Teaching Torah to Women
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 Shlita. 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, Shlita on current issues.

WHERE TO SEE HALACHICALLY SPEAKING

Halachically Speaking is distributed to many shuls. It can be seen in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens, The Flatbush Jewish Journal, baltimorejewishlife.com, The Jewish Home, chazaq.org, and frumtoronto.com. It is sent via email to subscribers across the world.

To sponsor an issue please call 718-744-4360

© Copyright 2018 by Halachically Speaking
Although throughout the ages there were Jewish women who were learned and revered the concept of formal education for women is barely a century old. Before this time, they would learn whatever was necessary from their parents. Girls generally did not go out of the home, and were often illiterate. The modern school system teaches many subjects to the girls, including Chumash, Halachah, Navi and Mishnah. Some even teach Gemara. Girls learn Chumash in depth with Ramban, and study more halachah than boys in yeshivah. The Bais Yaakov movement was spearheaded by Sarah Schenirer with just twenty-five girls in 1917, as a

---

1 See Maseches Bava Basra 119; Pesachim 62b; Sanhedrin 94b; Tosafos, Maseches Niddah 49b "kol." Refer to Tradition 17:3, page 79.
2 The girls would stay in the home until age 12-14 and then get married. These girls would be grandparents by thirty years old. In the olden days girls did not need to learn Torah since they were good-hearted but things changed as they got influenced by outside factors. See Aruch Hashulchan, Y.D. 246:20.
3 Refer to Emes L'Yaakov, Y.D. 246. See Beis Avi 4:142; Chinuch Yisrael 2, page 647, footnote 3.
4 Such is the practice in Yeshiva of Flatbush, Ramaz, YU for girls, and Maimonides in Boston (see Tradition 17:3, pages 80-81). See Tradition 28:3, pages 5-38 in depth. Some women even finish Shas today.
5 This is an odd phenomenon since boys learn much more than girls but most is not focused on halachah l'ma'aseh (Harav Herschel Shachter shlit”a).
reaction to many factors which had changed the status quo. Since then, hundreds of girls’ schools have been created.

**Introduction**

In this article, we will discuss today’s practice of teaching Torah to women. We will address what is permitted to be taught, whether it makes a difference if she learns herself, and whether this is considered learning Torah. These and other questions will be dealt with below.

**Source**

The *pasuk* says, *V’limaditem osam es b’neichem,* you shall teach them to your sons. The Gemara infers from the word “b’neichem” that there is no mitzvah to teach Torah to a daughter.

The opinion of many *poskim* is that women are exempt from learning Torah. Women also do not have an obligation to teach their sons Torah.

---

6 One factor was the fact that Jewish girls were not getting a Torah education but rather allowed to go to secular schools. Therefore, they started leaving the fold (see Tradition 17:3, pages 78-79; Great Jewish Women; Beis Avi 4:142). See Chinuch Yisrael 2, pages 646-647.

7 For more on this fascinating topic see ArtScroll’s book entitled *Judaicope “Sarah Schenirer: The Mother of Generations.”* Also see Great Jewish Women pages 244-245; Tradition 28:1, pages 29-31. By the time Sarah Schenirer died in 1935 there were close to 300 Bais Yaakov schools in Poland. With the young girls learning Torah, this in turn made many of the previously non-religious parents into frum Jews in the USA in the 1900s.

8 In 1948 in the USA there were only two girls’ schools. Shulamis School was started in the 1920s. Stern College for girls started in 1954.

9 Refer to *Ohr Yisrael* 8, pages 27-56. See *Chayei Moshe*, Y.D. 1:10.

10 *Devarim* 11:19.

11 Maseches Kiddushin 29b; see Maseches Kiddushin 34a, Rashi “mah,” Tosafos “gavra”; Tosafos, Maseches Shabbos 32b “mikra.”

