

# Zera Shimshon

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



*Shmini תשפ"ה • Zera Shimshon - the Limud that brings Yeshuos •*

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## אמרות שמשון

## *What Hashem Was Alluding To Aharon by Commanding Him to Bring a Calf as a Sin-Offering*

וַיֹּאמֶר אֶל אֶהֱרֹן קַח לְךָ עֵגֶל בֶּן־בָּקָר לְחֹטָאת וְאֵיל לַעֲלֹה תְּמִימִם וְהִקְרֵב לִפְנֵי ה': (ט, ב)

***And He said to Aharon: “Take for yourself a calf, a young male ox, as a sin-offering, and a ram for an Olah-offering, unblemished, and offer them before Hashem”.***

Rashi seems to be bothered as to why Hashem would command Aharon to bring a young male calf as a sin-offering, when typically, it is an ox that a Kohen Gadol is commanded to bring as a sin-offering. Rashi goes on to give reason for it as follows, להודיע שכפר לו הקב"ה. **קח לך עגל. Take for yourself a calf.** To inform Aharon that Hashem granted him atonement, through this calf, for the matter of the Golden Calf that he made. It would appear that Rashi is explaining that Hashem commanded Aharon to bring a calf so that it would atone for his sin of the Golden Calf.

The Sefer דעת asks, why did Rashi need to explain this concept by saying that Aharon was commanded to bring a calf as a sin-offering על ידי עגל זה - in order to inform Him that Hashem granted him atonement, through this calf, for the matter of the Golden Calf that he made, when he could have simply stated; לכפר לו על ידי עגל - in order to grant him atonement, through this calf, for his sin of the Golden Calf?

The Gemara in Rosh Hashanah (כו ע"א) teaches us the following. מפני מה אין כהן גדול נכנס בבגדי זהב לפני ולפנים לעבוד. עבודה, לפי שאין קטיגור נעשה סניגור וכו', והא איכא ארון וכפורת וכרוב, – *For what reason does a Kohen Gadol not enter the Holy of Holies in the golden garments to perform the service on Yom Kippur? Because an accuser cannot become a defender.* Gold stands as an accuser of Israel, since it recalls the sin of the Golden Calf; therefore,

it may not be worn by the Kohen Gadol when he seeks atonement for Israel through his service. The Gemara challenges this idea, that the reason why the Kohen Gadol does not wear gold in the Holy of Holies is because an ‘accuser’ may not become a ‘defender’, and asks the following; *But there are the Ark, it’s cover and the Cheruvim which were all made of gold and stood in the Holy of Holies, and yet the Kohen Gadol entered there on Yom Kippur seeking atonement?* The Gemara answers; *We are saying only that a sinner should not bring close an item with which he has sinned.* That is, while seeking atonement for Israel’s sins, the Kohen Gadol should not bring any item that recalls their sins into the Holy of Holies. The Ark, its cover and the Cheruvim, however, are fixed and permanent furnishings of the Holy of Holies.

The Jews can obviously never bring a calf as a sin-offering, for that would recall the sin of the Golden Calf, and ‘*an accuser cannot become a defender*’. It goes without saying that was Aharon to be guilty of the sin of the Golden Calf, he too would not have been able to bring a calf as a sin-offering. Consequently, when Hashem commanded Aharon “*Take for yourself a calf, a young male ox, as a sin-offering*”, we must say that Hashem was obviously not telling Aharon that this calf would atone for his sin of the Golden Calf, as ‘*an accuser cannot become a defender*’. Rather, this command to bring a calf as a sin-offering was informing Aharon that his sin of the Golden Calf had already been forgiven, and therefore he may henceforth bring a calf as a sin-offering.

We can now clearly understand and appreciate Rashi's somewhat more lengthy explanation as to why Hashem commanded Aharon to bring a calf as a sin-offering. Rashi couldn't simply say; 'In order *to grant him atonement*, through this calf, for his sin of the Golden Calf', which would suggest that the calf that was brought as a sin-offering was what would atone for the sin of the Golden calf, because that cannot be true, as we just explained. Rather what Rashi did say was; 'In order *to inform Him* that Hashem granted him atonement, through this calf, for

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the matter of the Golden Calf that he made'. With which Rashi means to say as follows; Through Hashem commanding Aharon to bring a calf as a sin-offering, He was essentially informing Aharon that He has *already* granted him atonement for the sin of the Golden Calf.

