

חומש עם רש"י • וזאת הברכה • רביעי

Complete Word-for-Word Interlinear • Navy & Gold Edition

V'ZOT HABERACHAH • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu continues his holy brachos to the shevatim before his histalkus, focusing here on the special partnership of Zevulun and Yissachar, and the strength of Gad. We see the beautiful connection between those who go out to the business world and those who sit and learn Torah, showing how both are essential in the eyes of Hashem.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וְלִזְבוּלֹן אָמַר שְׂמַח זְבוּלֹן בְּצֵאתָהּ וַיִּשְׁשָׁכֶר בְּאֹהֲלֶיהָ:

in your tents and Yissachar in your going out Zevulun rejoice he said And of Zevulun

רש"י

וְלִזְבוּלֹן אָמַר. אֵלֹהֵי חֲמִשָּׁה שְׁבָטִים שִׁפְּרָהּ בְּאַחֲרֹנָה — זְבוּלֹן גָּד דָּן וְנַפְתָּלִי

and Naphtali Dan Gad Zebulun at the end whom he blessed tribes five these he said And of Zebulun

וְאָשֶׁר — כָּפַל שְׁמוֹתֵיהֶם לְחַזְקָתָם וּלְהַגְבִּירָם, לְפִי שֶׁהָיוּ חֲלָשִׁים שְׂבָכָל

of all the weak ones that they were because and to empower them to strengthen them their names he repeated and Asher

הַשְּׁבָטִים, הֵם הֵם שֶׁהוֹלִיךְ יוֹסֵף לִפְנֵי פַרְעֹה שֶׁנֶּאֱמַר בְּרֹאשִׁית מ"ז "וּמִקְצָה

And from the least 47 Bereishis as it is said Pharaoh before Yosef whom he brought are they they the tribes

אָחִיו לָקַח חֲמִשָּׁה אֲנָשִׁים, לְפִי שֶׁנִּרְאִים חֲלָשִׁים וְלֹא יָשִׁים אוֹתָם לוֹ

for himself them he would appoint so that not weak they appeared because men five he took of his brothers

שָׂרֵי מַלְחָמָתוֹ:

his war officers of

רש"י

שְׂמַח זְבוּלֹן בְּצֵאתָהּ וַיִּשְׁשָׁכֶר בְּאֹהֲלֶיהָ. זְבוּלֹן וַיִּשְׁשָׁכֶר עָשׂוּ שְׁתָּפוּת, זְבוּלֹן לְחוּף

at the shore of Zevulun a partnership made and Yissachar Zevulun in your tents and Yissachar in your going out Zevulun Rejoice

יָמִים יִשְׁכְּנוּ וַיֵּצְאוּ לְפָרָק־מִטָּא בְּסִפִּינֹת וּמִשְׁתַּכְּרוּ וְנוֹתְנוּ לְתוֹךְ פִּי שֶׁל יִשְׁשָׁכֶר,

Yissachar the mouth of into and give and earn profit in ships for merchandise and go out would dwell seas

וְהֵם יוֹשְׁבִים וְעוֹסְקִים בְּתוֹרָה, לְפִיכָּה הִקְדִּים זְבוּלֹן לְיִשְׁשָׁכֶר

before Yissachar Zevulun He mentioned first therefore with the Torah and occupy themselves sit and they

שְׁתוֹרְתוֹ שֶׁל יִשְׁשָׁכֶר עַל יְדֵי זְבוּלֹן הִיָּתָה בְּרֹאשִׁית רַבָּה צ"ט:

99 Rabbah Bereishis was Zevulun means of by Yissachar because the Torah of

רש"י

שְׂמַח זְבוּלֹן בְּצֵאתָהּ. הִצְלַח בְּצֵאתָהּ לְסוּחָרָה:

for merchandise in your going out be successful in your going out Zevulun Rejoice

רש"י

ויששכר. הצלח בישבת אהל־יך לתורה, לישב ולעבד שנים ולקבץ חדשים, כמו
just as months and to fix years and to intercalate to sit for Torah your tents in the sitting of succeed And Issachar
שנאמר דהי"א י"ב "ומבני יששכר יודעי בינה לעתים.. ראשיהם
their heads for the times understanding knowers of Issachar and of the sons of twelve Divrei HaYamim Alef that it is said
מאתים", ראשי סנהדרין היו עוסקים בכך, ועל פי קביעות עתיהם
their times the fixings of the mouth of and according to with this busying themselves they were Sanhedrin heads of two hundred
ועבוריהם —
and their intercalations

פסוק ב

Pasuk 2

עמים הר יקראו שם יזבחו זבחי צדק כי שפע ימים
seas the abundance of for righteousness sacrifices of they shall offer there they shall invite to the mountain Nations
יִינקוּ וּשְׁפוּיֵי טְמוּיֵי חוֹל:
the sand hidden in and the treasures they shall suck

