

When we talk about "Darwinism" - we are in fact talking very loosely about a framework which includes three separate obligations

1) Biblical obligation to say "YHWH" in the morning
and night פָּנִים פְּנֵי שָׁמֶן

2) Biblical obligation to remember the redemption from Egypt morning and night פ' זכר ימי נסח' פ' זכר עת נסח' ס' זכר פ' זכר נסח'

3) An obligation - perhaps biblical perhaps Rabbinic
to pray, to ask for mercy. Note that the first two
obligations are not prayer obligations per se; they involve
no request but are merely declarations of faith.

ମେଘଦୂତ ଅନ୍ତର୍ଗତ -

הלוות תפלה

וּבְרָכָת כהנִים

יש בכלן שני מזות עשו

עשם ליעורם אם ה' רPLL יומם בהפלה. שנייה לברך כהנים את ישראל בכל יום. וביאור שת מזות אלו בפרקים אלו.

כט מונה

אהבה: הלבות תפלה פרק ראשון

כسط משנת

פ"א א' מצוות מטה להחפין בכל יוס פנימיו ונבדקתו וכו'. ככלומר מדע מ"ל' דלאו' ועכדמתם קיינו פלה מדיביך ומבדיזו כל' נבכט הילמ' סמס ענודת גלון בון דיטני חפה לא' כיון לפ' פכג' האפלה קפלת חמוץ כויס האוווי או נאבר לו טאות נאברת לוותה או' ומגר' חפה לא' צויר שארית מייב' מן טאותה. וזה שער צוירם וכו' ותשר' פטראן לומר דל' וכתב האג' נאפר'ת הא' הפל' נ אפר'ת הא' צויר' פטראן וכו'. ואלטן סטרא' ולטנדז'ו ער' הפלה

שפטם והיתה שפט כל אחד ואחד מעהות מתางנותו
הרביה וכיוון שהייה מדבר אינו יכול לדבר כל צורבו
בלשון אחת אלא בשימוש שאנדר ובניית חיצי מדבר
אשודיות ונוי ואננס מכיריים לדבר יהודית וככל שונן
עם ומפני זה כשהיה אחד מהן מתפלל וקוצר לשונו
כמו לפול ולעלא נודה קולו קויל קדס מטהר לשלואל
לשלואל

שנור : ומשם יציר נכל וויה שם קהילתנו "כ' טוֹר כָּל וְסִטְמָה תָּוֹלֵן וְלַיְקָרֶן" ב' וליפיכך נס' וענדים וכו'. מטה רשות פריך מי טקומו (ק"ג, ב' : שיזיא הא דוד וכו') פאכן חון שמידין (ק"ג, ד' : דרכ' י' סמלנו לטול טידל וכו'). מלה נ' ממתק אח' ב' ווון צצ'ה. ס' [האילן] מון נ' לרוצח און סטמא, וגעל קלישט פאנט כפאנט נ' גראטראט נ' גוועט ווון בענין זייןן :

יע מילון מילויים ווין לפלגה ושי' ר' י"ג ו' וכ' ס' קשיש כלען ברג לאוינו פטנטה הוין מן שוקן
תוקף נזק חותם אפליקטן עזבונו שי' ר' י"ג והרכבת כוון צדקהן גמלון ותומס כדו' ווילס שון ג'ין דון פטנטה
טוקף נזק כבש מילון סדרוי איזובט פונט הפקון; ואלטיך גויש ונדיעס כי' עד דילן כהן
גרטנער. פנק טוֹ קוֹרְבָּן ווּוְן ייְ מַמְּפִיס (ב' ב'': אַמְּבָּן מַמְּבָּן וְאַמְּבָּן)

