

Lech Lecha תשפ"ה

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

## אמרות שמשון

## Hashem Will Bless Those Who Bless Us

יַנאַבָּרְכָה מִבָּרְכִיךְ וּמִקְלֵּלְךְ אָאר וְנִבְרְכוּ בִּךְ כֹּל משפחת האדמה' (יב, ג)

I will bless those who bless you, and he who curses you I will curse, and all the families of the earth shall bless themselves by you:

The Gemara in Chulin (מ"ט ע"א) says;

ישמעאל כהנא מסייע כהני. מאי היא, דתניא כה תברכו את בני ישראל - רבי ישמעאל אומר, למדנו ברכה לישראל מפי כהנים... כשהוא אומר ואני אברכם, הוי אומר כהנים מברכין לישראל והקכ"ה מכרך לכהנים. רכי עקיבא אומר למדנו ברכה לישראל מפי כהנים... כשהוא אומר ואני אברכם הוי אומר כהנים מברכין לישראל והקב"ה מסכים על ידם. אלא רבי עקיבא ברכה לכהנים מנא לי', אמר רנב"י מואברכה מברכך. ומאי מסייע כהני, דמוקי לה לברכת כהנים במקום ברכה דישראל.-

'Yishmael the Kohen always helps Kohanim'. Where do we find R'Yishmael helping the Kohanim? It was taught in a Baraisa: The Torah commands the Kohanim; 'Thus shall you Bless the Children of Israel', R'Yishmael says; We learn from this Passuk a Blessing for Israel from the Kohanim... When it says in a subsequent Passuk 'And I will Bless them', we shall say that it means that the

Kohanim Bless Israel and Hashem Blesses the Kohanim. R' Akiva says; We learn from this Passuk a Blessing for Israel from the Kohanim... When it says in a subsequent Passuk 'And I will Bless them' we shall say that it means that the Kohanim Bless Israel and Hashem affirms what they have done.

Then from where does R' Akiva know a Blessing for the

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Kohanim themselves? Rav Nachman bar Yitzchak said; It is known from the Passuk in which Hashem told Avraham Avinu 'I will Bless those who Bless you'. But if R' Akiva, too, agrees that the Kohanim themselves receive a Blessing from Hashem, then in what way does R' Yishmael help Kohanim more than R'Akiva? It is that R'Yishmael places the Kohanim's own Blessing from Hashem in the very context of Israel's Blessing from the Kohanim.

It's quite difficult to understand the Gemara's explanation as to where we find R' Yishmael helping the Kohanim more than R'Akiva. What difference does

> it make whether we learn that Hashem will Bless the Kohanim after they Bless the Nation, from 'ואני אברכם', which is the same Passuk as that of the Mitzvah for the Kohanim to Bless the Nation, or we learn it from 'ואברכה מברכך' which is part of the general Blessing that Hashem Blessed Avraham Avinu?

We need to understand what it means when Hashem said; ואברכה מברכיך - I will bless those who bless you. For being that Blessing a fellow Yid consists of the Mitzvah of Chesed, the reward for that Mitzvah will only be given in the World To Come, as we learn in the Gemara (ל"ט ע"ב) שכר מצוה בהאי עלמא ליכא Kidushin (ל"ט - The reward for fulfilling a Mitzvah is not given in this world.

We can answer this question by saying that when Hashem said 'I will bless those who bless you', He meant, that if and when the Blessing that the 'Blesser' gave would

be fulfilled, only then would the 'Blesser' be Blessed, because Hashem will Bless the 'Blesser' not as a reward, rather because it's only fitting that if his Blessing was accepted on behalf of his friend, it should first be accepted on behalf of himself.

We can now understand where we find R' Yishmael



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### רוב ברכות וישועות

מרדכי בן רחל יווג הגון פרנסה טובה ועשיר

להצלחת השותפים התורמים ומשפחותיהם החפצים בטילום שמם שיזכו לשפע ברכה והצלחה שיזכו י שפע בו כחוחב זווה בני בריכי חיי אריכי ומזוני רויחי נחת מכל יוצ"ח זכות המחבר יגן בעדם אכי"ר

helping the Kohanim more than R' Akiva. Because according to R' Akiva, who learns that the Kohanim will be blessed by Hashem from the Passuk of ואברכה מברכיך. the Kohanim will not be Blessed unless their Blessing to Israel will be fulfilled, as we just explained this Passuk to mean. But according to R' Yishmael, who learns that the Kohanim will be Blessed by Hashem from the same Passuk that we learn the Mitzvah for the Kohanim to Bless the Nation, the two Blessings are not contingent on each other. The Passuk first says that the Kohanim should Bless Israel, and then also says that Hashem will Bless the Kohanim, but not that Hashem's Blessing to the Kohanim depends on the Kohanim's Blessing to Israel.

