

7/26/11 P16

Throughout Jewish History as a general rule we don't find women in long term leadership roles until the modern period. One outstanding exception is the prophetess Miriam about whom it is written ('3, '3 p. 62e)

"וְיָהִי שְׁלֹמֶת מִזְרָחֵנוּ... וְעַל־מִרְיָם בְּנֵי יִשְׂרָאֵל"

Her role of ~~shele~~ was a combination judge and leader and daily presented the people with a variety of problems. We will return to the question of Miriam in a short while but let us first slip to the modern period and the early 1900's.

The fact of the matter is that even in world history it was quite rare until modern period to find women in community leadership positions. It was only after WWI that women began winning the right to vote and to be elected to public office. In 1917 in Russia, 1918 in England, 1919 in Germany + in the US and Canada in 1920. In liberated France "Liberate, Equal, Fraternal" Women didn't get full rights until the close of WWII i.e. in

1944 and Enlightened Switzerland in 1971

In the post-war literature the issue of women in public office becomes a hot issue during the period 1918-1920. Following the First World War Palestine becomes a British Mandate, prepares itself for the implementation of the Balfour Declaration and Cunard Rule. The whole world was talking about woman suffrage so why not in Palestine. There ensued an impassioned debate in which leading scholars from UK, Europe and America espoused differing views.

The issue heated up briefly again in the early 1970's, when
Domon's lib began to have its effect on the Modern Orthodoxy
wars in America - and the question of Women sitting on Synagogue
boards became an issue. And most recently of course, the question
^{regarding}
^(Winter, 1986)
has hit the headlines with Leah Shattochiel's bid to sit on
the NUSBIW religious administrative Council of Yeshivas.

3

{ morning
afternoon

Let us begin our discussion this evening with the relevant ^{afternoon} portion from the Torah [Source 1] 16 - 31 pp. 73

"Canag canag c'gagay k'gagay"

1. Take off, turn right go, get off bus at the

תְּמִימָנֶה, וְאַתָּה תְּמִימָן.

Ein großer Teil der jüngsten Forschung ist mit dem Versuch beschäftigt, die physikalischen Prozesse im Inneren der Erde zu verstehen.

the job well done.

Now when Sifra read a text they begin with the premise that the Torah is Divine and every word counts. Non-essential words, redundancies have meaning and come to teach new stuff.

For Example : (1) The words "pēl pēl" in 'Poo' is redundant - Particularly
and in the previous 'Poo' it says "pōN & ON'eh" See 'Poo'
since 2] # [] From which can learn out / Poo / N : N

(2) Similarly the word "pəN" in 16700 is redundant
After all you just said "pəN ðə ñ'ch". This verse should have
read "17 pɪpɪð/c ðə ñpɪ ðəh SK pð P'e". From this

extra "pos" the Sifra denies [IBID] "o^{appointed} pos pos"
In other words that a woman cannot be Queen.

(3) Next the Talmud says pink pos which excludes
Non-Jews who are not pink. Why they add not Gerim?

See Source (2) # K[8] "1st pink und zek, '2nd lk pos"

From this Sifra denies that his mother must be born Jewish; ^{pink} if her ^{his mother are}
'2nd means stronger even if Jewish i.e., a Convert. The second

pink k[8] excludes one who is "half converted" i.e. an ^[Note: logically order is "half" converted, then additional Ger to teach mif'oil" converted] pos pos

The end in the Talmud goes on to list a variety of other

rules for a king: Not to have too many horses or 5000 too
many wives. He must win a war and have it by

his side as a guarantee always. If he is born that the
Torah promises him ['3 pos] : P'N' l'w'ch' pos"

. Shab' pos Upi h' d' m'sh'v

The Sifri [Source 2] # ("f) claims that his sons will inherit
the Father's kingship otherwise "l'sh" is unnecessary.

(5) From "Swārī rājपत्र" the suffix [धर्म] denotes that all
leadership of
Public positions are inherited.

(6) By the Way the CO of P.M. P.G.A. is that the public position be it PDR or J.D. is of indefinite duration.

