

**Nechama Goldman Barash**

**We Talk About the Four Sons but What About the Daughters????**

<p><b>Tosefta Pesahim 2</b> Hazeret, matzah and pesah: on the first night of Pesach they are obligatory; on the rest of the days of Pesah, optional. Rabbi Shimon says: for men obligatory, for women optional</p>	<p><b>1. תוספתא מסכת פסחים (ליברמן) פרק ב</b> החזרת והמצה והפסח לילי יום טוב הראשון חובה ושאר ימים רשות ר' שמעון או' לאנשים חובה לנשים רשות</p>
<p><b>B. Talmud Pesahim 43b</b> Women are subject to the precept of eating unleavened bread by the law of Scripture, for it is said, "You shall not eat anything leavened with it" (Deut. 16, 3). Whoever is subject to not eating anything leavened is subject to the eating of unleavened bread; and these women since they are subject to the injunction of not eating anything leavened they are also subject to the precept: arise, eat unleavened bread."</p>	<p><b>2. תלמוד בבלי מסכת פסחים דף מג עמוד ב</b> דאמר רבי אליעזר: נשים חייבות באכילת מצה דבר תורה, שנאמר לא תאכל עליו חמץ וגו' כל שישנו בבל תאכל חמץ - ישנו באכילת מצה. והני נשי נמי, הואיל וישנן בבל תאכל חמץ - ישנן בקום אכול מצה.</p>
<p><b>B. Talmud Pesahim 115a</b> Our rabbis taught: If the son is wise, he asks; but if he is not wise, his wife asks; and if not, he asks himself questions. Even two scholars who know the laws of Pesah ask questions of each other.</p>	<p><b>3. תלמוד בבלי מסכת פסחים דף קטז עמוד א</b> גמרא. תנו רבנן: חכם בנו - שואלו, ואם אינו חכם - אשתו שואלתו. ואם לאו - הוא שואל לעצמו. ואפילו שני תלמידי חכמים שיודעין בהלכות הפסח - שואלין זה לזה.</p>
<p><b>Tosefta Pesahim 8:10</b> Pesah rishon is slaughtered for women only, but for pesah sheni she must join with others; the opinion of Rabbi Yehuda. Rabbi Yose says: pesah sheni may be slaughtered for women only and there is no need to say the same for pesah rishon. Rabbi Ele'azar ben Rabbi Shimeon says: for pesah rishon she must join others. A woman may not bring pesah sheni.</p>	<p><b>4. תוספתא מסכת פסחים (ליברמן) פרק ח הלכה י</b> פסח ראשון שוחטין על האשה בפני עצמה והשני עושה טפילה אצל אחרים דברי ר' יהודה ר' יוסה או' פסח שיני שוחטין על האשה בפני עצמה ואין צריך לומר פסח ראשון ר' לעזר בי ר' שמעון או' פסח ראשון עושה טפילה אצל אחרין ואין עושה פסח שיני</p>
<p><b>Tosefta Pesahim 8:</b> <b>These are the ones who do Pesah Sheni: Those with discharges from their sexual organs, menstruants, women after childbirth etc. and one incurs death impurity or was on a long journey...</b></p>	<p><b>5. תוספתא מסכת פסחים (ליברמן) פרק ח</b> אילו עושין את השני הזבין והזבות הנדות והיולדות האנוסין והשוגגין והמזידין והמצורעין ובעלי נדות ומי שהיה טמא או בדרך רחוקה אם כן למה נאמ' טמא או בדרך רחוקה שבא הכת' לפוטרו מן ההכרת</p>
<p><b>Mishna Pesahim 8:3</b> <b>One who says to his sons, I am slaughtering the Pesach for the one who reaches Jerusalem first. The first one whose head and most of his body enters Jerusalem wins his portion and entitles his brothers to be entitled to eat with him...</b> <b>(b) Gemara</b> R. Yochanan said, the father was only training them to be zealous in Mitzvos <b>(Beraisa):</b> A case occurred, the daughters came to Yerushalayim before the sons - the</p>	<p><b>6. משנה מסכת פסחים פרק ח</b> [ג] האומר לבניו שוחט את הפסח על מי שיעלה מכם ראשון לירושלם כיון שהכניס הראשון ראשו והובו זכה בחלקו ומזכה את אחיו עמו לעולם ....</p> <p><b>7. תלמוד בבלי מסכת פסחים דף פט עמוד א</b> אמר רבי יוחנן: כדי לזרזן במצות קאמר תניא נמי הכי: מעשה וקדמו בנות לבנים, ונמצא בנות זריזות ובנים שפלים.</p>

