



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

Seuda Shlishis Parshas Pinchas

The sefer *Likutei Yehudah* on our Parsha relates that shortly before the holy Rebbetzin of the Sfas Emes zy”a passed away, she travelled for her health to the town of Otvozk, together with her son, the Imrei Emes zy”a. As he learned the Parsha, he reached the commentary of Rashi that explained why the Torah lists the lineage of Bnos Tzelafchad up to “Menashe ben Yosef”. It seems unnecessary to mention Yosef, once the Torah identifies them as descendants of Menashe.

Rashi explains that it comes to teach us that they loved Eretz Yisrael as did their ancestor Yosef. Yosef asked his brothers to swear that they would bring his bones to Eretz Yisrael, and Bnos Tzelafchad asked Moshe תנו לנו אחוזה, “Give us a portion in Eretz Yisrael”.

The Rebbetzin asked her son, “How do we learn from their request that they loved Eretz Yisrael? Perhaps they asked to receive a portion because they wanted the valuable real estate. Even if the inheritance hadn’t included a portion of Eretz Yisrael, they still may have asked for a portion of the estate.”

The Imrei Emes replied that the answer can be found in the way they prefaced their request.

אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא הָיָה בְּתוֹךְ הָעֵדָה הַנּוֹעֲדִים עַל ה' בַּעֲדַת קָרַח כִּי בַחֲטָאוֹ
מֵת וּבָנִים לֹא הָיוּ לוֹ

(Our father died in the desert and was not among the assembly who gathered against Hashem with the assembly of Korach, for he died of his own sin, and had no sons.) (Bamidbar 27:3)



[1]

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hamaortolna@gmail.com

In Maseches Shabbos, (צ"ו:), we find two opinions regarding the sin that led to Tzafchad's death. According to R. Akiva, he was the Jew who gathered wood on Shabbos. According to R. Shimon, he was one of the *maapilim* who tried to enter Eretz Yisrael after the sin of the Meraglim.

The Imrei Emes pointed out that according to both R. Akiva and R. Shimon, Tzafchad died in the beginning of Am Yisrael's travels in the desert (Either in the first or the second year after leaving Mitzrayim). If so, why did his daughters wait until the very end of the forty-year period in the desert to ask for a portion of his estate? He must have left other possessions aside from his portion in Eretz Yisrael. Chazal taught us, (Maseches Bechoros ה:) "There was no individual in Am Yisrael who didn't have ninety Libyan donkeys carrying the silver and gold of Mitzrayim". If they wanted money, they should have tried to claim a portion of his inheritance immediately after his death.

This realization reveals the basis of Chazal's statement that they loved Eretz Yisrael. Only as Am Yisrael were about to enter Eretz Yisrael did they seek to inherit his portion in the land.

The Rebbetzin wasn't the first person to ask this question. The Chasam Sofer wrote something similar. (חתם סופר על התורה, במדבר כ"ז: פסוק א')

"Rashi writes that they loved Eretz Yisrael. It seems to me that this is the reason that they waited until the land of Sichon and Og was divided among the *shevatim* of Reuven and Gad. There was so much land that the remainder land was given to half of Menashe, the *shevet* of their father.

They waited because they didn't want to receive their portion in עבר הירדן. They loved and desired the primary portion of Eretz Yisrael that would be distributed when Am Yisrael crossed the Yarden river.

In addition, I found a nice *peirush* in one of the *mefarshim*. He explained that if Bnos Tzafchad were motivated by financial



aspirations, their request certainly wouldn't have been written as a separate *parsha* in the Torah. The Torah wouldn't waste words telling us about a mundane request motivated by people's natural desire for money. If the Torah did record their request for eternity, it must be that they loved Eretz Yisrael.

We certainly need to learn from Bnos Tzelafchad to love Eretz Yisrael, not out of a desire to enrich ourselves with its real estate, but because we love the *kedushah* of *Eretz Hakodesh*. We will then rejoice as we should, in every moment that we are able to fulfill the *mitzvah* of *Yishuv Eretz Yisrael*.



[3]

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