

English

בסייעתא דשמיא

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.



תשפ"ב Devarim

• Zera Shimshon - the Limud that brings Yeshuos •

איין 198

אמדות שמשון

Devarim

What Yeshayah and Yermiah Learned from Moshe Rabainu About the Jewish Nation

איכה אשא לבדי טרחכם ומשאכם וריבכם (דברים א, יב)

How can I alone carry your trouble, your burden and your quarrels?

Regarding these words of Moshe, the Yalkut Shimoni (רמז תת"א) relates the following. משל למטרונא שהיו לה שלשה. איכה אשא לבדי, משל למטרונא שהיו לה שלשה. שושבינין א' ראה אותה בשלותה וא' ראה אותה בפחזה וא' ראה אותה בנוולה. כך משה ראה את ישראל בשלותן ואמר איכה אשא לבדי, ישעי' ראה אותן בפחזן ואמר איכה היתה לזונה, ירמ' ראה אותן בנוולן ואמר איכה ישבה בדד. 'How can I alone carry...', this can be compared to a princess who had three maidservants, one of whom had seen her in a state of glory, the second of whom had seen her in a state of recklessness, while the third maidservant saw her in a state of disgrace. So too, Moshe, saw the Jewish Nation in its glory, and said, "How can I alone carry your burden?" Yeshayah, saw them in their recklessness, and said, "How did she become unfaithful?" While Yermiah, saw them in their disgrace, and said, "Alas, she sits alone".

We need to understand why the Midrash associates these three statements with each other; what do they all intrinsically have in common?

The Yalkut Shimoni continues and expounds on Moshe's words. איכה אשא לבדי טרחכם, מלמד שהיו טרחנים וכו' ומשאכם מלמד שהיו אפיקורסין וכו'. 'How can I alone carry your trouble', [when the Passuk says 'your trouble' it isn't referring to the trouble that they have, rather to the trouble that they cause], this teaches us that the Jews were troublesome. 'Your burden', this teaches us that they were heretics. 'And your quarrels', this teaches us that they were bad-tempered.

Accordingly, we can explain that when Moshe said, "How can I alone carry your trouble, your burden and your quarrels?", he was implying that whenever two Jews have a dispute and come to him for a resolution, he is unable to give them a ruling of any sort. For, in

regards to rendering a Halachic judgement, he rightfully refuses to do so for them, being that the Jews are troublesome, heretics and bad-tempered. This is in accordance of the Gemara in Sanhedrin (ו ע"ב) that says; שנים שבאו לדין אחד רך ואחד קשה וכו' אתה רשאי לומר להם אין אני נזקק - If two disputants come to you for judgement, even if only one of them is harsh, you are permitted to say to them "I will not involve myself in judging you", lest the harsh litigant be found liable and harass the judge. On the other hand, Moshe can't arbitrate any compromise for them either, for the Gemara in Sanhedrin (ג ע"א וה ע"ב) tells us that although according to Biblical law a judgement may be passed even by one judge alone, nevertheless, a

compromise may not be arbitrated by less than two judges. This was all inferred to in Moshe Rabainu's exclamation, 'How can I alone carry your trouble, your burden and your quarrels?'



In view of this, we can understand why Yeshayah's words were intrinsically connected to these words of Moshe. For Yeshayah had elsewhere (נ"א) prophesized the following; כה אמר ה' אי זה ספר כריתת אמכם אשר - שלחתי - Thus said Hashem, "What is your mother's bill of divorce by which I sent her away?" When Yeshayah first heard these words, he thought to himself that because the Jewish people seemingly claim that Hashem did indeed 'divorce' them, they are to be believed - in accordance of the halacha that the Gemara in Kesuvos (כב ע"ב) tells us; A woman who says to her husband "You have divorced me", is believed, because there is a presumption that a woman would not be so brazen as to declare before her husband that he divorced her unless that was the

truth - and are thus no longer bound to His Torah, and can no longer be punished for transgressing its laws. But then Yeshayah remembered that Moshe Rabainu had already declared the Jewish People to be troublesome, heretics and bad-tempered, and hence, because of their history of audacity and brazenness, they are excluded from the presumption 'that a woman would not be so brazen as to declare before her husband that he divorced her unless that was the truth'. Consequently, we can no longer accept their words claiming that Hashem had distanced and disassociated Himself from them, and thus they are, indeed, still bound to the Torah. When realizing that the Jews sinned while still in a close relationship with Hashem, Yeshayah exclaimed, איכה היתה לזונה - "How did she become unfaithful?"