12 See Rashi, Maseches Kiddushin 29b “d’lo.”

13 Rosh, Maseches Kiddushin 1:42; Rif page 12a; Rambam, Hilchos Talmud Torah 1:1; Shulchan Aruch 246:6; Smag, Asei 12. Whether one may pay for girls’ school with ma’aaser money see Igros Moshe, Y.D. 2:113; Beis Avi 1:99.

14 Maseches Kiddushin 29b; Rambam, Hilchos Talmud Torah 1:1; Kesef Mishnah.
Reason

One possible reason is that the woman is the mainstay of the home. If she were obligated to learn Torah, she could not fulfill her critical role of running the home and raising the children.\textsuperscript{15}

Women Who Learn

Although women do not have a mitzvah to learn Torah, they may choose to learn, and will be rewarded like any other mitzvah which they perform voluntarily.\textsuperscript{16} More importantly, they are rewarded for enabling their husband and children to learn Torah.\textsuperscript{17}

Sources Against Women Learning

The Mishnah\textsuperscript{18} maintains that teaching women Torah is like teaching them "tiflos," frivolousness.\textsuperscript{19} The Mishnah does not clarify this comment. The Gemara\textsuperscript{20} explains that learning Torah can cause a person to become cunning.\textsuperscript{21} This is brought in halachah as well.\textsuperscript{22} The reason for this is that women were not learned for the most part and they would

\begin{itemize}
\item \textsuperscript{15} Refer to \textit{V’ein Lamo Michshol} 7, page 315, footnote 1. See \textit{Mekor Baruch} 4, pages 1965-1972.
\item \textsuperscript{16} \textit{Rambam, Hilchos Talmud Torah} 1:13; \textit{Tur, Y.D.} 246; \textit{Shulchan Aruch, Y.D.} 246:6.
\item \textsuperscript{17} \textit{Rema, Y.D.} 246:6. See \textit{Maseches Brachos} 17a.
\item \textsuperscript{18} \textit{Sotah} 20a. See \textit{Maseches Sotah} 21b.
\item \textsuperscript{19} \textit{Tiferes Yisrael, Maseches Sotah} 3:4; \textit{Shulchan Aruch, Y.D.} 246:6. See \textit{Lechem Mishnah, Hilchos Talmud Torah} 1:13. Others say \textit{tiflos} means nonsense (\textit{Lechem Mishnah} ibid.; see \textit{Journal of Halachah and Contemporary Society} 9, page 22). Refer to \textit{Hadorom} 61, pages 15-16 why the \textit{Shulchan Aruch} did not use the language of \textit{assur}. Also see \textit{Bnei Banim} 3:12.
\item \textsuperscript{20} \textit{Maseches Sotah} 21b.
\item \textsuperscript{21} See \textit{Rashi, Maseches Sotah} 21b "k’ello." Refer to \textit{Maharsha, Maseches Sotah} 21b why we are not concerned of this by men who learn Torah (women are weak minded). See \textit{Talmud Yerushalmi, Sotah} 3:4. Refer to \textit{Shulchan Aruch, Y.D.} 246:6; \textit{Torah Temimah, Devarim} 11:48. For more on this see \textit{Tzitz Eliezer} 10:9.
\item \textsuperscript{22} \textit{Bach, Y.D.} 246; \textit{Tur, Shulchan Aruch, Y.D.} 246:6; \textit{Birchei Yosef} 7.
\end{itemize}
not know how to handle the knowledge of Torah\(^\text{23}\) since Torah Sheb’al Peh is deep with reasons and sevaros.\(^\text{24}\)

It is noteworthy that the Torah Temimah\(^\text{25}\) argues that this concept only applies to a girl under age twelve. Once she is older, she will be able to concentrate on what she learns.

