

חומש עם רש"י • פנחס • שלישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

PINCHAS • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the holy process of dividing Eretz Yisrael among the shevatim. Hashem commands Moshe Rabbeinu that the land must be apportioned according to the size of each tribe, yet guided miraculously by the lottery of the Urim Ve'Tumim. We also learn of the counting of Shevet Levi, who did not receive a standard portion in the land, and we are reminded of the tragic petirah of Nadav and Avihu, as well as the midbar generation who passed away in the wilderness as Hashem had decreed.

We then meet the holy daughters of Zelophehad, righteous women from the tribe of Menasheh. With deep love for Eretz Yisrael and a desire to keep their late father's name alive, they approach Moshe Rabbeinu, Elazar HaKohen, and the leaders of the nation to ask for a portion in the Promised Land, prompting Moshe to bring their heartfelt request directly before Hashem.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

לְאֵלֶּה תִּחְלַק הָאָרֶץ בְּנַחֲלָה כַּמִּסְפֵּר שְׁמוֹת:

names according to the as an inheritance the land shall be divided To these number of

רש"י

לאלה תחלק הארץ. ולא לפחותים מִכֶּן עֲשָׂרִים אַע"פ שָׁבָאוּ

that they came even though twenty than the age of to those less and not the land shall be divided To these

לְכָל עֲשָׂרִים בְּטָרָם חֲלוּק הָאָרֶץ; שִׁבְעִי שָׁבַע שָׁנִים כָּבָשׁוּ וְשִׁבְעַ

and seven they conquered years seven for behold the land the division of before twenty into the category of

חֲלָקוּ, לֹא נָטְלוּ חֶלֶק בְּאֶרֶץ אֲלֵא אֵלֹו שֵׁשׁ מֵאוֹת אֶלֶף, וְאִם הָיוּ

there were and if and one thousand thousand hundred six these except in the land a portion take did not they divided

לְאֶחָד מֵהֶם שֵׁשָׁה בָנִים לֹא נָטְלוּ אֶלֶא חֶלֶק אֲבִיהֶם לְבָדּוּ בְּבֵא בְּתָרָא ק"י ז:

117 Batra Bava alone their father the portion of except take they did not sons six of them to one

פסוק ג

לְרַב תִּרְבֶּה נַחֲלָתוֹ וְלִמְעַט תִּמְעַט נַחֲלָתוֹ אִישׁ לְפִי
 according to each man his inheritance you shall decrease and to the few his inheritance you shall increase To the numerous
 פָּקָדָיו יִתֵּן נַחֲלָתוֹ:
 his inheritance shall be given his counted ones

רש"י

לרב תרבה נחלתו. לשבט שהיה מרבה באכלוסין נתנו חלק רב, ואף
 and even large a portion they gave in population numerous that was to a tribe his inheritance you shall increase To the numerous
 על פי שלא היו החלקים שווים, שהרי הכל לפי רבוי השבט חלקו
 they divided the tribe the size of according to everything for behold equal the portions were that not though
 החלקים, לא עשו אלא ע"י גורל, והגורל היה על פי רוח הקדש,
 the Holiness the Spirit of the mouth of by was and the lot lot by means of except did they do not the portions
 כמו שמפרש בבבא בתרא דף קכ"ב: אלעזר הכהן היה מלפש באורים ותמים
 and Thummim in Urim clothed was the Priest Elazar 122 page Batra in Bava it is explained just as
 ואומר ברוח הקדש אם שבט פלוני עולה, תחום פלוני עולה עמו, והשבטים
 and the tribes with him comes up so-and-so territory of comes up so-and-so tribe of if the Holiness by the Spirit of and saying
 היו כתובים בשנים עשר פתקין וי"ב גבולין בי"ב פתקין, ובקלום בקלפי,
 in the urn and they mixed them tablets on twelve boundaries and twelve tablets on twelve written were
 והנשיא מכניס ידו לתוכו ונוטל שנים פתקין, עולה בידו פתק של שם
 the name of of the tablet in his hand comes up tablets two and takes into it his hand inserts and the prince
 שבטו ופתק של גבול המפרש לו, והגורל עצמו היה צווח ואומר אני הגורל
 the lot I and saying crying out was itself and the lot for him declared the boundary of and the tablet his tribe
 עליתי לגבול פלוני לשבט פלוני, שנאמר "על פי הגורל", ולא
 and not the lot" the mouth of "by as it is said so-and-so for the tribe of so-and-so for the boundary of have come up
 נתחלקה הארץ במדה, לפי שיש גבול משבח מחברו, אלא בשומא, בית
 an area of by estimation but to its fellow superior a boundary that there is because by measurement the land was divided
 כר רע כנגד בית סאה טוב, הכל לפי הדמים:
 the value according to everything good a seah an area of equivalent to bad a kor

