

# 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.*



**Ki Sisa כי תשא תש"פ • Zera Shimshon - the Limud that brings Yeshuos • גליון 79**

## *Why Hashem Consulted With Moshe and the Jews before Appointing Betzalel to His Position*

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר רְאֵה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן אֹרִי בֶן חוּר לְמִטָּה יְהוּדָה (לא א-ב):

*Moshe said to the Children of Israel "See, Hashem has proclaimed by name, Betzalel, son of Uri, son of Chur, of the tribe of Yehudah".*

The Gemara in Brochos (נה ע"א) learns a Halacha from this Passuk. אין מעמידין פרנס על הציבור אלא אם כן נמלכים בציבור, שנאמר ראו קרא ה' בשם בצלאל. אמר לו הקב"ה למשה, משה הגון עליך בצלאל. אמר לו, רבש"ע אם לפניך הגון לפני לא כל שכן. אמר לו, אף על פי כן לך אמור להם. הלך ואמר להם לישראל, הגון עליכם בצלאל. אמרו לו, אם לפני הקב"ה ולפניך הוא הגון לפנינו לא כל שכן. *One does not appoint a leader over the community, unless he consults with the community in advance. For it is stated 'See, Hashem has proclaimed by name, Betzalel'. Hashem said to Moshe: "Moshe, do you consider Betzalel worthy of this undertaking?" Moshe replied to Hashem: "Master of the universe, if he is worthy before You, then he is certainly worthy before me!" Hashem said back to Moshe: "Nevertheless, go and ask the Jews." Moshe went and asked them: "Do you consider Betzalel worthy?" The Jews replied: "If he is worthy before Hashem and before you, then he is certainly worthy before us."*

The Sefer Zera Shimshon brings this Gemara, and asks the following. While the Gemara gathers that the reason why Hashem 'consulted' with the Jewish Nation prior to appointing Betzalel to this position, was in 'compliance' of the Halacha that *'one should not appoint a leader over the community, unless he consults with them in advance'*, that still would not explain why He would also need to 'consult' individually with Moshe. Furthermore, how can the Gemara surmise from Betzalel's appointment that one needs to consult with the community before appointing *any* leader over them, as we can easily dismiss this notion knowing that Betzalel was all of thirteen years old at that time, and we can say that only because Hashem was appointing someone so young over them did He feel that it would be respectful to consult with them first.



There is a Halacha brought down in Shulchan Aruch (יד"ד רמ"ב ס"ד) that one may not issue any Halachic ruling in the presence of his primary teacher, which is someone from whom he has acquired

the majority of his Torah knowledge, even if the teacher explicitly permits him to do so. We can deduce from this Halacha, that while permission *would not* allow one to render Halachic rulings in the presence of his primary teacher, nevertheless, permission *would* allow one to render these rulings in the presence of a secondary teacher.



We can now go on to explain how the Gemara was able to prove the Halacha that *'One does not appoint a leader over the community, unless he consults with the community in advance'* from the fact that Hashem consulted with Moshe and the Jews before Betzalel's appointment.

Essentially, Moshe Rabainu was the primary teacher of every single Jew, having taught them all of their Torah knowledge. Thus, Betzalel was unable to take any position which would require him to issue any Halachic rulings, for while traveling in the desert, he was in the presence of Moshe at every given moment. Even receiving permission from Moshe would not allow him to do so, as the Shulchan Aruch explicitly teaches us that permission would not allow one to render Halachic rulings in the presence of his primary teacher.

Therefore, Hashem told Moshe; וראו קראתי בשם בצלאל וכי ואמלא; *"See, I have called by name: Betzalel... I have filled him with a Godly spirit, with wisdom and knowledge..."*, alluding to the fact that Moshe was no longer Betzalel's primary teacher, as Hashem, too, has taught Betzalel much Torah knowledge. When Moshe heard this, he understood that now that he is only a secondary teacher, he may grant permission to Betzalel to accept this position even though it would require Betzalel to issue Halachic rulings in his presence. Moshe did so promptly, as is implied in his reply, *"Master of the universe, if he is worthy before You, then he is certainly worthy before me!"*

Once Moshe granted his permission to Betzalel, Betzalel was in essence empowered and certified by Moshe himself to take on this position, and in no way would it be disrespectful to the Jewish People, for him to accept this position, even at this young age. When, even so, Hashem went on and told Moshe, *"Nevertheless, go and ask the Jews"*, there was no reason for Hashem to 'consult' with the Jewish Nation, other than in 'compliance' to the Halacha that *'One does not appoint a leader over the community, unless he consults with the community in advance'*.

זרע שמשון אות ב

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

זָכַר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עַבְדֶּיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וַתְּדַבֵּר אֱלֹהִים אֲרֻכָּה אֶת זֶרְעֲכֶם כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתֶנּוּ לְזֶרְעֲכֶם וְנָחֳלוּ לָעָלָם (שמות לב יג)

**Remember Avraham, Yitzchak 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. *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 וכו', מאי בנייהו איכא בנייהו שפשטה ידה וקבלה קידושין מאחר. לרב הונא לא הוון קידושי לרב יהודה הוון קידושי - *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 - *and His land will atone for His people*, as well as the Passuk in Yeshaya (ל"ג כ"ד) says, העם היושב בה נושא עון - *The people dwelling there shall be forgiven of sin.*

*The Zera Shimshon promised those who study his words: "May your eyes merit to see children and grandchildren, wise and perceptive, thriving as olive shoots around your table. And may your homes be filled with an abundance of good, with wealth and honor never ceasing from amongst your progeny."*

The Yohrtzeit of the Holy Zera Shimshon zy" a is on Friday, the 6th day of Elul. Those wishing to partake in the expenses of the commemorative seuda should please contact Rabbi Pashkez at 347-496-5657.

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