To summarize then we have learned that the following
cannot be levies: a non-Jew, a convert, and a woman.
a demi-Jew (slave), the son of a convert,

Next, that σ_{SN} and σ_{SI} are inherited and of enduring duration - as we shall see however this is only true if the Sun is worthy.

Now this is indeed the 287 as quoted by the Random

Read Source [3] 's + 's, 's NCFN (E) for such

Note by the way that the 1900 only said women w/o job
only excluded women from "Kingship" - but the Rambam

Briefly what's CCNL: it includes (1) WHO CCNL, (2) IHL, (3) HR

"czar" means dominion. One who has discretionary power can act as he sees fit - The people are forced to obey his decisions

SB

Read Source 7

3'N j'ro p'p 31' NcN NcN w'e

*7B: NcN S'cN is ccc - Forces u'c S'cN
Distinction Between S'cN and ccc

*7E It is only considered ccc is the Administrator
responsibility falls on you.

(Line is not always clear - But:

President - ccc [HIS elected not to run Treasury ; but to pick someone to do so]

Head of Treasury - ccc

Income Tax Auditor - S'cN

The question now becomes one of Rationale - why have women been excluded from kingship and other leadership role by the Torah. Interestingly, I have yet to find any rabbi who discusses the reasons; it was almost as if the reason were evidently obvious! Formulations have only been put forward in the modern period, suggesting that the ^{saint} Consensus has changed and Halachic Judaism was on the defensive and needed to Explain.

(1) The most common reason cited [Soffer Levi; Jewish Life 1974, Bar Aharon Soloveitchik, Midrashim cond. of No 1969; R. Meir Meldman (Jewish Women in Jewish Law)] is that there is definite role playing in Judaism. The Man's role is the more public, Aggressive role as the midrash says in BBM 1171:

"בְּרוּכָה יְהוָה כִּי־בְּרוּכָה תְּהִלָּתְךָ"

A woman's role is more private, family centred BBM 1252 so by limiting women's possibility in leadership, etc מֵגֶד 701

4

Halock reaffirmed where his priorities should lie - in the

home not in the House of Representatives"

Black

Note: copper in Rambam 1)

לעומת ה- N_2 המבוקש מ- C_2H_2 נקבע ש- C_2H_2 מושך יותר לאטום חמצן מאשר N_2 . מכאן ש- C_2H_2 מושך יותר לאטום חמצן מאשר N_2 .

The ^{+ 20's} idiom links a woman's appointment with the above saying "בָּשָׂר וְנֶדֶד בְּלֵב נָשָׁה יְמִינָה פְּנַתְּחָה" In modern times it is a rare woman who makes it to the top, simply because men and women tend to trust a Strong Father more than an "Iron Lady".

for a life, if you're married, that it is arranged without regard to the woman's inheritance - benefits of wife (others disagree -

Now as I said in my opening remarks, until the modern period women were rarely if ever considered for leadership roles in Jewish life. As I also noted in the period 1918-1922, the responsa literature heated up tremendously over the question of voting rights and leadership positions for women. The battle went on hot & heavy for close to 4 or 5 years, and I refer those who are interested in the religious history of the period to a book by RZN INZ'D called "אלה דרכן" Halachic

Let us now summarize the major arguments pro and con to women's involvement in the democratic political process

The Major Arguments against women's involvement in the election process are as follows:

Halakhic Reasons

- 1) The Rambam clearly excludes women from all community leadership roles because of "דעתן לא פורנית". This prohibition against דעת has even been taken by some Poskim to forbid women from voting since through their vote women can change a minority to a majority - thereby forcing their opinions upon the community.

[Source 9A]

- 2) Throughout Jewish history, Community matters have been handled by men and irrespective of halachic considerations

(ז) סע' דfn

[Source 9B]

- 3) The halacha attempted as much as possible to prevent free mixing of the sexes and lascivious behavior. Political activity by its very nature requires an open society - exchange of opinions. This free mixing is not in the spirit of the Halacha

Hachakafic Reasons

- 4) The family is extremely important in Judaism perhaps more so than in other cultures. It is through the family that

2) traditional Jewish Women attains both Honor and Fulfillment
 Political Activity leads a woman to center her interests
 outside the home and away from her family. Her interests
 and energy become split - She will no longer be as good
 a mother as she can be and will therefore weaken the
 fibre of the Jewish Family.

