

English

בסייעתא דשמיא

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 Mikaitz

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גליון 116

אמרות שמשון

How the Cows in Pharaoh's Dreams Were an Allusion to The Abundant Years

שבע פרות הטבת שבע שנים הנה ושבע השבלים הטבת שבע שנים הנה הלום אחד הוא. ושבע הפרות הרקות והרעת העלת אחריהן שבע שנים הנה ושבע השבלים הרקות שדפות הקדים יהיו שבע שני רעב. וכו' הנה שבע שנים באות שבע גדול בכל ארץ מצרים. וקמו שבע שני רעב אחריהן ונשכה כל השבע בארץ מצרים וכלה הרעב את הארץ. (מא כו-ל)

The seven good cows, they are seven years, and the seven good ears, they are seven years; it is one dream. And the seven emaciated and bad cows who emerged after them, they are seven years, and the seven emaciated ears scorched by the east wind, they shall be seven years of famine... Behold! - seven years are coming - a great abundance throughout all the land of Egypt. Then seven years of famine will arise after them and all the abundance in the land of Egypt will be forgotten; the famine will ravage the land.

The Zera Berach poses the following two questions. Firstly, we can easily understand how the 'good ears' would allude to years of abundance, but it seems difficult to comprehend how the 'good cows' would be an allusion to abundance. Secondly, why didn't the dream of the ears suffice to reveal to Pharaoh the fact about the seven abundant years and the ensuing seven years of hunger; why was there a need to also show him the dream of the cows?

In regard to the Mitzvah of blowing shofar on Rosh Hashana, all the Torah commands us is - it shall be a day of sounding for you, without specifying which instrument should be used to make these sounds. Nevertheless, elsewhere the Torah clearly instructs that a 'shofar' be blown on Yom Kippur of the Yoal Year, and the Gemara derives the use of a 'shofar' on Rosh Hashana from there. In view of this, the Mishnah in Rosh Hashana discusses the type of animal horns which may qualify for use as a shofar on Rosh Hashana, and says as follows. כל השופרות כשרים חוץ משל פרה מפני שהוא קרן - All shofars are suitable for use on Rosh Hashana except that of a cow, because it is a horn. That is, because the Torah refers to the horn of a cow as a 'קרן' but never as a 'שופר', therefore, a cow's horn is

disqualified for the mitzvah on Rosh Hashana for which only a שופר may be used.

After waking up from the disturbing dreams and searching for someone to interpret them correctly, Pharaoh's servant told him about Yosef who, many years ago, interpreted his dream correctly, and thus might very well be able to interpret Pharaoh's dreams as well. Pharaoh then freed Yosef from prison and summoned him to come to the palace to interpret his dreams. The Gemara in Rosh Hashana tells us, בראש השנה יצא, On Rosh Hashana, Yosef went out of the Egyptian prison. This clearly indicates that the night on which Pharaoh saw these dreams was the night of Rosh Hashana. Thus, because Pharaoh dreamt this dream about the cows on the night of Rosh Hashana, we can understand those cows to be a reference to their horns which the Jewish People distinctively exclude from using on that very day. And because an animal's horns are an allusion to a nation's pride and strength, therefore the horns which Pharaoh dreamt about were an allusion to the Egyptian People's pride and strength.

Accordingly, we can explain Pharaoh's dream about the cows as follows. When Pharaoh saw a vision of the cow's horns which alluded to Egypt's power and glory, it was corresponding to the seven years of abundance, through which Egypt would grow wealthy and powerful. And because he saw this dream on the night of Rosh Hashana, a day when the cow's horns are excluded, he essentially saw this wealth and power being stripped and eliminated, which was an allusion to the subsequent seven years of scarceness and dearth.

Moreover, in view of this interpretation, this dream was actually an insinuation to the Passuk in Tehillim which states, וכל קרני רשעים אנדע, All the horns of the wicked I shall sever; while the horns of the righteous shall be exalted. Thus, these eliminated horns not only alluded to the subsequent seven years of hunger, they also essentially alluded to the fact that this entire saga would exalt Yosef, as he was the one who actually stood to be exalted by the entire saga of the seven years of hunger, when he would become second to Pharaoh himself.

It was for this implication - of the power being stripped from Egypt and being given over to Yosef - that Hashem showed Pharaoh the dream of the cows as well. For the dream of the ears did not indicate this additional notion, rather it was only the dream of the cows that suggested this.

זרע שמשון פרשת מקץ ז

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