

## **“Rejoice, O Zevulun, in your excursions, and Yissachar in your tents.” (33:18)**

Rashi explains that Zevulun should be happy and successful as he goes out to commerce, because Yissachar, his brother and partner, is studying in the tent of Torah. If Zevulun's reason for joy is his support of Yissachar's Torah study, should not Yissachar's name have preceded that of Zevulun? Rashi says that this is specifically why Zevulun's name precedes Yissachar's. It was Zevulun's support that enabled Yissachar's Torah. Horav Aharon Kotler, z.l., offers another reason for the significance of Zevulun preceding Yissachar. He cites the pasuk in Mishlei 23:24 in which two forms of joy, *gilah* and *simchah* are mentioned: “The father of a righteous person will be mirthful (*gilah*); one who begets a wise child will rejoice (*simchah*) in him.” The Gaon m'Vilna distinguishes between *gilah* and *simchah*. *Gilah* is an immediate sense of joy, while *simchah* is a joy that continually renews itself. For example, one who wins the lottery will immediately be overjoyed. That is *gilah*. To have *simchah* is to feel a new sense of happiness – constantly. One who performs a mitzvah is filled with *gilah*, while one who studies Torah enjoys *simchah* constantly, as the wisdom of Torah catalyzes renewed joy as he continues his Torah study.

One who supports a Torah scholar, but does not study Torah himself, will have a sense of satisfaction and joy on the level of *gilah*, but he does not experience the continued renewal of *simchah* that accompanies regular Torah study. The Sifri comments on the pasuk, “Rejoice Zevulun in your excursions” – as a reference to his departure from his earthly abode. In this world, Zevulun can enjoy a level of *gilah*, but *simchah* eludes him. In *Olam Haba*, however, he will have the opportunity to study Torah with Yissachar and achieve *simchas ha'Torah*, the ultimate joy that comes with Torah study.

This is why Zevulun's name precedes Yissachar's. Although Zevulun does not experience the same sense of joy inherent in Yissachar's Torah study, he still supports Yissachar's study out of a sense of love and conviction to Torah. For his exemplary recognition of the significance of Torah study, Zevulun merits to have his name precede Yissachar's.

In an alternative explanation, Rav Aharon explains that Zevulun's mesiras nefesh, self-sacrifice and dedication, demonstrated by his going out to sea and distant communities which were far from the Torah centers that were home to Yissachar – established a unique role for him. He was prepared to go anywhere, so that he could support Yissachar. His reward was the Torah's recognition of his selfless efforts on behalf of Torah. This is a lesson for us all. We should always be cognizant of the sacrifices of our Torah supporters in order to facilitate the Torah study that is integral to our nation's survival.