

Behaalosecha

Vayehee Binsoah Ho'o'rohn | Oov'Noo'Cho Yoh'Mahr

There are times when the Torah is a dynamic force in the community—*Binsoah*—and other times when its voice is static and muted lying in a dusty corner—*oov'noo'chob*. Beautifully packaged and ornamented satisfying a select group but unavailable to the mainstream of Judaism. The blatt Gemorah is the most cherished possession of the Jewish people. Before one can master its contents and intricacies much toil, anxiety and sacrifice must be offered. It is only natural that after one becomes expert in the debates of Abaye and Rovo and familiar with the sea lanes of the *yam hatalmud*, he turns smug and complacent — *oov'noo'chob* — insensitive to the hungry needs of the spiritually starved of Torah. Thus comes the strong admonition that the ultimate intent of "*Limud Hatorah*" is "*Vayehee Binsoah*," to transmit and disseminate the richness of Torah to all Jewish People.

Our generation has witnessed the cataclysmic results of being a nation of hoarders. The U.S.A., for many years, was dominated by an isolationist party that discouraged sharing the wealth and natural resources of America with neighboring countries and nations abroad. We had to pay a terrible price for our disinterest in the internal affairs of the world. The motto was "*oov'noo'chob yoh'mahr*"—Leave us Be—America for America and let the rest of the world lie fallow. Only by—"*Vayehee Binsoah*"—by moving and breaking the shackles of isolationism and pumping our national wealth and know-how to friendly nations were we able to vanquish the "*oy'vehcho*"—the enemies of democracy.

The identical miserliness existed in the world of Torah. The fountains of Torah were shut off from a majority of our people. It seemed as if only the Yeshivohs and elite circles of gifted Rabbis would attain a monopoly on "*Limud Hatorah*." We were becoming resigned to "*oov'noo'cho yohmar*," that the Torah rest comfortably within the confines of familiar territories.

The Rambam explains the obligation of a physician to heal a

patient with the Posuk—“*V'hashayvoso Loh*,” and you shall return to the patient his loss. Maimonides understood the loss of health of a patient as one loses a costly possession. The finder has the enormous obligation to return the lost item to its rightful owner. So it is with Torah—there are thousands upon thousands of Jews who are bereft of Torah and have lost the golden opportunities of excelling and delighting in Torah. The scholars, the Rabbis, the Yeshiva *bachurim* are the beneficiaries who reap the dividends of these lost “*Blatt Gemora*.” The call of the hour is “*Vahashayvohso Loh*.” Make due restitution—we cannot discharge this obligation supinely with “*Oov'noo'cho Yohmar*”—in spiritual profit taking. Only with the “*Vayehee Binsoah*”—of carrying the Torah back to a “Lost Generation.”