Part IV. Womens’ Mitzvot

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

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

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

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

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

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<th>mitzvah</th>
<th>vessel in Tabernacle</th>
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<td>lighting of Shabbat candles (hadlakat haner)</td>
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<td>separation of Challah</td>
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<td>family purity (nidah)</td>
<td>Alter of Incense</td>
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These three vessels also correspond to the three emotional attributes, the sefirot of the heart: the Menorah corresponds to loving-kindness; the Table to might; and the Alter of Incense to beauty, whose inner experience is one of mercy, or compassion (midat harachamin)—the ideal sentiment upon which to base marital relationships.

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

An illustration for these relationships can be found in the Amidah, the main part of Jewish liturgy. In the first benediction (b’racha) we say: “Blessed are You G-d our Lord and the Lord of our forefathers; the Lord of Abraham, the Lord of Isaac, and the Lord of Jacob.” Each patriarch is the archetypal figure for one of the emotional faculties: Abraham for loving-kindness, Isaac for might, and Jacob for beauty. According to the syntax of this benediction (and as explained in the Talmud⁵), each one had a different conception of G-d, which corresponds to each of their souls’ origin in the Almighty, just as each emotional faculty has a separate source in the intellectual faculties of the soul.

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<td>Yitzchak</td>
<td>understanding</td>
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<td>Jacob</td>
<td>knowledge</td>
<td>family purity (nidah)</td>
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So now we have that challah corresponds to might, and its inner source is in understanding. Since the sefirot of understanding in Kabbalah corresponds with the “mother principle” (partzuf Ima) we have another justification for identifying it as the most central of the three mitzvot for women discussed above. In addition, the numerical value of the word “Chanah”...
There are authorities like the BACH however who understand that the woman’s responsibility to study mitvot and recite the brachot implies that her torah study is more than just a hechsher mitzvah. The BACH quotes the Maharashal “Women have affinity to the words of the torah when they study mitzvoth that apply the them.” Rabbi Menachem Mendel Schneersohn notes that in the case of women and Talmud Torah, although the torah exempts women from Talmud Torah it obligates them to observe their commandments. In order to attain this end their exists and indispesensible means = study Because of its necessity this study gains its own significance and identity although it does not fall under the general category of Talmud torah. This is the meaning of women “having an affinity” to Talmud Torah. Thus a women may recite birchat hatorah and many continue to be involved in her act of Talmud torah even after she has acquired enough knowledge to observe the commandments.
Hallah making and its laws

• In Rabbinic law the term hallah refers to the portion of dough set aside and given to the priests based on BaMidbar 15:19-20. The tractate in the Talmud in the order Zera’im by this name deals with the laws of hallah and its separation. In the first chapter there is a discussion of the species liable to hallah and to tithes. Chapter 2 treats quantities which establish liability. **One point seven quarts requires the separation of hallah.** The Essenes differed from Pharisaical law by dictating that hallah separation only need be made one time per year. Yet separation was made in each loaf, not batch. While the Pharisees and Essenes therefore differed on the frequency of hallah separation, both groups sought to transfer the laws of the Temple to their practitioners. The democratization of concern for ritual purity thereby enacting an extension of the Torah from the sphere of the Temple into daily life was common to both the Pharisaical community and Qumran sect. The rabbis did this in many ways. For example each person’s home was seen as a little beit hamikdash. One’s shabbos table like a mizbeakh. One’s hallah on Shabbos and haggim like the lechem panim. One’s kellim (dishes) like those in the beit hamikdash requiring teveling in a mikvah, etc.