daughters were zealous, the sons were lowly.	
<p><b>B. Talmud Pesahim 4</b>  <b>Rav Nahman bar Yitzhak said to them that we already learned</b> the resolution to this dilemma based on a related <i>baraita</i>: <b>Everyone is believed to provide testimony about the elimination of leavened bread; even women, even slaves, and even minors.</b> Although these people are typically not relied upon to deliver testimony, they are believed when they provide testimony that they have eliminated leaven.</p>	<p>8. אמר להו רב נחמן בר יצחק תניתוה הכל נאמנים על ביעור חמץ אפילו נשים אפילו עבדים אפילו קטנים מאי טעמא מהימני</p>
<p>Yerushalmi I:1  All are believed with regard to nullification of hametz, even women, even slaves.  Rabbi Yirmiyah said in the name of Rabbi Zeirah: there is no “even women” here. Women themselves are [not] believed because they are sluggish/lazy and they check a little bit a little bit</p>	<p>9 ירושלמי פ"א, הלכה א  הכל נאמנין על ביעור חמץ אפילו נשים אפילו עבדים. רבי ירמיה בשם רבי זעירה לית כאן אפילו נשים, נשים עצמן הן נאמנות מפני שהן עצילות והן בודקות כל שהוא כל שהוא</p>
<p><b>B. Talmud Pesahim 108a</b>  Rabbi Yehoshua ben Levi said: Women are obligated in the four cups, since they too were involved in the miracle.</p> <p><b>Tosfot, Pesahim 108b:</b>  They too were involved in the miracle.”  Rashbam understands this as a reference to the Aggadah that the Israelites were redeemed from Egypt because of the merit of the women. Similarly, the redemption commemorated by the Megillah was affected by Esther and that of Hannukah by Yehudit.</p>	<p>10 <b>תלמוד בבלי מסכת פסחים דף קח עמוד א</b>  ואמר רבי יהושע בן לוי: נשים חייבות בארבעה כוסות הללו, שאף הן היו באותו הנס.</p>
<p><b>Shulchan Aruch Orach Haim 472: 14</b>  Also the women are obligated in four cups and in all of the mitzvot observed on that same night.  <b>Rema's Comment:</b> And they will say, in a language that women and children understand, or the matter will be explained to them and so did Rabbi Y. of Londari, who told the whole haggadah in secular language, so that the children and women will understand.</p>	<p>11 <b>שולחן ערוך אורח חיים סימן תעב סעיף יד</b>  (מד) טז גם הנשים חייבות בארבע כוסות ובכל (מה) מצות הנוהגות באותו לילה.</p>
<p><b>10. B. Talmud Pesachim 108a:</b>  And even a poor person in Israel shall not eat until he reclines...a woman who is with her husband – does not require leaning and <b>if she is an important woman – she requires</b></p>	<p>12 <b>תלמוד בבלי מסכת פסחים דף קח עמוד א</b>  ואפילו עני שבישראל לא יאכל עד שיסב..... אשה אצל בעלה - לא בעיא הסיבה, ואם אשה חשובה היא - צריכה הסיבה.</p>

<p>leaning.</p>	
<p><b><u>Rashbam, ad loc.</u></b> A woman does not recline out of awe for her husband and her subordinate position (<i>obviously this interpretation is only valid in the case of a married woman who is in the presence of her husband. N.G.B.</i>)</p>	
<p><b>Mordechai on Pesachim:</b> And if she is an important woman, she is required to lean and according to the Tosafists, all of our women are important and are required to lean.</p> <p><b><u>Rema, Orah Hayyim 472:4</u></b> All women of our time are considered to be “esteemed”. Nevertheless, they are not accustomed to recline; in this matter they rely on the opinion of the Rabiah who ruled that nowadays reclining is not mandatory.</p>	<p><b>13 מרדכי מסכת פסחים תוספת מערבי פסחים</b> <b><u>רמז תריא</u></b> ואם אשה חשובה היא צריכה הסיבה פי' בתוספות <b><u>דכולה נשים דידן חשובות נינהו וצריכות הסיבה</u></b></p>