**Torah Sheb’ksav vs. Torah Sheb’al Peh**

The Rambam\(^\text{26}\) says that the concept that women who learn Torah is like teaching them “tiflos” applies to Torah Sheb’al Peh (Mishnah, Gemara, etc.).\(^\text{27}\) Ideally, one should not teach them Torah Sheb’ksav (Torah, Nevi’im) either, but if one did then it is not considered tiflos.\(^\text{28}\) The restriction is limited to learning it in depth, but learning basic Torah Sheb’ksav is permitted.\(^\text{29}\)

The Tur maintains that the main restriction applies to Torah Sheb’ksav.\(^\text{30}\) Torah Sheb’al Peh is permitted.\(^\text{31}\) This is the exact opposite of the Rambam above; nonetheless, the main opinion is like the Rambam.\(^\text{32}\) It is interesting to point out that the Shulchan Aruch Harav does not mention an issur of

---

26 Hilchos Talmud Torah 1:13.
29 Taz, Y.D. 246:4. Refer to Tzitz Eliezer 9:6. See Ohr Yisrael 8, pages 52-53; Mishnas Yosef 6:15 which says even on the simple level of Torah Sheb’ksav they are only permitted to learn what is relevant to them. See Gra, O.C. 47:14.
30 See Prisha, Y.D. 246:16.
31 See ibid.
32 Kesef Mishnah, Hilchos Talmud Torah 1:13; Beis Yosef, Y.D. 246; Aruch Hashulchan 19. See Bach, Y.D. 246.
women to learn Torah Sheb’ksav. Nevertheless, it would still be forbidden in depth.33

The Tur explains that most women can’t handle Torah since their minds are not fit for it.34 This is brought by others as well.35

**Women Showing Interest**

If a woman wants to learn by herself,36 then she is showing interest and then it is permitted.37 The Prisha38 explains that she is taken out of the category of “most” women (see above) who can’t handle it and it is permitted. This is brought by others as well.39 It is difficult to learn alone, and if she is willing to devote herself to this, she will not come to cunning behavior.40

Accordingly, a curriculum of learning Torah would be permitted in a girls’ school.41

It can be argued that this devotion would permit Torah Sheb’al Peh as well.42

**Learned Women**

Throughout the ages there existed women who were

---

36  Included in this can perhaps be women learning with a chavrusa (see Hadrom 61, page 12).
38  Y.D. 246:15.
39  Torah Temimah, Devarim 11:48. See Ohr Yisrael 9, pages 206-207. Refer to Shevet Halevi 8:211.
40  See Ohr Yisrael 8, page 54.
41  Noam 12, page 81.
learned and righteous.\textsuperscript{43} Some examples are Sarah, Rivkah, Rochel, Leah, Yocheved, Miriam, Devorah, the wife of Manoach, and Chanah.\textsuperscript{44} Bruryah\textsuperscript{45} learned 300 halachos from 300 different rabbis. We find that the grandmother of the Maharsha taught halachah to advanced students from behind a partition.\textsuperscript{46} In more recent times, the wife of Harav Isser Zalman Meltzer \textit{zt"l} edited her husband’s work on the Rambam. There are also stories of interaction between the Mekor Baruch and Rayna Basya (daughter of Rav Yitzchok M’Volozhin).\textsuperscript{47}

Some say that these women were permitted to learn because they were self-motivated (see above).\textsuperscript{48} Others say that they only learned relevant halachos.\textsuperscript{49}

\textit{Halachos Relevant to Women}

Although women should not be taught Torah Sheb’al Peh, they may learn or be taught the halachos which are relevant to them.\textsuperscript{50} This is especially important as detailed in the Mishnah\textsuperscript{51} that an empty person cannot fear sin and

