

Shoel U'Mashiv

Women's Make Up (Davening)

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Q - Due to a mixture of jetlag, a long week and a very busy schedule, a young woman missed davening *Shacharis*. Having never been in such a situation before, she asked me what she should do? Does she make up for her missed *Tefillah*?

A - What is the *Halacha* in general if a person missed a *Tefillah*?

The *Shulchan Aruch O.C.* 108:1 talks about if a person missed *Davening* a certain *Tefillah* (meaning, they missed saying *Shemonah Esrei*), then they should *Daven* twice, two *Shemonah Esreis*, during the next *Tefillah* (i.e., two *Shemonah Esreis* at *Mincha* if they missed *Shacharis*). He says the first *Shemonah Esrei* is the normal one for that *Tefillah* and the second *Shemonah Esrei* is the make up for the *Tefillah* they missed. He explains this is only if a person missed by mistake or other extenuating circumstances. The *Mishnah Berurah* 1 says that the *Shulchan Aruch* writes mistake to exclude someone who did not *Daven* a certain *Tefillah* on purpose. We commonly refer to this by the Hebrew word *Tashlumin*, meaning “to make up.”

Does this *Halacha* apply to women, as well?

There is a discussion about whether women are obligated in *Tefillah* and if they are, what are the parameters of their obligation? The *Mishnah Kiddushin* 1:7 says women are exempt from positive time-bound *Mitzvos*, but they are obligated in positive non-time-bound *Mitzvos*. Presumably, *Tefillah* is positive and time-bound since there is a window within which a certain *Tefillah* should be said. However, the *Shulchan Aruch* 106:1 says that women are obligated in *Shemonah Esrei* since it is a positive non-time-bound *Mitzvah*. The *Mishnah Berurah* 4 says he thinks the *Halacha* follows the *Ramban* who says that women should *Daven Shemonah Esrei* both at *Shacharis* and at *Mincha* since they are also in need of Divine grace. The *Rema* 263:10 says our custom is that when a woman lights candles on Friday night, she accepts *Shabbos* upon herself. The *Mishnah Berurah* 43 says therefore, she should *Daven Mincha* before lighting and if she is unable to, then she should *Daven Maariv* twice. Rabbi Chaim Kanievsky *Shlit"á* in his work *Ishei Yisrael* 30:1 infers from here that there is *Tashlumin* for women, as well.

What should this young woman do?

Based on the above discussion, it seems clear that the proper action for her to take is to *Daven* two *Shemonah Esreis* at the next *Tefillah*. In this case, the next *Tefillah* would be *Mincha*.