

וַיְהִי בְּנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מִקְשָׁשׁ עֵצִים בַּיּוֹם הַשַּׁבָּת כִּי וַיִּנְיְחוּ אוֹתוֹ בַּמִּשְׁמֶר כִּי לֹא פָרַשׁ מִה־
יַעֲשֶׂה לוֹ: וַיֹּאמֶר ה' אֶל־מֹשֶׁה מוֹת יוֹמֵת הָאִישׁ כִּי וַיִּמַּת כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה: וַיֹּאמֶר ה' אֶל־מֹשֶׁה
לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית וְכוּ'. (במדבר טו, לב-לח)

WHEN THE CHILDREN OF ISRAEL WERE IN THE WILDERNESS, THEY FOUND A MAN GATHERING WOOD ON SHABBAT.... THEY PLACED HIM IN CONFINEMENT SINCE IT WAS NOT CLEAR WHAT SHOULD BE DONE WITH HIM. THE ETERNAL SAID TO MOSES, "THE MAN SHALL SURELY DIE...." AND HE DIED AS THE ETERNAL HAD COMMANDED MOSES. THE ETERNAL SAID TO MOSES, "SPEAK TO THE ISRAELITES AND SAY TO THEM, "THEY SHALL MAKE FOR THEMSELVES TZITZIT...." (Bamidbar 15:32-38)

וַתִּקְרַבְנָה בָנוֹת צִלְפֹּחַד בִּן־חֲפֹר בִּן־גִּלְעָד בִּן־מְכִיר בִּן־מְנַשֶּׁה לְמִשְׁפַּחַת מְנַשֶּׁה בֶן־יִוִּסֵף כִּי וַתַּעֲמִדְנָה לְפָנַי
מִשֶּׁה וּלְפָנַי אֶלְעָזָר הַכֹּהֵן וּלְפָנַי הַנְּשִׂאִים וְכָל־הָעֵדָה פָּתַח אֶהְלֵמוּעַד לֵאמֹר: אָבִינוּ מֵת בַּמִּדְבָּר וְהוּא לֹא־
הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עִלָּי: בְּעֵדֶת־קִרְחַ כִּי־בַחֲטָאוּ מֵת וּבָנִים לֹא־הָיוּ לוֹ: לָמָּה יִגְרַע שֵׁם־אָבִינוּ מִתּוֹךְ
מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֶּן תְּנַהֲלֵנוּ אַחְזָה בְּתוֹךְ אָחֵי אָבִינוּ: וַיִּקְרַב מֹשֶׁה אֶת־מִשְׁפָּטָן לְפָנָי: וַיֹּאמֶר יי אֵל
מֹשֶׁה לֵאמֹר: כֵּן בָּנוֹת צִלְפֹּחַד דִּבְרַת כִּי: (במדבר כז, א-ז)

THE DAUGHTERS OF TZELOPHECHAD SON OF GIL'AD SON OF MACHIR SON OF MENASHEH APPROACHED...AND STOOD BEFORE MOSES, BEFORE EL'AZAR THE PRIEST, AND BEFORE THE PRINCES AND ALL THE COMMUNITY AT THE DOORWAY OF THE *OHEL MO'ED* SAYING, "OUR FATHER DIED IN THE WILDERNESS, AND HE WAS NOT IN THE COMPANY OF THOSE WHO GATHERED TOGETHER AGAINST THE ETERNAL IN THE COMPANY OF KORAH; BUT HE DIED OF HIS OWN SIN AND HAD NO SONS. WHY SHOULD OUR FATHER'S NAME BE DIMINISHED AMONG HIS FAMILY? GIVE US A HOLDING AMONGST OUR UNCLES" MOSES BROUGHT THEIR CAUSE BEFORE THE ETERNAL, AND THE ETERNAL SAID TO MOSES, "THE DAUGHTERS OF TZELOPHECHAD SPEAK RIGHT...." (Bamidbar 27:1-7)

Shabbat 96b

Our Rabbis taught: The wood-gatherer is Tzelophehad. Here it says, THE ISRAELITES WERE IN THE WILDERNESS... and there it says, OUR FATHER DIED IN THE WILDERNESS....

Ein Ayah 4:238

(R. Avraham Yitzchak Kook, d. 1935)

CHILDREN ARE THE ETERNAL'S LEGACY (Tehilim 127:3). Children themselves are the inheritors of the fundamental spirit—

Inheritors of the supreme holiness handed down from parents to children for all future generations.

Shabbat's holiness is the fundamental holy legacy of the generations: THE CHILDREN OF ISRAEL SHALL KEEP SHABBAT, MAKING SHABBAT FOR THEIR GENERATIONS AN EVERLASTING COVENANT. (Shemot 31:16).

This is the reason for the connection—

שַׁבַּת צוּב

תָּנוּ רַבָּנָן, מְקוּשָׁשׁ זֶה צִלְפֹּחַד, וְכֵן הוּא
אוֹמֵר וַיְהִי בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר כִּי, וְלִהְלֵךְ
הוּא אוֹמֵר אָבִינוּ מֵת בַּמִּדְבָּר.

