## Tachanun

One of the reasons for reciting *Tachanun* is to *daven* in all positions, such as sitting, standing, and *nefilah*. Women are not obligated in this. In addition, some *poskim* say that *Tachanun* is not an obligation; therefore, women are exempt.<sup>108</sup>

## Ashrei

The main purpose of reciting *Ashrei* is to say the *pasuk* of *pose'ach es yadecha* etc.<sup>109</sup> Since the main breadwinner in the family is the man, a woman does not have to recite *Ashrei*.<sup>110</sup>

## U'va L'tzion

*U'va l'tzion* was established as part of the *davening* in order that one should learn a bit each day.<sup>111</sup> Since women

101. *Rashi Maseches Brachos* 21a "emes."

102. *Machatzis Hashekel* 70:1.

103. *Magen Avraham* 70:1, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 2.

104. The same applies to the *birchos Krias Shema* after *Krias Shema* at *Ma'ariv* if women *daven* *Ma'ariv* (refer to *Sha'ar Hatzion* 70:3, *Kaf Hachaim* 70:1).

105. *Magen Avraham* 70:1, *Be'er Heitiv* 1, *Shulchan Aruch Harav* 1, *Mishnah Berurah* 2, opinion of *Harav Elyashiv zt"l* quoted in *Peninei Tefillah* page 134.

106. *Sha'agas Aryeh* 13, *Pri Chadash* 58, *Sha'arei Teshuvah* 70:1, *Aruch Hashulchan* 70:4. Refer to *Yabia Omer O.C.* 2:6.

107. *Machzei Eliyahu* 1:18.

108. *Machzei Eliyahu* 1:10, *Rivevos Ephraim* 4:34, *Halichos Beisah* 7:1.

109. *Maseches Brachos* 4b. Refer to *Aruch Hashulchan* 132:1-2.

110. *Machzei Eliyahu* *ibid.* Refer to *Halichos Beisah* 7:3-4.

111. *Maseches Sotah* 49b. Refer to *Shibolei Haleket* 44.

are not commanded in *talmud Torah* they need not recite *U'va L'tzion*.<sup>112</sup>

### ***Shir Shel Yom***

One who says the *shir shel yom* is like he is building a *mizbe'ach* and bringing *korbanos*.<sup>113</sup> Since women do not have a part in *korbanos*, they do not recite the *shir shel yom*.<sup>114</sup>

### ***Ein K'Elokeinu***

It is proper for women to recite *Ein K'Elokeinu*.<sup>115</sup>

### ***Aleinu***

*Aleinu* is praise and thanks after *davening*.<sup>116</sup> It is proper that women say this after they *daven*.<sup>117</sup>

### **Shabbos and Yom Tov**

Even though the *tefillos* of Shabbos and Yom Tov are praise, women are still obligated to recite them (this applies to *Shemoneh Esrei* and other parts that are said during the week).<sup>118</sup> Some maintain that this means Ma'ariv on Friday night and Yom Tov night.<sup>119</sup>

### ***Kiddush Levanah***

Women do not recite *kiddush levanah* since it is a *mitzvas*

112. *Machzei Eliyahu* 1:20.

113. *Maseches Sofrim* 18:1.

114. *Machzei Eliyahu* *ibid*.

115. *Machzei Eliyahu* *ibid*. Refer to *Halichos Beisah* 7:6.

116. *Levush* 133:1.

117. *Machzei Eliyahu* *ibid*, *Halichos Beisah* 7:7.

118. *Tzlach Maseches Brachos* 26a.

119. *Sha'arei Teshuvah* 582:1, *Kaf Hachaim* 299:62. Refer to *Pri Megadim M.Z.* 271:1. See *Halichos Beisah* 6:pages 40-41 and *Divrei Yatziv O.C.* 121.

