

"And to Zevulun he said: Rejoice Zevulun in your going out, and, Yissachar, rejoice in your tents." (33:18)

The Yissachar-Zevulun relationship was truly unique. Indeed, Moshe blessed these two brothers concurrently, since Zevulun, who engaged in commerce, split his earnings with Yissachar, who devoted his time to *Torah* study. The *Zohar Ha'kadosh* explains that Yissachar and Zevulun shared equally. Zevulun shared his material abundance with Yissachar, while Yissachar enabled Zevulun to receive a portion in the World to Come. This "equality," however, seems puzzling. Is there any way to compare the eternal bliss of *Olam Ha'bah* to the limited material benefits of *Olam Ha'zeh*? Why, then, is this viewed as a parallel partnership?

Horav Ch. Elazary, z.l., explains that actually Zevulun was also the beneficiary of material advantage. As a result of Zevulun's support of Yissachar's *Torah* study, he attained the spiritual level of Yissachar. Thus, he benefitted from the sublime peace and joy accorded to one who devotes himself to *Torah* study.

Horav Elazary cites the *Rabbeinu Bachya*, who explains the reason that Yissachar's blessing was expressed in only two words. Moshe tells Yissachar "*And Yissachar (rejoice) in your tents.*" He states that, in fact, these two words encompass every possible blessing. Moshe was telling the tribe of Yissachar to rejoice in *Torah* study, for there is no greater source of true happiness. As it says in *Tehillim 19:9*, "*The statutes of Hashem are upright; they make the heart rejoice.*" This idea is especially relevant when we read this *parsha* on *Simchas Torah*, the festival on which we rejoice with the *Torah*. May the inherent joy stimulated by *Torah* study be the catalyst of inspiration for a life of contentness and bliss.