

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"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.



במדבר תש"פ Bamidbar

• Zera Shimshon - the Limud that brings Yeshuos •

גליון 87

## אמרות שמשון

### How the Jewish Nation Found the Resolve to Accept the Torah After All the Nations Rejected It

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי בְּאַהֲל מוֹעֵד בְּאַחַד לַחֹדֶשׁ הַשֵּׁנִי בַשָּׁנָה הַשְּׁנִית לְצֵאתְכֶם מֵאֶרֶץ מִצְרַיִם לֵאמֹר שְׂאוּ אֵת רֹאשׁ כָּל עַדְת בְּנֵי יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם בְּמִסְפַּר שְׁמוֹת כָּל זָכָר לְגִלְגָּלְתָּם (א, א-ב):

Hashem spoke to Moshe in Midbar Sinai... Take a census of the entire assembly of the Children of Israel according to their families, according to their fathers' household...

The Yalkut Shimoni (רמז תרפ"ד) comes to explain why the Torah discusses this counting of the Jewish Nation right here in the beginning of Parshas Bamidbar. At the time that Klal Yisroel accepted the Torah, the nations of the world grew envious, and complained, "Why did Hashem see it fit to draw the Jewish Nation close to him more than all other nations of the world?" Hashem silenced them by responding, "Bring me your books of lineage, just as the Jewish people brought me their book of lineage". This is why Hashem counted the Jewish Nation right at the beginning of Parshas Bamidbar - immediately following the last Passuk of Parshas Bechukosai where the Torah recounts their receiving the Torah at Har Sinai as it says; 'These are the Mitzvos that Hashem commanded Moshe to the Children of Israel on Har Sinai' - because the Jews only merited to receive the Torah due to their lineage.

We need to understand, firstly, why Hashem needed to subdue them when there was absolutely no merit to their complaint, for they themselves were also given the choice to accept the Torah but decided to refuse the offer, so how can they come now with complaints of envy? Secondly, how did Hashem silence them by telling them to bring their books of genealogy; what does that have to do with the discussion at hand?



We can explain the Nations' complaint as follows. The nations just couldn't comprehend how the Jews were able to find within themselves the resolve to accept the Torah, after hearing every other nation reject it due to the adversity which they all, mistakenly, claimed it to entail. Hence, they felt that it ought to be that the Jews must have some personal benefit to gain by accepting the Torah, which is what caused them to ignore the "fact" that by accepting the Torah they would be putting themselves into a very difficult and challenging lifestyle. The advantage that the worldly nations felt the Jewish Nation stood to gain by accepting the Torah, was of proving their worth and purpose to the other nations. For the nations felt, that because the Jews were descendants of Yaakov, who was the younger of the two brothers, they therefore must feel themselves to be of lesser value and esteem than the other nations, who were descendants of Eisav, the older of the two. The nations assumed that as a result of this feeling of inferiority, the Jews felt the need to strengthen their self-image and to prove themselves and their worth to all the other nations. Thus, when the offer to accept the Torah was laid before them, they felt this to be the perfect opportunity to do just that, by showing the other nations that they're better and more resolved than them. Accordingly, the nations came to Hashem to complain that because the Jews only accepted the Torah for personal gain, and it had nothing to do with their love for Hashem, therefore it wasn't right that their acceptance of the Torah should bring about such a strong love and bond between Hashem and the Jewish Nation.



When Hashem heard their complaint, in which they claimed that the Jews accepted the Torah only because of their desperate feelings of inferiority due to them originating from the younger of the brothers, Hashem silenced them, for he told them that they are just plainly mistaken. Hashem told them, "Bring me your books of lineage, just as the Jewish people brought me their book of lineage and let us see who among the nations stem from the older and more prominent of the two brothers". When checking out the lineage book, one would find an entirely different setting, for although indeed Eisav was born first and thus was the older of

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the two, nevertheless there came a time when Eisav sold his seniority to his younger brother Yaakov, and thereafter Yaakov was considered to be older and thus superior of the two. Consequently, the nations were obviously gravely mistaken, as the Jewish people had no need to prove themselves. Thus, we must say that they accepted the Torah out of their love to Hashem, and because of their trust in Him that He would never offer them anything which wasn't in their best interest. Therefore, the Jewish Nation was definitely worthy of Hashem's love, and of having that special bond that only the Jews share with Hashem.

