

# Zera Shimshon

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## Chapter IX: Vaveishev (Gen. 37:1–40:23)

### Essay 2. Jacob's desire to dwell in tranquility

"וישב יעקב" פֶּרַש רַש"י, בְּקֶשׁ יַעֲקֹב לֵישֵׁב בְּשֵׁלְנָה. אָמַר הַקַּב"ה לֹא דִיּוּן לְצַדִּיקִים מֵה שְׁמִתוּקָן לְהֵם בְּעוֹלָם הַבָּא, אֲלֵא שְׁמִבְקָשִׁים לֵישֵׁב בְּשֵׁלְנָה בְּעוֹלָם הַזֶּה. קִפְץ עָלָיו רוּגְזוֹ שֶׁל יוֹסֵף וְכו'. וְקָשָׁה לָמָּה לֹא הִנֵּה יָכוֹל יַעֲקֹב לֵישֵׁב בְּשֵׁלְנָה וְהָאֵיתָא בְּבִרְאשִׁית רַבָּה עַל פְּסוּק "וַיִּפְרֹץ הָאִישׁ מְאֹד מְאֹד" שֶׁנִּפְרָצָה לוֹ פְּרָצָה מֵעֵין הָעוֹלָם הַבָּא.

**“Now Jacob was settled in the land where his father had sojourned, the land of Canaan.”<sup>1</sup> Rashi explained: “Jacob sought to dwell in tranquility. The Holy One, Blessed be He, said, ‘Is it not enough for the righteous that which is prepared for them in the World-to-Come, but they also seek to dwell in tranquility in this world?’ [Even though Jacob sought to dwell in tranquility,] Joseph’s troubles came upon him, etc.”<sup>2</sup>**

**A question is: Why could Jacob not dwell in tranquility? It is written in Gen. Rabbah on the verse, “So the man grew exceedingly prosperous, and came to own large flocks,”<sup>3</sup> that a breach was made for him that was a microcosm of the World-to-Come.<sup>4</sup> I.e., Jacob was so blessed with wealth that it was like a peek into the World-to-Come. If G-d blessed him in this world with wealth, why not also bless him to dwell in tranquility?**

וְנִשׁ לֹאמַר שְׂאֵף מִי שְׂאֵין לוֹ שׁוּם חֶטָּא עִם כָּל זֶה אֵינוֹ יָכוֹל לְתַבּוּעַ שְׂכָרוֹ קוֹדֵם זְמַנּוֹ, דְּזַמֵּן הַשְּׁטֵר הוּא לְאַחַר מִיתָה בְּדַכְתִּיב "הַיּוֹם לַעֲשׂוֹתָם" וְדָרְשׁוּ רַז"ל וּמַתָּר לִישׁוֹל שְׂכָרָם. וְכַיֵּצֵד הַצַּדִּיקִים מִבְּקָשִׁים לֵישֵׁב בְּשֵׁלְנָה הָאֵ צְדִיקִין לֹא הִגִּיעַ זְמַן הַשְּׁטֵר לִיגְבוֹת וְכו', אֲלֵא אִם יִרְצָה הַקַּב"ה לְהַשְׁפִּיעַ לָהֶם טוֹבָה זֶהוּ מְמַדַּת רַחֲמֵיו וְחֶסֶדִיו, כִּי לְפַעֲמִים אֵף הַלְנָה מְקַדִּים לְפְרוּעַ שְׁטֵרוֹ קוֹדֵם זְמַנּוֹ.

**One could say that even someone who has no sin cannot demand his reward before its time. The time for the fulfillment of the promissory note is after death, as it is written, “Therefore, observe faithfully the Instruction, the laws and the rules, with which I charge you today to do them.”<sup>5</sup> The sages interpret this as “today to do them,” and “tomorrow to receive their reward.”<sup>6</sup> How can the righteous ask to dwell in tranquility when the time for collecting the promissory note has not yet come? Rather, if the Holy One, Blessed be He, chooses to**

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<sup>1</sup> Gen. 37:1.

<sup>2</sup> Rashi on Gen. 37:2.

<sup>3</sup> Gen. 30:43.