פסוק ד

אך בגורל יחלק את הארץ לשמות מטות אבתם ינחלו:
 they shall inherit their fathers the tribes of according to names of the land — shall be divided by lot But

רש"י

לשמות מטות אבתם. אלו יוצאי מצרים; שנה הפתוב נחלה זו
 this inheritance the Scripture changed Mitzrayim those who came out of these their fathers the tribes of According to the names of
 מכל הנחלות שפתורה, שכל הנחלות החיים יורשים את המתים וכאן מתים
 dead and here the dead — inherit the living the inheritances for all that are in the Torah the inheritances from all
 יורשים את החיים, כיצד? שני אחים מיוצאי מצרים שהיו להם בנים
 sons to them who had Mitzrayim from those who came out brothers two how so the living — inherit
 of

בְּבָאִי הָאָרֶץ, לָזֶה אֶחָד וְלָזֶה שְׁלֹשָׁה, הָאֶחָד נָטַל חֶלֶק אֶחָד וְהַשְׁלֹשָׁה
and the three one portion took the one three and to that one one to this one the Land among those who entered
נָטְלוּ שְׁלֹשָׁה, שֶׁנֶּאֱמַר לֹא לָהּ תִּחְלַק הָאָרֶץ, חֲזָרָה נָחֲלָתוֹ אֶצֶל אָבִי אָבִיהֶן
their father the father of to their inheritance returned the land shall be divided to these as it is said three took
וְחִלְקוּ הַכֹּל בְּשֹׁנָה, וְזֶהוּ שֶׁנֶּאֱמַר לְשֵׁמוֹת מִטּוֹת אֲבֹתָם יִנְחֻלוּ —
they shall inherit their fathers the tribes of according to the names of what is said and this is equally the whole and they divided
שָׂאֲחֵר שֶׁנָּטְלוּ הַבָּנִים, חִלְקוּהָ לְפִי הָאָבוֹת שֶׁיָּצְאוּ מִמִּצְרַיִם, וְאַלֹּ
whereas if from Mitzrayim who came out the fathers according to they divided it the sons that they took that after
מִתְחִלָּה חִלְקוּהָ לְמִנְיָן יוֹצְאֵי מִצְרַיִם לֹא הָיוּ נוֹטְלִין אֵלָיו
these taken would have not Mitzrayim those who came out of according to the number of they had divided it from the beginning
הָאֲרָבָעָה אֲלֵא שְׁנֵי חֲלָקִים, עָכָשׁ נָטְלוּ אֲרָבָעָה חֲלָקִים סִפְרֵי; כְּבֹא בְּתֵרָא קִי"ז :
117 Batra Bava Sifrei portions four they took now portions two except four

רש"י

אך בגורל. יָצְאוּ יְהוֹשֻׁעַ וְכָלֵב, וְכֵן הוּא אוֹמֵר "וַיִּתְּנוּ לְכָלֵב אֶת חֶבְרוֹן כְּאֲשֶׁר
as Chevron — to Calev And they gave says it and so and Calev Yehoshua were excluded by lot Only
דָּבָר מֹשֶׁה" שׁוֹפְטִים א', וְאוֹמֵר יְהוֹשֻׁעַ י"ט "עַל פִּי ה'" נִתְּנוּ לוֹ אֶת הָעִיר
the city — to him they gave Hashem the word of By 19 Yehoshua and it says 1 Shoftim Moshe spoke
אֲשֶׁר שָׂאֵל" סִפְרֵי :
Sifrei he requested which

רש"י

מִטּוֹת אֲבֹתָם. יָצְאוּ גֵרִים וְעַבְדִּים:
and slaves proselytes were excluded their fathers the tribes of

פסוק ה

Pasuk 5

עַל פִּי הַגּוֹרֵל תִּחְלַק נַחֲלָתוֹ בֵּין רַב לְמַעֲט:
to few many between its inheritance shall be divided the lot the word of By

