



Adapted from the sefer חמין במוצאי שבת and חדוותא דדעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### *Melave Malka Parshas Pinchas 5763*

In this week's *parshah*, Hakadosh Baruch Hu praises the words of Bnos Tzelafchad by saying, כִּן בָּנוֹת צִלְפַּחַד דִּבְּרוּ – The daughters of Tzelafchad speak justly (במדבר כ"ז: ז).

The *Baal Haturim* refers to the *Mesorah* that lists two occurrences of the word דִּבְרָה in Tanach. The second is וְאֶנִּי אֶשְׁיֵמָם דִּבְרוֹת בָּיִם (מלכים א' ה: כ"ג)

In this *pasuk*, Chiram, the king of Tzor, explains to Shlomo Hamelech the manner in which he will transport cedar trees from Lebanon, so that they can be used to build the *Beis Hamikdash*. His servants will cut the trees and bring them to the coast. There, he will join the beams together and form them into rafts that can be sailed to Eretz Yisrael where they will be disassembled. In *Lashon Hakodesh*, those rafts are called *dovros*.

The *Baal Haturim* explains that the two occurrences of the word דִּבְרָה teach us that the daughters of Tzelafchad were "as full of *ruach Elokim* and wisdom, as the sea is full (of water)."

His comment requires investigation, because even though the rafts are found in the sea, the *Mesorah* doesn't link the word דִּבְרָה in our *Parshah* to the word ים - sea, but rather to the דִּבְרָה - the rafts.

Perhaps we can explain the *Mesorah* by understanding how such rafts are constructed. In order to construct a raft, the wooden beams must be lined up evenly, and tied together very tightly. This enables the raft to retain its integrity and reach its destination without coming apart.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

Bnos Tzelafchad personified this aspect of the rafts. Rashi (במדבר כ"ז:א) brings Chazal's statement that all of the sisters were equal. In *Maseches Bava Basra* (120a), we find a similar *drashah*.

"In the Yeshivah of R. Yishmael it was taught that the daughters of Tzelafchad were all equal, for the *pasuk* says, והינה אחת לכולן - one unified existence for all of them."

The *Mesorah* reveals the *shalom* and unity of Bnos Tzelafchad. Like the beams that make up a raft, each sister felt equal to the others, and no sister looked down on the others. This enabled them to successfully cross the "sea of troubles" that they faced when their father died, and ascend to such a high level that the *parsha* of inheritance was written in their merit. As Chazal state in *Maseches Sanhedrin* (8a) -

ראויה פרשת נחלות שתיכתב על ידי משה רבינו אלא שזכו בנות צלפחד ונכתב על ידן.

"The *parsha* of inheritance was fit to be written through Moshe Rabeinu. However, the daughters of Tzelafchad merited having it written through them."

We know with certainty that every story written in the Torah, and each *pasuk* in the Torah, has the aspect of היה הווה יהיה - relevance in the past, present, and future. Therefore, it is incumbent upon us to seek out the lessons that the story of Bnos Tzlaafchad teaches each of us today.

The above explanation of the *Mesorah* that connects Bnos Tzelafchad to the rafts built by Chiram, teaches each of us to relate to other Jews as equals, and to unite with them just as wooden beams unite to form a raft. Certainly, each of Tzelafchad's daughters must have had unique talents and abilities that distinguished her from her sisters. Nonetheless, their sisterhood was one of love and friendship, in which no sister looked down on another.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

This is the *avodah* that we must focus on during these weeks of *bein ha'metzarim*. We must do everything in our power to increase *shalom* and brotherhood in the world. Instead of remaining aloof and looking down on others, we must develop bonds of love and friendship that unite Jews, enabling us to work together as we fulfill Hashem's *mitzvos*. Only by building such "rafts", will we be able to traverse the perilous ocean of *taavos* - worldly desires, without being cast adrift in its waves and currents.

This has been the way of *chasidus* from its inception. The Baal Shem Tov and his *talmidim* guided their followers to build "rafts" by uniting their hearts and relating to each other as equals.

In the merit of this *achdus* and *ahavas chinam*, we will have the *zechus* to repair that which was damaged at the time of the *churban*.

ונזכה לראות את פני משיח צדקנו שיבוא ויגאלנו במהרה בימינו בעגלא דידן ונאמר אמן



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)