

DECLINING FEMALE HAPPINESS

Women's Shiur
Simchat Torah 5768
Source Materials
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The Paradox of Declining Female Happiness*

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Abstract

By most objective measures the lives of women in the United States have improved over the past 35 years, yet we show that measures of subjective well-being indicate that women's happiness has declined both absolutely and relative to male happiness. The paradox of women's declining relative well-being is found examining multiple countries, datasets, and measures of subjective well-being, and is pervasive across demographic groups. Relative declines in female happiness have eroded a gender gap in happiness in which women in the 1970s typically reported higher subjective well-being than did men. These declines have continued and a new gender gap is emerging—one with higher subjective well-being for men. Our findings raise provocative questions about the contribution of the women's movement to women's welfare and about the legitimacy of using subjective well-being to assess broad social changes.

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IEL codes: D6, I32, J1, J7, K1

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BEREISHIS ①

וַיִּקַּח יְהוָה אֱלֹהִים אֶת-הָאָדָם
 15 וַיִּנְחֵהוּ בְּגֶן-עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ: וַיִּצַּו יְהוָה אֱלֹהִים
 16 עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל: וּמֵעֵץ
 הַדֵּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אָכַלְתָּ מִמֶּנּוּ
 17 מוֹת תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הֵיئֶת הָאָדָם
 18 לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ: וַיִּצַּר יְהוָה אֱלֹהִים מִן-
 הָאָדָמָה כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא
 אֶל-הָאָדָם לִרְאוֹת מֵהַיְקָרָא-לּוֹ וְכֹל אֲשֶׁר יִקְרָא-
 19 לּוֹ הָאָדָם נָפֶשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת
 לְכָל-הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה וּלְאָדָם
 20 לֹא-מָצָא עֹזֵר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים אֶת-תְּרוֹמַת
 עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעָתוֹ וַיִּסְגֵּר בְּשָׁר
 21 תְּחִתָּנָה: וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-לָקַח
 מִן-הָאָדָם לְאִשָּׁה וַיִּבְאֶהָ אֶל-הָאָדָם: וַיֹּאמֶר הָאָדָם וְאֵת
 הַפֶּעַם עֲצָם מֵעֲצָמַי וּבֶשֶׁר מִבְּשָׁרִי לְזֹאת יִקְרָא אִשָּׁה כִּי
 22 מֵאִישׁ לָקַחָהּ-זֹאת: עַל-כֵּן יַעֲזֹב אִישׁ אֶת-אָבִיו וְאֶת-
 23 אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיְהִיו שְׁנֵיהֶם
 אֶחָד וְאִשָּׁה וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשוּ:

15 *HASHEM* God took the man and placed him in the Garden of Eden, to work it and to guard it. 16 And *HASHEM* God commanded the man, saying, "Of every tree of the garden you may freely eat; 17 but of the Tree of Knowledge of Good and Bad, you must not eat thereof; for on the day you eat of it, you shall surely die."

18 *HASHEM* God said, "It is not good that man be alone; I will make him a helper corresponding to him." 19 Now, *HASHEM* God had formed out of the ground every beast of the field and every bird of the sky, and brought them to the man to see what he would call each one; and whatever the man called each living creature, that remained its name. 20 And the man assigned names

to all the cattle and to the birds of the sky and to every beast of the field; but as for man, he did not find a helper corresponding to him.

21 So *HASHEM* God cast a deep sleep upon the man and he slept; and He took one of his sides and He filled in flesh in its place. 22 Then *HASHEM* God fashioned the side that He had taken from the man into a woman, and He brought her to the man. 23 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."

