

# 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.*



**Vayakhel תשפ"ה • Zera Shimshon - the Limud that brings Yeshuos •**

334 ח"י

## אמרות שמשון

## *Understanding the Dispute Between Moshe And Betzalel In the Building of the Mishkan*

וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא ה' בְּשֵׁם בְּצִלְאֵל בֶּן  
אֹדִי בֶן חֹדֶר לְמִטָּה יְהוּדָה: (שמות לה, ל)

*Moshe said to the Children of Israel, "See, Hashem has proclaimed by name, Betzalel son of Ur son of Chur, of the tribe of Yehudah.*

The Gemara in Brachos (ברכות נח ט"ז) tells us the following about Betzalel. *'Betzalel'* [which can be read as 'Betzal El', which means 'in the shadow of Hashem'] was so named on account of his wisdom, which was demonstrated in the following incident. When Hashem said to Moshe, "Go and tell Betzalel to build the Mishkan, the Ark and the vessels", Moshe went and reversed the order and said to Betzalel, "Build the Ark, the vessels and the Mishkan". Betzalel said to him, "Moshe our teacher! The practice of the world is that first a person builds a house and then he brings vessels into it. But you say, 'Build an Ark, vessels and then the Mishkan'. Into what shall I put the vessels that I build? Perhaps Hashem said to you as follows, 'Build the Mishkan, and then the Ark and the vessels'? Moshe said to him, "Perhaps you were in the shadow of Hashem and that is how you knew this".

We need to understand, firstly, why indeed Moshe deviated from the order that Hashem commanded him with. Secondly, what was the great wisdom which the Gemara accredits Betzalel with, when all he presented was the simple and logical practice of first beginning with building a home and only afterwards continuing with building its vessels?

The Gemara in Brachos (כח ע"א) teaches us the following principle. מעלין בקדש ואין מורידין - *In matters of sanctity, we ascend but do not descend*. Therefore, in regards to building the Mishkan and its vessels, we would need to follow this principle; to first build the one which has lesser sanctity, and then ascend to build the one with greater sanctity, and not the other way around.

When deliberating which of the two, the Mishkan or the Ark and vessels, was of lesser sanctity, and thus was to be built first, there are two conflicting notions.

For one, we know that when the Jews sinned, the Bais Hamikdash was destroyed by the hands of their enemies, while, as the Gemara in Yuma (נב ע"ג) tells us, the Ark and the vessels were hidden away before the hands of the enemies would be able to reach them. This would seem to be a clear indication that the Ark and vessels were of a higher sanctity, and thus the enemies were never able to get their hands on them.

On the other hand, we know that after the Jews entered the Land of Israel, it was many years before the Bais Hamikdash was finally built. All those years the Mishkan continued to function in the towns of Shiloh, Nov and Giv'on. Yet, during all those intermediate years, Hashem did not rest His Holy Presence in the Mishkan, for although the Ark and vessels were in place, nevertheless, because it lacked in its building structure, the Holy Presence did not rest there. This would seem to indicate that, on the contrary, the structure in which the Ark and vessels were to be placed was of superior sanctity, and hence, although the Ark and vessels were indeed present, nevertheless, because the structure was lacking it wasn't worthy of the Holy Presence.

The Gemara in Sotah (ט ע"א) says, מאי דכתיב, רננו צדיקים בה' לישרים נאוו תהלה, אל תקרי נאוו תהלה אלא נוה

*What is the meaning of that which is written 'Sing joyfully, O righteous, because of Hashem; for the upright, praise is fitting'? Do not read it 'for the upright praise is fitting' [i.e. it is fitting for the upright to praise], but rather 'for the upright, a palace of praise' [i.e. the upright will be praised for the palaces that they erect]. This refers to Moshe and Dovid, for their enemies did not gain control over their handiwork [i.e. the enemies of Israel never derived any benefit from the labors of Moshe or Dovid]. Accordingly, the Megaleh Amukos writes, that were Moshe to enter Eretz Yisroel and build the Bais Hamikdash, the Jews' enemies would never have been able to lay their hands on it to destroy it.*



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ויתבשר בשורות טובות בקרוב ממש

Thus, Hashem, who knew that Moshe was not destined to enter the Land of Israel and build the Bais Hamikdash, knew that consequently the Bais Hamikdash would eventually be destroyed. Accordingly, He told Moshe to build the Mishkan first because its sanctity was less than the sanctity of the Ark and vessels, for the Bais Hamikdash would be destroyed while the Ark and vessels were to be hidden away. Moshe, on the other hand, who was under the impression that he would indeed enter the Land and build the Bais Hamikdash, thought that the Bais Hamikdash, as well, would never be destroyed. Accordingly, he felt that the Bais Hamikdash was of greater sanctity, as is alluded from the absence of the Holy Presence in the Mishkan in Shiloh, Nov and Giv'on. Thus, he told Betzalel to build the Ark and vessels first, for he felt that they were of lesser sanctity.