כל השווה הלכות בכל יום מובחר לו שהוא בן עולם הבא... (מדה עב)



*asei shehazman grama*.<sup>120</sup> Some say that they should say it without a *Shem* or *Malchus*, but the *minhag* is not like this.<sup>121</sup>

## Hallel

Women are exempt from Hallel since it is a *mitzvas aseï shehazman grama*.<sup>122</sup> Although they do perform mitzvos of *zman grama* like *sukkah*, they specifically omit Hallel, since Chavah caused the moon to become smaller.<sup>123</sup> This applies to Hallel at any time,<sup>124</sup> such as on Chanukah.<sup>125</sup> Women are obligated in Hallel on the first nights of Pesach<sup>126</sup> but not other Yamim Tovim.<sup>127</sup> If women wish, they can recite Hallel with the *brachos* as well (for Ashkenazi women).<sup>128</sup>

## Going to Shul

There is a benefit for women to *daven* in a shul although they are not required to *daven* with a *minyan*.<sup>129</sup> However,

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120. *Magen Avraham* 426:1, *Mishnah Berurah* 426:1, see *Chachmas Shlomo*, *Yeshuas Yaakov* 426:1, *Shevus Yaakov* 2:11, *Salmas Chaim* 1:159, *Halichos Beisah* 10:16 footnote 15-17, *Rivevos Ephraim* 4:page 105-107, *Be'er Moshe* 6:135, *Shraga Hameir* 4:12, *Yechaveh Da'as* 4:18 page 95-96. See *Machzei Eliyahu* 13:3.

121. *Meiri Sanhedrin* 42b, *Mishnah Berurah* 2, *Aruch Hashulchan* 426:10, *Kaf Hachaim* 426:1.

122. *Maseches Brachos Tosafos* 20b "b'tefillah," *Sukkah* 38a, *Tosafos "mi," Magen Avraham* 422:5, *Biur Halachah* "hallel," *Sha'ar Hatzion* 479:9, see *Divrei Yatziv O.C.* 288.

123. *Kaf Hachaim* 70:4.

124. See *Magen Avraham* 422:1.

125. Refer to *Rambam Hilchos Chanukah* 3:6, 14. Refer to *Shamsin* 100, page 186 why women are obligated in *neiros Chanukah* and not in Hallel. Refer to *Magen Avraham* 422:5, *Shevet Halevi* 1:205:683 (they are obligated), *Rivevos Ephraim* 1:440:2, 452, 2:200, 4:44:119, *Moadim U'zmanim* 2:146, 8:146, *Halichos Beisah* 8:5.

126. Refer to *Tosafos Maseches Sukkah* 38a "mi," *Shulchan Aruch* 272:14, *Biur Halachah* 422 "hallel," *Machzei Eliyahu* 22:4. See *Mishnah Berurah* 479:9.

127. *Yechaveh Da'as* 1:78.

128. *Biur Halachah* 422 "hallel," see *Keshet Godal* 27:3, *Kaf Hachaim* 422:28, *Yabia Omer O.C.* 1:28:3, *Yabia Omer O.C.* 6:45, *Machzei Eliyahu* 22:1.

129. *Chessed Lalafim* 106:1, *Shulchan Hatohar* (Karmarna) 106:2, *Siach Tefillah* pages 315-316. Refer to *Vayevarech Dovid Tefillah* page 51, *Bnei Banim* 1:5. See *Maseches*

אינן על להדפי' הבעולמו אלפי ד' אמות של הלכה בלבד... (ברכות ה')

the custom in most places is that they only attend shul on Shabbos. Even on Shabbos, women should make sure that young children are not brought if they will disturb the *tefillah*.<sup>130</sup>

### **Zman**

Women who do *daven* should be careful to *daven* within the *zman tefillah*.<sup>131</sup>

### **Davening at Work**

Some women want to *daven* during working hours. This should only be done during a scheduled break, in order to avoid stealing time from the employer. It is better not to *daven* at all than to steal.<sup>132</sup>

### **Keeping Feet Together**

There is a discussion in the *poskim* whether women are required to keep their feet together during *Shemoneh Esrei*. We keep our feet together to imitate the angels.<sup>133</sup> Although women may not be required to do this, there is no prohibition against it.<sup>134</sup>

### **Women Eating before Davening**

Women may not eat or drink before they *daven*.<sup>135</sup> If a woman wants to eat she should first say *Birchos Hashachar*,

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*Sotah* 21a. *Divrei Yatziv* O.C. 62, *Yalkut Shimoni Eikev remez* 871.

130. *Bnei Banim* 1:5.

