

Are Women Second Class Citizens in Judaism ?



Women Rabbis
&
Studying the Talmud

Stay Home Mom
vs.
Career ?



Presented by
Rabbi Yossi Michalowicz

Morning Blessings:

- בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁלֹא עָשִׂיתָ גּוֹי
Blessed are You...who did not make me a gentile.
- בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. שְׁלֹא עָשִׂיתָ עֶבֶד
Blessed are You...who did not make me a slave.
- בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁלֹא עָשִׂיתָ אִשָּׁה
Blessed are you...who did not make me a women.

Talmudic Sources:

- **Talmud Shabbos 33b:** נשים דעתן קלה עליהן The intellect of women is “light”
- **Talmud:** Women can not testify in a Jewish court of law.

In the Beginning...

- **Genesis 1:27-28:** God created the man in His image; in the image of God He created him, male and female He created them. And God blessed ***them***.
וַיְבָרֵא אֱלֹהִים | אֶת־הָאָדָם בְּצִלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא
אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֱתָם אֱלֹהִים
- **QUESTION:** Why "them"? This was before the creation of Eve!

- **ANSWER:** Talmud: The first human was really an androgynous being, both male and female in one body, sophisticated and self-sufficient.
- **QUESTION:** If God had created such a complete human being, why the later separation into two parts, into Adam and Eve?

- **Bereishis 2,18:** וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְתָה הָאָדָם לְבַדּוֹ :
אֶעֱשֶׂה-לּוֹ עֵזֶר כְּנֶגְדּוֹ : And the Lord God said, "It is not
good that man is alone; I shall make him a helpmate
opposite him."
- **Rashi:** Lest they [people] say, "There are two
dominions: the Holy One, blessed be He, is alone
among the heavenly beings, and He has no mate,
and this one [man] among the earthly creatures, has
no mate."
- **Rashi:** If he is worthy she shall be a help to him; if he
is unworthy she shall be opposed to him, to fight him

What's the Message ?

- God did not want this first human creation to be alone, for it would then possess an illusion of self-sufficiency.
- Note that there is no word for "independence" in classical Hebrew.
- The concept of independence doesn't exist in Jewish tradition.
- Aside from God, nothing and no one is really independent.
- Since we are supposed to ingrain into ourselves that God is the source of everything, self-sufficiency would have been a spiritual defeat.

What Did God Want ?

- God wanted to fashion the human being into two separate people in order to create a healthy situation of dependence, yearning, and mutual giving.
- Human beings are not meant to be alone because then they would have no one to give to, no one to grow with, and nothing to strive for.
- To actualize oneself spiritually, a human being cannot be alone.
- **QUESTION:** Why didn't God create two identical beings?

Differences Are Important

- In order to maximize giving, the recipient must be different from the giver.
- If the two are identical, giving can occur, but it is limited.
- One would give based on his or her own needs, since the receiver would have the exact same needs.
- To truly be a giver, the person must take into account what the receiver needs and not only what the giver wants.
- By giving to someone with different needs, a person is trained to think and give on terms other than his or her own.
- The separation had to be into two different beings, in order for us to learn to appreciate, love, give, and care for those unlike ourselves.
- **QUESTION:** Why Didn't God just create two beings from the start?

Zohar:

Two Halves of One Soul

- 1.The Jewish soul is comprised of two halves - male and female components.
 - 2.At birth, the half souls descend to their designated body.
 - 3.They physically reunite during marriage.
 - 4.They eternally reunite totally after death
- By starting as one, we can know and feel that our life partners are our true complement, that we need them and their differences just as they need us and ours.

