Power Point Presentation
Accompanying the Proceedings Paper
Jewish Women, Education, & Responsible Use of the Internet
By David B Levy PHD; MLS
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Intro.: Hodesh Tov! (RH Tammuz)

- Lurianic Kabbalah claims that the 2 orot, shemesh veyareach, and the 1st 2 humans, Adam and Chava, male and female aspects of the Godhead were equal in the embryonic stage of ma’aseh bereshit. However as a result of the exit from Eden the lavanah became smaller and the Shechinah went into Galut. It is only in geulah tha that the 2 will be restored to their rightful places. A similar destiny is promised women and technology may play a role in that. For example biomedical technology allows women to give birth at older ages and with less labor pain. Technology also allows women greater access to Rabbinic learning that in some cases was denied women in the past. The revolution in the expansion of Women Midrashot in Israel and across the globe in the past 25 years, enabled by the advances in technology to travel to these centers of learning to participate in a living masorah, oseh likhah rav. The sources for this promise and the halakhic basis for the observance of Rosh Hodesh is a sugya from Megillah 22b. Rashi and Tosafot comment that women are not permitted to do work on RH i.e. Rashi comments women refrain from spinning, weaving, and sewing. This is explained in Pirke de Rabbi Eliezer (ch. 45):"The women heard about all construction of the egel hazahav and refused to submit their jewelry to their husbands for the women said that the egel hazahav was a tovah hi and has no power of geulah. Hakadosh baruch hu rewarded the women in olam hazeh to observe RH and not work and in olam habah the women are destined shen atidot leihthadesh kimokkah.” Mekor Haminhagim notes the women were enthusiastic about the mishkan and reluctant about the egel hazahav. According to Ohr Zarua’s RH is an obvious reference to the monthly cycle after which women renew themselves in a mikvah like the moon thru immersion (See Midrash Tadshel). The acronym for Roshei Chadashim is rechem. Biyemel hamashiah just as the moon (sefirah of malchut) will be elevated in size to the shemesh (sefirah of keter), so women will ascend in function and status without becoming identical to men but realizing true gender equality that recognizes the difference between men and women who complement each other as Chava complemented Adam. The bna Yissachar notes the gematria of Hodesh= 312 and the yod key yav key times 12 months of the year= 312. Ergo Hashem is present with all the tribes throughout the year (364 days) because of the factor of RH where the women refused to engage in avodah zarah.
Outline

• Dangers of Internet / Responsible Use of Internet
• Jewish Educational Leaders: i.e. Tziporah Heller, Sara Yoheved Rigler, Rebbetzin Jungreis, [Aviva Zornberg, Susan Heschel, Blu Greenberg], etc.
• Dinur Center for Jewish History: Gender Studies
• Nashim BiTanakh- [DSS- Ben Sira]-Midrash- Talmud- Responsa
• Mordecai Torczyner’s WebShas- Family Life & Middot Tovot: Modesty
• Bar Ilan Demo of 3 Women Mitzvot: Hallah, family purity, Hadlikat haNerot
• HebrewBooks.org: Rambam on Women in Mishneh Torah, MT.
• Beshert/dating websites
• Rambi Subject Headings
• Cairo Geniza and Women
• Dina Ripsman Eylon: Women in Judaism Journal and Internet Sources for Study of Jewish Women
• Women Organizations & websites- JWA, JOFA, Ritual Well, Ma’yan, Israel Women’s Network, JWI, Women of the Wall
• Jewish Women A comprehensive Encyclopedia
• Jewish Women Blogging: Blogosphere
Dangers

- Hate & Terrorist Groups, How to make a bomb
- Risky behaviors inculcated and accessible & addictive behaviors curtailing shabbos usage
- Cyber bullying, intimidation, aggression, bashing
- Cyber stalking, flaming, trolling, lurking, harassing
- Desensitization to moral and ethical principles
- Waste of time (*bitul Zeman*) vs. quality family time (free time traditionally for learning torah)
- Curiosity run wild with promise of instant gratification vs. responsible use
- Source of *Mazik* (damaging) in computer hacking
- Motzi shem rah & lashon ha-rah & nivul peh (discusting language)
- Pornography, gambling, gaming, profanity, pictures/videos objectionable to Orthodox Jews

http://talklinecommunications.com/broadcasts/?p=archive&cat=talkline_with_zev_brenner
Part II. Responsible Use of Internet Filtering programs: time control, content filtering, content control

- **www.qintrovil.com** monitors and records web use, includes a warning on its homepage discouraging use of internet even with protection provided by this service: “Would you have a poisonous snake roaming around freely in your house because it is programmed and trained not to byte (sic), would you?”
- **www.sendivaneet.com** enables email access with limited web browsing
- **www.isps.com** offers limited high speed internet services with filtering features for schools and businesses so as to allow concerned Orthodox believers to use the internet
- **K9 Web Protection**
- See: [http://Internet-filter-review.topreviews.com](http://Internet-filter-review.topreviews.com)
- Filter types: browser side, client side, ISP-side, router side
Ichud HaKehillos LeTohar HaMachane (United Congregations for Purity of the Community) organized a gathering ("Asifah") on “Using Technology Responsibly Al Pi Torah” in Citi Field on 5/20

http://torahmusings.com/2012/05/attending-the-internet-gathering/
Sara Yoheved Rigler

http://www.sararigler.com/indexnotie.php
Chofetz Chaim commentary on Sotah

- It would seem to me that his prohibition [for women to study Torah] is only at those times of history when everyone lived in a place of his ancestors and the ancestral tradition was very strong for each individual and this motivated him to act in the manner of his forefathers as it is written, “Ask your father and he will tell you.” In this situation we can say that women may not study Torah and she will learn how to conduct herself by emulating her righteous parents. However nowadays [when the tradition of our fathers has become very weakened] and it is common for people not to live in the same place as their parents and women learn to read and write a secular language, it is an especially great mitzvah to teach them Bible and the traditions and ethics of our sages like Pirkei Avot and Menorat HaMoor and the like, so that the truth of our holy heritage and religion will become evident to them; otherwise Heaven forbid they may deviate entirely from the path of G-d and violate all the precepts of the Torah.

- See: Likute Halachot Sotah 20A, see also Chofetz Chaim Collected letters 23 Shevat 5693, as quoted in R. Yaakov Fuchs, Halichot Bat Yisrael, P. 121 and conclusion of Chomat Hadat.
Sanhedrin 94b

- The Chofetz Chaim also gave his brachah many believe to womens’ torah study by recognizing that contemporary society is different in that now many women regularly are involved in serious academic pursuits and should be allowed to make serious academic pursuits in Torah studies within the university setting. Further beyond the university setting once a woman has demonstrated serious sincere motivation to learn torah according to maayan Ganim and the Chida, she should actually be taught torah by a competent halakhic authority. Rabbi Meiselman points to the historic precedent, the period of King Chzkiya concerning which the Talmud states, “They searched from Dan to Beersheva and did not find an ignoramus from Gevat to Antipot and could not find a young boy or girl, man or woman who was not completely conversant with the detailed laws of ritual cleanliness”* Meiselman is pointing to a change in historical circumstances of women attending secular universities and other avenues open besides sitting at home and raising children and attending to housework

*See: Sanhedrin 94b; Rabbi Yoel Teitelbaum in Yavoole Moshe offers as different opinion as do numerous poskim and ahronim
Baruch HaLevy Epstein

- I have seen it fit at this point to copy something that I have found written in an old rare sefer called Maayan Ganim written by R. Shmuel ben Elchanan Yakov Rokavalti, in which the author addresses a letter to a certain educated woman concerning the heter of women to study Torah: The statement of our rabbis, “Whoever teaches his daughter torah is considered as if he has taught her tiflut is perhaps referring to a father who teaches his daughter while she is still young and impressionable and tends to understand everything in a literal sense. Certainly in such a case there is reason to apply the warning since most women are frivolous and spend their time involved in trivial things. However those women, who have motivation and desire understanding to be brought closer to the work of G-d as a result of their own choice to do what is right may ascend the mountain of G-d and dwell in his holy place. These women are considered exceptional and the Torah sages of their generation must encourage, strengthen, and direct them. Carry out your plans and succeed and from Heaven you will be helped

- See: Torah Temimah, Devarim 11:17
Recent Womens’ Education

- Sara Schneier founded the first Bais Yaakov school in Cracow in 1918 receiving permission from Rabbi Yisrael Meir Hacohen, The Chafetz Chaim.
- 1950s Stern College for Women of Yeshiva University founded with advanced Jewish studies program
- Dr. Yehudah Copperman and Tzipporah Pincus Cooperman found Jerusalem College for Women, Michlalah
- 1974 Lander College for Women
- Drisha Institute in NY
- Rabbi Chaim Brovender 1976 founded Bruaria Beit Midrash using havruta model which became Midreshet Lindenbaum and integrated into Ohr Torah Institutions in 1986
- Dr. Nechama Leibowitz (1905-1997)
- Malka Bina Jerusalem based Matan, the Sadie Rennert Women’s Institute for Torah Study with programs n Ramat Harsharon-Raanaana, Haifa and Beersheba
- Nishmat, founded by Chana Henkin
- Bar Ilan Midrasha
- Beit Mirash Hagevoah L’Nashim at Kibbutz Migdal Oz
- Kibbutz Hadati = women’s Hesder program = army and study at Kibbutz Ein Hanatziv
- 15 Midrashot associated with Mercaz HaRav Yeshiva
- Shalom Hartman Institute
- Ellul Yakar
Rurstenberg, Rochelle, Flourishing of Higher Jewish Learning For Women, no. 429, 26 Nisan
Rebbetzins from Young Israel

http://www.youngisrael.org/content/rebbetzin.cfm
Nehama Leibowitz on Parashah (z'l)

[Image of a webpage showing a table with columns labeled 'Brachot', 'Shabbat', 'Yom Kippur', 'Rosh Hashanah', 'Simchat Torah', and 'Sukkot'.]