רש"י

עַל פִּי הַגּוֹרֵל. הַגּוֹרֵל הָיָה מְדַבֵּר, כְּמוֹ שֶׁפִּרְשְׁתִּי, מִגִּיד שֶׁנִּתְחַלְקָה בְּרוּחַ
by the spirit of that it was divided it tells that I explained as speaking was the lot the lot the mouth of By
הַקֹּדֶשׁ לְכָה נֶאֱמַר יְהוֹשֻׁעַ י"ט "עַל פִּי ה'" :
Hashem" the mouth of "by 19 Yehoshua it is said therefore the Holiness

פסוק ו

Pasuk 6

וְאַלֶּה פְּקוּדֵי הַלְוִי לְמִשְׁפַּחְתָּם לְגֶרְשׁוֹן מִשְׁפַּחַת הַגֵּרְשֹׁנִי לְקַהַת מִשְׁפַּחַת
the family of of Kehas the Gershonite the family of of Gershon by their families the Levi the count of And these are
הַקֵּהָתִי לְמֶרָרִי מִשְׁפַּחַת הַמֶּרָרִי:
the Merarite the family of of Merari the Kehasite

פסוק ז

אֵלֶּה מִשְׁפַּחַת לֵוִי מִשְׁפַּחַת הַלִּבְנִי מִשְׁפַּחַת הַחֶבְרֹנִי מִשְׁפַּחַת הַמַּחֲלִי

the Mahlite the family of the Hebronite the family of the Libnite the family of Levi the families of These are

מִשְׁפַּחַת הַמוּשִׁי מִשְׁפַּחַת הַקֹּרַחִי וַיִּקְהֶת הוֹלֵד אֶת עֲמֶרָם:

Amram — begot and Kehas the Korahite the family of the Mushite the family of

רש"י

אלה משפחת לוי. חסר כאן משפחות השמע'י והעזיאל'י וקצת מן היצחק'י:

the Izharite of and part and the Uzzielite the Shimeite the families of here missing Levi the families of These are

פסוק ח

וְשֵׁם אִשְׁתּוֹ עֲמֶרָם יוֹכְבֵד בַּת לֵוִי אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרַיִם

in Mitzrayim to Levi her she bore whom Levi daughter of Yocheved Amram the wife of And the name of

וַיֵּלֶד לְעֲמֶרָם אֶת אֶהֱרֹן וְאֶת מֹשֶׁה וְאֶת מִרְיָם אֲחֹתָם:

their sister Miryam and — Moshe and — Aharon — to Amram and she bore

רש"י

אשר ילדה אתה ללוי במצרים. לדתה במצרים ואין הורתה במצרים, כשנכנסו

when they entered in Egypt her conception but not in Egypt her birth was in Egypt to Levi — her she bore whom

לתוך החומה לדתה, והיא השלימה מגזן שבעים, שהרי בפרטן אי אתה מוצא

find do you where in their details for behold seventy the tally of completed and she she bore her the wall into

אֶלָּא שָׁשִׁים וְתֵשַׁע:

and nine sixty but

פסוק ט

וַיֵּוֹלֵד לְאֶהֱרֹן אֶת נָדָב וְאֶת אֲבִיהוּא אֶת אֶלְעָזָר וְאֶת אִיתָמָר:

Isamar and — Elazar — Avihu and — Nadav — to Aharon And there were born

פסוק י

וַיָּמָת נָדָב וְאֲבִיהוּא בְּהִקְרִיבָם אֵשׁ זָרָה לִפְנֵי יְהוָה:

Hashem before alien fire when they offered and Avihu Nadav And died

פסוק יא

וַיְהִיו בְּקִדְיָהֶם שְׁלֹשָׁה וְעֶשְׂרִים אֶלֶף כָּל זָכָר מִבֶּן חֹדֶשׁ וּמַעֲלָה

and upward a month from the age of male every thousand and twenty three their counted ones And they were

כִּי לֹא הִתְפַּקְדּוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כִּי לֹא נָתַן לָהֶם נַחֲלָה

an inheritance to them was given not because Yisrael the children of among were they counted not for

בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Yisrael the children of among

