

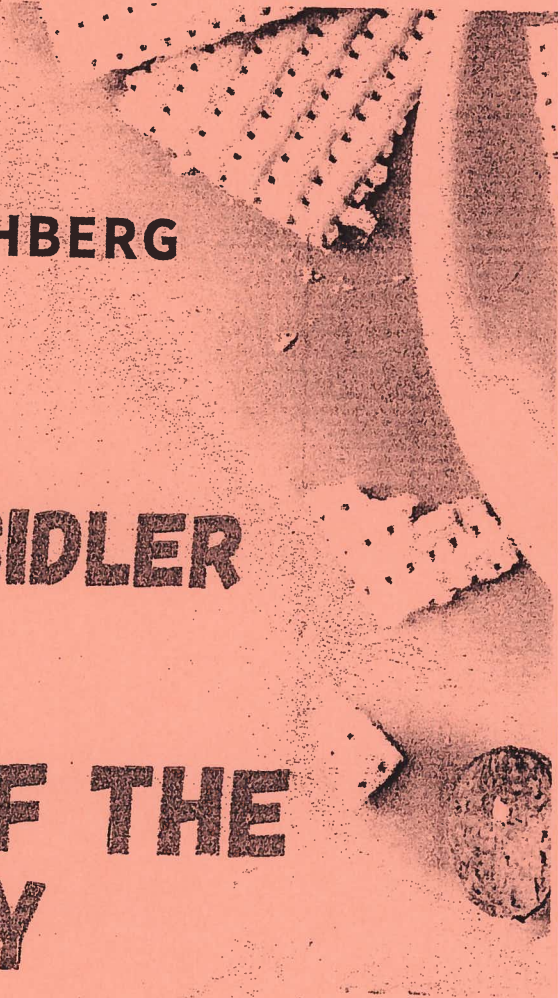
**SISTERHOOD PRESENTS  
THE DR. POLLY ETKIND HOCHBERG  
LECTURE SERIES**

**WITH**

**RABBI HAROLD EINSIDLER**

**who will speak about**

**THE HEROINES OF THE  
PASSOVER STORY**



וַיֹּאמֶר

מֶלֶךְ מִצְרַיִם לַמִּיֻלְדֹת הָעִבְרִיִּית אֲשֶׁר שֵׁם הָאִחָת  
טו שְׁפֹרָה וְשֵׁם הַשֵּׁנִית פּוּעָה: וַיֹּאמֶר בְּיֻלְדֹכֶן אֶת־  
הָעִבְרִיּוֹת וּרְאִיתֶן עַל־הָאֲבָנִים אִם־בֶּן הוּא וְהַמַּתְּנָן אֹתוֹ  
יז וְאִם־בֵּת הוּא וְחָיָה: וַתִּירֶאֱנָן הַמִּיֻלְדֹת אֶת־הָאֱלֹהִים  
וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם וַתַּחֲסִינָן אֶת־  
יח הַיְלָדִים: וַיִּקְרָא מֶלֶךְ־מִצְרַיִם לַמִּיֻלְדֹת וַיֹּאמֶר לָהֶן  
יט מִדּוּעַ עָשִׂיתֶן כַּדְּבַר הַזֶּה וַתַּחֲסִינָן אֶת־הַיְלָדִים: וַתֹּאמְרֶנָּן  
הַמִּיֻלְדֹת אֶל־פְּרֹעֹה כִּי לֹא כַּנָּשִׁים הַמִּצְרִיִּית הָעִבְרִיִּית  
כִּי־חַיּוֹת הֵנָּה בְּטָרִם תָּבוֹא אֱלֹהֵן הַמִּיֻלְדֹת וְיֻלְדוּ:  
כ וַיִּיטֵב אֱלֹהִים לַמִּיֻלְדֹת וַיִּרְבּוּ הָעָם וַיַּעֲצְמוּ מְאֹד:  
כא וַיְהִי כִּי־יִרְאוּ הַמִּיֻלְדֹת אֶת־הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים:

<sup>15</sup> The king of Egypt said to the Hebrew midwives, of whom the name of the first was Shifra and the name of the second was Puah — <sup>16</sup> and he said, "When you deliver the Hebrew women, and you see [them] on the birthstool; if it is a son, you are to kill him, and if it is a daughter, she shall live." <sup>17</sup> But the midwives feared God and they did not do as the king of Egypt spoke to them, and they caused the boys to live.