http://www.jewishagency.org/JewishAgency/English/Jewish+Education/Compelling+Content/J
Chabad. Jewish Woman.

http://www.chabad.org/theJewishWoman/default_cdo/jewish/Women.htm
Part III. Ancient Biblical Women To Medieval Women in Talmud and Responsa

Periodization in Jewish History- 1st and 2nd Temple, Tannaitic, Amoraic, Geonic, Savoriem, Rishonim, Ahronim, Holocaust, Post-Modern
Dinur Center For Jewish History: Gender Studies

http://jewishhistory.huji.ac.il/Internetresources/womens_studies.htm
Nashim BiTanakh

- Eve (the first woman mentioned in the bible) - - - Genesis 2:4
- Sarah and Hagar - - - Genesis 16, 20
- Lot’s daughters - - - Genesis 19
- Rebekah - - - Genesis 26
- Leah and Rachel - - - Genesis 28-33
- Dinah - - - Genesis 34
- Tamar - - - Genesis 38
- The Wife of Potiphar - - - Genesis 39
- Shiprah and Puah - - - Exodus 1-2
- Miriam - - - Exodus 15; Numbers 11-12
- Acsah - - - Judges 1
- Deborah and Jael - - - Judges 4-5
- Jephthah’s daughter - - - Judges 11-12
- The Bride of Samson - - - Judges 13-14
- Delilah - - - Judges 16

- Hannah and Pennina - - - 1 Samuel 1-2
- Michal - - - 1 Samuel 17; 2 Samuel 6
- Abigail - - - 1 Samuel 25
- Medium of Endor - - - 1 Samuel 28
- Bathsheba - - - 2 Samuel 11-12; 1 Kings 1-2
- Tamar - - - 2 Samuel 13
- Rizpah - - - 2 Samuel 21
- Jezebel - - - 1 Kings 16-21; 2 Kings 9
- The Playmate of God - - - Proverbs 8
- Aisht Chayil- Mishley 32
- Vashti - - - Esther 1-2
- Ruth and Naomi - - - Meggiliat Ruth
بشימ יודידות בחוקת המקרא ובща העתיקה
ביבליוגרפהיה הנ.wxית

מאיר בר-אילן

http://faculty.biu.ac.il/~barlim/bibfemik.html
Tamar Kadari: Women in Midrash

- Tamar Kadari received a B.A. in Hebrew Literature and an M.A. and Ph.D. in Midrash at the Hebrew University of Jerusalem. She teaches Midrash at Bar Ilan University and at the Schechter Institute of Jewish Studies. During her period as a doctoral candidate she was a fellow at the Center for Judaic Studies at the University of Pennsylvania. Her academic research focuses on Song of Songs Rabbah and its early interpretations. Many articles in Jewish Women Encyclopedia

- i.e. Jochebed: Midrash and Aggadah
- Keturah: Midrash and Aggadah
- Leah: Midrash and Aggadah
- Mahalath, daughter of Ishmael: Midrash and Aggadah
- Michal, daughter of Saul: Midrash and Aggadah
- Peninnah: Midrash and Aggadah
- Puah: Midrash and Aggadah
- Queen of Sheba: Midrash and Aggadah
- Rachel: Midrash and Aggadah
- Rebekah: Midrash and Aggadah
- Sarah: Midrash and Aggadah
- Shiprah: Midrash and Aggadah
- Tamar: Midrash and Aggadah
- Vashti: Midrash and Aggadah
Tamar Kadari: Jewish Women Encyclopedia

- Hebrew Women in Egypt: Midrash and Aggadah
- Hebrew Women in the Wilderness: Midrash
- Midrash and Aggadah: Introduction and Sources
- Midwife: Midrash and Aggadah
- Two Prostitutes as Mothers: Midrash
- Women in Samson’s Life: Midrash and Aggadah
- Abigail: Midrash and Aggadah
- Abishag: Midrash and Aggadah
- Achsah: Midrash and Aggadah
- Adah 1: Midrash and Aggadah
- Asenath: Midrash and Aggadah
- Athaliah: Midrash and Aggadah
- Bathsheba: Midrash and Aggadah
- Bilhah: Midrash and Aggadah
- Concubine of a Levite: Midrash and Aggadah
- Daughter of Pharaoh: Midrash and Aggadah
- Daughters of Zelophehad: Midrash and Aggadah
- Esau, Wives of: Midrash and Aggadah
- Gomer, daughter of Diblaim: Midrash
- Huldah, the Prophet: Midrash and Aggadah
- Jael Wife of Heber The Kenite: Midrash
- Lot’s Daughters: Midrash and Aggadah
- Lot’s Wife: Midrash and Aggadah
- Maacah 4: Midrash and Aggadah
- Maacah the wife of David: Midrash and Aggadah
- Merab, daughter of Saul: Midrash and Aggadah
- Mother of Mica: Midrash and Aggadah
- Naamah: Midrash and Aggadah
- Necromancer of Endor: Midrash and Aggadah
- Rahab: Midrash and Aggadah
- Rizpah: Midrash and Aggadah
- Sarah, daughter of Abinah: Midrash and Aggadah
- Sherer, daughter of Japheth: Midrash and Aggadah
- Shunammite: Midrash and Aggadah
- Shua’s daughter: Midrash and Aggadah
- Timna, concubine of Elisha: Midrash and Aggadah
- Widow of Zarephath: Midrash and Aggadah
- Wife of Ish: Midrash and Aggadah
- Wife of Korah: Midrash and Aggadah
- Wife of Moshe: Samuel’s Mother: Midrash and Aggadah
- Wife of On Ben Pekot: Midrash and Aggadah
- Wise Woman of Abel-beth-maacah: Midrash and Aggadah
- Wise Women of Tekoa: Midrash and Aggadah
- Zeresh: Midrash and Aggadah
- Zilphah: Midrash and Aggadah
- Zipporah: Midrash and Aggadah
- Deborah 1: Midrash and Aggadah
- Deborah 2: Midrash and Aggadah
- Dinah: Midrash and Aggadah
- Elisha, daughter of Ammishaddai: Midrash and Aggadah
- Ese, Midrash and Aggadah
- Hagar: Midrash and Aggadah
- Hannah: Midrash and Aggadah
- Jephthah’s Daughter: Midrash and Aggadah
- Joret (Mishnah)
Tamar: Modesty

• Rabbi Samuel b. Nahman said in the name of R. Jonathan Every bride who is modest in the house of her father-in-law is rewarded by having Kings and prophets among her descendants. How do we prove this? From Tamar, as it is written, And Judah saw her and thought her to be a Harlot, for she had covered her face in the house of her father-in-law and he did not know her, she was rewarded by having among her descendants Kings and prophets (Megillah 10b)
Ruth In the Midrash: Modesty

• Whose damsel is this? (Ruth 2:5) Did Boaz then not recognize her? The meaning is that when he saw how attractive she was and how modest her attitude he began to inquire concerning her. All the other women bend down to gather the sheaves, but she sits and gathers, all the other women hitch up their skirts and she keeps hers down; all the other women jest with the reapers, while she is reserved, all the other women gather from between the sheaves while she gathers from that which is already abandoned

• Ruth Rabbah 4:6
Vashti in the Midrash

• And Vashti refused (Esther 1:12). Let us see she was immodest as the Master said above, that both of them (Vashti and Ahasuerus) had an immoral purpose. Why then would she not come? - R. Jose b. Hanina said, This teaches that leprosy broke out on her.... It was also taught that Gabriel came and fixed a tail on her

• Megillah 12b
Biblical Women (Eve) in the Midrash

• A Caesar once said to Rabban Gamliel, “Your God is a thief, for it is written And the lord God caused a deep sleep to fall upon Adam and he Took one of his ribs.” Rabban Gamliel’s daughter said “leave him to me and I will answer him [Turning to Caesar], she said, “send me a police officer.” “Why do you need one?” he asked, She replied, “Thieves came to us during the night and took a silver pitcher from us, leaving one of gold in its place.” “Would that such a thief came to us every day,” he exclaimed. “Ah! Said she, “was it not Adam’s gain that he was deprived of a rib and given a wife as an ezer kinegedo?”

• Sanhedrin 39a
Sarah in the Midrash

• G-d said to him: Here are many world for thee, as it is written, and Abram took Sarai his wife and Lot his brother’s son and all their substance that they had gathered and the souls that they had made... in Haran. Now if all mankind came together in an endeavor to create one insect they cannot do it; what if (the word made) means, therefore, is the proselytes whom Abraham and Sarah converted. Therefore it is said and the souls which the had made in Haran. R. Hunia said, Abraham used to convert the men and Sarai the women. (Shir HaShirim Rabbah 1:3)
• Shir HaShirim Rabbah 1:3
Sara (again) in the Midrash

• When Isaac returned to his mother she asked him, “where have you been my son? He answered her, “Father took me, led me up mountains and down valleys, took me up a certain mountain, built an altar, arranged the wood, bound me upon it, and took hold of a knife to slay me. In an angel had not come from heaven and said to him, “Abraham, Abraham lay not thy hand upon the lad, I should have been slain.” On this his mother, Sarah hearing this, she cried out, and before she had time to finish her cry her soul departed, as it is written, And Abraham came to mourn for Sarah and to weep for her. From where did he come? From Mount Moriah.

• Ecclesiasticus Rabbah 9:7
Lot’s Wife

• But his wife looked back from behind him and she became a pillar of salt—because R. Isaac said, she sinned through salt. On the night that the angels visited Lot, Lot said to his wife, “Give these guests a bit of salt.” But she replied is it your wish to introduce into Sodom another vile custom (that of seasoning their food)? What did she do? She went around among all her neighbors saying to each, “Give me salt— we have guests,” intending thereby to have the Sodomite city dwellers become aware of the presence of guests in the house and penalize Lot for it. Hence she became a pillar of salt.

