Vayechi 2015

Yissochor and Zevulun and kollel

49:13 “Zevulun will dwell by the sea.”

Rashi brings the Medrash Tanchuma Bereishis os 11 that's says Zevulun is mentioned before Yissochor (beor ha'amorim the beracha was given to Zevulun before Yissochor even though Zevulun was younger.) Why? The Medrash answers that Zevulun was involved with business and Yissochor was learning. They made a partnership that the business of Zevulun would help support Yissochor. Therefore Zevulun is listed first because it was only due to him that Yissochor was able to learn. Similarly Moshe blessed Zevulun in Devarim 33:18 "Zevulun will be happy when he goes and Yissochor will be happy in his tents." The beor ha'amorim explains Zevulun will not need to worry that he's not learning because he's a partner with Yissoschor. It's actually as if he was learning by supporting those who learn. Had not been for Zevulun, Yissochor would be unable to learn. This demonstrates how crucial those who support learning truly are, even to the extent that they are listed first. The Seforno gives an additional reason why Zevulun is mentioned first. Zevulun comes first because it's impossible for a person to learn if he doesn't have money. Similar to the Mishna in Avos third perek if there is no kemach (flour, meaning food) there's no Torah. When a person's helps his friend learn the reward goes to both of them.

The Ohr HaChaim Hakadosh 33:18 says when a person goes on a business deal he doesn't know of he will be successful or not until he returns. That's why the pasuk says Zevulun will be happy when he goes because Yissochor is in the beis medrash. He knows he will be successful because he's is supporting Torah.

Rav Yaakov Kaminetzky explains that Zevulun will understand all the learning that Yissochor knows as well. (See Vayechi 2013) The Chida says that you should support Torah scholars in order that when you go to the next world you will be taught a lot of Torah. Similarly the Sefer Lechem min hashamayim says he will sit in the same area of the talmid chacham as well.

The Chofetz Chaim in sheim Olam chelek beis perek vav says a fundamental point. One can easily and incorrectly conclude that now that he is involved with business he will not be successful in learning anymore like the Gemara in Eruvin. The Gemara in Eruvin 55 expounds upon the pasuk “it’s not on the other side of the river” you will not find the Torah amongst those who are overly involved in business. The phenomenon is that those that are supporting learning will also have hashlacha in their learning and their business will not detract from there learning. (Seemingly this is referring to qualitatively, because quantitatively the learning will obviously decrease.) So too someone who spends a lot of time working and is unable to dedicate as much time learning should support someone learning. **There are two ways to support someone in learning. Either you find a talmid chacham and support him in order to enable him to be completely involved and engrossed in learning. This is only referring to supporting him in all of his necessities. If you are unable to fully support someone, provide as much as you afford. The more you support him the greater will be your share will be in his learning. Another way is to support learning is to support a yeshiva.** Everyone should support according to their financial level. If you do this you are fortunate and you will have deficiencies. This is also the meaning in the pasuk “Zevulun will be happy.” **Zevulun will be happy in the next world, because Zevulun will have more Torah knowledge then Yissochor.** (The explanation of the Emes Leyaakov, who said Zevulun will understand all the learning that Yissochor knows as well, was already preceded by the Chafetz Chaim. the Emes Leyaakov did however elaborate on this concept more than the Chafetz Chaim. Furthermore according to the Chafetz Chaim Zevulun will have more Torah knowledge then Yissochor, whereas according to the Emes Leyaakov the Torah knowledge of Zevulun will only be equal to the Torah knowledge of Zevulun.) One can obtain all of this by supporting a yeshiva. One will have a tremendous Simcha from this! The reward for this is enormous. All the Torah that people learn as a result of your support will be called in your name in heaven. Especially in today's generation where unfortunately there is such a great bittul Torah on a qualitative level, your reward will be exponential. **Nevertheless even someone that supports still need to learn all the halachas himself so he will know how to act.**