לחתן מילון

פ' נ' א. מזוזה שעט לאחפה נל' כל' יות פהממר וכו'. י"ל 'נמה' הל' התחמל נבל' ק"ט
ח"ג לזרחות ק"ט כמו שטהמלה פון' בפלומן', חפה ו' י"ל דודסין מבר
חדירות דת' מאו' יוזח י"כ מלה ניקח כל' גונע ואלך הל' הנקה לר' מה' ע' נאחסנו' ג'ז'.
ונוד' קב' דר' גון' נ' מכלה' דטוי צל' יומ' וגאנט' קרי' סאל' דק'ב' נלה' מוט' דרכ'יג' וענ'צ'וט'ס
ה' ז' גאנט' גו' גונ' נ' פה' פה' גאנט' וגאנט' גונ' נ' גאנט' וגאנט' סאל' דק'ב' נלה' מוט' דרכ'יג' וענ'צ'וט'ס

Rabbinical institution of Text and Time requirements (3)

Should notice that the Rabbis and others disagree with the P's and maintain that there is no Biblical obligation whatever to pray. The whole (See Gen 8:2 - 8:3 5:3 k) institution along with its requirements of time and text are Rabbinic

Now originally these three obligations of the "3, 225 and 220 were separate and could be fulfilled separately. Slowly a superstructure of links and transitions, introductions and conclusions were evolved which we now recognize as the Davening. However since these three obligations were in origin separate they have to be dealt with separately since each in fact has its own identity and rules which result in the distinctions between A woman's and man's obligation in prayer.

the question as to whether women are obliged in prayer
is a fairly complicated one, since the "Shulchan Aruch" is
composed of several different elements - and in fact we have
to ask on each element whether she is obliged!

Let's quickly turn to the Shulchan Aruch (S.A.) and see
in a cursory fashion the prayer service as we have it
today. In this quick discussion I'll be using the word
"Davening" and "Siddur". Halachically & throughout the
Talmud refers primarily to the "Siddur" - Shmoneh
Esray. We will eventually return to each element & discuss

them in depth.
Siddur which is clearly the longest prayer is composed
of five elements which are organized almost like a

Symphony:

1) SHALOM - Tuning up: Thank God that
everything is working properly begins from page 15-25
several additions like NIFSHETZET take up this space to page

43
2) SHALOM - overtone: "Warm up" praying but
nothing specific - just praise of God with PRAISE
begins with a DVAR in SHALOM and ends
with a DVAR in PRAISE, page 57. On SHALOM and DVAR this

Section is lengthened slightly to include a few more ps. and also PNL is lengthened with 38 ps. etc.

(3,4+5) Now we approach (page 58) the two major themes which are THE SHIP and THE OME. The first theme THE SHIP is introduced by TWO NPP sections. The First deals with God as Creator above Creation + its Context of Creation, ON THE this theme of God as Creator of constellations is amplified in 113K SP. The Second Brachah deals with love of God for Israel and choosing that is Singing us out in his love. This naturally leads into the major theme of 38h's - in which Jesus Sing out God and SPH, in which we express our love for God and willingness to do his MZN. The 6th concludes with the particular MZN of 113J which is a reminder of our debt to God for the Historical Redemption of Egypt. There is then a Transitionary 22P which develops the theme of the Historical redemption and goes from 73, SNK (page 64) to 113E SKC (page 66). The theme of historical redemption leads naturally into the prayer for personal redemption as found in the OME. Which goes from 67-78 and then the Daring concludes with several concluding prayers 91, 98, 104, 105

Now the ~~the~~ ~~the~~ ~~the~~ itself is made up of three parts
page 67 - The first three ~~part~~ ^{verses} of the "I", 283P + 284P, NPK
are NL - praise of God and at the same time all ~~the~~ ~~the~~
So are the last three NPP page 73 which are 285D, 286P
and P18 which are the ~~verses~~ ^{verses} - blessing of thanks.

The central text ~~verses~~ ^{verses} Chapman is 287P which are
specific request for personal redemption - some spiritual
Some economic + physical, some political.

