

In What Case(s) are Transgender Men or Transmasculine People Obligated in *Bris Milah*?

Written by Zachary Carruthers

A publication of the Trans Halakha Project's Teshuva-Writing Collective
at SVARA: A Traditionally Radical Yeshiva

In What Case(s) are Transgender Men or Transmasculine People Obligated in *Bris Milah*?

Written by Zachary Carruthers

Housekeeping

This *teshuvah*¹ presupposes that there are those who identify as transgender who will undergo social and medical transition. With this *chazakah* in place, this article asks how, *bediavad* (“after the fact”), one could manage the obligations of *bris milah*² with a person assigned female at birth, who has socially and medically transitioned³. Some are exploring more radical interpretations of *bris*⁴; however, in this *teshuvah*, *bris* refers exclusively to the traditional ceremony enacted through *milah*.

Traditional anatomical language has been used (except where explicitly stated) to describe ‘male’ and ‘female’ anatomy, per what most readers (especially those unfamiliar with trans writing) will easily understand. Using language in this way is also in keeping with the overarching halachic principles I utilise, presenting halachic sex transition as a definitive, multi-step process. However, it is worth noting that within the transgender community, there is a much broader scope of language used by individuals to refer to what here is called a ‘clitoris’, ‘clitoral hood’, ‘vagina’, ‘penis’, etc. The terms used here should not be presumed to be the default terms used by every trans person. Reader discretion is advised.

The use of terms like ‘halachic foreskin’ and ‘halachic male’ are to establish halachic boundaries of Jewish obligation only (specifically around *bris / hatafat dam brit*⁵), not to indicate a person’s sex or gender identity, or to override their own language choices. One

¹ *Teshuvah*: Answer to a *sheyla*, legal question, published for guidance to other authorities on similar issues.

² *Bris milah / bris / brit milah*: Jewish ceremonial circumcision.


³ For *teshuvot* addressing transition *l’chatchilah* vs. *bediavad*, see: *Immersing in a Mikvah While Wearing a Chest Binder*, Jamie Weisbach and *Be Whole: A Halachic Approach to Gender and Transition*, Alexandra Rose Kohanski.

⁴ See: *Conversion and Circumcision: A Trans Approach*, brin solomon.

⁵ *Hatafat dam brit / HDB*: A substitute ceremony for those already circumcised where a pinprick of blood is taken from the original circumcision scar.

should follow language outside this context according to an individual's custom, per *ahavas Yisrael*: the commandment to love and respect every fellow Jew.⁶

⁶ Sefer HaMitzvos, Positive Mitzvah No. 206; Chinuch, Mitzvah 243.



Glossary of Terminology (As Used in this Teshuva)

AFAB: Assigned Female at Birth; someone legally labelled female at time of birth.

Cis / Cisgender: Someone whose gender is in accordance with the sex they were assigned at birth (e.g. someone born male who later identifies as a man).

Gender: Someone's internal conception, social identity, and cultural role as a man, woman, or non-binary person. This is often presumed to be in line with a person's sex.

Gender expression: How masculine/ feminine/androgynous someone acts, dresses, and/or socialises.

Gender identity: Someone's understanding of themselves as a man, woman, or nonbinary person.

Hormones / Hormone Therapy: Use of testosterone in those AFAB to initiate male puberty or estrogen in those assigned male at birth to initiate female puberty.

Intersex: Someone born with genitals neither definitively male nor female and/or whose pubertal development is outside the norms of their assigned sex.

Masculine: Anything (activity, dress style, personality trait, colour, etc.) perceived as being typically associated with being male/ manly.

Sex: A person's biological identity, usually based on genital appearance at birth and confirmed through pubertal development and/ or later medical transition, traditionally: male, female, or intersex.

Sex Reassignment / Affirmation Surgery: Surgery(ies) undertaken to change a body's sex, creating a more male or female appearance of the genitals, chest, face, or other body parts.

Transgender man / trans man: A person assigned female or intersex at birth who identifies as a man.

Transmasculine person: Someone assigned female or intersex at birth who identifies as non-binary, on the masculine side of gender expression.

Introduction

The purpose of this *teshuvah* is two-fold. It is, on the surface, investigating the after-the-fact obligations in circumcision for trans men and trans masculine people. However, it also fundamentally assesses how to approach transgender men and transmasculine people within the halachic system. The necessity for this *teshuvah* is based on acknowledging that Jews who are transitioning or have transitioned are now a reality of our Jewish world, which

must be addressed through and by halachah. I highly recommend reviewing Appendix A: a brief, informative summary of currently available genital gender affirmation surgery options, before reading the rest of this paper.

As things stand, it is almost impossible for transgender Jews to authentically live their lives within the halachic system due to a lack of halachic consideration for transgender bodies and because the majority of *halachah* about trans individuals revolves around forbidding their transitions *l'chatchilah**⁷.

However, I believe it is a religious imperative to build a halachic framework for trans Jews after their transitions, regardless of any accepted ruling about transitioning *l'chatchilah*. Otherwise, Jews wishing to observe *mitzvot* relevant to their bodies are left without the guidance or ability to do so. In my opinion, withholding such a route to *mitzvot* is a *chillul HaShem*.⁸ Therefore, I wish to demonstrate a path for trans Jews who have already transitioned, leaving transition *l'chatchilah* outside of the scope of this teshuvah. I hope that this framework may prove fertile in other areas of trans *halachah*.

This *teshuvah* begins by asking whether it is males (i.e. those with *penises*) or men (those who identify as and/or live as men) who are obligated in *bris milah* according to the traditional interpretations of Torah, Talmud, and later halachic works.

Next, it strives to understand who is or can be considered a male and/or a man and which characteristics determine halachic sex according to these texts.

I then examine if medical transition and/or surgery changes halachic sex, focusing on the genotype vs phenotype definitions of sex. This discussion leads to an exploration of what halachically constitutes a penis or a foreskin and how secondary sex characteristics determine halachic sex.

These understandings then lead into a discussion of the halachic sex categories outside of *zakhar* and *n'kevah*, arriving at the understanding that someone who is *zakhar* has exclusively male sexual characteristics and someone *n'kevah* has exclusively female sexual characteristics. Further, I assert that anyone with a combination of male and female secondary sex characteristics ought to be halachically classified as *androgynos* and subsequently explore the halachic obligations of an *androgynos* person in *bris* and *hatafat dam brit*.

