

## **"And there drew near the daughters of Tzafchad." (27:1)**

The *Yalkut Shimoni* states that when a righteous individual stands up amidst a generation of wicked people and boldly strides the tide of criticism which emanates from them, he ultimately claims their reward. This is indicated from Noach who fought against the generation of the flood, and Avrohom who stood against those who built the tower of Bavel, and Lot who withstood the pressures of Sodom. So too, the daughters of Tzafchad had the right to demand a portion in *Eretz Yisroel* during a very crucial period in *Klal Yisroel's* history. After the spies returned with their slanderous libel against *Eretz Yisroel*, and the people sought new leadership who would return them to Egypt, these women stood and fought against this insurrection. Their mighty stand against the mutiny of those attempting to dissuade the people from continuing on to *Eretz Yisroel*, showed implicit trust in Hashem. It was for this reason that the *posuk* attests to Hashem's agreement with them. Man's actions are not measured and judged only according to their inherent nature, but also according to the period and place where they are performed. One who can muster the strength, to withstand the onslaught of the wicked, exemplifies a character which especially deserves to be rewarded. We may also add that this applies especially when the wicked are in power and there is a strong sensitivity among the populace to be persuaded by their philosophies.