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.

...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

\[a2\] 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

\[b2\] 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

\[c2\] Women may hold no position of authority in Torah society.
Maimonides: 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
A woman is endowed with superior understanding and can assess character better than a man.

Talmud Nidda 45b, Berachot 10b
Source, pg. 21

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

Tur Choshen Mishpat 7
Source, pg. 22

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

Genesis 3:20
Source, pg. 23

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

Mishna Yevamot 6:6
Source, pg. 23

Women are more merciful than men.

Talmud Megilla 14b
Source, pg. 24

Women have a narrower view of their guests.

Talmud Bava Metziah 87a
Source, pg. 25

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

Shulchan Aruch O.H. 110

May 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 permitted and what is prohibited 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. 25

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.  
   Yyun 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, Ola 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 harachamin. 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

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 a 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 Soloveitchik as heard from Rabbi Mayer Twersky and recorded in Jewish Action Magazine Volume 57, No. 4, pg. 27
Biography, pg. 14

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

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.
Source Biography

The Rambam (1135-1204)

Moses 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

The 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 of 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. Judah 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 Koret, 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)

The 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 Mittnagdic 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)**

Chida 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)

Rav 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)

Author 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 mitzvos 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]

Shulchan Aruch Even Haezer, 17-3
Maimonides: Laws of Kings 1:5

Shulchan Aruch Orach Chaim 55:1

THE PARDES PROJECT

GENDER, PART ONE
Sources
[Points for Study]

1. Genesis 2:20

כָּרָאָשָׁה בֵּית אֶרֶץ שֵׁם אֵלֶּהּ אַלִּיָּהוּ חַיָּה אֲנָשָׁה.

3a. Talmud Sotah 11b

הֲכַנָּא פְּרָקָא נְאָשָׁא מְסַהְדָּה.

3b. iyun Yaacov Ibid.

ינֶק יִנַּקְב

כְּלָוָהוּ 6 דָּמָוַה כְּמֶה מִשְׁכְּבֵי שֵׁם אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה כַּלֵּי אֶלֶף שֵׁם דָּמָוַה}

THE PARDES PROJECT

GENDER, PART ONE
Rav A.Y. Kook, Olaa Rayah, pps. 71-72

The Pardeis Project

GENDER, PART ONE
For Further Study...

GENDER

Rabbi Yaakov Haber
National Director, Department of Jewish Education, Orthodox Union

"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 vice 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 man's 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 dai-patzufi 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 zechar and nekeiva. Zachar implies a force while nekeiva implies form. 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 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)

The Chida 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 zahar 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
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. 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 tzeelem 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.

The ultimate image of G-d was the original Adam, who was du-partzufi, or a combination of man and woman. There is no biblical manifestation of this concept clearer than the Purim story. Mordechei 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 Mordechei 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.

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1 See Bamidbar 1:3. "Asher nikra bashaitoo" tiguum translates as distinguished by their names. The word "kava" and "neke" are related as in carving out a niche.

2 Midbar Kadosmos 5:15

3 For a complete treatment of this see Dover Tzedek of Reb Tzidok HaCohen, pg. 17. See also Anatomy of a Search,” Akiva Tzur, pg. 88.