<p><b>Kesef Mishnah Halchot Chametz U'Matzah 7:8</b> Rav Manoach writes that the meaning of “important woman” is that she has no husband and is the head of household. Alternatively, she is important by virtue of the fruits of her hands, the daughter of the leaders of the generation, a woman of valor and God fearing. Or she is important in that she has men servants and maid servants so that she does not have to busy herself with cooking and housework.</p>	<p><b>14 כסף משנה הלכות חמץ ומצה פרק הלכה ח</b> כתב הר' מנחם אשה חשובה כלומר שאין לה... [ח] בעל והיא גברת הבית א"נ שהיא חשובה בפרי ידיה בת גדולי הדור אשת חיל יראת ה'. א"נ אשה חשובה שיש לה עבדים ושפחות שאינה צריכה להתעסק בתיקון המאכל וענייני הבית. ושמש אף על פי שמתעסק בצרכי הבית מיסב לפי שהקונה ע"ע כקונה אדון. תלמיד לפני רבו אין צריך הסבה (ה"ה) לשוליא דנגרי +ט"ס הוא זה דאפכא משמע בש"ס וכן בב"י+): לא כתב רבינו גבי מרור דיוצאים בדמאי וכו'. משום דהשתא במצה דאורייתא נפיק אמרור דרבנן לא כל שכן דגלי במצה וה"ה למרור</p>
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<p><b>15 Igrot Moshe Orach Chaim Part 5: 20</b> ....Is it a mitzvah an the wish of the Sages that she should fear her husband in everyday matters that do not concern him , particularly when disregarding a mitzvah is at stake? Furthermore, it is not a good thing for a husband to be exacting towards his wife and we see that for the last several hundred years, they do not insist on this as we see in the Beit Yosef in the name of the Ri in the name of the Tosafot that all of our women are important and are required to recline and the Mordechai cites this as well. It is not possible to explain that all women have literally become important which would require that their husbands respect them even as they would respect important people in everyday life. Rather we must conclude that over the course of time they recognized that men have no reason to feel superior to their wives and women recognized that great need that their husbands had for them. The minority who were important in all times were those women who recognized the need of their husbands and who know that their husbands were aware of this as well. For reclining is not something new, but they decreed that the eating and drinking that was obligated by the Torah to recognize the freedom and redemption, will be in a manner in which there will be an even greater recognition of freedom. And since women are also required by the Torah to eat Matzah in order to recognize this, this is the explicit reason given in the Torah, that every person has to say while he is saying Haggadah what Rabban Gamliel tells us to say, and it is relevant to</p>
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obligate women in this decree as well so that she eats in a manner that brings full awareness of this freedom. But drinking the four cups which is a new enactment, since it is only rabbinic, it is not necessary to obligate the women

### Women Who Helped Bring About the Redemption

#### Shemot Rabbah:

This legend was told by Rabbi Yehuda bar Zevena. Amram, the father of Miriam, was great in his generation. When he heard Pharaoh proclaim, "All the sons that are born, you shall cast into the Nile," Amram said, "We are toiling in vain." Amram divorced his wife and the men, following his example, also divorced their wives.

"His daughter Miriam said to her father, "You condemned us more than Pharaoh because he only condemned the males, but you condemned the males and females. What Pharaoh decreed was only for this world but your decree is for this and the next world.

"Pharaoh is a villain so there is doubt about whether his decree will be fulfilled, but you are a just an so it is sure that your decree will be obeyed."

Amram listened to his daughter and took back his wife Yocheved. All of his followers remarried their wives. The child Miriam and her brother Aharon sang and danced at the ceremony."

When Miriam was five her mother was pregnant with Moses. Miriam prophesized, "My mother is about to bear a son who will save Israel from Egypt.

"On the day Moses was born, the house was filled with light. Her father, Amram, kissed Miriam on the head and said "Your prophecy was fulfilled."

"Three months later her brother was put into a basket and set floating on the Nile.

"Her mother hit her on the head and asked, Daughter now where is your prophecy? That is why it is said in the Hebrew Bible. The child's sister took her stand at a distance to see what would happen to him" (Exodus 2:4)

When years later it was time for the Exodus, Miriam sang and danced her people to victory. The House of Israel sang a song of Freedom to the sound of Miriam's tambourine....