⁷ *L'chatchilah*: In the first place; i.e. whether one accepts that transitioning is a permitted thing to do. See "Contemporary Halakhic Problems," Volume 1, pages 100-105, Rabbi Dr. J. David Bleich / "Encyclopedia of Jewish Medical Ethics", Rabbi Prof. Avraham Steinberg, vol. III, pages 1036-1037.

⁸ *Chillul HaShem*: a desecration of G'd's name.

Finally, I offer a framework for understanding if and how genital affirmation surgery changes one's status from *androgynos* to *zakhar*, and if so, whether genital affirmation surgery creates a foreskin that would obligate an individual in *bris* or *hatafat dam brit*.

The conclusion of this teshuvah contains the final *psak* ("legal ruling") and ethical considerations in applying the ruling. I have also included a table demonstrating how this suggested halachic framework might be understood if applied.

She'eilah #1

Is a transgender man or transmasculine person without gender-affirming genital surgery obligated in *bris milah*?

Teshuva

Who is obligated in bris milah?

זאת בריתי אשר תשמרו ביני וביניכם ובין זרעך אחריוך המול לכם כל־זכר⁹

*This is my covenant, which is kept between me and you and your descendants after you; you will circumcise for yourselves every **zakhar/male**.*

According to the *pshat* of the text, *zakharim*—males (which I understand as penis-havers, as opposed to those who identify as men¹⁰) are obligated. It is not immediately clear if this commandment applies only to males born with a penis and foreskin or also to male genitalia created via surgery.

This first part of my teshuvah will grapple with the obligations of trans men and transmasculine people who have not (yet) undergone genital gender affirmation surgery, with part two addressing the surgical creation of a penis and any halachic implications therein.

⁹ Bereshit, 17:10

¹⁰ In Hebrew, there are four relevant terms, understood by this teshuvah thusly; *adam*/person refers to an autonomous human, *zakhar*/male refers to the biological status of the body, an *ish*/man refers to the social/cultural masculine role, and *gever*/dude refers to a manly, exalted stature. For more on *zakhar*, see *The Androgynos in the Laws of Milah and Niddah: A Potential Approach to Trans Halakhah* by Alyx Bernstein.

I once heard that the purpose of *bris milah* is to sanctify the organ that contributes to procreation¹¹ because, in Torah, the rite is associated with fertility. Looking at *bris* through this lens, it would follow that there is never any obligation on genitals which cannot ejaculate in this particular sign of the covenant. But this is not a traditionally accepted reason for *bris*, and most legal texts do not make mention of this interpretation.

Instead, let us investigate the understandings of this *Bereshit* verse by our Talmud. Therein, we find that *nashim*/women are not obligated in *bris* or *hatafat dam brit* (HDB) because they are born circumcised¹². Further, they only obligate *bris* for males born with a foreskin; the majority opinion for males born without (*'adam nolad mahul'*) is that they are obligated in *hatafat dam brit* because of the fear of a hidden foreskin¹³.

Therefore, we must determine if transgender men and transmasculine people without genital surgery should be considered halachically *n'kevah* or *zakhar*. Further, if they are indeed considered *zakhar*, are they to be considered *nolad mahul* (born circumcised)?

Who is a zakhar/male or an ish/man?

This *teshuvah* starts from the *chazakah* that the traditional halachic understanding of the terms *zakhar*/male and *n'kevah*/female are exclusive sex categories. This holding is reached from the consistent use of these words to describe genitalia and pubertal development (rather than gender identity) in our Torah and Talmud¹⁴.

This is further supported by the fact that animals in Torah are almost exclusively referred to with these terms¹⁵, suggesting that they refer to sex, not gender (as there is no evidence that the Torah holds that animals have gender identities separate from their sex).

It is also presumed that the terms *ish*/man and *ishah*/woman refer to a man or woman's social and gender role because these terms are used in *halachah* in relation to a person's

¹¹ M. Berkowitz, 'The Mitzvah of Circumcision', JTSA.edu, <https://www.jtsa.edu/torah/the-mitzvah-of-circumcision/> (accessed 5th March, 2023)

¹² B. Avodah Zarah 27a

¹³ B. Shabbat 135a

¹⁴ From the cases of those with ambiguous genitalia or secondary sex characteristics, who are not halachically *zakhar* or *n'kevah*, as discussed later.

¹⁵ Bereshit 7:2 is the only exception, where *ושתו איש* is used to indicate the relationship of the animals rather than their sexes.

social obligations in marriage, testifying, *mitzvot*, purity, etc.¹⁶, not the status of their physical bodies. As a noteworthy example from our Torah, King David commands his *ben/son* to 'be an *ish*'¹⁷, implying a social category not automatically applied to those of the male sex.

So if *zakhar* and *n'kevah* are halachic mutually exclusive sex categories, it follows that one must possess the relevant sex characteristics to be defined as either one. Thus, a trans Jew with exclusively 'female' primary and secondary sexual characteristics must be halachically *n'kevah* and exempt from *bris* or *hatafat dam brit*. Therefore, according to my understanding, transgender men and transmasculine people before or without hormonal or surgical intervention are not obligated in *bris* or HDB.

Does medical transition (not including genital surgery) affect halachic sex?

Neither our Torah nor our Talmud explicitly discusses the halachic status of those transitioning from one gender to another. There are cases in the Talmud and kabbalistic/mystical works of those who change sex¹⁸, who are recognised as full members of their new sex. However, these miraculous, Divine transitions do not mirror (at least, literally) the experiences of trans individuals, who must initiate for themselves any transformation of their bodies. Additionally, such examples specifically ensure fertility preservation. Because it is not currently possible to surgically create the reproductive ability of the opposite sex to a person's birth identification, little can be drawn from these cases.

¹⁶ B. Sanhedrin 94b; B. Yevamot 61b; B. Niddah 31a; Mishnah Pirkei Avot 2:5; Mishnah Yevamot 8. 10 I Melachim 2:2.

¹⁷ I Melachim 2:2, see also: Mishnah Pirkei Avot 2:5

¹⁸ Avraham and Sarah, B. Yevamot 64a; Isaac, Or HaChaim on Bereshit 21:2; other cases, Sha'ar Hagigulim, 9.

Some *poskim* hold that a person cannot change their halachic sex (that is, shift from *zakhar* to *n'kevah* or from *n'kevah* to *zakhar*) despite all social, legal and medical transitions¹⁹. Generally, those who hold this way do so on the assumption that genital appearance at birth permanently establishes a person's sex, regardless of surgical intervention. Accordingly, this would mean that someone AFAB can never be halachically *zakhar* and thus never obligated in the mitzvah of bris or HDB.