Let’s now discuss the positives and benefits of the Yissochor side. In Mishnas Rebbi Aharon page 379 parshas Vezos Haberachah comments on the pasuk in Mishlei 23:24. The pusuk says “גול גִּ֣יל יגול יָ֭גִיל אֲבִ֣י צַדִּ֑יק יולד וְיוֹלֵ֥ד חָ֝כָ֗ם וישמח־יִשְׂמַח־בּֽוֹ.” The Gra explains the pshat in gila, happiness, is right now there is a simcha but that simcha dwindles and eventually completely departs for example winning the lottery. But the one who gives birth to a chacham has a simcha, meaning a constant and consistent happiness. The Tzaddik when it comes to mitzvos will have that temporary gila. But **a chacham will have a constant simcha. The more he learns the greater constant flow of his simcha.** That's pshat over here. Rav Aaron Kotler explains **someone that supports people learning will have gila. But he will not have the constant sweetness and beauty of those who learn. The true pleasure of Torah can only be obtained by learning properly. There is a special and unique sweetness which can only be taped into thru the actual learning which is unobtainable by merely supporting.** So why does it says simcha by Zevulun? Yes he will have simcha, but this simcha will only exist when he leaves this world. Praiseworthy are those who sit and learn and constantly feel this Simcha! With this idea we can explain pasuk in Tehelim 19:9 which says “Mitzvos of Hashem are straight and gladden the heart.” There is no Simcha like the removal of doubts. Zevulun is mentioned first in the pasuk because he will not fully feel this Simcha immediately. He does however recognize (on his level) the sweetness of Torah. That why he supports learning. **This is why Zevulun comes first. It's a higher level. He is supporting those who learn even though he doesn't feel this Simcha!**

-Lets focus on a different important aspect. What are the mechanics of the Yissochor Zevulun partnership? Meaning if Yissochor is being supported does his reward get diminished?

Rav Chaim of Volozhin in Kesser Rosh os 64 explains the method of how this works. He says **being supported is permissible and if the Yissochor doesn't want to give a portion of his learning to someone else (we see from this that he does give some of his reward away) then it seems he is doing his own will and not God's will. Rav Chaim concludes for sure Yissochor should learn and allow himself to be supported because if Yissochor will not accept the support then he will not be able to allocate the same amount of time and effort towards learning.** By being supported you will be giving a greater pleasure to Hashem. We see Yissochor is losing some of his reward but he should do it anyway. In summery Rav Chaim holds even though Yissochor losses half of his reward, if it will enable him to learn a full day as opposed to a half day then he should accept the money. The Lekute Hagra and Rav Chaim os 18 (side of Kesser Rosh) brings the following story that transpired. In Salant there were two brothers; one that was wealthy and one that was not. The wealthy brother supported his brother that was learning. However one day the brother that was supporting him said I will only continue if you give me half of your learning. So he went to ask Rav chaim of Volozhin what he should do. Rav Chaim said yes this can be done. However ask your brother why he is doing this. You will get reward anyway. It won't be less than the reward for women who support their husbands to go learn, which is also very great. As chazal tells us in Berachos 17 that women are going to get reward for sending their husbands to go learn. Even if after this he will not change his opinion still do the deal even though you will be losing half of your reward. If he says no tell him this: any learning that I do while pushing myself, paining myself and toiling very hard, that reward is mine and not yours. We see from this that even though (according to Rav Chaim) the reward is split however **learning that was done by Yissoschor with toil and with rigorous pursuit will be fully rewarded.** In the Mekoros u'biyurim os 57 it's brought that lechatchila you shouldn't get supported. However b'deved you should do it. Similarly the Tzitz Eliezer says chelek 15 siman 35 brings this and says the Rama says this explicitly in yoreh deah 246 from the Tor a person can make a condition that he will support someone learning and will split the reward. The Shach writes there in sif katan 2 the monetary profit and the reward from the learning will be split. Lechatchila its better not to. However the learning with tremendous effort is not included in the deal and will not be transferred. As the Rambam hilchos talmid Torah 3:12 says Torah does not endure amongst those that learn nonchalantly and in comfort. In only lasts in those that kill themselves (toils) over it (Berachos 63. Shabbas 83:). **The Haflaah in his introduction to Kesubos os 43 and the Or Hachayim (Shemos 30, 13) and argue and say that being supported doesn't detract at all from the one that is learning. Rather additional reward is being added to those that support Torah.** The Haflaah says chas v’shalom to say that Yissochor is willingly diminishing his reward by allowing himself to be supported. A talmid chacham wouldn’t sell even one hour of his learning for everything in this entire world. Rather this is analogous to a candle being lit from a previously lit candle, the flame and fire from the original candle will not be diminished. So to the supporter and the one being supported will receive full reward. The obvious and fundamental question is which is the correct opinion? Seemingly one of side has to be wrong, which is the correct opinion? The Meoray hachaim in footnote 38 (on the Or Hachayim (Shemos 30, 13)) answers that both opinions are right. How is this possible? It depends. Meaning **if there wasn’t a previous condition made explicitly stating that Yissochor will give Zevulun half of his reward, then they will both receive full reward. If however a condition was made then Yissochor will only receive partial reward. The Haflaah and the Or Hachayim are referring to an unconditional case whereas Rav Chaim of Volozhin and others are referring to a conditioned scenario.**  See alsoReshon Letzion (yora daya siman 246 sif 22) and Chafetz Hashem Brachos 8. And Shilos and teshuvos mashiv davar chalek gimal siman 14.