• Genesis Rabbah 51:5

Rebecca in the Midrash

• And she went down to the fountain, and filled her pitcher. All women went down and drew water from the well, whereas for her the water wascend as soon as it saw her. And they called her Rebekah and said unto her, wilt thou go/ R. Hanina the sonof R. Adda said in R. Isaac’s name they hinted to her wilt thou go? And she said: I will go, I go in spite of you whether you wish me or not

• Genesis Rabbah 60:12

Rebeka in the midrash

• R. Levy taught that in the verse The L-rd said unto her: two nations are in thy womb the words unto her imply that the L-rd said to Rebeka “I shall reveal a mystery to thee: From thee shall Israel, the foremost of the nations, come forth” Hence (of Isaac to whom this mystery was not revealed) Scripture says Now Isaac Loved Esau, whereas Rebeka the verse goes onto to say Rebekah loved Jacob because she knew what the Holy One Blessed be He had revealed to her.

• Midrash Psalms 9:7

Leah in Midrash

- All night, she pretended to be Rachel. When he arose in the morning There was Leah. He said to her: Daughter of a swindler, why did you trick me? She said to him What about you! Why did you trick your father? When he said to you Is this my son Esau, you said to him I am Esau Your first born. Now you are saying: Why have you tricked me? And did your father not say to Esau Your brother just came with deceit? So, because of these things with which she scolded him, he began to hate her. The Holy One said: There is no cure for this but sons. Then her husband will desire her. Thus, When the L-rd saw that Leah was hated he opened her womb
- Midrash Tanhuma 7:11
Rachel in Midrash

• Rachel said to Jacob: give me children, or else I shall die. Then Jacob’s anger was kindled against Rachel.... She said to him: Did your father, Isaac do this to your mother, Rebekah? Did not the two of them stand and pray for each other/ It is so stated, Then Isaac entreated the L-rd on behalf of his wife. You should also pray unto the L-d for me! And did not your grandfather Abraham do this for Sarah? He said to her: Sarah brought a rival wife into her house. She said to him, If so, Her is my maid Bilhah, go in to her.

• Midrash Tanhuma 7:11
3 women of Rosh Hashanah: Sara, Hanah, and Rachel

- Forthwith, the mercy of the Holy one blessed be He was stirred, and so it is written, “Thus saith the L-rd, A voice is heard weeping for her children. She refuseth to be comforted for her children, because they are not (Jer. 31:15). This is followed by Thus saith the L-rd refraint thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded.... And there is hope for thy future, saith the L=rd and they children shall return to their own border

- Jer. 16-17 see Lamentations Rabbah Proem 24

Dinah in the Midrash

• While her father and brothers were sitting in the House of study, she went out to see the daughters of the land. She brought upon herself violation by Shechem the son of Hamor the Hivite, who is called a serpent, and he bit her, as it is written, And Shechem, the son of Hamor the Hivite the prince of the land saw her and he took her, etc. He took her— he spoke seductively to her as the word is said in take with your words (Hosea 14:3) and Lay with her— in natural intercourse, and Humbled her— in unnatural intercourse.

• Ecclesiastes Rabbah 10:8

Tamar in Midrash

• Why did G-d give the crown to Judah? Surely, he was not the only brave one of all his brothers; were not Simeon and Levi and the others valiant too? But because he death justly with Tamar did he become judge of the world When the case of Tamar came before Judah, under sentence to be burnt, he acquitted her, finding a plea on her behalf. What happened there? Isaac and Jacob and all his brothers sat there trying to screen him, but Juda recognized the place where he had left his cord signet and staff, and said “The thing is correct, SHE IS MORE RIGHTOUS THAN I” For this G-d made him a prince and Judge in Jerusalem.

• Exodus Rabbah 38:26

Miriam in the Midrash

- The rabbis say, the words suffer not they mouth to bring thy flesh into guilt are addressed to Miriam. As soon as she spoke against Moses, she became leprous, for it is said Miriama nd Aaron spoke against moses and what happened to her? And behold Miriam became leprous white as snow. Niether say Though before the messenger (Ecc. 5:5) before Moses. Wherefore should G-d be angry at thy voice, the boice that Miria let escape from her mouth against Moses the righteous. And Destroy the work of thy hands- that is destroy merit of her timbrel playing, of which it is said And Miriam the prophetess the sister of Aaron took a timbrel in her hand.... Miriam Took...(Ex. 15:20) When however she slandered her brother, G-d commanded that she should be sent to the mines, as it is said, and Miriam was shut up (Number 12:15).

- Midrash Psalms 52:1 and Deut. Rabbah 6:12

Daughters of Zelophehad

- Then drew near the daughters of Zelophehad, When the daughters of Zelophehad heard that the land was about to be divided among the tribes- but only for males, not for females they gathered to take counsel. They decided that the mercies of flesh and blood are not like the mercies of Him who is everywhere. Flesh and blood is apt to be more merciful to males than to females. But He who spoke and the world came into being is different- His mercies are for males as well as females. His mercies being for all, The L-rd is good to all, and his tender mercies are over all his works (Ps. 145:9)
- Sifre Numbers 133
Deborah in the Midrash

• Rabbi Berechiah had 4 sayings, three concerning men, and one concerning women: Woe unto the living who needs help from the dead. Woe unto the the strong man who needs help from the weak. Woe unto the seeing who needs help from the blind. Owe unto the generation whose leader is a woman as when Deborah, a prophetess judged Israel (Judges 4:4)
• Midrash Psalms 22:20

Jephthah’s daughter

- 4 people began their supplication by making vows. 3 of them made their request in an improper manner and the Holy One blessed be He, answered them favourably while one made the request in an improper manner and the Omnipresent answered him correspondingly improperly. This is how it is. Eliezer the servant of Abraham, Saul, Jephthah, and Caleb. Eliezer made his request in an improper manner as is proved by So let it come to pass that the damsel to whom I shall say Let down thy pitcher I pray thee... let the same be she that thou has appointed for thy servant even for Isaac. Said the Holy One blessed be He to him: If a Canaanite slave girl or a harlot had come out would you still have said Let they same be she that though has appointed for thy servant even for Isaac? Yet the Holy one blessed be he did well for him and brought Rebekah to his hand.....Jephthah made a request in an improper manner as is proved by the text, then it shall be that whatsoever cometh forth from the doors of my house to meet me I will offer it up. Said the Holy one blessed be He: “If a camel or an ass or a dog had come out would you have offered it for a burnt offering? So the Holy one blessed be He answered him correspondingly by bringing him his one daughter to hand And it came to pass when he saw her that he rent his clothes. But surely he could have had his vow disallowed by going to Phineas? He thought I am a King! Shall I go to Phineas? And Phineas argued: I am a high priest and the son of a high priest. Shall I go to a King? Between the two of them the poor maiden perished and both of them incurred responsibility for her blood over pride..... Resh Lakish says that he should have given mony for her and offered a sacrifice bought with it upon the altar. R. Johanan says that he need not have given mony for we have learned: An animal that is fit to be offered on the altar should be offered, while on that is not fit to be offered on the altar should not be offered.

- Leviticus Rabbah 37:4
Hannah in the Midrash

• R. Tanhuman bar abba said: When they sat down to eat Elkanah would give each of his children his proper portion. Intending to Vex Hannah, Peninnah would say to Elkanah, “Give this son of mine his portion and that son of mine his portion. You have givne no portion to the unborn one.” Why did Peninnah speak this way? To make Hannah Fret (hrmh) [I Sam. 1:6] against G-d for making her barren. In another comment the word hrmh is interpreted not “to make her fret but to make her “thunder” against G-d in prayer on her own behalf. The Holy One said to Peninnah, “You make her thunder against Me. As you live, there are no thunders that are not followed by rain. I shall remember her at once.

• Midrash Sam 5; Yalkut I Sam 77, in the Sefer Ha-Aggadah, ed. Bialik and Ravnitzky
Bathsheba in the Bible

- Now all Israel were grieved for it was the day of the dedication of the Temple, and they could not perform the service because Solomon was asleep and they were afraid to wake him, out of their awe of royalty. They went and informed Bathsheba his mother, and she came and woke him up and reproved him. Hence it is written, The burden wherewith his mother corrected him (Mishlei 31:1). R. Johanan said, "This teaches that his mother bent him over a column and said to him, "What my son! Everyone knows that your father was a G-d fearing man. Now they will speak thus: Bathsheba is his mother, she brought him to it! And What, O son of my womb"
- Number Rabbah 10:4

Naomi in Midrash

- All the city was astir concerning them, and the women said is this naomi? Is this the one whose actions were fitting and pleasant (ne’imim) In the past she used to go in a litter and now she walks barefoot and you say, Is this Naomi? In the past she wore a cloak of fine wool and now she is clothed in rags and you say Is this Naomi? Before her countenance was ruddy from abundance of food and drink and now it is sickly from hunger and yet you say “Is this Naomi?” And she said to them, Call me not Naomi, call me Marah. Bar Kappara said “Her case was like that of an ordinary ox which its owner puts up for sale in the market place saying “It is excellent for plowing and drives straight furrows.” But say the bystanders, if it is good for plowing what is the meaning of those weals on its back? So said Naomi, Why call ye me Noami (pleasant) seeing the L-rd hath testified against me, and the almighty hath afflicted me (Ruth 1:21)
- Ruth Rabbah 3:6
Ruth In the midrash

- And Ruth said: Entreat me not to leave thee, and to return from following after thee... I Ruth am fully resolved to become converted under any circumstances, but it is better that it should be at your hands than at those of another. When Naomi heard this, she began to unfold to her the laws of conversion saying “My daughter it is not the custom of daughters of Israel to frequent gentile theatres and circuses, “to which she replied, ‘whither thou goest, I will go’. She continued: My daughter it is not the custom of daughters of Israel to dwell in a house which has no mezuzah to which she responded “and where thou lodgest I will lodge”. Thy people shall be my people refers to the penalties and admonitions of the Torah and Thy God my God to other commandments of the Bible
- Ruth Rabbah 2:22

Esther in Midrash

• And he brought up Hadassah (Esther 2:7) just as the myrtle has a sweet smell but a bitter taste, so Esther was sweet to Mordecai but bitter to Haman yimach shemo (Esther Rabbah 6:5)

• Esther means the hidden one for she remained hidden fast in her chambers but she came forth into the world when there was need of her to give light to Israel (Midrash on Ps. 22:3)
Seder Nashim

- 6 Sedarim of Mishnah
- Yevamoth
- Kethuboth
- Nedarim
- Nazir
- Sotah
- Gittin
- Kiddushin
- In Rambam’s MT.
- איסוח
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- יום והליצה
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- סותה

Hilchot Ishut- Laws of marriage
to marry with formal ketubah and sanctify via kiddushin
No premarital sex or adultery
Not to deny her food, clothing, and marital relations
To be fruitful and multiply

Hilchot Gerushin- Laws of Divorce
Hilchot Yibbum VaChalitzah- laws to Yibbum and Chalitzah
Hilchot Na’arah Betulah- Laws of Virgin Maidens
Hilchot Sotah- Laws of adultery
Responsa: Israel Isserlein, Terumat ha-Deshen 248

- Case of a woman who had been *imprisoned* for debts she incurred on her business travels and the question arose *whether she was allowed to be received back by husband in view of the possibility that her honor had been outraged during incarceration*. Rabbi Isserlein decided in favor of the wife.

