The Daughters of Zelophechad
"To Be or Not to Be"
ד"ר איבנה גוטליב זורנברג

1. רashi: בדמרכר יד:די.
(ד) למה יגרע שם אביון. בני בקעון בינתיים אינן הניבת השויגות דר חטיבה أفמי לא יבמ (ד'ב).
(כ) כי לא יבמ. אינן הא cellForيان לא ויינו הראשה לכלם. מ Judges שחתכים אחר.
(ה) יبارك והנהו את משפטם. וחלה הלכה ממנה זכאי נפרעה על שערת∣ערת וגר (דברים א. מ.) והדבר
אשר קושי Mặcן ניבוט.readFile האחר אראה היה פרשה זה הכותב contrato כדי שישך לא זכאי בNotSupportedException.
(ו) זכתבה על עיניו (סנהדרין ה. א.).

2. בדמרכר רב ב"י ציא
דבר אחא, והתובה התובה בתוכם מילה, גדה הלך וגדה לאלכוה. גדלה להם_GEN
님ם חומת ואצקה. חיה שנה שפה דר. שיחיה שפה עשה בראש וספר השתייה בעינה. (בדמרכר ב. ג):
לאלוה התחל אהרא. אמרו עין אם כבן אם ולא על תכוב אMahon, מיד (בדמרכר ב. ג): יبارك
משה את משפטן לפני ה'.

3. ילקוט שמואלי: תשע"ג
אלה עומדים בדור המדבר זכו ליטול שכר עליון, ללמדך באיזה שעה עמדו לפני משה בשעה שאמרו ישראל
נתנה ראש אמר להן משה והלא ישראל מבקשין לחזור למצרים ואתנה מבקשות נחלה בארץ, אמרו יודעות
אנו שסוף כל ישראל להחזיק בעאם שנאמר עת לעשות לה' הפר
ו תורתך אל תהי קורא כן אלא הפרו תורתך
עת לעשות לה'...

4. רashi: בדמרכר א"א
וייבר בדמרכר יד באתاذ לתחרם. חתך הבתים לפנים מה אומות אמירה ישראל
נתחו אחא שם ולonta והלא ישראל במקם לפני במקומם וכשinterpreted מדעת
גאון שוקל וליפור להדיאן בך אם לפנים ולא ולהם אMahon. מיד (בדמרכר ב. ג): יبارك
ועת עלשת לח'.

5. רashi: בדמרכר ב"ת
ויו כאשקו חמאו וידבר ר"א אז. אול skulle ש photoshop מגזין דע לא القدم ברברשה ואידבר ר"א עימה,
לقضي של FLASH"נ שעה שעון ישראל פומס. לא כתיב עמו דברי בלשון הנה. פיים לא פיים ושם增多.
- לقضي שלישינשה שעה על הגביהו אלא בברבי ישראל (מילךיא שמולות ב"ב).

אנשי הממלחה. מבנים עשים שעון חייאים אלצב.

Zornberg 1
The Sidney and Miriam Brettler Memorial Series 5780

6. 
א. רashi: "במדבר כ"ה.
כע אוחרי. будיבי תונינו אמיו ילאריר התחילה כקרך))[נתח לבר המשויアプリבר rekl (שמזז)."

ב. רashi: "במדבר כ"ו"ח.
כו. קומו בברית אטריק השתכר לחגיגה בני של מקומ (ספר, קמא).

7. תנימות בבל: מסכא עבדה רד"י.

6. א. רש"י: במדבר כ"ז:י"ח
קח לך.
ב. רש"י: במדבר כ"ז:י"ח
קח את אהרן.
בדבר נחומים אמור לו אשריך שתראה כתרך נתון לבנך מה ישא כיוכז (משזז).

7. אתו על ר"א ב"ד הרימיו ובעצמה בקשת זכאי שהיא נעה בעד זה אמר רש"י: "במדבר כ"ז:י"ח.
קח את אהרן.
ב. רש"י: במדבר כ"ז:י"ח
קח את אהרן.
בדבר נחומים אמור לו אשריך שתראה כתרך נתון לבנך מה ישא כיוכז (משזז).

7. תלמוד בבל: מסכא עבדה רד"י.

8. שפת אמת 173-4

א. רashi: דברים ג"ג:כ"ג
לְאַחַר שֶׁכָּבַשְׁתִּי אֶרֶץ סִיחוֹן וְעֹג דִּמִּיתִי שֶׁמָּא הוּתַּר הַנֶּדֶר.
ב. רashi: במדבר כ"ז:ט"ז
למה נסמכה לכאן כיון שאמר הקב"ה נתן תתן להם אמר אתו צוה המקום להנחלת הדר.