<sup>4</sup> Gen. Rabbah 43:11.

<sup>5</sup> Deut. 7:11.

<sup>6</sup> Avodah Zarah 3a; Eruvin 22a.

**bestow goodness upon them, it is out of His mercy and kindness, because sometimes a borrower might repay his promissory note before its time.**

אָבֵל עֲדִיין צָרִיכִים אָנוּ לְמוֹדְעֵי, שֶׁהָרִי אָנוּ רוֹאִים שֶׁלְפָעֲמִים הַמְלִנָּה מְבַקֵּשׁ מֵהַלְנָה שִׁיפְרַע לוֹ מֵעַט מִמָּה שֶׁחַיִּיב לוֹ אֶף עַל פִּי שֶׁעֲדִיין לֹא הִגִּיעַ זְמַן הַפְּרָעוֹן, וְהַלְנָה הוּא בְּרִשּׁוֹתוֹ אִם רוֹצֶה לִיתֵן לוֹ אוֹתוֹ הַסֵּף שֶׁמְבַקֵּשׁ מִמֶּנּוּ בַּפְּרָעוֹן מוֹקֵדִים אוֹ לֹא, אָבֵל לֹא יִכְעֹס הַלְנָה עִם הַמְלִנָּה לְפִי שֶׁשָּׂאל לוֹ חֶסֶד זֶה, וְאִם כֵּן לְמָה הַקַּב"ה מְקַפֵּיד כָּל כֶּף שֶׁהַצְּדִיקִים לֹא יִבְקָשׁוּ לִישֵׁב בְּשִׁלְוָה, אִם אֵינּוּ רוֹצֶה לִיתֵן לָהֶם לֹא יִתֵּן וְלֹא יִקְפִיד.

**Yet, we still need clarification.<sup>7</sup> We see that sometimes the lender asks the borrower to repay a portion of what is owed, even though the time for repayment has not yet arrived. The borrower has the choice whether to give the amount requested or not, but he should not be angry with the lender for asking, as it is an act of kindness. If so, why does the Holy One, Blessed be He, become upset when the righteous seek to dwell in tranquility in this world? If He does not want to give that to them, He will not, and He should not be upset.**

וַיֵּשׁ לֹאמֵר דְּבַפְרָק קָמָא דְּבַרְכוּת אָמַר ר' יוֹחָנָן מִשּׁוּם ר' יוֹסִי שְׁלוֹזְנָה דְּבָרִים בְּקִשׁ מִשָּׁה לִפְנֵי הַקַּב"ה, מִפְּנֵי מָה יֵשׁ צְדִיק וְטוֹב לוֹ צְדִיק וְרַע לוֹ, וְהַתִּירוּץ עַל זֶה לְפִי הַמְסַקְנָה דְּהֵתָם, צְדִיק וְטוֹב לוֹ צְדִיק גְּמוּר, צְדִיק וְרַע לוֹ צְדִיק שֶׁאֵינּוּ גְּמוּר, וּפְלִגָּא דְּרַבִּי מֵאִיר דָּאֵמַר שְׂתִים נִתְּנוּ לוֹ וְאֶחָד לֹא נִתְּנוּ לוֹ, שֶׁנֶּאֱמַר "וְחִטֵּי אֶת־אֲשֶׁר אֶחָד" אֶף עַל פִּי שֶׁאֵינּוּ הִגּוֹן "וְרַחֲמֵי אֶת־אֲשֶׁר אֶרְחָם" אֶף עַל פִּי שֶׁאֵינּוּ כְּדָאֵי ע"כ.

**It can be said that in the 1<sup>st</sup> chapter of tractate Berachot:**

**Rabbi Yochanan said in the name of Rabbi Yossi: Moses requested three things from the Holy One, Blessed be He all of which were granted him.** [1] [Moses] requested that the Divine Presence rest upon Israel [and not leave], and He granted it to him . . . [2] [Moses] requested that the Divine Presence not rest upon the nations of the world, and He granted it to him . . . [3] [Moses requested to know] **Why is it that [some] righteous prosper, [some] righteous suffer, [some] wicked prosper, [some] wicked suffer?** . . .