I Epstein “Jewish Women in Responsa Literature” in Leo Jung’s The Jewish Woman vol.3
Part IV. Womens’ Mitzvot

- **Hallah** corresponding to the *lechem panim* on the *shulchan* in *beit HaMidrash* (Table of the Face-bread; Rashi i.e. baked in mold, ibn Ezra perpetually *lifnei* Hashem (has word face)- deoreita

- **Family purity** (*deoreita*) corresponding to alter of incense

- **Bench Licht** lighting of Shabbat candles (derabbanan) (*hadlakat hanerot*)- corresponding to lighting menorah in *beit hamikdash*

- *These three vessels also correspond to the three emotional attributes, the sefirot of the heart: the Menorah corresponds to loving-kindness; the Table to might; and the Alter of Incense to beauty, whose inner experience is one of mercy, or compassion (*midat harachamim*)—the ideal sentiment upon which to base marital relationships.

- *In Hebrew, the first letter of the word for each of these mitzvot spells a name: Chanah. The first letter of “challah” is a chet, the first letter of “nidah” is a nun, and the first letter of “hadlakathaner” is a hei. Chanah is of course spelled: chet nun hei.*
Hadalakat Nerot; Menorah/Challa; Shulchan/Family Purity; Ketoret

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One of the basic doctrines of Kabbalah taught by the Arizal is that everything has a source in a higher realm, which in practice acts as its inner essence, described as enfolded within it. This is true of these three vessels and of their corresponding sefirot, whose source is in the intellectual sefirot: wisdom, understanding, and knowledge, which constitute the inner life-force of the soul: loving-kindness originates in wisdom, might originates in understanding, and beauty originates in knowledge.

An illustration for these relationships can be found in the Amida, the main part of Jewish liturgy. In the first benediction (Baruch) we say: "Blessed are You G-d our Lord and the Lord of our forefathers; the Lord of Abraham, the Lord of Isaac, and the Lord of Jacob." Each patriarch is the archetypal figure for one of the emotional faculties: Abraham for loving-kindness, Isaac for might, and Jacob for beauty. According to the syntax of this benediction (and as explained in the Talmud), each one had a different conception of G-d, which corresponds to each of their souls' origin in the Almighty, just as each emotional faculty has a separate source in the intellectual faculties of the soul.

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<th>patriarch</th>
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<td>Yitzchak</td>
<td>understanding</td>
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<td>Jacob</td>
<td>knowledge</td>
<td>family purity (niddah)</td>
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So now we have that challah corresponds to might, and its inner source is in understanding. Since the sefirot of understanding in Kabbalah corresponds with the "mother principle" (patzuf ima) we have another justification for identifying it as the most central of the three mitzvot for women discussed above. In addition, the numerical value of the word "Channah"
Bach, Maharshal, 7th Lubavitch Rebbe

- There are authorities like the BACH however who understand that the woman’s responsibility to study mitzvot and recite the brachot implies that her torah study is more than just a hechsher mitzvah. The BACH quotes the Maharshal “Women have affinity to the words of the torah when they study mitzvoth that apply to them.” Rabbi Menachem Mendel Schneersohn notes that in the case of women and Talmud Torah, although the torah exempts women from Talmud Torah it obligates them to observe their commandments. In order to attain this end their exists and indispensible means = study. Because of its necessity this study gains its own significance and identity although it does not fall under the general category of Talmud torah. This is the meaning of women “having an affinity” to Talmud Torah. Thus a women may recite birchat hatorah and many continue to be involved in her act of Talmud torah even after she has acquired enough knowledge to observe the commandments.
Hallah making and its laws

- In Rabbinic law the term hallah refers to the portion of dough set aside and given to the priests based on BaMidbar 15:19-20. The tractate in the Talmud in the order Zera’im by this name deals with the laws of hallah and its separation. In the first chapter there is a discussion of the species liable to hallah and to tithes. Chapter 2 treats quantities which establish liability. **One point seven quarts requires the separation of hallah.** The democratization of concern for ritual purity thereby enacting an extension of the Torah from the sphere of the Temple into daily life was common to both the Pharisaical community and Qumran sect. The rabbis did this in many ways. For example each person’s home was seen as a little beit hamikdash. One’s shabbos table like a mizbech. One’s hallah on Shabbos and haggim like the lechem panim. One’s kelim (dishes) like those in the beit hamikdash requiring teveling in a mikvah, etc.
And in translation (verses 17-21):

17) Hashem spoke to Moshe, saying:

18) Speak to the Children of Israel and say to them: “As you come into the land into which I am bringing you there.

19) When you eat of the bread of the land, you shall offer up a gift (terumah) to Hashem.

20) [From] the first of your dough, you shall offer up a cake (challah) as a gift (terumah); like the gift of the threshing-floor, so you shall offer it up.

21) From the first of your dough, you shall give to Hashem an offering, throughout your generations.”
It is a positive commandment to separate a portion that is raised up from the dough and given to a priest, as Numbers 15:20 states, “raise up the first of your dough the challah as an offering. According to Scripture law, the first portion does not have a minimum measure. Instead, even if one set aside a portion the size of a barley corn, he has exempted the entire dough, when a person designates his entire dough as challah, his deeds are of no consequence unless he leaves a portion of it for himself.
One who purchases bread from a baker is obligated to separate challah. He may separate a portion from bread freshly taken from the oven for bread that has cooled or from bread that has cooled for bread freshly taken from the oven. This applies even with regard to many trays of bread.
Bar Ilan Dictionaries: Abbreviations & Aramaic-Hebrew
(1) With what may we light [the sabbath lamp] and with what may we not light? 
We may not light with cedar bast, uncombed flax, floss-silk, willow bast, desert silk, nor seaweed. Nor [may we use light] with pitch, wax, cottonseed oil, oil that must be destroyed by burning, fate from sheeps’ tails, nor with tallow, Nachum the Mede says: We may light with boiled tallow. But the Sages say: Whether it is boiled or it is not boiled, we may not light with it.

(2) We may not light on Yom Tov with oil that must be destroyed by burning. Rabbi Yishmael says: We may not light with tar, out of respect for the honor due the Sabbath. But the Sages permit lighting with all these oils, with sesame oil, nut oil, radish oil, fish oil, gourd oil, tar, or naphtha. Rabbi Tarfon says: We may light only with olive oil.

(3) We may not light with any product of a tree, with the exception of linen. And no tree-product can contract contamination from sheltering [a contaminated object] with the exception of linen. If a wick was made from a cloth that was twisted but not singed- Rabbi Eliezer says: It accepts contamination and we may not light with it. Rabbi Akiva says: It does not accept contamination and we may light with it.

(4) One may not pierce an egg shell, fill it with oil, and put it over the mouth of a lamp so that the oil will drip down, even if [the container is] of earthenware. Rabbi ehudah permits this. But if the potter originally attached it, it is permitted because it is a single vessel. One may not fill a bowl with oil, put it next to a lamp, and put the end of the wick into the bowl so that it will draw oil. Rabbi Yehudah permits this.
(5) If one extinguishes a lamp because he fears idolaters, bandits, melancholia, or so that a sick person can fall asleep, he is not liable. But if he does so to spare the lamp to spare the oil or to spare the wick he is liable. Rabbi Yose absolves in all these cases, except that of the wick, because he makes it into charcoal.

(6) For the three transgressions women die during childbirth, for being careless regarding the laws of menstruation, the tithe from dough, and kindling the Sabbath light.

