

BOOK157

REASON ONLY MEN

CAN COUNT AS

QUOROM FOR A

MINYON .

MOSHE SISESENDER

PAGE 175

RAMBAM MAIMONIDES IN
HIS MONUMENTAL BOOK
SEFER HAMITZVOT EXPLAINS
HIS THESIS OF TRYAG MITZVOT
613 POSITIVE AND NEGATIVE
COMMANDMENTS JEWS ARE
MANDATED TO OBSERVE
TALMUD MAKOS 23B

last few lines of page

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RAV SIMLOYE WRITES THERE
EXIST 365 NEGATIVE
COMMANDMENTS
CORRESPONDING TO THE
SOLAR CALENDAR THAT HAS
365 DAYS
AND 248 POSITIVE
COMMANDMENTS
CORRESPONDING TO HUMAN
ORGANS .

HOWEVER A COUNT OF ALL
THE COMMANDMENTS
REVEALS THAT THERE ARE 611
NOT 613. THE TALMUD MAKOS
NEXT PAGE 24A EXPLAINS.

THE COMMANDMENTS

[1] "I AM YOUR GOD"

[2]" YOU SHALL HAVE NO
OTHER GODS"

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JEW'S HEARD DIRECTLY FROM
GOD. ALL THE OTHER
COMMANDMENTS THEY HEARD
FROM MOSES WHO HEARD
FROM GOD.

RAMBAM SEFER HAMITZVIT
MITZVAH #10 STATES

RECITING KRIAS SHMA AND
PRAYER ARE MANDATED

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MEDURAI SA. THE TIME PERIOD
IN THE EVENING AND DURING
THE DAY WHEN TO RECITE
KRIAS SHMA IS DIVINELY
ORDAINED

“ ONE FOURTH OF THE DAY”
THUS IF THE DAY IS 12 HOURS
KRIAS SHMA MUST BE RECITED
NO MORE THAN 3 HOURS .

IF THE DAY BEGINS AT 5AM
THEN KRIAS SHMA MUST BE

PAGE 180

RECITED NO LATER THAN
8AM . ALTHOUGH PRAYER IS
MEDURAI SA DIVINELY
ORDAINED THE SAGES
FOLLOWING THE DESTRUCTION
OF THE FIRST TEMPLE ANSHE
KNESET HAGEDOLO MEMBERS
OF THE GREAT ASSEMBLY
FOLLOWED THE LEAD OF THE

DIVINE STRUCTURING OF A
TIME LIMITATION DURING
WHICH READING SHMA CAN
BE RECITED. THEY CREATED A
TIME ILMITATION FOR
PRAYERS= $1/3$ OF THE DAY OR
FOUR HOURS WHEN DAY IS 12
HOURS.

THUS WOMEN ARE EXEMPT
FROM TIME LIMITATIONS OF

SHMA AND PRAYERS.

WHEREVER RAMBAM OMITTS
THIS COMMENT WOMEN ARE
INCLUDED.

THUS THERE EXISTS A
MITZVAH OF RECITING
BENEDICTIONS AFTER ONE
EATS A MEAL THAT HAS BREAD.
RAMBAM DOES NOT ADD THE
COMMENT WOMEN ARE

PAGE 183

EXEMP T. THUS WOMEN ARE
MANDATED TO RECITE THE
BLESSINGS AFTERS SUCH A
MEAL.MITZVAH 19

HOWEVER ONLY MEN ARE
OBLIGATED BY MITZVAH 10 TO
RECITE KRIAS SHMA AND PRAY
FOLLOWING A SCHEDULE
WHEN PRAYERS CAN BE
RECITED.

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WOMEN MUST PRAY .
HOWEVER THEY CAN CHOOSE
THEIR OWN SCHEDULE AND
COMPOSE THEIR OWN
PRAYERS.

RASHI AND OTHER
COMMENTATORS RULE THAT
WOMEN SHOULD PRAY
FOLLOWING THE SAME

PAHE 185

SCHEDULE AS MEN.

