

# PARDES

P R O J E C T

*Gender*

part one

VOLUME 2

NUMBER 3

*Gender*

part one

the *F*emale



**THE PARDES PROJECT**

**VOLUME 2 NUMBER 3**

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Many of the topics included in the Pardes curriculum are far-reaching and have broad ramifications. The intent of Pardes is to promote sensitivity and spiritual growth through exposure to a variety of Torah sources. It is not within the purview of Pardes to arrive at conclusions relevant to decisions of Halacha. Please consult your Rabbi for personal decisions.

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## ...On the Other Hand

- a1** A woman's evidence is fully accepted in all matters relating to the prohibitions of the Torah.  
Shulchan Aruch Even Haezer, 17-3  
Source, pg. 17
- yet... **a2** The evidence of a woman is not accepted in court proceedings.  
Talmud Shavuot 30a  
Source, pg. 18
- b1** The eagerness and enthusiasm of women to do mitzvot is rated higher than that of men.  
Mechilta Exodus 19:3, Medrash Rabba Yisro ibid.  
Source, pg. 19
- yet... **b2** Women are exempt from some mitzvot which are bound to time.  
Mishna Kidushin 1;7  
Source, pg. 19
- c1** The women of Israel remained loyal to God while the men sinned both in connection with the golden calf and in their refusal to enter the promised land.  
Medrash Rabba 21:10  
Source, pg. 20
- yet... **c2** Women may hold no position of authority in Torah society.  
Maimonidies: Laws of Kings 1:5  
Source, pg. 20 Biography, pg. 10
- c3** ...Nor do they count in forming a minyan.  
Shulchan Aruch Orach Chaim 55;1  
Source, pg. 20

**d1** A woman is endowed with superior understanding and can assess character better than a man.

Talmud Nidda 45b, Berachot 10b

Source, pg. 21

yet... **d2** A woman can not act as a judge in a Jewish court.

Tur Choshen Mishpat 7

Source, pg. 22

**e1** Woman was named Chava in recognition of her being the mother of all human life.

Genesis 3:20

Source, pg. 23

yet... **e2** A man is commanded to found a family, a woman not.

Mishna Yevamot 6:6

Source, pg. 23

**f1** Women are more merciful than men.

Talmud Megilla 14b

Source, pg. 24

yet... **f2** Women have a narrower view of their guests.

Talmud Bava Metzia 87a

Source, pg. 25

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It is customary to recite the following prayer  
before entering into a Torah discussion:

*Shulchan Aruch O.H. 110*

**M**ay it be Your will, Hashem my G-d and G-d of my fathers, that You illuminate my eyes with the light of your Torah and that You save me from all stumbling blocks and errors, whether it be in discussions of what is prohibited and what is permitted or in monetary matters, whether it be in any other Halachic decisions or just in theoretical study. I pray that I do not make any mistakes, and if I do, my study partners should not take delight in them. I pray that I should not proclaim the impure pure or the pure impure, the permitted forbidden or the forbidden permitted. I pray that I should not derive joy from the errors of my study partner. Open my eyes and allow me to see the wonders of Your Torah because it is from G-d that all wisdom comes forth, it is from His mouth that I will acquire wisdom and understanding. Amen.

## Points for Study

**1** So G-d cast a deep sleep upon man and he slept; and He took one of his sides and He filled in flesh in its place. Then G-d fashioned the side that He had taken into a woman, and He brought her to the man. And the man said, "This time it is bone of my bones and flesh of my flesh. This shall be called Woman, for from man was she taken." Therefore a man shall leave his father and mother and cling to his wife and they shall become one flesh.

Genesis 2; 20

Source, p. 26

**2** When G-d creates the human soul He creates the male and female as one but as it descends into this world it becomes divided into a male and female. The complete soul is the combination of male and female. This is why the male and female are so attracted to each other. G-d Himself unites the two halves together again and does not hand that responsibility over to others for it is only He that can match up these two halves to make them whole once again.

Zohar Lech Lecho 204

Biography, pg. 11

**3a** Rabbi Shmuel the son of Nachmeini said in the name of Rabbi Yonason; In order to torture the People of Israel in Egypt, Pharoh made the men do the women's work and the women do the men's work.

Talmud Sotah 11b

Source, p. 27

**3b** ...Because the Holy One endows each person with the ability to enjoy the work they were destined to do.

Iyun Yaacov Ibid.

Source, p. 27

**4** There are two kinds of souls. Those that make an imprint on life, on themselves and on existence and those that carry that imprint and cause it to grow. There are those that grow through their undertaking of making an impression on themselves and their world and there are those that grow through inspiration which is received from outside themselves. Man is superior in his yearning to create and impress and therefore recites the blessing "Blessed is He ... that He did not make me a woman."


Man however has the distinct disadvantage of being limited to the narrow limitations of his spiritual and physical makeup, which can lead him astray from G-d's ultimate plan. Woman is superior by virtue of her receptivity. This superiority allows her to be impressed and inspired by the all encompassing bounty which G-d created in this world. She therefore recites the blessing "Blessed is He...who has made me according to His will." She can aspire to fulfill G-d's will without turning astray.

