

Rejoice, O'Zevulun, in your excursions, and Yissachar in your tents. (33:18)

arav Chaim Alpandri, zl, distinguishes between the machazik Torah, supporter of Torah, and the lomeid Torah, one who studies Torah. He notes that he who studies Torah receives great reward in Olam Haba, the World to Come. In addition, Torah study protects him from the blandishments of the yetzer hara, evil inclination. An antidote for the yetzer hara, Torah provides a therapeutic bulwark against the yetzer hara's efforts to sway a person away from Hashem. While the Torah supporter certainly receives his due reward in Olam Haba, he might venture that reward and protection are not synonymous. In other words, since he does not learn Torah, he does not benefit from its protective powers. This is not true. In fact, the Torah supporter is able to call upon the Torah's aegis all of the time, while one who studies Torah has this reassurance only when he is actually studying Torah.

Thus, we have a new interpretation of the pasuk. "Rejoice, O' Zevulun in your excursions": Even during your excursions, when you are not directly involved in Torah study, you may still be secure in the knowledge that the Torah protects you from the yetzer hara. On the other hand, "Yissachar, in your tents," your protection is limited to the tents of Torah, when you are engrossed in Torah study. The yetzer hara has no domain over you there.