God Created Us Unbalanced

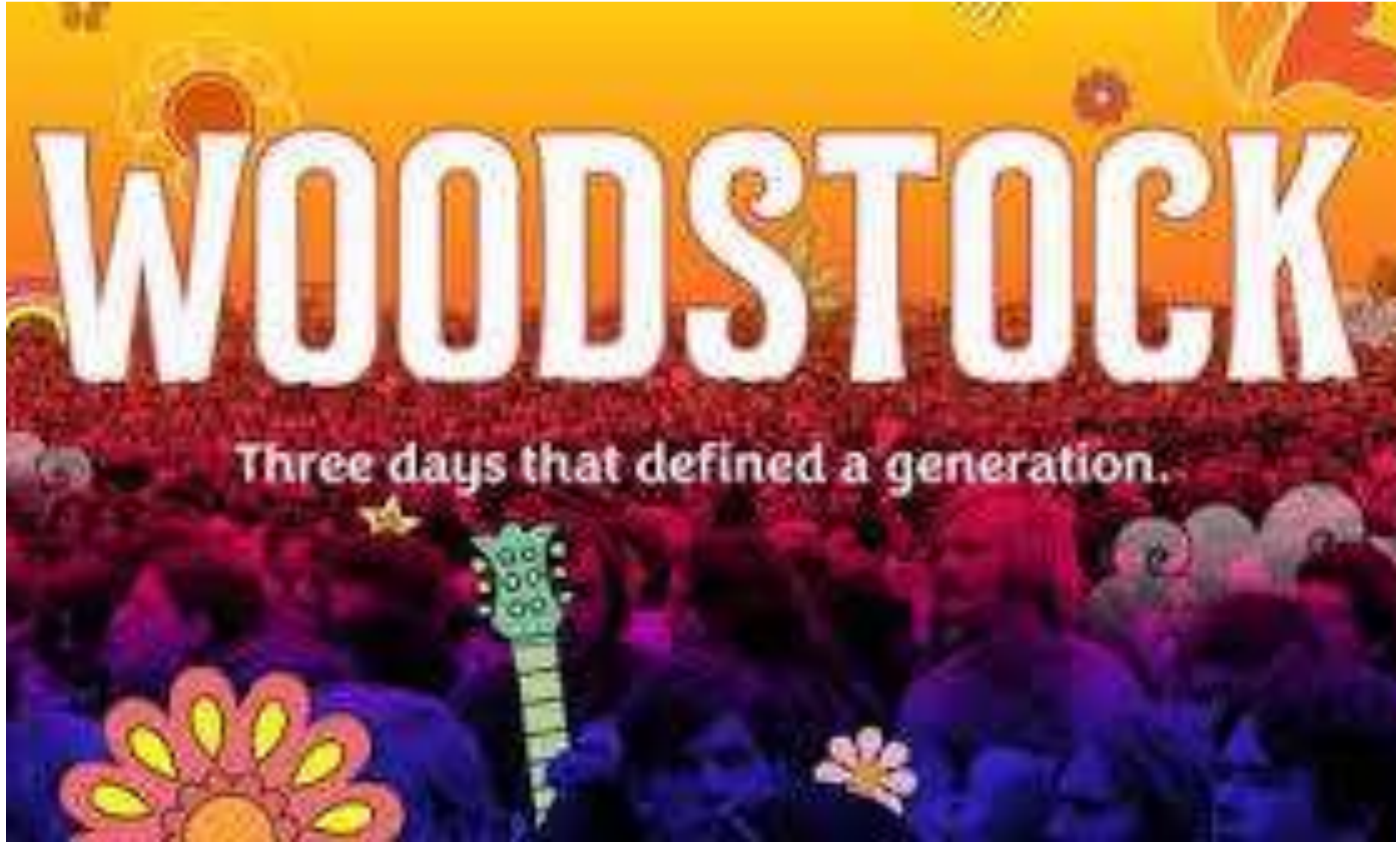
3 Scenarios:

- **Scenario #1**
- Mr. Chesed
marries
Ms. Chesed
- What will be
the result ?



WOODSTOCK

Three days that defined a generation.



Scenario #2

- Mr. Gevura marries Ms. Gevura
- What Will Be the Result?





Boarding School !!

Scenario #3

- Mr. Chesed marries Ms. Gevurah
- Mr. Gevurah marries Ms. Chesed
- What will be the result ?