24 Therefore a man shall leave his father and his mother and cling to his wife and they shall become one flesh.

25 They were both naked, the man and his wife, and they were not ashamed.

BAVA BASRA (3) בקא | בתרא (א:)

לפני (2)

MIDRASH [BEREISHIS RABBAH 8:1]

1. AND GOD SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: *Thou hast formed me¹ behind and before*, etc. (Ps. cxxxix, 5). Said R. Johanan: If a man is worthy enough, he enjoys both worlds, for it says, '*Thou hast formed me for a later [world] and an earlier [world].*' But if not, he will have to render a full account [of his misdeeds], as it is said, *And laid Thy hand upon me (ib.)*. R. Jeremiah b. Leazar said: When the Holy One, blessed be He, created Adam, He created him an hermaphrodite [bi-sexual],² for it is said, *Male and female created He them and called their name Adam (Gen. v, 2)*.³ R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of two backs, one back on this side and one back on the other side. To this it is objected: But it is written, *And He took one of his ribs*, etc. (Gen. II, 21)?⁴ [*Mi-zalothaw* means] one of his *sides*, replied he, as you read, *And for the second side (zela') of the tabernacle*, etc. (Ex. xxvi, 20).

Rav Yehudah said in the name of Rav: Every creature that the Holy One, Blessed is He, created in His world, He created them both male and female. Also the Leviathan, the straight snake, and the Leviathan, the curved snake, [God] created male and female. - If they would mate together and bear offspring they would destroy the whole world.¹²¹ - What did the Holy One, Blessed is He, do, so that they should not beget offspring? He castrated the male¹²² as soon as it was created, and He killed the female and salted it to preserve it as food for the righteous in the time to come, as it says: "And He killed the serpent that was in the sea."¹²⁴

NIDDA (4) נדה (א)

The Gemara explains the opinion of Rabbi: What is Rabbi's reason? - Rav Chisda said: *What is Rabbi's reason? - For it is written: Then Hashem, God, built the side, which he had taken from Adam, into a woman.*¹²⁸ This teaches that the Holy One, Blessed is He, gave greater powers of understanding to a woman than to a man.¹²⁹

MAHARSHA (5) מהרש"א

ח"א דף כ"ה ע"ב דכתיב ויבן ה' את הצלע כו' מלמד שנתן כו'. כפרק טושין פסין מוכח דלא הו"ל למדע כן אלא לנ"ד פרטף דלדידיה מאי ויבן שהי כו' הוא ועומדת הימה וע"כ דרשו מלשון בנה ולמאן דדני מלשון קליעה אינו טפל מלשון בנין מתא כדאמרינן בחסכת שבת פ"ג גודלת ופוקסת משום מאי חייבת משום בונה וכי דרך בנין נכד אין כו' ומעט זה סק"ה קלטה לעשותה יפה כננין כי היא עומת לא חובל לקלעת עומת יפה כננין כדאמרינן התם פוקסת לעומת כשנת פקודה וק"ל :

(6) נדה (א)

R' Elazar said: Any man who does not have a wife - is not a whole man, as it says: *He created them male and female ... and He called their name Man.*¹⁴¹

The Gemara resumes its list of various traits and those who possess them:

עשרה קבים גבורה ירדו לעולם - Ten measures of might descended to the world. תשעה נטלו פרסיים וכו' - The Persians took nine of them etc. [and the rest of the world took one].

עשרה קבים כנים ירדו לעולם - Ten measures of lice descended to the world. תשעה נטלה מדי בו' - Media took nine of them etc. [and the rest of the world took one].

עשרה קבים כשפים ירדו לעולם - Ten measures of witchcraft descended to the world. תשעה נטלה מצרים בו' - Egypt took nine of them etc. [and the rest of the world took one].^[23]

עשרה קבים נגעים ירדו לעולם - Ten measures of disease descended to the world. ט' נטלו חזירים בו' - Pigs took nine of them etc. [and the rest of the world took one].

י' קבים זנות ירדו לעולם - Ten measures of promiscuity

descended to the world. תשעה נטלה ערבניא בו' - Arabia took ten of them etc. [and the rest of the world took one].

עשרה קבים צוות ירדו לעולם - Ten measures of brazenness descended to the world. תשעה נטלה מישן בו' - Meishan took nine of them etc. [and the rest of the world took one].^[24]

עשרה קבים שיתח ירדו לעולם - Ten measures of conversation descended to the world. תשעה נטלו נשים בו' - Women took nine of them, etc. [and the rest of the world took one].

עשרה קבים שכרות ירדו לעולם - Ten measures of drunkenness descended to the world. תשעה נטלו בושים בו' - Ethiopians took nine of them etc. [and the rest of the world took one].