However, Chazal²⁰ did not (at least exclusively) hold by this genotypic view of sex: they also discussed sex according to body parts and secondary sex characteristics²¹. Further, in the case of a *saris adam* (a male who has their genitals severed by human beings), they acknowledged that an operation on genitalia could affect halachic sex status²², which would imply that the traditional understanding of sex was not entirely based on genotype (original genetic material).

In further contradiction to the genotypic determination of sex, no Jewish authorities perform chromosome checks to verify the halachic sex of their entire community: we all rely on normative genital appearance at birth and pubertal development to determine sex. Even in cases of intersex children, the majority accepted ruling, as explained by Rabbi Waldenberg²³, is to justify operations on intersex children to fit their bodies into the male/female sex binary because:

ברור שרק האברים הממשיים החיצוניים המשונים בין זכר לנקבה הם הקובעים בזה למעשה

¹⁹ Nishmat Avraham: Hilchot holim rofim urefu'ah 'al arba'at helikei haShulkhan Aarukh I-IV., Sofer Abraham; "Survey of Recent Halakhic Periodical Literature: Transsexual Surgery", Tradition, 14/3 (1974), J. David; Steinberg, Encyclopedia of Jewish Medical Ethics, 4: Ovadia Hadaya; Yaskil Avdi 7 EH 4; Avraham Hirsch, "Artificial Transformation of a Male to a Female and of a Female to a Male," Noam, Vol. 16 (5733/1973); Aryeh Grosnass, "Extraordinary Incident of a Man Who Changed to a Woman," Lev Aryeh 2:49; Moshe Steinberg, "Sex Change for Androgynos," Assia, Vol. 1: 144ff.; J. David Bleich, "Survey of Recent Halakhic Periodical Literature: Transsexual Surgery," Tradition (1974), p. 96, Michael J. Broyde, "Appendix: Sex Change Operations and Their Effect on Marital Status: A Brief Comparison" in 'The Establishment of Maternity & Paternity in Jewish and American Law,' National Jewish Law Review, Vol. 3; Yaskil Avdi, Part 7, Even Ha'ezer #4, Responsa Lev Aryeh, Part 2 #49. Practical Modern Halakha 44 (1980).

²⁰ Chazal: The Jewish sages from the Talmud and seminal Jewish law books.

²¹ Mishneh Torah, Halachot Ishut 2:6, 2:13-14 2:24, 2:25, Rambam; B. Yevamot 80b. See *The Androgynos in the Laws of Milah and Niddah: A Potential Approach to Trans Halakhah*, Alyx Bernstein; Max Strassfeld, *Trans Talmud: Androgynes and Eunuchs in Rabbinic Literature* (2022); for more on this topic, see *Conversion and Circumcision: A Trans Approach*, by brin solomon.

²² Mishneh Torah, Hilchot Ishut 2:14, Rambam

²³ Waldenberg, Tzitz Eliezer, XI:78 (11 Marcheshvan 5731, November 10, 1970), Jerusalem.

Clearly, only actual external organs which are different in the male and the female are determinative in practice.

Furthermore, if communities made a *chidush*^{24*} to start chromosomally testing their *kehillot* ("communities"), they would find that sex-chromosomal abnormalities also happen to non-visibly intersex people²⁵ and would reveal a much higher number of people who fall outside of their definitions of *zakhir* or *n'kevah*. This discovery would have several complex halachic implications in Orthodox communities regarding *minyanim*, *zimmunim*, *yichud*, marriage, etc.²⁶ Therefore, adherence to the genotypic definition of sex is ill-advised, especially in non-egalitarian spaces.

If further argumentation against relying on the genotypic definition of sex is required, let us flesh out the implications of this definition. Those who hold that one's genital appearance at birth establish their permanent halachic sex (except with the *tumtum*, explained later, and the *saris adam*) would require trans Jews to disclose their birth sex and status as transgender individuals voluntarily. This disclosure would be necessary, as we live in a world where it is possible to change birth certificates, identification documents, physical appearance, and genitalia²⁷. Such disclosure would present a risk to the one disclosing being excluded or discriminated against and put them in the position of creating strife within a community. All these factors could permit them to change the facts of their situation for the sake of peace (*mutar le-shanot mipnei ha-shalom*²⁸), entirely nullifying the objective of obligating disclosure.

Even if trans individuals' obligation to disclose their statuses overrides these concerns, it would inevitably create situations of *marit ayin*,²⁹ where men assumed to be males appear

²⁴ *Chidush*: novel legal interpretation, approach, or ruling.

²⁵ Queremel Milani DA, Tadi P. Genetics, Chromosome Abnormalities, Treasure Island (FL): StatPearls Publishing; 2022 Jan, <https://www.ncbi.nlm.nih.gov/books/NBK557691/> ; Detection and characterisation of male sex chromosome abnormalities in the UK Biobank, Genetics in Medicine, 9 June 2022, Zhao, Y. et al.

²⁶ *Minyan/ Minyanim*: the minimum 10 Jews (sometimes only males) required for public prayer; *Zimmun/ Zimmunim*: the minimum 3 Jews (sometimes only males) required to recite full Grace After Meals; *Yichud*: 'Seclusion', laws around being alone with a member of the opposite sex.

²⁷ See https://en.wikipedia.org/wiki/Legal_status_of_transgender_people#/media/File:Laws_concerning_gender_identity-expression_by_country_or_territory.svg

²⁸ B. Yevamot 65b

²⁹ *Marit ayin*: 'badly seen'; to do that which looks as if it is breaking the law is forbidden.

to be desecrating or not observing the mitzvot ל'ן³⁰, or where we force those who appear entirely male into female-only spaces, and vice-versa, with obvious inappropriate and uncomfortable repercussions.

Two alternative approaches have been suggested by modern poskim* to avoid these situations. First, the *Dor Tahapuchot*³¹ suggests that transgender men should navigate Jewish communal life according to men's norms, even though they have not changed their halachic sex. Thus they are not obligated in the mitzvot of *zakharim*, like bris, almost as if they are a *n'kevah* who has taken a vow to be an ish.

This approach is in line with my explanation of Chazal's conception of gender being a social and cultural role, at least not entirely determined by sex. But, obviously, it does not address the unique needs and experiences of non-binary people. And, as I have argued against, *Dor Tahapuchot* still relies on the underlying principle that halachic sex is permanently determined by the assignment of birth genitalia, which is not the only, majority, or kindest way to understand our tradition's concept of halachic sex.