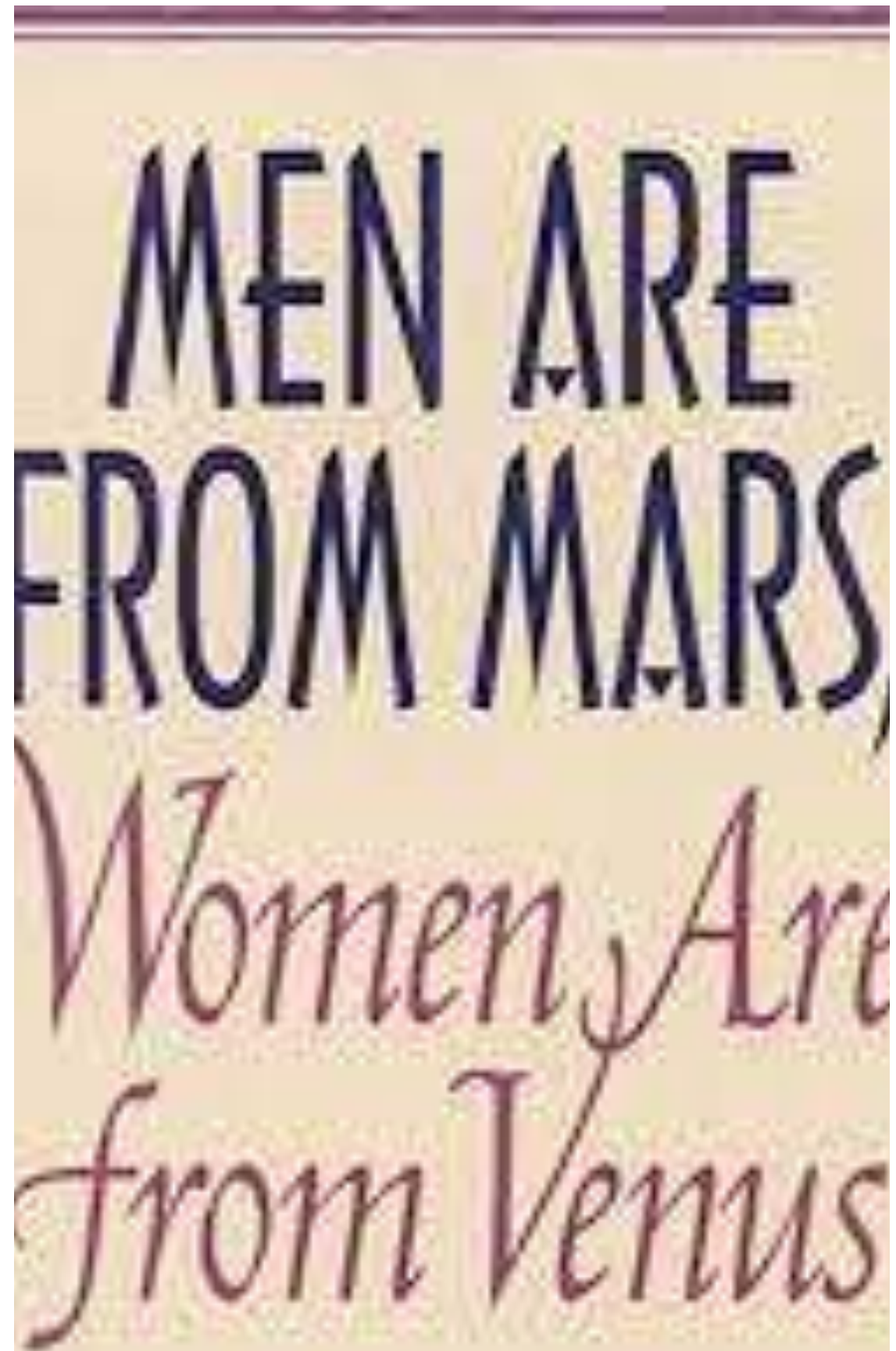
Gender Differences

- **Bereishis 2, 21:** He took one of his ribs and closed up the flesh at that spot.
- **POINT:** feminine manifestation and strength is more internal, while the masculine focus and expression is more external.
- The feminine internal nature can be observed in the enormous weight women place on relationships, which by definition are personal and private.