**The explanation, according to the inference, is that a righteous person who prospers is a completely righteous person, and a righteous person who suffers is not completely righteous.**

**This contradicts the view of Rabbi Meir, who said that [the first two of these requests were granted, but [the third] one was not. [This is] as it says: "And I will show favor to whom I show favor,"<sup>8</sup> [which means] even if one is not deserving, and [regarding the continuation of that verse], "And I will have mercy upon whom I will have mercy," [which means] even though one is not worthy.**

- Berachot 7a

<sup>7</sup> Literally, "We still need [the exegetical skill of Rabbi Elazar of] Modai'in." Shabbat 55b; Megillah 15b; Chullin 92a.

<sup>8</sup> Ex. 33:19.

ומעתה כשהקב"ה נותן טובה לאיזה צדיק מעצמו ומרצונו אין אנו יודעים אם נותן לו הטובה ההיא בשביל שהוא צדיק גמור כסברת ר' יוחנן, או אם נותן לו מטעם "וחנתי את-אשר אהו"ן" אף על פי שאינו הגון כרבי מאיר, דדילמא אותו צדיק אינו תוכו כבדו. אמנם כשהצדיקים מבקשים לישב בשלנה על פתחיה לומר שהם רוצים להכריח ולפסוק כרבי יוחנן משום ר' יוסי דצדיק טוב לו צדיק גמור, וחושבים בעצמם שהם צדיקים גמורים ומשום הכי מבקשים לישב בשלנה, דאי כרבי מאיר אין להם מקום טענה קלל, דלאו בזכותא תליא מילתא.

**Now, when the Holy One, Blessed be He, grants goodness to a righteous person of His own volition, we do not know if He does so because the person is truly righteous, as Rabbi Yochanan explained in the name of Rabbi Yossi, or if He granted it to him for the reason that "And I will show favor to whom I show favor,"** I.e., perhaps He granted it to him even if he is not deserving, as per Rabbi Meir, since perhaps the righteous person's inside is not like his outside, i.e., he is not as righteous as he may appear to others.

**However, when the righteous seek to dwell in tranquility, you must say that they want to force a ruling in accord with Rabbi Yochanan in the name of Rabbi Yossi, that a righteous person who prospers is a completely righteous person. They think to themselves that they are completely righteous people, and because of this, they request to dwell in tranquility. If they were following Rabbi Meir's view, they would have no grounds to demand this at all, "because it is not dependent on merit."**<sup>9</sup>

ולפיכך מקפיד הקב"ה עליהם, שאינו מן הראוי שהצדיקים גמורים יעשו עקר מסברא זו, כדי שלא להוציא לעז על צדיקים אחרים שאינם יושבים בשלנה שיאמרו שאינם צדיקים גמורים, כדחזינו בעובדא דרבי בפרק י"ב דכתובות ועיי"ש. וכשאינם חוששים ללעז זה נמצא שאינם עוד צדיקים גמורים ואין להם עוד טענה ראויה לישב בשלנה.

**Therefore, the Holy One, Blessed be He, is strict with them, for it is not appropriate for completely righteous individuals to base their expectations on this reasoning. This is so as not to cast aspersions on other righteous people who do not dwell in tranquility, thinking that they are not completely righteous. This is similar to the case of Rabbi Yehuda haNasi in the 12<sup>th</sup> chapter of tractate Ketubot.<sup>10</sup> When they are not worried about this potential slander, it means they are no longer completely righteous and have no valid reason to dwell in tranquility.**

<sup>9</sup> Moed Katan 28a.

<sup>10</sup> Ketubot 103a: After Rabbi Yehuda haNasi died, he would return to visit his family on Friday night, until his maidservant revealed this to a neighbor. At that point, he stopped coming, as he didn't want to cast aspersions on other righteous men who did not appear to their families after their deaths.

