

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"l, 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.



Ki Sisa תשכ"ד

• Zera Shimshon - the Limud that brings Yeshuos •

ז'אין 279

אמרות שמשון

How Hashem's Promise to Give the Land to The Jewish People Protected Them from Annihilation

זכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בך ותדבר אליהם ארבה את זרעכם ככוכבי השמים וכל הארץ הזאת אשר אמרתי אתן לזרעכם ונחלו לעולם (שמות לב יג)

Remember Avraham, Yitzhak and Yisrael Your servants, that You swore to them by Your very Self, and You told them, "I shall increase your offspring like the stars of the heavens, and the entire land of which I spoke, I shall give to your offspring and they shall have it as a heritage forever".

After the Jews sinned with the Golden Calf, Hashem told Moshe, "Let My anger burn against them and I shall annihilate them". Moshe then prayed on his Nation's behalf, and beseeched Hashem to remember that which He swore to the forefathers, that 'He will increase their offspring like the stars of the heavens, and that He will give the entire land of which He spoke to their offspring'.

We can understand why Moshe would plead that Hashem remember that which He swore 'that He will increase their offspring like the stars of the heavens', for that itself was a reason why Hashem should forgive the Jews and not annihilate them. But what benefit was there for Hashem to remember that He swore to give the entire land to the Jews? On the contrary, their sin itself was a reason that they should no longer be worthy of receiving the Land.

The Mishnah in Kiddushin (ס ע"א) teaches us the following Halacha. האומר לאשה הרי את מקודשת לי על מנת שאתן לך מאתיים זוז הרי זו מקודשת והוא יתן - *If one says to a woman, "You are betrothed to me on condition that I will give you two hundred zuz", the law is that this woman is betrothed to him, and he shall give it to her.* [The Gemara goes on to discuss the meaning of these last words, 'and he shall give it to her'.] איתמר רב הונא אמר והוא יתן רב יהודה אמר לכשיתן וכי, מאי בנייהו איכא בנייהו שפשטה ידה וקבלה אמר והוא יתן - *Rav Huna said, this means that he should give her the money whenever he wishes. Once he pays her, the betrothal takes effect retroactively from the time that he performed the marriage act. But Rav Yehudah said, it means that when*

he gives her the money, the betrothal takes effect; it does not take effect retroactively... What is the practical difference between these two opinions? The difference between them is with regard to a case in which the woman extended her hand and accepted a betrothal proposal from another man before the original suitor gave her the two hundred zuz. According to Rav Huna, the betrothal of the second man is not valid, while according to Rav Yehudah, it is valid. [i.e. According to Rav Huna, the first man's betrothal takes effect retroactively, preempting the betrothal of the second man. According to Rav Yehudah, however, the first man's betrothal goes into effect only after he actually gives the two hundred zuz, and thus, since the second man betrothed the woman before this money was given, the second man's betrothal is valid.]



When Hashem gave the Torah to the Jewish Nation, it was, so to speak, an act of betrothal, through which the Jewish People were bound to Hashem and his Torah. Correspondingly, when Hashem told our forefathers that He would give the Land to their offspring, it was as if He betrothed the Jewish Nation on condition that He would give them that Land.

Accordingly, we can explain why Moshe found it important to mention Hashem's promise to give the Land to the Jewish People when beseeching Hashem to forgive the Jews for the sin of the golden calf. Because the giving of the Land to the Jewish people was a condition upon which their betrothal and bond to the Torah was dependent, therefore, at least according to Rav Yehudah, so long that Hashem did not give them the Land, they were essentially not yet 'betrothed' to Him. Hence, the Jewish People were not yet committed to the Torah, and thus Hashem could not hold their sins against them, and could not be angry at them.

And even according to Rav Huna, whose opinion is that when the Land would eventually be given to them the betrothal would be effective retroactively, and as a result the Jewish people were indeed bound to the Torah and obligated to keep its laws even before receiving the Land, nevertheless, Moshe claimed that because Hashem swore to our forefathers to give the Land to the Jewish People, He was still obligated to do so even after they sinned. Accordingly, Moshe asserted, once they would enter the Holy Land that in itself would suffice to bring upon them forgiveness, as the Passuk in Parshas Haazinu (ל"ב כ"ג) says, וכפר אדמתו עמו - *and His land will atone for His people*, as well as the Passuk in Yeshaya (ל"ג כ"ד) says, העם היושב בה נשוא, - *The people dwelling there shall be forgiven of sin.*

(זרע שמשון פרשתנו אות יח)


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Why Moshe Could not Initially Remember the Torah That He Learned

וַיִּתֵּן אֶל מֹשֶׁה כְּכֹלְתּוֹ לְדַבֵּר אֵתוֹ בְּהָר סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת
אֶפְרָן כְּתָבִים בְּאֶצְבַּע אֱלֹקִים: (שמות ל"א, י"ח)

He gave to Moshe - when He finished speaking with him on Har Sinai - the two Tablets of the Testimony, stone Tablets inscribed by the Finger of Hashem.