Source 8A + 8B

5) Political Activity by women will distract SIPA^P because husband and wife will begin thinking independently and fighting for different causes. More Subtly, ^{in certain cases} wives will be undermined by having the wife ^{in certain cases} lead and husband follow.

Source 8C

6) Finally it will have a negative effect on Women's Moral Qualities. She will become aggressive + obsequious. If she votes like her husband dictates because of SIPA^P lie then she will be living to herself and bitter + frustrated.

Source 8D - RAV KOOK!!! mostly in the 1918 disputes

Among the Scholars maintaining that Women should neither run for office nor be Wives

Rav Yehoshua Leib Diskin & Rav Yosef Chaim Sonenfeld of the S'PPI D37, Rav Yechezkel Michel Tukachinsky

אגרות הראיה

נא

העמים האלה. אם היה מצב המשפחה שלהם כל בן שלן ומכוור, כמו שהוא בישראל ע"פ הרוב, לא היו הנשים בעצמן ולא אנשי המדריך והמוסר והאידאלים הגבוריים דrostים את מה שהם קוראים בשם: "זכות" של בחירה לנשים, באנו הונסת הצעיף, שהוא עלול לקלקל את שלום הבית, ואשר מקלקל זה מכרח באה רקבן גדול באחריות לחיים המדייניטים והלאומיתים בכל. אבל מחרך היושם ומרוחת הנפש, הכאים לדגלי מהלך הגשות של הגברים בקהלן חמי המשפחה, השבו להעוזר ע"י איזה יפוא-יכח צבורי, לנסוח זהה את הטמת מצנן הוווס בבית פנימה, מבלי ליחס עוד על הכרקם המתווספים בו ע"י זה, אחריו שכבר רבו פרצו כל כך גם מבילדין זה. אנחנו לא ידרנו ולא נרד לעמוד כזה, ולא נרצה לראות את אחיזותינו במעטם ירוד כזה. הבית אצלנו הוא גם עתה מכון-קדש, וחיליה לנו להשכיח את זההו של חי אחיזותינו, ולתנו מקום לмер אוות ע"י המולת הדעתה ומחלקויה בענייני הבוחרות והשלאות המדייניטים.

Woman's Special Gentleness & Spiritual Qualities

האשה הישראלית מכסתת את זכויותיה על פי התוכן העדין של ערך הנפש המיתולוגי לה, לא על פי חיקם קוצבים וחותוכם, שעשו ביצקה מוכנית, שהם בעודה קריר-ברול, שאינים וולמים כלל לעדרנת נפשה. ועפ"י רוח איננה דרי-זוקה, לפ"י איפיה הטעבי, להשתמש בהם, ואין בכם להשלים את מה שהם מקלקלים ביטוסדם של היוזים הנפשיים, השולטים בהקפקם על כל שטח החיים כלו. המשפחה היא לנוטורה של האמה, בית יעקב יבנה את עם ישראל. אנו מכינים את בנין האמת — על פי טבע נפשנו.

הנו תמיד מוכנים להזכיר על דבר החוכמה המוסרית של ההשכבה לדעת האשה בבית ישראלי גם בוגוע לשאלות כללות חברתיות ומוסריות. אבל הרעת המוסכמת מוכחת היא לצתת דока מן הבית, מהמשפחה בתוכה, והמושעבד להוציא אותה לרוח"ר הוא האיש אב המשפחה, שעליו מוטלת חובת פרסום של הדעת המשפחתיות.