(דע שמשון פרשתנו אות א)

## Why The Wicked Live a Life Free of Any Suffering

**וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי ה' (ויקרא י, ב):**  
*A fire came forth from before Hashem, and consumed them, and they died before Hashem.*

The Gemara in Taanis (יא ע"א) expounds on the Passuk that says, א-ל-א-ל-אמונה, כשם שנפרעין מן הרשעים לעולם הבא אפילו על עבירה קלה שעושין, כך נפרעין מן הצדיקים בעולם הזה על עבירה קלה שעושין. ואין עול, כשם שמשלמין שכל לצדיקים לעולם הבא אפילו על מצוה קלה שעושין, כך משלמין שכל לרשעים בעולם. 'Hashem is faithful'; just as the wicked are punished even for their minor sins in the World to Come, so too are the righteous punished even for their minor sins in this world. 'And without injustice'; just as the righteous are rewarded even for their minor good deeds in the World to Come, so too are the wicked rewarded even for their minor good deeds in this world.

Although the Gemara's intention is to emphasize the impartiality of Hashem's Judgment, nevertheless it would seem that this concept alludes to just the opposite. This is in view of that which the Gemara in Kiddushin (ל"ט ע"ב) teaches that the reward for mitzvos is not given in this world. The idea behind this notion is presumably because one cannot be adequately rewarded by means of the limited scope of pleasures that this world has to offer. Consequently, the righteous, who reap their reward in the World to Come, are rewarded the full measure of their reward, while the wicked, who reap their reward in this world, are only rewarded in partial measure.



After speaking to the Jewish People, and describing to them the curses that would befall them if they were to sin, Moshe went on to tell them - אתם נצבים היום כלכם לפני ה' א-להיכם וכו' (פ' נצבים כ"ט ט) - *You are standing today, all of you, before Hashem...* Rashi (כ"ט י"ב) explains that what Moshe was telling them was that, הקללות והיסורים מקיימין אתכם - *The curses and punishments are what keep you standing before Him.* Rashi is explaining that Moshe was implying that it was necessary for the Jewish People to specifically hear the punishments for the transgressions, in order to keep them standing

upright before Hashem.

This is very difficult to understand. Why would Hashem need to specifically detail the punishments in order to keep the Jewish People standing strong and righteous; could it not have been achieved just the same by encouraging them through describing the reward for their righteous behaviors?

It seems that the answer to this question is that materialistic rewards and incentives do not necessarily guide one to righteousness. On the contrary, directing one's focus to materialistic rewards and gratifications might just tempt him to follow his heart towards achieving more and more worldly pleasures, which can clearly bring one to sinful behaviors. However, hearing the curses and punishments that one will bring upon himself by sinning will definitely keep him strong and righteous. Thus, it was indeed of great importance for the Jewish People to specifically hear the details of the *punishments* that their sins can bring about, in order 'to keep them standing upright before Hashem'.



In view of this we learn that pain and suffering is brought upon a person for one of two reasons. Initially, suffering is brought upon a sinner so that he should take note and repent from his sins. This is the same idea why one does not reap reward for his righteous behavior in this world; so that it should not draw him to focus on worldly pleasures, which in turn might tempt him to sin. However, once the sinner takes note and repents, the suffering that is brought upon him is atonement for his sins.

We can now understand why the wicked do indeed reap the reward for their good deeds in this world. This is because even the wicked initially do suffer some measure of pain, which was brought upon them so that they would take note and repent from their sinful behaviors. However, the wicked person chooses to ignore this message, for he does not wish to take this message to heart and leave his sinful ways. Henceforth, there is no longer any reason to bring suffering upon him, for the general motives of one's suffering don't apply to him. This is because the purpose of the initial suffering is for the sinner to take note and repent; this is obviously not relevant to him, as he explicitly chose to ignore this message. The subsequent suffering comes as atonement for one's sins; this also does not apply to him, because one who openly chooses not to repent does not deserve any atonement. The sinner will consequently live a most pleasant and blissful life, free of any pain and suffering, and will thus consume, in this world, all reward that was destined for him in the World to Come.

(דע שמשון פרשתנו אות ד)

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