The word כְּכֹלְתּוֹ which means 'when he finished', is usually spelled כְּכֹלְתּוֹ with the letter ו, but in this Passuk it's written defectively, missing the letter ו. Rashi discusses what the Torah is alluding to by spelling it this way. כְּכֹלְתּוֹ כְּתִיב חֶסֶד, וְשִׁנְתָהּ לֹא תוֹרָה בְּמַתָּנָה כְּכֹלְתּוֹ לַחֲתָן, שְׁלֵא הִיא יְכוּלָה לְלַמֵּד. The word כְּכֹלְתּוֹ is spelled defectively, as if it were vowelized כְּכֹלְתּוֹ which means 'like his bride', for the Torah was given over to Moshe like a gift, as a bride is to a groom, because he was unable to learn all of the Torah in such a short time. This concept that Moshe had a hard time learning the Torah until he received it as a gift, is discussed in the Gemara Nedarim (לח ע"א) which says as follows. בתחלה היה משה למד תורה ומשכחה עד שניתנה לו במתנה שנאמר ויתן אל משה ככלתו לדבר - When Moshe ascended Har Sinai to receive the Torah from Hashem, Moshe would, at the beginning, learn Torah and forget what he learned, time after time. This continued until the Torah was finally given to Moshe by Hashem as a gift.

This entire matter needs explanation. Firstly, why did Moshe initially have such hard time retaining the Torah, and what did his ultimately receiving the Torah as a gift have to do with him finally being able to remember the Torah that he learned? And secondly, Rashi's analogy is difficult to understand, for since when is the bride given over as a gift to the groom?!

The Mishna in Kesubos (מח ע"א) delineates the point during which a young girl's husband assumes the rights which had initially been in her father's domain up until then. A young girl is always in the domain of her father until she enters her husband's domain. Once the father presents her to the husband, she enters the domain of her husband. However, if the father accompanies the husband, she is still in the domain of the father. But once the father delivers her to the husband, she enters the domain of her husband.

Accordingly, the Shulchan Aruch (אבה"ע סי' טו) rules as follows. *At what point does a husband precede all others in the inheritance of his wife? When she leaves the domain of her father and enters the domain of her husband. How so? A girl who dies after her father delivered her to her husband, is inherited by her husband even though the dowry is still in her father's house. But a girl who dies while still being accompanied by her father, is inherited by her father, even if the dowry is already in her husband's house.*



The Torah is likened, so to speak, to Hashem's daughter. This idea is clearly pointed out in the following parable that The Midrash (שמרר לג) illustrates. *There was a king who had an only daughter. Another king came and took her as a wife. Subsequently, the husband sought to return to his land with his wife. The father-in-law king said to him, "My daughter whom I have given to you is an only daughter; thus, I am unable to part with her. But I am equally unable to tell you not to take her to your land, for she is your wife. Rather, do this favor for me: Any place that you go, prepare a room so that I may dwell near you, for I am unable to leave my daughter". So too did Hashem say to the Jewish People, "I have given you the Torah. I am unable to part from it, but I am also unable to tell you not to take it. Rather, do this favor for me: Any place that you go, prepare a house for Me that I may dwell therein". As it is stated, "They shall make a Sanctuary for Me, so that I may dwell among them".*

In view of the fact that the Torah is regarded as 'the daughter of Hashem', we can understand why Moshe was unable to inherit the Torah and assume its rights, as long as he was in Heaven, which is, so to speak, the domain of the Torah's father - Hashem. Therefore, initially, as long as Moshe was learning Torah in Heaven, he could not remember the Torah that he learned, for it did not truly belong to him yet.

But when 'Hashem gave the Torah to Moshe after He finished speaking with him' and Moshe and the Torah, so to speak, left Hashem's domain, at that point the Torah entered the domain of Moshe, just as a bride enters the domain of her husband, and the Torah's rights and inheritance, which is remembering the Torah, was given over as a gift to Moshe, just as the rights and inheritance of the bride are gifted to the husband. And indeed, from that point onward, Moshe began to remember all the Torah that he learned.

(זרע שמשון' פרשתנו אות ט)

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