A second approach has been taken up by the (Conservative) Committee on Jewish Law and Standards, which holds that gender identity is automatically concurrent with halachic sex³²; "the endpoint of the process for halakhic purposes comes when the transgender person asserts and expresses their gender identity."

According to this reasoning, anyone who identifies as an *ish* is halachically *zakhar*, and we would presume obligated in bris if they have a foreskin or HDB if they do not. Yet, the Sharzer *teshuvah* from where this quote is cited does not come to this psak conclusion, contradicting its own reasoning, as I will explain.

Further, as I have attempted to demonstrate, halachic sex in our legal texts appears to be based on physical characteristics, not on internal gender identity. Thus, on what basis can we say that one who has not (yet) medically transitioned changed their halachic sex?

It is crucial to point out that there are already many *poskim* who hold that a person's genitalia at all stages of life (including after surgery) is the main determiner of halachic

³⁰ *Chas v'sholem (chas v'shalom)*; Heaven Forbid!

³¹ *Dor Tahapukhot*; Jerusalem, 2004, Idan Ben-Ephraim.

³² *Transgender Jews and Halachah*, Rabbi Leonard A. Sharzer MD; Or hayashar §30, Brama

sex³³. This is a legitimate opinion within our chain of tradition. To rely on these *poskim's* rulings would allow individuals to transition through the halachic sex system as their bodies do, without compromising their gender identities or compromising the delicate halachic sex system that assigns certain mitzvot, like *bris*, to body parts.

Of course, if we do accept that halachic sex is determined by current physical characteristics, this does not immediately resolve all difficulties. In doing so, we are then forced to determine precisely which characteristics define *zakhar* and *n'kevah* to understand where our trans Jews should be most appropriately understood.

For example, is testosterone therapy, which enlarges the clitoris and leads to the development of male secondary sex characteristics, sufficient to change halachic sex to *zakhar*? And, if so, is an AFAB trans Jew's clitoral hood to be considered a halachic foreskin, or are they *adam nolad mahul*?

In answer to these questions, we find that Chazal sorts those without clearly and exclusively male or female sex characteristics into categories outside of *zakhar* and *n'kevah*. In our Talmud, we find that a person could be a *tumtum*³⁴ (one with hidden genitals), an *androgynos*³⁵ (one with both male and female sex characteristics), an *aylonit*³⁶ (an infertile female presenting some male secondary sexual characteristics post-puberty), or a *saris*³⁷ (a male presenting some female secondary sexual characteristics post-puberty, or a male who has been castrated).

Thus, it appears to me that those with a combination of traditionally male and female sex characteristics, such as a trans man or transmasculine person who has undergone hormone therapy, cannot be considered either *zakhar* or *n'kevah*.

What is the halachic sex of someone with male and female sex characteristics?

³³ Status Of Transsexuals, 2003, Rabbi Mayer E. Rabinowitz; to an extent, Tzitz Eliezer 10:25, 10:26, 11:78, 22:2, Noam 5733, Volume 16, Eliezer Waldenberg; Meir Amsel, "On sex change surgery [Heb.]," Ha-Maor, Vol. 25, No. 2 (Kislev-Tevet 5733/1972): 14–21; Edan Ben-Ephraim, Sefer Dor Tahepuchot; Hayyim Greinman (Sefer Hidushim u-Beurim. Kiddushin EH 44, p. 104.3), Shaul Breisch (Sheilat Shaul, EH 9.1–2); Yehoshua Neuwirth, Nishmat Avraham, expanded second edition, YD 262.11, p. 326.

³⁴ Mishneh Torah, Hilchot Ishut 2:25, Rambam

³⁵ Mishneh Torah, Hilchot Ishut 2:24, Rambam

³⁶ B. Yevamot 80b; Mishneh Torah, Halachot Ishut 2:6, Rambam

³⁷ Mishneh Torah, Hilchot Ishut 2:13-14, Rambam

I would suggest that we do not refer to a non-intersex trans man or transmasculine person without genital surgery as a *tumtum* or a *saris*, given that they have neither hidden genitals nor were assigned male at birth. *Aylonit* seems to me an equally inapplicable label; the category bears no impact on the *aylonit's* social identity or role as a woman, merely on her fertility³⁸ and dues within *kiddushin*³⁹ and *yibbum*⁴⁰. Thus, it appears that only the halachic category of *androgynos* remains a potential for trans men or transmasculine people after medical transition, and herein lies the *chidush* of this *teshuvah*.

The *androgynos* scenario parallels the experiences of trans men and transmasculine people: someone is established as an *androgynos* by having both male and female primary and secondary sexual characteristics, and they are socially recognised primarily as men⁴¹. Trans men and transmasculine people after hormone replacement therapy (and including chest reassignment surgery) also have a combination of traditionally male and female sex characteristics and live socially as men or in the masculine role. As such, this would appear to be a fair and appropriate appraisal of their situation.

True, in the Talmud, an *androgynos* is usually identified at birth; however, I argue that we should include within this category those who later present as if they were born *androgynos* because I believe that halachic sex is determined by sex characteristics currently present. Just as a *tumtum* is re-categorised as *zakhar* or *n'kevah* after genital surgery reveals male or female genitalia⁴², and as the *saris adam*⁴³ is moved from the category *zakhar* after having their genitals removed by a human, so too, those who undergo medical treatment which results in a body with both male and female sex characteristics should be reclassified from *n'kevah* to *androgynos*.

This approach avoids the halachic and practical issues I have pointed out in previous halachic works, fits transgender people comfortably within traditional halachic reasoning⁴⁴,

³⁸ B. Yevamot 80b

³⁹ B. Yevamot 42b; B. Yevamot 61a; B. Ketubot 100b; B. Ketubot 101b; B. Ketubot 36a; B. Ketubot 101b. *Kiddushin*: a term for Jewish weddings; here referring to her dowry, brideprice, and dower.

⁴⁰ B. Yevamot 2b; B. Yevamot 3b; [it also applies to 'seduction' payments: B. Ketubot, 35b]. *Yibbum*: the marriage of the widow of a childless man to her brother-in-law.

⁴¹ Mishnah Bikkurim 4: most gendered halachot obligate an *androgynos* like a man, with the exception of *yichud*, inheritance, and testifying.