ולכן כִּשְׁבַקְשׁ יַעֲקֹב לִישֵׁב בְּשִׁלְוֵה אֶרֶץ עַל פִּי שְׂבָאוֹתוֹ הַזְמַן לֹא הָיָה מְקוֹם לַחֹשֶׁשׁ לְלַעֵז לְפִי שְׁלֹא הָיוּ עוֹד צַדִּיקִים אַחֵרִים בְּעוֹלָם אֲלֵא הוּא וּבֵיתוֹ, מִכָּל מְקוֹם הָיוּ לוֹמְדִים מִמֶּנּוּ דוֹרוֹת הַבָּאִים לְבַקֵּשׁ לִישֵׁב בְּשִׁלְוֵה כְּשִׁיְהִי צַדִּיקִים גְּמוּרִים. וְזֶה לֹא יִתְכַּן דָּאֵם כֵּן הָיוּ מוֹצִיאִים לַעֲזוֹ עַל הַצַּדִּיקִים הָאֲחֵרִים. וְאֶרֶץ עַל פִּי שְׂלֵבֵי יַעֲקֹב דְּבַר כְּזֶה אֵינּוּ אֲלֵא שְׂגָגָה בְּעֵלְמָא, מִכָּל מְקוֹם גְּמִירֵי שְׂעִבְרָה גּוֹרְרָת עֲבִירָה, דְּהֵינּוּ עֲבִירָה קַלָּה גּוֹרְמַת עֲבִירָה חֲמוּרָה.

**Thus, when Jacob sought to dwell in tranquility, even though at that time there was no concern for slander because there were no other righteous people in the world except for him and his family, still future generations might learn from him that the righteous should seek peace when they are completely righteous. This would not be correct, for this could lead to slander against other righteous people. Even though this idea was only an inadvertent mistake on Jacob's part, nevertheless there's a tradition that "a sin leads to another sin,"<sup>11</sup> which means that a light sin brings about a heavy sin.**

וּמְשׁוּם הֵכִי אֲתֵי שְׁפִיר הַקְּשֵׁר קַפְצָא עֲלֵיו רּוּגְזוּ שֶׁל יוֹסֵף, וְהוּא מְמַשׁ מִדָּה כְּנִגְדַּ מִדָּה לְפִי שְׁיוֹסֵף הוֹצִיא לַעֲזוֹ עַל אָחִיו. וְזֶה הָיָה לַעֲזוֹ גְּמוּר וְחֲמוּר, לְפִי שְׁהָיָה לְשׁוֹן הָרַע שְׁהָיָה מְבִיא עֲלֵיהֶם לְאָבִיו. וְיוֹסֵף לָקַח בְּשִׁבִיל לְשׁוֹן הָרַע זֶה, וְכִשְׁנִמְכַר לְעַבְדֵי וְהָיָה בְּצַעַר בְּשִׁבִיל מַה שְׁחֲטָא בְּאוֹתוֹ לְשׁוֹן הָרַע הָיָה מְתַרְגֵּז וּמְתַרְעֵם בְּלִבּוֹ עַל אָבִיו שֶׁהוּא הָיָה גְּרָמָא בְּגוֹזִיקִין שְׁלוֹ, שְׂאֵם אָבִיו לֹא הָיָה מְקַבְּלוֹ וְאֲדַרְבָּא הָיָה מוֹכִיחוֹ לֹא הָיָה כְּלוּם שְׁיוֹסֵף לֹא הָיָה מְסַפֵּר לוֹ דְּבָרִים כְּאֵלֶּה גְּמַצָּא שְׂאָבִיו גְּרַם שְׁהָיָה זֶה הַלְשׁוֹן הָרַע בְּעוֹלָם, דְּלֹא עֲכַבְרָא גְּנַב אֲלֵא חוֹרָא גְּנַב.

**Because of this, it is fitting that the troubles of Joseph came upon Jacob, as this is a measure-for-measure punishment, as Joseph had brought slander upon his brothers. This was a complete and serious slander, as it was gossip that he would tell their father. Joseph was punished for this slander, and when he was sold as a slave and suffered for the sin of that slander, he became angry and resentful in his heart against his father, thinking that he had caused his suffering. That's because if his father had not accepted the slander, and instead had rebuked him, Joseph would not have said such things to him. Thus, we find that his father caused this gossip to occur, "as it is not the mouse who steals, but the hiding hole of the mouse that steals."<sup>12</sup>**