Rav A.Y. Kook, Olas Rayah, pps 71-72


Source, pg. 28 Biography, pg. 11

**5** There are two types of energy in the ongoing creation of the world, the male and the female energy. The female energy is a manifestation of midas

hadin or the attribute of justice, while the male attribute is a manifestation of mercy or midas harachamim. When we pray we ask G-d to have mercy on us as does a father on a child. The Chida Midbar Kadaymos 5;15  
Biography, pg. 13

 6 We ought not orchestrate Bat Mitzvah celebrations to simulate Bar Mitzvah observances. Sincere intentions notwithstanding, we are guilty of a grave disservice to our daughters if, by way of example, we manipulate halacha and create the impression that the bat mitzvah is reading from the Torah, as bnei mitzvah do. A bat mitzvah convocation celebrates Jewish womanhood. How sadly ironic if the occasion is abused to blur the differences between a bar and bat mitzvah. Our daughters are heiresses to an abundantly rich matriarchal legacy, and can anticipate a singularly rewarding destiny. Should our Bat Mitzvah celebrations deprive them of their treasures, and deflect them from their destiny by a misguided egalitarianism?

The Teachings of Rav Yosef Dov Soleveitchik as heard from Rabbi Mayer Twersky and recorded in *Jewish Action Magazine*  
Volume 57, No. 4, pg. 27  
Biography, pg. 14

 7 The two names of woman reflect her two purposes: "isha" points to her similarity to man and her ability to understand and pursue intellectual and spiritual matters as did the matriarchs and many pious women and prophetesses. The second aspect is her childbearing and child rearing function which is reflected in the name "Chava," the mother of living things.

For this reason Jacob was upset when Rachel remonstrated, "Bring me children or I will die," and insisted that she need not die for even if she were unable to fulfill her reproductive function she could still fulfill her other function an "isha."

Akeidas Yitzchok, Genesis, Shaar 9; 8  
Source, pg. 29 Biography, pg. 15

## Source Biography

### *The Rambam (1135-1204)*

**M**oses Maimonides is known as the greatest Jewish philosopher and codifier of Jewish law in history. Born in Cordova, Spain, he was forced to flee from fanatical Moslems at the age of thirteen, where he traveled with his family to North Africa, and ten years later to Palestine. As a result of the devastation left by the Crusaders, Palestine was virtually uninhabitable, forcing the family to move to Fostat (current day Cairo). Throughout these journeys, the young Maimonides had concentrated on Torah studies under the guidance of his father, and by the time he reached Fostat had become an famous scholar. Supported by his merchant brother, the Rambam was able to write copiously, gaining international acclaim in both Jewish and secular fields of knowledge. After the tragic death of his brother, the responsibility of supporting his family fell on the Rambam's shoulders, and through his fame he was appointed chief physician of the Sultan. Despite the immense workload that was required, not only with his responsibilities to the royal family, but to the entire Egyptian community as the official Nagid (royally appointed leader), and to the halachic questions of world Jewry known as responsa, the Rambam was remarkably able to complete some of his greatest Jewish works, including his introduction and commentary on the Mishna, his philosophical work *The Guide for the Perplexed*, and his magnum opus the *Mishna Torah* - the great codification of all Jewish law. While he was considered an undisputed leader of world Jewry at the time, there was bitter opposition to much of his works because they incorporated much of Aristotelian philosophy that went against the traditional purist ideology of much of Ashkenazic Jewry, and others believed his codifications would make much of the role of the rabbi and the oral tradition obsolete.

—Ari Bergman

### *The Zohar*

**T**he Zohar is the central work of the Kabbala and Jewish mysticism. It first became known in the thirteenth century. The Zohar is actually composed of several works, the most well-known that of the commentary of the five Books of Moses. Because of its esoteric nature, the Zohar was not published until 1558 when it appeared in Mantua, Italy amidst some controversy. Numerous commentaries have been written on different parts including those by R. Moshe Cordovero, the Gaon of Vilna, and R. Gershon Henoch Lainer of Radzyn. R. Dovid Luria (Kadmus Sefer HaZohar) and R. Isaac Chaver (Magen V'Tsina) wrote works to prove the antiquity of the Zohar. It is a complex work of varying levels of difficulty. It has inspired many generations to a deeper understanding of the Torah. R. Pinchas of Koretz, one of the Hasidic masters and an associate of the Ba'al Shem Tov commented that he could not exist without the Zohar.

—Rabbi Matis Greenblatt

### *Rabbi Abraham Isaac HaCohen Kook (1865-1935)*

**T**he first chief rabbi of what was then Palestine, Rabbi Kook was perhaps the most misunderstood figure of his time.

Born in Latvia of staunch Hasidic and Mitnagdic stock, he retained throughout his life a unique blend of the mystical and the rational. He was a thorough master of the entire Halachic, Midrashic, philosophical, ethical, and Kabbalistic literature. But more important, he brought to bear the entire tradition upon the contemporary scene. He saw the return to Eretz Yisrael as not merely a political phenomenon to save Jews from persecution, but an event of extraordinary historical and theological significance. Rabbi Hutner once said that Rav Kook peered down on our world from great heights and hence his perspective was unique.