וכשאנו דורשים מן האשה שהיא תצא לרשota הרבים המדיינית, וחסתכון בפרסום דעתה, בשאלות חבריות ומדיניות בכלל, אז אנו עושים אחת משתיה אלה: או שהיא מתלהמת ע"י זה בחונפה, להחנוף לאיש ולתנו את קולה ע"פ קולו, שלא כפי הכרחה, שאנו מקלקלים בה אזה מוסרה ואת חופה הפנימי — או שעל ידי מהומות הדעות וחילוקין, נהרס מאכ"ל שלום הבית, והבדקים הקליילים שבמשפחה מכך ללביא פרץ גדור באמה. ולענין העמים הרינוי מורדים את כבודנו הכללי, כשאנו מרים לעולם, כי שיטתה מקורית — הנובעת, מהחנן של רוחנו העצמי המתגלה ע"י חורתנו ומטורותינו הקדרות, שאין בעדרון רוך וברטם סמלולים כ"א ערכיים ממשיים — אין לנו בשbill חכנית מדינית, ובתחלה עצדנו הראשון של מטה מדינית אנו צריכים כבר להיוות דока תלמידים קתנים של עמי התרבות הזרנימית, שהם עצם עודין נוכחים ורבה בשאלות חיים הקשות, ביחס לכל הערכיהם הרטותניים והמוסריים שכחים וביחס בהפרובלימה הקשה הזאת של שאלות הבית והמדינה.

א'כד

ב"ה. עה"ק ירושם ת"ז י' ניסן תר"פ

תשובה כללית!

לרבים השוואלים אותו, על דבר השתפות הנשים בבחירה
"אספת-הגבוחרים"

הגיעו לידי שאלתכם הנכבדה בדבר ההתווסות לעניין בחירות הנשים לאספה הכלל במכתבו הולוי להסתדרות "המקוחה".
והנה וכך כן עתה אני מכורח לומר, שאני אכן כדי ששלחטם לי, כי רואה אני שהכח רגול הוא לאספה גדרה של ובני ארץ-ישראל ועל פיה יקיים הדברamusה. חושב אני, כי עוד לא פרודה כל כך המדיניות אצלו מן הרה, עד שתהיה לנו אפשרות לחשוב, כי יש רשות למטרינאים שלנו לעשות איזה דבר כללי, לשם האזכור הארצי-ישראל, בראובם הגודל. ע"כ לדעתם הרכה הוא, שבְּרַבְּנֵי אֶרְצָנִישׂרָאֵל יְחִילְתּוּ אֶת מִשְׁפְּטָם עַלְהָ, ומצב הזמן הרחוק ביחסו הוא הגוטם הגדול להזדרו כמה דאפשר שתחזא האספה וזאת אל הפעול במוקדם יותר אפשרי.
אמנם ל吉利-עדת בצורה חרודית, הנני מוצא לי עבשוי, להוסף קצת ברור על הרוכרים, אשר אמרתי במכחבי הגלוי הנה"ל.

כאו כן עתה מוכרכני לומר, שהרבינו שוחדיעו את האיסטור מצד הדין עד כה שאבו את דעתם ממקור הקול הבהיר שאנו שומעים מן התורה מן הגיבאים ומן הכתובים, מן ההלכה ומן הגדת, המורה שרוח האומה כללה בצבינו ושורתו, עונם דוא נגד החיקש המודרני הזה, ואם אנו מטימים את עצמנו כאן דוקא להכונה המוסר האורי החדש, הרי אנו עושים בזה מעשה בגדרה ביחס למושרנו אנו, "למוסר היהודות", מה שਮביא לנו בק את רוח האמה ולהורי לארץ את המבצר של תחיה הלאומית. ואם אין אנחנו בכאים, בגין נכאים אנחנו, ואנו חייכים לקרה בקהל גודל, לכל אחינו החפצים עת בcz'ורה של מוחיתנו: שישמרו ברוחם ולא יאכלו אותנו את הבסר הזה שייבא בהכרח לדוי קהירות שניים, שנחיה מוכרכיהם להתחנוט על זה הרבה מאור.