עֵין אֵי"ה ד, רלח

(ר' אַבְרָהָם יִצְחָק הַפְּהֵן קוּק)

נִחַלַת ה' בָּנִים, הַבָּנִים הֵם הֵם יוֹרְשֵׁי
הָרוּחַ הַיְסוּדִים,

בְּעֵלֵי הַמּוֹרְשָׁה שֶׁל הַקְּדוּשָׁה הַעֲלִיּוֹנָה
הַמְּתַנַּחֵלַת מְאֻבּוֹת לְבָנִים לְדוֹרֵי דוֹרוֹת.

קְדוּשַׁת הַשַּׁבָּת הִיא יְסוּד נִחַלַת קְדוּשַׁת
הַדּוֹרוֹת, וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרָתָם בְּרִית עוֹלָם
(שְׁמוֹת לֹא, טז).

וּמִתּוֹךְ כֵּן יֵשׁ קֶשֶׁר שֶׁל

SHELACH-LEKHA

שְׁלַח-לֶכְהָ

On the one hand, we have the person we encounter in that incident of the missing inheritor (which is related to the passing on of the fundamental legacy);

And on the other, we have the incident of the wood-gatherer.

The wilderness contained fleeting holiness for Israel, as a fundamental root of eternal holiness for the generations.

And where the generations' holiness is damaged, the wilderness becomes a dead end,

No longer being preparation and passage from the wilderness to the Land, from the fleeting to the enduring,

But positioned as a fleeting holding that obstructs the unfolding of the generations.

This results, at once, in damaging Shabbat, along with its connection to the passing on of the legacy.

And Torah comes to tell the various defenses the generations have against these two stumbling blocks when they encounter them.

For they come to a single point: The wood-gatherer is Tzelophehad.

הַאִישִׁיּוֹת שָׁאֲנוּ פּוֹגְשִׁים בָּהּ אֶת אוֹתוֹ
הַמְּאֹרֵעַ שֶׁל חֶסֶר הַמּוֹרֶשֶׁה עַד כְּדֵי הִיסוּד
שֶׁל הַעֲבֵרַת הַנִּחְלָה,
עִם אוֹתוֹ הַמְּאֹרֵעַ שֶׁל הַמְּקוֹשֵׁשׁ.

הַמְּדַבֵּר הִיָּה כּוֹלֵל קְדוּשַׁת שְׁעָה לְיִשְׂרָאֵל,
בִּיסוּד וְשֵׁרֶשׁ לְקִדְשַׁת עוֹלָם לְדוֹרוֹת,
וּבְמִקוֹם שֶׁנִּפְגְּמָה קְדוּשַׁת הַדּוֹרוֹת נִחְלָט
[?נִחְלָט?] הַמְּדַבֵּר,

לֹא בְּתוֹר הַכְּנָה וְהַעֲבָרָה מִהַמְּדַבֵּר
לְהָאָרֶץ, מִשְׁעָה לְדוֹרוֹת,

אֲלֹא בְּתוֹר הַעֲמֻדָה אֲחוּזָה בְּשְׁעָה,
שֶׁמְנִיעָה יֵשׁ בָּהּ מִהַתְּפֹשֵׁט לְדוֹרוֹת.

זֶה גַּרְם מִצַּד אֶחָד פְּגִיעָה בְּשַׁבָּת,
שֶׁמְקוֹשֵׁר [ת] עִם הַעֲבֵרַת הַנִּחְלָה,

וּבִאָּה הַתּוֹרָה לְהוֹדִיעַ אֶת אוֹפְנֵי הַהֲגָנָה
שֶׁל הַדּוֹרוֹת עַל אֵלֶּה שְׁנֵי אַבְנֵי הַמְּכֻשׁוֹל
בְּהַפְּגָשָׁם,

כִּי הֵם בָּאִים לְנַקְּדָה אַחַת, מְקוֹשֵׁשׁ זֶה
צִלְפַּחֵד.

The Tale about Smoke

One *Shabbos* eve, Rabbi Moshe of Kobryn came to visit the rabbi of Rizhyn. He found his host standing in the middle of the room, his pipe in his hand, and clouds of smoke wreathing round him. The rabbi of Rizhyn immediately began to tell a story:

“There was once a man who lost his way in the woods at twilight on *Shabbos* eve. Suddenly, he saw a house in the distance. He walked toward it. When he entered, he found himself face to face with a robber, a fierce-looking robber, and on the table between them lay a gun. The robber jumped up, but before he could get hold of the gun, the man had seized it, and quick as lightning he thought: ‘If I hit him, it will be well; if I miss, the room will at least be full of smoke, and I can escape.’”

When the rabbi of Rizhyn reached this point in his story, he put down his pipe and said: “*Shabbos!*”

~Adapted from Buber's *Tales of the Hasidim*