וְאֵם תֵּאמַר אִיךָ לֹא הִצִּיל הַקַּב"ה לִיעֲקֹב שְׁלֹא יִגְרוּם חֲטָא זֶה וְהָא כְּתִיב "רַגְלֵי חֲסִידוֹ [חֲסִידוֹ] יִשְׁמְרוּ", מְשׁוּם הֵכִי הוֹסִיף וְאָמַר הַקַּב"ה, צַדִּיקִים מְבַקְּשִׁים לִישֵׁב בְּשִׁלְוֵה כֵּן" לֵאמֹר דְּאֶפְסִיד אֲנִפְשִׁיהּ שְׁלֹא חֲשַׁשׁ לְהוֹצִיא לַעֲזוֹ עַל צַדִּיקִים אַחֵרִים וְעֲבִירָה גּוֹרְרָת עֲבִירָה.

**If you say: How is it that the Holy One, Blessed be He, didn't save Jacob from causing this sin, seeing as it is written, "He guards the feet of His righteous ones,"<sup>13</sup> therefore the Holy One, Blessed be He, adds and says, "The righteous seek peace," as it was said above. "He brought the failure upon himself,"<sup>14</sup> that he wasn't afraid to bring slander upon other righteous people, and one sin leads to another sin.**

<sup>11</sup> Pirkei Avot 4:2.

<sup>12</sup> Gittin 45a; Kiddushin 56b; Arachin 30a.

<sup>13</sup> I Sam. 2:9.

<sup>14</sup> Ketubot 2b, 3a, 56a, 89b; Bava Metzia 16b, 110a; Bava Batra 172a; Arachin 23b.

אמנם כד מעינין שפיר עדיין יש לדקדק, שאף הקב"ה מרצונו הטוב אינו יכול לפרוע להם כלום משכרם בעולם הזה, הואיל ששכר עולם הבא הוא קדש והעולם הזה הוא חול. וכל השכר של הצדיקים הם אוצרות גנוזות למעלה, והקב"ה נקרא כמו גנבר ושומר ושומר להם הטוב הגנוז פדכתב "השמר אמת לעולם", ואיך יכול להוציא לחולין לא הקרן ולא הפירות להעולם הזה שהוא חול.

**However, after examining the matter more deeply, it is still necessary to clarify that even if the Holy One, Blessed be He, by His goodwill, does not grant them anything of their reward in this world, it is because the reward of the World-to-Come is holy, and this world is profane. All the rewards of the righteous are stored treasures above, and the Holy One, Blessed be He, is like a treasurer and keeper who preserves the stored goodness, as it is written, "He keeps faith forever,"<sup>15</sup> and how can He release as profane either the principal or the fruits to this world, which is profane?**

אמנם אם מה שמטיב ומשפיע להם הוא אחר הייסורין ניקח שפיר, ששם שהגנבר על ידי הפדיון מותר לו להוציא הקדש לחול, הכי נמי הייסורין שסובלין הצדיקים לכפרת בני דורם ומחמת זה זוכים בני דורם לעולם הבא. ונמצא שהקדש נשכר שנכנסים הרבה יותר בני אדם לגן עדן. משום הכי מותר אז להוציא הקדש לעולם הזה שהוא חול, שהייסורין הם הפדיון של אותה הטובה, שאם לא היו גוטלים שכר על ייסוריהם, לא הנה מן הדין שייסבלו הם הייסורין בשביל עונות הרשעים, וכי טוביה חטא וזיגוד מיגוד.

**However, if the good He bestows upon them comes after their suffering, this is acceptable. Just as a treasurer is permitted to release funds from sacred to profane through redemption, so too the suffering that the righteous endure atone for the sins of their generation, and through this, their generation merits the World-to-Come. Thus, the sacred becomes beneficial, as more people enter Paradise. Because of this, it is permissible for Him to release the sacred into this world, which is profane, because the suffering is the redemption of that goodness, for if [the righteous] were not to receive reward for their suffering, there would be no reason for them to endure it on behalf of the wicked, for "[is it right that] Tuveya sinned and Zigud is lashed?"<sup>16</sup>**

ועוד שהם נקראים אז עסוקים במקלאת הקדש ותנו שומרי ספחים בשביעית, נוטלין שכרן מתרומת הלשפה, וכן כל שאר האומנים. ומנה הטעם אם הצדיקים לא רצו לקבל שום שלנה בעולם הזה ולא נחפצו בייסורין הרשות בידם, דומא למאי דאמרינו בכתובות פרק אף על פי יכולה אשה לומר לבעלה איני גיזונת ואיני עושה, ומשום הכי קאמר ר' יוחנן בבבכות לא הם ולא שכרם.