עשרה קבים שינה ירדו לעולם - Ten measures of sleep descended to the world. תשעה נטלו עבדים ואחד נטלו כל העולם כולו - Slaves took nine of them and the rest of the world took one.

Women talk more than men: official

By Lester Haines

Published Tuesday 28th November 2006 10:02 GMT

A "self-proclaimed feminist" psychiatrist has finally thrown in the towel and admitted her fellow females do indeed talk more than men, *The Daily Mirror* reports.

Dr Luan Brizendine of the University of California, who's published her shock findings in *The Female Brain*, says the average woman works her way through 20,000 words per day, compared with just 7,000 for the average bloke. She says "women devote more brain cells to talking than men", and cites fundamental differences between male and female brains as the cause.

Brizendine - whose findings are based on her own clinical work and the findings of more than 1,000 studies - reluctantly admitted: "I know it is not politically correct to say this but I've been torn for years between my politics and what science is telling us. I believe women actually perceive the world differently from men.

"Girls arrive already wired as girls, and boys arrive already wired as boys. Their brains are different by the time they're born, and their brains are what drive their impulses, values, and their very reality."

Indeed, Brizendine says said differences "can be traced back to the womb, where the sex hormone testosterone moulds the developing male brain". Specifically, "the areas responsible for communication, emotion and memory are all pared back the unborn baby boy". Accordingly, males "chat less than their female counterparts and struggle to express their emotions to the same extent" - which is hardly news to long-suffering females.

Brizendine elaborated: "Women have an eight-lane superhighway for processing emotion, while men have a small country road."

And when they're not cruising their eight-lane superhighway of emotion, women are getting a quick fix of verbals because "the simple act of talking triggers a flood of brain chemicals which give women a rush similar to that felt by heroin addicts when they get a high".

Men, on the other hand, beat women hands-down in one area: contemplating rumpy-pumpy. Brizendine noted "that while a man will think about sex every 52 seconds, the subject tends to cross women's minds just once a day". To put that in perspective, "men have an international airport for dealing with thoughts about sex, where women have an airfield nearby that lands small and private planes", as the good doctor put it.

Some scientists reckon, however, that Brizendine's conclusions have driven her down a promising-looking dual carriageway only to end at a collapsed bridge of scientific proof. Oxford University linguistics professor Deborah Cameron insisted "the amount we talk is influenced by who we are with and what we are doing".

She concluded: "If you aggregate a large number of...

Handwritten notes in Hebrew: (7) קידולין (מ) and KIDOLIN (7) with an arrow pointing to the number 7.

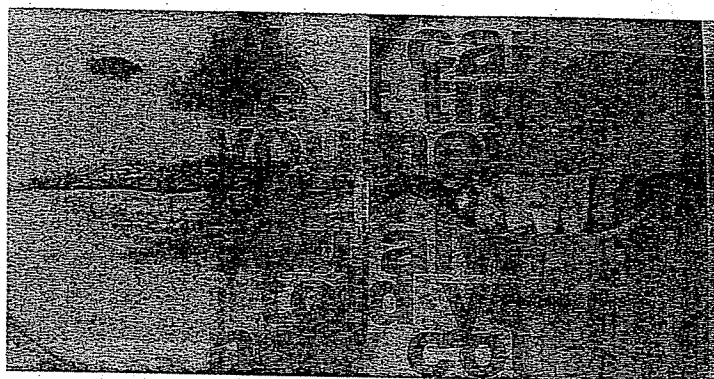
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Science Times

YT

TUESDAY, OCTOBER 2, 2007

The New York Times



NOLA LOPEZ

WELL | Tara Parker-Pope

Marital Spats, Taken to Heart

Arguing is an inevitable part of married life. But now researchers are putting the marital spat under the microscope to see if the way you fight with your spouse can affect your health.

Recent studies show that how often couples fight or what they fight about usually doesn't matter. Instead, it's the nuanced interactions between men and women, and how they react to and resolve conflict, that appear to make a meaningful difference in the health of the marriage and the health of the couple.

A study of nearly 4,000 men and women from Framingham, Mass., asked whether they typically vented their feelings or kept quiet in arguments with their spouse. Notably, 32 percent of the men and 23 percent of the women said they typically bottled up their feelings during a marital spat.