Betzalel, on the other hand, who did know that Moshe was destined to die in the desert and not enter the Land of Israel, knew that consequently the Bais Hamikdash would eventually be destroyed, and thus the Ark and vessels, which would never be destroyed, were of greater sanctity and therefore should be built second. Nevertheless, not wanting to break the news to Moshe that he was to die in the desert, disguised his knowledge and instead told Moshe that he felt it was correct to build the Bais Hamikdash first as is the general worldly practice.

This knowledge, that Moshe was destined to die without ever entering the Land of Israel, which even Moshe himself did not know yet, definitely demonstrates the great wisdom which Betzalel possessed.

זרע שמשון פרשתנו אות ח

## The Shabbat Night Class That Draws Yeshiva Students

*Every week, all the chidushim on the parsha are completed, and salvations keep coming*

If an occasional visitor were to enter Daat Chaim Yeshiva on a Friday night, in the Beit Vagan neighborhood of Jerusalem, they would find a significant group of the institution's top students seated in the large **Beit Midrash** studying together the Torah of **Rabbeinu** from the book **Zera Shimshon**. One does not have to look hard to notice the sparkle in the participants' eyes, and the excitement and joy of the students fill the air. This is not a study session of just fifteen or twenty minutes; it lasts for a long time, and they usually manage to complete all of the Rav's essays on the **parasha**.

**Daat Chaim** Yeshiva is one of the finest in **Eretz Yisrael**. It is led by the renowned **Gaon**, Rabbi Shalom Bitan, **shlit"z**, a revered figure among the great leaders of Sephardic yeshivot. He runs the yeshiva with excellence, and under his guidance, approximately four hundred young men study, all of them happy and fulfilled, immersed in the study of Torah with love and joy. It is an exemplary yeshiva, whose reputation precedes it. In this prestigious institution, students dedicate Shabbat night to studying the Torah of **Rabbeinu** in **Zera Shimshon**, and it is not just one or two students; as mentioned, it has become a growing phenomenon, with more and more participants joining each week, and a solid core of nearly forty students.

When investigating who is behind this class on the book **Zera Shimshon** at the yeshiva, we quickly arrived at its initiator and founder: the distinguished student Elazar Iluz, **sheyichye**. He tells us that he first learned about **Zera Shimshon** approximately two years ago when his brother began studying it and became deeply connected to the book. He then decided to taste for himself from the "Tree of Life" that this work represents, and since then, he has remained devoted to the Torah of **Rabbeinu**. In our conversation, he says: "This is something that cannot be explained to someone who hasn't experienced it. There is an incredible sweetness in **Rabbeinu's** book.

His **chidushim** (new ideas on the Torah) and unconventional questions fill our hearts with joy. The Torah of **Rabbeinu** brings us indescribable satisfaction. The holiness of the author, along with his remarkable insights, makes us cling to the book and want to keep learning more and more."

Elazar Iluz recounts that the class started with a small group of just four students, and today, dozens participate. He also explains that the study is conducted in a unique way: each participant prepares a different section, reads it aloud to the group, and explains it. This method creates a strong connection between the students and both the book and the class. Thanks to this approach, they manage to complete all of **Rabbeinu's chidushim** on the **parsha** every week, as each student is responsible for a section, requiring the entire **parsha** to be divided among the participants.

He also shares that those who attend the class have witnessed countless salvations. Many participants have found their **zivug** (life partner) over time, while others have seen blessings in different aspects of their lives. The class organizer, Elazar Iluz, tells us that he himself has experienced salvations in various matters and attributes these merits to **Rabbeinu**. However, the real highlight is the enthusiasm generated by **Rabbeinu's chidushim** found in **Zera Shimshon**. The way he formulates his questions and the brilliance of his answers are unique and bring deep joy to the heart. Truly, the participants "rejoice and shine as at the giving of the Torah on Sinai." We can do nothing but wholeheartedly agree with his words.

To conclude, the founder of the class, Elazar Iluz, shares his aspirations and dreams: "I long for a class for every age group in the yeshiva. It is a true delight of Shabbat."

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A Fascinating Journey

Through the  
Classes of  
Zera Shimshon



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