Men Are From Mars, Women are From Venus

by Dr. John Gray

women are more
"relationship-
based"
than men



Adam's Rib:

- **Bereishis 2, 22:** And the Lord God built the side that He had taken from man into a woman
וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֵּלַע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה
- **Talmud Nida 45b:** This teaches that the Holy One, Blessed be He, granted a woman a greater understanding [bina] than that of a men. מלמד שנתן הקב"ה בינה יתירה באשה יותר מבאיש

Inner Reasoning

- *Binah* is much greater than "women's intuition" – it means the ability to enter something and understand it from the inside – what has been called "inner reasoning."
- Men tend to have more of what is called *da'as*, an understanding which comes from the outside, a type of understanding which tends to be more connected to facts and figures.
- Society loses an enormous asset when only one of these intellectual aspects is valued. Just as two eyes make our view of things more accurate, seeing things from the two different male and female perspectives makes our understanding of life more complete.

Practical Applications: Prayer

- Women, who are more internal – and in a sense private – will usually find their direct connection to God most efficiently through private prayer.
- Therefore Judaism encourages them to express this through regular daily private prayer, although of course they can pray in a synagogue if they prefer.
- Men are more external (we see evidence of this in the world at large also, in that men are more drawn to be part of a group or team.) This is part of the masculine spiritual makeup and explains why man's spiritual path is more related to public prayer.

Practical Applications - Talis & Tzitzis

Sfas Emes - In spying out the land, which would seem like a mundane task, the spies had the opportunity to do a mitzvah and to excel in their activities. They had an opportunity to convert a normal scout mission into a holy and sacred event. However, they overlooked the root of the mission, and instead viewed the mission through the lens of their own motives and feelings.



The Torah explains that if we wear *tzitzit*, we will remember the commandments of G-d, and will "not explore after your heart and after your eyes which you stray" (Numbers 15:39)

Who Lights Candles?



Who lights inside the house?
Who lights outside the house?

The Story of the Spies

- **Bamidbar 13,2: שְׁלַח-לָךְ אֲנָשִׁים Send men to scout the land**
- **Kli Yakar:** לפי שארז"ל (ילקו"ש פנחס תשעג כז) האנשים היו שונאים את הארץ ואמרו נתנה ראש ונשובה מצרימה (במדבר יד ד) והנשים היו מחבבות הארץ ואמרו תנה לנו אחזה (שם כז ד) וע"כ אמר הקב"ה **לפי דעתי שאני רואה בעתיד היה יותר טוב לשלוח נשים** המחבבות את הארץ כי לא יספרו בגנותה, אבל לך לדעתך שאתה סבור שכשרים המה ואתה סבור שהארץ חביבה עליהם תשלח אנשים וזהו שלח לך לדעתך אנשים, אבל לדעתי היה יותר טוב לשלוח נשים כאמור.
- **Therefore the Torah specified “men,” as our Rabbis say (Yalkut Shimoni) that the men hated the land and said ‘let us choose a leader and return to Egypt,’ while the women loved the land and said, ‘give us an inheritance.’ Therefore, G-d said: “According to My understanding, since I see the future, it would be better to send women, who love the land, and they will not speak about its shame; but ‘for yourself’, by your opinion that the men are honorable people, and you think that the land is precious to them, send “men.” This is the meaning of ‘send for yourself men’ – by your discretion – men. But according to my opinion, it would have been better to send women.**

HaRav Avraham Yitzchak HaCohen Kook, (7 September 1865 – 1 September 1935) was an Orthodox rabbi, the first Ashkenazi Chief Rabbi of British Mandatory Palestine in the Land of Israel, the founder of Yeshiva Mercaz HaRav (The Central Universal Yeshiva), a Jewish thinker, Posek, Kabbalist, and a renowned Talmid Chacham. He is considered one of the fathers of religious Zionism.