In men, keeping quiet during a fight didn't have any measurable effect on health. But women who didn't speak their minds in those fights were four times as likely to die during the 10-year study period as women who always told their husbands how they felt, according to the July report in *Psychosomatic*

IT'S A BLOG, TOO

Entries from Tara Parker-Pope's *Well* blog (nytimes.com/health): Page 10.

Medicine. Whether the woman reported being in a happy marriage or an unhappy marriage didn't change her risk.

The tendency to bottle up feelings during a fight is known as self-silencing. For men, it may simply be a calculated but harmless decision to keep the peace. But when women stay quiet, it takes a surprising physical toll.

"When you're suppressing communication and feelings during conflict with your husband, it's doing something very negative to your physiology, and in the long term it will affect your health," said Elaine Eaker, an epidemiologist in Gaithersburg, Md., who was the study's lead author. "This doesn't mean women should start throwing plates at their husbands, but there needs to be a safe environment where both spouses can equally communicate."

Other studies led by Dana Crowley

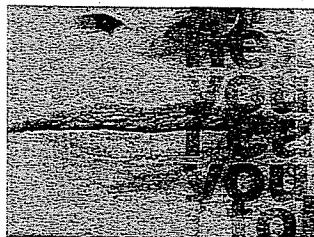
Continued on Page 5

Jack, a professor of interdisciplinary studies at Western Washington University in Bellingham, Wash., have linked the self-silencing trait to numerous psychological and physical health risks, including depression, eating disorders and heart disease.

Keeping quiet during a fight with a spouse is something "we all have to do sometimes," Dr. Jack said. "But we worry about the people who do it in a more extreme fashion."

The emotional tone that men and women take during arguments with a spouse can also take a toll on their health. Utah researchers have videotaped 150 couples to measure the effect that marital arguing style has on heart risk. The men and women were mostly in their 60s, had been married on average for more than 30 years and had no signs of heart disease. The couples were given stressful topics to discuss, like money or household chores, and the comments made during the ensuing arguments were categorized as warm, hostile, controlling or submissive. The men and women also underwent heart scans to measure coronary artery calcium, an indicator of heart disease risk.

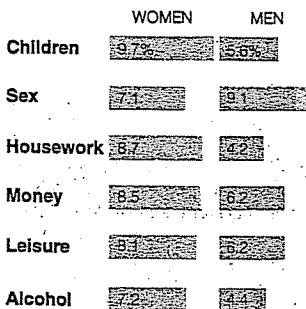
The researchers found that the



NOLA LOPEZ

Why Couples Fight

Here are the top reasons men and women listed for why they argue.



Source: *Psychosomatic Medicine* July 2007

THE NEW YORK TIMES

style of argument detected in the video sessions was a powerful predictor for a man or woman's risk for underlying heart disease. In fact, the way the couple interacted was as important a heart risk factor as whether they smoked or had high cholesterol, says Timothy W. Smith, a psychology professor at the University of Utah, who presented the study last year to the American Psychosomatic Society.

For women, whether a husband's arguing style was warm or hostile had the biggest effect on her heart health. Dr. Smith notes that in a fight about money, for instance, one man said, "Did you pass elementary school math?" But another said, "Bless you, you are not so good with the checkbook, but you're good at other things." In both exchanges, the husband was criticizing his wife's money management skills, but the second comment was infused with a level of warmth. In the study, a warm style of arguing by either spouse lowered the wife's risk of heart disease.

But arguing style affected men and women differently. The level of warmth or hostility had no effect on a man's heart health. For a man, heart risk increased if disagreements with his wife involved a battle for control. And it didn't matter whether he or his wife was the one making the controlling comments. An example of a controlling argument style showed up in one video of a man arguing with his wife about money. "You really should just listen to me on this," he told her.

What's particularly notable about the study is that the men and women filled out standard questionnaires about the quality of their relationships, but those answers were not a good predictor of cardiovascular risk. The difference in risk showed up only when the quality of the couple's bickering style was assessed.

"Disagreements in a marriage are inevitable, but it's how you conduct yourself," Dr. Smith said. "Can you do it in a way that gets your concerns addressed, but without doing damage at the same time? That's not an easy mark to hit for some couples."

Entries from Tara Parker-Pope's *Well* blog appear on Page 10.

