

Vezos Haberachah 2014

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 באהליך."

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 הוו 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 עבדיית 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.

When is the best time to learn Torah?

Diamonds from the Dubno Maggid pages 488-489

“The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” (33, 4)

"תורה צוה לנו משה מורשה קהלת יעקב."

The Brisa in Avos (perek vav) says **this is the way of the Torah: eat bread with salt, drink water in small measure, sleep on the ground, live a life of deprivation, but toil in the Torah.** If you do this, “you are praiseworthy and it is well with you” (Tehilim (128, 2)). “You are

praiseworthy” – in this world; “and it is well with you” in the world to come. (כך היא דרכה של תורה)
 פת במלח תאכל ומים במשורה תשתה ועל הארץ תישן וחיי צער תחיה ובתורה אתה עמל. ואם אתה עושה כן "אשריך וטוב לך"
 ("אשריך" בעולם הזה "וטוב לך" לעולם הבא.)

The question arises; why can't the way of the Torah be with fattened cows and aged wine? This can be explained with an analogy. A villager was invited by a friend to come to the city a few miles from the town. 'My good friend,' the villager replied in a letter. 'I will come visit you, b'ezras (with the help of) Hashem, but I am waiting for a good carriage to travel to the city because I do not want to make such a long journey in a rickety cart. I only want to travel with upright, honest people. I am also waiting for a day with nice weather, with no snow, not too cold, but also not too hot and dry...' If that was the case, the city resident could wait a long time for his guest, if he would ever show up. So to, **if Hashem would have instructed us to learn when we are satiated, we would never learn. Therefore the Brisa states 'this is the way of the Torah: eat bread with salt, drink water in small measure, sleep on the ground, live a life of deprivation.'** Then, we can easily fulfill, 'toil in the Torah.'

One time one of the Steipler's chavrusas came over to learn. The Steipler informed his chavrusa that he was sick and it was difficult for him to learn. He then said that it was even more difficult for him not to learn. They began to learn as usual. (The Steipler page 92)

3.

Everything is in the Torah

Diamonds from the Dubno Maggid pages 490-491

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." (33, 4)

"תורה צוה לנו משה מורשה קהלת יעקב."

The Mishna in Avos (end of perek hay) quotes Ben Bag Bag who says: **delve in it (the Torah) and (continue to) delve in it, for everything is in it** etc. (בן בג בג אומר הפוך בה והפוך בה דכולה בה.)

An old miser never wasted a single penny. He accumulated his money over his lifetime and became extremely wealthy, but he was always afraid that other people would find out how wealthy he was and would leave him penniless. So he concealed his great wealth and buried his money in the walls of his house. In time, the man became ill and passed away. The house was inherited by a distant relative who was very poor. The man moved into the house, unaware of all the wealth hidden in the walls, just a few inches from him. In time, the poor man lost something, and as he searched for it, he found an opening in the wall. He stuck his finger into the hole, and to his shock, pulled out a string of sparkling diamonds. The poor man made the hole bigger, until the entire treasure was revealed to him! The man looked through the other walls of the house and discovered more and more treasures, jewelry, coins and precious gems. So to, **Hashem concealed all the wisdom in the world in the Torah, and through toiling in Torah a person discovers more and more depth to it.**