

English

בסייעתא דשמיא

# Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy"z, 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.



Ha'azinu-Succot תשפ"ו • Zera Shimshon - the Limud that brings Yeshuos • איין 362

## אמרות שמשון

### Hashem Is as Faithful and Just to The Righteous as He Is to The Wicked

א-ל אמונה ואין עול צדיק וישר הוא (לב, ד):  
Hashem is faithful and without injustice, He is righteous and proper.

The Gemara in Taanis (יא ע"א) learns the following message from this Passuk, and says as follows. א-ל אמונה ואין עול. אל אמונה. כשם שנפרעין מן הרשעים לעולם הבא אפילו על עבירה קלה שעושין, כך נפרעין מן Hashem - הצדיקים בעולם הזה על עבירה קלה שעושין Hashem is faithful and without injustice. 'Hashem is faithful'; just as we know that the wicked are punished in the next world for all minor transgressions that they have committed, so too we can know that the righteous are punished in this world for any minor transgression that they commit.

The Maharsha asks; because the righteous getting punished in this world we see with our own eyes, while the wicked getting punished in the next world we don't see with our own eyes, therefore the Gemara should have said to the contrary; Just as we know that the righteous are punished in this world for any minor transgression that they commit, so too we can know that the wicked will be punished in the next world for all minor transgressions that they have committed.

מדוע דרך רשעים; Why does the way of the wicked prosper and why are all the betrayers tranquil?

We can answer Yirmiah's bewilderment through a lesson that Moshe himself taught us in understanding some of Hashem's ways. ומשלם לשנאיו אל פניו, להאבידו, לא יאחר לשנאו.

And He repays each of those who hate Him to his face, to make him perish; He will not delay for the one who hates Him, to his face He will repay him. Rashi enlightens us to what this Passuk is referring to. ומשלם. בחייו משלם לו גמולו הטוב, כדי להאבידו מן העולם הבא. - And He repays each of those who hate Him to his face. This means that Hashem pays him [i.e. the one who hates Him] his due rewards, in his lifetime, for the good that he has done, in order 'to make him perish' from the World to Come.

We can explain that what the Gemara is trying to gather from the Passuk, א-ל אמונה Hashem is faithful', is to reject the following notion. Because the righteous truly love Hashem and Hashem truly loves them in return, one might think that, out of His love to them, Hashem waives their minor misdemeanors and only punishes them for the very significant transgressions which they have committed.

The Gemara thus says as follows. Because the Passuk clearly calls the wicked 'Hashem's enemies', and the Passuk also clearly tells us that Hashem pays the wicked their due rewards in their lifetime in order 'to make them perish from the World to Come, therefore we can be assured that Hashem will definitely punish the wicked for every misdemeanor that they have committed. We can learn from this that when the Passuk says א-ל אמונה Hashem is faithful', it's telling us that Hashem Is faithful and impartial to all, and the righteous as well are punished even for their minor transgressions.

In light of this, we can understand what it is that the Gemara is deducing from the wicked people's punishments in the Next World. Hashem is faithful and without injustice. 'Hashem is faithful'; just as we know that the wicked are punished in the next world for all minor transgressions that they have committed, so too we can know that the righteous are punished in this world for any minor transgression that they commit.

(ורע שמשון פרשתנו אות ב)

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# The Lessons learned from the Daled Minim

וְלָקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרֵי עֵץ הָדָר, כַּפֹּת תְּמָרִים, וְעֵנָף עֵץ עֲבוֹת, וְעֵרְבֵי נָחַל, וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹהֵיכֶם שִׁבְעַת יָמִים: (ויקרא כ"ג מ')

*You shall take for yourselves on the first day, the fruit of the citron tree, the branches of date palms, twigs of plaited tree, and brook willows; and you shall rejoice before Hashem, your God, for a seven day period.*

We can explain that these four species that we have a Mitzvah to take on Succos, all come to signify that now after Yom Kippur, when all our sins were forgiven, we have an opportunity to start anew, and to utilize the upcoming year, towards perfecting ourselves and our deeds in our Avodas Hashem.

## פרי עץ הדר

The Esrog, which represents the Heart, reminds us to strengthen our relationship and love to Hashem. Additionally, just as an Esrog remains growing on the tree throughout the entire year without being effected by any weather or condition, and remains complete and wholesome throughout all the seasons, so too we should strive to remain steadfast in our commitment to Hashem throughout every situation and to utilize our every moment to perfect ourselves.

## כפות תמרים

The Lulav reminds us to do Teshuva. As the Lulav has a good taste but no smell at all, it reminds us what the Gemara in Eruvin (כ"א ע"ב) says regarding one who doesn't sin; מאי דכתיב: הודוּאִים נתנו ריח, אלו בחורי ישראל שלא טעמו טעם חטא - *What is the meaning of that which is written "The violets emit a fragrance"? This refers to the young men of Israel who have not tasted the flavor of sin.* The missing fragrance of the Lulav will remind us to do Teshuva so that we can acquire within ourselves the good scent that the Gemara is referring to. Furthermore, we know that the Lulav represents the Spine, which symbolizes the strength of

the person, which comes to remind us to do Teshuvah while we still have the strength to do so.

## וענף עץ עבות

The Hadasim, which needs its leaves to cover the entire twig in order to be suitable for the Mitzvah, comes to remind us of the Mishnah in Avos (פ"ג מ"ט) who teaches us as follows; רבי חנינא בן דוסא אומר וכו', הוא ה' אומר, כל שמעשיו מרובים מחכמתו - חכמתו מתקיימת, וכל שחכמתו מרובה ממעשיו אין חכמתו מתקיימת - *Rabbi Chanina ben Dosa says... He used to say "Anyone whose deeds exceed his wisdom, his wisdom will endure, but anyone whose wisdom exceeds his deeds, his wisdom will not endure"*. The leaves represent the good deeds of a person and the wooden trunk and twigs represent his wisdom. Just as the leaves of the Hadas need to overshadow the twig, so too our good deeds need to exceed our wisdom.

## וערבי נחל

The Arava symbolizes the Lips. Just as a dried willow branch is unacceptable for the Mitzvah, so too one must make sure to constantly wet his lips by speaking out loud the words of the Torah. This is demonstrated in the following incident that the Gemara records in Eruvin להוואי אשכחתי' להוואי אשכחתי' (נג ע"ב) ברורי' אשכחתי' להוואי אשכחתי', בטהש' בי', אמרה ל' לא כך כתוב, ערוכה בכל ושמורה, אם ערוכה ברמ"ח אברים - *Beruriah once encountered a certain student who was reviewing his studies quietly. She kicked him and said to him "Is the following not written - Arranged in all and secure; If your learning is arranged in all your two hundred and forty eight limbs, then it is secure and will not be forgotten, but if not, it is not secure and will be forgotten?"*

When we hold these Four Species every day of Succos, it's a time for retrospection, to see if our ways coincide with the lessons that these species teach us, and if not there is no time better than now to change our ways. This will definitely be a merit for us to be blessed with a year of Life and Prosperity.

(זרע שמשון פ' אמור אות')



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