

# Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani 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.



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## אמרות שמשון

### In Which Sections of Torah Law Were the Appointed Judges Permitted to Adjudicate

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לִנְפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשֹׂת הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וּלְפָנֵי אַהֲרֹן בַּיּוֹם הַהוּא: וַיֹּאמְרוּ הָאֲנָשִׁים הֵהֱמָה אֵלָיו אֲנַחְנוּ טְמֵאִים לִנְפֶשׁ אָדָם לְמַה נִּגְדַע לְבִלְתִּי הַקְרִיב אֶת קָרְבָּנוֹ ה' בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמְדוּ וְאֶשְׁמְעָה מֶה יֵצֵא ה' לָכֵן: (כמדבר טו ו-ח)

There were men who had been made impure by a human corpse and could not make the Pesach offering on that day, so they came before Moshe and before Aharon on that day. Those men said to him, "We are impure through a human corpse; why should we be left out by not offering Hashem's offering in its appointed time among the Children of Israel". Moshe said to them, "Stand and I will hear what Hashem will command you".

The Passuk says that the men 'came before Moshe and before Aharon'. Rashi is bothered as to why those men would approach Aharon after approaching Moshe, and says as follows. לפני משה ולפני אהרן. כששניהם יושבין בבית המדרש באו ושאלום, ולא יתכן לומר זה לפני משה ולפני אהרן. - Before Moshe and before Aharon. They came and asked them when they were both sitting in the Bais Midrash. And it is not possible to say that they asked Moshe and Aharon one after another, for if Moshe did not know, from where would Aharon know?

We find a similar phrase in Parshas Pinchas (כו א-ז) where the Passuk relates the following incident. ותקרבנה בנות צלפחד וכ'. ותעמדה לפני משה ולפני אלעזר הכהן ולפני הנשיאם וכל העדה פתח אהל מועד לאמר: אבינו מת במדבר וכ' ובנים לא היו לו וכ' תנה לנו אחזה בתוך אחי: The daughters of Tzelafchad drew near... And they stood before Moshe, and before Elazar the Kohen, and before the leaders and the entire assembly, at the entrance of the Mishkan, saying. "Our father died in the desert... and he had no sons... Give us a possession among our father's brothers".

There too, Rashi is bothered as to why those men would approach Elazar after approaching Moshe. But what's interesting is that in this other incident, Rashi quotes an additional solution to this question. לפני משה. ואחר כך לפני אלעזר, אפשר אם משה לא ידע.

אלעזר יודע, אלא סרס המקרא ודרשהו, דברי רבי יאשיה, אבא חנן משום רבי Before Moshe. - אלעזר אומר, בבית המדרש היו יושבים, ועמדו לפני כולם. And after that, before Elazar?! Is it possible that if Moshe did not know, that Elazar did not know?! Rather invert and interpret the Passuk accordingly [i.e. view the Passuk as saying, "They stood before Moshe, after having already stood before Elazar and before the leaders..."]. These are the words of R' Yoshiyah. Abba Chanan says in the name of R' Eliezer: They were all sitting in the Bais Midrash, and the daughters of Tzelafchad stood before all of them at once.

We need to understand why Rashi was unable to answer that we should invert and interpret our Passuk as well; that indeed, the impure men also approached Aharon before approaching Moshe.



The Rambam (פ"ד מהלכות סנהדרין ה"ח) explains the process of appointing Judges to various factions of Jewish Law, and says as follows. The court should appoint judges, whomever they desire, for particular matters, provided that they are fit to adjudicate all matters. For example, a court has the authority to appoint a remarkable judge who is fit to issue rulings with regard to the entire Torah, and to limit his authority to only rule within specific and limited parameters. For example; they may grant him authority to adjudicate in financial matters but not in forbidden and permitted matters, or in forbidden and permitted matters but not in financial matters. Or they may give him authority to adjudicate in forbidden, permitted and financial matters but not in laws involving financial penalties.



When Yisro advised Moshe (שמות פרק י"ח) to ease from upon himself the burden of judging the multitude of Jews who come to him for judgement, by appointing other Judges who shall judge the minor matters, he told him, and you shall caution them regarding the decrees and the teachings. The Midrash (מכילתא יתרו כ ב) explains this to be referring to the forbidden and permitted matters, with which Yisro was implying that in these matters, it was Moshe alone who was to judge.

Accordingly, when Tzelafchad's daughters were searching for a ruling regarding their father's inheritance, because theirs was a financial inquiry, they were indeed able to approach Elazar

