

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"א Ki Sisa

• Zera Shimshon - the Limud that brings Yeshuos •

ט"ז איין 127

אמרות שמשון

Why Hashem Consulted With Moshe and the Jews before Appointing Betzalel to His Position

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר רֵאה קְרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן אֹוֹרִי בֶן חוּר
לְמִטָּה יְהוּדָה (שמות לא א-ב):

Moshe said to the Children of Israel "See, Hashem has proclaimed by name, Betzalel, son of Uri, son of Chur, of the tribe of Yehudah".

The Gemara in Brochos (נה ע"א) learns a Halacha from this Passuk. אין מעמידין פרנס על הציבור אלא.

אם כן נמלכים בציבור, שנאמר ראו קרא ה' בשם בצלאל. אמר לו הקב"ה למשה, משה הגון עליך בצלאל. אמר לו, רבש"ע אם לפניך הגון לפני לא כל שכן. אמר לו, אף על פי כן לך אמור להם. הלך ואמר להם לישראל, הגון עליכם בצלאל. אמרו לו, אם לפני הקב"ה ולפניך הוא הגון לפנינו. One does not appoint a leader over the community, unless he consults with the community in advance. For it is stated 'See, Hashem has proclaimed by name, Betzalel'. Hashem said to Moshe: "Moshe, do you consider Betzalel worthy of this undertaking?" Moshe replied to Hashem: "Master of the universe, if he is worthy before You, then he is certainly worthy before me!" Hashem said back to Moshe: "Nevertheless, go and ask the Jews." Moshe went and asked them: "Do you consider Betzalel worthy?" The Jews replied: "If he is worthy before Hashem and before you, then he is certainly worthy before us."

The Sefer Zera brings this Gemara, and asks the following. While the Gemara gathers that the reason why Hashem 'consulted' with the Jewish Nation prior to appointing Betzalel to this position, was in 'compliance' of the Halacha that 'one should not appoint a leader over the community, unless he consults with them in advance', that still would not explain why He would also need to 'consult' individually with Moshe. Furthermore, how can the Gemara surmise from Betzalel's appointment that one needs to consult with the community before appointing any leader over them, as we can easily dismiss this notion knowing that Betzalel was all of thirteen years old at that time, and we can say that only because Hashem was appointing someone so young over them did

He feel that it would be respectful to consult with them first.

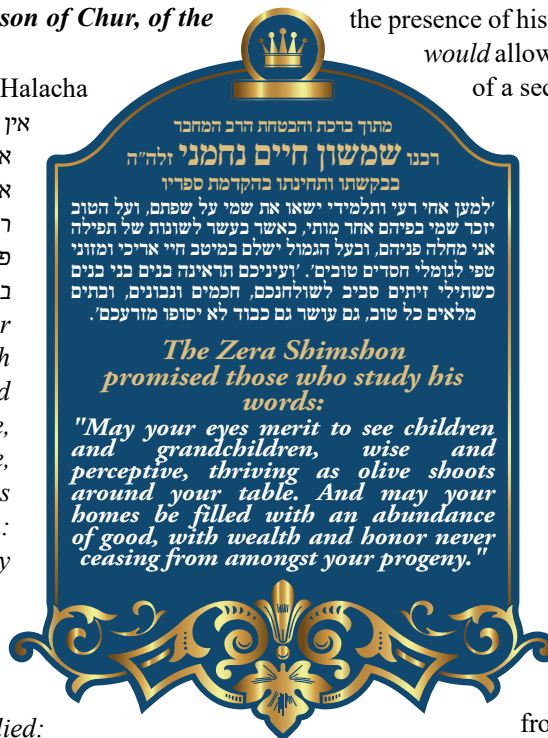
There is a Halacha brought down in Shulchan Aruch (י"ד רמ"ב ס"ד) that one may not issue any Halachic ruling in the presence of his primary teacher, which is someone from whom he has acquired the majority of his Torah knowledge, even if the teacher explicitly permits him to do so. We can deduce from this Halacha, that while permission would not allow one to render Halachic rulings in the presence of his primary teacher, nevertheless, permission would allow one to render these rulings in the presence of a secondary teacher.

