Outline

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

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Sara Yoheved Rigler

Sara Yoheved Rigler is the author of three best-sellers: Holy Woman, Lights from Jerusalem, and Battle Plans: How to Fight the Yetzer Hara (with Rebbetzin Tziporah Heller). She is a popular international lecturer on subjects of Jewish spirituality. She has given lectures and workshops in Israel, England, France, South Africa, and more.

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Chofetz Chaim commentary on Sotah

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

• See: Likute Halachot Sotah 20A, see also Chofetz Chaim Collected letters 23 Shevat 5693, as quoted in R. Yaakov Fuchs, Halichot Bat Yisrael, P. 121 and conclusion of Chomat Hadat.
The Chofetz Chaim also gave his brachah many believe to womens’ torah study by recognizing that contemporary society is different in that now many women regularly are involved in serious academic pursuits and should be allowed to make serious academic pursuits in Torah studies within the university setting. Further beyond the university setting once a woman has demonstrated serious sincere motivation to learn torah according to maayan Ganim and the Chida, she should actually be taught torah by a competent halakhic authority. Rabbi Meiselman points to the historic precedent, the period of King Chzkiya concerning which the Talmud states, “They searched from Dan to Beersheva and did not find an ignoramus from Gevat to Antipot and could not find a young boy or girl, man or woman who was not completely conversant with the detailed laws of ritual cleanliness* Meiselman is pointing to a change in historical circumstances of women attending secular universities and other avenues open besides sitting at home and raising children and attending to housework

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

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

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

- Sara Schneirer founded the first Bais Yaakov school in Cracow in 1918 receiving permission from Rabbi Yisrael Meir Hacohen, The Hafetz Chaim.
- 1950s Stern College for Women of Yeshiva University founded with advanced Jewish studies program
- Dr. Yehudah Copperman and Tzipporah Pincus Cooperman found Jerusalem College for Women, Michlalah
- 1974 Lander College for Women
- Drisha Institute in NY
- Rabbi Chaim Brovender 1976 founded Bruaria Beit Midrash using havruta model which became Midreshet Lindenbaum and integrated into Ohr Torah Institutions in 1986
- Dr. Nechama Leibowitz (1905-1997)
- Malka Bina Jerusalem based Matan, the Sadie Rennert Women’s Institue for Torah Study with programs in Ramat Harsharon-Raanaaana, Haifa and Beersheba
- Nishmat, founded by Chana Henkin
- Bar Ilan Midrasha
- Beit Mirash Hagevoah L’Nashim at Kibbutz Migdal Oz
- Kibbutz Hadati = women’s Hesder program = army and study at Kibbutz Ein Hanatziv
- 15 Midrashot associated with Mercaz HaRav Yeshiva
- Shalom Hartman Institute

Rurstenberg, Rochelle. Flourishing of Higher Jewish Learning For Women, no. 429, 26 Nisan
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