רש"י

כִּי לֹא הִתְפַּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. לְהִיְוֹת נִמְנִין בְּנֵי עֶשְׂרִים שָׁנָה, מֶה
what is years twenty those of counted to be Yisrael the children of among they were numbered not for
טַעַם? כִּי לֹא נָתַן לָהֶם נַחֲלָה, וְהַנִּמְנִין מִבֶּן עֶשְׂרִים שָׁנָה הָיוּ
were years twenty from the age of and those counted an inheritance to them was given not because the reason
בְּנֵי נַחֲלָה, שֶׁנֶּאֱמַר "אִישׁ לְפִי פָקְדֵיו יִתֵּן נַחֲלָתוֹ":
his inheritance shall be given his numbers according to to each man as it is said an inheritance recipients of

פסוק יב

Pasuk 12

אֵלֶּה פְּקוּדֵי מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן אֲשֶׁר פָּקְדוּ אֶת בְּנֵי יִשְׂרָאֵל
Yisrael the children of — counted who the Kohen and Elazar Moshe the counted of These are
בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרֵחוֹ:
Yerecho the Yarden of by Moav in the plains of

פסוק יג

Pasuk 13

וּבְאֵלֶּה לֹא הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה וְאַהֲרֹן הַכֹּהֵן אֲשֶׁר פָּקְדוּ
they counted who the Kohen and Aharon Moshe from those counted of a man was not And among these
אֶת בְּנֵי יִשְׂרָאֵל בְּמִדְבַּר סִינַי:
Sinai in the wilderness of Yisrael the children of —

רש"י

וּבְאֵלֶּה לֹא הָיָה אִישׁ וּגו'. אֲכָל עַל הַנָּשִׁים לֹא נִגְזְרָה גְזֵרַת הַמְּרַגְלִים, לְפִי
because the spies the decree of was decreed not the women upon but etc. a man was not And among these
שֶׁהָיוּ מְחַבְּבֵי אֶת הָאָרֶץ, הָאֲנָשִׁים אוֹמְרִים נְתַנָּה רֹאשׁ וְנָשׁוּבָה מִצְרַיִמָּה,
to Mitzrayim and let us return a leader let us appoint were saying the men the Land — holding dear were that they
וְהַנָּשִׁים אוֹמְרוֹת "תִּנָּה לָנוּ אַחְזָה", לָכֵן נִסְמְכָה פָּרֶשֶׁת בָּנוֹת צֶלְפָּחָד
Zelophehad the daughters of the parsha of was juxtaposed therefore a possession to us give were saying and the women
לְכָאן תַּנְחוּמָא:
Tanchuma to here

פסוק יד

Pasuk 14

כִּי אָמַר יְהוָה לָהֶם מוֹת יָמָתוֹ בְּמִדְבַּר וְלֹא נֹתַר מֵהֶם אִישׁ כִּי
except a man of them there remained and not in the wilderness they shall die surely of them Hashem had said for
אִם כָּלֵב בֶּן יִפְנֵה וִיהוֹשֻׁעַ בֶּן נֹון:
Nun son of and Yehoshua Yefuneh son of Calev .

פסוק טו

וּתְקַרְבֵנָהּ בָּנוֹת צִלְפָּחַד בֶּן חֶפֶר בֶּן גִּלְעָד בֶּן מַכִּיר בֶּן מְנַשֶּׁה

Menashe son of Machir son of Gilad son of Chefer son of Tzelofchad the daughters of And they approached

לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן יוֹסֵף וְאֵלֶּה שְׁמוֹת בָּנוֹתָיו מַחֲלָה נָעָה וְחֻגְלָה

and Choglah Noach Machlah his daughters the names of and these are Yosef son of Menashe of the families of

וּמִלְכָּה וְתִרְצָה:

and Tirtzah and Milkah

רש"י

לְמִשְׁפַּחַת מְנַשֶּׁה בֶּן יוֹסֵף. לָמָּה נֶאֱמַר? וְהֵלֵא כִּבְרָנָא מֵרַב בֶּן מְנַשֶּׁה, אֵלֶּה

rather Manasseh the son of said already and is it not is it said why Joseph the son of Manasseh Of the families of

לְאִמְרָא לָהּ, יוֹסֵף חֵבֵב אֶת הָאָרֶץ, שֶׁנֶּאֱמַר "וְהָעֵלִיתָם אֶת עֲצָמֹתַי" וְגו' בְּרֵאשִׁית נ'

50 Bereshis etc my bones — and you shall bring up as it is said the Land — held dear Joseph to you to say

וּבְנוֹתָיו חֵבְבוּ אֶת הָאָרֶץ, שֶׁנֶּאֱמַר תִּנֶּה לָנוּ אֶחָזָה, וְלִלְמֹדָהּ שֶׁהִיוּ כָּלָם

all of them that they were and to teach you a possession to us give as it is said the Land — held dear and his daughters