**Furthermore, they are considered to be engaged in the work of the sacred, as it is taught that those who guard the seventh year's produce receive their reward from the Temple**

<sup>15</sup> Ps. 146:6.

<sup>16</sup> Pesachim 113b; Makkot 11a.

treasury,<sup>17</sup> and similarly, all the other artisans who work for the Temple are paid from the Treasury. For this reason, if the righteous do not want to receive tranquility in this world or do not desire suffering, it is their choice. This is similar to what we say in Ketubot, in the 5<sup>th</sup> chapter entitled “Although they said,” where it is written: “A woman can say to her husband, ‘I do not wish to be supported and I do not want to work.’”<sup>18</sup> Because of this, Rabbi Yochanan says in Berakhot, “Is your suffering dear to you? [Rabbi Chiya] said to him: [I welcome] neither these [sufferings] nor their reward.”<sup>19</sup>

ומעמיה יעקב סבל כמה ייסורין בבית לבן, "הייתי ביום אכלני חרב וקרח בלילה" וכו'. וכוננתו שם היתה לאסוף נדחים ולקבץ פזורים, כגודע בסוד "עקדים נקדים וברדים". וכל זה היה לתועלת כל הדורות הבאים בישראל. ולפיכך כנגד זה נפרצה לו פרצה מעין העולם הבא. אבל עתה חזר לארץ ישראל ומלאכים שליווהו בחוץ לארץ עלו לרקיע. והואיל שהייסורין שהיו מקבלים האבות היו לתועלת הבנים לא היה מן הראוי שיבקש יעקב לישוב בשלנה, אלא שהקב"ה יתן לו השלנה כשירצה ועד זמן שיירצה, לפי שהוא נורא עלילות ו"ידע מעלמות".

Now, Jacob suffered many hardships in Laban’s house, as it is written, “scorching heat ravaged me by day and frost by night.”<sup>20</sup> His intention there was to gather the scattered ones, i.e., the *nitzotzot*, the sparks of holiness, from the *klipot*, the impure spiritual forces, as is known by the esoteric secret of the “streaked, speckled, and mottled [sheep]” (Gen. 31:10).<sup>21</sup>

All of this was for the benefit of future generations of Israel. Thus, in return, a breach was made for him, a glimpse of the World-to-Come. That was his reward in this world for the suffering that he had experienced while engaging in the mitzvah of gathering the *nitzotzot* that were scattered outside the Land of Israel. But now that he returned to the Land of Israel, the angels who had accompanied him abroad ascended to Heaven. Jacob was no longer engaged in gathering *nitzotzot*, and he no longer endured suffering from Laban, so he had no reason to demand to dwell in tranquility.

Jacob was engaged in other mitzvot in the Land of Israel, and also endured suffering there. However, since the suffering that the patriarchs endured at that point was for the benefit of their own children, for whom they already had a direct responsibility, it was not fitting for Jacob to seek tranquility in this world. Rather, it was fitting for the Holy One, Blessed be He, to give him tranquility when He desired and as long as He desired, as He is wondrous in His ways<sup>22</sup> and “knows all secrets.”<sup>23</sup>

<sup>17</sup> Shekalim 4:1.

<sup>18</sup> Ketubot 58b.

<sup>19</sup> Berachot 5b.

<sup>20</sup> Gen. 31:40.

<sup>21</sup> Rabbi Menachem Azaria de Fano, *Asarah Ma'amarot*, Em Cal Chai, chapter 1, section 9: “In the action of our patriarch Jacob with the [fresh] shoots [of poplar, almond, and Oriental plane (Gen. 30:37–39)], this was a beneficial action for the clarification of the holy souls from the iron blast furnace [viz, Egypt]. [This is] as it is written, ‘he made the flocks face [the streaked or wholly dark-colored animals in Laban’s flock]’ (Gen. 30:40), which is similar to the meaning of “a flock of men” (Ezek. 36:37).”

