

Zera Shimshon

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

• *Zera Shimshon - the Limud that brings Yeshuos* •

347 ש"י

אמרות שמשך

What Was Moshe's Intention When Changing Yehoshua's Name

אלה שמות האנשים אשר שלח משה לתור את הארץ
ויקרא משה להושע בן נון יהושע: (יג טז)

These are the names of the men whom Moshe sent to spy out the Land; and Moshe called Hoshea son of Nun, 'Yehoshua'.

By adding the letter ף to the beginning of the name, Moshe changed the name from יהושע to הושע. Rashi quotes the Midrash (מכמבר טז ט) who refers to this name-change and says as follows. מה יקרא משה להושע בן נון יהושע. מה ראה משה להוסיף על שמו של יהושע יו"ד. כיון שראה משה אותן - שהיו רשעים, אמר ליהושע, יה ישיעך מן הדור הזה. Moshe called Hoshea son of Nun, 'Yehoshua'. What did Moshe see that he deemed fit to add the letter yud to the original name of Yehoshua? When Moshe saw that those men were wicked, he said to Yehoshua, "May Hashem save you from entanglement in the evil designs of these people".

It seems that Moshe's idea to add a letter to Hoshea's name, was that by adding the letter ׀ from Hashem's Holy name ה-ו-ה-י to Hoshea's name, it would give Hoshea a spiritual protection, which would 'save him from the entanglement in the evil designs of the spies'.

We need to understand however, why then did Moshe pray to Hashem - on Yehoshua's behalf - addressing the Holy Name of ה"ה which would infer that he was utilizing the first two letters of Hashem's Holy name יהוה-י-ה when all he was actually utilizing was the first letter of that Holy Name? Furthermore, if all Moshe contemplated was that by giving Hoshea a letter from Hashem's name it would offer him a spiritual protection, why then did he need to supplement that name-change with a prayer on Hoshea's behalf, beseeching that "May Hashem save you from entanglement in the evil designs of these people"?

The Zohar (קנ"ח ע"ב) tells us as follows about the people whom Moshe chose to spy out the Land. וישלח אותם משה וכו' כלם אנשים.

כלהו זכאין הוו ורישי דישראל הוו וכו', אלא אמרו, אי ייעלו ישראל לארעא,
נמעבר אנו מלמחי רישין. וימני משה רישין אחרינו, דהא אנו זכינו במדברא
The Passuk says, 'Moshe sent them forth from the wilderness of Paran... they were all distinguished men and heads of the Children of Israel'. Initially these spies were all righteous men and leaders of the Jewish People. But they said, "If the Jewish People will enter the Land, we will no longer maintain our leadership, as Moshe will appoint new leaders over the People. For although we were worthy of leading the Jews in the desert, once we enter the Holy Land, we will no longer be worthy of this leadership".



The Kabbalists write that the Holy Name **יהוה** which is one of the Names of Hashem, does not dwell upon one who is conceited, for one's conceit, so to speak, takes the place of that Holy Name. This is alluded to in the fact that the numerical value of **יהוה** fifteen, is the same as the numerical value of **גאווה** conceit. Consequently, because the spies that Moshe sent were flawed with conceit, as is demonstrated by the fact that they sinned solely in order to protect their leadership, this Holy Name was not able dwell upon them.

When Moshe added a letter to Hoshea's name, his intention was that by putting the letter ׀ at the beginning of his name, his name would consequently read ׀ושע, inferring that the Holy Name ׀ dwelled upon him, for Yehoshua was different than the other spies; for he was humble and was thus indeed worthy of having that Holy Name dwell upon him.

In view of this we can answer both questions which were originally posed. Indeed, Moshe only added one letter - ,׳ but his intention was that by adding that one letter, it would read out the two letters of the Holy Name - ,ה׳ Moshe did this in in order to infer that the Holy Name of ,ה׳ dwelled upon Yehoshua. By inferring this, Moshe hoped to arouse Hashem's Mercy to save the humbled Yehoshua from the conceited idea of the other spies. Thus, the name-change and Moshe's supplemented prayer were actually one and the same, for the prayer that Moshe offered, was actually the very idea that he intended to refer to in the name-change.

(רעע שמשון פרשתנו אות א)

(זרע שמשון פרשתנו אות א)

הוצאת הגליון
והפצתו לזכות

לעילוי נשמת
עקיבא בן אליהו
הכהן ז"ל
נלב"ע כ"ט סיון תשנ"ח ת.נ.צ.ב.ה.

