

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.



תשפ"ג Tetzaveh

• Zera Shimshon - the Limud that brings Yeshuos •

איין 227

אמרות שמשון

Why Moshe Was Unable to Understand Certain Elements Found Within the Torah

לכל כלי המשכן ככל עבודתו וכל יתדתיו וכל יתדת החצר נחשת ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיבת למאור להעלות נר תמיד (כו, יט-כ)

...all its pegs and all the pegs of the Courtyard shall be of copper. And you shall command the Children of Israel... [The first, being the final words of the previous Parsha, Terumah, while the second, being the first words of the current Parsha, Tetzaveh].

Let us attempt to understand the juxtaposition of the last word of the previous Parsha, 'נחשת', and the opening of the present Parsha with the words 'ואתה תצוה את בני ישראל'.



The word נחשת is an acronym of the following four words, ש'קלים תראה נר חודש, - Flame, Month, Shekalim and To be seen. These words that are referred to in this acronym allude to the three Mitzvos that Moshe Rabainu had a difficult time understanding until he saw their prototype. נר - flame, refers to the Menorah's shape and design. חודש - month, refers to the size of the new moon that is needed for the High Court to be able to sanctify the Rosh Chodesh. שקל - Shekel, refers to the exact weight of the half-Shekel that is needed to fulfill the Mitzvah of 'Machatzis Hashekel'.

It would seem that the difficulty that Moshe had in understanding these three specific Mitzvos, was not merely due to the complexity in their physical sense, for there are many areas in the Torah that are much more complex. Rather, each one of these Mitzvos had a particular element within itself, which was a result of Moshe being destined to die in the desert and not enter the Land of Israel. At the time that Moshe received the Torah, and was learning all the Mitzvos and their associated elements, he was not yet aware that he was to die in the desert, and thus when he came across these three particular Mitzvos, he was puzzled and could not comprehend those specific elements, as we shall further explain.

'Rosh Chodesh' - The Mitzvah is to sanctify the new moon at the beginning of every lunar month. The moon waning at the end of every month and then waxing anew at the beginning of every month corresponds to the Jewish people, who likewise, have their time of grandeur and greatness and yet also go through phases of minimalism and paucity. Earlier sources teach us, that had Moshe been the one to bring the Jews into the Land of Israel, the Temple would never have been destroyed and the Jews would not have gone into exile, rather, the Jews would always have remained in their grandeur state. Thus, the moon too, would never diminish in size, but would always remain in its full state. When Hashem told Moshe about 'Rosh Chodesh', Moshe realized that the moon would be waning and waxing, which was something that he could not understand, as he thought that he would be taking the Jews into Israel, and thus the moon would always be in its complete splendor.

'Menorah' - The Mitzvah was to make a Menorah that has seven branches, which would weaken the power of the seven nations found within the boundaries of Israel. Moshe knew that once they enter Israel, they will weaken the power of all seventy nations and, accordingly, would need to construct ten Menorahs, as we indeed find Shlomo Hamelech constructing that many Menorahs when building the Temple many years later. Moshe, who at that time thought that he will be entering Israel, could not understand why he was charged with constructing only one Menorah.

'Shekel' - The word 'שקל', [when calculated through the numerical system called א"ת ב"ש in which the letters match up to the letters כ"ב] has the numerical value of twenty six, which corresponds to the numerical value of the Holy Name of Hashem. Here too, Moshe knew that if he was to enter Israel together with the Jews, the Temple would never be destroyed, which would be a symbol of Hashem's "stature" being "complete". He therefore could not understand why the Mitzvah was to take only half a shekel, which would represent, so to speak, an "incomplete stature".



The Torah begins our Parsha by saying: ואתה תצוה את בני ישראל - And you shall command the Children of Israel, keeping Moshe's name distinctly absent. This indicates that the day will come when Moshe, too, will remain absent from the Children of Israel, as he will die in the desert and the Jews will go up to Israel

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without him. Because this very fact that Moshe will not enter the Land of Israel, is what was behind all those elements that Moshe was unable to understand, we can understand the connection between those matters that were unclear to Moshe and were hinted to in the word, נחשת, at the very end of last week's Parsha, to the fact that Moshe would die in the desert which is hinted to in the very beginning of this week's Parsha.

(פרשת תצוה אות א)

Purim

The Joyous Acceptance of the Torah after the Great Miracle of Purim



על פן היהודים הפְּרוֹזִים היְשָׁבִים
 בְּעָרֵי הַפְּרוּזוֹת עֲשִׂים אֶת יוֹם
 אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר שְׂמֵחָה וּמְשִׁתָּה יוֹם טוֹב וּמְשַׁלַּח מְנוֹת
 אִישׁ לְרֵעֵהוּ וַיִּכְתֹּב מֶרְדֵּכַי אֶת הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח סְפָרִים אֶל כָּל
 הַיְהוּדִים אֲשֶׁר בְּכָל מְדִינוֹת הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ הַקְּרוּבִים וְהַרְחוּקִים
 לְקַיֵּם עֲלֵיהֶם לְהִיּוֹת עֲשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ אֲדָר וְאֵת
 יוֹם חֲמִשָּׁה עָשָׂר בּוֹ בְּכָל שָׁנָה וּשְׁנָה כִּימִים אֲשֶׁר נָחַז בָּהֶם הַיְהוּדִים
 מֵאִיבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֲכָל לַיּוֹם טוֹב
 לְעֲשׂוֹת אוֹתָם יְמֵי מְשִׁתָּה וּשְׂמֵחָה וּמְשַׁלַּח מְנוֹת אִישׁ לְרֵעֵהוּ וּמְתַנְתֵּן
 לְאִבְיָנִים (פּרָק ט' פְּסוּקִים יט-כב):