(7) A person must say 3 things in his home on the eve of the sabbath just before dark: Have you tithed? Have you prepared an eruv? Kindle the Sabbath lights. If there is a doubt whether it is dark or it is not dark, we may not tithe definitely untithed produce, we may not immerse vessels and we may not kindle the lights; but we may tithe questionable produce, make an eruv, and insulate hot food.
Lighting of Shabbat candles (hadlakat haner) – Tabular Search
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Modesty

- The Jews are considered to be "Kedoshim [Holy]," in that they are Modest: Shabbat 86a; Niddah 17a

- Those who follow the words of the Sages are called "Tzana [modest]": Niddah 12a

- The true honor of a princess is internal: Gittin 12a

- Tamar’s modesty merited descendants who were Kings and Prophets: Megillah 10b; Sotah 10b and Megillah 10b

- Rachel’s humble protection of Leah when she took Rachel’s place and married Yaakov, was rewarded by having King Saul as her descendant: Megillah 13b

- The modesty of Kimchit in the way she covered her hair, and the reward she received of having her sons become kohen gadol: Yoma 47a

- Modesty in Displaying Wealth/Power- Riding one’s horse in the city, instead of leading it: Bava Metzia 9b & Avoiding doing too much in public view: Pesachim 113a

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Rosh Hodesh and women

- **How do we know that women didn’t participate in the Golden Calf incident?** The midrash notes that Exodus 32 says that "the people" came to Aaron and asked him to make an idol. Aaron told them to get the golden rings from their wives and their sons and their daughters. Note that the biblical verse doesn't say anything about "the people" getting the rings from their husbands, only from wives and sons and daughters, from which we can infer that "the people" in question were the men. Then Ex. 32:3 says that "the people" broke off the golden rings that were in their ears. The bible does not say that they got the gold from their wives and sons and daughters; rather, it says that "the people" (i.e., the same people) gave their own gold. The midrash explains that the men went back to their wives and **the wives refused to give their gold to the creation of an idol. As a reward for this, the women were given the holiday that was intended to represent the tribes**

- *See Leah Horowitz, Techninat Imahas, a supplicatory prayer for RH Elul*
Sotah 21a-21b, Tiflut= superficiality according to Rambam in hilchot Talmud Torah 11:3*

- Hence declared Ben Azzai, ‘a man must teach his daughter Torah so that if she must drink the bitter waters she may know that the merit will suspend her punishment. Rabbi Eliezer says “If a man teaches his daughter Torah, it is as though he taught his daughter tiflut.” R. Yehoshua says “a woman prefers a kav together with tiflut to nine kavs together with restrictions of chastity.

* The second meaning of tiflut is immorality or lechery. Rabbi explains that according to R. Eliezer if a woman will be taught Torah she will acquire wisdom and she will then understand how to conduct immoral affairs without being discovered (see Nachost or Rabbia Zaddik 2b). The Ramban in 11:2-2b also agrees with this interpretation. This interpretation is based upon a verse in Jeremiah 23:15: “And you have seen the prophets of Shemron. Rabbi Eliezer expressed the same opinion in even stronger terms in an incident recorded in Yeshutah in Talmud 2a-b.)
Rambam: Hilchot Talmud Torah 1:13

• **A women who studies Torah is rewarded but not to the same degree as is a man,** for she is not commanded and anyone who does that which is not commanded to do, does not receive the same reward as one who is commanded but only a lesser reward. However even though she is rewarded *Hazal* commanded that a man must not teach his daughter Torah. This is because the mind of the majority of women is not disposed to study and they will turn the words of torah into words of nonsense according to their limited understanding. Our sages said that anyone who teaches his daughter Torah is to be considered as if he had taught her trivial and unimportant things. What were they referring to? The oral torah. However the written torah should not be taught before the fact (*lechatichila*) but if he has taught her, it is considered as if he has taught her tiflut.

• See: The Shulchan Aruch (Yoreh Deah 246:6) quotes the Rambam and the Ramo adds, "However she is obligated to study those laws which apply to women." quoted in name of Agur (Hilchot Tefilla 2) who quotes the Sfag. However it has been pointed out that in fact he origin of this Halacha is in the Smak (after Mitzvoth Katan) in the introduction by his student. Also found in Beri Yosef Y.D. 346
The Magen Avraham Orach Chaim 282:6 derives from the Yom HaKahal that women are obligated to hear the weekly readings of the Torah. Rabbi Tzvi Hirsch Chajes (Maharatz) cites the Taz and offers and interesting proof to verify his explanation from the aforementioned case of the woman who approached R. Eliezer with a question regarding the sin of the Egel HaZahav. The Maharatz points out that perhaps the Rabbi Eliezer refused to respond to her question only because to do so would have required an analytical explanation of the text. R. Eliezer Rokeach author of Maase Rakeach agrees with the TAZ. He concludes that the primary issuur involved is the study of the oral torah which lends itself to technical hairsplitting and hence the possibility of misinterpretation or misures to which women “are prone.” The written torah he says was prohibited according to the Rambam as a result of a gezerah if we permit women o study the written torah, they would be curious to study the oral torah, which is forbidden. This eventually would exist only where a woman studies the written torah in a manner which itself is analytical. However women may study the simple meaning of the text.
Rabbi Shneur Zalman of Liadi

- Rabbi Shneur Zalman of Liadi in his *Hilchot Talmud Torah* (1:14) rules that teaching women oral Torah is considered tiflut, but he fails to mention any issur regarding the written Torah. There are those who understand this omission as clear proof that the Rav in opposition to the ruling of the Rambam and Shulchan Aruch permits women to study the written Torah without any limitations regarding the depth of the study.* This is in accordance with the Piskei HaRID (Nedarim 37a) Others disagree with this interpretation of the Shulchan Arukh HaRav.** I.e. The Ateret [Orach Chaim 47:14] who rules that women must study the written Torah

* *Resh. Tzitz Eliezer, vol. 9, no. 3 P. 31; R. Shmuel Ashkenazi Notes on Hilchot Ralmud Torah P. 555
** Rabbi Menachem Mendel Schneersohn in Likutei Sichot vol. 14, P. 150, H. 12
Rambam on Yibbum va’Chalitzah:

childless widow who is fit to be married by her husband’s brother is referred to as zekukah

I’yibbum (husband brother= yavum). The mandate obligating her to yavam is zakah

http://www.hebrewbooks.org/rambam
Beshert/ zevugim

• A Divine Voice announcing who a soon-to-be-born boy and girl will marry: Moed Katan 18b; Sotah 2a

• Biblical, Prophetic and Writings sources on Divine Arrangement of Marriage: Moed Katan 18b

• Comparing the difficulty of matching a proper husband and wife to the splitting of the Red Sea: Sotah 2a

http://www.webshas.org/
Yiddishe Hokmah on marriage

- Afle in gan-eydn iz oykh nit gut tzu zayn aleyn; es iz beser tzu zayn a por even in heaven it is not good to be alone: better to be a pair
- Ikx mit dir zaynen a glieklekh por; on dir plots ikh un ikh bin gornisht
- Az dos broyt falt mit der puter arop, iz a simen az die kale iz hungerik
- Ver gleybt nit in Got darf hobsn a frum vayb
- A shtub on a vayb iz vi a vogn on reder
- Beser mit a klugn tsu farlirn eyder mit a nar tsu gevinen
- Der man zol betn far dray zakhn: a gute vayb, a gutn yor, un a gutn kholom
- Es iz nito kayner vos iz mer ibergegebn vi di eygene vayb
- Ven khasn- kale kushn zikh shoyvn meggn di shatkhotnim gevyn abeym
- Tsivishn vayb un man, dorf men verter vegen, nit tseyln
- Az dos Vayb is a malke, iz der man a meylekh
- Vayber firn tsum gutn oder tsum beyzn, say vi say, farfrln zey
- Nit alts vos de veyst megst du zogn
- Zay nit tsu zis, me zol dikh nit oyfesn; zay nit tsu biter, men zol dikh nit oyshpayen
- An oysgegeben tokhter iz vi an opgeshnit shookie broyt; zi ken zikh shoyvn mer nit tzuirk tsuklepnt tsu di eltern
- Nit dos vos iz sheyn iz lib, nor dos vos iz lib, iz sheyn
- Oyf a sheynem perzon iz gut tsu kukan, mit a klugn iz gut tsu lebn
- Khokme iz beser fun raykhkat
- Fun sholem vegen meg men afle a lign zogn
- SEE: Meltzer, Bar, Yiddish Wisdom for Marriages (Yiddishe Hokhma far Kherem): Chronicle

Yiddish folk saying related to zivugim
(1) afle in gan-eydn iz oykh nit gut tzu zayn aleyn; es iz beser tzu zayn a por [even in heaven it is not good to be alone: better to be a pair]
(2) early to rise and early to wed no harm done [free oyfshteyn un free khasene hobn, shat nit.
(3) you and i are a happy pair, without you i fizzle out and am nothing [ikx mit dir zaynen a glieklekh por; on dir plots ikh un ikh bin gornisht.]
(4) when a couple fights it cools their anger [az me bezert zikh on geyt op der kaas]
(5) delay is good for cheese but not for a wedding [opleygn iz nor gut for kez, ober nit far a khasene]

(6) the husband who doesn't belive in G-d should have a devout wife [ver gleyt nit in Got darf hobsn a frum vayb]
(7) a home without a wife is like a wagon without wheels [a shtub on a vayb iz vi a vogn on reder]
(8) better to lose with a wise man than to win with a fool [beser mit a klugn tzsu farlirn eyder mit a nar tsu gevinen]
(9) a man should ask for 3 things; a good wife, a good year, a good dream [ der man zol betn far dray zakhn; a gute vayh, a gutn yor, un a gutn kholom]
(10) there is no one more devoted than one's wife [ es iz nito kayner vos iz mer ibergegebn vi di eyene vayh]
(11) there are no secrets from one's wife [fun di eygene vahb iz nito kayn soydes.]
(12) good will toward others is the best charity
[der guter viln izz di beste tsodeke]
(13) if the will is strong one will achieve it
[az der viln iz shtark, vet men es dergreykhn]
(14) when the bride and groom are kissing, the matchmakers can go home [ ven khosn-kale kushn zikh shoyn, megn di shatkhonim geyn aheym]
(15) between wife and husband words should be weighed not counted [tsvishn vayb und man dorf men verter vegin nit tseyln]
(16) when he love shis wife, he also loves her family
[az men hot lib dos vayb hot men oykh lib ir mishpokhe]
(17) when the wife is like a queen, the husband is like a king
[az dos vayb iz a malke, iz der man a meylekh]
(18) wives can lead to good, or mislead, but either way they lead
[vayber firn tsum gutn oder tsum beyzn, say vi say, farfirn zey]
(19) if it is not what one wishes, then one must want what it is [az es iz nit vos me vil, muz men vln vos es makht zikh]
(20) not all that you know may you say
[nit alts vos du veyst megst du zogn]
(21) two things must be protected: a bride and groom
[tsvey zakhn muz men bavorenen: a kale un a khusn]
(22) there are things that a wife must not show even to her husband [es zenen zakhn vos men tor afile dem eygenem man nit vayzn]
(23) weigh advice from friends
[batrakht di eytse fun fraynt.]
(24) don't be too sweet or they will eat you up; don't be too bitter or they will spit you out.
zay nit tsu zis, me zol dih nit oyfesn; zay nit tsu bitter, men zol dih nit oys-shpayen
(25) a dream is 1/2 a prophecy
a kholem iz a halb neveu
(26) someone who finds fault with everything will complain the bride is too beautiful
di kale iz tsu sheyn, zogt eyner was gefint a khisorn mit altsding
27) a married daughter is like bread sliced from the loaf, she can't be reattached to her parents
[an oysgegeben, tokhter iz vi an opgeshnitn shtik broyt; zi ken zikh shoyn mer nit tzurik tsuklepnshtik di eltern]
(28) why doe sthe bear dance? because he doesn't have a wife?
farvos tanst der ber? Vayl er hot nit kayn vayb

