

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"ו Bereishis

• Zera Shimshon - the Limud that brings Yeshuos •

ליל 363

אמרות שמשון

For What Purpose Was the Gold Created

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הָאֶרֶץ וּמִשָּׁם יִפְרֹד וְהָיָה
לְאַרְבַּעָה רְאשִׁים. שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּכֵךְ אֶת
כָּל אֶרֶץ הַחֲוִילָה אֲשֶׁר שָׁם הַזָּהָב. וְהָיָה הָאֶרֶץ הַהִיא
טוֹב שֶׁם הַבְּדֹלָח וְאֶבֶן הַשֹּׁהַם. (בראשית ב' י-יב):

A river issues forth from Eden to water the garden, and from there it divides and becomes four headwaters. The name of the first is Pishon; this is the one that encircles the whole land of Chavilah, where the gold is. And the gold of this land is good; crystal and the shoham stone are there as well.

The Midrash (בר"ר ט"ז ב') discusses this gold which the Torah describes to be 'good'. אמר ריש לקיש, לא היה עולם ראוי להשתמש בזהב, ולמה נברא בשביל בית המקדש, שנאמר, וזהב הארץ ההיא טוב, היך מה דאת אמר - ההר הטוב הזה. 'And the gold of this land is good'. Reish Lakish said: The world was not worthy of utilizing gold. And why, then, was it created? For the sake of the Bais Hamikdash, as it states, 'And the gold of this land is good', and 'good' refers to the Bais Hamikdash, as it states, 'This good mountain and the Lebanon'.

We need to understand why Reish Lakish felt that 'the world was not worthy of utilizing gold' and thus 'there was seemingly no reason for the gold to be created'. It cannot be that his reasoning was due to the fact that gold is so costly and thus exclusive and elite, for if so, how much more should he have stated his words in regard to precious stones which are even more costly and thus so much more exclusive, and the Torah clearly declares that land to possess as well.

The Gemara in Chagigah (י"ב ע"א) discusses the light that Hashem created on the first day of creation, which the Torah tells us that 'Hashem saw was good'. אור שכרא הקב"ה. ביום ראשון, אדם צופה בו מסוף העולם ועד סופו. כיון שנסתכל הקב"ה

בדור המבול ובדור הפלגה וראה שמעשיהם מקולקלים, עמד וגנוז מהן, שנאמר וימנע מרשעים אורם. ולמי גנוז, לצדיקים לעתיד לבא, שנאמר וירא אלהים את האור כי טוב, ואין טוב אלא צדיק, שנאמר אמרו צדיק כי טוב. The light that hashem created on the first day, man could use to survey everything from one end of the world to the other. However, after Hashem looked at the Generation of the Flood and the Generation of the Tower and saw that their deeds were wicked, He proceeded to hide it from them, as it says, 'And light was withheld from the wicked'. And for whom did He hide this light? For the righteous people in the future, as it says, 'Hashem saw that the light was good'; and 'good' refers to none other than the righteous person, as it says, 'Say of the righteous person that he is good'.

We learn from this Gemara that anything that is inherently 'good' can be utilized only by the righteous, for only they are worthy of benefiting from the ultimate 'good', and therefore anything that is truly 'good' must be hidden away and reserved for the World to Come, when the righteous will be able to enjoy it.

Accordingly, we can understand why Reish Lakish said that the world was not worthy of utilizing gold, for the Torah clearly tells us that the 'gold of this land is good'.

Furthermore, because light is essentially made up of spiritual matter, therefore we can understand why it was created and then set aside for the World to Come which will be an entirely spiritual world. Gold, on the other hand, because it is a physical being, if it cannot be utilized in this physical world, it is difficult to understand why it was created to be put aside and retained for an entirely spiritual world; and thus Reish Lakish concludes, 'And why, then, was the gold created?'

Reish Lakish therefore explains that the gold was indeed created to be used and enjoyed in this physical world, for although the Torah describes the gold as 'good', nevertheless the Bais Hamikdash as well was described as 'good', and how worthy and proper it is for the gold that is 'good' to be used and utilized in the Bais Hamikdash that is 'good'.

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Why Noah Actually Didn't Pray on Behalf of Mankind

וַיֹּאמֶר ה' אֲמַחֶה אֶת הָאָדָם אֲשֶׁר בָּרַאתִי מֵעַל פְּנֵי הָאֲדָמָה
מֵאַדָּם עַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם כִּי נַחֲמַתִּי כִּי
עָשִׂיתִם וְנָח מִצָּא חֵן בְּעֵינַי ה' (בראשית ו, ז-ח):

And Hashem said "I will blot out Man whom I created from the face of the earth... for I have reconsidered My having made them". And Noah found grace in the eyes of Hashem.

