**Sefer Hakaneh, s.v. *inyab yirat hamakom***

I asked the Holy One, blessed be He, why He created the poor woman who has neither reward nor punishment, since she is exempt from some of the commandments, such as those which are time-determined; and in the case of those commandments from which she is exempt, she has neither reward for performing them nor punishment for failing to do so, as in the case of ‘one who is commanded is greater’. The Holy One, blessed be He, obligated her in Torah study which is equivalent to all of the other commandments. However, the Sages exempted her because they found the term ‘your sons’ in the context of Torah study, and they did not say that it is a commandment which is not time-determined and women are obligated. As if this were not enough for them, they then juxtaposed phylacteries to Torah study, and exempted her from phylacteries. They then used phylacteries as a paradigm for all positive commandments which are time-determined and declared that they are exempt. Were it not for this, they would have been obligated. But why are they exempt from Torah study when it states: “For it is your life and the length of your days,” and it further states: “In her right hand is length of days, in her left, riches and honor;” and they said that wherever the reward is formulated in terms of length of days, women are obligated, because women need life the same as men! What would you respond, that it is due to the fact that it says, ‘your sons?’ Prove it from this itself! For concerning this the verse states: “so that your days and your sons’ days be lengthened; and women ought to be obligated, because of the argument: “Do men need life, but women do not need life?” And just as there is no concern just because it says ‘your sons,’ the same is true here, as well. If so, on the contrary, let us juxtapose phylacteries to Torah study, [and say that] just as women are obligated in Torah study, so too they are obligated in phylacteries; and then let us use the commandment of phylacteries as a paradigm: Just as women are obligated in the commandment of phylacteries which is a positive commandment which is time-determined, so too women are obligated in all positive commandments which are time-determined.

And the most difficult of all: It is not bad enough that this poor woman is lowered to the ground as a result of being exempted from the commandments of the king, on top of it she is equated with a slave. For they said that any commandment which a woman is obligated in, a slave is also obligated in. And for God’s sake, Rabbi, tell me, how can one compare a slave to a woman. For a woman is a free person, of Jewish lineage; whereas a Canaanite slave is the product of invalid gentile lineage.

He answered him: Watch what you say, and know that Torah study is unlike other commandments which are not time-determined. For other commandments which are not time-determined allude to [the sphere of] *Binah* [wisdom], and any commandment which is above its perimeter is called are not time-determined, as time does not pertain there. By contrast, Torah study alludes to [the sphere of] *Tifferet* [splendor], and any positive commandment which is time-determined which alludes to the perimeter, women are exempt.