\begin{footnotesize}
\begin{enumerate}
\item[43] For a detailed discussion on this see Mekor Baruch 4, pages 978-980; Ohr Yisrael 8, pages 51-72 in depth; Journal of Halachah and Contemporary Society 9, page 25, footnote 16; Noam 12, pages 78-79.
\item[44] See Ohr Yisrael 8, pages 57-58.
\item[45] Maseches Pesachim 62b. See Tosefta, Maseches Keilim (Bava Metzia) 1:6; Maharil 199.
\item[46] Maharshal 30.
\item[47] Mekor Baruch 4, pages 975-976. On this see Tradition 35:1, pages 55-69 in great depth.
\item[48] Refer to V’ein Lamo Michshal 7, pages 318-320. See Hadarom 61, page 13; Tradition 17:3, pages 79-80.
\item[49] Refer to Shevet Hakehasi 2:269.
\item[51] Maseches Avos 26.
\end{enumerate}
\end{footnotesize}
an unlearned person cannot be a chassid. The custom was to have speeches for women on topics related to them.\textsuperscript{52} The Aruch Hashulchan\textsuperscript{53} maintains that the custom was for women to learn these halachos by heart and not from text.\textsuperscript{54}

The Sefer Chassidim\textsuperscript{55} says that one needs to teach women relevant halachos. If a woman does not learn hilchos Shabbos, how will she know what and what not to do? It is reported that Harav Yosef Chaim Sonnenfeld zt”l learned the Orach Chaim section of Shulchan Aruch with his wife for a half hour every day.\textsuperscript{56}

Relevant halachos include Niddah, Tevilah, Yichud, Kashrus, and Melichah\textsuperscript{57}(not today since women don’t do this at home). Also included are mitzvos lo sa’asei and mitzvos asei which are relevant to women,\textsuperscript{58} such as Yom Tov, Tefillah, Birkas Hamazon,\textsuperscript{59} Hilchos Lashon Hara, Chessed, Tzedakah, Terumos and Ma’asros and Orlah (in Eretz Yisrael), and Challah.\textsuperscript{60} Clearly, the curriculum for a woman or girl can be quite comprehensive just from the relevant topics.

Some maintain even these topics should not be learned in depth,\textsuperscript{61} although there are others who disagree.

Women who learn the halachos which are applicable to them are not fulfilling the mitzvah of talmud Torah when

\begin{flushleft}
\textsuperscript{52} Shulchan Aruch Harav, Hilchos Talmud Torah 1:14.
\textsuperscript{53} Y.D. 246:19.
\textsuperscript{54} See Shevet Halevi 6:150.
\textsuperscript{55} 313.
\textsuperscript{56} Shemiras Shabbos K’hilchasah 32:13.
\textsuperscript{57} See Yehudah Ya’aleh, Y.D. 1:48.
\textsuperscript{58} Shulchan Aruch Harav, Hilchos Talmud Torah 1:14.
\textsuperscript{59} Mishneh Halachos 10:161.
\textsuperscript{60} Shevet Halevi 6:150; Ohr Yisrael 8, pages 24-27.
\textsuperscript{61} Shevet Halevi ibid.; Ohr Yisrael ibid.
\end{flushleft}
learning it; rather, it is a precursor to know the mitzvah she is performing.⁶²

The Girls’ School System

There are hundreds, if not thousands, of girls’ schools today. How is it possible?⁶³

As mentioned above, the girls’ school system was started by Sarah Schenirer. It eventually led to the Bais Yaakov movement. Initially, there was opposition since it was a change from traditional education. The debate was moot after World War II when most of European Judaism was wiped out, and many parents were not alive to teach their daughters about their heritage. Another concern was that teaching girls Torah would lead to frivolous activities since maybe they would not be able to handle it, but now it is apparent that this is not the case and girls are more than willing and able to learn.⁶⁴ It is clear that learning Torah leads to more fear of Hashem, and it can be argued that perhaps the entire issur is no longer relevant. If so, teaching any of the Torah would be permitted for women (see below).⁶⁵

Today

As mentioned above, today’s girls are highly educated, fill professional positions such as doctors and lawyers, and are thirsty for knowledge. The streets are also filled with secular objectives which are not meant for a Jewish girl.⁶⁶ As such, the fact is that a higher Jewish education must be offered to them. This was already discussed in the times of the Chafetz

---


⁶³ See Ohr Yisrael 8, pages 29-33.

⁶⁴ Refer to Zekan Aharon 2:66. See B’mechitzas Rabbeinu page 36.