אנו מאמינים, שסבירנו על החיים החכוריים הוא יותר עדין ויותר טהור מהמabit של עמי התרבות הונגניות בכלל. המשפחה שלנו היא לנו קורווה בזרה הרכبة יותר עמוקה, מהה שהוא בכל העולם המודרני, והוא היסור של אשרה וככורה של האשה בישראל. אצל העמים האחרים, אין המשפחה יסודה של האמה, אין משפחה קבועה ועומקה כל כך כמו שהיא בתוכנו, מטעם זה הם אינם נהרים כל כך מפני הבדקים שבחייב המשפחה ולא ישבלו כל כך, מפני חוצאותיהם בחיה האמה. הגורם הנפשי של הדרישת זאת, לקרוא את הפורמציות של הנסיבות בשם זכויות נשים, בא עקרנו ע"י מעמדן האමצעי של הנשים המהוויות אצל

*3rd letter on
subject*

*Why Turn To me -
Should be decide
By the Consensus
of 3C*

*The uniqueness of
Jewish Woman
stems from her
Role in the Home*

and Poskin

then one of the leading Rosh Yeshiva of Jerusalem and considered
slightly right of Center; And last but not least Rav Chaim
Yitzchak Hacohen Kook Then Chief Rabbi of Jerusalem. Indeed this
position was maintained by the vast majority of the Ashkenazi Rabbis of the time
& should note that Rav Kook's decision was quite surprising.
The moderates were sure that after his lenient ¹⁹²⁰ Civil decision
as Chief Rabbi of Yafa, and after serving as Rabbi in London during
WWI he would be lenient here too - but he wasn't. We know
as well that his daughter in law ^{1920, '23} ¹⁹²³ his wife
was not too happy with his decision because in one of Rav
Kook's letters to his son, he asks why she hasn't written him
and whether it was because of the Voting decision.

There were many other renowned scholars, most of them
Europe or the States who were against women running for
^{or becoming involved in politics} and the reasons cited above
first, because of ^{which is a one shot deal} ¹⁹²⁰ but saw no problem with the
individual women voting. These include Rav David Wi Hoffmann
Berlin, and Rabbi Chayyim Priet in the States

Before closing our discussion of the Shitrit school, let me note that in early 1920's the ^{law was cast} and women were given total political equality ^{by the Palestine Colonial government.} The P'ZN's response was split, Rabbis The more extreme faction led by Diskin and Sonnenfeld leaders of the SZNW assumed a position of "NSP" - separation. If we can't function within the system because of our religious principles, then we will essentially break off relations. It was this issue of Public office for Women in the 1920's that created the break. The SZNW however did not publicize the break for fear that it would jeopardize the implementation of the Balfour Declaration.

(from such giants as Hava Reuven Frank and)

There was however a second response, now represented by Agudah which maintained that given that ^{anyway} women will be voting, if we are not ^{and allowing religious women to vote} ~~part~~ in this P'ZN ^{we}, the religious will have no power whatsoever in determining the fate of the Jewish State.

Hence, while Agudah women don't run for office, they do vote in order to strengthen the religious voice.

In this dispute in the early 1900s, there was however another position represented primarily by 'NWSN' (1925n). In the end of 1919 the 'NWSN' came out with the following statement:

CASEY, THE COVENANT OF GOD, WHICH IS THE
THESE ARE FOR MUNICIPALITY IN WHICH GOD SPREAD ISRAEL
PEN FOR MUNICIPALITY IS BORN PROJECT WHICH IS CHILD
DEEDS AND IS NOT OBJECTIVE. THIS PROJECT NOT

Mizrahi as an international organization, despite the honor and the esteem
ISRAELI
which it bears for the Rabbinic and despite its deep desire to recognize
ISRAELI
the authority of the Rabbinic in the life of this nation - Must, nevertheless,
follow on this issue the rulings of the Rabbinic Courts which have
headed this organization during the past decades since its inception
and have been lenient on this matter.

The Fierst School includes such scholars as The first Sephardic
Chief Rabbi of Israel Shlomo 'n' 113 p 277, Two
American Poskim of the early 1900's Rabbi Yaakov Yerushalmi and Rabbi

Chaim Herzog. In the Modern Era, the lenient school has included the present Sephardic Chief Rabbi of Israel ~~HaRabbi~~ (1973-1983),
 From Chief Rabbi Shlomo Goren, ^{Jerusalem} High Rabbinic Court Justice Rabbi
 Shaul Yisraeli, Dayan Aryeh Leit Grossman formerly of London & now
 Jerusalem and Rabbi Eliyahu Bakshi of the U.S.