Hallah in Shellach 17-23

- לַיקֹוָק: (י"ז) וְכִי יָגוּר אִתְכֶם גֵּר אוֹ אֲשֶר בְּתוֹכְכֶם לְדֹרֹתֵּיכֶם וְעָשָּה אִשֵּה רֵּיחַ נִיחֹח לַיקֹוָק כַאֲשֶר תַעֲשוּ כֵּן יַעֲשֶה: (טו) וְכִי תִשְגוּ וְלֹא תַעֲשוּ אֵּת כָּל הַמִצְוָת הָאֵּלֶה אֲשֶר דִבֶר יְקֹוָק אֶל מֹשֶה מִן הַיּוֹם אֲשֶר צִוָּה יְקֹוָק וָהָלְאָה לְדֹרֹתֵּיכֶם: (כג) וְכִפֶר...
Hallah Making key terms

- ברכות
- במבושל או מתוגן
- פירות במי
- בתערובת
- מלאכה גמר
- דמה
- הרבכה
- הנאה של צלי
- חלה הפרשת
- ברכות
- במבושל או מתוגן
- פירות במי
- בתערובת
- מלאכה גמר
- דמה
- הרבכה
- הנאה של צלי
- חלה הפרשת
And in translation (verses 17-21):

17) Hashem spoke to Moshe, saying:

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

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

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

21) From the first of your dough, you shall give to Hashem an offering, throughout your generations.”
Bar Ilan: Topic Index
מדת עשה להפירה תורתה וーハמה עליה להאמר ויאמר שנית יטועפת עליה תורתה. והאשה ויאמר שהאהמה עליה חוף פירש.

כשעדם פיר את העשה והאשה עליהدافה עד ש🔻מעץ ויאמר ש🔻מעץ פעיך.
Hebrewbooks.org: Rambam: Hilchot Bikkurim and Haphrashat Challah
Bar Ilan: Advanced Search on separate hallah

URL HERE
Bar Ilan: Tabular Search on separate hallah
Bar Ilan Dictionaries: Abbreviations & Aramaic-Hebrew
Kabbalat Shabbat - Bameh Madlikin
Lighting of Shabbat candles (hadlakat haner) – Tabular Search
Bar Ilan: Search Results for Hadlakat Neirot

URL HERE
Dam Niddah Key terms from Bar Ilan

From Bar Ilan faceted Trees

- בגד בצבעוני
- בדיקות
- בדיקות תכעיסות
- ביאת הרשה ושוטה
- ביישת מוקדם
- בימות הכנסה
- בפוניות
- גלולים
- דם בתוולım - ראו ערך: דם בתוולים
- דם חימוד
- דם טהור
- דם ממכת
- דרכו רעייה
- הזרועה
- הזרועה מחולצת
- הזכר
- הכניס שפופרות
- הפסוק טורה
- הרגשה
- הרחקה מאשת נדה

From Bar Ilan Faceted Trees

- הספנייה
- את
- את הדילוג
- הדילוג
- הזריעה
- תפילת
- תפילת
- טענתה
- ייחוד
- כלה
- כללי פסיקה
- בתים
- מסלקת דמי
- מפלת
- מקומו מ
Modesty

- On the importance of general modesty: Succah 49b
- On the importance of performing all Mitzvot in secret: Makkot 24a
- The Jews are considered to be "Kedoshim [Holy]," in that they are Modest: Shabbat 86a; Niddah 17a
- Those who follow the words of the Sages are called "Tzanua [modest]": Niddah 12a
- The true honor of a princess is internal: Gittin 12a kol kevudah bat melekh penimah Tehillim 45:14
- Rabban Gamliel on the importance of Modesty: Berachot 8b
- Tamar's modesty merited descendants who were Kings and Prophets: Megillah 10b; Sotah 10b
- Rachel's humble protection of Leah when she took Rachel's place and married Yaakov, was rewarded by having King Saul as her descendant: Megillah 13b
- King Saul's modesty, in hiding his new status as King, was rewarded by having Esther as his descendant: Megillah 13b
- The modesty of Kimchit in the way she covered her hair, and the reward she received of having her sons become kohen gadol: Yoma 47a

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Modesty

• Modesty in General Behavior
  
  • R’ Akiva said that one shouldn’t enter any house, including one's own, suddenly: Pesachim 112a