⁶⁵ For more on this see Ohr Yisrael 8, pages 27-50 in great depth.

⁶⁶ See ibid. pages 31-33; Teshuvos V’hanhagos 5:68.
Chaim zt"l, who wrote, “The entire issur mentioned above to teach girls Torah was in earlier days when all girls stayed close to their parents, and the family tradition was strong. However, today girls do not stay close to home, so it is an important mitzvah to teach girls Chumash, Nevi’im, Kesuvim, Mussar learned from Chazal, Maseches Avos, Sefer Menoras Hama’or, etc.”

Others maintain that “most” women cannot handle Torah so they cannot learn. However, if girls show an interest and willingness to learn, then it is permitted for them to learn even Torah Shebal Peh. This is apparent from the fact that women today learn other areas of education in depth and are very studious about it.

Based on this logic, it is clear that the Chafetz Chaim did not permit something which was forbidden for years, but rather ruled that the issur does not apply to today’s generation of girls; therefore, it is possible that even Torah Shebal Peh would be permitted as well.

The Satmar Rebbe said that the Chafetz Chaim’s leniency is limited to Torah Sheb’ksav, which was originally not taught to girls. This also includes relevant halachos, but learning explanations on Chumash is not permitted, nor is Torah Shebal Peh.

---

67 Likutei Halachos, Maseches Sotah 21a. See Tzitz Eliezer 9:6; Ohr Yisrael 34, page 129 quoting this as the opinion of the Chazon Ish zt”l; Meikitz Nirdamim pages 54-55.


69 Asei Lecha Rav 2:52; Mayim Chaim 2:89; Zekan Aharon 2:66.

70 For more on this see Ohr Yisrael 8, page 55.

71 See Vaya'an Yosef 1:142 about a chassidishe girl being taught in Lashon Kodesh versus Yiddish.

Mussar

Included in permitted topics for women is Mussar such as Maseches Avos. This brings one to good middos etc.\textsuperscript{73} It is reported that the Chasam Sofer learned lessons from Chazal with his daughters.\textsuperscript{74} It is a good idea for girls to learn Orchos Tzaddikim.\textsuperscript{75}

Ramban on Chumash

The vast majority of girls’ schools learn Chumash with Ramban in depth, as well as Rashi and other commentaries. Some say this is against halachah since this is considered Torah Sheb’al Peh and has no relevance to the girls, since it does not inspire them to have better middos. This would apply according to those who say even today girls can’t learn Torah Sheb’al Peh.\textsuperscript{76}

According to the lenient opinions, it would be permitted. Additionally, some say that Ramban\textsuperscript{77} is considered Torah Sheb’ksav, as it can be considered lessons from Chazal.\textsuperscript{78}

Mishnayos

Women should not learn Mishnayos as this is included in Torah Sheb’al Peh (see below).\textsuperscript{79} However, it is permitted to learn those Rashis in Chumash that quote Mishnayos, even if

\textsuperscript{73} Igros Moshe, Y.D. 3:87; Shevet Halevi 6:150.
\textsuperscript{74} Shemiras Shabbos K’hilchasah 32:14.
\textsuperscript{75} Orchos Tzaddikim 1, page 194:21. See there where he maintains they should not learn Chovos Halevavos.
\textsuperscript{76} Shevet Halevi 6:150. See Ohr Yisrael 8, pages 55-56. The custom in Satmar is not to teach the girls even Rashi on Chumash (see The Rebbe: The Extraordinary Life and Worldview of Rabbeinu Yoel Teitelbaum, the Satmar Rebbe pages 474-475). See Massei Ish 5, pages 59-60; Chinuch Yisrael 2, pages 487-488.
\textsuperscript{77} The same applies to the Radak and Malbim etc. (Emes L’Yaakov, Y.D. 246, footnote 122).
\textsuperscript{78} Ohr Yisrael 8, pages 55-56; Emes L’Yaakov ibid.
\textsuperscript{79} Igros Moshe, Y.D. 3:87.
one wishes to be stringent and not teach women Mishnayos in general.  

