חשפ"ה Devarim

·Zera Shimshon - the Limud that brings Yeshuos•

353 זליון

# אמרות שמשון

### Why Yeshaya Chose to Word His Vision Differently Than Moshe

חֲזוֹן יְשַׁעְיָהוּ כֶּן אָמוֹץ אֲשֶׁר חָזָה עַל יְהוּדָה וִירוּשָׁלָם וְכוֹ׳: שָׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ, כִּי ה' רְבֵּר, בָּנִים גִרַלְתִּי וֹכוֹ׳: שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אָרֶץ, כִּי ה' רְבֵּר, בָּנִים גִרַלְתִּי וֹכוֹ׳: (ישעיה א כ)

The vision of Yeshaya son of Amotz which he saw concerning Yehudah and Yerushalayim... "Hear, O heavens, and give ear, O earth, for Hashem has spoken: Children I have raised and exalted...".

We need to understand Yeshaya's choice of words in this Passuk; why he specifically associated the expression שמיעה. to the heavens, and שמיעה give ear, to the earth? We also need to understand the words of the Zohar who says that at the moment when Yeshaya said these words, the angels wanted to break his skull. Why was this so? What did Yeshaya do so wrong by stating these words?

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The Zohar notes that Moshe said, האזינו השמים וחשמע הארץ (דברים לב - May the heavens give ear and the earth hear; linking הזינה to the heavens and שמיעה to the earth. The Zohar explains Moshe's choice of correlation as follows. The word alludes to an effortless manner of hearing, whereas שמיעה alludes to a more strenuous manner of hearing. Therefore, Moshe, who throughout his life stood figuratively much closer to heaven than to earth said, הארץ, אווע הארץ, הארץ, והשמע הארץ, אווע הארץ, והארץ, אווע הארץ, אווע הא

Based on the concept that the term האדינה alludes to an effortless hearing and שמיעה to a more strenuous hearing, the Shach offers an alternative explanation for Moshe's choice of correlation. He says that because האזינה indicates a more natural and graceful form of hearing, it consequently also infers to a loftier hearing, and is thus linked to the heavens. On the other hand, שמיעה, which indicates a more strenuous form of hearing, consequently also infers to a more physical and coarse form of hearing, and as such is closely linked with the earth.

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In view of these two explanations regarding Moshe's choice of association, we can understand why Yeshaya altered Moshe's correlation, and why indeed the angels were so angry about what he chose to say. We could explain that Yeshaya assumed the Zohar's explanation, and thus because he was different than Moshe, for he - as most other people - stood closer to earth than to heaven, felt it

more appropriate to say, שמעו שמים והאדיני which indicates that the close-by earth will be able to hear him effortlessly, while the faraway heavens will need to put in effort to hear his words which were spoken on earth. The angels, however, assumed the Shach's explanation, and thus, when they heard Yeshaya say שמעו שמים, associating the humbled form of hearing with the heavens, they took it as a brazen disrespect towards the heaven, and thus wanted to kill him.

### Megillas Eichah Weeping Over the Tragic Destruction of The Bais Hamikdash

## בָּכוֹ תִבְכָּה בַּלַיִּלָה וְדִמְעָתָה עַל לֵחֵיָה וכו': (איכה א, ב)

Weeping she weeps in the night and her tears are on her cheeks...

There are several anomalies in this Passuk that need to be understood. Firstly, what is the double language of weeping that the Passuk mentions, 'weeping she weeps'; what is it alluding to? Secondly, what is the significance of weeping 'in the night' that the Passuk mentions? And lastly, what is the reference of the fact that the 'tears are on her cheeks'?

The Yerushalmi in Yuma כל דור שאינו says as follows. פל א ה"א - ה ע"ב) says as follows. בל דור שאינו - Any generation that does not merit the rebuilding of the Bais Hamikdash in its day, is considered as if they themselves caused its destruction. Any generation whose deeds aren't worthy to bring about the rebuilding of the Bais Hamikdash, is clearly no more worthy than the generation during which the Bais Hamikdash was actually destroyed. Accordingly, their very wrongdoings which prevented the rebuilding of the Bais Hamikdash, would likewise have caused the Bais Hamikdash to

We can thus understand why the Prophet calls for a twofold weeping, בכו חבכה - weeping she weeps. It is a cry over the double calamity; firstly, over the fact that the Bais Hamikdash wasn't rebuilt due to their sins, and secondly, as a cry over the indication that their sins would have equally been deserving to destroy the Bais Hamikdash as well.

have been destroyed were it to have been standing in their days.