Rav Kook Discusses
the different morning
blessing that men &
women make based
on their different
strengths



Who did not make me a woman

הנשמות בגורל חייהן, מחולקות הן לפועלות ולנפעלות, לרושמות את החיים ואת הויתם בכל מכמניהם, ולנרשמות מהם. וזהו ההבדל העצמי, שיש בין נפש האיש, **הפועל, החוקק, הכובש והמדביר, ובין נפש האשה, הנרשמת, הנפעלת, הנחקקת והנכבשת והמתדברת, בהנהגתו של האיש.** וכמה מדות עליונות וטובות, וכמה אושר ומרחב יש בחלק הטוב הזה, של היות הנשמה נשמת איש פועל, יוצר, מחדש ומרחיב פעלים והגיונים, שאיפות ומעשים, ע"פ עצמיותו הפנימית במערכי קדושתו, הנעלה מנפש האשה, הנחשבת כחומר לגבי צורה, לעומת נשמת האיש הצורתית, ורבה היא ההודאה המחויבת ליוצר הנשמה, מכל איש ואיש, שלא עשני אשה.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשִׂנִי כְרָצוֹנוֹ
Blessed are You...who made me according to
His will

- **Pirkei Avos 2,4**: עֲשֵׂה רָצוֹנוֹ כְּרָצוֹנְךָ, כִּדִּי
שִׁיעֲשֶׂה רָצוֹנְךָ כְּרָצוֹנוֹ. בִּטֹּל רָצוֹנְךָ מִפְּנֵי רָצוֹנוֹ, כִּדִּי
שִׁיבִטֹּל רָצוֹן אֲחֵרִים מִפְּנֵי רָצוֹנְךָ. Do His will as
though it were your will, so that He will
do your will as though it were His. Set
aside your will in the face of His will, so
that he may set aside the will of others
for the sake of your will.

עם כל היתרון של האיש הפועל והרושם את רשמי השפעתו ומפעלותיו בחיים ובעולם, **הנה יש לעומת זה ג"כ יתרון להאשה הנפעלת, שהיא עשויה בתכונה כזאת של קבלת רשמים**, בזה שהפעולות והתעוררות המעשה העצמיות ירשם האדם על ידן בצמצום של כחו החמרי והרוחני, **ויוכל לפעמים לסור עי"ז מהמגמה האלהית העליונה**, מה שא"כ **התכונה הנפעלת של האשה כשהיא ישרה**, היא עלולה להרשם ולהפעל מתכונת השפע של המעשה אשר עשה האלהים, מהתכונה הישרה, כאשר עשה את האדם ואת העולם, את התכן החמרי והרוחני שבהויה, **ישר מכוון לרצונו העליון הפשוט והישר**, וע"כ מברכת היא האשה בהודאה על חלקה הטוב: שעשני כרצונו.

- With all the advantages that the active man has, such as the ability to leave an imprint on life and on the world; then woman, in contrast, has an advantage of being able to be affected and impressed.
- Woman is created with a nature to receive imprints.
- Men are able to independently make an imprint with his physical and spiritual powers, but can sometimes deviate from G-d's supernal goals, thereby.
- This is not the case with the impressionable nature of a woman, who is straight; as she is likely to be impressed and influenced from G-d's Divine influence, due to her straightforward nature....
- Therefore, her blessing is a thanksgiving for her good portion.

Proofs from the Torah

- Sarah was superior to Avraham in prophecy.
- Rivka understood her children more deeply than Yitzchak.
- Miriam guides her father Amram to remarry Yocheved.
- The women in Egypt kept the family unit together.
- Shifra & Puah defy Pharaoh.
- Tziphora saves Moshe's life by circumcising Gershom.
- Jewish home bravely take the loot from Egypt.
- The women do not partake in the Golden calf.
- The women were alacritous in building the Mishkan.

Who Goes First?

- **Bereishis 12,8:** וַיִּטְּ אֶהְלָה
And pitched his tent.
- Rashi: אהלה HIS TENT —
This word is written with a ה suffixed instead of the usual ו so that it may read אֶהְלָה “her tent” to intimate that first he pitched a tent for his wife and afterwards one for himself



One More Time:

- **Shmos 19,3:** “Thus shall you say to the house of Jacob and declare to the children of Israel: כָּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי יִשְׂרָאֵל:
- **Rashi:** TO THE HOUSE OF JACOB — This denotes the women — to them you shall speak in gentle language
- AND TELL THE CHILDREN (lit., the sons) OF ISRAEL — explain to the men the punishments and the details of the commandments in words that are as hard (distasteful) as wormwood.