9. א. רashi: דברים ג"ג:כ"ג
לְאַחַר שֶׁכָּבַשְׁתִּי אֶרֶץ סִיחוֹן וְעֹג דִּמִּיתִי שֶׁמָּא הוּתַּר הַנֶּדֶר.
ב. רashi: במדבר כ"ז:ט"ז
למה נסמכה לכאן כיון שאמר הקב"ה נתן תתן להם אמר אתו צוה המקום להנחלת הדר.

9. ב. רashi: במדבר כ"ז:ט"ז
למה נסמכה לכאן כיון שאמר הקב"ה נתן תתן להם אמר אתו צוה המקום להנחלת הדר.
ב. רashi: במדבר כ"ז:ט"ז
למה נסמכה לכאן כיון שאמר הקב"ה נתן תתן להם אמר אתו צוה המקום להנחלת הדר.

10. רashi: "במדבר כ"ז:ט"ז".

Zornberg 2
1. Rashi: BaMidbar 27:4-7

(4) Wherefore should the name of our father be done away—We stand in the place of male children, and if you say that females are not regarded as issue in respect to inheritance, then our mother should marry her deceased husband’s brother (cf. Deut. XXV. 5,6) (B. Bath 119b). 

כיאיןולכם
Wherefore should our father's name be done away with because he hath nor son — Thus it follows that if he had had a son they would have made no claim of any kind: this tells us that they were women of intelligence.

ויקרבמשהאתמשפטן
The law on this subject escaped him (Sanh. 8a). Here he received punishment because he had assumed a “crown” (he had set himself up as the supreme judge by saying, (Deut. I. 17) “And the cause that is too hard for you ye shall bring to me.” Another explanation: This chapter ought to have been written by Moses (i.e., like most laws in the Torah it should have been spoken to the people by Moses without his having waited until some incident made its promulgation necessary), but for the fact that the daughters of Zelophehad had so much merit, it was therefore written through them (it was their complaint which gave occasion for stating it) (B. Bath. 119a; Sanh. 8a).

יתרמןמשהאיאמשפנס
And Moses brought their cause [before the Lord] — The daughters of Zelophehad speak right — Understand the word בכה[rightly, properly.]

God said: Exactly so is this chapter written before me on High (The law has long since been fixed) (Siphre). This tells us that their eye saw what Moses’ eye did not see. (They had a finer perception of what was just in the law of inheritance than Moses had) (cf. Tanach).

יכ넷צלופהדהדברת
— “They have made a fair claim.” Happy is the person with whose words the Holy One, blessed be He, agrees (Siphre).
2. BaMidbar Rabbah: 21:11
Another explanation of the text: Then drew near the daughters of Zelophehad, etc. (XXVII, I).
It was a distinction to them as well as to their father; it was a distinction also to Machir as well as to Joseph, that such women issued from them. They were wise and righteous women. What shows their wisdom? They spoke at the appropriate moment, for Moses was engaged upon the subject of inheritances, saying: Unto these the land shall be divided (Num. XXVI, 53). They said to him: ‘If we have the status of a son let us inherit like a son; if not, let our mother perform the levirate marriage.’ Straightway, Moses brought their case before the Lord (XXVII, 5).

3. Yalkut Shimoni: 773 is not available in English.

4. Rashi: BaMidbar 1:1
(1) And [the Lord] Spoke [unto Moses] in the desert of Sinai...on the first day of the [second] month... [take the sum of all the congregation] etc. — Because they were dear to him, He counts them every now and then: when they went forth from Egypt He counted them (Ex. XII. 37), when many of them fell in consequence of their having worshipped the golden calf He counted them to ascertain the number of those left (cf. Rashi ib. XXX.16); when he was about to make His Shechinah dwell amongst them (i.e. when He commanded them to make a Tabernacle), He again took their census; for on the first day of Nisan the Tabernacle was erected (ib. XL. 2) and shortly afterwards, on the first day of Iyar, He counted them.

5. Rashi: Devarim 2:16-17
So it came to pass when [all the men of war] had come to an end...that the Lord spoke to me etc. — But from when the spies were sent forth until now, the word ידבר is not mentioned in this section, but ויאמר, to teach you that during these entire thirty eight years during which the Israelites were lying under God’s censure, the divine Utterance (דיבור) was not specially vouchsafed to him in affectionate language, face to face, and tranquility of mind — to teach you that the Shechinah rests upon the prophets only for Israel’s sake (Mech. Ex. XII. 1; Siphre Lev. I. 1; cf. Rashi on Lev. I 1 towards end) the men of war — men from twenty years old and upwards went to the war (cf. Num. XIV. 29 and Rashi thereon).

6a. Rashi: BaMidbar 20:25
Take Aaron by consoling words — say to him: Happy art thou that thou wilt see thy crown being given to thy son, something to which I am not privileged (Tanach).