⁴² B. Yevamot 83b

⁴³ Mishneh Torah, Hilchot Ishut 2:14, Rambam

⁴⁴ Although, gender affirmation surgery itself presents other halachic problems to be reconciled.

and allows future *poskim* to approach men who menstruate and other transgender *sheylo*t according to our received tradition.

Is an androgynos person obligated in bris or hatafat dam brit?

The normative ruling for sex-based halachot regarding the androgynos is that we are not sure if they should be considered *zakhar* or *n'kevah*⁴⁵ and thus they occupy a halachic middle-ground, of sorts.

אֲנֵדְרוּגִינוֹס יֵשׁ בּוֹ דְרָכִים שְׁוֶה לְאִנְשִׁים, וְיֵשׁ בּוֹ דְרָכִים שְׁוֶה לְאִנְשִׁים וְנָשִׁים, וְיֵשׁ בּוֹ דְרָכִים אֵינּוֹ שְׁוֶה לְאִנְשִׁים וְלֹא לְנָשִׁים:

The androgynos is in some ways like men, and in other ways like women. In other ways he is like men and women, and in others he is like neither men nor women.

Thus, just to be on the safe side, they have to follow the stricter definitions of *zakhar* (and *ish*)-specific halachot and the stricter definitions of *n'kevah* (and *ishah*)-specific halachot⁴⁶. This is less complicated in egalitarian communities, where almost all halachic obligations are equalised, and categorising an *androgynos* does not impact their gender role as a man or masculine person.

Because Chazal were not certain if someone with male and female sexual characteristics was halachically *zakhar* in the case of *bris*, there is a *safek*⁴⁷ about an *androgynos'* requirement to be circumcised⁴⁸. They argued that even if they have an uncircumcised penis, they might not have something halachically considered to be a foreskin, on the presumption that only a *zakhar* has a halachic foreskin. Practically, this means that an *androgynos* born with a penis and a vagina is required to have their penis circumcised at eight days old, just in case it is a halachic foreskin, but that their circumcision does not override the laws of not shedding blood on Shabbat, just in case their circumcision is not a *mitzvah* like it would be for a *zakhar*.

⁴⁵ M. Bikkurim 4:1-5 [note, this example also considered the *androgynos* to hold a different gender role to an *ish* or *ishah*, which is less problematic in egalitarian spaces].

⁴⁶ Tumtum And Androgynos, Journal of Halachah & Contemporary Society XXXVIII; Fall 1999 - Sukkot 5760, Rabbi Alfred Cohen. [The minority opinion is that an androgynos is a full-fledged male: Even HaEzer 44:5/ 172:8; Shulkhan Arukh, Yoreh Deah 268.]

⁴⁷ *Safek*: a doubt preventing a definitive ruling.

⁴⁸ Shulkhan Arukh, Orach Chayim 331:6.

For an *androgynos* who is assigned female at birth, who does not have genitals labelled a penis when they are born (even with the knowledge that the clitoris is fundamentally biologically analogous to a penis), it is my understanding that the clitoral hood of a trans man or transmasculine person does not correlate to a halachic foreskin. We know that the clitoral hood does not wrap fully around the clitoris like the foreskin of a cisgender male. It is also attached to the labia minora, a separate tissue with no equivalent in cisgender males. Further, as discussed, this piece of skin is not considered a foreskin for a person who is *n'kevah* (as females are considered born circumcised). Therefore, a clitoral hood should be considered one of the *n'kevah* sex characteristics of an *androgynos* person, and not a halachic foreskin obligated in *bris*.

If an *androgynos* person born with an uncircumcised penis and a vagina has a *safek* about the halachic status of their foreskin, *kal v'chomer*⁴⁹, a non-intersex AFAB androgynos person does not even have a doubt about having a halachic foreskin. Such a person is to be considered *nolad mahul*⁵⁰.

Psak

Trans men and transmasculine people who have undergone hormone replacement therapy without genital gender-affirmation surgery should be halachically categorised as *androgynos*. Given that an androgynos person born with an uncircumcised penis is not certain to have a halachic foreskin, *kal v'chomer*, an *androgynos* person born without genitalia determined to include an uncircumcised penis definitely does not have a halachic foreskin. Therefore, we should consider them *nolad mahul*, born circumcised, without any concern for a hidden foreskin, and such a person is not obligated in *bris*.

Since *safek bris* is *d'rabbanan*⁵¹, not *deorisa*⁵², we must be *meikil* ("lenient"), based on the principle that in cases of *safek d'rabbanan*, we rule *lekula* (i.e., regarding rabbinic law, we

⁴⁹ *Kal v'chomer*: 'From lenient to strict'; if this thing is true, all the more so this related case must be true.

⁵⁰ See *The Androgynos in the Laws of Milah and Niddah: A Potential Approach to Trans Halakhah*, Alyx Bernstein for another model that incorporates androgynus in this way.

⁵¹ *De-rabbanan*: Ruled by the rabbis, as opposed to *deorisa*, ruled by the Torah. In this case; the Torah commands males to be circumcised, the rabbis additionally rule that one may not even appear uncircumcised.

⁵² *Deorisa*: (*Deorita*); Ruled by the Torah, as opposed to *de-rabbanan*. See above.

are obligated to be lenient, and there is significant backing to apply this even in cases l'chatchilah⁵³); therefore, *hatafat dam brit* is also not required.

Just because neither *bris* nor *hatafat dam brit* is required, this does not prohibit the development of a ritual incorporating elements of *bris* or HDB if desired by an *androgynos* person without genital gender affirmation surgery, but further research is required to determine the halachically impacted aspects of such a ritual.

She'eilah #2

Is a transgender man or transmasculine person obligated in *bris milah* after gender-affirming genital surgery?

Teshuva

Does genital gender affirmation surgery change halachic sex?

It is now crucial to determine if having genital gender affirmation surgery reclassifies an androgynos person as *zakhar* and if such surgery creates a foreskin, halachic or otherwise.

Rabbi Rabinowitz's *teshuvah*⁵⁴ argues that:

Only those who have undergone full SRS (including phalloplasty/vaginoplasty) are to be considered as having changed their sex status, and recognized so by Jewish Law.

He reaches this *psak* from the *sheylah* of a man who finds that his wife has transformed overnight into a 'full' male⁵⁵. The responding Rav rules that the 'wife' does not require a *get** from his (ex-)husband; the former 'wife' is now a full *zakhar* who cannot be taken in *kiddushin*, and the marriage is retroactively annulled. Rabbi Rabinowitz implies that with the construction of normatively male genitals, a person becomes halachically *zakhar*. This would lead to the logical conclusion that a trans man or transmasculine person who has undergone "full SRS" is obligated in *bris* or *hatafat dam brit*.