(29) as with a cholent, so with an engaged couple one does not look too closely
In a tsholnt un in a shidukh kukt men nit tsufil arayn
(30) passion and desire have an iron will
der yeitser-hore hot an ayzenen viln
(31) although the bride is bashful and coy, she likes her fun
di kale shemt zikh take, ober hanoe hot zi

(32) the bride always wants her new family to be like her own family
fun vos far a mishpokhe di kale kumt aroys, in aza mishpokhe, vintsht zi vider
arayntsukumen

(33) praise me and I praise you; we belong to the same union
loyb du mikh un ikh vel loybn dihk; beyde zenen mir fun eyn tsek

(34) not what is beautiful is loved, but what is loved is beautiful
nit dos vos iz sheyn iz lib, nor dos vos iz lib, iz sheyn

(35) love me a little, but love me always
Hob mikh veynik lib, nor hob mikh lang lib.

(36) where there is love and affection it is never too crowded or lonely
Vu es iz libshaft un varemakayt dort iz kayn mol engshaft oder elentkayt

(37) between husband and wife only god can judge
Tsvisn man un vab iz nor Got a shoyfet

(38) silence is a fence around wisdom
shtilkayt iz di fartsamung arum khokme

(39) marriage makes an old maid a young wife
nokh der khasen vert on alt meydla yunge vaybl

(40) little girls break toys; big girls break your heart
kleyne meydlekh tsubrekhn di tsatskes; groyse meydlekh tsubrekhn di harts.

(41) you can't dance at two weddings at the same time
me ken nit tantsn oyf tsvey khasenes in der zelber tsayt

(42) they live together like two turtle doves
zey lebn tsuzamen vi tsvey tobn

(43) let us talk about more cheerful things
lomir redn fun freylekhe zakhn

(44) luck doesn't stay around so use it without delay
[dos mazl lozt nit lang mit zikh shpiln; darf men es glaykh nutsn

(45) when one needs brains, brawn won't help
von men darf hobn moyekh, helft nit kayn koyekh

(46) God gives us two ears and one mouth so we can hear more and talk less
Got hot gegebn dem mentschn tsvey oyern un eyn moyl az der mentsch zol mer hern
un veyniker redn

(47) by the day they are ready for divorce, by night they are ready for bed
bay tog tsum get, bay nakht tsum bet

(48) if you want to you can move the whole world
az me vil ken men iberkern di gantse velt

(49) when you fight leave the door open for making up
az du krigst zikh, krig zikh azoy az du zolst zikh kenen iberbetrn
(50) goodness is better than piety
gutskayt iz beser fun frumkayt
(51) the first fight is the best fight
der ershter broygez iz der bester broygez

(52) its good to look upon a beautiful person, but better to live with a wise smart one
oyf a sheynem perzon iz gut tsu kukn, mit a klugn iz gut tsu lebn

(53) Lets talk with a purpose as between friends
Lomir redn takhlis, vi tsvishn fraynt.

(54) As friends lets live, and let live
Alts fraynt darf men lebn un lozn lebn

(55) if there is a will there’s a way; you just have to want to do it
Oyh me vil can men gefinen a veg; me darf nor veln dos ton

(56) why does a bride who looks forward to her wedding begin to weep as she walks
to the canopy?
Vi farshteyt men a meydl vos vart mit freyd oyf irk hosen un ir khosen un veynt az zi
geyt tsu der khupe?

(57) silence is golden
Shvaygn iz gold’n

(58) a girl doesn’t have to be pretty if she has charm
A meydl darf nit zany sheyn eby zi hot kheyn
(59) when the bride is refined the wife is a little dove
Ven di meydl iz di vaybl a taybl

(60) the bride pinches her cheeks to make them pink when she stands under the
canopy
Di kale knaypt di bakn abi di farb zol shteyn ven zi iz unter der khupe
(61) keep on trying and you will be happy
Me dreyt zikh un me freyt zikh
(62) that’s how the cookie crumbles
Azoy vert dos kikhl tsebrokhn
(63) the face tells the secret
Dos ponim zogt oys dem sod
(64) making a living depends on the husband’s luck and rearing children depends on
the wife’s
Parnose iz inem man’s mazl, kinder zaynen inem vayb’s mazl
(65) Only a stone should be alone
Nor a shteyn zol zany aleyn
(66) to our friendship may we live long and laugh often
Tsu unzer frayntschaft; lomir lebn lang un lakhn of
(67) you should live and be well
Du zolst lebn un gezunt zany
(68) wisdom is better than riches; wisdom is precious
Khokhme iz beser fun raykhkayt; khokhme iz tayer
(69) life is the greatest bargain we get it for nothing
(70) dos lebn iz di greste metsie; men krigt dos umzist
(71) If one has luck one can do anything
Alts ken men ton eyb me hot mazl

(72) better to make a good wish for yourself than a bad wish for another
beser tzu makhn a gutn vintsh far zikh eyder a shlekhtn vintsh far yenem
(73) keep yourself in mind and you will forget the unpleasantness of others
Hob zikh in zinen vest du fargesn on yene vos zaynen beyz
(74) A husband is what he is not what he has been
A man iz vos er iz, nit vos er iz geven
(75) a husband is sometimes as strong as iron, sometimes as weak as a fly
a man iz a mol shtarker fun ayzn, un a mol shlof vi a flig
(76) He who asks for directions doesn’t get lost
Er vos fregt di onfirung farblondzhet nit
(77) the tongue is a person’s greatest enemy
Di tsung iz dem mentschn’s grester soyne
(78) you can’t make cheesecakes out of snow
Gomolkes ken men nitmakhn fun shney
(79) where you need sugar, salt won’t do
Vu me darf hobn tsuker, toyg nit kayn zalts
(80) time is the best healer
di tsayt iz der bester dokter
(81) time is more precious than money
di tsayt iz tayerer fun gelt
(82) a joke is a half-truth
a kotoves iz a halber emes
(83) whoever eats lots of pudding will live a long time
ver es est lang kugl lebt lang
(84) rich relatives are close; poor ones are distant
Raykhe kroyvim zaynen noent; oreme kroyvim vayt
(85)a mother in law forgets that she was once a daughter in law
di shviger fargest az iz iz a mol aleyn geven a shnur
(86)silence is good, but speech is even better
shvaygn iz gut, redn iz nokh beser
(87)for the sake of peace one may even tell a lie
Fun sholem vegn meg men afile a lign zogn
(88)when you enjoy a friend’s wedding, you will live to enjoy your own
az me freyt zikh mit yenem’s khasen derlebt men di eygene
(89)it is never too late to get married
es iz keyn mol nit tsu shpet khasene hobn
(90)after the wedding its too late to have regrets
Nokh der khasen iz tsu shpet di kharote
(91)prayers go up to heaven; blessings come down to earth
di tfiles geyen arof tsum himl; un die brokhes geyen arop tsum erd
(92)a little charm and you are not ordinar
a bisseleh chain iz shoin nit gemain
(93)an ugle patch is nicer than a pretty hole
a mi’ese late iz shneeer vi a shaineh loch
(94)one always thinks that others are happy
ainem dacht zich az bei yenem lacht zich

(95)no answer is also an answer
nit kain entfer iz oich an entfer
(96)you can’t ride in all directions at one time
me ken nit foren oif alleh yariden oif ain mol
(97)better the devil you know than the devil you don’t
besser mint taivel vos m’ken eider mint taivel vos m’ken im nit
(98)if your going to do something wrong enjoy i
az me est chazzer, zol rinnen iber de bord
(99)when you look to the heights hold on to your hat
az du kukst oif hoicheh zachen, halt tsu dos hitl
(100) a wise man knows what he says, a fool says what he knows
a kluger vaist vos er zogt, a nar zogt vos er vais
(101) don’t rub your belly when the little fish is still in the pond
patsh zich nit in beicheleh ven fisheleh zeiner noch in teicheleh
(102) a penny at hand is worth a dollar at a distance
a noenter groshen iz besser vi a veiter kerbel
(103) a meowing cat can’t catch mice
a katz vos m’yavket ken kain meiz nit chapen
all that glitters is not gold

(104) nit als vos glanst iz gold

(105) trying to outsmart everybody is the greatest folly

vellen zein kliger fun alleh iz di greseteh narishkeit
Shidduchim Goes High Tech

• Make A Shidduch Foundation (Jeff Cohn)
• Facebook (“friends” can suggest matches if mutual friends)
• Shidduch Vision, teleconferencing, and Skype
• Online Chatting
• IM or texting
• Drawbacks: “Like the Wizard of Oz behind curtain the anonymity of Internet allows people to hide behind computer screens to benefit of socially reticent who have hard time to make good impression in person. The single who seemed so dashing online may become awkward in person, reducing virtual chemistry into face-to-face fizzle. Conversely people who are less eloquent on a keyboard may actually sparkle in person. Best way to meet is through friends, shadanim, Shabbos Invites, Shabbatons, lectures, etc.”

