



### 1. Shemot 13

וַיְהִי בִשְׁלַח פְּרֹעֹה אֶת־הָעָם וְלֹא־נָתַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרֹב הוּא כִּי אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרָיִם: וַיֹּסֶב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף...

When Pharaoh released the nation... God said, "The people may have a change of heart when they see war, and return to Egypt." So God led the people roundabout...

### 2. Erich Fromm, *Escape from Freedom*

The frightened individual.. cannot bear to be his own individual self any longer, and he tries frantically to get rid of it and to feel security again by the elimination of this burden: the self. Modern man... is anxious and tempted to surrender his freedom to dictators of all kinds.

### 3. Bemidbar 13

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: שְׁלַח־לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אָנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא בָהֶם: וַיִּשְׁלַח אֹתָם מֹשֶׁה... כָּלֶם אַנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הָמָּה: וְאֵלֶּה שְׁמוֹתָם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכְוֹר: אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שְׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ... וַיָּבֹאוּ עַד־נֶחַל אֲשַׁכָּל וַיַּכְרֹתוּ מִשָּׁם זִמְרֹרָה וְאֲשַׁכָּוֶל עֵבֶדִים אֶחָד וַיִּשְׁאַהֲוּ בְמוֹט בְּשָׁבִים... וַיִּרְאוּם אֶת־פְּרִי הָאָרֶץ: וַיִּסְפְּרוּ־לוֹ וַיֹּאמְרוּ: בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבֹת חֵלֶב וּדְבַשׁ הִוא זֶה־פְּרִיָּהּ: אָפֶס כִּי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלָדֵי הָעֵנָק רָאִינוּ שָׁם: עָמְלֵק יוֹשֵׁב בָּאָרֶץ הַנֶּגֶב... וַיְהִס כָּלֶב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֶה נַעֲלֶה וַיַּרְשֵׁנוּ אֹתָהּ כִּי־יָכוֹל נוֹכַל לָהּ: וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ: וַיִּצְיֹאוּ דָבָר הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עֲבַרְנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכֹלֹת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוֹת: וְשָׁם רָאִינוּ אֶת־הַנָּפְלִים בְּנֵי עֲנָק מִן־הַנָּפְלִים וְנָהִי בְעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְעֵינֵיהֶם:

The Lord spoke to Moses, saying, "Send men to scout the land of Canaan, which I am giving to the Israelite people; send one man from each (lit. one man, one man) from their ancestral tribes, each one a chieftain among them. Moses sent them... all were men, heads of the Israelites... These are their names: to the tribe of Reuben... These are the names of the men whom Moses sent to scout the land... And they came to wadi Eshkol and they cut down a branch with a single cluster of grapes, which had to be borne on a carrying frame by two of them... And they showed them the fruit of the land and said, "We came to the land... and it is indeed a land flowing with milk and honey, and this is its fruit. However, the people who inhabit the land are powerful, and the cities are fortified and very large; and we saw the Anakites there. Amalakites dwell in the Negeb... Caleb hushed the people before Moses and said, "Let us surely go up, and we shall gain possession of it, for we shall surely overcome it." But the men who went up with him said, "We cannot attack the nation, for it is stronger than we are." They spread calumnies among the Israelites about the land they had scouted, saying, "the country we...scouted is one that devours its inhabitants. All the people we saw in it are men of great size.... And we looked like grasshoppers to ourselves and so we looked to them."

### Bemidbar 14

וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בַּלִּילָה הַהוּא... וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לֹא־תִתְּנוּ בָאָרֶץ מִצְרָיִם... וַיֹּאמְרוּ אִישׁ אֶל־אֶחָיו נִתְּנָה רֹאשׁ וְנִשְׁוֹבָה מִצְרָיִם:



All the community lifted their voice and the nation cried that night...all the community said... "If only we had died in Egypt.... let us put up (*n-t-n*) a head and return to Egypt."

