

## **"Then drew near the daughters of Tzafchad, the son of Chefer, the son of Gilaad, the son of Machir, the son of Menashe, of the families of Menashe son of Yosef." (27:1)**

*Rashi* explains that the *Torah* emphasizes the lineage of the daughters of Tzafchod from Yosef *Ha'Tzaddik* because, just as Yosef cherished *Eretz Yisrael*, so, too, did his daughters cherish the land. This was demonstrated by their desire to actually attain a portion of *Eretz Yisrael*. One would think the contrary! Would it not have been more admirable to state that their love for *Eretz Yisrael* emanated from their own personal inclination, rather than merely following in their ancestors footsteps? We may also question the need to concretize this affinity with *Eretz Yisrael* by actually owning a parcel of land. Would it not have sufficed to have lived there?

*Horav Moshe Feinstein z.l.* derives two noteworthy concepts from this *pasuk*. The *Torah* enjoins us to observe its *mitzvos* and fulfill its traditions, because we have been taught to do so by our fathers and ancestors. *Torah* adherence founded solely on personal logic is subject to change when alternative logic supports a different manner of observance. Such winds of change can disrupt our foundation of belief, causing us to be led astray. Belief galvanized by generations of faith in Hashem, fortified by a tradition of belief, will not easily be uprooted.

We also learn that if one loves something dearly, then he should not be content with merely deriving pleasure from it or having access to it upon occasion; he must do whatever he can to personally own or to have a permanent relationship with the object of his love. Consequently, the *Torah* informs us that Tzafchad's daughters desired actual possession of a parcel of land in *Eretz Yisrael*. *Horav Feinstein* suggests that this idea provides the rationale behind requiring an individual to own his own *Sefer Torah* and as many *seforim* as possible, not merely relying on borrowing whatever he needs from someone else. Owning *seforim* and seeking means to enhance one's library demonstrate one's devotion to *Torah* study.