רש"י

עמים. של שבטי ישראל:
Yisrael the tribes of of peoples

רש"י

הר יקראו. להר המוריה יאספו, כל אסיפה על ידי קריאה היא,
it is a summons means of by assembly every they will assemble Moriah to the mountain of they shall call Mountain
ושם יזבחו ברגלים זבחי צדק :
righteousness sacrifices of on the Festivals they shall sacrifice and there

רש"י

כי שפע ימים יינקו. יששכר וזבולון, ויהא להם פנאי לעסוק בתורה:
in the Torah to engage leisure to them and there will be and Zevulun Yissachar they shall suck seas abundance of for

רש"י

ושפני טמוני חול. פסויי טמוני חול, טרית וחלזון וזכוכית לבנה
white and glass and chilazon tuna fish in the sand hidden coverings of the sand concealed And the hidden treasures
היוצאים מן הים ומן החול, ובחלקו של יששכר וזבולון הנה כמו שאמור
that is said just as it was and Zevulun Yissachar of and in the portion the sand and from the sea from that come out
במסכת מגלה דף ו' "זבולון עם חרף נפשו למות" שופטים ה' משום ד"נפתלי
that Naftali because 5 Shoftim to die its life that jeopardized is a people Zevulun 6a page Megillah in Tractate
על מרומי שדה" שם, הנה מתרעם זבולון על חלקו — לאחי נתת שדות
fields You gave to my brother his portion about Zevulun complaining was there the field the high places of was on
וכרמים וכו' ספרי :
Sifrei etc and vineyards

רש"י

ושפני. לשון כסוי, כמו שִׁנְאָמַר מלכים א ו' "וַיִּסְפֹּן אֶת הַבַּיִת",

the house — and he covered 6 I Kings it is said as covering an expression of and the hidden treasures

— "וַיִּסְפֹּן בְּאֶרֶז" ירמיהו כב, יד וְתַרְגּוּמוֹ "וּמִטְלָל בְּכִיּוֹרֵי אֶרְזָא". ד"א

another explanation cedar with panels of and ceiled and its Targum 14 22 Yirmeyahu with cedar and covered

עמים הר יקראו על ידי פְּרָקְמִטָּא שֶׁל זְבוּלָן תַּגְרִי אֲמוֹת הָעוֹלָם

the world the nations of merchants of Zevulun of the commerce means of by they shall call to the mountain peoples

בָּאִים אֶל אֶרְצוֹ, וְהוּא עוֹמֵד עַל הַסֶּפֶר וְהֵם אוֹמְרִים הוֹאִיל וְנִצְטַעֲרָנוּ עַד כָּאן

here until we troubled ourselves since say and they the border at dwells and he his land to come

נִלְךָ עַד יְרוּשָׁלַיִם וְנִרְאָה מַה יִּרְאֶתָה שֶׁל אָמָה זוֹ וּמַה מַּעֲשֶׂיהָ, וְהֵם רוֹאִים

see and they are its practices and what this a nation of is the deity what and let us see Yerushalayim until let us go

כָּל יִשְׂרָאֵל עוֹבְדִים לְאֱלוֹהֵי אֶחָד וְאוֹכְלִים מֵאֶכֶל אֶחָד — לְפִי שֶׁהַגּוֹיִם אֱלוֹהֵי שֶׁל

of the god the non-Jews because one food and eating one God serving Israel all of

זֶה לֹא כְּאֱלוֹהֵי שֶׁל זֶה וּמֵאֲכָלוֹ שֶׁל זֶה לֹא כְּמֵאֲכָלוֹ שֶׁל זֶה — וְהֵם

and they that one of like the food is not this one of and the food that one of like the god is not this one

אוֹמְרִים אֵין אָמָה כְּשֶׁרָה כְּזוֹ וּמִתְגַּבְּרִין שָׁם, שִׁנְאָמַר שָׁם יִזְבְּחוּ זִבְחֵי

sacrifices of they shall offer there as it is said there and they convert as this one as worthy nation there is no say

צִדִּיק ספרי :

Sifrei righteousness

רש"י

כי שפע ימים יינקו. זְבוּלָן וַיִּשְׁשָׁכֶר הָיָם נוֹתֵן לָהֶם מָמוֹן בְּשָׁפַע:

in abundance wealth to them gives the sea and Yissachar Zevulun they shall suck seas the abundance of for

פסוק ג

Pasuk 3

וּלְגַד אָמַר בְּרוּךְ מְרַחֵב גָּד כְּלָבִיא שָׁכֵן וְטָרַף זְרוּעַ אֵף

also the arm and he tears he dwells like a lion Gad the One who enlarges Blessed is he said And of Gad