See: Shidduchim Go High-Tech” in Jewish Action: Torah in the Digital Age, OU, p. 54-57

Bensoussan, Barbara, Jewish Action, Torah in the Digital Age. p. 54-58
On-line Direct Shidduchim Sites

- Frumster
- DosiDate
- Orthodate
- Frumdate
- Future Simchas
- Frumsky
- Frumhere
- Urban Traditional
- Mit Mazel
- Bitadchon.com
- TooBeAv
- Jewish Deaf Singles Registry
- Jewish Singles with Special Needs
- Enlaces Judios
- JDATE
- Jewish Cafe
- Kosher Stars
- Your Ideal Date (YID)
- Project SingOlim (single Olim)

http://www.shidduchim.info/sites.html
On line Indirect Shidduchim Sites (Shadchan Based)

- Saw You At Sinai
- Baltimore Shidduch Network
- Encounter USA Zivugim
- ShidduchNet
- Shidduch Connection (Katz’ Site)
- Shidduch Connection (Harper’s Site)
- Young Israel of Brookline MA Single’s site
- Orthodox Connection
- Likrat Shiduch
- Meir Weiner, Shadchan
- Make-a-Shidduch
- Special Shidduchim
- Single Lubavitch Bochrim List
- Single Lubavitch Girls List
- Nachas.org Online Shadchan

http://www.shidduchim.info/sites.html
Part 5: Women in Cairo Geniza

- Scholars of Geniza and focus of their research
  - Solomon Schechter- excavate and relocate to Cambridge
  - Israel Davidson= Poetry
  - Gottein- Trade and Legal Documents
  - Stefen Reif- Liturgical aspects Hai Gain and shera Gaon Siddur
  - Mark Cohen- Voices of poor, vulnerable, and marginalized, widows-orphans-proselytes
Cairo Genizah: “Women” Subject Heading

http://sceti.library.upenn.edu/genizah/
Cairo Genizah: Recipe for Beverage (Betrothal above beverages)

http://sceti.library.upenn.edu/genizah/
Women Folk Healers

http://sceti.library.upenn.edu/genizah/
Cairo Genizah: “Marriage” Subject
Heading: marital property; in Jewish law, customs and rites; service
Cairo Genizah: “Antenuptial Contracts”
Subject Headings

http://sceti.library.upenn.edu/genizah/
Weddings to Widows

http://sceti.library.upenn.edu/genizah/
Charity Laws and Legislation for Almanot

http://sceti.library.upenn.edu/genizah/
Cairo Genizah: Gittin & Nedunya

http://sceti.library.upenn.edu/genizah/
Part 6: Rambi Subject headings

- A Woman at War (film) - [References]
- See: Bennett, Edward. A Woman at War (film)
- 69 Women : Ancient Near East - [References]
- 4 Women : Antisemitism - [References]
- 11 Women : Archaeology - [References]
- 77 Women : Art - [References]
- 999+ Women : Bible - [References]
- 10 Women : Bibliography - [References]
- 125 Women : Christianity - [References]
- 13 Women : Customs - [References]
- 1 Women : Dance - [References]
- No. of Records Entry
- 23 Women : Economy, industry and trade - [References]
- 90 Women : Education - [References]
- Women : Eretz-Israel - [References]
- See: Eretz-Israel : Women
- 43 Women : Films - [References]
- 44 Women : Folklore and humor - [References]
- 361 Women : Halakhah - [References]
- 26 Women : Hasidism - [References]
- 2 Women : Historiography - [References]
- 79 Women : History - [References]
- Women : History : 1. ancient period - [Reference]
- 132 Women : History : 2. medieval period - [References]
- 183 Women : History : 3. modern period - [References]
- 93 Women : History : 4. modern period (16th-18th centuries) - [References]
- 358 Women : History : 5. modern period (19th-20th centuries) - [References]

http://aleph.nli.org.il/F?local_base=rmb01
Rambi Subject headings cont.

- Women : History - 6. Holocaust period - [References]
- See: Women : Holocaust
- 303 Women : History - 7. post-World War II and contemporary - [References]
- 315 Women : Holocaust - [References]
- Women : Humor - [References]
- See: Women : Folklore and humor
- Women in the Holocaust (review) - [References]
- See: Ofer, Dalia; Weitzman, Lenore J. (eds.). Women in the Holocaust (review)

- Women : Israel - [References]
- See: Israel (State of) : Society : Women
- Women : Israel Defense Forces - [References]
- See: Israel Defense Forces : Women
- 30 Women : Jewish studies - [References]
- 32 Women : Kabbalah and mysticism - [References]
- 2 Women : Karaites - [References]
- Women : Kibbutz - [References]
- See: Kibbutz : Women
- 5 Women : Language - [References]
- 10 Women : Law - [References]
- 577 Women : Literature - [References]
- 104 Women : Liturgy and prayer - [References]
Modern Rambam Subject Headings

• Women : Media - [References]
• 21 Women : Medicine and science - [References]
• 8 Women : Middle East conflict - [References]
• 32 Women : Music - [References]
• 18 Women : Periodicals - [References]
• 1 Women : Philately - [References]
• 191 Women : Philosophy - [References]
• 218 Women : Post-biblical literature - [References]
• 281 Women : Rabbinic literature - [References]
• Women see also gender - [References]
• Women : Sports - [References]
• 19 Women : Theater - [References]
• Women Workers' Movement - [References]
• See: Mezet ha-Poalot
• 46 Women : Zionism - [References]
• 1 Women’s Association for Equal Rights - [References]
• 5 Women’s International Zionist Organization - [References]

http://aleph.nli.org.il/F?local_base=rmb01
Online links on Jewish women

- Jewish Women’s Voices, Compiled by FRIEDA FORMAN with CYNTHIA MAIER
  http://www.utoronto.ca/wjudaism/journal/vol1n1/v1n1form.htm
- Annotated Bibliography and Guide to Archival Resources on the History of Jewish Women in America
  © Phyllis Holman Weisbard, 1997, 2008
  http://womenst.library.wisc.edu/
- Internet Womens’ History Sourcebook
  http://www.fordham.edu/halsall/women/womensbook.asp
- Women in Judaism
  http://wjudaism.library.utoronto.ca/index.php/wjudaism
JWA

• Uncovers, chronicle, and transmit the rich history of American Jewish women. It is devoted to making known the stories, struggles, and achievements of Jewish women in North America in order to enrich the way we understand the past and to ensure a more inclusive future. JWA has amassed the most extensive collection of material anywhere on American Jewish women, and it can be accessed for free by anyone with an Internet connection. The website is a destination for people seeking knowledge, a sense of connection and community, and a way to affirm and enhance the legacy of American Jewish women.

http://jwa.org/
JWA: Jewish Women’s Archive

- (1) Features
- (2) Exhibits
- (3) Education
- (4) Research
- (5) News

- (6) Blog
- (7) This week in Jewish history
- (8) On the Map
- (9) We remember
- (10) Encyclopedia

http://jwa.org/
Exhibits: Women of Valor, Feminism, Katrina’s Jewish Voice, Oral History, contemporary Activists

http://jwa.org/
Woman of Valor

http://jwa.org/
Malbim: (10) As most commentators note this section of Mishlei is an mushal. The human intellect is depicted as the King that is to rule within a person and his primary undeveloped soul is conceived as a woman wed to the king, because she listens to him. Of a materialistic nature, the primary undeveloped soul (or element of the psyche) is essentially inimical to spirituality. It can be prepared, however, to yield to instructive ideas of moral wisdom and goodness, either by nature or by effort. Such a pliant soul is denoted a s “a woman of valor,” which the intellect “finds”, for this is indeed a find, an instance of good fortune without effort. Generally, however, “her price is beyond pearls”: A primary undeveloped soul can be evolved into a good, harmonious element of the psyche only through inner battle with the intellect. Metaphorically, one must cross distant oceans and plumb the water’s depths to find its pearls, the good hidden faculties and powers that are latent in the psyche and bring them to the surface of conscious behavior. (11) The heart is the governing force in the psyche, to regulate the primary undeveloped soul under the guidance of the intellect (the royal husband). If the primary soul is recalcitrant, it will yield only sporadically to discipline and then regress to amorality, making the individual lose what his intellect has gained from the Torah’s moral laws. With a “woman of valor”, and obedient primary soul, a person can feel secure that there will be no such loss of moral progress in unresolved inner conflicts. (12) Though it has elements of good, yet having experienced primarl sin, a primary soul will sometimes fall prey to its evil elements, especially in the years of unruly youth. A good heedful primary soul however can make for a consistent life of descent moral behavior. (13) Good
character traits and virtues are depicted as clothing for the soul, to be realized and acquired through proper action and behavior. Virtuous actions and good deeds are consequently described as wood and flaxen cloths. A good, compliant primary soul seeks and welcomes good deeds, to acquire its garments of praiseworthy character traits; it does not have to be coerced and compelled to become inured to virtuous actions. (14) Factual, worldly education can be acquired by trading in human experience, gaining knowledge by knowledge as it were to profit in one’s development. One must embark on the high seas of this profound wide ranging knowledge to bring such “food from afar” for the soul for the soul; for the faculties of wisdom, intellect and spiritual awareness are innately distant from the physical world. Though normally the primary soul is prone to cravings and evil desires, a good soul, purified of such tendencies will “sail forth” unimpeded, flag unfurled, into the sea of valid knowledge. (15) In this world of the light of intellectual and spirituality is greatly darkened by the physical human condition. A good soul, however will arise from its torpor in the dark of night of earthly existence and give the food of Torah study to her household the faculties of the intellect and understanding, and rations of observance of religious commandments and moral precepts for the training of the “maids” the physical self and its natural tendencies. (16) By nature the primary soul is able and willing to “plant Divine seeds” of good action in the psyche if the human being does his farming properly by moral study and conduct, and then there is a harvest of reward in the world to come for all his good deeds. The field of study and mental growth is symbolized a vineyard in which proper conceptions are “planted” to develop into an essential part fo the psyche, which remains through eternity. (17) Intellectual pursuits in religious development are akin to walking to proceed steadily from concept to concept. The good soul “girds her loins” so that the individual can make steady gains in his understanding. As regards action, the performance of the Torah’s commandments and good deeds, “She makes her arms strong” and enables the individual to act forthrightly unhampered by laziness or reluctance. (18) As it progresses well toward its own perfection a good soul wishes to improve others too, both in their moral understanding, and in their actions to gain profit by selling the merchandise that it has found so good. Thus a great abiding merit is earned as the individual shares in the reward that others gain by their moral progress, and so “her lamp will not go out in the night” of terminated life: After his death, such an individual’s good and religious deeds, and the Torah he taught, will continue to cast their influence like a shining light.
Primary sources: Topics: Anti-Semitism, Arts and Recreation, Commerce and Labor, Health and education, Immigration, Israel, Jewish Values, Law, Philanthropy, Racial Discrimination, Women’s Activism
Research: Encyclopedias, Bios, Oral History, The American Jewess, Book/Film, Bibliography
Search results for Hannah Arendt; Link to Library of Congress Manuscript and Leo Baeck

