

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy" a, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avos, who promised that all who study his words will be blessed with an abundance of good, wealth and honor, and will merit to see children and grandchildren thriving around their table.



אמרות שמשון

Tzav

by it was specifically the Priestly Offerings that Dovid Yearned to Bring

זֶה קָרְבַּן אֶהְרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לָהּ בַּיּוֹם הַמָּשָׁח אֹתוֹ עֲשִׂיֶרֶת הָאֵפָה סֵלֶת מִנְחָה תָּמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ בְּעֶרְבֹ (ו יג):

This is the offering of Aharon and his sons...

The Yalkut Shimoni expounds on the wording of this Passuk, and says the following. רבי נחמיה אומר, חביב קרבנו. של אהרן לפני הקדוש ברוך הוא כקרבתו של נשיאים, להלן כתיב זה זה אהרן וכאן כתיב זה קרבן אהרן ובניו. Rebbi Nechemia said: The sacrifices that Aharon offered were as beloved to Hashem as the sacrifices offered by the Priests [i.e. the sacrifices that the Priests brought for the inauguration of the Mishkan]. [The Midrash goes on to explain that we learn this from the similar wording that the Torah choose to use when introducing these two sacrifices.] By the Priest's sacrifices the Torah says, 'This is the offering...' Similarly, by Aharon's sacrifices the Torah says, 'This is the offering of Aharon and his sons...'

In this vein, the Midrash also relates to us how much King Dovid desired to offer those Priestly sacrifices. אמר רב אידי מתאווה היה דוד לקרבן נשיאים. הדא הוא דכתיב עלת מחים אעלה לך, אין לך קרבן שיש בו פרים אילים עתודים אלא קרבן פרים. Rav Idi said: Dovid yearned to bring the sacrifices of the Priests, as Dovid had said, 'Fat burnt-offerings I shall offer You with the burnings of rams. I shall prepare large cattle along with goats, always'; and there is no set of sacrifices that includes within it cattle, ram, and goats, other than those sacrifices that the Priests offered during the Mishkan's inauguration.

The question is, why was it specifically those sacrifices

that the Priests offered during the inauguration of the Mishkan that Dovid yearned to bring, more than any other sacrifice that were offered in the Mishkan.



The Gemara in Sotah (ט ע"א) tells us the following. מאי דכתיב רננו צדיקים בה' לישירים נאוה תהלה. אל תקרי נאוה תהלה אלא נאה - נאה תהלה. זה משה ודוד שלא שלטו שונאיהם במעשיהם. What is the meaning of that which is written, 'Sing joyfully, O righteous, to Hashem; because for the upright praise is fitting'? Do not read it תהלה תהלה - נאָה תהלה - the righteous should sing joyfully, because for them 'praise is fitting'; but rather תהלה תהלה - נִיְה תהלה, because they merited to erect lasting 'places of praise'. This refers to Moshe and Dovid, for their enemies did not gain control over their handiwork.



When David yearned to bring the Priestly offerings, is wasn't the offerings, per se, that he yearned to bring, rather it was the building of the Bais Hamikdash that he truly yearned for. For Dovid knew that were he to build the Bais Hamikdash, the enemies of the Jewish People would never be able to gain control over it and destroy it, for as the Gemara teaches us, 'the enemies of Moshe and Dovid were unable to gain control over their handiwork'. Dovid also knew, as Yechezkel would eventually prophesize many years later (פרק מ"ה ומ"ו), that at the inauguration of the last and ultimate Bais Hamikdash which will never be destroyed, we will merit once again to offer those very sacrifices that the Priest offered at the inauguration of the original Mishkan.

It was to this that Dovid referred to when he yearned to offer those priestly offerings. He was actually yearning to merit to build the Bais Hamikdash, which if built by him, would indeed have been inaugurated with those priestly offerings.

(ורע שמשון פרשתנו אות ד)

הוצאת הגליון והפצתו לזכות

לעילוי נשמת האשה החשובה מרת רבקה מירל בר' יהושע לרנר ע"ה נלכע י"ח ניסן ה'תשס"ג

הקדש ע"י בני הוריה חיים לרנר ובניו חנה אסתר אפקין ת"ש

לעילוי נשמת אברהם בן אסתר ז"ל ת"ש

הצלחה ועושר אליאם בן אסתר ייח וכל השותפים לזכר הצלחתו בכל מקום ב"ה בעולמי הודו

לזכות ולברכה להצלחת השותפים התורמים ומשפחותיהם החפצים בעילוי שמם שייחב לזכר הוצאתו ופצתו בברייתו יחי ארבע ופסוק דודו נחמד בכל ידיו וזאת משמחי י"ח ניסן ה'תשס"ג

עושר ואשר אשה אנשיל דוד בן נילי

שידוך לי המעט עשיתי מנחת רוחי בקרב לזכר הצלחתו ופצתו ופצתו לחצלה מרוב עשירות ופצתו ב"ה בכל שנה מנחת רוח ופצתו רבש כקרבן ששירות מנחת

הצלחה ועושר דניאל אורי בן רבינה מלכה לפעל ברכה והצלחה עושר ובגוד ובשירות מנחת קרבן פסח