Now the strict school raised two types of problems to women's involvement in Politics : The first is what can be called Strictly Halachic Considerations - namely the prohibition of ^{Haskafic} ^{רשות וול פון} ; The second category are Sociological problems ^{וונצנשיפ} ^{נורם וארט}, Corruption of values etc.

Re the question of DEM - We have to understand what exactly is involved and whether it is relevant to the Democratic political system. Let us begin our discussion of DEM with the case of the prophetess ^{וינה} about whom it is written

^{3,3 פהיל)} וְיָמֵן יְמִינֵךְ שְׁמֵעֵךְ שְׁמַעֲלֵךְ לְבָבֶךְ ... כְּנֵךְ בְּלֵךְ

Now the fact that Dvora served as a judge presents a double problem - Firstly because of the Halachic consensus that in general women are not valid as judges. Secondly Serving as a judge means that your decisions are binding and people are forced to "pay". This is clearly ~~bad~~. But the Rambam forbids all ~~bad~~ to a woman not only ~~as a judge~~

The Rambam will obviously maintain that Dvora as a prophetess received Divine approval to be a judge - She was exceptional and no generalizations can be made.

The Targum [in Numbers, 10:16c, 10:3, 11:12, 6:18] and the ~~other~~
[source 5] midrashim [and the ~~other~~] suggest alternative answers [but not ~~the~~]

"^א וְיָהִי כַּאֲשֶׁר צִוָּתָךְ וְאַתָּה תְּמִימָה."
[ב] וְיָהִי כַּאֲשֶׁר צִוָּתָךְ וְאַתָּה תְּמִימָה; שׁוֹלֵחַ חָרִיסָה
[ג] וְיָהִי כַּאֲשֶׁר צִוָּתָךְ וְאַתָּה תְּמִימָה, וְיָהִי כַּאֲשֶׁר צִוָּתָךְ וְאַתָּה תְּמִימָה;
[ד] וְיָהִי כַּאֲשֶׁר צִוָּתָךְ וְאַתָּה תְּמִימָה, וְיָהִי כַּאֲשֶׁר צִוָּתָךְ וְאַתָּה תְּמִימָה."

Now according to the first answer Dvora did not judge but rather had common consensus.
As did the other ~~prophets~~ - Samson, Mo' etc. be the leadership - ~~bad~~

problem. These ^{say} that ^{the} king was never appointed by God as a ^{leader} or as a ^{leader}. She "led" because the people "followed." ^{Put another way,} It's not ^{God} or leadership that the problem but the appointment from above. ^{No problem of God if one leads by charisma}

Now the Second Answer maintains that word ^{she} is literal and force her decisions on them. Deborah could serve as judge, because of יְהוָה יְהוָה - the litigants accepted her as a judge because of her prophetic and intellectual qualities. In the language of the RJS (ס"מ ע"נ) ^{Source 6}

"וְאֵלֶיךָ יְהוָה שׁוֹרֵן כִּי תַּעֲשֶׂה כַּאֲשֶׁר צִוָּת יְהוָה"

Clearly this acceptance works not only for the ^{role} problem but also for the ^{role}-leadership problem. Now this Acceptance -

יְהוָה יְהוָה was a much more formal long term relationship but was initiated by the Consent of the people

Now in a Democracy people are elected by winning ^{by} previously agreed rules usually "Majority Rule." If I vote for A but B wins - I have in fact voted for B because I have agreed

to abide by the rules. I may continue to do my darndest to get the bum thrown out in the next election - but in the meantime He or She is in "because we've all agreed to play by the rules." That in fact is the spirit of democracy - pre-agreed.