#### 4. Bemidbar 26

אֵלֶּה מִשְׁפְּחֹת מְנַשֶּׁה ... לְחֵבֶר מִשְׁפַּחַת הַחֲבֵרִי ... וְצִלְפֶּהָד בֶּן־חֲפֵר לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת צִלְפֶּהָד מַחֲלָה וְנֹחַ וְחִגְלָה מִלְכָּה וְתִרְצָח ... וְשֵׁם בֵּת־אָשֶׁר שֶׁרָח ... וְשֵׁם אִשְׁתּוֹ עַמֶּרֶם יוֹכְבֵד בֵּת־לֵוִי ... וְתֵלֵד לְעַמֶּרֶם אֶת־אֲהֵרָן וְאֶת־מִשֶּׁה וְאֶת מִרְיָם אֲחֻתָּם: ... וְלֹא־נֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יִפְטָח וְיְהוֹשֻׁעַ בֶּן־נוּן:

These are the families of Menashe...Hepher, the clan of the Hepherites... Now Zelophehad son of Hepher had no sons, only daughters. **The names** of Zelophehad's **daughters** were Mahlah, Noah, Hoglah, Milcah, and Tirzah... **The name** of Asher's **daughter** was Serah... **The name** of Amram's wife was **Jokhebed**, **daughter** of Levi...she bore...Aaron and Moses and **Miriam their sister**... Not one man remained, except Calev... and Joshua

#### 5. Bemidbar Rabba, Pinchas 21,10

... ולא נותר מהם איש כי אם כלב בן יפונה **איש ולא אשה** על מה שלא רצו ליכנס לארץ אבל הנשים קרבו לבקש נחלה בארץ לכך נכתבה פרשה זו סמוך למיתת דור המדבר...

... "not one man remained, except for Calev"... **a man, but not a woman**, in that they did not want to enter the land. But the women drew near to request an inheritance in the land; that is why this passage follows that of the death of the desert generation...

#### 6. Sifrei Zuta 27,1

ואלה שמות בנותיו, ולמעלן הוא אומ' ושם בנות צלפחד שם היה להן בזכות ושם היה להן במעשה שם האחת שפרה ושם השנית פועה (שמות א טו) שם היה להן בזכות ושם היה להן במעשה הטוב...

"These are the names of his daughters," and above it says, "the names of the daughters of Zelophehad"! They had a name in merit and a name in action... and so is the case in [Shemot 1]: "the name of the one was Shifrah and the name of the second Puah": they had a name in merit and a name in good deed...

#### 7. Bemidbar 27

(א) וַתִּקְרְבֵנָה בָּנוֹת צִלְפֶּהָד ... וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחֲלָה וְנֹחַ וְחִגְלָה וּמִלְכָּה וְתִרְצָח: (ב) וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי אֶלְעָזָר הַכֹּהֵן וְלִפְנֵי הַנָּשִׂאִם וְכָל־הָעֵדָה פֶּתַח אֹהֶל־מוֹעֵד לֵאמֹר: (ג) אֲבִינוֹ מֵת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עַל־יְלֹקָה בַּעֲדַת־קָרַח כִּי־בִחְטָאוֹ מֵת וּבָנִים לֹא־הָיוּ לוֹ: (ד) לָמָּה יִגְרַע שֵׁם־אֲבִינוֹ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֵּן תָּנֶה־לָּנוּ אֲחִיָּה בְּתוֹךְ אֲחֵי אֲבִינוֹ: (ה) וַיִּקְרַב מֹשֶׁה אֶת־מִשְׁפָּטוֹן לִפְנֵי יְקֹוֹק: (ו) וַיֹּאמֶר יְקֹוֹק אֶל־מֹשֶׁה לֵאמֹר: (ז) כֵּן בָּנוֹת צִלְפֶּהָד דִּבְרַתְנָן נָתַן לָהֶם אֲחֻצַּת נַחֲלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהַעֲבַרְתָּ אֶת־נַחֲלַת אֲבִיהֶן לָהֶן: (ח) וְאַל־בְּנֵי יִשְׂרָאֵל תִּדְבֹּר לֵאמֹר אִישׁ כִּי־יָמִית וַיִּבֶן אֵין לוֹ וְהַעֲבַרְתָּם אֶת־נַחֲלָתוֹ לְבֵיתוֹ: ... וְהָיְתָה לְבְנֵי יִשְׂרָאֵל לַחֲקֹת מִשְׁפָּט כַּאֲשֶׁר צֻוְּהָ יְקֹוֹק אֶת־מֹשֶׁה:

The daughters of Zelophehad drew near... and these are the names of his daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah. They stood before Moses, Eliezer the priest, the chieftans and



the whole community at the entrance to the Tent of Meeting, saying: Our father died in the wilderness and he was not among the band that banded against the Lord in the band of Korah; rather he did by his own sin and had no sons. Why should our father's name be lost to his clan because he had no son? Give us a holding among our father's kinsmen." Moses brought their case before the Lord. The Lord said to Moses, "Rightly do the daughters of Zelophehad speak.

## 8. Rashi Bemidbar 27:7

כן בנות צלפחד דברת ... מגיד שראתה עינן מה שלא ראתה עינו של משה:

... the daughters of Zelaphehad saw that which Moses did not.

## 9. Sifrei Bemidbar Pinchas 133

... אמרו לא כרחמי בשר ודם רחמי המקום: בשר ודם רחמיו על הזכרים יותר מן הנקבות אבל מי שאמר והיה העולם אינו כן אלא רחמיו על הזכרים ועל הנקבות רחמיו על הכל שנאמר [נותן לחם לכל בשר וגו'] (תהלים קלו בה)

When the daughters of Zelophehad heard that the land was divided into tribes to males and not females... they said: God's mercy is not like the mercy of human beings. Human beings have mercy on the males more than on the females; but for the Creator of the world it is not so; His mercy is on both males and females, as it says (Ps. 135): God gives bread to all flesh..."

## 10. Shemot 19

וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדְּשׁ אֶת־הָעָם וַיְבַכְּסוּ שְׂמֹלֵתָם: וַיֹּאמֶר אֶל־הָעָם הָיוּ זָכָרִים לְשִׁלְשֵׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אִשָּׁה:

Moses descended the mountain to the people. He warned them to stay pure and they washed their clothes. He said to the people, "Be ready for the third day; do not go near a woman."

## 11. Judith Plaskow, *Standing Again at Sinai*

**THERE IS PERHAPS no verse in the Torah more disturbing to the feminist than Moses' warning to his people in Exodus 19:15, "Be ready for the third day; do not go near a woman." For here, at the very moment that the Jewish people stand at Mount Sinai ready to enter into the covenant—not now the covenant with the individual patriarchs but presumably with the people as a whole—Moses addresses the community only as men... Moses does not say, "Men and women do not go near each other." At the central moment of Jewish history, women are invisible... This verse sets forth a pattern recapitulated again and again in Jewish sources. Women's invisibility at the moment of entry into the covenant is reflected in the content of the covenant which, in both grammar and substance, addresses the community as male heads of household. It is perpetuated by the later tradition which in its comments and codifications takes women as objects of concern or legislation but rarely sees them as shapers of tradition and actors in their own lives...**

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּךְ אֶל־הָעָם וְקַדְּשֵׁתָם הַיּוֹם וּמָחָר וּבְכַסּוּ שְׂמֹלֵתָם: וְהָיוּ זָכָרִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֶד יְהוָה לְעֵינֵי כָל־הָעָם עַל־הָרִי סִינַי:



The Lord said to Moses, “Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. And they should be ready for the third day, for on the third day the Lord will descend before the eyes of all the people on Mt. Sinai.

**Rashi Bemidbar 27:5**

...ראויה היתה פרשה זו להכתב על ידי משה, אלא שזכו בנות צלפחד ונכתבה על ידן:

This parasha should have been written by Moses, but the daughters of Zelaphechad merited to have it written by them.