Home/family: The primary institution of Jewish civilization

- Many secular women are upset with the idea that Judaism considers them the core of the Jewish home. This is based on the idea that the home lacks the same potential for expressing oneself that the work place offers. Somehow, women are left stuck as domestics while men get to have all the fun.
- This idea, however, is based on western view of the family and the home which has indeed downgraded the idea of the home as a center for fulfillment. The state of marriage and the family in the Western World is seriously declining and is hardly considered the nurturing ground for spiritual fulfillment.
- Although we see this decline as a relatively recent phenomenon, Rav Hirsch understood its sources as starting much earlier:

Esau vs. Yaakov

- **Rav S.R. Hirsch** - בראשית לב: ח
- Esau (was) a “finished made man”. What Jacob had achieved after struggling for it for twenty toilsome years ... Esau ... already had in full measure when Jacob left home; and while Jacob ... had succeeded in obtaining the happiness of being a father of a family, Esau had become in the meantime a political personality, a leader of an army ... Family life ... in Jacob ...and the glitter of political power in Esau. For thousands of years the battle has raged.



Book of Shmos:

- And these are the names of the children of Israel who came into Egypt with Jacob. ***A man and his home came.***
- When we are commanded to celebrate our emergence into national life through the Exodus from Egypt, we are commanded to take a Korban Pesach. We are specifically instructed to eat the Korban as ***a family unit.***
- **Maharal:** And there is no doubt that a person's house is a central Torah principle, for a house is ultimately a G-dly, holy place.
- **Rav Wolbe:** The home is called a Mikdash Me-at, a mini-sanctuary. It is through the family unit, say the Sages, that G-d rests His Shechinah. (The Gemorrah in Kidushin states that the requirement is that families be of pure lineage as the mechanism of spirituality is so sensitive.)

More Sources:

- **Talmud:** The maintenance of a marriage (and thereby the family) is the only instance (other than danger to life) which justifies the deliberate rubbing out of God's name, normally a grave transgression. This is the case of the Sotah.
- **Rambam:** If he can only afford Shabbos candles or Chanuka candles, or similarly, if he can only afford wine for Kiddush or Shabbos candles, then in both cases, he should purchase Shabbos candles, for G-d's Name gets wiped out to make peace between a man and his wife...
- It is around the family in the home that Kiddush is made, that Shabbos and festive meals are eaten, and for which havdalah and Chanuka candles are lit.

Women:

The central figures in the home

- **Talmud Shabbos 118b:** Rav Yossi said: My whole life I have never called my wife, my wife. ... Rather, I have always called my wife my home.
- **Talmud Yoma 2a:** points out occasions where the word אשה and בית are used interchangeably.
- **Maharal:** It is built into the very fabric of the order of the world that the woman is the core of the home
- “And, since she is the foundation of the home existing as a tangible reality, it is her wisdom which, in matters of the home, ought to be followed.”
- **R' Shimon Schwab:** The Bayis is an institution Which reflects ‘Pnimius’, for which women have a special capacity. The word bayis also means the inside as the Pasuk says “Mebayis Umechutz Tetzapanu.” “Beis Yaakov” means “the inside of Yaakov.”

Primary Responsibility of Women

- Women have a primary responsibility for bringing up the next generation. There is no society in the history of man which did not regard the family as the core unit on which the entire social edifice rests. It is the women who will mold the next generation in their values and psychological makeup. This is hardly a consolation prize.
- Avraham and Sarah had a dispute about whether Yishmael should remain a part of the Jewish nation or be kicked out and form a new nation of his own. In the next generation, Yitzchak and Rivka had a similar argument about Eisav. Would Eisav stay as the bechor and become the industrial, material, technological provider from within the Jewish people or would he, too, do this as a great and independent civilization, that of the Western World?
- In both cases it was the woman who won out. It was she who determined where the Jewish people would begin and end, guiding our entire future history, just as women determine the Jewishness of every child born.