צְדִיקִים, שֶׁכָּל מִי שֶׁמַּעֲשָׂיו וּמַעֲשֵׂה אֲבוֹתָיו סְתוּמִים וּפְרִט לָהּ הִפְתּוּב

the Scripture to you and detailed are unexplained his ancestors and the deeds of whose deeds who for everyone righteous

בְּאֶחָד מֵהֶם לִיְחִסּוֹ לְשִׁבְחָהּ, הֲרִי זֶה צְדִיק בֶּן צְדִיק, וְאִם יְחִסּוֹ

it traced his genealogy and if a righteous man son of a righteous man this behold for praise to trace his genealogy of them with one

לְגִנְאִי, כְּגוֹן "בָּא יִשְׁמָעֵאל בֶּן נִתְנָיָה בֶּן אֵלִישָׁמַע" מְלָכִים ב כ"ה, בְּיָדוּעַ

it is known 25 II Melachim Elishama the son of Nethaniah the son of Yishmael came such as for disgrace

שֶׁכָּל הַנִּזְכָּרִים עִמּוֹ רָשָׁעִים הָיוּ סִפְרֵי:

Sifrei were wicked with him those mentioned that all

רש"י

מַחֲלָה נָעָה וְגו'. וְלִהְיוֹן בְּמִדְבַּר לֹא יָא הוּא אוֹמֵר "וְתִהְיֶינָה מַחֲלָה תִרְצָה", מֵגִיד

this tells Tirtzah" Mahlah "and they were says it 11 36 Bamidbar and further on etc. Noah Mahlah

שֶׁכָּלָן שְׁקוּלוֹת — זֶה כְּזֶה, לְפִיכָּה שֶׁנָּה אֶת סִדְרָן שֵׁם:

there their order — it changed therefore as this one this one were equal that all of them

פסוק טז

וַתַּעֲמִדְנָה לְפָנֵי מֹשֶׁה וּלְפָנֵי אֶלְעָזָר הַכֹּהֵן וּלְפָנֵי הַנְּשִׂאִים וְכָל הָעֵדָה

the congregation and all the leaders and before the Kohen Elazar and before Moshe before And they stood

פֶּתַח אֹהֶל מוֹעֵד לֵאמֹר:

saying Meeting the Tent of at the entrance of

רש"י

לְפָנֵי מֹשֶׁה וּלְפָנֵי אֶלְעָזָר. מֵגִיד שֶׁלֹּא עָמְדוּ לְפָנֵיהֶם אֵלֶּה בְּשָׁנָה הָאַרְבָּעִים, אַחֵר

after the fortieth in the year of except before them they stood that not It teaches Elazar and before Moshe Before

שְׁמַת אַהֲרֹן שֵׁם:

there Aharon that died

רש"י

לפני משה. ואחר כך לפני אלעזר? אפשר אם משה לא ידע אלעזר יודע? אלא
Rather would know Elazar know did not Moshe if Is it possible Elazar before that and after Moshe Before
סרס המקרא ודרשהו, דברי רבי יאשיה. אבא חנן משום רבי אלעזר
Elazar Rabbi in the name of Chanan Abba Yoshiyah Rabbi these are the words of and expound it the verse invert
אומר, בבית המדרש היו יושבים ועמדו לפני כלם שם; בבא בתרא קי"ט :
119 Batra Bava there all of them before and they stood sitting they were Study in the House of says

פסוק יז

Pasuk 17

אבינו מת במדבר והוא לא היה בתוך העדה הנועדים על יהוה
Hashem against that gathered the assembly in the midst of was not and he in the wilderness died our father
בעדת קרח כי בחטאו מת ובנים לא היו לו:
to him there were not and sons he died for his own sin but Korach in the assembly of

רש"י

והוא לא היה וגו'. לפי שהיו באות לומר בחטאו מת, נזקקו לומר לא
not to say they were needed he died in his sin to say coming that they were Because etc. was not And he
בחטא מתלוננים ולא בעדת קרח שהצו על הקב"ה היה,
was he the Holy One blessed be against who incited Korach in the congregation of and not those who murmured in the sin of
He
אלא בחטאו לבדו מת, ולא החטיא את אחרים עמו ספרי; רבי עקיבא אומר
says Akiva Rabbi Sifrei with him others — cause to sin and did not he died alone in his sin but
מקושש עצים היה ורבי שמעון אומר מן המעפילים היה שבת צ"ו :
96 Shabbos he was those who presumed from says Shimon and Rabbi he was wood the gatherer of