6b. Rashi: BaMidbar 27:18
Take to thee [Joshua] — take him through fine words, saying: “Happy art thou, in that thou art privileged to lead the children of the Omnipresent.”
7. Talmud Bavli: Mesechet Avodah Zarah 17a

They said about Rabbi Elazar ben Durdayya that he was so promiscuous that he did not leave one prostitute in the world with whom he did not engage in sexual intercourse. Once, he heard that there was one prostitute in one of the cities overseas who would take a purse full of dinars as her payment. He took a purse full of dinars and went and crossed seven rivers to reach her. When they were engaged in the matters to which they were accustomed, a euphemism for intercourse, she passed wind and said: Just as this passed wind will not return to its place, so too Elazar ben Durdayya will not be accepted in repentance, even if he were to try to repent. This statement deeply shocked Elazar ben Durdayya, and he went and sat between two mountains and hills and said: Mountains and hills, pray for mercy on my behalf, so that my repentance will be accepted. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: “For the mountains may depart, and the hills be removed” (Isaiah 54:10). He said: Heaven and earth, pray for mercy on my behalf. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: “For the heavens shall vanish away like smoke, and the earth shall wax old like a garment” (Isaiah 51:6). He said: Sun and moon, pray for mercy on my behalf. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: “Then the moon shall be confounded, and the sun ashamed” (Isaiah 24:23). He said: Stars and constellations, pray for mercy on my behalf. They said to him: Before we pray for mercy on your behalf, we must pray for mercy on our own behalf, as it is stated: “And all the hosts of heaven shall molder away” (Isaiah 34:4). Elazar ben Durdayya said: Clearly the matter depends on nothing other than myself. He placed his head between his knees and cried loudly until his soul left his body. A Divine Voice emerged and said: Rabbi Elazar ben Durdayya is destined for life in the World-to-Come. The Gemara explains the difficulty presented by this story: And here Elazar ben Durdayya was guilty of the sin of forbidden sexual intercourse, and yet he died once he repented. The Gemara answers: There too, since he was attached so strongly to the sin, to an extent that transcended the physical temptation he felt, it is similar to heresy, as it had become like a form of idol worship for him. When Rabbi Yehuda HaNasi heard this story of Elazar ben Durdayya, he wept and said: There is one who acquires his share in the World-to-Come only after many years of toil, and there is one who acquires his share in the World-to-Come in one moment. And Rabbi Yehuda HaNasi further says: Not only are penitents accepted, but they are even called: Rabbi, as the Divine Voice referred to Elazar ben Durdayya as Rabbi Elazar ben Durdayya.

8. Sefat Emet: 173-4 is not available in English.

9a. Rashi: Devarim 3:23

[בָּעָתָה] at that time — After I had subdued the land of Sihon and Og I thought that perhaps the vow that I should not enter the land was annulled, since this was part of the land of Canaan (cf. Siphre and Rashi on Num. XXVII. 12). לאמר To say (i.e. that God should say) — This is one of the three occasions where Moses spoke before the Omnipresent: I will not let Thee go until Thou tellest me whether Thou wilt fulfil my request or not.
9b. Rashi: BaMidbar 27:12

Go up into [this] mount Abarim — Why does this follow immediately here? Because when the Holy One, blessed be He, said to Moses, (v. 17) “Thou shalt surely give them an inheritance in the land,” he (Moses) said, “It is me that the Omnipresent has commanded to apportion the inheritance. Perhaps then the decree that I must die in the wilderness is annulled and I shall enter the Promised Land!” Whereupon God said to him, “My decree remains exactly as it was (Tanach). — Another explanation:

As soon as Moses entered into the territory of the sons of Gad and the sons of Reuben (the eastern side of the Jordan, which having been assigned to these tribes, might be regarded as part of the Promised Land), he rejoiced, saying: “It seems to me that the vow regarding me has been annulled in my favour.” God therefore, said to him, My decree remains exactly as it was. A parable! It may be compared to the case of a king who decreed against his son that he should not enter the door of his palace. He (the king) entered within the gate, and he (the son) went after him (without the father raising any objection) to the audience chamber and he after him. But as soon as he was about to enter his sleeping-chamber (his private room) he said to him, “My son, from here and further on you may not go” (Siphre).

10. Rashi: BaMidbar 27:16

Let the Lord...set [a man over the congregation] — When Moses heard that the Omnipresent said to him, “Give the inheritance of Zelophehad to his daughter,” he said to himself: “The time has come that I should ask something that I want — that my sons should inherit my high position.” God replied to him: “Not thus has entered My mind; Joshua deserves to receive the reward of his manifestations because “he has never departed from out the tent” (Ex. XXXIII. 11). — This is what Solomon said, (Prov. XXVII. 18) Whoso keepeth the fig-tree shall eat the fruit thereof.

11. Sefat Emet: 183 is not available in English.