<sup>18</sup> The king of Egypt summoned the midwives and said to them, "Why have you done this thing, that you have caused the boys to live!"

<sup>19</sup> The midwives said to Pharaoh, "Because the Hebrew women are unlike the Egyptian women, for they are experts; before the midwife comes to them, they have given birth."

<sup>20</sup> God benefited the midwives — and the people increased and became very strong. <sup>21</sup> And it was because the midwives feared God that He made them houses.

EXODUS 1:15-21

א-ב וַיֵּלֶךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת-בֵּת-לְוִי: וַתֵּהָרֵהּ הָאִשָּׁה  
 וַתֵּלֶד בֶּן וַתִּרְאֵהוּ אָתּוּ כִּי-טוֹב הוּא וַתְּצַפְנֵהוּ שְׁלֹשָׁה  
 ג יָרְחִים: וְלֹא-יָדְלָהּ עוֹד הַצִּפְיָנוּ וַתִּקַּח-לוֹ תֵּבַת גֹּמָא  
 וַתַּחְמְרָהּ בַּחֲמֵר וּבְזָפֶת וַתִּשֶׂם בָּהּ אֶת-הַיֶּלֶד וַתִּשֶׂם  
 ד בְּסוּף עַל-שֵׁפֶת הַיָּאָר: וַתִּתְּצַב אַחֲתוֹ מִרְחֹק לְדַעַה מֵה-  
 ה יַעֲשֶׂה לּוֹ: וַתֵּרֶד בַּת-פַּרְעֹה לְרַחֵץ עַל-הַיָּאָר וַנְּעַרְתִּיהָ  
 וַחֲלָבָהּ עַל-יָד הַיָּאָר וַתִּרְאֵהוּ אֶת-הַתֵּבָה בְּתוֹךְ הַסּוּף  
 וַתִּשְׁלַח אֶת-אֹמְתָהּ וַתִּקְרָהּ: וַתִּפְתַּח וַתִּרְאֶהוּ אֶת-הַיֶּלֶד  
 וְהִנֵּה-נֹעֵר בְּכֶה וַתַּחְמַל עָלָיו וַתֹּאמֶר מִי־לִדֵי הָעִבְרָיִם  
 ז וְזֶה: וַתֹּאמֶר אַחֲתוֹ אֶל-בַּת-פַּרְעֹה הַאֵלֶּה נִקְרָאתִי לָהּ  
 ח אִשָּׁה מִיִּנְקָת מִן הָעִבְרִיִּית וַתִּיַּנֵּק לָהּ אֶת-הַיֶּלֶד: וַתֹּאמֶר--  
 ט לָהּ בַּת-פַּרְעֹה לְכִי וַתֵּלֶךְ הָעֶלְמָה וַתִּקְרָא אֶת-אֵם  
 הַיֶּלֶד: וַתֹּאמֶר לָהּ בַּת-פַּרְעֹה הֲיִלְכִי אֶת-הַיֶּלֶד הַזֶּה  
 וַהֲיִנְקֵהוּ לִי וְאֲנִי אֶתֶּן אֶת-שִׂכְרָךְ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד  
 י וַתִּנְיָקֵהוּ: וַיִּגְדַּל הַיֶּלֶד וַתִּבְאֶהוּ לְבַת-פַּרְעֹה וַיְהִי-לָהּ  
 לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן-הַמַּיִם מִשִּׁיתָהוּ:

<sup>1</sup> A man went from the house of Levi and he took a daughter of Levi. <sup>2</sup> The woman  
<sup>1</sup> conceived and gave birth to a son. She saw that he was good and she hid him for  
<sup>3</sup> three months. <sup>3</sup> She could not hide him any longer, so she took for him a wicker basket  
 and smeared it with clay and pitch; she placed the boy into it and placed it among the reeds  
 on the bank of the River. <sup>4</sup> His sister stationed herself at a distance to know what would be done  
 with him.

<sup>5</sup> Pharaoh's daughter went down to bathe by the River and her maidens walked along the  
 River. She saw the basket among the reeds and she sent her maidservant and she took it. <sup>6</sup> She  
 opened it and saw him, the boy, and behold! a youth was crying. She took pity on him and said  
 "This is one of the Hebrew boys."