What Does This Have to Do with Tznius?

- **Lisa Aiken:** "Women have roles that emphasize bringing holiness into realms that are hidden from public view. This implies that we should develop roles for ourselves in which our inner self is active."
- The home is just that place of hiddenness where a woman is at full throttle. A woman's other attributes are also perfectly suited for this role.
- Women have the perfect qualities of intuition, holistic thinking and natural insight into people to conduct the highly interpersonal and personalized roles that a family needs.

Holy Days: The World of a Hasidic Family

Liz Harris writes on Chassidic Women in the New Yorker: She had expected to find an oppressed group, worn down by drudgework and a family system that exalted men and denigrated women. Instead, she found strong, independent women who had good marriages and warm, thriving families. She was impressed by their "remarkably energetic, mutually supportive community of women, an almost Amazonian society...the greater majority...seemed...to be as occupied with worthy projects as Eleanor Roosevelt, as hospitable as Welcome Wagoneers."

Going Outside of the House

- This does not mean that a woman cannot apply her special sensitivities beyond the home. חַן was called אִמּ כָּל
 'n- the mother of everyone.
- "To the extent that every woman has some of that first woman in her, each can relate to all people, not only to her own nuclear family." (More Precious Than Pearls pg. 20)
- However, just as all Tzedakah, including Spiritual Tzedakah, must halachically go in concentric circles from the nuclear family outwards, so too, a woman's attention must move from inside out.

Sarah Schenier (1883- 1935)

- As the founder of the Bais Ya'akov educational movement, Sarah Schenirer brought about a revolution in the status of women in Orthodox Judaism. Born into a prominent rabbinic family in Cracow, Poland, Schenirer, who attended a Polish elementary school for eight years, envied her brothers the opportunities they had to learn Torah.
- The assimilation of her girlfriends troubled her and they began to call her “the little pious one,” not necessarily out of admiration.
- Schenirer began to dream of establishing a school for young girls.
- Her brother suggested she consult with the Belzer Rebbe at his home in Marienbad. When Schenirer paid a visit there, the rebbe uttered his immortal words, *Mazel u-v'rocho*—“luck and blessing”—thus giving his sanction to the endeavour.



- Sarah Schenirer, a seamstress who lacked formal qualifications in either the Judaic or general academic-pedagogic realm, thus became the head of a worldwide movement with tens of thousands of pupils in hundreds of institutions.
- Apparently she was a charismatic figure about whom legends began to spread.
- Under her leadership, the Bais Ya'akov movement developed a sophisticated strategy for giving legitimacy to the innovation they were introducing into the traditional community, including stories, symbols and role models that would bolster what sociologist Peter Berger has called an alternative “plausibility structure.”
- In 1933, after years of work, Schenirer stepped down as titular head of the movement, but remained the symbolic head until her death.
- In her youth, she had been engaged briefly, but remained alone for most of her life, till her marriage to Rabbi Landau. They had no children.
- Schenirer died of cancer on March 1, 1935 at the age of fifty-two. To this day, her name and legend remain as part of the heritage of Bais Ya'akov girls.



During the post World War I era, Sarah Schenirer, a Polish seamstress with a passion for Jewish tradition, developed the first school system for Orthodox girls in history. By the eve of World War II, the network encompassed over **two hundred and fifty schools** with more than forty thousand pupils, primarily in Eastern Europe. Pictured here is the second graduating class of the Bais Ya'akov in Lodz, Poland, in 1934.

Judge Ruchie Freier

A Woman of Valor on the Bench

- Rachel Freier, as she properly is known, also is Judge Freier, a 53-year-old elected civil court judge in New York State, who ran as a Democrat and won office in 2016. She is the first chasidic woman elected to any position in the United States.
- She is also a wife and the mother of six children and now a grandmother, a woman who married when she was 19 and started her college career, at Touro, when she was 16.
- Who did it all while maintaining the rigorously halachic life that her upbringing, her community, her family, and her own deeply held faith demand.