131. *Aruch Hashulchan* 106:7, *Halichos Chaim* 1:90:page 38, *Massei Ish* 6:page 102, *Siach Tefillah* page 317. Refer to *Vayevarech Dovid Tefillah* page 50. See *Lev Avraham* 25. Refer to *Higyonei Haparshah* 1:page 302 which brings those who argue. See *Birur Halachah* (Zilber) 70:1. Also see *Eishel Avraham Butchatch* 70 which is lenient.

132. *Siach Tefillah* pages 320-321.

133. *Halichos Chaim* 1:97:page 40.

134. *Rivevos Ephraim* 8:535.

135. *Halichos Shlomo Tefillah* page 9, footnote 4, *Teshuvos V'hanhagos* 3:36.



*Birchas HaTorah*, and recite the first *pasuk* of *Krias Shema*.<sup>136</sup> This will fulfill her obligation of *tefillah* even if she intends to *daven* more later.<sup>137</sup> Girls who want to eat before they *daven* in school should say *Birchos Hashachar* and *Birchas HaTorah*.<sup>138</sup>

## Mistakes in *Davening*

There is a discussion in the *poskim* if women make a mistake which would normally require one to repeat *Shemoneh Esrei*. Although the *Magen Avraham* holds that women can say a short *tefillah*, once they do *daven* the regular *Shemoneh Esrei* their *dinim* are the same as men and they would have to repeat *Shemoneh Esrei*.<sup>139</sup> Others say that if a woman usually relies on the opinion of the *Magen Avraham*, then if she does *daven Shemoneh Esrei* and makes a mistake, she does NOT have to repeat *Shemoneh Esrei*.<sup>140</sup>

## Came Late to *Davening* on Shabbos

It is very common for women to come to shul on Shabbos in the middle of *krias haTorah*. Should they *daven* Shacharis, or listen to *krias haTorah* and *daven Mussaf*, and forget about Shacharis? The *poskim* say that they should *daven* Shacharis and then *Mussaf*, even though they will be *davening*

136. See *Halichos Bas Yisrael* 2:4, *Halichos Shlomo Tefillah* 2:4:footnote 6, *Yehoshuas Moshe* 3:12.

137. *Magen Avraham* 106, *Tefillah K'hilchasah* page 34, footnote 20, *Divrei Chachamim* 4:45. See *Igros Moshe* 4:101:2.

138. See *Halichos Shlomo Tefillah* 2:4, *Halichos Bas Yisrael* 2:4 footnote 10, *Teshuvos V'hanhagos* 3:37. On Shabbos and Yom Tov women must make Kiddush before eating.

139. Refer to *Divrei Yatziv* O.C. 62, *Yabia Omer* O.C. 6:18 in great depth, *Az Nidberu* 8:20:3, *Shraga Hameir* 5:114, *Rivevos Ephraim* 4:44:79. Also see *Halichos Beisah* 6:4:8.

140. *Machzei Eliyahu* 24.

איך ללמוד תורה בלי ללמוד תורה  
אמת של הלכה בלבד... (ברכות ה')



Shacharis at the time of *krias haTorah*, only if they will miss *zman tefillah* otherwise.<sup>141</sup>

### **Matir Neder**

If a woman started *davening* Shacharis and Minchah regularly (or Ma'ariv according to those who hold they are obligated) and then realized that it is just too hard, she needs to be *matir neder*.<sup>142</sup>

### **Conclusion**

From our discussion, we see that according to the letter of the law women should *daven* at least twice a day. Those who are busy with children are exempt, but should recite a short *tefillah* in the morning before going about their day. For those women who are able to *daven*, it should be noted that they do not have to feel that they must *daven* the entire Shacharis. It is not all or nothing.

Below is a chart that lists which parts of *tefillah* women should *daven* (those who have time to *daven*).<sup>143</sup>

**Modeh Ani** – Yes

**Birchos Hashachar** – Yes

**Birchas HaTorah** – Yes

**Korbanos** – No

**Pesukei D'zimrah** – No according to many *poskim*

**Birchos Krias Shema** – If she wants (Ashkenazi; some Sephardi *poskim* permit a Sephardi woman as well)

**Shema Yisrael** and **Baruch Shem** – Yes

**Emes V'yatziv** until **ga'al Yisrael** – Yes

141. *B'ohalehah Shel Torah* (journal) 2:pages 97-101.