(זרע שמשון פרשתנו אות ז)

# The Severity of Submitting to Hashem A Judgment Against One's Fellow

וַתֹּאמֶר שָּׁרֵי אֶל אַכְרָם חֲמָסִי עֶלֶיךְ אָנֹכִי נָתַתִּי שִׁפְּחָתִי בְּחֵיקֶךְ וַתַּרָא כִּי הָרָתָה וָאֵקַל בְּעֵינֶיהָ יִשְׁפֹּט ה' בֵּינִי וּבֵינֵיךְ: (בראשית טז, ה):

And Sarai said to Avram, "The injustice that was done against me is due to you! It was I who gave my maidservant into your bosom, and when she saw that she had conceived, I became lower in her esteem; let Hashem judge between me and you!"

The Gemara in Rosh Hashana (סי עיב) derives the following lesson from Sarah's words. כל המוסר דין על חבירו הוא נענש תחלה, שנאמר ותאמר - Whoever שריף, וכתיב ויבא אברהם לספוד לשרה ולבכותה. - Whoever submits judgement of his fellow to Heaven, is punished for his own sins first, as it is stated, "The injustice that was done against me is due to you... let Hashem judge between me and you!", and it is written afterwards, 'And Avraham came to eulogize Sarah and to bewail her'.

The Gemara is saying that one who feels that he has been wronged and asks Hashem to judge the matter, causes his own sins to be examined by the Heavenly court. The reason for this is because when he asks Hashem to sit in judgement over the matter, it causes Hashem to say, "Does he really deserve to have his fellow punished on his account?" The Gemara proves this from that which it says, 'And Avraham came to eulogize Sarah and bewail her'. The simple understanding of the Gemara's proof is that the very fact that Avraham outlived Sarah, proves that one who submits a case to Hashem against his fellow is punished for his own sins first; thus Sarah, who submitted a case against Avraham to Hashem, died first.

In light of this explanation, we need to understand why Rashi explains that the Gemara's proof is from that which, הוא קבר - it was Avraham alone who buried her. That seems to be a very side point; for the proof is not so much from the fact that Avraham buried

Sarah, as much as from the fact that Avraham *outlived* Sarah.

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The Gemara in Yevomos (סה ע"ב) teaches us the following law regarding a woman's claim to bear children. ההיא דאתאי לקמיה דרב נחמן ההיא דאתאי לקמיה דרב נחמן ההיא בעיא הך אתתא חוטרא לידה ומרה לקבורה אמר אמר לה לא מיפקדת אמרה ליה לא בעיא הך אתתא חוטרא לידה ומרה לקבורה אמר - There was this woman who came before Rav Nachman and demanded a divorce because her husband could not bear children. Rav Nachman told her, "You are not charged with the Mitzvah of procreation and therefore cannot sue for divorce". She replied to him, "But does this woman not need a cane for her hand, and a shovel for her burial?! [i.e. "I want to bear children so that they will support me in my old age and tend to my burial when I die".] Rav Nachman then said, "With a claim such as this, we certainly force the husband to divorce his wife.

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We can explain that Rashi knew that the Gemara's proof to the notion that 'one who submits his case to Hashem is punished first' cannot be from the fact that Avraham outlived Sarah; for how can we know that if not for the sin of submitting her case to Hashem, she would have outlived Avraham? Maybe her allotted years were originally set to be less than the years allotted to Avraham.

Furthermore, the Midrash clearly implies that Sarah did indeed live out her allotted years on this world, and did not die early as punishment for any sin; for the Midrash (בר"ר ב"ח או cites the following Passuk in Tehillim in regard to Sarah's years, and expounds as follows. 'יֹדֵעַ ה' 'דֹדַעַ ה' - 'מֵי תְמִימִם וְנַחֲלְתִם לְעוֹלְם תִּהְיָה, כְּשֵׁם שֶׁהֶן תְּמִימִים כְּךְּ שְׁנוֹתְם תְּמִימִים הּמִימִים וְנַחֲלְתִם לְעוֹלְם תִּהְיָה, כְּשֵׁם שֶׁהֶן תְּמִימִים כְּךְּ שְׁנוֹתְם תְּמִימִים הּמִימִים וְנַחֲלְתִם לְעוֹלְם תִּהְיָה, כְּשֵׁם שֶׁהֶן תְּמִימִים כְּךְּ שְׁנוֹתְם תְּמִימִים הּמִימִים וְנַחֲלְתִם לְעוֹלְם תִּהְיָה, בְּשֵׁם שֶׁהֶן הְּמִימִים בְּרָ שְׁנוֹתְם תְּמִימִים their years of the perfect'... Just as righteous are perfect, so are their years perfect, i.e. they live out the full number of years originally allotted to them.

Rashi thus understood that the intended proof must be as follows. When Sarah appealed for children, it cannot be that it was due to the commandment of procreation, for a woman is not commanded to do so. Rather her claim, which she eventually submitted to Hashem, was for 'a cane in her hand, and a shovel for her burial'. Thus, when we find that she did not merit having her son involved with her burial, rather it was Avraham alone who buried her, this proves she was punished on behalf of that very claim which she submitted to Heaven; and therefore the very claim that she submitted to Hashem was denied to her.

Thus, Rashi explains the Gemara as follows. Whoever submits judgement of his fellow to Heaven, is punished for his own sins first, as it is stated... 'And Avraham came to eulogize Sarah and bewail her' - it was Avraham alone who buried her.

(זרע שמשון פרשתנו אות כג)

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