- **She often is asked if she is a feminist, she said, in response to a question about whether she is a feminist, but she shies away from that — or any other — label, she said. “In the chasidic community, it has a negative connotation. It’s viewed as a woman who wants to usurp the role of a man. But I feel that there is no contradiction in being an empowered woman, someone who wants to achieve and accomplish things.”**
- **“I believe in the description of a woman that Shlomo HaMelech” — King Solomon — “wrote in Eishet Chayil” — Woman of Valor, the song, believed to have been written by King Solomon, that Orthodox men sing to their wives at the start of Shabbat dinner. “A woman who is busy, accomplished, up late at night, working. An eishet chayil is what I wanted to be, what I wanted to achieve. And I don’t have to use any other secular terms. I want to stick with what I’m comfortable with.”**
- **“We grew up in a very chasidic community, in a very frum home, and we never were given the message that being religious is restrictive,” she said. “There were many rules, but we were made to feel that we could accomplish so much. We knew that we had limitations, but we never felt that the limitations would be a barrier for us.”**

Women in the Clergy-

Rabbi Avi Shafran

“The spirit of the law is most important when weighing any new questions. Decisors must judge whether a departure from the de facto tradition is within that spirit or not. They must weigh things such as “Is a proposed innovation motivated exclusively by the determination to create a better-functioning Jewish world, or might it be fueled, in part or in whole, by a particular society’s secular ideals?”



- “My concern, therefore, is that the acceptance of female clergy is at least partly motivated by non-Jewish societal values and not inherently Jewish ones. That is a major part of why the idea of female clergy has been rejected by the haredi and traditional Orthodox communities.
- The bottom line, though, is that Orthodox Jews look to their halachic decisors for guidance, and all widely accepted decisors who have opined on the matter have determined that it is unacceptable for women to lead congregations.
- Through the ages, accomplished Jewish women have had a powerful influence, but it has been brought to bear—as is the case with many male role models and religious guides—quietly and modestly.
- Neither the title “clergywoman” nor public appearances or speeches have ever been necessary for women to influence Jewish lives, and they won’t be necessary for that meaningful influence to continue.
- In the haredi and traditional Orthodox worlds, the wife of a congregational rabbi is usually an intrinsic and important part of the leadership of the congregation.
- Although a traditional rebbetzin will not offer sermons before men or engage in other public demonstrations of her leadership, she will often counsel female congregants and serve as a role model for them.
- That has always been the case and has not, to my witnessing, changed in any way since the advent of female clergy in other parts of the Jewish world.”

Studying Talmud

- Talmud is more focussed on sharpening men's powers of chochmah and da'as.
- Men are generally more focussed on the "outside" superficialities of life.
- "I created a Yetzer Hora - I created Torah as an antidote."
- Rambam: "Thoughts of immorality are only entertained in a mind that is empty."
- Appreciating the vast genius of the talmud , humbles men.
- Talmud study helps men be "impressed" by God.
- Women certainly need to study in order to know Halacha, but further study does not focus on their spiritual strengths.

Review of the Ten Questions:

1. Was Fear of God Your Storehouse ?
2. When you learned Torah, did you delve in-depth to wisdom ?
3. When you learned Torah, did you understand one matter through another to attain greater understanding ?
4. Did you engage in acts of loving kindness ?
5. Did you conduct your business transactions faithfully ?
6. Did you wait in hope for the Messianic salvation ?
7. Did you set aside fixed times for Torah ?
8. Did you treat your fellow Jew royally ?
9. Did you engage in procreation ?
10. Did you coronate your Maker in the morning and in the evening?

MOSHIACH

- *"In the merit of the righteous women our ancestors were redeemed from Egypt."* – Talmud, Sotah 11b
- *"The generation of the final Redemption is a reincarnation of those who left Egypt."* – Arizal, Shaar HaGilgulim, Hakdamah 20
- *"The writings of the Arizal explain that the generation of the future Redemption is the reincarnation of the generation that went out of Egypt. Accordingly, the righteous women of our generation, in whose merit we will be redeemed, are the same righteous women in whose merit we left Egypt."* – Lubavitcher Rebbe, Parshas Beshalach 5752