The Midrash (כ"ד כ"ט א) tells us that Noah merited to be rescued from the flood only due to the grace that he found in the eyes

of Hashem, and says as follows. כי נִיחַמְתִּי כִּי עָשִׂיתִם. וְנָח. אִפִּילוּ נֹחַ שֶׁנִּשְׁתַּיֵּיר מֵהֶם לֹא הָיָה כְּדָא, אֲלֵא שֶׁמָצָא חֵן. When reading the two Pesukim together, it reads; 'for I have reconsidered My having made them and Noah'. This implies that even Noah, the only man who survived the flood, was not worthy of being rescued, but was saved only because he found grace in the eyes of Hashem, as it is stated, 'And Noah found grace in the eyes of Hashem'. This motion to rescue Noah, not due to his worthiness rather due to his finding grace in the eyes of Hashem, is hard to comprehend, as this doesn't seem to be morally correct, for innocence and guilt depends only on the litigant's actions and not on his finding grace in the eyes of the judge.

Additionally the Midrash (כ"ו ו) tells us; אִפִּילוּ נֹחַ, שֶׁנִּשְׁתַּיֵּיר מֵהֶם, לֹא שָׁהִיָּה כְּדָא, אֲלֵא שֶׁצָּפָה הַקָּב"ה שֶׁעֵתִיד. Even Noah, who remained from them, was not spared because he was worthy, but because Hashem foresaw that Moshe was destined to arise from him. This too needs to be explained, for why was it specifically Moshe's merit which saved Noah more than the merit any other righteous descendants of Noah.

The Zohar (סו ע"ב) tells us; לֹא קָעָא רַחֲמִין עַל. After Hashem informed Noah that he and his children would be rescued, he didn't pray on behalf of the rest of mankind and therefore they were all destroyed. The Gemara in Taanis (ע"א) says the following in regards to one who behaves in this manner. בזמן

שישראל שרויין בצער ופירש אחד מהן באין שני מלאכי השרת שמלוין לו לאדם ומניחין At a time when the people of Israel are steeped in distress and one of them separated himself from the community and does not share in their pain, the two ministering angels who accompany a person come and place their hands on his head, and they say; "This person who has separated himself from the community, shall not witness the consolation of the community when they are delivered from their affliction".

Nevertheless, the Zohar continues and says; אף על גב דְּקֻפָּה הוּא נֹחַ. לֹא אִיהוּ כְּדָא דְּקֻפָּה יִגִּין עַל עֲלָמָא בְּגִינִיהּ. תָּא חֲזִי. מִשָּׁה לֹא תִלָּה מִלָּה בְּזִכּוּתֵיהּ אֲלֵא בְּזִכּוּת אֲבָהֶן קִדְמָא. אֲבָל נֹחַ לֹא הוּא לִיה בְּמָאן דִּיתְלִי בְּזִכּוּתָא. Rav Yehudah said, although Noah was indeed

righteous, he wasn't able to pray for the wellbeing of the rest of mankind, for as we see, when Moshe prayed on behalf of the Jewish people he prayed on their behalf in the merit of their forefathers, Avroham Yitzchak and Yaakov, but Noah, who didn't have anyone in whose merit he was able to pray on behalf of mankind, was indeed not able to pray on their behalf.



We can now understand both Midrashim ever so beautifully. After Hashem informed Noah that he and his children were to be rescued from the flood, and yet he didn't pray on behalf of the rest of mankind, he was guilty of 'separating himself from the community, and not sharing in their pain', and thus was supposed to be punished in 'not being delivered from the affliction'. Thus, the Midrash says, 'that even Noah, the only man who survived the flood, was not worthy of being rescued'.

Nevertheless Noah 'found grace in the eyes of Hashem', when 'Hashem foresaw that Moshe was destined to arise from him'. For Noah's descendant, Moshe, brought Noah's innocence to light, because from Moshe we see that one can

only pray on behalf of others when they have the merit of others to invoke on their behalf. Therefore, Noah who didn't have anyone's merit to invoke, was not guilty for not praying on behalf of mankind, and was therefore worthy of being delivered from the affliction and to be rescued from the flood.

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