

## **"On the second day did offer Nesanel ben Tzuar, the Nasi of (the tribe of) Yissachar . . . he presented for his offering." (7:18,19)**

*Rashi* notes the redundancy of the word *chrevw* offered, regarding the tribe of Yissachar. In contrast, it is not doubly stated in reference to any of the other tribes. *Rashi* cites different explanations to resolve this question. *Horav M. Wolfson, Shlita*, offers a novel response. Nesanel represented the tribe of Yissachar, which was noted for total devotion to *Torah* study. Indeed, this was their vocation. Their material support came from the tribe of Zevulun, their "partners" in *Torah* endeavor. This "partnership" could easily cause the ignorant bystander to think that Yissachar, in fact, did not possess anything of his own. Everything which was his, in reality, came from his brother.

The *Torah* seeks to correct this misperception by placing an emphasis on the ownership of Nesanel's *korban*. The *Torah*, therefore, repeats the phrase, "*He offered his korban.*" Nesanel offered his own *korban*. One must be cognizant that everything originates from Hashem. He gives more to some individuals as a deposit until the time has come for him to share it with his friend. Zevulun, who so nobly supports Yissachar, is actually "returning" Yissachar's portion. That which Yissachar offers to Hashem is truly his own, which Zevulun has been safeguarding for him.

This concept is extremely important to reflect on, especially for those *Bnei Torah* who have chosen to devote their life to *Torah* study and dissemination. An almost paranoid feeling regarding their lifestyle pervades many *Torah* scholars. They feel that, since they are being supported by others, they do not have the privilege to enjoy a lifestyle even remotely similar to that of their supporters. This is utter nonsense! The Yissachar-Zevulun relationship is the paradigm for a partnership in which each member has his individual responsibility. Yissachar must devote his time and energy to *Torah* study, while Zevulun takes care of his material needs. Undoubtedly, Yissachar must be acutely aware of his obligations to devote all of his efforts to *Torah* study as his part of this partnership. The success of the relationship is nurtured in the mutual respect these two partners have for one another and their unique reciprocal obligations to each other.