Haazinu 2013

1.

Why was Moshe buried with the nation and not his parents?

Nachlas Tzvi page 527

"and die on the mountain where you will ascend, and be gathered to your people, as Aaron your brother died on Mount Hor, and was gathered to his people." (32, 50)

"ומת בהר אשר אתה עלה שמה והאסף אל עמיך כאשר מת אהרן אחיך בהר ההר ויאסף אל עמיו."

Why did Hashem tell Moshe that he will be buried with "your people" instead of with your parents? The reason why Moshe was buried in the desert which is away from where his parents are buried is because he accepted the erev rav, against the will of Hashem. An additional reason is because Moshe sinned when he hit the rock instead of speaking to it.

Lastly in the future, when Moshiach arrives, Moshe will lead the Jews who are buried in the desert. Hashem was informing Moshe that he will be buried specifically in the desert in order to assist, help and cause the erev ray to be worthy of resurrection in the future.

2.

Growth doesn't come over night

Meiyna Shel Torah page 149

"May my teaching drop like the rain, may my utterance flow like the dew; like storm winds upon vegetation and like raindrops upon blades of grass." (32, 2)

"יערף כמטר לקחי תזל כטל אמרתי כשעירם עלי דשא וכרביבים עלי עשב."

The Torah is compared to water as stated in mesechas Tanis (7b) and other places. Just as when plants are watered, immediate growth and success isn't apparent, so too, regarding learning Torah. Immediate success will not be apparent. We must be patient. The Gemara in Megilah (6b) says if one says he didn't toil and found success, don't believe him. This is only true in regards to learning; however regarding business some don't toil and have success. (ואמר ווא און און אינערי ווא מצאתי האמן. הני מילי הבי יצחק, אם יאמר לך אדם יגעתי ולא מצאתי אל תאמן, לא יגעתי ומצאתי אל תאמן, יגעתי ומצאתי הוא מן שמיא.

The reason is; one can only have success with learning if he toils.

The Gemara in Kesubos (63b-64a) relates that **Rebbi Akiva learnt for twenty four years** straight without interruption. What was it that fueled him to do this? From where did he possess such a desire to learn with such diligence and consistency? Rabbi Jonathan Rietti (One Minute Masmid pages 20-23) beautifully explains that this yearning came from the incident that caused Rebbi Akiva to begin learning. The Avos D'Rebbi Noson (perek vav) relates that Rebbi Akiva was walking by water and a rock. The water penetrated a hole through the rock. Rebbi Akiva then made his first kal v'chomer. He reasoned if something soft can penetrate something very hard over a period of time, then surely the Torah which is very hard like iron can

penetrate ones heart that is soft. Was that really what did it? Was that kal v'chomer really the fuel? The Gra tells us that a question arose in Rabbi Akiva's mind when he saw the hole carved out from the water drops. Was it after thousands upon thousands of drops that the rock gave way, or was it that each and every drop contributed to hollowing out the stone? Rabbi Akiya understood that it was each and every individual drop that contributed to the hollowing of the stone. There is no drop of effort, no matter how small, that does not count. Every letter of Torah learning, every word, every pasuk, every Mishna, every line of Gemara and every difficult word in Tosfos and every single halacha in Shulchan Aruch counts. Once this was crystal clear to Rebbi Akiva there was no stopping him. He now had a new belief about learning. His old belief kept him from ever trying to learn, and he was so angry at himself that he would grit his teeth when he would see a real talmid chacham go by (mesechas Pesachim (49b)). For forty years he believed that there was no point trying to learn, because he did not believe he could succeed. But after he saw the water, he understood that every effort does make a difference....and will.....if the drops keep falling. The problem is that you cannot notice the difference after the first drop, or even after many hundreds of drops. Only if you stick it out, in the long run you will reap the true reward for your accumulative efforts. This is comparable to a king who challenges any one of his subjects to climb the one thousand flights in his royal tower, promising half of his kingdom and his daughter in marriage. Of course, hundreds of young men begin climbing the steps of the royal tower, each one determined to make it to the top. But few, if any, are aware of how many steps there are between each flight and there are a total of one thousand flights! As they proceed, most drop out after the first twenty stories. Some even make it to fifty, still less to seventy and only a handful make it to the ninetieth. They reason was that if it was this tiresome to reach the ninetieth, then how could they possibly reach the 1000th? What they didn't know was that at the 100th floor, there is an elevator that ascends straight to the top of the tower. We cannot always see our progress, but the power of accumulation is that eventually you can reach a point that you get Divine Assistance, and that is the elevator.

The Mechilta says all beginnings are hard. (כל התחלות קשות.)