To Summarize then Women Elected by Democratic Process Should For a variety of Reasons:

be O.K. Firstly 1) Their appointment comes from the people not

| 532/10 ; 2) Secondly Democracy is essentially 1) "A" & 2) "B"

| READ source 10A; 12A+B | → Dissenters view Source 16

The Next argument is based on the Rambam in Shabbat 15a

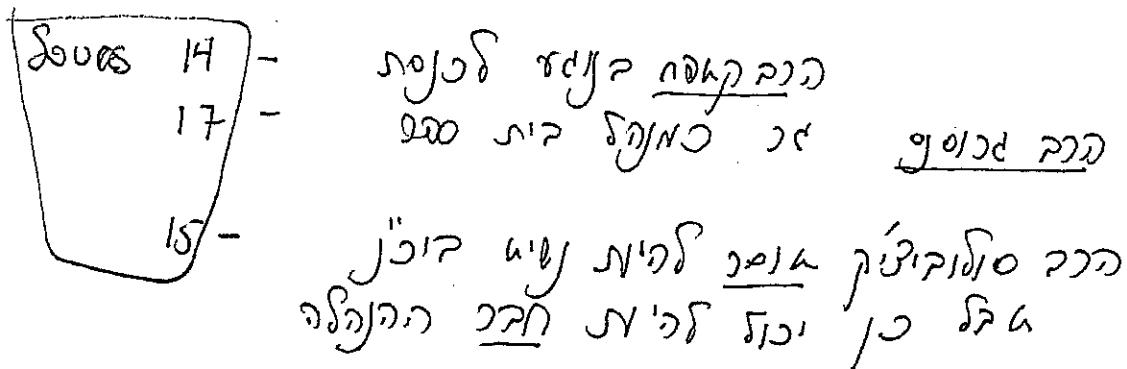
Here the Rambam Makes the Point that Rabbis and all Rabbis is inherited and for life. But in Democratic elections 3) the appointment has to be renewed from time to time be it every 2, 4, 5 years. That's more an appointment can be recalled via impeachment. It certainly does not automatically pass from Father to Son.

Now according to these four reasons a woman and for that matter Source 13 - Shabbat 27 for they are all prohibited from Rabbis a DC or even a Non-Jew Can Halachically Serve in all Democratically elected positions including SENATE.

Many Posos also point out that Election is a committee

or if decisions made by the individual require further approval,
 which decides together, is not called DDG - since each individual
 does not decide alone. Such an argument would apply to being
 or not in which decisions are made by the group.
 decided to SDG, but not to SDG or SDNN who can
 make decisions on their own without requiring approval of others.

Example, SDG (Military Miss)



If a person is chosen because of their Special Talents - Not
 Considered DDG [E.g. Secretary of State Madeline Albright]
First time - Head of SDG to the SDN

Source 11B, 12C

Until this point we have assumed the SDG was like this
 That all SDNN are SDG, however many ask if this is true
 and how are willing to be lenient SDG or in doubt.

See Source 7A, 7D - However 7F + 7G
 SDG - SDNN
 SDG - SDNN
 SDG - SDNN
 SDG - SDNN

12D - SDG, SDNN

(18B)

Sociological

Let's now turn to the Moral Issues -

Source 108 + 11

It first Deal with the SRIJN problem. The Fact of the matter is that we live in an open society. Women go to work - even the wives of Dr. Borkhuijsen; They mix freely in the Marketplace. They don't stay home Talking Care of their Children.

Those are the Givens of 20th Century existed. Playing Leadership is as important as earning a living. It can be done modestly without fear of N3'90.

If we are truly afraid of SRIJN then we should make sure that Sons and Daughters and all those in the Household not be allowed to Vote. Secondly it is Demanding to be required to accept the edicts of a government in which you have no input - what

to Americans refer to as "No Taxation without representation"

And suppose the woman is single, Divorced or Widowed what then?

As far as the Corruption of Woman Morals - why not worry about men as well. If women are so sensitive - they should definitely have a hand in government to make sure its run sensitively and properly.

Finally, as far as the C.N. is concerned - This only applies when we knew it was I.N., considered doing it and were C.D.U. not to. But until the early 1900's the question of woman's involvement in politics was never considered seriously. It was a NO if the C.P.B - a extremely all event about which you can't say a C.N. was established

1. Application of Current Position

17. סמלים a) סמל של בית ספר
 13. השייר b) 员非猶太人
 15. הברית c) 员非猶太人 [question of הברית at all]
 14. הכנסת d) 员非猶太人

2. Specific Case of רשות הרוח

- a) only administrative decisions not religious decisions
- b) religious women preferred over non-religious men

3) Shaloshel question - Problem of Timing : anti-religious mood.
 Far Yisrael's leaders } The issue is largely thus Shaloshel
 Position of Hatzofe } attempt to undermine Rabbinut.