http://jwa.org/archive/jsp/collInfo.jsp?collID=251
Library of Congress, Manuscript Division: Hannah Arendt

http://memory.loc.gov/ammem/arendthtml/arendthome.html
LC: Hannah Arendt: Correspondence with Gershom Scholem

http://opac.cjh.org/F?func=direct-doc-set&doc_number=400863&format=999
JWA: Mother Daughter Workshops

http://jwa.org/
JWA: Historical Encyclopedia

The mission of the Jewish Orthodox Feminist Alliance is to expand the spiritual, ritual, intellectual and political opportunities for women within the framework of halakha. It advocates meaningful participation and equality for women in family life, synagogues, houses of learning and Jewish communal organizations to the full extent possible within halakha. Our commitment is rooted in the belief that fulfilling this mission will enrich and uplift individual and communal life for all Jews.
Dina Ripman Eylon: Women in Judaism
## Internet Sources for the Study of Jewish Women

Dina Ripsman Eylon

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Before you start exploring the list of Internet sources, please read the short guide to research on Jewish women: [Step by Step Guide to Research on Jewish Women](http://www.utoronto.ca/wjudaism/all_sites/internet_sources.html)

### Texts

- **Family and Society in Ancient Israel**
  An essential guide to the intricate genealogy of the ancient Israelites, as part of an interactive tutorial to *Kinship and Social Organization*, written by Brian Schwinimer of the University of Manitoba.

- **Internet Ancient History Sourcebook Israel**
  Part of a comprehensive and indispensable resource of ancient texts. Features historical documents from pre-Israelite Canaan/Palestine/Syria to the rabbinic period. Pay attention to the section *Gender and Judaism*. Paul Halsall is the compiler and editor.

- **This enormous treasury of historical texts also contains the Internet Jewish History Sourcebook, which is a must.**

- **Da'at Site in English**
  Articles from *ASLEA A Journal of Jewish Medical Ethics and Halacha, Journal of Halacha and Contemporary Society, Ten Dada A Journal of Jewish Education* and much more. Includes articles on women's prayer groups, tubal ligation and the prohibition of zizus (castration, sterilization), embryos in contemporary Jewish Law and ethics, and foetal
Women in Health via Eylon portal

Medical Ethics and Halacha
- ASSIA - A Journal of Jewish Medical Ethics and Halacha (24 articles)
- Physicians' Strikes And Jewish Law \ Fred Kesner
- Lying with pain whose body? \ Rabbi Alfred Cohen
- The Use of Hearing Aids on Shabbat \ Rabbi Berya Sandler
- Payment For Healing On The Sabbath \ Fred Kesner
- May A Doctor Refuse To See Patients? \ Rabbi Avraham Blaives
- Tubal Ligation and the Prohibition of Sirus \ Shaul Weinrib

Rabbi Shabtai A. Rappoport
- The Deceased, the Family and Organ Donation
- Life of The Newborn
- Alternative Logic
- Information and Independence
- Whose Child, What Faith?
- Danger and Responsibility
- Responsibility
- Politics and Justice of Public Spending

Richard V. Grazi and Joel B. Wolowelsky
- Donor Gametes in Halakha
- Parenthood from the Grace
- Multifetal Pregnancy Reduction and Disposal of Untransplanted Embryos in Contemporary Jewish Law and Ethics
- On Cloning
- Rabbinic Counselling for Infertile Couples
- Genetic Screening and Preimplantation Sex Selection in Halakha
- New Ethical Issues in Infertility Therapy
- Posthumous Use of Cryopreserved Sperm
- On Foetal Ovary Transplants
- Initial Religious Counseling for a Male Orthodox Adolescent Homosexual \ Joel B. Wolowelsky and Bernard L. Weintraub

Halacha
- Journal of Halacha and Contemporary Society
- Blood Spots in Eggs \ Rabbi Michael Broyde

http://www.utoronto.ca/wjudaism/all_sites/internet_sources.html
Ma’yan: Focuses a feminist lens on the cultural challenges and identity issues facing Jewish girls in contemporary society. Through research, innovative programming, and community events, they work with girls, their parents, and their educators to provide resources that help all youth grow.

http://www.maayan.org/
The Israel Women’s Network: Women united in their determination to improve the status of women in Israel, regardless of political affiliation, religious outlook or ethnic origin.

http://www.iwn.org.il/
Kolech, founded in 1998, is the first Orthodox Jewish feminist organization in Israel. Kolech aims to increase public awareness and bring about change in Israeli religious society. It seeks to disseminate the values of gender equality and mutual respect, to encourage equal opportunities for women in the public arena, including the advancement of women's rights in religious and halachic spheres. Kolech encourages greater equality for women in matters of personal status, such as marriage and divorce, and is in the forefront of an uncompromising battle against all forms of gender violence.

Kolech today is one of Israel's most prominent feminist organizations as well as an influential leader in Modern Orthodox society.
Part 8: Sampling of Orthodox Jewish Women Blogosphere

(1) The Fancy Schmancy Complaining Maven—“help bring Moshiach in special way”, chronicling daily joys and frustrations of mundane aspects of her life
(2) Mommyblog
(3) PeturbedMom
(4) Orthomom
(5) Chayyei Sara
(6) AidelMaidel
(7) Nice Jewish Girl
(8) Virtual Veibershul
(9) Onion Soup Mix

Lieber, Andrea “A Virtual Veibershul: Blogging and the Blurring of Public and Private Among...
Critique of Marcus Freed’s London Jewish Chronicle piece on “Lifting the Veil...”

• Orthomom’s blog
• Sun. Feb 26, 2006
• Shifra: It’s good we have blogging or else Orthodox women like us would never be able to speak our minds. Thank G-d the veil has been lifted- we’d been suffering in silence much too long! Give me a BREAK! I think it’s great that you and the Rebbitzen are getting well earned press but man... someone needs to get out more.
• SephardiLady: Veil? I express these opinions at the table. I’m sure that most of the female bloggers do too
• Hirshel Tzig: Explain to me the great freedom that is to blog? Are you trying to tell us that Orthodox Women are victims of the Taliban or some other terrible regime, and that their only outlet is the internet?

Lieber, Andrea “A Virtual Veibershul: Blogging and the Blurring of Public and Private Among...
Virtual Veibershul by Kressel Hausman: married hasidic woman doing outreach

- Kressel’s Corner [www.beingjewish.com/kresel](http://www.beingjewish.com/kresel)
- Features articles on various subjects of interest to frum Jewish women
- Posts also to Beyondbt.com discussion site for newly observant
- From outreach site link to [www.livejournal.com](http://www.livejournal.com) called Aishes Chayil: Mi Ymtza? For those “striving to find the aishes chayil within themselves”
- Affirm separation of sexes as husband maintain analogue sites for men i.e. yingelach vs. veibelach
- Affirm boundaries that structure her home and ideological community life “Virtual Womens’ section”

Lieber, Andrea “A Virtual Veibershul: Blogging and the Blurring of Public and Private Among...
Orthodox Jewish Women Forums

- Mikolot Mayim Rabim (from the voices of many waters- begun by MO female lawyer in 2005 devoted to TH
- Frummarrieds- begun 2007 by right wing Orthodox woman in Israel, to discuss intimate aspects of OJW physical lives
- Imamother- exclusively OJ forum created as Maand me in 2004 by Lubavitchin Montreal
- BTDT founded in 2007 by a Lubavitch American living in Israel to discuss intellectual issues from Orthodox point of view
- Jewish Women’s Forum (JWF) in march 2005 as the Jewish Women’s Network by Lubavitch in USA
- ChabadTalk founded in 2001 as mixed gender Lubavitch discussion
- Eshet Chayil – founded 2002 by MO in Israel
- Tisha Kabin- forum founded in 2002 by MO in Israel
- CalmKallahs- founded in 2003 by MO American female wedding planner
- Haskafa.com- founded in 2003 founded 2003 of all Orthodox backgrounds

Schwartz-Baumel, Judy Tydor, Frum Surfing: Orthodox Jewish Women’s Internet Forums as a
Summary

• Dangers of Internet/ Responsible Use of Internet
• Jewish Educational Leaders: i.e. Tziporah Heller, Sara Yoheved Rigler, Rebbetzin Jungreis, Aviva Zornberg, Susan Heschel
• Dinur Center for Jewish History: Gender Studies
• Nashim BiTanakh- Midrash- Talmud- Responsa- History
• Mordecai Torczyner’s WebShas- Family Life
• Beshert & zivugim: Jewish Dating Sites, listservs, websites
• Bar Ilan Demo of 3 Women Mitzvot: Hallah, family purity, bench licht
• HebrewBooks.org: Rambam on Women
• Rambi Subject Headings
• Cairo Geniza and Women
• Dina Ripsman Eylon: Women in Judaism Journal and Internet Sources for Study of Jewish Women
• JWA, JOFA, Ritual Well, Ma’yan, Israel Women’s Network, JWI, Women of the Wall, Kolech
• Jewish Women Blogging: Blogosphere