**Gemara**

As mentioned, there are some girls’ institutions which study Gemara. Many *poskim* prohibit this practice.81

Harav Yosef Ber Soloveitchik zt”l82 provided a Gemara class in Maimonides in Boston, as well as setting up the class in Gemara in Stern College.83 Some explain the rationale that today women are offered secular education in universities at the highest degree. Therefore, we must ensure that the same level of learning in Jewish studies is offered as well.84 As such, it is permitted to learn the Gemara as a background to the relevant *halachos*.85

---

80 See *Orchos Rabbeinu* 1, page 193:20. Refer to Zekan Aharon 2:66.

81 *Shevet Halevi* 6:150; *V’yol Moshe* pages 439-440; *Ohr Yisrael* 8, pages 22-23. Refer to *Shevet Hakehasi* 2:269 which forbids women to learn Gemara by listening to a *Daf Yomi* shiur even on a CD etc. See notes on *Birchei Yosef* 246:7, note 13 against women learning Gemara. See book entitled *Women and the Study of Torah* (Wolowelsky). See *Orchos Rabbeinu* 1, page 193:20 quoting the opinion of the Chazon Ish zt”l who did permit it once in a while. Also see *Massei Ish* 2, pages 31-32, footnote 2. See *Orchos Rabbeinu* ibid. page 194:23 which brings that the Steipler’s *rebbe tzin* would look into a Gemara for him since he could not see well and read to him what it said. See opinions of Harav Aharon Kotler zt”l and Harav Yaakov Kamensky zt”l quoted in *Divrei Chachamim* page 278:29. See ibid. where he quotes if the only option for a woman is that if she does not learn Gemara she will learn secular subjects then it is permitted for her to learn Gemara.

82 *M’peninei Harav* page 214.


85 Opinion of Harav Yosef Ber Soloveitchik zt”l as expressed by Harav Twersky shlit’a (thank you to Rabbi Aryeh Lebowitz shlit’a for showing me this source). See www.torahweb.org/torah/special/2003/rtwe_JA_women.html. Refer to *Tradition* 28:3, pages 31-33. See hirhurim.blogspot.com; www.torahmusings.com/2005/08/women-learning-gemara-ii/. Perhaps if women are learning Gemara they should learn the parts which are relevant to their observance of mitzvos. See *Hadorom* 61, pages 40-41. Refer to *Noam* 3, pages 131-134.
Others argue that it is not practical, as it consumes too much time.  

**Brachah for a Girl**

It is reported that when people came to Rebbetzin Kanievsky a”h for a brachah on a newborn girl, she would say, “Tizkeh l’Torah,” since women learn today. Therefore, the brachah was l’Torah and not just merely a brachah to marry a ben Torah.  

**Mixed Classes**

While on the topic of Torah education for girls, it is fitting to discuss the concept of mixed classes.

The Meiri\(^88\) says that schools that teach a profession should teach men and women separately. Many poskim say that this also applies to limudei kodesh, and boys and girls must be taught separately.\(^89\)

It is known that in for a variety of reasons earlier out of town schools had to be set up with mixed classes.\(^90\) Many day schools that were established decades ago were serving children who had come from non-observant families. In the absence of a co-educational institution many of those children would have certainly received either no or little Jewish education. The demographics of many neighborhoods have changed over the past few decades, resulting in many of these same institutions serving an exclusively Orthodox parent body that would send their children to a yeshivah.