Above all, Rav Kook pulsed with a sense of the Divine. And, he sought to reach those who had strayed. He once quoted the rabbinic dictum that one should embrace with the right hand and rebuff with the left and commented that he was fully capable of rejecting, but since there were enough rejecters, he was fulfilling the role of embracer. On the other hand, he was never tolerant of desecration of Torah, as will be clear to any objective student of his life and works.

Though keenly aware of the huge numbers of non-observant Jews, he had a vision of the repentance of the nation. His concept of repentance envisioned in addition to the repentance of the individual, a repentance of the nation as a whole; a repentance which would be joyous and healing. He refused to reject Jews as long as they identified themselves as Jews. In a noteworthy exchange with his great friend, admirer, and opponent, Rabbi Yaakov David Willowski, Rav Kook explained the two components of a Jew: his essential nature – the pintele yid, and the path he had chosen in exercising free will. Even if the second element were weak, as long as the first was not repudiated, there was still hope.

He called for and envisioned a spiritual renaissance where “the ancient would be renewed and the new would be sanctified.” His vision of repentance disdained fear and apprehension and looked forward to “the poet of Teshuva, who would be the poet of life, the poet of renewal and the poet of the national soul waiting to be redeemed.” Perhaps he was that poet.

Rav Kook’s printed works to date are in excess of 30 volumes with many works still in manuscript. There are a number of translations into English of a small fraction of his works.

—Rabbi Matis Greenblatt

### **Rabbi Chaim Yosef David Azulai (Chida) (1724-1806)**

**C**hida was one of the most fascinating and multi-faceted figures in Jewish history. Born in Jerusalem he became a scholar of the first rank and wrote classic works in halacha such as Shaar Yosef, Birkei Yosef and Machzik Beracha. He was associated with the kabbalist R. Shalom Sharabi and studied under R. Chaim Ibn Attar.

In 1753, at the age of 29, he traveled to Europe as an emissary of the communities of Eretz Yisrael and again in 1772 on behalf of Chevron. Each trip lasted in excess of 5 years. He completed his second trip in Leghorn, where he remained for the rest of his life.

Wherever he visited Chida made sure to inspect the important libraries and thus became familiar with many thousands of manuscripts. Out of these visits grew his remarkably compact and informative classic bibliographic and biographic work, Shem HaGedolim. In all he wrote about one hundred volumes in every field of scholarship.

Over and above his learning Chida was a radiant, impressive, yet remarkably modest personality. This shines through in the detailed diary of his trips, Maagal Tov. He attributes all the honor he received to the fact that he represented the Holy Land. And, does not take insults lightly, as they may reflect on the honor of Eretz Yisrael.

He was interested and absorbed by all that he saw and heard in the many places that he traveled and was curious to learn about the new and exotic. He was careful not to insult anyone and to avoid controversy. He studied musar regularly and was always working to improve his character. He complained of those who only study Talmud and poskim and do not sufficiently appreciate the study of Tanach, Mishne and musar. Chida learned of his wife’s passing while in Tunis and was



forced to conceal her death for fear that the community would force him to remarry. Mourning in solitude he wrote that she was “perhaps unique in the generation...in wisdom, honor, powerful and awesome intellect, grace, beauty, great modesty and extraordinary cleanliness.”

—Rabbi Matis Greenblatt

### *Rabbi Joseph B. Soloveitchik (1903-1993)*

**R**av Joseph B. Soloveitchik was born into a family already known for its great Torah learning. His grandfather and father, emphasized a thorough analysis of Talmud, and it is in this way that Rav Soloveitchik studied and taught his own students. He was awarded a Ph.D. from the University of Berlin, and then settled in Boston in the early 1930's. He became the Rosh Yeshiva of Yeshiva University, and gave weekly shiurim to senior students, while delivering philosophy lectures to graduate students. His accomplishments in both Halachic study and secular study made him a unique Torah personality to Torah scholars all over.

His limitless expertise in and appreciation of secular disciplines never lessened his total devotion to Torah study. Indeed Torah study was the central focus of his life and his teachings. His public historic shiurim in memory of his great father, Rav Moshe Soloveitchik, and his public shiurim between Rosh Hashana and Yom Kippur organized by the Rabbinical Council of America known as Kinus T'Shuva, were attended by thousands of Torah students from all groupings in the Torah community. Thus he was one of the leaders of the generation.

He never engaged in pejorative or invectives when speaking of non-orthodox Jews. He was polite and respectful to others. Yet he was firm and inflexible in protecting and advocating the Mesorah of Torah tradition. His ruling, written by him, that one is not allowed to pray in a

house of worship that violates Halachic standards even if it would result in not fulfilling the Mitzvah of Tekiath Shofar is an illustration of his strong stand on Torah and Mesorah.

This can also be seen from his opinion that while dialogue with non-Jewish faiths may be necessary, it may not deal with theological topics. This was a historic principle which guided his disciples in all their dealings with non-Jewish clergy, and continues to this very day.