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

• Modesty in Care in Practicing Mitzvot
  
  • Using a new cloth each time a woman checks for menstrual blood for sexual relations: Niddah 12a
  • The number of cloths women use to check for menstrual blood: Niddah 14a

• Modesty in Displaying Righteousness
  
  • Keeping one's Torah knowledge secret: Succah 49b
  • [Not] Performing generous acts in public: Succah 49b; Moed Katan 16b
  • Being secretive about one's assistance in funding a wedding or aiding in burial: Succah 49b

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Modesty

- Modesty in Gender Mixing and Sexual Matters
  
  • Having a divider between groups of men and women: Succah 51b-52a
  • Preventing too much intergender socialization, to prevent adultery: Eruvin 53b; Nedarim 20a
  • Prohibitions against observing or staring at women or certain sections of their body: Nedarim 20a
  • For males to Sleep "Perakdan" [generally assumed to mean Supine]: Berachot 13b
  • For males to avoid looking below their belt: Shabbat 118b
  • Flogging for a groom who sleeps/stays in his in-laws' house: Kiddushin 12b
  • Keeping the area below the belt covered, when changing clothing: Shabbat 118b
  • How much skin exposure is considered "ervah": Berachot 24a
  • Differentiating between "ervah" of a Jew and of a non-Jew, or not: Berachot 25b
  • A man ought not gaze at a woman's small finger: Berachot 24a
  • A man exchanging money with a woman in such a way that he will end up gazing closely at her hand: Eruvin 18b
  • Whether the buttocks are considered "ervah": Berachot 24a
  • Whether public hair is considered "ervah": Berachot 24a
  • Whether the 'shok' part of the leg is considered "ervah": Berachot 24a
  • Having a yeshiva student stay in the home of a female hostess: Bava Metzia 71a
  • At what age children should not be seen by their parents unclothed: Berachot 24a
  • Having a widow keep a dog: Bava Metzia 71a [and see Tosafot "Lo"]
  • Men sitting near the mikvah as women enter to immerse: Berachot 20a
  • Privacy about knowing which night a woman is immersing: Berachot 24a
  • Looking at a Bride during her first week of marriage: Ketuvot 17a
  • For males to walk behind females: Eruvin 18b
  • Better for a man to walk behind a lion than behind a woman; better behind a woman than behind an idol: Eruvin 18b
  • A man who walks behind a (Rashi - married) woman in crossing a body of water loses his share in the next world: Eruvin 18b
  • Bathing brothers, father and son, father-in-law and son-in-law, step-father and step-son, brothers-in-law, Rebbe and student, together: Pesachim 51a

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Hits for Tzniut
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Covering Hair: hide and seek

• Covering Hair

• Whether hair is considered "ervah": Berachot 24a
• It is a "given" that adult women cover their hair: Nedarim 30b
• Covering hair inside one's house: Yoma 47a
• The modesty of Kimchit in the way she covered her hair, and the reward she received of having her sons become kohen gadol: Yoma 47a

*see: Hide and seek : Jewish women and hair coveringNew York : Urim Publications ; Brooklyn, N.Y. : [distributed by] Lambda Publishers, c2006

See: Schiller, Mayer, The Obligation of Married Women to Cover Their Hair, in Journal of Halacha and Contemporary Society, viol. 30, Fall 1995 p.81-109
Rosh Hodesh and women

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

- *See Leah Horowitz, Techninat Imahos, a supplicatory prayer for RH Elul*
Sotah: Nazir (2 extremes)

