

## **Of Zevulun, he said: Rejoice, O'Zevulun, in your excursions, and Yissachar in your tents. (33:18)**

Yissachar and Zevulun were two brothers/tribes that had a unique and profound relationship. While Yissachar spent his days and nights engrossed in Torah study, Zevulun engaged in maritime commerce in order to support Yissachar. One brother studied; the other worked, each sharing in the fruits of his brother's labor. Rashi notes that Zevulun's name precedes that of Yissachar, despite the fact that Yissachar preceded him in birth. This is because Zevulun made Yissachar's Torah study possible. What a wonderful and meaningful relationship! Let us momentarily transport ourselves to another world, the world of Truth, Olam Haba, to see how this partnership is faring. Clearly, Zevulun is sitting next to Yissachar. After all, they are partners! Yissachar's Torah study was enabled by his brother, who spent his life engaged in commerce. Now, how is Zevulun going to comprehend Yissachar's dialogue with the other Torah scholars that are present? Zevulun certainly did not have the time to become a master of erudition. He was busy working. This seems an unlikely reward, considering that Zevulun will have no clue concerning the proceedings going on around him.

Horav Yaakov Kaminetsky, zl, posits that Zevulun not only receives reward for supporting Yissachar, he also gains his yedios ha'Torah, knowledge of Torah. Otherwise, his reward would have a value that is ambiguous, at best. He cites the Chida, zl, who maintains a similar position. The Chafetz Chaim, zl, also contends that the machazik Torah, supporter of Torah, will amass the knowledge of Torah, as well as receive his due for supporting Yissachar. The question that confronts us is how does this occur? If one learns, he knows. If he does not learn, however, how will he know? Torah is not something that one gains without toil. Even if "Zevulun" were to be miraculously granted Torah knowledge as he enters Olam Haba, can it be on the same level as Yissachar, who devoted his life to study Torah with yegia, toil? How can Zevulun "pick up" the Torah which Yissachar studied "one hundred and one" times, just like that?

Rav Yaakov explains that prior to its birth, an embryo studies the entire Torah with a malach, Heavenly angel. As soon as the infant is about to enter the world, an angel comes and sort of “slaps” him above the mouth, causing him to forget all that he has learned. He now has before him a lifelong mission to retrieve that which he has lost. The pasuk in Sefer Iyov 5:7, declares, “Adam l’amal yulad,” “Man is born to toil.” He must toil to gain Torah knowledge. Furthermore, the Talmud in Berachos 63b says that Torah is preserved only in one who “kills” himself to acquire it. Apparently, toil is an integral part of Torah erudition. Therefore, our lifelong endeavor is to gain back what we have lost.

Zevulun spent his entire life toiling in the field of commerce so that Yissachar could toil in the field of Torah. Now that his life has come to an end and he is about to enter the world of Truth, the toil that he expended to support Yissachar’s Torah will be counted in his favor, and he will retrieve the Torah that he studied prior to his birth. He learned – he toiled. Now, his life has coalesced, and he enters Olam Haba as a talmid chacham, consummate Torah scholar.

Horav Shlomo Zalman Auerbach, zl, offers another twist to explaining why Zevulun’s name preceded Yissachar’s. The one who studies Torah experiences an incredible sense of simchah, joy. This is a joy that cannot be described. One has to experience studying Torah to have this feeling. Thus, Zevulun is missing out on the simchas ha’chaim, joy of life that is a fringe benefit of Torah study. To mitigate this, the Torah places his name first.

How does placing his name first make up for this loss of joy? Perhaps, we might suggest that the simchah which is inherent in Torah study results from identifying the “course” of study with its Heavenly source. When one realizes that the Torah which he is studying is Hashem’s Torah, he derives incredible joy from this connection, from this relationship. Likewise, being placed eternally in Hashem’s Torah is an experience that delivers outstanding joy. This joy is magnified when the individual receives superior status in the study of Torah, because it indicates a closer relationship with the Almighty. Can there be a greater source of joy?