קִדְקֹד:

the crown of head

רש"י

ברוך מרחיב גד. מְלַמֵּד שֶׁהָיָה תְּחוּמוֹ שֶׁל גָּד מְרַחֵב וְהוֹלֵךְ כָּל־פִּי מִזֶּרֶחַ שָׁם :

there the east toward and going expanding Gad of his territory that was this teaches Gad He Who enlarges Blessed is

רש"י

כלביא שכן. לְפִי שֶׁהָיָה סְמוּךְ לְסֶפֶר, לְפִיכָּה נִמְשַׁל בְּאֵרִיוֹת, שֶׁכָּל הַסְּמוּכִים

who are near for all to lions he is compared therefore to the border near that he was because he dwelleth as a lioness

לְסֶפֶר צְרִיכִים לִהְיוֹת גְּבוּרִים שָׁם :

there strong to be must to the border

רש"י

וטרף זרוע אף קדקד. הַרְוִיגִיהֶן הָיוּ נִפְרִין, חוֹתְכִים הָרֹאשׁ עִם הַזְרוּעַ בְּמַכָּה

in a blow the arm with the head they would cut recognizable were their slain ones the crown of head also the arm and he tears

וַיֵּרָא רֹאשִׁית לוֹ כִּי שָׁם חִלְקַת מַחֲקָק סִפּוֹן וַיֵּיתָא רֹאשִׁי

at the head of and he came is hidden the lawgiver the portion of there for for himself the best And he saw

עִם צְדָקַת יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם יִשְׂרָאֵל:

Yisrael with and His ordinances he executed Hashem the righteousness of the people

רש"י

וירא ראשית לו. ראה לטל לו חלק בארץ סיחון ועוג, שהיא ראשית

the beginning of which is and Og Sichon in the land of a portion for himself to take He saw for himself the first part And he saw

כבוש הארץ:

the Land the conquest of

רש"י

כי שם חלקת. כי ידע אשר שם בנחלתו חלקת שדה קבורת מחקק

the lawgiver the burial of the field of the portion of in his inheritance there that he knew because the portion of there Because

, והוא משה עי' ספרי; סוטה י"ג :

13 Sotah Sifrei see Moshe and he

רש"י

ספון. אותה חלקה ספונה וסמונה מפל ברעה, שנאמר דברים ל"ד "ולא ידע איש

any man knew and not 34 Devarim as it is said creature from every and concealed was hidden portion that Hidden

את קברתו":

his burial place —

רש"י

ויתא. גד:

Gad and he came

רש"י

ראשי עם. הם היו הולכין לפני החלוצ בכוש הארץ, לפי שהיו

that they were because the Land at the conquest of the armed force before marching were they the people at the head of

גבורים, וכן הוא אומר "ואתם תעברו חמושים לפני אחיכם וגו'" יהושע א :

chapter 1 Yehoshua etc. your brothers before armed shall pass over and you says it and so mighty men

רש"י

צדקת ה' עשה. שהאמינו דבריהם ושמרו הבטחתם לעבר את הירדן

the Jordan — to cross their promise and they kept their words because they verified he did Hashem the righteousness of

עד שפכשו וחקו; ד"א — ויתא משה ראשי עם,

the people at the head of Moshe and he came another explanation and they divided that they conquered until

צדקת ה' עשה על משה אומר עי' ספרי :

Sifrei see it is said Moshe about he did Hashem the righteousness of

CHAPTER SUMMARY

The aliyah begins with the famous bracha to Zevulun and Yissachar, praising Zevulun's success in his seafaring business journeys and Yissachar's dedication in his tents of Torah, noting how they bring the nations to recognize Hashem through their honest dealings and the abundance of the seas. Moshe then blesses Gad, comparing his strength to a fierce lion that tears its prey, and praises Gad for choosing his portion of land on the east side of the Yarden where Moshe's own burial place was hidden, while still leading the chalutzim to fight for the rest of Klal Yisrael and executing Hashem's righteous judgments.

למעשה WHAT TO TAKE HOME

The Torah is mechadesh a beautiful yesod here in the partnership of Zevulun and Yissachar. Lichoira, we might have thought that only Yissachar, who sits and learns Torah in his tent all day, has a reason to rejoice, while Zevulun, who has to go out to the ports and deal with the business world, is just a helper. But Moshe Rabbeinu tells us, "Rejoice, O Zevulun, on your journeys." The Torah is telling us that when you support Torah, your work itself becomes an avodah, and you share equally in the simchah of the learning.

This is a major chiddush for our daily lives. Sometimes a Yid feels down because he has to spend his day running after a parnasah instead of sitting in the bais medrash. The yetzer hara tries to make him feel like his day is wasted. But the truth is, if you are working to support Torah, to pay yeshiva tuition, and to enable others to learn, your business trips and your office hours are kadosh. You are a full partner in the Torah being learned.

Today, when you go about your work or handle your finances, remember that you are Zevulun. Have in mind that your parnasah is there to support Torah and mitzvos, and do your business with joy, knowing that your work is an integral part of Hashem's plan.