His teachings and shiurim are responsible for literally thousands of men and women in the educational and academic community today.

—Rabbi Fabian Schonfeld

### *Rabbi Yitzchak Arama (1420-1494)*

**A**uthor of Akeidas Yitzchak, one of the most unusual and influential commentaries on Chumash. Arama's work mirrors the condition of Spanish Jewry immediately preceding the Expulsion, reflecting its philosophic and theological concerns as well as the Jews' communal life and the immense pressures impinging upon them from the powers to be. Secular philosophy as well as Christian theology in the context of the persecutions of 1391 and their aftermath, were undermining and weakening their spiritual fortitude and conversion was a serious problem.

In his introduction, Arama gives as one of the reasons for the name he chose that he felt himself as bound and directed by G-d to create his work as a vessel in the hands of the potter. And indeed, over and above his particular interpretations, one feels in his work a powerful, spiritual force and sense of divine mission. Fully conversant with Jewish as well as non-Jewish philosophy, Arama, while recognizing the place of rational thought, emphasized the power of faith and stressed

the uniqueness of Torah as the sole sure source of truth in contrast to the fallibility and limitations of human reason, following in the tradition of Judah Halevi and Hasdai Crescas, as opposed to Maimonides. (Arama composed a separate work, Hazus Kasha, where he catalogues the attractions and limitations of philosophy) Arama maintained that the chukim, were given without reason, to convey that we are not privy to the full meaning of even those mitzsvos that do have a reason. He railed against what he saw as the supreme idol worship, the worship of money, which he said was included in the admonition, "Do not make for your self gods of silver and gods of gold." In a famous passage he describes a situation where some communities condoned prostitution as a deterrent against adultery, a much more severe sin. Arama strongly condemned this practice arguing forcefully that the community cannot condone a lesser sin and he who fails to accept this "lacks understanding and has no portion in the divine Torah."

He describes the tremendous power of a person whose Tzelem Elokim, divine image, controls his total being. Arama maintains that man has it within his power to create cosmic harmony whereby he can produce what he call, the "nigun haolam," the song of the universe. The fate of the Jewish people is not subject to natural law, their history being miraculous. Writing over 250 years later, Rabbi Chaim Yosef Dovid Azulai states "that all the writings of the darshanim drink from his [Arama's] faithful waters."  
 —Rabbi Matis Greenblatt

## Sources [...On the Other Hand]

**a1** Shulchan Aruch Even Haezer, 17-3

### אבן העזר ז"ל הלכות אישות

ג אשה שהלך בעלה למדינת הים והעידו עליו שמת  
 (י) י (יג) פ אפי עד (ד) א' (מ) יט' (ה) אפילו העד  
 (ס) עבד או שפחה או אשה או קרוב מותרת יא כ' (סז) ואפי'  
 עד (יז) (יח) מפי עד או אשה מפי אשה או עבד או שפחה  
 (יט) או קרוב כשרים לעדות זה י ופסולי עדות אם פסולים  
 מדרבנן כשרים לעדות זה יב [כ] [יט] אבל ג' פסולי עדות  
 (יד) (יט) דאורייתא (כ) פסולים כ' (כא) ואם מסיחים לפי  
 תומם כשרים ל וכן כותי כא' (ס) ו או (כג) ישראל מומר  
 לעבודת אלילים כב' ולכל התורה כלה (כד) אם הוא מסיח  
 לפי תומו נאמן :

הנה כג' לא נא עד בדרכים הסתרים רק ילא קול הנרה בעיר שנת חין תשי"ח  
 חת לשמו (ח"ט סי' רכ"ב ונחשבת כדמנין סי' פ') :  
 ד י הכל נאמנים להעיד לה עדות זו (כד) יג (י) (ס) חוץ  
 מה' נשים (כס) שחוקתן שונאות זו את זו שאין מעידות  
 במיתת בעלה שמא יתכוונו לאסרה עליו ועדיין הוא קיים  
 ואלו

שבועת העדות פרק רביעי שבועות עין שמעון טי במה

שבועת אמת... שבוטח... שבוטח... שבוטח... שבוטח... שבוטח...

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Footnote text at the bottom of the page, likely providing commentary or references.

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לאמר... בוכות... אבות... אבות... אבות... אבות... אבות... אבות... אבות...

משה... וישב... וישב... וישב... וישב... וישב... וישב... וישב...

b2 Mishna Kidushin 1:7

משה... כל... וְכָל... וְכָל... וְכָל... וְכָל... וְכָל... וְכָל... וְכָל...