## הוצאת הגליון והפצתו לזכות

- זכר נשמת רשכבדג מרן הגהק רבי אברהם מרדכי בן רשכבדג מרן הגהק רבי יהודה אריה לייב זצוקלה"ה בעל האמרי אמת מגור נלביץ ביום חג שבועות תש"ח זכותו יין על כל ישראל אמן
- לעילוי נשמת רבי אליהו חיים בן דוד ז"ל נלבץ כ"ט סיון תשס"ט ת.צ.ב.ה.
- לעילוי נשמת מרת אסתר צירל ע"ה בת הרב נחום כהן לוי ז"ל נלבץ כ"ו חשוון תשס"ד ת.צ.ב.ה.
- לעילוי נשמת רחמים בן מרים סדרה בת מלכה ת.צ.ב.ה.
- זיווג הגון ברכה מרים בת חולדה לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- הצלחה ועושר אשר אנשיל דוד הלוי בן גילי לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- זיווג הגון לזכות התורה והנבדק החפץ בעולם שמו משה בן מרדכי ופנימית חסד אשרי ושמחה
- זכות וברכה להצלחת השותפים והתורמים ומשפחותיהם החפצים בעולם שמו ישיהו לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- הצלחה בכל שאול בן רחל ישיהו לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- הצלחה וזשק יצחק בן רחל זיווג רינה בת לינה לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- יוב ברכות וישועות מרדכי בן רחל ישיהו לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- הצלחה ועושר דניאל אורי בן רינה מלכה לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- עושר ואושר ברוך צבי ניסים בן שושנה לאה לוימן זון מרדכי ופנימית חסד אשרי ושמחה
- זיווג הגון שרה לאה בת פריא יחזקאל ברכה בת נעמי שרה חנה בת נעמי ישיהו לוימן זון מרדכי ופנימית חסד אשרי ושמחה

and the other leaders before approaching Moshe. Thus, when the Passuk stated that *'the daughters of Tzefachad drew near and they stood before Moshe, and before Elazar the Kohen, and before the leaders'*, Rashi was able to explain that we are meant to invert the Passuk and to interpret it as if to say that they stood before Moshe, *after* having already stood before Elazar and before the leaders.

But when the Passuk says that the impure people *'came before Moshe and before Aharon'* for a ruling regarding their impurity, because their inquiry was regarding a forbidden and permitted matter, Rashi was unable to explain that they approached Aharon only *before* approaching Moshe, for regarding forbidden and permitted matters, only Moshe was able to adjudicate.

(ד"ר שמשון פרשתנו אות ב)

## AVOT SHIMSHON • PIRQEI AVOT

### Chapter 2 Mishna 4

***"Make His will like your will so that He will make your will like His will. Nullify your will before His will so that He will nullify the will of others before yours."***

It is necessary to clarify what is meant by "your will," what is understood as "His will," and who are "the others" whose will He will nullify before yours.

This can be explained in light of what is taught in the *Gemara* (*Shabbat* 17a), where it relates that Rabbi Shimon and his colleagues, who were entirely devoted to Torah study, would interrupt their learning only to recite the *Shema*, but not for prayer (*tefillah*). We, on the other hand, who interrupt our study for other matters as well, are obligated to interrupt it also to pray. Based on this, the *Tanna* teaches that just as you pursue your personal interests and carry them out despite obstacles, so too you must not interrupt your Torah study even if hindrances arise. And do not say "*Ohnes Rachmana patrei*" ("The Merciful One exempts one who is under compulsion" – *Nedarim* 27a), meaning, that you cannot say you are exempt due to your inability to fulfill a duty because of circumstances beyond your control; if it was your own will, you would have fulfilled it any way possible. Rather, you must fulfill His will just as you fulfill your own at all costs. Then, even if there are prosecuting forces against you in the heavenly realms working to prevent your needs from being granted — and you did not even pray for them — *HaKadosh Baruch Hu* will fulfill your will in accordance with His, and your needs will be met without hindrance, for He accomplishes His will without obstruction.

This *Mishnah* may also be explained in a different way: the *Tanna* may be referring to someone who has already sinned, having followed his desires and impulses, and thus accumulated many transgressions. The path to repairing this is to counterbalance those sins with an abundance of merits, as it says in *Vayikra Rabbah* 21:5: "Through

*teshuvah* (repentance), a person can transform their transgressions into merits." To achieve this, one must "do His will" — that is, observe the *mitzvot*, which are the will of Hashem — "as your own will," with the same passion and dedication that one previously committed transgressions in pursuit of one's personal desires. Then Hashem will "make your will like His own," and even the sins that once expressed your personal will shall be transformed into merits, which are in line with His will. But this is only possible through *teshuvah me'ahavah* (repentance out of love), for only this form of repentance has the power to turn sins into merits, as taught in *Yoma* 86b. Thus, "nullify your will before His will": repent and return out of love, so that He will "nullify the will of others" — namely, the accusatory forces created by your sins — "before your will," now reoriented toward transforming those transgressions into merits.

### Chapter 2 Mishna 11

***"[Rabban Yochanan ben Zakai] said [to his disciples]: 'Go out and see which is the straight path a person should cling to... Go out and see which is the evil path a person should avoid.'"***

We can propose a difficulty: why Rabban Yochanan ben Zakai asks his disciples what the evil path is, after already asking which is the good path — it would seem obvious that the opposite of the good path would be the one to avoid.

This can be understood in light of what is taught in *Sefer HaGilgulim* (Chapter 4), where it is explained that a person must fulfill all *mitzvot* with thought, speech, and action. It is not enough to simply do good and fulfill *mitzvot*, assuming that in doing so one automatically distances oneself from evil. Rather, one must actively hate evil and avoid it and choose good. This is why he repeated the question — what is the evil path — and specified, "from which a person should distance himself," for in order to fulfill the *mitzvah* fully, one must not only choose the good, but also know what is the evil path to actively avoid it.

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