#### חלק א:

##### אונקלוס שמות פרק א פסוק טו

(טו) ואמר מלכא דמצרים לחיתא יהודיתא דשום חדא שפרה ושום תנייתא פועה:

##### תרגום ירושלמי שמות פרק א פסוק טו

(טו) ואמר מלכא דמצרים ליולדתא עיברייתא דשמה דחדא שפרה והיא הות יוכבד ושמה דתנייתא פועה היא הות מרים:

##### רש"י שמות פרק א פסוק טו

שפרה - זו יוכבד על שם שמשפרת את הולד:

פועה - זו מרים שפועה ומדברת והוגה לולד כדרך הנשים המפייסות תינוק הבוכה. פועה לשון צעקה, כמו (ישעיהו מב יד) כיולדה אפעה:

Shifra – is Yocheved because she makes the child shapely.

Puah is Miriam, so called because she purrs, talks and coos to the child, as women do in order to pacify a crying infant.

**מלבי"ם שמות פרק א פסוק טז**

. ... ואם היה רוצה לעשות הדבר בפרהסיא לא היה צריך לעשות זה בהצנע ע"י המילדות רק לצוות להשליך הזכרים לניאור, רק שתחלה בוש מלעשות רצח כזה בגלוי ורצה שיעשה בלאט, **וחשב שהמילדות שהן מצריות ושונאות את ישראל יעשו כן בשמחה:**

**Malbim:** And if he (Pharaoh) had wanted the matter to be public, he would not have needed to have it done in private by the midwives. He could have just ordered them to throw the males into the Nile but in the beginning he was embarrassed to have such murder carried out publicly and wanted it done privately and he thought the Egyptian midwives hated Israel and would do it gladly.

**Abarbanel:** And these midwives (Shifra and Puah) were not Hebrews because how could he trust Hebrew midwives to kill their own children. But there were Egyptian midwives who birthed the Hebrew women, meaning they helped them to give birth, as it says "when birthing the Hebrews".

And these midwives, although Egyptian, feared God and did not do what the king of Egypt commanded them to do until he came to rebuke them: "Why did you do this thing and have saved the man-children alive". In other words the text is not repeating itself. Rather each phrase comes to tell us something else. "why did you do this thing" that you did not kill the children as commanded and therefore it is said cryptically because the meaning is fully understood (what the thing is) and in addition, it further says "and have saved the man-children alive" because not only did they not actively kill them but they helped them survive by nurturing them when they emerged from the womb, and in fact they ensured the survival of the newborn babes.

**B. Talmud Megilla 13a**

R. Simon b. Pazzi once introduced an exposition of the Book of Chronicles as follows: 'All thy words are one, and we know how to find their inner meaning'. [It is written], And his wife the Jewess bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah, **and these are the sons of Bithya the daughter of Pharaoh, whom Mered took. Why was she the daughter of Pharaoh] called a Jewess? Because she repudiated idolatry, as it is written, And the daughter of Pharaoh went down to bathe in the river,** and R. Johanan, [commenting on this,] said that she went down to cleanse herself from the idols of her father's house.

**Midrash Tanhuma Shemot:** You find that when the Israelites suffered hard labour in Egypt that Pharaoh decreed that they should not sleep at home nor have relations with their wives. Said R. Simeon ben Halaftha: What did the daughters of Israel do? They would go down to draw water from the river. Whereupon the Holy One Blessed be He prepared small fishes for them inside their jars. They would cook some, sell some and troy with the proceeds wine and go out into the fields and give their husbands to eat there. After they had eaten they took their mirrors and looked into them together with their husbands. She said: I am more comely than you. He said: I am more comely than you. In the course of this tete-a-tete their sexual desire was aroused and they became fruitful and multiplied, the Holy One Blessed be He forthwith remembering them (i.e. blessed them with issue) as it is stated: "and the children of Israel were fruitful and swarmed and multiplied and became exceedingly mighty"....As soon as the Holy One Blessed be He told Moses to make the Tabernacle, all Israel came along to contribute. Some brought silver, some gold or brass, onyx and stones to be set. They readily brought everything. Whereupon the women said: What have we to contribute to the offerings of the Tabernacle? They came along and

brought the mirrors and presented themselves to Moses. When Moses saw the mirrors he was furious with them. He said to Israel: Take sticks and break their thighs of those who brought them. What use are such mirrors?

Said the Holy One Blessed be He to Moses: Moses! You look down on them! It was these mirrors which raised up all those hosts in Egypt! Take them and make out of them the basin and its stand for the priests in which they can purify themselves, as it is stated And he made the basin....