זרע שמשון פרשתנו אות ג

## Why the Jews Merited to Be Arranged in Banners Similar to The Angels

איש על דגלו, באתת לבית אבתם, יחנו בני ישראל וכו' (ב ב)

The Children of Israel shall encamp, each man at his division, according to the banner of their fathers' house...

The Midrash (במדכ"ד ב' ה) expounds on a Passuk in Shir Hashirim, and calls attention to these banners, under which the Jews encamped while traveling in the desert. ובמה אתם. ונדגלות. ונדגלות, בדגלים שנתתי לכם. ודוד רואה ואומר, לא עשה כן לכל גוי אלא לעמו. [The Midrash understands the word נדגלות in this Passuk to mean 'like angels who are arranged by banners'.] King Shlomo states that Hashem praises the Jewish People as follows. "You Israel are awe inspiring as an army with banners. And in what way are you as an army with banners? Through the banners that I gave you". David Hamelech in his prophetic vision saw this arrangement of banners that Hashem gave the Jews, and he said, "He did not do so for any other nation, but only for His People".

This Midrash is hard to understand, for the Passuk that the Midrash brings as referring to the banners says as follows; מגיד דבריו ליעקב, חקיו ומשפטיו לישראל. לא עשה כן לכל גוי, ומשפטים כל ידעום - He relates His words to Yaakov, His laws and His commandments to Yisroel. He did not do so for any other nation; such commandments He did not relate to them. Accordingly, in the context of this Passuk, it would clearly seem that Dovid is discussing the laws and commandments that Hashem taught the Jews, but did not teach the other Nations. Thus, where does the Midrash see in this Passuk that it is referring to the rules governing the banners under which the Jewish people camped while traveling in the desert? Furthermore, even if we

were to say that Dovid wasn't necessarily referring to the general laws and commandments, nevertheless we can still understand him to be referring to some other advantage which the Jews had over the other nations; i.e. the presence of Hashem's shechinah in their midst, the Torah that only the Jews merited to receive at Har Sinai, or the Holy Bais Hamikdash.



The Midrash (במדכ"ד ב' ג) tells us, בשעה שנגלה הקב"ה על הר סיני, ירדו עמו כ"ב רבבות של מלאכים שנאמר רכב אלהים רבותים אלפי שנאן, והיו כולם עשויים דגלים דגלים וכו' כיון שראו אותן ישראל שהם עשויים דגלים דגלים, התחילו מתאווים לדגלים, אמרו אלואי כך אנו נעשים דגלים כמותן וכו'. אמר להם הקב"ה מה נתאוויתם לעשות דגלים, חייכם שאני ממלא משאלותיכם וכו'. מיד הודיע - הקב"ה אותם לישראל, ואמר למשה, לך עשה אותם דגלים כמו שנתאוו. When Hashem revealed Himself at Har Sinai, 220,000 angels descended with Him, as it states, 'Hashem's entourage is twice ten thousand, thousands of angels, Hashem is among them at Sinai...', and all these angels were arranged in orderly camps, banner by banner. When the Jews saw that the angels were arranged banner by banner, they, too, began to desire to be arranged according to banners surrounding the Divine Presence, just like the angels!" Hashem said to the Jewish People, "What do you desire? To be arranged according to banners? I swear that I will fulfill your request". Thereupon, Hashem made known His love for the Jewish People and said to Moshe, "Go and arrange them into banners around the Mishkan, as they desire".



Accordingly, we can understand where the Passuk indicates that Dovid Hamelech was referring to the banners which only the Jewish Nation merited to. For when Dovid said, לא עשה כן לכל גוי, ומשפטים כל ידעום - He did not do so for any other nation; such judgements He did not relate to them, it implies that the reason that 'He did not do so for any other nation', was because 'such judgements He did not relate to them'. This alludes to - something that Hashem 'did for the Jewish People' because 'His judgments He did relate to them' - the bannered camps that the Jewish People yearned for at the time of their receiving the Torah, when they saw the angels descending in bannered camps. It was then and there that Hashem swore to the Jewish People that they will merit those banners as well, while the other nations who hadn't accepted the Torah did not merit these banners.

זרע שמשון פרשתנו אות א

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