

# Zera Shimshon



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

יתרו תש"פ Yisro

• Zera Shimshon - the Limud that brings Yeshuos •

גליון 75

## How Hashem Refuted the Arguments of Those Who Opposed the Redemption of the Jews

וַיֹּאמֶר יְתֵרוֹ בְּרוּךְ ה' אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד פַּרְעֹה אֲשֶׁר הִצִּיל אֶת הָעָם מִתַּחַת יַד מִצְרַיִם (יה י):

Yisro said, "Blessed be Hashem, Who rescued you from the hand of Egypt and from the hand of Pharaoh, Who rescued the people from under the hand of Egypt".

It would seem that this entire Passuk is superfluous and recurring. Would it not have sufficed for the Passuk to simply have stated, Blessed be Hashem Who rescued you from the hand of Egypt; what is the need for the Passuk to expound with repetitive wording and say, from the hand of Egypt and from the hand of Pharaoh? Furthermore, what is the need at all for the conclusion of the Passuk which states, Who rescued the people from under the hand of Egypt, for that definitely seems to be a total repetition of the former part of the Passuk?



The Midrash recounts the Egyptian Guardian Angel's contention to the Jews' redemption as follows. *When the Jews departed from Egypt, the Egyptian Guardian Angel arose to prosecute them and said, "Master of the Universe, until now the Jews were idolaters just as the Egyptians are, and You are splitting the sea for them?!"*

Similarly, Pharaoh also opposed the Jews' redemption. He claimed that since the Jews were only enslaved in Egypt for two hundred and ten years, it was only fitting that they should remain in Egypt and be enslaved for yet another one hundred and ninety years, for Hashem had clearly told Avraham Avinu (נבראשית ט"ו י"ג) at the Covenant of the Pieces that his 'offspring will be sojourners in a land that's not their own, and they will be enslaved and oppressed to them for four hundred years'.



In view of that, we can explain Yisro's exclamation, ברוך ה' אשר ה' הציל אתכם מיד מצרים ומיד פרעה - *Blessed be Hashem, Who rescued*

you from the hand of Egypt and from the hand of Pharaoh, to be referring to these two arguments which were set forth by the Egyptian Guardian Angel and Pharaoh; as if to say that Hashem redeemed the Jews from these two protestations. And when he said אשר ה' הציל את העם מתחת יד מצרים - *Who rescued the people from under the hand of Egypt*, he was alluding to the rebuttal itself against these two protestations, as we shall explain.

**Blessed be Hashem Who rescued you from the hand of Egypt:** We can explain that he wasn't inferring to the Egyptian people, rather to the Egyptian Guardian Angel, and thus these words are referring to Hashem's refuting the Guardian Angel's contention when he argued at the time of redemption, *"Master of the Universe because until now the Jews were idol worshippers just like the Egyptians, why would You split the sea for them?! It must be, that it is only because You show them favor, that You agree to redeem them. Is that fair?!"*

**and from the hand of Pharaoh:** This is referring to Pharaoh's argument that the Jews were meant to stay in Egypt for another one hundred and ninety years, as Hashem Himself decreed upon them that they be enslaved for four hundred years.

**Who rescued the people:** This is in refence to Hashem's reply to the Angel's argument. Hashem replied, that if it was favor that He was showing the Jews, why would He split the sea for the Egyptians who joined the Jews, as the Passuk (שמות) says, *Also a great conglomeration went up with them.* This would clearly demonstrate that the reason Hashem split the sea for the Jews wasn't out of misplaced favor, rather because they repented from their idol-worship, which was the very reason why the conglomeration of Egyptians who joined the Jews were worthy as well, for they too repented. Yisro used the term עם, to refer to the רב - the conglomeration, for as the Shach (ש"ך על התורה) says, the term עם refers to the conglomeration who joined the Jews when they left Egypt.

**from under the hand of Egypt:** This refers to Hashem's reply to Pharaoh's argument. Hashem refuted his contention, for He said that indeed it was decreed that the Jews

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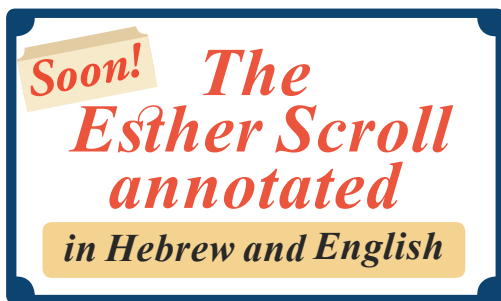
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were to be enslaved for four hundred years, nevertheless, it was never decreed upon the Jews that they were to be enslaved to the Egyptians for four hundred years. Therefore, although they will indeed need to go into exile once again in order to complete their decreed-upon-years of slavery, nevertheless they can be redeemed from Egypt, and will make up the other years subjugated to other Nations. זרע שמשון פרשתנו אות ה

The Maharsha in Kesubos (ס"א ע"א) says that when Adam called his wife 'Chavah', referring to her as 'the mother of all the living', he was actually alluding to her being the 'primary source of life for all the living'.