הצלחה מרובה שאול בן רחל לפעל ברכה ופצתו עושר והצלחה רחלה בסקי כל ימיו ולחיים

עושר ואשר ברוך צבי ניסים בן שושנה לאה שיעליל כל בעל עין ופצתו ברכה ושפך רב קרבן פסח מנחת רוח ופצתו ימא ון בעי כל

ברכות וישועות מרדכי בן רחל שיחה רחוק ופצתו מנחת רוח ופצתו ברכה ופצתו ברכה ופצתו ברכה ופצתו ברכה

ישועה והצלחה ישועה בן צלחה שיחבול כל בעיות המספרות כפרא דאריט כפי ששלו הראשונות

זיווגים הטובים שרה שרון בת סופיה יוכבד ג'ובנה בת מירב תמר שרה בת לינדה שיחב רחוק ופצתו קרבן פסח מנחת רוח ופצתו שפך רב ופצתו

פריסה בשפע משה אהרון בן אסתר נלי מנסה מוכה בשפע וישועה בסקי

הצלחה וברכה בנימין בן חמרה שיחב רחוק לי כל בעיות המספרות כפרא דאריט ופצתו ברכה ופצתו ברכה ופצתו ברכה

the great Sabbath - Passover Haggada
How Being Scattered Across the Globe
Throughout Our Many Years in Exile Was To
Our Benefit

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ שְׁלֵא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ, אֲלֵא שְׁבָכַל דָּוָר וְדָוָר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ
וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

It is that pledge to Avraham Avinu that has sustained our forefathers and us; that it has not been merely one nation who has risen up against us determined to destroy us. Rather, in every generation they rise up against us to destroy us, but Hashem always rescues us from their hands.

The simple reading of this passage in the Haggadah clearly appears to be conveying that this itself ‘that it has not been merely one nation who has risen up against us determined to destroy us’ is what ‘sustained our forefathers and us’. It would seem that the Haggadah is implying to us, that only because of Hashem’s pledge to Avraham at the covenant, that He would watch over the Jewish people and protect them from all the nations that will rise up against them, did He exile them, scattered, across many lands. Consequently, it was not merely one nation who stood up against the Jewish people; rather it was many host-nations who had the ability to do so.

This idea appears to be quite difficult to comprehend, for how can it be that it would be safer and more secure for the Jewish people to be scattered across many lands and to consequently have to confront many host-nations rising up against them, rather than to be exiled together to one land and to confront only one single host-nation who would seek to destroy them.



The Gemara in Pesachim (פז ע"ג) brings the following. R’ Oshaya said: “What is the meaning of that which Devorah and Barak praised Hashem, upon their miraculous victory over the army of Sisra, when they said as follows; (שופטים ה, י"א) - ‘They will recount the righteous deeds that Hashem performed, for His open cities in Israel’. [According to its literal translation, the Passuk predicts that the Jewish people will thank Hashem for being able to live securely in open and un-walled cities.] This Passuk can be interpreted [through transposing the letters ו and ז in the word פְּרוּזוֹ - His open cities, and thus yielding the word

פרוּזוֹ - He scattered them] to mean that Hashem performed a righteous deed with the Jews in that He scattered them among the nations”. This was a point that was mentioned in the following conversation, in which a certain apostate said to R’ Chanina, “We are better than you. Concerning you it is written, כִּי (מלאכים א' י"א ט"ז) - ששת חדשים ישב שם וגו' - For six months the Jews stayed there until they had destroyed all the males of Edom. But as for us, you have been with us for many years and we have not done anything to you”. R’ Chanina responded to him, “With your consent, I will let one of my students reply”. R’ Oshaya then came forward and responded to the apostate and said; “You have not eliminated the Jews only because you do not know how to do it! If you were to say ‘Let us destroy all of them’, that option would be ruled out because not all the Jews are under your control, for they are scattered among several nations, and if you were to decide to kill only those who are under your control, that option would be ruled out as well, because through the efforts of the Jews who would survive in other countries, you will be called a genocidal government, and your reputation will be tarnished”. Upon hearing his reply, the apostate said, “I swear by the wall of the Romans that it is with this thought that we go up and down, as we constantly grapple with this very dilemma”.



According to this notion we can understand why it was indeed more secure for the Jewish People to have always been scattered and dispersed across many lands throughout their years in exile, and how this was actually part of Hashem’s master plan in protecting His chosen and beloved people. For had the entire Jewish nation all been exiled to one land, their host-nation would have been much more motivated and prepared to annihilate them, and only because no single nation has ever hosted the Jewish nation in its entirety did they never actually destroy us.

We can now truly appreciate the passage of the Haggadah where we say, והיא שעמדה לאבותינו ולנו, שלא אחד בלבד עמד עלינו לכולותינו - It is that pledge to Avraham Avinu that has sustained our forefathers and us; that it has not been merely one nation who has risen up against us determined to destroy us, for it was indeed only in the merit of Hashem’s pledge to Avraham Avinu that we were exiled to many lands, and were thus confronted throughout our years in exile by the many host-nations who were constantly rising up, trying to destroy us.

(זרע שמשון הגדה של פסח אות ג)

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