

Hence when the נצטק was composed it wasn't composed in the affirmative since ^{he is thankful} ~~אם~~ "since however he was created ~~אם~~ he wasn't created an עק (378, 517) but with the possibility of doing the maximum number of נצטק*

* Question - why doesn't say יערה ייבצק (Perhaps Not Talmudic source)

(B) The י"נ ד"ר argues that the intention in these נצטק is to maximize the number of praises we can say; however, were we to start off with יערה יערה instead of '10 יערה א"ע that would already include the others. Similarly י"ב י"ז includes עק + עק.

The ש"ס ש"מ asks however that he could still say ע"ק יערה, why say ע"ה יערה א"ע? He responds that these נצטק were formulated together and since the first two were in the negative so was the third.

However 3"י"ד this discussion is still problematic since he could have said יערה, י"ב י"ז, ע"ה יערה*

(C) The ש"ע - he wants to list all the options ^{he} had which are important and viable and yet didn't. He could only do this in neg not affirmative

וע"ה יערה - פ"ד א"ע... יערה יערה
וע"ה יערה א"ע, פ"ד א"ע, פ"ד א"ע
וע"ה יערה א"ע, פ"ד א"ע, פ"ד א"ע
וע"ה יערה א"ע, פ"ד א"ע, פ"ד א"ע

לא נצטק לאתה אהרה ונארה ל' אורח מה שיש
 מדינת שמי ככנען בקפסם ל' א' א' קדוה, ומה
 יואה צרה א'
 קדוה א'
 א' א' א' א' א' א' א' א' א' א' א'

Furthermore argues the *l'ora* (א' א' א' א' א' א' א' א' א' א' א')
 that would a man say *למה יצא*
 that would have implied that *למה יצא*
 the creation of the other was *למה יצא*
 of no value.

It would seem therefore that according to the
 "if the 'Shin' in *למה* means 'who' + not
 'because' ?

See
 פ' א' א'
 פ' א' א'

(D) R. Pinner Margalit *שם שיהא א' א'* -
 one of the fundamental differences between *א' א' א' א' א' א' א' א' א' א' א'*
 is the onus that falls upon the *א' א' א' א' א' א' א' א' א' א' א'* if he or she
 doesn't fulfill the *א' א' א' א' א' א' א' א' א' א' א'*. A woman is not punished
 when she doesn't do a *א' א' א' א' א' א' א' א' א' א' א'* and so too a
 non-Jew when he doesn't fulfill the *א' א' א' א' א' א' א' א' א' א' א'* other than
 the *א' א' א' א' א' א' א' א' א' א' א'*. If they fulfill their *א' א' א' א' א' א' א' א' א' א' א'*
 they get *א' א' א' א' א' א' א' א' א' א' א'*.

on the other hand, it is also true that with
 greater responsibility comes greater potential for reward

Also praise 's for her role [see also B'D Ellenson p 109]

c) There is also the Oe that we mentioned in the first P'218'e - that of Rav Aaron Solovitchik (U.O. Corchaie November 27-30 1969 p. 30). Because women were created after men, they are of spiritual superiority. Hence they don't need the same psul de sh sh. Since a woman has to work less to attain spiritual perfection she says YBS pe that she was created according to the divine will

Personally I feel that several distinctions have to be made when we talk about Halacha + "Women's lib". Firstly we must distinguish between "Equality" and "Identity" i.e. between "equal roles" and "identical roles". We also have to distinguish between the sanctity of a role and the importance of that role.

As I mentioned in my first lecture; when we discussed the reason for exempting women from psul de sh sh WBC - The Halacha clearly depicted a social order in which men and women played different roles. The roles are certainly not totally binding or exclusive but they are preferred and protected roles.

Now because these roles are not identical does not mean that they are not equally important. Two people need not have the same profession for their lives to be equally meaningful. In addition everyone would

would agree that in the world of prayer each person has his own unique way of reaching out to his creator. Would anyone dare say that because one's thoughts are not identical - the worth of their prayers is not equivalent.

Why then should it not be so in the world of the Mitzvah, the action life response to the divine summons.

I think that most women enjoy the role of Mother-Wife-Housemaker or at least don't mind it as long as it doesn't become stifling. It is of course clear that the ~~the~~ mother not only physically nurtures the child but transmits through her personal model religious ideals and concepts. Traditionally, and this was ^{generally} the case until the second world war, the role of the Jewish Mother continued meaningfully even after the children are grown by expanding the family to touch others by spiritual adoption.

Talk about KMK

Talk about Rebbetzin Horowitz, wife of the Brisker Rebbe. She wasn't, as she said herself, as much of a scholar as her husband - but she felt that she was constantly doing Mitzvah with her body "עושה מצוות בשרית".

I feel that the Halacha viewed the male role as

potentially the more sanctifying role. It is the 21' 23170V of the two because in theory it involved greater 213N obligations and participation.

Two points should be made clear - Firstly because a role is more sanctified doesn't mean it's more important, or more necessary, or that which God wants more. Halachically the role of the Kohen, Levi or even 530 125 are more sanctified than the role of the 54021 because of the additional restrictions and obligations. But certainly no one would argue that the role of 125 or 15 is more important than that of a 54021.

Secondly I said the male role is potentially more sanctifying but practically it obviously depends on what one does religiously. I honestly don't believe that Jews are better or unique because they are commanded 613 213N vs 7 for the non-Jew. What makes a Jew Holy, unique & special is the fulfillment of those 213N, i.e., "Jewing" - leading a total Jewish life. Similarly when describing whether one is more 237 we can only do so based on performance - theory is worthless.

The difference in sanctity of roles has an interesting consequence. In most western countries the order of

I think the reason that women make more
1130 is not to emphasize women's religious
superiority. What seems apologetic. ~~apologetic~~
If it were true I think that women would have
"DN'37". What the 500 2007 ~~emphasize~~ emphasizes is
that both roles are equally important religiously
because both roles are fulfillment of the 1135
20170. She couldn't say otherwise since the 2007 talk
about religious roles + 5118177111