142. *Rivevos Ephraim* 1:173. Refer to *Pri Megadim* Introduction to *Hilchos Tefillah* (end).

143. Refer to *Birur Halachah* 70:1, *Shulchan Hatohar* 106:2, Harav Elyashiv (*Kovetz Teshuvos* 1:14).

**Shemoneh Esrei of Shacharis** – Yes (if busy with children, etc. – No)

**Tachanan, Ashrei U'va L'tzion, Shir Shel Yom** – No

**Ein K'Elokeinu** and **Aleinu** – It is proper to say them

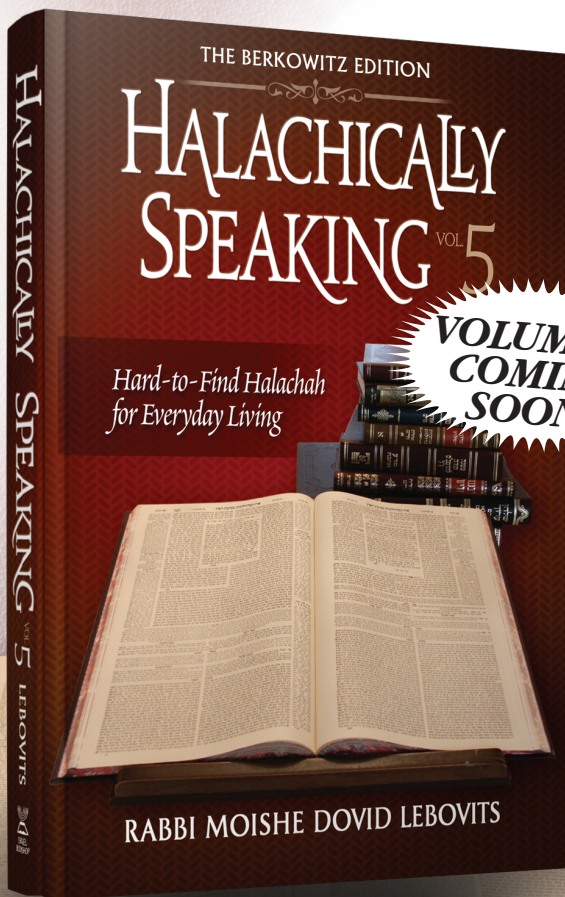
**Minchah** – Yes

**Ma'ariv** – No

**Hallel**, Except for first nights of Pesach – No (if she wants she may say it – Ashkenazi woman)

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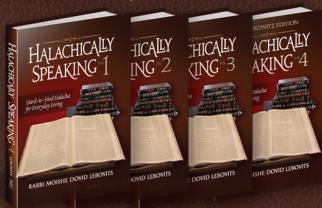
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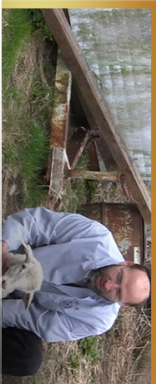
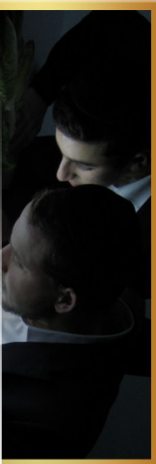
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Canarsie, Brooklyn, NY  
Yorktown Heights, NY  
Howell (Lakewood), NJ  
Paramus, NJ

Columbia, MD  
Owings Mills, MD  
Clermont, FL  
Jacksonville, FL  
Port Orange, FL  
University Heights, FL  
Royal Palm Beach, FL  
Pembroke Pines, FL  
Hollywood, FL  
Fort Lauderdale, FL  
Parkland, FL  
Boynton Beach, FL  
Coral Springs, FL  
Sarasota, FL  
Cape Coral, FL  
Framingham, MA  
Waltham, MA  
Stroughton, MA  
Warrensville Heights, Ohio  
Philadelphia, PA  
Middletown, RI  
Norfolk, VA  
Virginia Beach, VA  
Richmond, VA

Any questions please call

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