⁵³ Ramban Yevamot 24a, Rashba (responsa 4:48)/ Pri Chadash (Klalei Safek Safeka 110:4)/ Rav Ovadia cites many who agree, including the Get Mekushar 147c, Divrei Emet 9:4. On the other hand, the following only permit this *bediavad*: Reem on Samag Megillah/ Ran Menachot 65a/ Rav Ovadia in Chazon Ovadia v. 1 p. 201.

⁵⁴ Rabinowitz (n 24).

⁵⁵ Yosef et Ehav 3:5.

Yet, using the word 'full' begs the question, what about those who undergo 'partial' genital gender affirmation surgery?

What kind of penis can be defined as zakhar?

Rabbi Rabinowitz believes that *zakhar* status is achieved via "full" phalloplasty (otherwise known as 'phallo'; using a graft to create an organ more similar in size to a cisgender penis) with vaginectomy. Please see Appendix A for a more in-depth description of these surgical terms. Rav Rabinowitz's *psak* appears to leave transgender individuals who do not meet his surgical requirements as halachically *n'kevah* ("their sex status remains unchanged"⁵⁶).

Yet, as I have argued, those with male primary or secondary sex characteristics cannot be considered *n'kevah* and should be considered androgynos.

It is also unclear if Rabinowitz would consider metoidioplasty (known in short as 'meta'; reconstructing the sexual organ present from birth to a more normatively male appearance) to effect a halachic change of sex. In the body of the article, he says that those who "do not have a metoidioplasty or phalloplasty" do not change halachic sex. Yet, his conclusion includes halachic sex change "only [with]... phalloplasty/ vaginoplasty" and does not mention meta.

These inconsistencies aside, he does ask an important question. How do we determine which surgery(ies) create a halachic penis?

What is a penis?

The updated 2017 *teshuvah* written by Rabbi Sharzer and adopted by the Rabbinical Assembly⁵⁷ states that:

The endpoint of the process for halakhic purposes comes when the transgender person asserts and expresses their gender identity, the names by which they wish to be called, the pronouns by which they choose to be referred, and the way they wish to live in society. It is at that point that the halakhic rulings... apply to them.

This *psak* states that one is allotted the halachic role of a *zakhar* by identifying as an *ish*. We would then assume that all who identify as a man are obligated in either bris or HDB, regardless of their genitalia, which, as I have previously stated, is not in keeping with

⁵⁶ Rabinowitz (n 24).

⁵⁷ Sharzer (n 23).

Chazal's determination that the halachic status of a person's foreskin impacts their obligation in *bris*.

Yet, the *psak* of the *teshuvah* contradicts itself in ruling that there is no obligation for either in the case of transgender men or transmasculine people, even though they are halachically *zakhar*, at any point of medical transition. It does so by acknowledging that *bris / hatafat dam brit* is obligated only for *zakharim* born with penises and claims that an AFAB trans Jew is to be considered *adam nolad mahul* with no risk of a suppressed foreskin, and subsequently exempt from *bris* or *hatafat dam brit*.

Yet, it seems to me amiss to force the male/female or *zakhar/n'kevah* binary on trans Jews, especially when this binary is not present in Chazal. Why ignore the already existing categories for those whose bodies do not neatly conform to normative standards of male and female, further propagating the idea that male and female are the only legitimate ways to exist in our world? Why exclude non-binary Jews from *halachah* when our tradition is rich enough to be able to accommodate them? I believe a more nuanced approach, able to facilitate gender identity, genitalia, sex, and halachic sex, is necessary to determine who is obligated in *bris*.

To my knowledge and *chagrin*, there is no halachic guidance for what determines genitalia to be a penis. It is presumed that the sex assigned by genital appearance at birth, confirmed through pubertal development of secondary sex characteristics, will determine sex until an operation renders the genitalia conclusively otherwise (such as in the case of a *tumtum* who undergoes surgery to reveal their genitals and is sorted accordingly, or the case of the *saris adam*, who ceases to be *zakhar* on his castration).

We could, therefore, build our own system of requirements based on function and appearance to distinguish a penis from a clitoris. This could include the ability of the organ to produce a visible erection or to ejaculate, whether the urethra is routed through it, whether it can be used to penetrate during intercourse, if it is accompanied by testicles, or by some size requirement etc. Then we must ask, do all of these (and any other difference we can think of) have to be present for us to be certain? It is worth noting that not all cisgender penises can fulfil all these requirements.

Were there a singular surgery with singular aims and results, we could conclude easily that such a singular surgery was by itself effective in turning AFAB trans genitalia from a *n'kevah* sexual characteristic to a *zakhar* sexual characteristic. But this is not the case. Surgery for the construction of male genitalia has a spectrum of options, stages, and results, making it difficult to determine which specific combination of attributes shifts a trans Jew from androgynos to *zakhar*.

Given that there are no halachic requirements for what constitutes a penis in our legal codes and that we are allowed to permit the permissible, even if not previously practised⁵⁸, I suggest that we may rely on genital appearance in the case of trans Jews. So too, Chazal relied on genital appearance in determining halachic sex at birth and the new sex of a *tumtum* after their genital surgery⁵⁹.

Thus, if the individual's genitals retain aspects of appearance or function exclusive to cisgender females (i.e. if hysterectomy and vaginectomy are not performed), then the individual has a mixture of male and female sex characteristics, and, as previously concluded, they are to be considered halachically an *androgynos* and exempt from *bris* or *hatafat dam brit*.

Alternatively, trans Jews who have undergone hormone replacement therapy and chest reconstruction surgery, and metoidioplasty or phalloplasty with vaginectomy have no remaining *n'kevah* primary or secondary sexual characteristics. Thus it appears logical to me that they have shifted halachic sex from *androgynos* to *zakhar*. This obligates them in either *bris* or *hatafat dam brit*, depending on if they appear to be uncircumcised.

Does genital gender reassignment surgery create a foreskin?

Jewish cisgender *zakharim* who reconstruct the appearance of a foreskin⁶⁰, or whose circumcisions leave their glans covered⁶¹ are obligated *derabbanan* to be re-circumcised (by a *mohel*—"Jewish circumciser"⁶²—according to some communities, others permit a surgeon to perform the procedure). Thus, it is not only forbidden for *zakharim* to retain a halachic foreskin but also to have an uncircumcised appearance.