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קדוש קדוש קדוש... יצא דופן פרק ה' ע"ה

י ותקרבנה בנות אלפרד... שכן את מצוא שאמר להן אדרין

שופטים. הלכות מלכים פ"א

קודם שיבחר המלך... קהל ישיבי נצטלה והיו נבוכים

נה דיני קדיש. וכו' כ"ב טעיפים:

א) אומרים... ב) קדיש... ג) יוצא דופן פרק ה' ע"ה

לכבוד גדולי יבועל חזק... שנים עשרה שנה

אזרח עשה שנה חזק... חזק עשה שנה חזק

קדוש קדוש קדוש... קדוש קדוש קדוש

הוא ויהי... והוא ויהי

אז ויהי... והוא ויהי

אז ויהי... והוא ויהי





# Sources

## [Points for Study]

3a Talmud Sotah 11b

1 Genesis 2; 20

### המקנה פרק ראשון סוטה דף י"א

ויעבדו מצרים את בני ישראל [דף י"א ע"ב] בפרך רבי [אליעזר] [אלעזר] אמר כפה רך רבי שמאל בר נחמני אמר [בפירכא] [בפריכה] (ס) וימרו את דיהם בעבודה קשה בחומר ובלבנים ובכל עבודה בשדה אמר רבא בתחלה בחומר ובלבנים ולכסוף ובכל עבודה בשדה (ס) את כל עבודתם אשר עבדו בהם בפרך אמר רבי שמאל בר נחמני איד [יונתן] [יונתן] שהיו מחליפין מלאכת אנשים לנשים ומלאכת נשים לאנשים ולמ"ד נמי התם כפה רך הבא ודאי [בפירכא] :

3b Iyun Yaacov Ibid.

### עין יעקב

בילקוט פ' אמות כ"ג מדרש אנכיר על פסוק מהו הסנס מה דרכו של סנה ארס מכניס ידו לתוכו אינו כיוצא לפי שקולין טולן כשופין למטה אבל כשמתקן להוציא הקולין חססין לו ואיטו יכול להוציא כן היו מחירין שיוקו מהם כשיגרסם : שדרין מחליפין מלאכת אנשים לנשים . וזכו כפריכה לפי שכל אחד יפה לו הקב"ה אמתו נסניו כדליתא בברייתא פ"ז דף מ"ב לכן היו מחליפין במלאכתן : הבא ודאי כפריכה . פירש"י מוכתיב וימרו אכן לפי מה דליתא בתנחומא פ' אמות וכוונא בילקוט אמהלכ היה דבר עמו כפס רך וסיה טעל בעלמו כל ומגרסה וכל מי שהיה חוזה פריעה טעל כל ומגרסה עשה בלננים היה עשה מיד כלו ישראל כורחות ועמו אומתת עמו כל היום לפי כתיב לפי שהיו נפלי כח גזורים כיון שהחזין כעמיה עליהם עוגים אמרו להם חסנו את בלננים אמרו כזה אדם מעמידן בכל יום איך חף למ"ד כפס רך מחוקקת כפסוק אית את כל עבודתם איד

בראשית ב

אֶת-כָּל-פְּנֵי הָאָדָמָה: וַיִּעַר יְהוָה אֱלֹהִים אֶת-הָאָדָם עִפּוֹר מִן-הָאָדָמָה וַיַּחַף בְּאִפְיוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטַּע יְהוָה אֱלֹהִים גֶּן עֵדֶן מִקֶּדֶם וַיִּשַׁם שָׁם אֶת-הָאָדָם אֲשֶׁר \* יָצָא: וַיִּצְמַח יְהוָה אֱלֹהִים מִן-הָאָדָמָה כַּלְעֵץ נֹחַמְדִּים לְמִדְיָה וְטוֹב לְמֵאכֹל וַעֲץ הַחַיִּים בְּתוֹךְ הֶגְן וַעֲץ הַדַּעַת טוֹב וְרַע: וְגִדְלוֹ יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הֶגְן וּמִשָּׁם יִפְרָד וְהָיָה לְאֲדָמָה רְאשִׁים: שָׁם הָאָדָם פִּישָׁן הוּא הַסּוֹכֵב אֶת כָּל-אֶרֶץ הַחֲוִילָה כִּי אֲשֶׁר-שָׁם הָהָרֵב: וְהָיָה הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּרִילָח וְאֶבֶן הַשֹּׁהַם: וְשָׁם-הַנְּהַר הַשְּׁנַיִם גִּיתוֹן הוּא הַסּוֹכֵב אֶת כָּל-אֶרֶץ כּוּשׁ: וְשָׁם הַנְּהַר הַשְּׁלִישִׁי תִּקְלָה הוּא הַהַלֵּךְ קִדְמַת אֲשׁוּר וְהַנְּהַר הָרְבִיעִי הוּא פָּרַת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיַּנְחֵהוּ בְּגֶן עֵדֶן לְעִבְדָהּ וּלְשִׁמְרָהּ: וַיִּצַּו יְהוָה אֱלֹהִים עַל-הָאָדָם \* לֵאמֹר מִכָּל עֵץ-הֶגְן אָכַל תֹּאכַל: וּמֵעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשְׁתּוֹ הִיזָה הָאָדָם לְבָדוֹ אֲעֲשֶׂה-לוֹ עֹזֵר כְּנַגְדּוֹ: וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה כָּל-חַיִּית הַשָּׂדֶה וְאֶת כָּל-עוֹף הַשָּׁמַיִם וַיִּבְרָא אֶל-הָאָדָם לְרֵאוֹת מַה-יִּקְרָא-לוֹ וְכָל-אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיִּית הַשָּׂדֶה וְלֹא-מָצָא עֹזֵר כְּנַגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים: וַתְּרַמֶּה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיַּסְגֵּר בֶּשֶׂר תַּחְתָּנָהּ: וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיִּבְרָא אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עִצְמִי וְבִשְׂרִי מִבִּשְׂרִי לֵאמֹר יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחוֹתִי אֵאת: עַל-כֵּן יִעֹבֵד אִישׁ אֶת-אִבּוֹ וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיְהִיו שְׁנֵיהֶם גֵּרְמָנוֹת הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׂשׁוּ: וְהִנְחַשׁ הָיָה עִינֵם מִכָּל-חַיִּית הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אָף