<sup>7</sup> His sister said to Pharaoh's daughter, "Shall I go and summon for you a wet nurse from the  
 Hebrew women, who will nurse the boy for you?"

<sup>8</sup> The daughter of Pharaoh said, "Go." The girl went and summoned the boy's mother.

<sup>9</sup> Pharaoh's daughter said to her, "Take this boy and nurse him for me, and I will give your pay."  
 So the woman took the boy and nursed him. <sup>10</sup> The boy grew up and she brought him to the  
 daughter of Pharaoh and he was a son to her. She called his name Moses, as she said, "For I  
 drew him from the water."

EXODUS 2:1-2:10

"וילך איש"

מבית לוי". וליהיכן הלה? אמר רב יהודה בר זבינא: שקהל בעצת בתו. תנא: יעמרם גדול הדור היה, פינן שראה שאמר פרעה הרשע "כל הבן הילוד היארה תשליכהו" אמר: לשוא אנו צמלין, צמד וגירש את אשתו. צמדו כולן וגירשו את נשותיהן. אמרה לו בתו: אבא, קשה גזירתך יותר משל פרעה. שפרעה לא גזר אלא על הזכרים - ואתה גזרת על הזכרים ועל הנקיבות, פרעה לא גזר אלא בעולם הזה -

ואתה בעולם הזה ולעולם הבא, פרעה הרשע - ספק מתקיימת גזירתו ספק אינה מתקיימת, אתה צדיק - בודאי שגזירתך מתקיימת, שנאמר "ותגזר אמר ויגם לה". צמד והחזיר את אשתו, צמדו כולן והחזירו את נשותיהן.

SOTAH  
12a

□ Amram acted on his daughter's advice. When Pharaoh decreed, "Every son who is born you shall cast into the Nile" (Exodus 1:22), he rose and divorced his wife [and all of Israel followed his example]. "Father," said his daughter, "your decree is harsher than Pharaoh's. Pharaoh's decree, is directed only against the males, whereas yours [by preventing the birth of new children] is directed against the males and the females" (Sotah 12a).

והתצב. אחותו מרחוק. למה עמדה מרים מרחוק א"ר עמרם בשם רב למי שהיתה כרים מתנבאת ואומרת עתידה אמי שתלד בן שיושיע את ישראל. כיון שנולד משה נתמלא כל הבית אורה עמד אביה ונשקה על ראשה. א"ל בתי נתקיימה נבואתיך והיינו דכתיב (שמו"ו) ותקח מרים הנביאה אחות אהרן את התוף. י אחות אהרן ולא אחות משה. אלא שאמרה נבואה זו כשהיא אחות אהרן ועדיין לא נולד משה. וכיון שהטילוהו ליאור עמדה אמה וטפחה לה על ראשה א"ל בתי היכן נבואתיך והיינו דכתיב ותתצב אחותו מרחוק ונ'. לדעת מה יהא בסוף נביאותה:

22. AND HIS SISTER STOOD AFAR OFF (II, 4). Why did Miriam stand afar off? R. Amram in the name of Rab said: Because Miriam prophesied, 'My mother is destined to give birth to a son who will save Israel'; and when the house was flooded with light at the birth of Moses, her father arose and kissed her head and said: 'My daughter, thy prophecy has been fulfilled.' This is the meaning of: *And Miriam the prophetess, the sister of Aaron, took a timbrel* (Ex. xv, 20); *The sister of Aaron,* but not of Moses?—[She is so called] because in fact she said this prophecy when she was yet only the sister of Aaron, Moses not having been born yet. Now that she was casting him into the river, her mother struck her on the head, saying: 'My daughter, what about thy prophecy?' This is why it says: AND HIS SISTER STOOD AFAR OFF, to know what would be the outcome of her prophecy.<sup>8</sup>