In fact, to avoid the need for re-circumcising, Jews today remove more foreskin from their *zakhar* infants than obligated *de'orisa*⁶³ (the *de'orisa* obligation is known as '*preiah*', the *d'rabbanan* practice today is called '*milah*'). It is, therefore, essential to determine if genital

⁵⁸ Siftei Kohen on Shulchan Arukh, Yoreh De'ah 242:68:1/ Commentary on Sefer Hamitzvot of Rasag, Introduction, Chapter 15/ Tashbetz Katan 537:1/ Beit Yosef, Yoreh Deah 115:11:1/ Arukh HaShulchan, Yoreh De'ah 242

⁵⁹ B.Yevamot 83b

⁶⁰ Tosefta Shabbat 15:9

⁶¹ Mishnah Shabbat 19:6; B. Shabbat 137b

⁶² B. Yevamot 72a; although, even if they do not, they are still considered halachically circumcised.

⁶³ B. Yevamot 71b

gender affirmation surgery can construct an uncircumcised appearance and, if it does, if an *androgynos* is also obligated to have it removed *bediavad*.

Rabbi Sharzer's teshuvah states that:

Neither [metoidioplasty nor phalloplasty] creates a foreskin or anything resembling or analogous to it. Therefore, [transgender men and transmasculine people] are like someone *nolad mahul*, born circumcised, except that there [is] no doubt whatsoever of a suppressed or hidden foreskin... neither circumcision nor HDB are required.⁶⁴

I agree with Sharzer that before genital surgery, a trans man or transmasculine person's clitoral hood is definitely not a foreskin.

However, phalloplasty can create the appearance of an uncircumcised penis if glansplasty is not performed. Metoidioplasty, too, uses the clitoral hood and labia minora to create a piece of skin that wraps all the way around the penis (which surgeons offer the option of 'circumcising'), with the deliberate appearance and mobility of a cisgender foreskin, definitely creating something at least similar if not analogous to a foreskin.

But, in the end, as previously discussed, there is a *safek* over an *androgynos'* obligation in *bris* because they are not halachically *zakhhar*. Thus, *kal v'chomer*, because only *zakhharim* are obligated not to appear uncircumcised, there is a doubt over an *androgynos'* *d'rabbanan* obligation not to have an uncircumcised appearance constructed. As we know, regarding rabbinic law, especially *bediavad*, we are obligated to be lenient (*sefek d'rabbanan le kula*⁶⁵); therefore, an *androgynos* has no obligation to appear uncircumcised.

Psak

Someone AFAB, halachically categorised as *androgynos*, does not have a halachic foreskin before surgery. There is a *d'rabbanan* prohibition not to have an uncircumcised appearance constructed via surgery⁶⁶ for a *zakhhar*, and there is a *safek* in this prohibition for an *androgynos*. As there is a debate about whether a *safek* in a *d'rabbanan* prohibition must be ruled *l'kula* in cases *l'chatchilah*, I would say that it is praiseworthy but not obligatory to elect for glansplasty during phalloplasty or non-halachic circumcision during metoidioplasty and that neither requires a Jewish surgeon or a *brachah*.⁶⁷ In short, we may rely on the

⁶⁴ Sharzer (n 23)

⁶⁵ Ibid

⁶⁶ Tosefta Shabbat 15:9

⁶⁷ *Brachah*: a blessing on a commanded act, required to sanctify that the act is for the purpose of a *mitzvah*.

poskim who hold *safek derabbenan l'kula* even *l'chatchilah*, but an individual may be *machmir*⁶⁸ in this respect.

An androgynous person who has already undergone phalloplasty without glansplasty or metoidioplasty without a non-ritual circumcision is not obligated to do so, nor to have a Jewish surgeon operate. One may not create a *chumrah*⁶⁹ for these additional incisions *bediavad*, because an *androgynos* has a *safek* in this *derabbenan* prohibition.

If the operation(s) will transform all remaining sex characteristics from *n'kevah* to *zakhar*, it will change the halachic sex of the person from *androgynos* to *zakhar*, and the individual will be obligated not to have an uncircumcised appearance constructed *l'chatchilah*. Therefore, they will be obligated to undergo glansplasty (with phallo) or non-ritual circumcision (with meta) as part of their genital gender affirmation surgery.

Even *bediavad* (after surgery), they must undergo further surgery for glansplasty or non-halachic circumcision and should consult with their local rabbinic authority if this requires a Jewish surgeon (in no case does it require a *brachah*).

Conclusion

It is important to emphasise that we do not ask cisgender Jews about their circumcision status except before conversion. Our transgender *kehillah* members should receive the same respect⁷⁰.

Further, some trans men may find the halachic label of *androgynos* dysphoria-inducing; they may not wish to be identified in any way differently than cisgender men. This *teshuvah* attempts to honour the ways trans men and transmasculine people are like cisgender men and the ways they are not by laying out clearly a halachic framework that could appropriately cope with trans bodies (and people who identify outside of the gender/sex binary). My larger aim was to open the door to wider acceptance and understanding within all Jewish communities, not to invalidate any individual's social, legal, or personal identity. Community leaders should only utilise this framework with empathy and consent from the individual(s) involved.

⁶⁸ *Machmir*: strict in keeping a more stringent opinion of Jewish law.

⁶⁹ *Chumrah*: a strict ruling beyond the minimum law letter.

⁷⁰ B. Bava Metzia 58b: One who embarrasses a person in public, is as if he had shed his blood.

Further, and to be absolutely clear, those who would be halachically identified as *androgynos* require the same respect, love, and acceptance within Jewish communities as halachic *zakharim*. As R. Yehudah b. Beteira says:

It is written: A man, *his mother, and his father shall you fear, and My Shabbats shall you keep*. Just as with Shabbat, there is no distinction between a man or a woman, so [too] with honour, there is no distinction between man, woman, tumtum, or *androgynos*.⁷¹

The use of the label *androgynos* should be no different from the adjectives 'tall' or 'blond', affecting only the specific, limited areas where such a person is different from others, in accordance with the principals of *ahavas Israel* and *Adam yehidi nivra*⁷². Turning Jews away from Jewish spaces is a *chillul HaShem*, regardless of any personal opinion about their halachic decisions.

With that in mind, this *chidush* proposes that those whose bodies become ones which do not fit into the traditional definitions of male or female should acquire the same halachic status as those who are born with these features.