-We also hold like the Rama in yoreh deah 246 that brings that **this can't work retroactively. A person can't say I will support you for the Torah learning you already did. The condition has to be from the beginning that I'll support you for the learning that you will do.**

Rav Shlomo Kluger in Tuv Taam V'daas chelek aleph siman 217 says we said we need to make the condition of supporting Yissochor before he starts learning. That's why Yissochor comes first in the pasuk! -Rav Eliyahu Lopian in Lev Eliyahu parshas Vayigash pages 196-197 quotes a fascinating Gemara in Kesubos 111a that says Rav Eliezer says am haaretzim (ignoramuses) in the future will not get resurrected. Rabbi Yochanan was bothered by this. They told Rav Yochanan the pasuk says “when you attached yourself to Hashem you'll have complete life.” The Gemara asks is it possible to attach yourself to God? Hashem is an all-consuming fire?! The Gemara answers that anyone who marries his daughter to a talmid chacham, or someone who does business with a talmid chacham or he helps out a talmid chacham, it's as if you attached yourself to Hashem. Rav Eliyahu Lopian explains even an am haaretz who did not learn Gemara will be resurrected if he supports the Yissochor’s. This is what Rabbi Yochanan meant.

-The Ohel Aryeh on page 415 talks about the concept of a kollel. **Kollel saves Klal Yisroel and is their success. In a place where there is a kollel there will be great kavod shamayim (respect towards heaven and God) and will cause a prodigious ripple effect. A community should optimally be built around a kollel. A person needs to make sure to support the kollel so it will have the ability to continue.** Similarly in the shilos and teshuvos Ohel Aryeh chalek alef siman aleph, he says there are three factors regarding learning in kollel. The first is the women. Generally before they get married they want their future husband to learn in kollel and they are prepared for it. When they get married they assist their husband in every way possible in order to enable their husbands to learn. They are prepared to support him and build a house with this foundation. In many cases as well their parents are prepared to support. **They are all prepared to support financially, mentally, psychologically and emotionally. Unfortunately sometimes after they get married they change their mind and want their husband to go work. This is against the beliefs of the Torah. These families need to know when they accept this condition they need to fulfill what they said and support him. It is a great sin if they do not abide by their original agreement.** This is one of the primary purposes of a woman, to assist and encourage her husband to learn. She will receive tremendous reward. **When he returns from Yeshiva she should have a pleasant face of happiness, directly and obviously expressing her delight with his learning. This will give him tremendous strength to continue learning.** **The second aspect of the kollel pertains to those supporting the kollel. They shouldn't think it's just something they have to do. They need to know it is a tremendous merit and that due to their financial support they are enabling those to learn. They are the oil for the menorah. They are the rain causing the tree to live, the tree of life/Torah, the eitz chaim. They need to realize the tremendous produce that will result from their investment. We need to realize when the Jews were in Egypt, everyone did the Avoda besides for the tribe of Levi. It was because of this that we were redeemed from Egypt. Those supporting kollel should give the check with a whole heart. They need to realize their own parnassah will increase due to this as we say in the Gemara in Taanis 9a give maasar so you'll get rich.** Lastly, the third condition is regarding those learning themselves. **There is a massive responsibility placed upon those learning in the kollel. It is incumbent upon them to learn with a tremendous diligence and with seriousness. They must realize that people are making sacrifices in order to enable them to learn. They need to come on time and fulfill their commitments.** **Just like in any job you need to come on time and stay the whole time, so too if you're in kollel you need to be prompt and punctual. You need to learn without wasting time and with all you effort. Also when he returns home to his wife he needs to be very happy.** This will strengthen his wife to continue with the attitude of assisting him with his learning. **If he gets up late in the morning will have a terrible negative influence on his whole household.**

**Now a days there is a new category. There is a combination and mixture of Yissochor and Zevulun. Meaning there are those that are learning seriously while simultaneously working and supporting Torah. This is a huge Kiddush Hashem.**

Thank you Yair Moshe Ausabel for typing this.