\(^{86}\) Ibid. pages 116-117.  
\(^{87}\) Rebbetzin Kanievsky page 417 (thank you to Rabbi Aryeh Lebowitz shlit’a for providing me with this source).  
\(^{88}\) Maseches Kiddushin 80b, page 352. In the footnote ibid. he questions why this is not brought in the Rambam or Shulchan Aruch.  
\(^{90}\) Refer to Nefesh Harav page 237. See www.jewishideas.org/print/543.
regardless of the availability of a co-educational institution.\textsuperscript{91} Many out-of-town communities have a very small amount of children per class, and if kept separate it would be fiscally impossible to maintain the school.\textsuperscript{92} Some suggest that when the girls’ education will be jeopardized if they are taught separately, then it is better to have them mixed with the boys. However, each case needs to be judged on its own.\textsuperscript{93} This is particularly true today, when the education in girls’ schools is of the highest quality. Furthermore, mixing classes today may lead to things which were non-issues in the early to mid-1900s.

The Sefer Chassidim\textsuperscript{94} says not to mix boys and girls together since they may sin.

The Shevet Halevi\textsuperscript{95} maintains that a school that has mixed classes from five years of age until eleven have \textit{talmidei chachamim} who have \textit{yirei Shamayim} faculty but perhaps they were not listened to when they suggested to have separate classes for boys and girls. On the other hand, he notes that mixed classes make the children accustomed to the opposite gender and this is not correct.\textsuperscript{96}

Harav Moshe Feinstein \textit{zt”l}\textsuperscript{97} maintained that even very young children should be taught separately. However, if it is hard to have separate classes for the very young, one can be lenient.\textsuperscript{98} The \textit{minhag} seems to be that we are lenient for

\begin{itemize}
\item \textsuperscript{91} See article from Rabbi Aryeh Lebowitz on www.yutorah.org
\item \textsuperscript{92} See www.lookstein.org. See Shevet Halevi 10:178; Yechaveh Da’as 4:46; Yabia Omer, E.H. 4:4.
\item \textsuperscript{93} See article from Rabbi Aryeh Lebowitz on www.yutorah.org in depth.
\item \textsuperscript{94} 168.
\item \textsuperscript{95} 1:29.
\item \textsuperscript{96} E.H. 5:206.
\item \textsuperscript{98} Igros Moshe ibid. See B’mechitzas Rabbeinu pages 88-89 which is lenient until age nine in certain situations. Refer to Yabia Omer, Y.D. 10:23. See Hamayin 29, page 33.
\end{itemize}
nursery age children. Those schools that teach both boys and girls together are not acting correctly unless there is no alternative.

**Male Teaching Females and Vice Versa**

A single male may not teach girls, since the mothers of the child will come to school and it may come to a *michshal*. The problem is only on a set schedule, but it is permitted on an occasional basis. Today, it is not an issue, as the children are delivered by bus and carpool.

The *poskim* mention that a woman (even married) should not teach boys since the fathers come to bring the children to school and there would be an issue of *yichud*. Here, too, this is not an issue in a school setting where many people are present at the school. In either case, if it is

99 Harav Yisroel Belsky zt"l.

100 See Asei Lecha Rav 2:60.


102 See Beis Shmuel, E.H. 22:20; Chachmas Adam 126:10.


106 Beis Shmuel, E.H. 22:22; Chelkas Michoket 21. Refer to B'mareh Habezek 2, page 85 about a woman working in a religious school and the obligation to cover her hair.

107 Maseches Kiddushin 82a; Rambam, Hilchos Issurei Biah 22:13; see Talmud Torah 2:4; Rosh, Maseches Kiddushin 4:26; Shulchan Aruch, E.H. 22:20, Y.D. 225:21; Chachmas Adam 126:10. Refer to Taz, Y.D. 245:7. Also see Tzitz Eliezer 6:40:27 in depth.