4) Perhaps it is time for the Rabbinut to be executive rather than being constantly on the defensive - פערן - Hebrew 10:7-8

5) Close with Far Aharon - Reference 22

The challenge is to move + grow with history and yet not lose sight of our original goals - To serve God properly

שאלה מומנטלית בבבליות ורשות הרוח

יעירן - נטפלת מיטנה שונת

וירדן ברכות נורף

Sometimes the answer is No!!

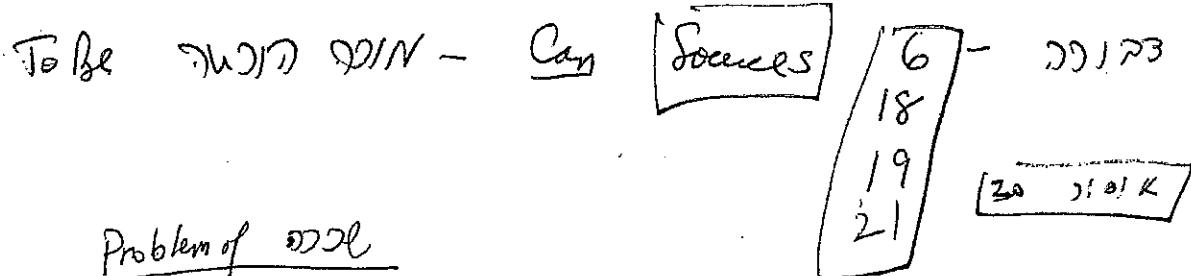
Women as Rabbis

Functions of Rabbi

1. Teach + תורה לadies
2. פשתן לadies
3. בב
4. ברך נשים בב
5. ברך נשים בב
6. ברך בב

More Modern Functions (Community Rabbi)

6. Serve as רב at ל'ב (not from)
7. Counselling (done before - but now major function)
8. Official at Funerals (Formerly טב)
9. טב , ל'ב , Blow Shofar



Problem of טב

Can't be בב , טב , טב , טב , טב , טב
 Be טב for ל'ב ; Say טב role under הנין - Question

Some respond that many Male Rabbis don't do these either -

? טב ל'ב טב טב - טב טב טב טב

Our Rabbis have become Community Organizers; not טב טב

Women are becoming more serious about learning - yet as a rule
fore and the Women who devote themselves totally to
learning. There are objective reasons - none the least being
Raising a Family, which is of great importance in Judaism

N.Y.B - Re: Being ~~more~~ in ^{more} in field of learning
Rabbi Shaul Lieberman ^{is} Rabbi throughout the generation was
very noted.

Perhaps Women establish themselves as WID WIN in particular Area
Director of Women in N.Y.B. Pulchah Tekhelet
in Yeshiva; Kosherut
Way to the Top is through Torah

Wednesday 20/11/2018

in discussing the standing of Women in Judaism

Rav Aharon Finkstein begins by noting that traditionally Man has had the more public role while women the more private family centred role. History however is on the March and things change. "The question is whether we want to maintain the original initial situation which prevailed in 2200 BC or to change the situation through legitimate Halachic techniques. This is a Hashkafic question that is not limited to this problem alone but to other problems as well such as Shmitah, Sale of Giv'ot, Getting around usury laws through a Yotzey Sheni etc... It is not realistic to believe we can turn the Clock Backwards. We cannot resurrect the simplistic innocent women once had. Hence we must replace the "אֲבוֹת אֲבוֹת" with Mishnah Chulin, we must teach women more and give them more content to their lives as we do to males, so that our women will be able to gain greater benefit from the existing validity .. Nevertheless with all the corrections and changes there remains a difference

between the sexes, in Jewish law and life; We must educate our daughters to find meaning and value in her traditional calling... to value the family and raising children as one of the most important goals of life