<sup>22</sup> Cf. Ps. 66:5.

<sup>23</sup> Ps. 44:22.

ומכל מקום הואיל שגלה נדעתו שפוננתו לישוב בשלנה משום הכי קפץ עליו רוגזו של יוסף, שגם אלו הייסורין היו לזכות דורות הבאים, כמו שכתבו המקובלים שאילולי ששלוטו השבטים על יוסף קודם שירד למצרים היו ישראל משוקעים לעולם במצרים. אבל על ידי ששלוטו השבטים על יוסף מתחלה נאחר כה מלה על המצריים נמצא שהמצריים היו עבדים לכל ישראל עכ"ל. נאחר הייסורין שסבל על פרידתו של יוסף ממנו זכה לישוב בשלנה אחר כה, כדאיתא בזוהר על הפסוק "ויחי יעקב" (דף ר"ו ע"ב) ועיי"ש.

**Nonetheless, since [Jacob] revealed his intent to dwell in tranquility, Joseph's troubles came upon him, for these sufferings that Jacob felt from being separated from Joseph also served to merit not only his other children, but also future generations. This is as the Kabbalists wrote that had the tribes not controlled Joseph before he went down to Egypt, Israel would have remained trapped in Egypt forever.<sup>24</sup> However, because the tribes first controlled Joseph, and later he ruled Egypt, the Egyptians became slaves to all of Israel.**

**After the suffering that Jacob endured due to Joseph's separation from him, he ultimately merited to dwell in tranquility, as is written in the Zohar, page 216b, on the verse "Jacob lived seventeen years in the land of Egypt,"<sup>25</sup> and see there.<sup>26</sup>**

ובנה יובן פשט הכתוב "צדקתך כהרריאל", ואמרו ז"ל ה' דהשפעת השפעת, ואימתי תהנה זאת ה' השפעת בזמן שה' משפט תהום רבה", שהבאת עליהם ייסורין שהנה הנם להגין על הדור ולהושיע ולהציל מדינה של גיהנם, "אדם-ובהמה" דהיינו בני אדם שדומין לבהמה כדאמרינו בפרק קמא דחולין.

**In this way will be understood the verse "Your righteousness is like the high mountains, Your justice like the great deep; man and beast You deliver, O L-rd."<sup>27</sup> [The rabbis] of blessed memory say, where You have given blessing, You have given blessing [in abundance].<sup>28</sup> It will be at the time when "Your justice is like the great deep," that you have brought suffering upon them to defend the generation, and to save and rescue a nation from Gehenna. "Man and beast You deliver," meaning that some men are like beasts, as we say in the 1<sup>st</sup> chapter of tractate Chullin, referring to "people who are clever in intellect, but [nevertheless] act [humbly and self-effacingly], like an animal."<sup>29</sup>**

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<sup>24</sup> Ibid., section 8.

<sup>25</sup> Gen. 47:28.

<sup>26</sup> Zohar I:216b: "Rabbi Shimon said, It is written above, 'And Israel dwelt in the land of Egypt in the country of Goshen; and they took possession of it, and grew, and multiplied exceedingly. And Jacob lived . . .' (Gen. 47:27-28). [In the Torah scroll, there is no separation between the verses. Thus we interpret:] As [Israel] lived in luxury and had pleasures and were short of nothing, so did Jacob live in luxury and pleasure. Here [in Egypt], it is considered that 'Jacob lived.' It was not said of him: 'Jacob lived' all his life, for his life was that of sorrow. Of him it is written, 'I had no repose, no quiet, no rest, and trouble came.' [Job 3:26]. But after he went down to Egypt, it is said of him 'And Jacob lived.' He saw his son a king, he saw all his sons pure and righteous, living in pleasure and luxury . . ."

<sup>27</sup> Ps. 36:7.

<sup>28</sup> Gen. Rabbah 43:1.

<sup>29</sup> Chullin 5b.