• General Details
  • At what time of day this is done: Megillah 20b, 20b-21a
  • Taking the Sotah from place to place, in order to wear down her resolve: Sotah 7b-8a
  • Having the Sotah carry her flour offering, to tire her: Sotah 14a
  • This was done by the Nikanor Gate: Sotah 7a, 8a
  • Which came first, drinking the water or bringing the flour offering: Sotah 14a-b
  • Whether the water is put in the vessel before the dirt, or after the dirt: Temurah 12b
  • How the court petitions the Sotah to confess before giving her the water to drink: Sotah 7a, 7b
  • Attempting to get the Sotah to confess, as an act of mercy for her: Sotah 14a-b
  • How the court petitions the Sotah to drink the water, once the scroll has been erased into the water: Sotah 7b
  • Going to the "Supreme Court" Sanhedrin for this: Sotah 7a-8b
  • What happens if the Sotah admits to her act before drinking: Sotah 7a, 7b
  • The state of the Sotah's Ketubah if she confesses her adultery: Sotah 7a, 7b
  • What they did with the Sotah's clothes and hair-covering before she drank the water: Sotah 7a-b, 8a-b
  • The binding of the Sotah: Eruvin 58a; Sotah 7b, 8b
  • Who was permitted to watch the Sotah rite: Sotah 7b, 8b
  • The court did not administer the rites to two women simultaneously: Sotah 8a
  • The concern for using one item for two Mitzvot simultaneously, if one Kohen administers the water to two women simultaneously: Sotah 8a

• The Conversation with the Kohen
  • What the Sotah is agreeing to, when she responds "Amen" to the Kohen's instructions: Kiddushin 27b

• The Water's Effect
  • The order of the water's effect on the different parts of the Sotah's body: Sotah 9b
  • Whether the water will have any effect if there are witnesses to an actual illicit act between this woman and another man: Sotah 6a-7a
  • Whether the water will have any effect if the woman's sin is widely known: Sotah 6b [see Rashi s.v. "$Hi"]
  • Whether the water will have any effect if the husband is also guilty: Kiddushin 27b
  • Whether the woman's personal merits could delay or cancel out the water's effect [Zechut Torah Lah]: Sotah 6a, 22b
  • The possibility that the woman could suffer degeneration over a long period of time, if her personal merit cancels out some of the water's power: Sotah 6a, 22b

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Sotah 21a-21b, Tiflut= superficiality according to Rambam in hilchot Talmud Torah 11:3*

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

* The second meaning of Tiflut is immorality or lechery. Rashi explains that according to R. Eliezer if a woman will be taught Torah she will acquire wisdom and she will thus understand how to conduct immoral affairs without being discovered (see Responsa Maharil 199. The Ramo in Y.D. 246:6 clearly concurs with this interpretation. This interpretation is based upon a verse in Jeremiah 23:13: “And I have seen tifla in the prophets of Shomron. Rabbi Eliezer expressed the same opinion in even stronger terms in an incident recorded in Yerushalmi (Sotah 3:4).
Rambam: Hilchot Talmud Torah 1:13

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

• See: The Shulchan Aruch [Yoreah Deah 246:6 ]quotes the Rambam and the Ramo adds, “However she is obligated to study those laws which apply to women.” quoted in name of Agur (Hilchot Tefilla 2) who quotes the Smag. However it has been pointed out that in fact he origin of this Halacha is in the Smak (sefer Mitsvoth Katan) in the introduction by his student. Also found in Beit Yosef Y.D. 340
The TAZ provides a source for the Rambam’s distinction between written torah and oral torah. In Devarim 31:10-13 the King is commanded to read certain sections of the Mishnah Torah (devarim) before all of Israel during the Sukkoth festival at the end of each 7 year period and this is called Yom HaKahal- the day of assembly. The Torah states, “You must gather together the people, the men, women and proselytes from their settlements and let them hear it.” The TAZ notes the women were included in this day of public learning. Thus this is in conformity with the Rambam that teaching women written torah is not in the category of Tiflut. The TAZ asks however if the proof from the example of Yom Hakahal is valid why then did the Rambam insist that even written torah should not be studies lichathilah? The TAZ aswers his question, ‘It seems to me that over there (Yom Hakahal) the King only taught the simple meaning of the text (peshat) which in truth is completely permissible even according to us as it is the custom every day. However the study of the the meanings of the Torah by means of hitchakmut and havanah (thorough analysis) is what was prohibited in our case. This is the meaning in the statement in the Talmud (chagiga 3a) “men in order to study and women in order to listen.”- the women were only permitted to listen to the simple explanation of the Mishnah Torah but took no part in its study. Thus according to the TAZ the Rambam’s prohibition to teach women the written torah refers only to an in-depth analytical form of study and not a more basic one i.e. peshat.*