MY GRANDMOTHER THE
DAUGHTER OF RAV MOSHE
KATZENELENBOGEN THE
AUTHOR OF RESPONSA ON
FOUR PARTS OF THE
SHULCHAN ARUCH OHEL
MOSHE DID NOT PRAY THREE
TIMES A DAY SIMILAR TO MEN.
SHE FOLOWED THE RULING OF

PAGE 186

THE RAMBAM SHE RECITED
KRIAS SHMA IN THE MORNING
AND RECITED A PRAYER SHE
COMPOSED.

THUS IT FOLLOWS THAT
WHEN THE RABBIS OF THE
GREATR ASSEMBLY CREATED
THE CONCEPT OF A MINYON
THEY STIPULATED THAT THIS
QUORUM CAN BE COMPOSED

PAGE 187

ONLY BY MEN BECAUSE MEN
ARE OBLIGATED TO FOLLOW A
STIPULATED SCHEDULE FOR
RECITING THE SHMA AND
PRAYERS. WOMEN ARE NOT
OBLIGATED.

WOMEN ARE WELCOME TO
ATTEND PRAYER SERVICES
PROVIDING THEIR PRESENCE
DOES NOT SEXUALLY AROUSE

MEN DURING PRAYER.

THAT IS THE REASON FOR THE
MECHITZA- THE SEPARATION
BETWEEN THE SEXES .

We are experiencing to day in
the age of the sexual
revolution the greatest decline
in morals and the smashing of
all ethical values. Divorce

page 189

abortions suicide the
weaponizing of sex to trap the
unwary with allegations of
rape .

WHEN ONE RECITES PRAYERS
TO GOD THE LEAST WE CAN
REQUEST IS THAT WE DO NOT
FOLLOW THE DESTRUCTIVE
MORAL DECAY OF OUR TIMES.

PAGE 190

THE SYNAGOGUE

ENVIRONMENT MUST BE PURE
AND HOLY. THAT IS THE REASON
FOR THE MECHITZA.

RAV MOSHE FEINSTEIN RULES
THAT A MECHITZA IS DIVINELY
ORDAINED.

RAV JOSEPH SOLEVETCHIK
RULES THAT WE MUST NOT
IMITATE THE SEATING

PAGE 191

ARRANGEMENT OF CHURCHES.
THIS IS A DIVINE PROHIBITION.
IN THE SAME SENSE WE MUST
NOT FOLLOW THE SEATING
ARRANGEMENT OF THE
REFORM CONSERVATIVES &
RECONSTRUCTIONALISTS .

ALL THEIR MEMBERS ARE JEWS.
BUT THE MOVEMENTS ARE AN
OTHER RELIGION.

ONE IS FORBIDDEN TO

PAGE 192

IMMITATE THEIR SEATING
ARRANGEMENT JUST LIKE ONE
IS FOR BIDDEN TO FOLLOW THE
SEATING ARRANGEMENT OF
CHURCHES.

THE ANSHEI KNESSET
HAGDOLO THE MEN OF THE
GREAT ASSEMBLY FOLLOWING
THE DESTRUCTION OF THE
FIRST TEMPLE 2500 YEARS AGO

PAGE 193

[1] COMPOSED THE EIGHTEEN PRAYERS OF SHMONEH ESERI THE AMIDA . [2] THEY ALSO COMPOSED THE PRAYERS LEADING UPTO KRIAS - READING SHMA AND TO THE AMIDA. [3] THEY ALSO ORDAINED THE COMPOSITION OF A MINYON.

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[4] THEY ALSO ORDAINED WHAT
BLESSINGS ARE MANDATED TO
BE RECITED BY A MINYON.