מלמד שקלעה הקדוש (שם) ויבן הי את הצלע
 ברוך הוא. ענין הקליע' אשר לקח בן האדם לאשה
 הזאת יש להבין שהכתוב ויביאה אל האדם מלמד
 אמר ויבן [את] הצלע. דע שקלעה הקביה לחוה
 כי ראוי האשה לזה מה והביאה אצל אדם הראשון
 שכתוב אצלה ויבן את שכן בכרכי הים קורין
 הצלע, כי האשה נקראת לקליעתא בנייתא.

חומה כדאמרינן בפרק הבא על יבמתו (יבמות ס"ב ב') ויליף מרמתיב נקיבה
 חסוב גבר, כי האשה על ידה השלמת האדם, ובלא
 זה אין האדם שלם, וכל אשר הוא שלם דבר זה הוא
 חוץ שלו שהוא מגין עליו, ולא כאשר אין לו אשה
 ואין נקרא שהוא שלם שאז אין לו חומה, וכמו
 שהחומה מגינה על העיר, כך האשה מצד שהיא
 משלמת האיש היא מגינה עליו, והשלמה הזאת היא
 חומה שלו, מפני כך כתיב ויבן שכל בנין שעושה
 גדר וחומה. ולכך קאמר שקלעה כי הקליעה, שלא
 יצאו השערות הנה ונהנה, עד שתהיה האשה כמו גדר
 וחומה שהחומה גודרת עד שאין יוצא דבר, ולפיכך
 ויבן את הצלע שקלעה כי זה תכלית וגמר בנין
 שלא יצא ממנו דבר, וכאשר בנאה לגמרי בזה ראוייה
 שתהיה היא גם כן גדר וחומה אל אשר היא משלמת
 אותו וגודרת אותו והבן הדברים.

The Gemara explains how R' Shimon ben Elazar, who disagrees with Rebbi, would deal with this Scriptural source:
 – And the other one (R' Shimon ben Elazar) would say:
 – That verse is needed for Reish Lakish's teaching, – והוא מבני ליה לכדריש לקיש
 – ר' שמעון בן מנסיא – והוא מבני ליה לכדריש לקיש
 – R' Shimon ben Menasya: – והוא מבני ליה לכדריש לקיש
 – When the Torah says: *Then Hashem, God, built the side, which he had taken from Adam, into a woman, and he brought her to Adam,* – והוא מבני ליה לכדריש לקיש
 – it teaches that the Holy One, Blessed is He, braided Eve's hair, – והוא מבני ליה לכדריש לקיש
 – and brought her to Adam, the first man, – והוא מבני ליה לכדריש לקיש
 – for in cities by the sea, they call a braided coiffure a *binyasa*.^[20]

The Rabbis taught in a Baraisa: – תני רבנן
 – וכולן שקמו בבהונה גדולה – KIMCHIS HAD SEVEN SONS – לקמחית
 AND ALL OF THEM SERVED IN THE POSITION OF KOHEN GADOL!^[26]
 – מה עשית שזכית לכהן – THE SAGES SAID TO HER: – אָמְרוּ לָהּ חֲכָמִים
 – אָמְרָה לָהֶם – SHE REPLIED: – וְהָיָה לְךָ חֵן וְחֵן
 – IN ALL MY DAYS, THE BEAMS OF MY HOUSE DID NOT SEE THE BRAIDS OF MY HAIR.^[27]
 – אָמְרוּ לָהּ – MANY WOMEN DID
 – הֲרַבָּה עָשׂוּ בֵּן וְלֹא הוֹעִילוּ – THEY SAID TO HER:
 THIS AND DID NOT ACCOMPLISH what you did!^[28]