* The halachic decision for Shoel U’Meishiv (4:41) is in accordance with the TAZ See Tos. Sotah 21b and Chagiga 3a which quotes the Yerushalmi. The father in law of the TAZ the BACH has reached the same conclusion in his commentary on the Tur (Y.D. 246) However the BACH notes one should not teach women derech keva but only in the form of shmiya. The BACH alludes to the paradox of the Rambam where a women is rewarded for Torah study while her father is forbidden to teach her torah on a simple level yet learning on an irregular basis is considered a mitzvah.
Rabbi Shneur Zalman of Liadi

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

• *Resp. Tzits Eliezer, vol. 9, no. 3 P. 31; R. Shmuel Ashkenazi Notes on Hilchot Ralmud Torah P. 555
• **Rabbi Menachem Mendel Schneersohn in Likutei Sichot vol. 14, P. 150, ff. 12
Rambam on Forbidden Relationships

http://www.hebrewbooks.org/rambam
37 mitzvot of forbidden relationships

• 1. not have sex with one’s mother
• Not have sex with father’s wife
• Not have sex with one’s sister
• Not have sex with daughter of one’s father’s wife
• Not have sex with daughter of one’s son
• Not have sex with one’s daughter
• Not have sex with daughter of one’s daughter
• Not marry woman and her daughter
• Not marry woman and her son’s daughter
• Not marry a woman and her daughter’s daughter
• Not have sex with father’s sister
• Not have sex with mother’s sister
• Not have sex with wife of a the brother of one’s father
• Not have sex with wife of one’s son
• Not have sex with wife of one’s brother
• Not have sex wit sister of one’s wife
• Not practice bestiality
• No homosexual relations
• Not have sex with father
• Not have sex with grandfather

• Not have sex with grandfather
• Not commit adultery
• Not have sex with a niddah
• Not to marry a gentile
• For an Ammonite convert or a Moabite convert not to marry into Jewish people
• Not to prevent a third generation Egyptian convert from marrying among the Jewish people
• Not to prevent a third generation Edomite convert from marrying among the Jewish people
• Not to allow a mazer to marry among the Jewish people
• Not to allow a castrated male to marry among Jewish people
• Not to castrate a male or animal, beast, or fowl
• For High priest not to marry a widow
• That a high priest not engage in relations with a widow
• That a high priest should marry a virgin
• That a priest show not marry a divorcee
• That he should not marry a zonah
• That he shoud not marry a chalalah
• That a person shhould not draw close to the women forbidden to him even though he does not engage in relations
Rambam on Yibbum va’Chalitzah: A childless widow who is fit to be married by her husband’s brother is referred to as zekukah l’yibbum (husband brother= yavum). The mandate obligating her to yavam is zikah

http://www.hebrewbooks.org/rambam
Rambam in Hebrewbooks.org, a search for Nashim-Ishut

http://www.hebrewbooks.org/rambam
Rambam on Sefer Nashim

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

- Hilchot Gerushin- Laws of Divorce
- Hilchot Yibbum VaChalitzah- laws to Yibbum and Chalitzah
- Hilchot Na’arah Betulah- Laws of Virgin Maidens
- Hilchot Sotah- Laws of adultery
Mordechai Tocezyner: Marriage and Family Life