KADISH KEDOSHA BORUCH
REPETITION OF THE AMIDA IN
SHCHRIS MUSOF SAHABBOS
AND HOLIDAY PRAYERS
READING MEGILAH LIGHTING
CHANUKH CANDLES. ALL ARE
RABBINICAL NOT DIVINELY

PAGE 195

ORDAINED. ONE WHO IS
PERFORMING A DIVINE LAW
CAN SKIP THE RABBINICAL
LAWS IF A CONFLICT EXISTS.
THUS A MOHEL CAN SKIP
PRAYING IN ORDER TO BE
PRESENT AND CIRCUMCISE A
JEWISH INFANT AT THE EIGHTH
DAY.

ONE CAN PRAY AT HOME AND
NOT ATTEND A MINYON IF A

PAGE 196

CONFLICT EXISTS AND HE WILL
LOSE HIS LIVELIHOOD BY
ATTENDING MINYON AT THE
SYNAGOGUE.

IF ONE RECITES KADISH
KEDUSHA BORUCHU AND
RECITES THE AMIDA
FOLLOWING THE SILENT
RECITATION WITH OUT A
MINYON ONE IS IN VIOLATION
OF NOT MENTIONING THE

PAGE 197

NAME OF GOD IN VAIN.

SEE ARUCH HASHULCHON

ORECH CHAIM 90: 15and 21

REGARDING THE IMPORTANCE

OF A MINYON AND WHAT

PARAYERS ARE RECITED WITH A

MINYON.

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WOMAN

CANTOR????

ANSWER

THE CANTOR IS MANDATED TO
RECITE BLESSINGS AND BE THE
AGENT FOR THE
CONGREGATION .

THE CONGREGATION LISTENS

PAGE 200

TO THE CANOR .THE
CONGREGATION WILL FULFILL
THEIR OBLIGATION BY
LISTENING AND ANSWER
AMEN. AMEN MEANS AL
MELECH NEMON GOD IS A
HONEST DEPENDABLE KING IT
ALSO MEANS WE BELIEVE
EVERY THING THE

PAGE 201

CANTOR RECITES.

THE LAW IS THAT ONLY ONE WHO IS OBLIGATED TO PERFORM THE MITZVAH CAN ACT AS AN AGENT. THE AGENT CAN NOT GRANT OTHERS MORE THAN HE/SHE POSSESSES . THUS ONE WHO DOES NOT POSSESS ANY OBLIGATION LACKS LEGALLY

PAGE 202

THE POWER TO FACILITATE A
TRANSFER AND CREDIT ONE
WHO IS OBLIGATED BE
CONSIDERED AS HAVING
PERFORMED THE OBLIGATION.

SINCE WOMEN ARE EXEMPT
FROM RECITING KRIAS SHMA
ACCORDING TO A SCHEDULE
AND ARE LIKEWISE EXEMPT
FOLLOWING THE SCHEDULES
FOR PRAYERS THEY LEGALLY

PAGE 203

LACK THE POWER TO BE
AGENTS FOR THE
CONGREGATION. THUS A
WOMAN CAN NOT BE A
CANTOR.

THIS IS SIMILAR TO THE LAW
THAT A WOMAN WHO BLOWS
THE SHOFEK ON ROSH
HASHANA CAN NOT CREDIT A
MAN WHO IS OBLIGATED TO

HEAR 60 BLASTS. THE REASON
IS BECAUSE WOMEN ARE NOT
OBLIGATED TO HEAR THE
SHOFER ON ROSH HASHANA .
REASON -HEARING THE SHOFER
IS A MITZVAH DICTATED BY
TIME. ONLY ON ROSH
HASHANA ARE MEN REQUIRED
TO HEAR THE BLASTS OF THE
SHOFER. SO TOO A WOMAN

CAN NOT CREDIT A MAN WITH
THE BLESSING ON A LULOV ON
SUKOS OR CREDIT A MAN WITH
THE BLESSING ON SITTING IN A
SUKKAH ON SUKOS BECAUSE
THESE ARE OBLIGATIONS
DICTATED BY TIME ONLY ON
SUKKOS .

AND A WOMAN IS EXEMPT

PAGE 206

FROM ALL OBLIGATIONS

Dictated by time.