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Chapter 3 Mishna 3

There will be Reward at All Costs

“From where is it derived that even one who studies Torah alone, Hakadosh Baruch Hu assigns him reward? It is derived from the verse (Eicha 3:28): ‘Let him sit alone and be silent, for He has laid it upon him.’”

We must reflect: what is this coming to teach us? Could anyone think that *Hakadosh Baruch Hu* does not reward someone who studies Torah on his own? Why do we need a verse to teach this? Furthermore, why did the Tanna (sage of the Mishnah) say “*assigns him reward*” instead of simply “*gives him reward*”?

It can be explained that one might have thought that someone who studies alone does not receive reward, since the *Gemara* (*Makkot* 10a) applies to such a person the verse (*Yirmeyahu* 50:36): “A sword is upon the *badim* (lit. ‘impostors’), and they shall become foolish.” The word *badim* (בדים) refers to those who learn alone, as in Hebrew *levadim* (לבדים) means ‘alone’. The Maharsha explains that someone who studies without a companion to correct him may come to permit what is forbidden, and is thus a sinner. However, all of this applies only to someone who *refuses* to learn with others. But someone who regularly studies with others and only studies alone when he has no one to learn with — just to maintain consistency in his learning and not waste time — must be cautious not to issue halachic rulings from his own reasoning, so as not to err.

Since the primary reward for Torah study lies in the *chiddushim* (new insights or interpretations) one contributes (*Tanna Devei Eliyahu*, end of chapter 10), and this person, learning alone, avoids innovating for fear of error, one might think he does not deserve reward. Therefore, the Tanna stated that *nonetheless*, “*Hakadosh Baruch Hu assigns him reward*,” because even without innovation, the very fact that he keeps his study steady and doesn’t waste even a moment makes him deserving of reward. That is why the Tanna precisely used the phrase “*assigns him reward*” — to imply that the main reward for one who studies alone is for his *consistency*, even though he does not receive the full reward of one who contributes novel Torah insights.

Chapter 3 Mishna 4

An “Infinite” Table

“Three who ate at one table and spoke words of Torah over it — it is as if they had eaten from the table of the Omnipresent, as it says (Yechezkel 41:22): ‘And He said to me, ‘This is the table that is before Hashem.’”

We must understand why it says “from the table of the Omnipresent” (*shulchano shel Makom*) and not “from the table of Hashem” (*shulchano shel Hashem*). (Hashem is called *Makom* — the Omnipresent — because He is the “Place” of the universe, and there is no place where He is not present.)

This can be clarified based on what the Shach wrote on the Torah (*Parshat Terumah*, under “*U’bZohar kohanei*”) — that the *Lechem Hapanim* (Showbread) on the Table at the *Beit HaMikdash* was sacred, and the *kohanim* (priests) would eat it in order to weaken the force of the *Yetzer Hara* (Evil Inclination), which is called *hatzfoni* (הצפוני) “the northern one”, and therefore the Table was positioned on the north side. Just as the priests weakened the *Yetzer Hara* through the Showbread, so too, every person can weaken the *Yetzer Hara*, which lies *tzafun* (צפון) hidden in his heart, by speaking words of Torah at his table.

Therefore, the Tanna precisely said “as if they had eaten from the table of the Omnipresent” (*Makom* — lit. “Place”), alluding to the specific place where the Table stood — in the Sanctuary, on the northern side — which had the power to subdue the *Yetzer Hara*. This teaches us that we too, through physical eating, can sanctify ourselves and subdue the hidden *Yetzer Hara* within us, if we speak words of Torah at our table, just like the priests who ate physical bread and were sanctified through it.

Additionally, the reason it is called “the table of the Omnipresent” (*shulchano shel Makom*) can be explained according to the Maharsha (*Berachot* 40b): “A place that holds physical things has limits and cannot hold more than its capacity. But a place that contains spiritual matters has no limit and can hold more and more spiritual content”. The Tanna wished to allude that at the table of the Omnipresent there is always space to add more spirituality and holiness. Thus, when a person speaks words of Torah at his table and draws spirituality and holiness upon it, his table becomes “the table of the Omnipresent” — a place with capacity to receive ever more holiness.

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