That is why Jewish villagers who live in un-walled towns celebrate the fourteenth day of the month of Adar as an occasion of gladness, feasting and a Yom Tov... Mordechai recorded these events and sent letters to all the Jews... They were to observe them as days of feasting and gladness...

The Gemara in Megillah (ה ע"ב) points out the following: מעיקרא כתיב שמחה ומשתה ויום טוב ולכסוף כתיב לעשות אותם ימי משתה ושמחה ואילו יום טוב לא - At first, when the Jews initially celebrated the great miracle, it is written 'Gladness, Feasting and a Yom Tov' but later, when Mordechai was establishing the celebration of Purim for the future generations, it is written, 'They were to observe them as days of feasting and gladness', while the term 'Yom Tov' is not written. This seems to imply that, initially, the Jews of that generation, after having experienced the miracle, had spontaneously accepted upon themselves to celebrate the great miracle of Purim as a Yom Tov, in addition to celebrating it as an occasion of gladness and feasting. Nevertheless, this idea that Purim should be celebrated as a Yom Tov was ultimately rejected, and thus when Mordechai established the celebration of Purim for all generations, he did not establish it as a Yom Tov, rather only as an occasion of gladness and feasting.

We need to understand why the Jews didn't see fit to establish the day of Purim as a Yom Tov for the future generations, although initially they did see fit to establish it as such.



The Gemara in Shabbos (פח ע"א) tells us of a superior virtue which was gained from the great miracle which occurred on Purim. The Gemara brings the following Aggadic teaching about what occurred with the Jews when they were standing at Har Sinai, about to accept the Torah. ויתצבו בתחתית ההר. אמר רב אבדימי בר חמא בר חסא מלמד שכפה הקב"ה עליהם את ההר כגיגית. ואמר להם, אם אתם מקבלים התורה מוטב, ואם לאו שם תהא קבורתכם. מכאן אמר רב אחא בר יעקב מודעה רבה לאורייתא. אמר רבא, אף על פי כן הדר קבלוהו בימי The Passuk says, - אחשוורוש, דכתיב קימו וקבלו היהודים, קיימו מה שקבלו כבר. 'They stood at the foot of the mountain'... This Passuk teaches us that Hashem covered the Jews with the mountain and told them "If you accept this Torah, fine, but if not, your burial will be right here". Rav Acha Bar Yaakov said, 'From here stem strong grounds for a notification of coercion regarding the acceptance of the Torah'. That is, if Hashem was to summon them and demand of them why they did not fulfill their commitment to observe the Torah, they could respond that the commitment was coerced. Rava said, 'Nevertheless, they accepted the Torah again in the days of Achashverosh, as it is written, 'The Jews established and accepted', which is interpreted to mean, 'They established in the days of Achashverosh that which they had already accepted in the days of Moshe'.



The Gemara in Pesachim (סח ע"ג) says as follows, בעצרת דבעינן הכל מודים בעצרת דבעינן, All authorities agree that in the case of the Yom Tov of Shavuos one must devote at least part of the day to himself, by eating and drinking, for it is the day on which the Torah was given, and by feasting on that day, one demonstrates that he rejoices upon having received the Torah and doesn't regard it as a yoke.

Until the Purim miracle occurred, the Jews had never actually, willingly and happily, accepted the Torah, and thus the Yom Tov of Shavuos carried no special joyous feelings. It was only after the Purim miracle that the Jews felt a special love to Hashem, and willingly and joyfully accepted the Torah. Consequently, the day to commemorate the joyous acceptance of the Torah was not on Shavuos, rather it was on Purim. It was for this very reason that the Jews at first wanted to commemorate the miracle of Purim by establishing it as a Yom Tov, just as the Gemara states regarding the Yom Tov of Shavuos that all agree that it is a Yom Tov that one must enjoy, to show that he rejoices upon having received the Torah. Yet, when it came time to establish the Purim day for the future generations, they realized that although it was only after the Purim miracle that their love to Hashem was great enough to cause them to willingly accept the Torah, nevertheless this love to Hashem, which they gained after the miracle, caused them to joyfully and willingly accept the Torah retroactively from the time that they stood at Har Sinai. Thus, the Yom Tov of Shavuos, rather than Purim, is the time to commemorate the joyous occasion of happily accepting the Torah.

מגילת אסתר אות י"ד

Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon
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