We can now go on to explain how the Gemara was able to prove the Halacha that 'One does not appoint a leader over the community, unless he consults with the community in advance' from the fact that Hashem consulted with Moshe and the Jews before Betzalel's appointment.

Essentially, Moshe Rabainu was the primary teacher of every single Jew, having taught them all of their Torah knowledge. Thus, Betzalel was unable to take any position which would require him to issue any Halachic rulings, for while traveling in the desert, he was in the presence of Moshe at every given moment. Even receiving permission from Moshe would not allow him to do so,

as the Shulchan Aruch explicitly teaches us that permission would not allow one to render Halachic rulings in the presence of his primary teacher.

Therefore, Hashem told Moshe; וראה קראתי בשם בצלאל וכי ואמלא אותו – "See, I have called by name: Betzalel... I have filled him with a Godly spirit, with wisdom and knowledge...", alluding to the fact that Moshe was no longer Betzalel's primary teacher, as Hashem, too, has taught Betzalel much Torah knowledge. When Moshe heard this, he understood that now that he is only a secondary teacher, he may grant permission to Betzalel to accept this position even though it would require Betzalel to issue Halachic rulings in his presence. Moshe did so promptly, as is implied in his reply, "Master of the universe, if he is worthy before You, then he is certainly worthy before me!"



מוֹתָק בְּרִכַּת וְהַבְטַחַת הָרֶבֶק הַמַּחֲבֵר

רַבְנוּ שְׁמִשׁוֹן חַיִּים נַחֲמָנִי זִלְהֵ"ה

בְּבִקְשָׁתוֹ וְתַחֲנוּנָתוֹ בְּהַקְדַּמַּת סִפְרֵי

'למען אחי רעי ותלמידי ישאו את שמי על שפתם, ועל הטוב יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות של תפילה אני מחלה פניהם, ובעל הגמול ישלם כמיטב חיי אריתי ומוזוני טפי לגומלי חסדים טובים.' 'ועיניכם תראינה בנים בני בנים כשתילי זיתים סביב לשולחנכם, חכמים ונבונים, ובתים מלאים כל טוב, גם עושר גם כבוד לא יסופו מורעכם.'

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."

Once Moshe granted his permission to Betzalel, Betzalel was in essence empowered and certified by Moshe himself to take on this position, and in no way would it be disrespectful to the Jewish People, for him to accept this position, even at this young age. When, even so, Hashem went on and told Moshe, "Nevertheless, go and ask the Jews", there was no reason for Hashem to 'consult' with the Jewish Nation, other than in 'compliance' to the Halacha that 'One does not appoint a leader over the community, unless he consults with the community in advance'.

זרע שמשון פרשתנו אות ב

Why Moshe Could not Initially Remember the Torah That He Learned

וַיִּתֵּן אֶל מֹשֶׁה כָּכֵלָתוֹ לְדַבֵּר אֹתוֹ בְּהָר סִינַי שְׁנֵי לַחַת הָעֵדֻת לַחַת אֶבֶן כְּתָבִים בְּאַצְבָּע אֱלֹקִים: (שמות לא יח)

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 *כָּכֵלָתוֹ* which means 'when he finished', is usually spelled 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. *The word כָּכֵלָתוֹ - במתנה ככלה לחתו, שלא היה יכול ללמוד כולה בזמן מועט כזה. כָּכֵלָתוֹ is spelled defectively, as if it were vowelized 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 (לח ע"א) which says as follows. בתחלה היה משה למד תורה ומשכחה עד שניתנה לו במתנה שנאמר ויתן אל משה - ככלתו לדבר אחרו - *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 (מח ע"א) delineates the point during which a 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 (אבה"ע סי' נז) 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 (שמרר לג 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

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Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg
052-716-6450 zera277@gmail.com



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