The Midrash in Eichah (מ מ) says, אֲשֶׁר הוֹגָה ה' בְּיִום חֲרוֹן אַפּו. אָמָר רַבִּי (says) אַמֶּר הוֹגָה ה' בְּיִום חֲרוֹן אַפּו שָׁר בְּבִּי הַּמְרוֹצְ בְּרוֹּךְ הוֹא. אַלוּ עֲשׂוּ יִשְׂרָאֵל הְשׁוּבְה בְּשְׁרוּ. אַחָּד הְיָה חֲרוֹן אַפּוֹ שֶׁל הַקְּדוֹשׁ בְּרוֹּךְ הוֹּא. אַלוּ עֲשׂוּ יִשְׂרָאֵל הְשׁוּבְה בְּשְׁרוֹן אַפּוֹ שֵׁל הַקְּדוֹשׁ בְּרוֹּךְ הוֹּא. אַלוּ עֲשׂוּ יִשְׂרָאֵל הְשׁוּבְה בְּשְׁרוֹן אַפּוֹ שֵׁל הַקְּדוֹשׁ בְּרוֹּךְ הוֹּא. אַלוּ עֲשׁוּ יִשְׁרָאֵל הְשׁוּבְּה בְּשִׁרוֹן אַפּוֹ שֵׁל הַקְּדוֹשׁ בְּרוֹּךְ הוֹּא. The emphasis 'on the day of His burning wrath' seems superfluous, for the Passuk could have simply stated, 'Which Hashem has afflicted me in His burning wrath'. R' Acha said: The wrath of Hashem could have lasted for one day alone, and had the Jewish People repented, Hashem's burning wrath would have cooled down, and they would not have been punished so comprehensively.



דויאל אורי

Additionally, the Mishnah in Avos (ד כב teaches us, אל תרצה את חברך בשעת - One should not appease his fellow while he is still angry; correspondingly, it isn't appropriate for the Jewish People to attempt to arouse Hashem's Mercy during the time of His wrath.

In view of this we can understand why the Prophet calls for the Jewish People to cry specifically at night. This is because initially Hashem's wrath was meant to last only one day, and hence by the time night would have fallen the wrath was meant to have passed; thus, at nightfall, after Hashem's wrath had subsided, would have been the appropriate time to begin crying and arousing Hashem's Mercy.

The Gemara in Shabbos (קנא ע"ב) expounds on the Passuk in Koheles (יב ב) as

follows. 'ושבו העבים אחר הגשם, זו מאור עיניו של אדם שהולך אחר הבכי וכו'. When the Passuk describes 'the clouds that return after the rain', it is a reference to a person's eyesight which regresses through crying. Crying has the effect to weaken one's eyesight, therefore the weakened eyesight which follows one's weeping is described metaphorically as the clouds which follow the rain.

We can explain that the 'tears are on her cheeks' is the Prophets insinuation to the fact that one's tears are detrimental to his health. The Prophet is calling for one to persistently cry and shed tears upon the destruction of the Bais Hamikdash. He thus alludes that although one's continual tears are harmful, nevertheless one should cry unceasingly until the tears remain steadfast on his cheeks.

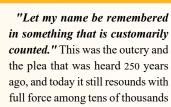
# לעילוי נשמתו ולהפצת תורתו

מהנעשה והנשמע



## The feverish preparations have begun for the 6th of Elul

the anniversary of the passing of our master, the Zera Shimshon, of saintly and blessed memory.



of Jews in communities around the world, who have the merit of fulfilling his special request. For many years, it was very difficult to fulfill this unique plea, as his books were not accessible. Today, thanks to the tireless efforts of the World Organization for the Dissemination of the Torah of Zera Shimshon, it is possible to fulfill our master's request. He lost his only and beloved son during his lifetime and did not merit to have other descendants. He pleads with tears in the introductions to his books:

"And I, in my poverty and the bitterness of my heart, go about weeping, for I have no children or offspring to serve me after my death. I am compelled to follow in the footsteps of righteous and renowned men who left a blessing behind them, so that my name may be remembered."

It is customary in the world that when a person passes away, his children, grandchildren, and descendants remember his soul for many years: they study *Mishnayot* and give charity on the anniversary of his passing for the benefit of his soul in the World of Truth. Our master, Rabbeinu the *Zera Shimshon*, was not granted this. He left behind no children or descendants, and he expresses this lack, this pain, in his writings with abundant tears. Who would not be moved? Who would not want to bring comfort and merit to the soul of a righteous man who gave his life for the sake of the Jewish people?

The World Organization is currently preparing to commemorate his *hilula*, the 6th of Elul, with uplifting events that will echo from one end of the world to the other — moments of spiritual awakening and elevation of the soul. There will be large-scale study sessions, tens of thousands of *Zera Shimshon* pamphlets will be printed, along with high-quality booklets containing words from the great sages and spiritual leaders — both those who have passed and those still living — who have spoken and emphasized the special merit of those who bring satisfaction to the *Zera Shimshon* by studying his Torah.

Heavy financial burdens rest upon the shoulders of the World Organization for the Dissemination of the Torah of Zera Shimshon: organizing the day of the *hilula*, maintaining the *kollelim* dedicated to the study of his works, and establishing the World Sanctuary of Salvations — the *Bet Hamidrash Zera Shimshon*. The Torah is here, "placed in a corner," accessible to all; whoever wishes to take it, may come and take it. Those who wish to participate in fulfilling the *Zera Shimshon*'s request throughout the year, and especially on this auspicious day for salvations, may contact the World Organization for the Dissemination of his Torah at: +972-(0)2-80-80-500 and merit to fulfill his extraordinary blessing:

"And your eyes shall see children, children's children like olive shoots around your table, wise and understanding, and houses filled with all good things. May both wealth and honor never depart from your offspring. Long lives for your children and grandchildren, abundant sustenance for those who perform acts of kindness."

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