Babylonian and Jerusalem

Talmud Kedushin and Yoma

likewise a woman can

not write the scrolls of

tefilen or a sefer Torah.

because women are exempt

from putting on tefilen

sefer mtzvah mitzvah #13

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AND ARE NOT OBLIGATED
TOPUT ON TZITZIS FRINGES
MITZVAH #14.

WOMAN HOWEVER ARE
OBLIGATED TO PLACE A
MEZUZAH IN THEIR HOMES IF
THEY STAY THERE 30 DAYS
MITZVAH # 15 .THIRD CHAPTR
MENOCHOS . RAMBAM OMITTS
THE COMMENT EXEMPTING

WOMEN .

WOMEN ARE NOT OBLIGATED
TO HEAR THE SEFER TORAH IN
THE SAME CAPACITY AS MEN.
TLMUD SOFRIM .

WOMEN ARE NOT OBLIGATED
TO STUDY THE TALMUD AND
ALL JEWISH LAWS THE SAME
CAPACITY AS MEN SEFER
MITZVOT MITZVO #11
BABYLONIAN TALMUD

PAGE 209

KEDUSHIN 36.

MEN ARE OBLIGATED TO
STUDY ALL LAWS EVEN THOSE
THAT DO NOT APPLY THAT ARE
NO MORE THAN HISTORICAL
THEORETICAL OR WILL APPLY
WHEN THE TMPLER IS REBUILT,.
WOMEN ARE EXEMPT AND ARE
OBLIGATED ONLY TO STUDY
THE LAWS THAT ARE
APPLICABLE TO THEM. OF

PAGE 210

COURSE THY ARE FREE TO S
TUDY AALL THE LAWS BUT
THEY ARE NOT OBLIGATED.
MEN ARE .

HOWEVER THIS
EXPLANATION DOES NOT
ALWAYS APPLY. WOMEN ARE
LIKE MEN OBLIGATED TO HAVE
A MEZUAH IF SHE LIVED IN A
HOUSE 30 DAYS.

NEVERTHELESS A SCROLL OF A
MEZUZAH WRITTEN BY A
WOMAN IS NOT KOSHER.
REASON ? ARUCH
HASHULCHON IN YOREH
DAYOH LAWS OF WRITING
SEFER TORAH CLAIMS THAT IT
IS A CHOK A DIVINE LAW THAT
TRANSCENDS RATIONAL
UNDERSTANDING SIMILAR TO
PAGE 212

THE LAWS OF SABBATH
KOSHER NIDDAH FAMILY
PURITY.

THIS EXPLANATION WHY IT IS
AGAINST JEWISH LAW TO HAVE
A WOMAN AS A CANTOR

IS IN ADDITION TO THE FACT
THAT IT IS FORBIDDEN TO HEAR
WOMEN SINGING.

A WOMEN SINGING AT PRAYER

PAGE 213

IS A TRAVESTY AND
DISRESPECTFUL . IT UPROOTS
THE SANCTITY OF PRAYERS
AND MAKES A MOCKERY OF
JEWISH LAW.

THE FACT THAT REFORM&
CONSERVATIVES EMPLOY
WOMEN CANTORS IS THE
SAME AS CHURCHES EMPLOY
WOMEN MINISTERS WHO ALSO
SING CHURCH HYMNS .

PAGE 214

REFORM AND CONSERVATIVES
BEGAN BY TRYING TO IMITATE
CHUCHES. AT ONE TIME IT WAS
IMPOSSIBLE TO DISTINGUSH
BETWEEN A REFORM TEMPLE
AND A CHURCH. THE REFORM
TEMPLES ASKED TO BE
ADMITTED TO CHURCH BODIES
PROVIDING THEY DO NOT
ACCEPT JESUS AS GOD. THE
COUNCIL OF CHURCHES

PAGE 215

TURNED THEM
DOWN.

WEIZMAN THE FIRST
PRESIDENT OF ISRAEL SAID.
“REFORM ARE THE EMPTY
PAGE BETWEEN JUDAISM AND
COMPLETE CONVERSION TO
CHRISTIANITY.”

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