Marriage and Family - Ishut

Marrying

What to seek in a spouse; Divine arrangement of marriage
The Talmud on the value of marriage
Psychology in marriage
Lineage and marriage
Arranging marriage, and the pre-kiddushin contract [tenaim]
Specifics of the transaction associated with kiddushin
The marriage ceremony, after kiddushin
Meals of kiddushin and marriage, and rules of the first week after marriage
Rules for the first year of marriage - shanah rishonah
Lineage of nochrim
Marriage and the courts
Marriage of minors
Marriage of a shoteh
Marriage of a cheresh
Marrying an eishet yefat toar

http://www.webshas.org/
Beshert/ zevugim

• A Divine Voice announcing who a soon-to-be-born boy and girl will marry: Moed Katan 18b; Sotah 2a
• Divine Arrangement vs. the idea of engaging as soon as possible, lest someone else grab the prospective wife: Moed Katan 18b
• Biblical, Prophetic and Writings sources on Divine Arrangement of Marriage: Moed Katan 18b
• Praying for another's failure in pursuing a specific woman: Moed Katan 18b
• Whether a man and woman end up married to each other based on their merits: Sotah 2a
• Comparing the difficulty of matching a proper husband and wife to the splitting of the Red Sea: Sotah 2a

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

- Afile in gan-eydn iz oykh nit gut tzu zayn aleyn; es iz beser tzu zayn a por
- Ikh mit dir zaynena a gliklekhe por; on dir plots ikh un ikh bin gornisht
- Az dos broyt falt mit der puter arop, iz a simen az die kale iz hungerik
- Ver gleybt nit in Got darf hobn a frum vayb
- A shtub on a vayb iz vi a vogn on rede
- Beser mit a klugn tsu farlirn eyder mit a nar tsu gevinen
- Der man zol betn far dray zakhn: a gute vayb, a gutn yor, un a gutn kholem
- Es iz nito kayner vos iz mer ibergegeben vi di eygene vayb
- Ven khosn-kale kushn zikh shoyn megn di shatkhonim geyn abeym
- Tsvishn vayb un man, dorf men verter vegn, nit tseyln
- Az dos Vayb is a malke, iz der man a meylekh
- Vayber firn tsum gutn oder tsum beyzn, say vi say, farfirn zey
- Nit alts vos du veyst megst du zogn
- Zay nit tsu zis, me zol dikh nit oyesfn; zay nit tsu biter, men zol dikh nit oys-shpayen
- An oysgegeben tokhter iz vi an opgeshnitn shtik broyt; zi ken zikh shoyn mer nit tzurik tsuklepns tsu di eltern
- Nit dos vos iz sheyn iz lib, nor dos vos iz lib, iz sheyn
- Oyf a sheynem perzon iz gut tsu kukn, mit a klugn iz gut tsu lebn
- Khokme iz beser fun raykhkayt
- Fun sholem vegn meg men afile a lign zogn
- SEE: Meltzer, Rae, Yiddish Wisdom for Marriage (Yiddishe Khokhme foar Khasene), Chronicle Books, San Francisco, 2002
Shidduchim Goes High Tech

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

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

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

- Frumster
- DosiDate
- Orthodate
- Frumdate
- Future Simchas
- Frumsky
- Frumhere
- Urban Traditional
- Mit Mazel

- Bitadchon.com
- TooBeAv
- Jewish Deaf Singles Registry
- Jewish Singles with Special Needs
- Enlaces Judios
- JDATE
- Jewish Café
- Kosher Stars
- Your Ideal Date (YID)
- Project SingOlim (single Olim)

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

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

http://www.shidduchim.info/sites.html
Shidduch Themed Web Blogs

- The Shidduch Experiment
- Chosson Found! (Was Chosson Hunt)
- Hashevyynu
- Jdaters Anonymous
- Bad for Shidduchim
- We hate Shidduchim
- Conversations in Klal
- Orthodox Jewish Single Bloggers
- Passionate Life
- Unbroken Glass
- Frum Dating Theory
- End the Madness (Miscellaneous Shidduch themed Sites)
- Haskafa.com Relationships Forum (Miscellaneous Shidduch themed site)

http://www.shidduchim.info/sites.html