

Vezos Haberachah 2013

1.

Issachar, Zevulun

Nachlas Tzvi page 530

“Of Zevulun he said: Rejoice, O Zevulun, in your excursions and Issachar in your tents.” (33, 18)

"ולזבולן אמר שמח זבולן בצאתך ויששכר באהלך."

Zevulun's merits are gained by supporting his brother Issachar who constantly learns Torah. This partnership enables Issachar to fully focus on his Torah learning and not needing to worry about his income. When Issachar is happy studying Torah, Zevulun will be happy by being more successful in business. This is the meaning of the pasuk.

The Yerushalmi in Shekalim (15a) relates a fascinating story. Rabbi Chama and Rabbi Hoshea were traveling. As they passed the Shuls of Lod, they commented about them. Rabbi Chama said to Rabbi Hoshea look how much money is buried here. The Taklin Chadaten explains that Rabbi Chama was praising the generous contributions that they gave to the Shul. Rabbi Hoshea responded look how many people are buried here. Is there no one who learns Torah here?

Meaning, what is the point of having nice Shuls if nobody will be learning Torah? (דלמא רבי חמא בר חנינה ורבי הושעיא רבה הוּוּ מטיילין באילין כנישתא דלוד אמר ר' חמא בר חנינה לר' הושעיא כמה ממון שיקעו אבותי כאן אמר ליה כמה נפשות שיקעו אבותיך כאן לא הוה אית בני נש דילעון באורייתא רבי אבון עבד אילין תרעייה דסדרא רבא אתא ר' (מנא לגביה א"ל חמי מאי עבדית א"ל [הושע ח יד] וישכח ישראל את עושהו ויבן היכלות לא הוה בני נש דילעון באורייתא.)

The Korban Haada explains that Rabbi Hoshea knew that there were very poor and sincere people who wanted to learn, but couldn't due to their poverty. (וכי לא היו בני אדם שיעסקו בתורה והיה) ראוי להוציא ממון זה עליהם לפרנסתם ונראה שהיה ידוע לר' הושעיא שהיו עניים בני תורה בזמן ההוא שביטלו תורתם מדוחק (הפרנסה והיה ראוי לאבותיו של ר' חמא לפרנסם ולא יקפידו על הציוור של בנין בה"כ.)

The Pesher Davar explains that those Shuls were not built lesham shamayim (for the sake of) Hashem. **There is nothing greater than those who generously support those who learn Torah.** (אין לך דבר גדול לפני ה' אלא מי שתומך התורה ומפרנס בכבוד שיהיה לבם פנוי ללמד בנחת) Those who spend extra money, even one unobligated crown on a letter in the Torah, will be held accountable. He says that it would actually be considered a sin.

2.

Is it possible to be as righteous as Moshe?

Penenim Meshulchan Gevoah page 303

“Never again has there arisen in Israel a prophet like Moshe, whom Hashem had known face to face.” (34, 10)

"ולא קם נביא עוד בישראל כמשה אשר ידעו יקוק פנים אל פנים."

The Rambam (hilchos Teshuva, perek hay Halacha beis) writes that it is fitting for every single person to be as righteous as Moshe. (כל אדם ראוי לו להיות צדיק כמשה רבינו.)

How is this possible? Moshe was the master of all of the prophets, leader of the Jewish nation and the one who received the Torah on behalf of the Jewish nation. Are we really able to reach the level of Moshe?

Moshe is called a 'עבד', Hashem's servant as stated in safer Yehoshua (1, 1). The Radak (safer Yehoshua (1, 1)) says that one, **who puts all of his strength, intent and focus into serving Hashem, even when involved with mundane matters, is called Hashem's servant.** (עבד ה' - מי) ששם כל כחו וכוונתו וכל השגחותיו בשם יתברך ואף בהתעסקו בענייני העולם מתכוין לעבודת האל יתברך הוא יקרא עבד (ה') כמו אברהם עבדי דוד עבדי הנביאים שהם כמו העבד לאדון. With this explanation of the Radak of what an 'עבד' is, explains Rabbi Elhanan Wassermann, we can answer the original question. **Everyone according to their abilities and strengths is able to be an 'עבד'.** The Rambam is referring to everyone at their level.

With this we can understand a fundamental Gemara. Rabbi Alexander Friedman (Meiyana shel Torah (page 134)) explains that Moshe went and is within every single Jew. This is precisely why no one knows where Moshe is buried as stated in the pasuk (34, 6). The reason for this is that Moshe is buried within the heart of every single Jew. This is also why many times one Rabbi says to another Rabbi whose name isn't Moshe, 'Moshe it's good what you said. (משה שפיר) The reason for this is the same as previously mentioned; Moshe is within every Jew. Regarding Moshe the Gemara (Berachos 33b) relates that yiras Hashem is very easy for Moshe. The Gemara quotes a pasuk that says "What does Hashem, your God, ask of you? Only to fear Hashem etc." The Gemara asks is fearing Hashem such an easy task? The Gemara answers yes, for Moshe fearing Hashem is easy. The Gemara proves this point by means of an analogy. (ועתה) ישראל מה ה' אלהיך שואל מעמך כי אם ליראה", אטו יראת שמים מילתא זוטרתא היא והאמר רבי חנינא משום רבי שמעון בן יוחי אין לו להקב"ה בבית גנזיו אלא אוצר של יראת שמים שנאמר "יראת ה' היא אוצרו"? אין לגבי משה מילתא זוטרתא היא דאמר רבי חנינא משל לאדם שמבקשים ממנו כלי גדול ויש לו דומה עליו ככלי קטן, קטן ואין לו (דומה עליו ככלי גדול) The question arises; what about for the rest of the Jews? Why is the Gemara providing an answer which only applies to a very small percentage of the Jewish people? Based on the aforementioned idea that everyone has a trace of Moshe within himself we can easily understand. If we would tap into the Moshe within us, then fearing heaven would in fact be easy.