This is hard to understand, as the Gemara in Kiddushin (ל ע"ב) clearly says, שלשה שותפין הן באדם הקדוש ברוך הוא ואביו ואמו - There are three partners in the creation of a person, Hashem, his father and his mother; accordingly, the mother is the

source for only one third of the child's life, and if so how can Adam allude to her being the 'primary source for all the living'? We can explain Adam's reasoning as follows. The Gemara in Sanhedrin (י"ט ע"ב) says הלכות כאילו - Whoever raises an orphan in his home is regarded as if he had fathered him. Because the women are the ones who primarily raise the children, Adam was correct in considering the women as the 'primary source of all the living'.

### Why the Women Deserved To Receive the Torah Before the Men

וּמֹשֶׁה עָלָה אֶל הָאֱלֹקִים וַיִּקְרָא אֵלָיו ה' מִן הַהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל (י"ט ג):  
So shall you say to the House of Yaakov, and relate to the Children of Yisroel.

Rashi explains that this Passuk is coming to imply that Hashem was commanding Moshe to give over the Torah in the following order. He was first to give the Torah to בית יעקב - the 'House of Yaakov', which refers to the women, and only afterwards was he to give it over to בני ישראל - the 'Children of Yisroel', which is referring to the men.

The Yalkut Reuvaini (פ' בראשית) brings the following perplexing Midrash. רבון. משה להקיע, שמע להקב"ה דקא קרי חוה. אמר לו, רבון. דעלמא האי חוה מאי היא. אמר לו, אם כל חי. אמר לו, רבון. דעלמא אמ כן. חוה במספר קטן אם כל חי. - When Moshe ascended to Heaven he heard Hashem calling out "Chavah". Moshe asked Him, "Master of the world, why 'Chavah'?" Hashem replied, "Because she was the mother of all the living". Moshe went on to ask, "If so let her be called 'Chayah'?" To which Hashem replied, "Chavah has the numerical value of 'The mother of all the living'."

This Midrash begs for an explanation. Firstly, why was Hashem calling out 'Chavah' when Moshe was ascending to heaven to acquire the Torah; what was the implication of that statement? Secondly, it seems from Hashem's reply, that when Moshe asked "האי חוה מאי היא" he meant to ask why Adam called her by that name. It's hard to believe that Moshe didn't know the reason why Adam called her 'Chavah'; after all Hashem's reply is already clearly mentioned in the Torah; ויקרא האדם שם אשתו חוה כי היא היתה, (בראשית ב' כ') - The man called his wife's name Chavah, because she had become the mother of all the living.

In view of this, we can understand the Midrash. When Hashem was calling out "Chavah" as Moshe was approaching to receive the Torah, He was indicating to Moshe that the Torah was to be given over first to the women.

When Moshe heard this, he asked, "האי חוה מאי היא," as if to say, "Why do the women deserve to receive the Torah before the men?" Hashem replied, "אם כל חי", alluding to the Maharsha's explanation of what Adam had in mind when he called his wife 'Chavah'; that the women are - אם כל חי - the 'primary source for all the living', since they are the ones who primarily raise the children. Hashem was indicating that not only are the women considered to be the 'primary source for their physical needs', but they are the 'primary source for their spiritual life', too. It is the women who primarily raise the children in the Torah way, bringing them up as righteous Jews, showing them the beauty of the Torah and teaching them to keep its laws. As such, they deserved to receive the Torah before the Men, for they are essentially the ones who pass on the Torah torch from one generation to another, maintaining the Jewish Nation.

Upon hearing this, Moshe asked "If so let her be called 'Chayah'?", with which he meant to ask that if the women were indeed so essential to the continuity of life, physically and spiritually, why not just call her 'Chaya', the name of 'Life' itself? To this Hashem answered that the name 'חוה', too, alludes to 'Life', in that its numerical value corresponds to 'אי' - אם כל חי - the primary source for all the living. פרשת יתרו אות י"א

Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon  
Translated and written by Rabbi Moshe Spira - [yomospira@gmail.com](mailto:yomospira@gmail.com)

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