

# Zera Shimshon

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



## אמרות שמשון

### Understanding The Discrepancy Between the Two Sets of Tablets

ואתה דבר אל בני ישראל לאמר אך את שבתתי תשמרו כי אות הוא ביני וביניכם לדתיתכם לדעת כי אני ה' מקדשכם: (שמות ל"א, י"ג)

*And you speak to the Children of Israel, saying, "Observe my Shabbos, for it is a sign between Me and you for your generations, to know that I am Hashem, Who sanctifies you".*

The Gemara in Shevuos (כ ע"ב) discusses a discrepancy which we find in the wording of the mitzvah of Shabbos which is written in the Ten Commandments. In the Ten Commandments which were written on the first set of tablets, and are quoted in Parshas Yisro, the Torah writes השבת - **Remember the Shabbos day**. This is a reference to a positive commandment; hence, it is a commandment to honor Shabbos by performing certain distinct deeds and actions on the day of Shabbos. However, in the Ten Commandments which were written on the second set of tablets, and are quoted in Parshas Va'eschanan, the Torah says, שמור את יום השבת - **Guard the Shabbos day**. This is a reference to a negative commandment, which would thus infer a commandment to honor Shabbos by refraining from doing certain mundane deeds and actions on Shabbos. The Gemara finds this hard to comprehend; since both sets of tablets were the exact words and commandments that Hashem gave over to the Jewish People at Sinai, which word did Hashem indeed use when giving over this commandment?

The Gemara goes on to explain it as follows. ושמור בדיבור אחד נאמרו, מה שאין יכול הפה לדבר ומה שאין יכול לשמוע. *The Commandments to 'Remember the Shabbos day' and to 'Guard the Shabbos day', were pronounced by Hashem in a single utterance, something that the human mouth cannot utter and the human ear cannot hear.* The Sages thus teach us that, indeed, Hashem miraculously uttered both

versions simultaneously.

We still need to understand, however, why the Torah specifically chose the first Tablets to cite the mitzvah of Remembering to honor Shabbos by performing honorable actions, while in the second Tablets it chose to cite the mitzvah of Guarding Shabbos by refraining from doing everyday actions?



The Gemara in Avodah Zara (ה ע"א) states the following virtue and advantage that the first set of tablets had over the second set. רבי יוסי, אומר, לא קיבלו ישראל את התורה אלא כדי שלא יהא מלאך המות שולט בהן, שנאמר, אני אמרתי אלהים אתם ובני עליון כלכם, חבלתם מעשיכם אכן כאדם. *R' Yose said: The Jewish Nation accepted the Torah only so that the Angel of Death should not prevail over them, as the Passuk in Tehillim states, 'I said: You are angelic, sons of the most high'. However, you have corrupted your deeds through worshipping the golden calf, and therefore the Passuk continues, 'but like men you shall die'.*



In view of this concept, we can understand the discrepancy that the Torah established between the mitzvah of Shabbos that was commanded *before* the Jewish People sinned with the golden calf and was written in the first tablets, and the mitzvah of Shabbos which was commanded *after* they sinned with the golden calf and was written in the second set of tablets.

Before the Jewish People sinned with the golden calf, they were on a most high angelic level, and thus had no need to work even on the weekdays, for all their physical needs were prepared for them by others. This is a state to which the Jewish Nation will return once again in the Messianic era, as the Prophet Yeshaya (סא ה) describes, ועמדו זרים ורעו צאנכם - *Foreigners will stand and tend to your flocks.* Furthermore, they had no need to eat and drink, as that is a most earthly and mortal function of which angelic beings have no need to partake. Therefore, at that point in time, the most prominent distinction between Shabbos and a typical weekday would not have been with regard to the prohibited actions, for in their angelic level they would not have had any association with any of those affairs, even during the weekday. Rather, the distinction would have



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primarily been by the performance of honorable actions in the honor of Shabbos. Hence, at that time, the Torah commanded us **זכור את יום השבת** - **Remember the Shabbos day**, which is a reference to honor Shabbos by performing distinct honorable deeds.

On the other hand, after the Jewish People sinned with the golden calf, they reverted to their mortal state, and returned to their earlier status of needing to work hard in order to provide the materialistic needs and provisions for themselves and their families. Therefore, going forward, the primary distinction of Shabbos would be refraining from the work with which they are occupied the entire week. Hence, from the time on, the Torah commands us **שמור את יום השבת** - **Guard the Shabbos day**, which is a reference to honoring the Shabbos by refraining from doing the mundane on Shabbos.

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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 (אברה"ע סי' נו) 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 (שמ"ר א) 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

## Why Moshe Could not Initially Remember the Torah That He Learned

**וַיִּתֵּן אֶל מֹשֶׁה כְּלָתוֹ לְדַבֵּר אֵתוֹ בְּהָר סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת אִכָּן כְּתָבִים בְּאַצְבָּע 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 **כְּלָתוֹ** which means 'when he finished', is usually spelled **כְּלִיתוֹ** 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. *כָּלְתוֹ כתיב חסר, שנמסרה לו תורה במתנה ככלה לחתו, - The word כְּלָתוֹ is spelled defectively, as if it were vowelized, כְּלָתוֹ 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 (נ"ח ע"א) which says as follows. בתחלה היה משה למד תורה ומשכחה - עד שניתנה לו במתנה שנאמר ויתן אל משה ככלתו לדבר אהו - 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 (נ"ח ע"א) delineates the point during which a

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