Thus, a person is a *zakhar* when only male sex characteristics are present and a *n'kevah* when only female sex characteristics are present. Anyone with a combination of male and female sex features should be categorised as an *androgynos*.

With this understanding, transgender men and transmasculine people who have undergone hormone replacement therapy and/or genital gender affirmation surgery without vaginectomy should be considered halachically *androgynos*.

Further, an *androgynos* transgender man or a transmasculine person without or before genital surgery should be halachically considered *nolad mahul*, with no risk of a hidden foreskin. Thus, they are not obligated in *bris* or *hatafat dam brit*.

It is praiseworthy for someone *androgynos* not to have an uncircumcised appearance formed during gender affirmation surgery. However, there is no obligation, ritual blessing, or *hatafat dam brit* if a non-Jewish surgeon operates.

Bediavad, *androgynos* trans men or transmasculine people without a circumcised appearance are not obligated to take on the additional incisions and do not require a Jewish surgeon in their surgeries.

⁷¹ Mekhilta d'Rabbi Yishmael, 20:12

⁷² *Adam yehidi nivra*: 'every person is a unique creation', deserving of respect.

A trans man or transmasculine person within the *androgynos* category could elect to have a symbolic *hatafat dam brit* as part of a transition ritual, accepting the covenant of males despite not being born with the standard equipment. The Rabbinical Assembly advises that “some rabbis/mohalim will offer a blessing without *shem u’malkhut*”⁷³ for such ceremonies.

Those who have undergone hormone replacement therapy, top surgery, and genital reassignment surgery with vaginectomy should be considered halachically *zakhar* due to the absence of any female sex characteristics. These people are also *adam nolad mahul*, born circumcised, and are forbidden from forming an uncircumcised appearance. If they do, they are obligated to undergo surgery to create a circumcised appearance and should consult with a local rav as to if this requires a Jewish surgeon.

If a trans Jewish *zakhar* has already undergone genital affirmation surgery rendering a circumcised appearance, they should still proceed with *hatafat dam brit*, although their local rav may also hold that with no risk of a suppressed foreskin, *hatafat dam brit* is not necessary.

Finally, and briefly, alternative rituals are currently being explored for a ‘*bris*’ on non-cis-male genitalia, which AFAB trans-Jews may wish to explore in conversation with a local rabbinic authority.

Appendix A: Rough Procedures of Two Gender-Affirming Genital Surgeries Currently Available⁷⁴

***Metoidioplasty ('Meta')*⁷⁵**

1. Optional: buccal mucosa graft from the cheek and/ or vaginal lining is attached to the underside of the clitoris.
2. Optional: Hysterectomy and/ or removal of some or all of the internal reproductive organs.
3. Optional with hysterectomy: vaginectomy; removal of inner labia and vagina.

⁷³ Sharzer (n 23). *Shem u’malkhut*: Use of Holy names of G!d in a blessing, avoided in cases when a blessing is not halachically required.

⁷⁴ As of March 2023

⁷⁵ For a non-surgical, illustrated animation of this surgery, see: <https://www.youtube.com/watch?v=ReqQA6xuhG0&t=2s>

4. The clitoris is disconnected from the pelvic bone and labia minora and lengthened to form a micropenis.
5. Optional, with graft: the graft and inner labia are used to lengthen the urethra along the penis, enabling standing urination.
6. The clitoral hood and other genital skin are joined to form a 'foreskin', which can be trimmed for a circumcised appearance.
7. Optional: the labia majora is used to form a scrotum (with or without removal of the vagina).
8. Optional: silicone testicular implants are inserted into the scrotum to form testicles (this does not enable ejaculation).
9. Optional; mons reconstruction: fat may be removed from the mons to make the penis more visible and upstanding.

Those with metoidioplasty retain natural sensation and erection ability.

One may opt for all or any combination of the above steps. In the UK, the standard practice is three surgeries; a cheek graft, formation of the phallus and removal of inner reproductive organs, and insertion of testicular implants. Currently, only the Belgrade Centre offers this surgery in one stage.

Phalloplasty ('Phallo')⁷⁶

Stage 1:

1. Skin, fat, a nerve, and an artery are taken from the forearm or lower abdomen (potentially after hair removal treatment).
2. A thinner layer of skin and fat is taken from the buttocks or thigh to cover the original donor site.
3. The donor skin, fat, artery, and nerve are rolled into a phallus and urethra, which will eventually gain (varied amounts of) sensation.
4. The phallus is connected to the pubic mons but is not yet used for urination.

Stage 2:

⁷⁶ For a non-surgical, illustrated animation of this surgery, see: <https://www.youtube.com/watch?v=fe4R8B4dIO8&t=3s>

1. The urethra is redirected to the end of the penis, and the original urethra is closed, enabling urination through the phallus.
2. Optional: a vaginectomy is performed only if the inner reproductive organs are removed.
3. Optional: A scrotum is formed with the outer labia.
4. The clitoris may be buried under the scrotum or left in place to retain sexual sensation.
5. Optional: glansplasty; a strip of skin is removed from the tip of the penis and hemmed to form a glans, creating the appearance of a circumcised penis. It is not yet possible to construct a foreskin with this surgery, but without glansplasty, the results appear uncircumcised (although the 'foreskin' cannot retract).

Stage 3:

1. Optional: implantation of an erectile device; a pump in one side of the scrotum, attached to an inflatable rod inside the penis, or a different apparatus. Alternatively, an individual may use an externally applied device to achieve an erection.
2. Optional: insertion of silicone testicular implant(s).

Surgeons may use different techniques or a different combination of stages; the above is the standard practice in the UK.

Appendix B: Demonstrating the Framework of this Psak

Assigned sex at birth	Gender identity	Hormone therapy	Genital affirmation surgery	Hysterectomy and Vagenectomy	Halachic sex	י"ח Bris/HDB
Male	Man	N/A	N/A	N/A	Zakhar	✓
Female	Woman	N/A	N/A	N/A	N'kevah	✗
Female	Man/ non-binary	✗	✗	✗	N'kevah	✗
Female	Man/ non-binary	✗	✗	✓	N'kevah	✗
Female	Man/ non-binary	✓	✗	✗	Androgynos	✗
Female	Man/ non-binary	✗	✓	✗	Androgynos	✗
Female	Man/ non-binary	✓	✓	✗	Androgynos	✗
Female	Man/ non-binary	✗	✓	✓	Androgynos	✗
Female	Man/ non-binary	✓	✗	✓	Androgynos	✗
Female	Man/ non-binary	✓	✓	✓	Zakhar	✓