פסוק יח

Pasuk 18

למה יגרע שם אבינו מתוך משפחתו כי אין לו בן
a son to him there is not because his family from the midst of our father the name of should be diminished Why
תנה לנו אחזה בתוך אחי אבינו:
our father the brothers of among a possession to us give

רש"י

למה יגרע שם אבינו. אנו במקום בן עומדות, ואם אין הנקבות חשובות
are considered females not and if stand a son in place of we our father the name of should be diminished Why
זרע, תתיבם אמנו ליבם בבא בתרא קיט :
119 Batra Bava to a brother-in-law our mother let her marry offspring

רש"י

כי אין לו בן. הא אם היה לו בן, לא היו תובעות כלום, מגיד
this tells anything claimed would they have not a son to him there was if behold a son to him there is not Because
שחכמניות היו שם :
there they were that wise women

וַיִּקְרַב מֹשֶׁה אֶת מִשְׁפָּטוֹן לִפְנֵי יְהוָה:

Hashem before their case — Moshe And brought near

רש"י

וַיִּקְרַב מֹשֶׁה אֶת מִשְׁפָּטוֹן. נִתְעַלְמָה הַלָּכָה מִמֶּנּוּ, וְכֵאן נִפְרַע עַל שְׁנֵטֶל
 that he took for he was punished and here from him the halacha was hidden their cause — Moshe And he brought
 עֲטָרָה לִזְמַר דְּבָרִים א' "וְהַדָּבָר אֲשֶׁר יִקְשֶׁה מִכֶּם תִּקְרְבוּן אֵלַי"; ד"א
 Another explanation to me you shall bring for you will be hard which and the matter 1 Devarim to say a crown
 רְאוּיָה הִיְתָה פֶּרֶשָׁה זֹאת לְהַכְתִּיב עַל יְדֵי מֹשֶׁה, אֲלֵא שֶׁזְכוּ בָנוֹת זֶלְפָּחָד
 Tzelofchad the daughters of that merited but Moshe the hand of by to be written this parsha was Fitting
 וְנִכְתְּבָה עַל יָדָן בְּבֵית בָּתְרָא ק"ט; סנהדרין ח':
 8 Sanhedrin 119 Batra Bava them through and it was written

CHAPTER SUMMARY

The aliyah begins with Hashem's instructions for dividing Eretz Yisrael by lot and according to the population of each tribe, followed by the census of Shevet Levi, totaling 23,000 males from a month old and up. The Torah notes that none of the men counted in this census were from the original generation counted in the Sinai wilderness, who had all passed away in the midbar as decreed, except for Calev ben Yefunneh and Yehoshua bin Nun. Finally, the daughters of Zelophehad present their claim for their father's inheritance, explaining that he died in the wilderness for his own sin and not as part of Korach's rebellion, which leads Moshe Rabbeinu to bring their case before Hashem for a ruling.

למעשה WHAT TO TAKE HOME

In this week's parshah, we see a beautiful contrast. On one hand, the Torah describes the division of Eretz Yisrael by a lottery, showing us that every single Yid has a specific, designated portion in the land that is tailored exactly to their neshama. On the other hand, we meet the daughters of Zelophehad, who refused to remain passive. They saw that their father had no sons to inherit his portion, and instead of giving up, they stepped forward with a deep, burning desire for a piece of the Holy Land, asking, "Why should our father's name be lost?"

This teaches us a profound lesson in our avodah. Yes, Hashem has a designated portion of Torah, mitzvos, and spiritual growth that is meant just for you. But you cannot sit back and wait for it to fall into your lap. The daughters of Zelophehad teach us that we must have a holy passion, a real "gevaldig" desire, to claim our spiritual inheritance. When we show Hashem how much we truly want to connect to Him and to His Torah, He opens doors that seemed completely closed.

Today, do not just go through the motions of your daily learning or mitzvos. Before you begin, take thirty seconds to express a genuine, heartfelt desire to Hashem. Say a short prayer in your own words: "Ribono shel Olam, I want a real portion in Your Torah today; please open my heart to truly receive it."