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When Yermiah heard that they were still 'in their relationship', and even so were unfaithful, he cried out, וכו' היתה כאלמנה - "Alas, she sits alone... she has become like a widow", only 'like a widow' but not actually a widow; this is because after being unfaithful to her 'Partner', although she is still bound to Him, she nevertheless sits alone from Him.

(זרע שמשון פרשתנו אות ב)

מגילת איכה

Weeping Over the Tragic Destruction of The Bais Hamikdash

בכו תבכה בלילה ודמעתה על לחיה וכו': (איכה א, ב)
Weeping she weeps in the night and her tears are on her cheeks...

There are several anomalies in this Passuk that need to be understood. Firstly, what is the double language of weeping that the Passuk mentions, 'weeping she weeps'; what is it alluding to? Secondly, what is the significance of weeping 'in the night' that the Passuk mentions? And lastly, what is the reference of the fact that the 'tears are on her cheeks'?

The Yerushalmi in Yuma (פ"א ה"א - ה"ב) says as follows. כל דור שאינו נבנה בימיו מעלין - עליו כאילו הוא החרבו - Any generation that does not merit the rebuilding of the Bais Hamikdash in its day, is considered as if they themselves caused its destruction. Any generation whose deeds aren't worthy to bring about the rebuilding of the Bais Hamikdash, is clearly no more worthy than the generation during which the Bais Hamikdash was actually destroyed. Accordingly, their very wrongdoings which prevented the rebuilding of the Bais Hamikdash, would likewise have caused the Bais Hamikdash to have been destroyed were it to have been standing in their days.

We can thus understand why the Prophet calls for a twofold weeping, בכו תבכה - weeping she weeps. It is a cry over the double calamity; firstly, over the fact that the Bais Hamikdash wasn't rebuilt due to their sins, and secondly, as a cry over the indication that their sins would have equally been deserving to destroy the Bais Hamikdash as well.

The Midrash in Eichah (מא מ) says, אָמַר רַבִּי אַחָא, אָפּוּ. אִיּוֹם חָרוֹן אָפּוּ. - Which Hashem has afflicted me on the day of His burning wrath. The emphasis 'on the day of His burning wrath' seems superfluous, for the Passuk could have simply stated, 'Which Hashem has afflicted me in His burning wrath'. R' Acha said: The wrath of Hashem could have lasted for one day alone, and had the Jewish People repented, Hashem's burning wrath would have cooled down, and they would not have been punished so comprehensively.

Additionally, the Mishnah in Avos (דב טז) teaches us, אל תרצה את חברך בשעת כעסו - One should not appease his fellow while he is still angry; correspondingly, it isn't appropriate for the Jewish People to attempt to arouse Hashem's Mercy during the time of His wrath.

In view of this we can understand why the Prophet calls for the Jewish People to cry specifically at night. This is because initially Hashem's wrath was meant to last only one day, and hence by the time night would have fallen the wrath was meant to have passed; thus, at nightfall, after Hashem's wrath had subsided, would have been the appropriate time to begin crying and arousing Hashem's Mercy.

The Gemara in Shabbos (קנא ע"ב) expounds on the Passuk in Koheles (יב ב) as follows. ושבו העבים אחר הגשם, זו מאור - When the Passuk describes 'the clouds that return after the rain', it is a reference to a person's eyesight which regresses through crying. Crying has the effect to weaken one's eyesight, therefore the weakened eyesight which follows one's weeping is described metaphorically as the clouds which follow the rain.

We can explain that the 'tears are on her cheeks' is the Prophets insinuation to the fact that one's tears are detrimental to his health.

The Prophet is calling for one to persistently cry and shed tears upon the destruction of the Bais Hamikdash. He thus alludes that although one's continual tears are harmful, nevertheless one should cry unceasingly until the tears remain steadfast on his cheeks.

(זרע שמשון איכה אות ב)



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'למען אחי דעי ותלמידי ישאו את שמי על שפתם, ועל הטוב יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות של תפילה אני מחלה פניהם, ובעל הנגמול ישלם במיטב חיי אדריכי ומזוני טפי לגומלי חסדים טובים.'

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 Pashkeez at 347-496-5657.

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