On NL and Cⁱ, this section is muted and
because of the place of the NL and the joy of the Holiday
we don't talk about specific physical needs. We never
rather spiritual things like sanctity, spirituality, glad,
joy etc and of course mention that today is
NL or Cⁱ.

Furthermore on NL and Cⁱ, there is the
FOIN in opposition to the PON/PDP. It too begins
with the three NPP of NL and concludes with the
287D but its central part deals with the
historical recounting of the FOIN / PDP requirement

Quickly Then we have for now

- 1) INTRO - Tuning up
- 2) CONSPRO - overture
- 3) INTRO THE SWOP - First Theme with
introductions and Transitions
- 4) OVERTURE - Second Theme
- 5) concluding prayers - conclusion

For MN - all we essentially have is OVERTURE
Surrounded with a Short Warm up 're and
a Conclusion JES

For PM [page 160] -

We again have the two major themes of MN and
OVERTURE. Again the First Theme, MN, is introduced
with two NTP. The first deals with God as Creator
& these night themes; the second stresses Gods love of
Israel - which leads naturally into the theme of the Israels
love of God. Again the MN concludes with the Historical
redemption PBN sc.3 with a transitional NTP
which develops this theme of the
Historical redemption leading into the personal redemption
the OVERTURE. There is just before the OVERTURE another NTP

which reemphasizes God's guarding of Israel. This is added particularly at night which symbolizes evil, helplessness, trouble & fear of the future and death. Then we have the request for personal redemption and then concludes with Job.

Quickly then - at night we have

- 1) We shop - First theme with
INTRO
 - 2) We go - Introduction + transition
 - 3) We go - Second theme
 - 4) We go - conclusion

Let us now focus in on a woman's obligation in Prayer.
The Oren in the third p'od of SHP says
(See Ellinson page 78 (101 'unk))
"לְאֵלֹהִים כָּלַמְדָנָה וְלִבְנָה וְלִבְנָתָה
וְלִבְנָתָן כָּלַמְדָנָה וְלִבְנָה וְלִבְנָתָה"

They are women freed from reciting the 3 Sh'ma's
and pulling on Tzitzit?
Because, as the WNC explains, it is כ"ז כ"ז ו'?

Why are women obliged in ס"נ נ"ט + זרין?

because both are WNC י'ס ו' ו' Without getting caught up in the scholarship + various sources, the essence of this only
had Ellison
Arg 101 (76)
[only one word]
see note ↗ regarding prayer - the reason for obligation is somewhat
confused because of different sources - textual variation in the WNC's
answers. In one word the WNC answers that Tzitzit is a כ"ז כ"ז ו'
hence women are obliged. In the alternative word the WNC answers
that prayer is "NO" request for mercy and hence women
like men are obligated.

Now remembering that there is a split whether prayer
is biblical or rabbinic. The first word obviously goes
according to those who hold prayer in origin is biblical
(see '56N). The second word - י'ג י' מ"ט - can go according
to those who hold prayer is rabbinic. ~~It might also go~~
~~according to the first word~~ (it can perhaps even go according to
those who hold that prayer is biblical - a point we will
raise later).

Now why do we need a reason י'ג י' מ"ט? As we discussed
in the first 70's even rabbinic commandments which are time
determined women are freed unless there is a special reason
and here the reason is י'ג י' מ"ט.

Now if I hold prayer is Rabbinic [and it should note
that this is the consensus of the Codifiers] how many
times a day must a woman say **Shemoneh Esrei** ?
a. Six times a day (§ 15)

What if I hold prayer is Biblical and merely the
formulas + times are fabricious - How often are women
obligated?