ועפ"ז אמרתי טעם נכון בס"ד דראוי
 שלא יהיה שער האשה סחור אלא קלוע תמיד כי קליעת
 השער מורה על עקידת הדינין שלא יתפשטו בסוד ויעקוד
 את ילחק בנו ולכן האשה עושה פועל דמיוני בקליעת
 שער להעקוד הדינין. וזוה מובן הטעם מה שברא הקב"ה
 את חוה בקליעת שער ולא בראה שער סחור כי ע"י
 שבראה בקליעת שער נעקדו הדינין בזה נבח בריאה
 שברא הש"ת. ולכן אשה המתאבלת סותרת שער להורות
 על התפשטות הדינין ב"מ. כמלא השער מורה על הדינין
 תקיפין ולכן אין ראוי לגלותו באשה וקליעת שער מורה
 על עקידת הדינין וקמחית מלבד שהיתה נוהרת שלא
 יתגלה שער ביהומו סחור עוד נוהרת שאפילו בעוד
 ששער קלוע שמורה על עקידת הדינין לא היתה מגלה
 אפילו לפני קורות ביתה שהיתה מנחת מעטפת על ראשה
 כשהיתה סורקת שער וכשהיתה קושרת כסוי ראשה ומלא
 נוהרת שלא יתראו כוחות הדינין חולה, לכך זכתה שכל
 שבעה בניה יהיו כהנים גדולים שהם אחווים בחסדים
 גדולים יותר מכהן הדיוט. ועוד נ"ל בס"ד הטעם שהלניעות
 מסוגלת לכה"ג מפני כי יחרון ומעלה שיש לכה"ג על
 שאר הכהנים הוא הכניסה שנכנס לבית ק"ק ביום כפור
 שהוא מקום נטוע שאין נכנס אדם שם לכן זכות הלניעות
 חזקה לבן כה"ג אשר משמש במקום נטוע מאד:

מה עשית שזכית לכהן. דקדק מהרש"א למה תלו
 בזכותה ולא בזכות אישה ע"ש. ונ"ל בס"ד דהם
 ידעו האי דרשה דאשה לטובה ראויה ללאח ממנה כהן
 גדול הלבוש ממשבנות זהב שנאמר כל כבודה בת מלך
 פנימה ממשבנות זהב לבושה, אך הם היו תמהין דהלניעות
 תספיק לזכות לכה"ג אחד והיא זכתה לשבעה מה עשית
 חסידות יתירה בלניעות שזכית לכהן. ועוד נ"ל בס"ד הא
 דלא תלו הדבר בבטלה מפני שבעלה כהן ואמאי אהני
 זכותו לעשות שבעה בניו כה"ג והוא לא זכה לעלמו שהיה
 כה"ג אלא ודאי זכות האם גרם. ועוד נ"ל בס"ד כי אפשר
 כל השבעה בניו לא היו כה"ג בחיי אביהן ואם היה
 בזכותו היה זוכה לראות ולשמוע בגדולת בניו שזכה
 להם בזכותו ולכן אמר וראתה. אמן שני בניה כהנים
 גדולים ביום אחד ולא אמר שראתה אביהן והיינו משום
 דאביהם נפטר קודם. ומהרש"א תירץ דאפשר דאלו השבעה
 בניו לא היו לה מאיש אחד ע"ש ואנא עבדא נ"ל מליאות
 אחרת דאפשר בעלה היה לו בניו מאשה אחרת ולא
 זכו אלא בניה של קמחית:

לא ראו קורות ביתי קלעי שערי. ו"ל מה תליא
 הא בזה ועוד למה אמרה קלעי שערי ולא אמרה
 שערי כסחם. ונ"ל בס"ד דארז"ל בפסוק ויבן ה' אלהים
 את הללע מלמד שקלעה הקב"ה לחוה והביאה לאדם
 והקשינו למה הולך לברא אותה שלימה בקליעת השער
 ג"כ, יבראנה בשער סחור ויבן זה דעת אח"כ לקלעו
 בידה כדי שתתייפה בכך. ותלתי בס"ד ע"פ מ"ש רבינו
 האר"י ז"ל ששערות הראש הם בחינת הדין ולכן הזכר
 שהוא שרשו בחסד לריך להעביר שערות ראשו להיוותם
 דינין תקיפין ורק משיר הפיאות מפני דהדינין הם לורך
 גבוה והם מכלל קיום העולם שהעולם לריך להם ולכן
 אין ראוי להעבירם כולם, אבל האשה ששורשה בגבורה
 וכל אחיות הדינין ושורשם זה אינה מגלחת שערות
 ראשה שלריך להשאיר זה שורש הדינין וכנ"ל כל זה
 בשער המלות ע"ש.