



SICHA – 7 TISHREI 5751

– To the Members of the Machne Israel Development Fund –

*Free Translation**

“Rejoice, Zevulun, in your excursions.” This was a personal blessing that Moshe gave to the tribe of Zevulun. Yet, he included it in the Torah, so it became an eternal directive for the entire Jewish people throughout the generations, up to, and including, our generation and beyond.

This directive is specifically connected with today. Zevulun was the tribe, amongst the twelve tribes, Yaakov’s children, he was the part of the Jewish people, who involved himself with business activities.

That is why he needed “excursions.” For already then, in order to be successful in business, one could not stay in the same place or the same situation. Rather, one must go out of oneself, of his own limitations and the limits created by his environment, and only then is greater success achieved.

So much so, that as the verse states: “Rejoice.” The person is joyful in his day-to-day life, because he sees that he has succeeded in utilizing his potential.

Especially since he acts in the manner prescribed in the verse – that “Rejoice, Zevulun in your excursions” is connected with the words immediately following it: “And Yissachar in your tents,” referring to Torah study. In other words, in all his business activities, he does not rely upon his own conclusions and decisions, rather he also asks: “What does Torah say?” He ensures that in his success and growth “from strength to strength,” he does not violate the Rules of Encroachment, Heaven forbid, or act in a manner that is not completely upright.

“Upright” – as the Torah interprets uprightness: It must be upright “in the eyes of G-d and man.” It is not enough that he feels that G-d agrees with him; he must also see that the people around him agree that his behavior is upright and honest. It is a just behavior.

Then we can be certain that the words of the verse “Rejoice, Zevulun, in your excursions,” are not only a command, but also a promise. The Torah assures Zevulun, and anybody involved in the same field; a businessman or a businesswoman, that they will have joy in their business and in their dealings, because they will achieve the maximum profit and

*) Taken from the Subtitles that appear on the screen



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success possible, while at the same time requiring the minimum exertion possible. They will have no frustrations, and thus will achieve true joy.

They are also assured that this success will continue, since it is all one continuum: As long as his conduct in his day-to-day life is in full accordance with the instructions of "Yissachar," with the instructions of the Torah, the study of which was the field and area with which Yissachar was involved.

Especially through the participation of each member of "Zevulun," by supporting institutions in which Torah is taught to Jewish children, as well as Jewish adults.

Also, by each businessman having at least a short time each day which is dedicated for, and sanctified by, the study of Torah. And whenever there is a free day, such as Shabbat, holidays, Rosh Hashanah, or days of repentance in general, he adds to the time that he dedicates to Torah.

Then, not only does it not detract from his success during the time which is applied to business activities, but on the contrary: These several minutes that are taken for Torah study add several hours worth of success to his business life and business dealings, thereby bringing him to great joy.

This is also connected, as mentioned earlier, with the directives of the Torah specifically for business people.

It relates to the concept of tithing, as was instructed by Yaakov, who was one of, indeed the loftiest of, the three forefathers. He asked G-d for a blessing for all his needs, and concluded the request with a promise and commitment, that "All that You give me I will tithe to You": That from every income he will give at least ten percent of his net profit to G-d's "business."

"G-d's business" is giving charity to the poor, to whom He has promised to supply all their needs through emissaries. His emissary is every Jew, specifically a wealthy Jew, who has the opportunity to do even more for this mission, since G-d has given him greater capacity by giving him more money.

This part of the "business," charity, should also be done with rejoicing. Just as a businessman derives true happiness from financial success, he derives even greater joy from using the income from the business properly, for healthy and happy expenditures.

And most importantly, using the income for Torah matters. Giving a minimum of a tenth, and a little more—at least one extra dollar or penny—for "G-d's business activities": Supporting synagogues where Jews pray, and study halls where Jewish children and adults study.



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And when the businessperson is ready to study Torah and does not want to be disturbed, it is best if he goes for those hours to a Yeshiva or a synagogue, where there are no outside disturbances, and there his studies will meet with greater success.

