



The five daughters of *Tzelaḥachad* approached Moshe Rabbeinu with a claim, “*Avinu meit bamidbar...uvanim lo hayu lo*” (*Bamidbar* 27:3). These women had no brothers to inherit their father’s portion in *Eretz Yisrael* and requested that they be given their due share. Not only did Hashem tell Moshe that their appeal was legitimate, they also merited having an additional segment of Torah law regarding inheritance to be given in their honor. What motivated their claim and how can we make it relevant to us?

Rashi notes that their lineage goes all the way back to *Yosef Hatzadik*. Chazal teach us that just as *Yosef Hatzadik* loved the Land and wanted to be buried there, so too this trait was passed on to his descendants. Rav Gamliel Rabinovitz in *Tiv HaTorah* points out that seven generations separated *Yosef Hatzadik* and *bnot Tzelaḥachad*! This demonstrates how strong one’s dominant character traits are and how the *mesirut nefesh* one has to maintain his values is transmitted for generations to come. It is powerful to contemplate that our actions not only affect us but leave a spiritual genetic imprint on our descendants long after we are gone.

Rav Shmuelevitz in *Sichot Mussar* quotes Rashi saying that the women did not perish in the desert and indeed were able to enter the Land. The women, as we see from the

*bnot Tzelaḥachad*, fervently loved the Land and desired nothing more than to settle it. Their request for a portion was not motivated by a financial concern, rather for the spiritual connection to the Land. Further proof of this, notes the *Chatam Sofer*, is that they insisted on receiving Land within the borders of Israel, rather than being satisfied with a share in the Transjordan territory of *Menashe*. Such was their passionate love for *Eretz Yisrael* and its ethereal significance.

Rav Friedlander in *Sifte Chayim* explains that their desire for a portion in the Land was far deeper than a craving for mere possessions and wealth. The Talmud teaches (*Sotah* 2a) that one’s place of dwelling is predetermined before he is born. The *bnot Tzelaḥachad* understood that a child’s task is to continue their parents’ path in *avodat Hashem*. The Land was just but a means to enable them to serve Hashem more fully. They were trying to understand their life mission and how to continue their father’s legacy within the context of entering *Eretz Yisrael*.

Rav Levovitz in *Da’at Torah* observes that they were worthy of having this *parashah* given in their merit since “*megalgelim zechut al yedei zakai*” (*Sanhedrin* 8a). This teaches us the great reward of those who seek out Hashem and desire to connect to eternity. ■