שער

בראשית

תשיעי

ואשר קלל אותו מ' רבעיו ואמר צעמא אסיך מאכל לחם כי באכלו צעמל ידיו וצממא אפי' כבר ישתנה מהיותו נח ושמם אל היותו עלב ויגע והוא צמאמר האכילה. וצממארו עד שרצך אל האדמה זכר חנועתו המקומית באנה כי הוא נוסע מעל פני האדמה אל הוד צממה. וצממארו כי עפר אפה רוח אל חנועתו מעלם אל עלם שכבר יהיה נוסע עפר כאשר צממא. וצממארו ואל עפר חסור רוח אל חנועתו צממא שימחה מהיות גוף אחד דבק שהוא מהכמה המחדק ויעור עפר שהוא חלקים רבים כגדים שהוא מהכמה המחדק גם משיעור גדול אל שיעור קטן מאד. וכזה ממלא בקללות טוח אס תשים אליה לב. ויקרא האדם עם אשתו טוח. צממאונה כמראה אוחה עלם מעלמיו וצממא מצממו גזר עליה האמטטרו להשתחף. צממאונה האמטטו כאשר האדם וקרא אוחה אשה. וז' אמנם אחד שראה מה שנמשך לו צממאונה מחרע והקללה חזר ונקצה צממא אחר חנועה על הנקציות לצד והוא טוח כמו שפירש ואמר כי היא היתה אס כל סי כלומר טאין עקר כוונחה באשר היא אשתו רק להשאיר המין כשאר הצ'ם אבל צממאוי השלמחה הכל מוטל עליו לצדו. והנה צממאוי השמות האלה נחצא צממא עני חכליות. האחד מה שפירש עליו עם אשה כי מלאך לוקחה וצממאוי מוכל להצין ולהשכיל צממאוי עכל חסדיות כמו שפירש האלהות וכמה לדקיות וכצממאוי ובלאשר יורה שפע פרתה אשת חיל מני ימלא כמו שיצא שער כ"צ צ"ה. והשני ענין החולדה והיותה כלי אליה ומוטטעה אל הלידה וגדול הצנים כאשר יורה עליה עם חיה כאשר היא היתה אס כל חי. והנה היתה האשה כאשר לא חלר לכמה מהקצות חנועה מהחכלית הקטן ההוא אל מליאותה וחשך להרע או להיעיב כמו האם אשר לא יוליד כי צממאוי עממאוי עלמנו באוחה החכלית המיניי המטתף להם כאשר אל יאמר הפרים הן חיי עץ יצט ובאמר ונחתי להם צממאוי וצממאוי יד' וטם טרז מוצנים ומצנחה (ישעיה כ') כי ודאי עקר חולדותיהם של לדיקים מעשים טובים ע"כ חרה אף יעקב צממאוי כמראה הצב לוי צנים כ' (צממאוי ל') נבער זה ולהשכילה צממאוי הענין הכבד והוא שהיא אינה מחה לפי החכלית המטתף באשר נכע וממנה פרי צממאוי כמו שפירש צ' הענין גם כן אס לא יוליד. אמנם מה שצממאוי שהוא ממה (נדבים ס'ד): הנה הוא להקרא צממאוי עלי' אדמות. וסוף דבר השם האחד נחמאוי לה מלך שהיא עור. אמנם מלך מה שהיא כנגדו כעל ממה השם האחד וצממאוי צממאוי וצממאוי וצממאוי וע"כ מטר קריות. השמות שזכר חחלה וע"כ כאשר צין כך וצין כך רנישו צממאוי וצממאוי וכבר צממאוי אדם על הוצת כאשר צממאוי חיה נחמאוי יצמד לעשות להם כמנה עור ולהצממאוי לכמות אס כל צממאוי ויחכן שיהיה זה על ידי המטתף קלח מהצ"ס שהיו קרוב ללוחם כי הוא היותו מוכן שלא יהיה מחוסר כעוף עויה ואדיגה וכן כחצו קלח ט וכבר נהב צממאוי הממאוי האשון אשה אלל. האשה שלא צממאוי עד שפירש צממאוי וצממאוי. וזהו שכלם מה שצממאוי שיאמר לפי חזונו. המטתף:

עולת ראייה

בא"י אח"ה, שלא עשני אשה. הנשמות בגורל חייהן, מחולקות הן לפועלות ולנפעלות. לרושמות את החיים ואת היותם בכל מכמניהם, ולנרשמות מהם. והוא ההבדל העצמי, שיש בין נפש האיש, הפועל, החוקק, הכובש והמדביר, ובין נפש האשה, הנרשמת, הנפעלת, הנחקקת והנכבשת והמתדברת, בהנהגתו של האיש. וכמה מדות עליונות וטובות, וכמה אושר ומרחב יש בחלק הטוב הזה, של היות הנשמה נשמת איש פועל, יוצר, מחדש ומרחיב פעלים והגיונים, שאיפות ומעשים, ע"פ עצמיותו הפנימית במערכי קדושתו, הנעלה מנפש האשה, הנחשבת כחומר לגבי צורה, לעומת נשמת האיש הצורתית, ורבה היא ההודאה המחויבת ליוצר הנשמה, מכל איש ואיש, שלא עשני אשה.

נשים אומרות: בא"י אח"ה, שעשני כרצונו. עם כל היתרון של האיש הפועל והרושם את רשמי השפעתו ומפעלותיו בחיים ובעולם, הנה יש לעומת זה ג"כ יתרון להאשה הנפעלת, שהיא עשויה בתכונה כזאת של קבלת רשמים, בזה שהפעולות והתעוררות המעשה העצמיות ירשם האדם על ידן בצמצום של כחו החמרי והרוחני, ויוכל לפעמים לסור ע"ז מהמגמה האלהית העליונה, מה שא"כ התכונה הנפעלת של האשה כשהיא ישרה, היא עלולה להרשם ולהפעל מתכונת השפע של המעשה אשר עשה האלהים, מהתכונה הישרה, כאשר עשה את האדם ואת העולם, את התכן החמרי הרוחני שבהויה, ישר מכוון לרצונו העליון הפשוט והישר, וע"כ מברכת היא האשה בהודאה על חלקה הטוב: שעשני כרצונו.



## For Further Study...

### GENDER

Rabbi Yaacov Haber

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“Men are from Mars; Women are from Venus” is one of the long standing titles on the NY Times best selling list. The book is a helpful one. The implication of the title and the metaphor of the book is two people from two different worlds struggling to somehow, unnaturally get along. We know better. Not only are they not from two different worlds but indeed they were created at the same moment by the same breath of G-d, woman from the body of man. They not only compliment each other but complete each other. Together they become the ultimate creation. A person in the image of G-d.

When G-d creates the human soul He creates the male and female as one but as it descends into this world it becomes divided into a male and female. The complete soul is the combination of male and female. This is why the male and female are so attracted to each other. G-d Himself unites the two halves together again and does not hand that responsibility over to others for it is only He that can match up these two halves to

make them whole once again. (Zohar Lech Lecho 204)

In Western civilization the divorce rate has never been higher and the interest in even trying marriage is at an all time low. It seems that women, in their quest for freedom and equality, have mistakenly represented themselves as being the same as men. Sensitive men have cooperated by trying to feel the same as women. This has created

havoc in relationships because men expect women to deal with things in a male way and visa versa. Dr. John Gray, author of the above mentioned book, observed that men and women are different. There is a major difference between equal and the same. He points to basic cultural differences between the two. Men are more solution oriented, women more process oriented. If a woman describes her problem to a man, the man will invariably interrupt the woman with a solution. This is of almost no help to the woman as she is more interested in processing the problem than hearing the solution. Women, on the other hand, offer unsolicited well-meaning help to men not realizing that she is shattering the mans' ego by implying that he can't solve the problem on his own. If a husband is driving the car and gets lost, his wife, from the passenger seat, will always chime in and suggest he asks someone for help. This seems like a logical and well-meaning suggestion. This innocent suggestion, however, can create a tension that will shatter the mood of an entire evening. The wife will have no idea what is troubling her husband. The husband himself might not

understand what his bothering him. What is actually happening is that she is making her husband feel inadequate by pointing out that he can not solve the dilemma, something men feel they are supposed to be able to do.

Man was created in the image of G-d. G-d is a combination of male and female attributes. The ultimate image of G-d was the original Adam who was *du-partzufi* or a combination of man and woman. All masculine and feminine forces were combined into one. G-d then divided them into two separate beings, creating two halves of one G-dly image. It is only when these two creations come together in a spiritual and physical bond that a complete image of G-d is formed.

The mystics teach that the nature of the division of the G-dly image is implicit in the names *zachar* and *nekeiva*. *Zachar* implies a force while *nekeiva* implies form<sup>1</sup>. The philosophers who were not privy to the Kabbala similarly referred to the man-woman distinction as *chomer* and *tzurah*, which for our purposes means the same thing. This concept is often over-

simplified by referring to the man as the giver and the woman as the receiver. This is only partially true. It is more accurate to say that energy needs to be harnessed in order for it to be useful. If it is left in a state of chaos than it will necessarily become destructive. If it is given form and channeled correctly it becomes a powerful constructive force. The male energy has no channel or distinction unless it is given female form. The male can be compared to radio waves, the female to a receiver. Male energy without female form is as useless as radio waves with no receiver. Female form without male input is as meaningless as a radio receiver in the Lincoln tunnel.