108 This is not the case in a playgroup; see Igros Moshe, Y.D. 3:73.

109 Igros Moshe, Y.D. 3:73; Tzitz Eliezer 6:40:27, 14:97; Shevet Halevi 5:206; M’Beis Levi 18, page 43; Minchas Ish 2:23:6-7. See Shevet Halevi 4:16. Also see Teshuras Shai 1:170. Refer to opinion of Harav Chaim Pinchas Scheinberg zt"l quoted in Divrei Chachamim page 255:44. See opinion of Harav Elyashiv zt"l quoted in Halichos Bas Yisrael 7:23, footnote 44. Some maintain not to have women teach boys over the age of 9 (see Halichos Bas Yisrael 7:23; Lehoros Nassan 7:100; Tzitz
not in a pressing situation females should not teach teenage boys, and there is no difference if the teacher is young or old.\textsuperscript{110}

Some frown upon even married men teaching girls over bas mitzvah.\textsuperscript{111} Today, the practice is that even \textit{rabbanim} teach young girls, and it seems to be an accepted practice. The fact is that they teach the girls halachah, which cannot be taught as well by other people.\textsuperscript{112} Theoretically, a \textit{mechitzah} should be made between the teacher and girls since he is looking at the girls while teaching.\textsuperscript{113} However, this is not the custom, nor is it practical.\textsuperscript{114}

**Lectures for Women in a Shul**

Some \textit{poskim} frown upon having lectures for women in a shul.\textsuperscript{115} Rather, they should have it in a side room or in the women’s section.

---


\textsuperscript{110} \textit{Igros Moshe}, Y.D. 3:73. Refer to \textit{M’Beis Levi} 4, pages 75-78.


\textsuperscript{112} See \textit{Beis Avi} 3:40. Refer to ibid. where he frowns upon a male teaching older women nothing relating to Torah. Refer to \textit{Teshuras Shai} 1:170.

\textsuperscript{113} Refer to \textit{Az Nidberu} 12:45; \textit{Beis Avi} 3:40.

\textsuperscript{114} Ibid. See 4:142.

Volume 7 Topics:

Parshas Hamann
Tefillin and Chol Hamoed
Tefillin and Bar Mitzvah
Running to and from Shul
Women and Davening
Reciting One Hundred Brachos Daily
Mashed, Ground and Crushed Fruits and Vegetables
The Brachah on Soups
Brachah on Wise People and Kings (Presidents)
Baruch She’petrani
Making Early Shabbos
Noise and Shabbos
Birchos Habanim
Women and Working on Rosh Chodesh
Eating Erev Pesach
Buying Chumetz in a Supermarket after Pesach
Hallel on Yom Ha’atzma’ut
Working on Tisha B’Av
When to Light the Chanukah Menorah
Al Hanissim on Chanukah
Shalom Zachar
Seudas Bris Milah
Avel Leaving His Home During Shivah
Nichum Aveilim
Select Halachos Relevant to the Workplace
Differing Customs Between Husband and Wife
Opening One’s Mouth to the Satan
Summer Halachos Section

Also by the author:
To submit psakim you obtained from Harav Belsky zt"l please email piskeihvol1@gmail.com
EXCITING NEWS!
Cakes, Cookies, Muffins, Pastries and Croissants at BJ's Bakery are now KOF-K Kosher Certified

A large variety of pre-packaged kosher pareve products are available in our bakery

Kosher pre-packaged Chicken, Meat, Cheese and Appetizers available in Kosher Clubs!!

Look for over 100 Kosher Certified Wellsley Farms items throughout the store

Brooklyn, NY – Shore Parkway
Gateway Mall, (Erskine) NY
Buffalo, NY
Rochester, NY
Albany, NY
Ithaca, NY
Valley Stream, NY
Freeport, NY
Levittown, NY
Garden City, NY
Middle Village, NY
College Point, NY
Farmingdale, NY
East Setauket, NY
Westbury, NY
Monroe, NY
Bellport, NY
Bronx, NY
Pelham, NY
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
Framingham, MA
Waltham, MA
Stroughton, MA
Warrensville Heights, Ohio
Philadelphia, PA
Norfolk, VA
Virginia Beach, VA
Richmond, VA

Any questions please call 
Rabbi Moishe Lebovits
Rabbinical Administrator KOF-K Kosher Supervision
at 718-744-4360 • email: mlebovits@kof-k.org

2018 BJ’s Wholesale Club, Inc.