

"To Zevulun he said, 'Rejoice, O' Zevulun in your excursions and Yissachar in your tents.'" (33:8)

Zevulun and Yissachar maintained a unique partnership. While Zevulun engaged in the world of business, Yissachar devoted his entire time to *Torah* study. Zevulun supported his older brother in his life's endeavor, thereby creating a relationship that has been adopted by many Jews throughout the ages. The Yissachar-Zevulun partnership has been emulated by those whose time is devoted to the world of finance, while they sustain those whose life's work is the study and dissemination of *Torah*.

Horav Moshe Yechiel Epstein, zl, the *Admor M'ozrov*, takes note of the fact that Zevulun is mentioned prior to Yissachar. He suggests that although Yissachar distinguishes himself in the more noble endeavor, it is Zevulun who enables Yissachar to carry on his work. Therefore, Zevulun precedes Yissachar chronologically, since his sustaining power must be established in order to permit Yissachar's "important" endeavor to take place, His name is mentioned first.

The *Ozrover* cites the *Midrash* in the beginning of *Sefer Badmidbar* that says that the flag of the tribe of Yissachar was black, while Zevulun's was white. What is the significance of these colors and what is their relationship to these specific tribes? He explains that the color black alludes to the letters of the *Torah* which are written in black ink. On the other hand, the color white signifies the white parchment upon which the letters are written. Zevulun, who provides the opportunity and sustenance for his brother to study *Torah*, is like the parchment of the *Torah*. He "holds" the letters, for if there is no parchment, there is no *Torah*. Although the *Torah* is comprised of the letters, the parchment comes first in time. It is, therefore, mentioned first.