obligated?) Some say (Brushes School - See also (end pg 7))
that indeed the biblical obligation for all was once a
day. The Rabbis came along and concretized it.
Obligation is ⁱⁿ text + time and did so for both men +
women. Hence both men and women are obligated also
in ⁸ l (for 2x or 3x a day)
The fact that it is now a time determined

in \$l (for 2x or 3x a day)
What about the fact that it is now a time determined commandment?
A) One possibility is that since the original authority was biblical to obligate women, when the Rabbinic obligation in a particular text + times it fellow obligated the people as well. (See בבנין כותן נבנין)
B) Alternatively, the RNC's answer of $100 \text{ מינ}'$
comes to answer this very question (See תלמוד פרקי)

2) others (middle) and K"N (See Ellison page 77) argue
that ~~according~~^{Maybe!!} to the Rambams the women are obligated only
once a day to any prayer. When the Rabbis obligated the
men they didn't obligate the women because it would be a
very pes type of rabbinic obligation. When the CJW says women
are obligated in prayer it means prayer per se not ~~per se~~ CJW
(see also Talmud 53b Niddah 50b Meir 22b) but ~~per se~~ CJW

Now the vast consensus of Posleish agrees that women are
obligated in ~~per se~~ CJW just like men - But the vast majority
of women (even in the category called "Frume") don't daven
~~per se~~ two at alone three times a day.

This raises the question: Why do the women do it?

2) How come they can get away with it?

The people for (See Ellison page 77) argues that the
Women are relying upon the Rambam and hence JK DIN
would suffice

problems 1) Doesn't explain why there isn't strong rabbinic
objection?

2) Rambam requires ~~per se~~ CJW which is
lacking in ~~per se~~ CJW

With regard to the first question - See Section 20 of the
ECC, 1983 (page 55) & Rule 11 of the
ECC, 1983.

"הַיְלָדִים אֲשֶׁר־בְּעֵינֵינוּ כִּי־אֲנָנוּ בְּעֵינֵיכֶם"

בגדי צבאיים נסגרו בפניהם ורוצח נאסר. מילוטם נתקל בפניהם של מלחמות עיראק ולבנון. מלחמות עיראק ולבנון נתקל בפניהם של מלחמות עיראק ולבנון. מלחמות עיראק ולבנון נתקל בפניהם של מלחמות עיראק ולבנון.

With regard to the second question 1) Don't rely on
the Q3IN but either say ~~well you~~ which has ¹⁹¹⁹ RPP NL or
or at least say something like "Great book - help me today -
Thanks for all your past kindnesses." 2) My Pebbi
Hans-Daniel Colen ¹⁹¹⁹ (in a letter to me) notes that there
are many ¹⁹¹⁹ ~~prayers~~ who agree with the PPNs that prayers is
~~written~~ but make no mention of ¹⁹¹⁹ RPP NL so can
rely on the Q3IN (see also ~~and~~ ¹⁹¹⁹ PNS who quotations a
source for the PPNs)

A novel she is that presented by Purple and
(YNSI P'381N 2007 - K"AS, 'CN'0 - page 15). He argues
that considering the "realia" of the situation women couldn't
have been obligated rabbinically to Dawn 3 times a day. After
all most of the women and a large percentage of the men
were illiterate. That is why Torah was instituted so as to
be u'mir the 'PP JK. Now we know that men were

obliged into d'sor but women weren't obligated even if they didn't know how to pray in private.

As to why R'N didn't obligate them - he argues because of home + familial responsibilities

As far as the initial obligation of prayer that might either biblical or rabbinic - and the answer R'N refers only to the requirement to say something.

I should also note that Rav Dovid Tzvi in a recent shiur (Ellinson page 104) has also come out with a davar in the opinion that women only have to daven 1 time daily. He bases himself on the MK/PN interpretation of the lambam and on the fact that the R'le quotes the PN.

- In my humble estimation he lived on two points:
- 1) The vast majority of posos hold like the PN [against the PN] [see R'N, R'YD, R'YR etc]
 - 2) The KN himself only suggests (as in PN) as deokh
 - 3) There is a whole school of posos which holds that women need to daven 2 or 3 times a day even according to the PN.