Rav Kook took it a step further. "There are two kinds of souls. Those that make an imprint on life, on themselves and on existence and those that carry that imprint and cause it to grow. There are those that grow through their undertaking of making an impression on themselves and their world and there are those that grow through inspiration which is received from outside themselves. Man is supe-

rior in his yearning to create and impress and therefore recites the blessing "Blessed is He ... that He did not make me a woman."

Man however has the distinct disadvantage of being limited to the narrow limitations of his spiritual and physical makeup, which can lead him astray from G-d's ultimate plan. Woman is superior by virtue of her receptivity. This superiority allows her to be impressed and inspired by the all encompassing bounty which G-d created in this world. She therefore recites the blessing "Blessed is He ... who has made me according to His will." She can aspire to fulfill G-d's will without turning astray." (Rav A.Y. Kook, *Olas Rayah*, pps 71-72)

The Chida<sup>2</sup> explains that the female energy refers to midas hadin or the attribute of justice, while the male attribute is mercy or midas harachamim. Superficial observation would indicate that the opposite is true. The man is usually considered the disciplinarian in the house. We've all heard the infamous 'wait until your father comes home'. Yet, in a certain way mothers can be stricter

than fathers. Rachamim, mercy, is infinite and free flowing. It belongs to the male trait of unformed energy. Din, justice has more form and boundaries, an inherent female trait, hence contrary to popular thought the male which is zachar actually has more mercy or rachamim than the woman. Often the disciplinary sentence of a mother will be harsher than that of a father. When we pray we ask G-d to have mercy on us 'as a father to his children.'

The distinction between energy and form manifests itself on many practical levels. It is often said that women spend more money than men. In my experience the exact opposite is true. Men will want to spend money and invest it in the wildest of fashions. It is his wife that will be more conservative and bring her

husband to his senses. When we say women overspend, it is often because traditionally the wife will do the shopping and the husband will always feel that money is so hard to make and so fast to go. He then blames his wife for the

phenomenon. Clearly if the husband were shopping he would spend more.

In the mystical tradition, material reality is only a reflection of an abstract source. A deep enough study of the physical can therefore yield an understanding of its spiritual roots. Man and woman

therefore represent the tangible images of two supremely high Divine expressions. In the biological relationship between man and woman, the male contributes the seminal spark, microscopic in dimension and yet containing the germ of life. The female has the

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*W*omen,  
in their quest for  
freedom and equality,  
have mistakenly  
represented themselves  
as being the same  
as men.

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ability to hold this speck of almost nothing within herself and build it into a complete life. She is the source of maintenance of life itself. This model operates on all levels<sup>3</sup>. In intimacy it is often noted that the male is more driven. More driven, however, does not equal more pleasure. Pleasure is equally experienced when there is complete unity between two forces. When energy that would otherwise run amuck is given form, so much so that it even can produce a new human being, the ultimate feeling of accomplishment prevails. Through the holiness of intimacy we revert back to our original state of *du-partzufi*, a complete *tzelem Elokim*.

We all have the image in our minds from our own parents or from 'Father Knows Best' of the

husband waiting impatiently to leave on time for the wedding while the wife is in the peak of her preparation. I recently read a statistic, based on a national survey, which states that, on average, women are ready 47 minutes after the agreed time of departure. We can just picture the woman in front of the mirror while the man stands anxiously at the door staring at his watch and eventually losing his temper and yelling. While she is involved in process, he wants to make the move.

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The ultimate  
image of G-d was the  
original Adam,  
who was *du-partzufi*,  
or a combination  
of man and woman.

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There is no biblical manifestation of this concept clearer than the Purim story. Mordechai is criticized by the Talmud for having provoked Haman to begin with. In the words of the commentaries he bubbled over with an uncontrolled spark of holiness. When G-ds plan for redemp-

tion was put into place G-d chose Esther, a woman, to carry out the process. She was a stickler for that process. It needed to take its time, she couldn't be rushed to appear in front of Achashverosh flaunting her Judaism. There was order and form. Finally Mordechai admonished Esther by demanding action. 'If you don't take your position in front of the King G-d will find a different emissary to save the Jewish people.' If you don't abandon form for action G-d will bring salvation through another source. The back and forth represented the perfect male/female symbiosis.

Absorbing the wisdom of the Torah we should have one argument with Dr. Gray. Man and woman not only compliment each other but complete each other. Together they become the ultimate creation. A person in the image of G-d.

<sup>1</sup> See Bamidbar 1:3. "Asher nikvu bashaimot" targum translates as distinguished by their names. The word "kava" and "nekev" are related as in carving out a niche.

<sup>2</sup> Midbar Kadaymos 5:15

<sup>3</sup> For a complete treatment of this see Dover Tzedek of Reb Tzadok HaCohen, pg. 17. See also "Anatomy of a Search," Akiva Tatz, pg. 88.