MIDRASH  
RABBAN  
1:22

כו וַיֹּאמֶר יְהוָה אֶל-אַהֲרֹן לֵךְ לִקְרַאת מֹשֶׁה הַמִּדְבָּרָה וַיֵּלֶךְ  
 ח נִפְגְּשׁוּהוּ בְּהַר הָאֱלֹהִים וַיִּשְׁקֵ-לוֹ: וַיַּגִּד מֹשֶׁה לְאַהֲרֹן אֵת  
 ט כָּל-דִּבְרֵי יְהוָה אֲשֶׁר שָׁלַח וְאֵת כָּל-הָאֵתֹת אֲשֶׁר צִוָּהוּ:  
 יט וַיֵּלֶךְ מֹשֶׁה וְאַהֲרֹן וַיֵּאֲסֹפוּ אֶת-כָּל-זִקְנֵי בְנֵי יִשְׂרָאֵל:  
 ל וַיִּדְבַּר אַהֲרֹן אֵת כָּל-הַדְּבָרִים אֲשֶׁר-דִּבֶּר יְהוָה אֶל-  
 מא מֹשֶׁה וַיַּעַשׂ הָאֵתֹת לְעֵינֵי הָעָם: וַיֵּאֱמֹן הָעָם וַיִּשְׁמְעוּ כִּי-  
 נִקְדָּה יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת-עֲנָוָם וַיִּקְדּוּ  
 א וַיִּשְׁתַּחֲוּוּ:

<sup>27</sup> HASHEM said to Aaron, "Go to meet Moses, to the Wilderness." So he went and encountered him at the mountain of God, and he kissed him. <sup>28</sup> Moses related to Aaron all the words of HASHEM, that He had dispatched him, and all the signs that He had commanded. <sup>29</sup> Moses and Aaron went and gathered all the elders of the Children of Israel. <sup>30</sup> Aaron related all the words that HASHEM had spoken to Moses; and he performed the signs in the sight of the people. <sup>31</sup> And the people believed, and they heard that HASHEM had remembered the Cry of Israel and that He saw their affliction, and they bowed their heads and worshipped themselves. ע"פ ח"פ א"ת 4:27 - 31

ובמה האמינו? על סימן הפקידה שאמר להם. שכך בא היה מסורת בידם מיעקב שיעקב מסר את הסוד ליוסף ויוסף לאחיו. ואשר בן יעקב מסר את הסוד לשרה בתו ועדיין היתה היא קיימת. וכך אמר לה כל נואל שיבא ויאמר לבני פקד פקדתי אתכם הוא נואל של אמת. כיון שבא משה ואמר פקד פקדתי אתכם מיד ויאמן העם. במה האמינו כי שמעו הפקידה. הה"ד כי פקד ה' את בני ישראל וכי ראה את ענינם ויקדו וישתחוו. ויקדו על הפקידה וישתחוו על כי ראה את ענינם: (ו) ואדר באו

they saw the signs. What made them believe? The sign of [God's] visitation which He communicated to them, for they had this as a tradition from Jacob, Jacob having handed down the secret to Joseph, and Joseph to his brothers, while Asher, the son of Jacob, had handed down the secret

to his daughter Serah, who was still alive.<sup>1</sup> This is what he told her: 'Any redeemer that will come and say to my children: "I will surely visit you" shall be regarded as a true deliverer.' When, therefore, Moses came and said these words, the people believed him at once. They believed him as soon as they heard the password; this is why it is written: AND WHEN THEY HEARD THAT THE LORD HAD VISITED THE CHILDREN OF ISRAEL, AND THAT HE HAD SEEN THEIR AFFLICTION, THEN THEY BOWED THEIR HEADS AND WORSHIPPED (IV, 31). THEY BOWED THEIR HEADS at [God's] visitation AND WORSHIPPED because HE HAD SEEN THEIR AFFLICTION.<sup>2</sup> ש"ת ר"ב א"ת 5:13

Serah daughter of Asher remained of [Joseph's] generation, and she showed Moses where Joseph was buried. "The Egyptians made him a metal

coffin," she said, "which they sank in the Nile in this spot" (*Mechilta Beshalach Pesikta*).

All the persons of Jacob's household who came to Egypt [totaled] seventy (*Genesis 46:27*). Serah the daughter of Asher completed the count [even though she is among those explicitly listed in the Torah; because of her extreme righteousness and wisdom, she had the value of two (*Eitz Yosef*)] (*Bereishis Rabbah 94:9*).

Bithiah daughter of Pharaoh and Zipporah daughter of Jethro were twin sisters. Pharaoh and Jethro took them as foundlings from the market because of their beauty and treated them like daughters (*Midrash Talpios, Bithiah, citing Zohar*).