

# Zera Shimshon

by Rabbi Shimshon Chaim Nachmani zt"l

Published Mantua 1778\*

## Chapter XXXVII: Shelach (Num. 13:1–15:41)

### Essay 5. Hastening the Final Redemption

**שַׁבָּת** פָּרָק ט' אָמַר ר' יְהוֹשֻעַ בֶּן לױי בְּשַׁעַלָּה מִשֶּׁה לְמָרוֹם מִצָּאוּ לְהַקְבִּי"ה שֶׁהִיא קוֹשֶׁר כְּתָרִים לְאוֹתִיּוֹת. אָמַר לוֹ, מִשֶּׁה אֵין שְׁלוֹם בְּעִירָהּ? אָמַר לְפָנָיו, רַבּוֹנוּ שָׁל עוֹלָם כְּלוּם יֵשׁ עֶבֶד שְׂנוֹתֵן שְׁלוֹם לְרַבּוֹ? אָמַר לוֹ הִיא לָהּ לְעֹנְרָנִי. מִיָּד אָמַר לוֹ "וְעַתָּה יִגְדַּלְנָא פֶּם ה' " וְכוּ'. וְהוּא תְּמוּהָ.

### Tractate Shabbat, chapter 9:

Rabbi Yehoshua ben Levi said: **When Moses ascended on High, he found the Holy One, Blessed be He, tying [ornamental] crowns to [the tops of certain] letters.** [Moses didn't say anything.] **[G-d] said to him: "Moses, is there no greeting [literally, "peace"] in your city?" [Moses] said before Him: "Master of the Universe, does a servant greet his master?" [I.e., wouldn't that be disrespectful?] [G-d] said to him: "You should have assisted Me." Immediately, he said to Him: "And now, may the power of the L-rd be great, as You have spoken."**<sup>1</sup>

- Shabbat 89a

**This is strange.** The Zera Shimshon will provide two possible explanations.

וְאִתָּא בְּפָרָק ב' דִּירוּשְׁלָמִי דְּבִרְכוֹת תְּרַמִּין מִלִּין הִדִּין בְּבִלְאָה עֲבִיד לִי, תְּדָא דְלֵא שְׂאִיל בְּשְׁלוּמֵי וְכוּ', אָמַר לוֹ כֶּה אֵינּוֹן נְהִיגִין גְּבִיהוֹן. דְּזַעֲרָא לֵא שְׂאִיל בְּשְׁלָמָא דְרַבָּה, דְּאֵינּוֹן מְקִימִין "רַאזֵינִי נְעָרִים וְנִחְבְּאוּ" וְכוּ' עכ"ל.

### It is brought in the 2<sup>nd</sup> chapter of the Yerushalmi in tractate Berachot:

Rebbi Yochanan was leaning on Rebbi Jacob bar Idi when Rebbi Eleazar saw him and hid himself before him. **He said, these two things the Babylonian does to me: First, that he does not greet me,** and second, that he does not teach the traditions in my name. **He said to him, thus they behave among themselves; Zeira did not greet Rabba since they observe, "Young men saw me and hid."**<sup>2</sup>

- Yerushalmi Berachot 2:1

\* English translation: Copyright © 2024 by Charles S. Stein. Additional essays at <https://www.zstorah.com>

<sup>1</sup> Num. 14:17.

<sup>2</sup> Num. 14:17.

וְלִכְּנֹן כְּשֶׁרָאָהּ הַקֹּב"ה שֶׁמִּנְשָׂה לֹא נָתַן לּוֹ שְׁלוֹם אָמַר לּוֹ אֵין שְׁלוֹם בְּעִירְךָ, אֵין מְנַהֵג בְּמִקְוֶמְךָ לִיתֵן שְׁלוֹם לְהַרְבֵּי, כְּמוֹ שְׁעוֹשִׂים הַבְּבֻלָאִים. וּמִנְשָׂה הַשֵּׁיב שֶׁהוּא כְּמוֹ עֶבֶד אֲצֵל רַבּוֹ שֶׁהִיא מְדַרְיָגָה יוֹתֵר פְּחוּתָה מִהַתְלַמֵּיד אֲצֵל הַרְבֵּי. וְהַקֹּב"ה הַשֵּׁיב לּוֹ הִנֵּה לָךְ לְעִזְרָנִי, כְּלוּמַר הָעֶבֶד נִקְרָא עֶבֶד לְפִי שְׁעוֹשֶׂה הַמְלָאכּוֹת הַצְּרִיכוֹת בְּבֵית רַבּוֹ, וְאִם הָאֲמֵת שְׂאֵתָה עֶבֶד גַּם עָלֶיךָ הִנֵּה מוֹטֵל לְעִזְרָנִי וְלַעֲשׂוֹת הַמְלָאכָה שְׂיֵשׁ לִי לַעֲשׂוֹת. וְהַשֵּׁיב לּוֹ מִנְשָׂה "וְעֵתָה יִגְדַּל-נָא כַּחַ ה'" , שֶׁהַצְּדִיקִים מוֹסִיפִים כַּח בְּגִבוּרָה שֶׁל מַעֲלָה, וְעַל דָּרָךְ "יִשְׁמַעְאֵל בְּנִי, בְּרַכְנִי!"

**Therefore, when the Holy One, Blessed be He, saw that Moses did not greet him, He said to him, “Is there no greeting in your city? Is there no custom in your place to greet your master, as the Babylonians do?” Moses answered that he was like a servant beside his master, which was a step below a student beside his master. I.e., it was appropriate for him to “hide,” to be meek, rather than to initiate a conversation. The Holy One, Blessed be He, answered him, “You should have assisted Me,” as if to say, “The servant is called a servant because he does necessary work in the house of his master, and if the truth is that you are a servant, then it is incumbent upon you to assist Me and to do the work that I have to do.” Moses answered Him, “And now, may the power of the L-rd be great, as You have spoken,” that “the righteous add strength to the Power on high,”<sup>3</sup> in the way that Rabbi Yishmael ben Elisha, the High Priest, upon entering the Holy of Holies on Yom Kippur, had a vision in which G-d said to him, “Yishmael, My son, bless Me.”<sup>4</sup> Thus, Moses was “assisting” G-d, because as a righteous man, by giving a blessing to G-d, he was strengthening G-d’s power.**

וְעוֹד יֵשׁ לוֹמַר שֶׁאֵלוֹ הַכְּתָרִים הֵם הַתְּגִים שֶׁעַל הָאוֹתִיּוֹת, וְהַתְּגִים הֵם דְּמִיּוֹן הָאוֹרוֹת שֶׁעֲמָדוּ עַל הַכְּלִים לְהַאִיר לָהֶם מִרְחוֹק בְּעַת הַרְבֵּנָם, וְהוּא רָמַז לְתַחֲנִית הַמַּתִּים שֶׁאֵף בְּגוֹף הָאָדָם לְאַחַר שֶׁנִּקְבַּר נִשְׂאָר שֵׁם לְעוֹלָם קִצְת רִוּחַנִּיּוֹת הַנִּקְרָא הַבְּלָא דְגֵרְמֵי שֶׁהוּא הַתְּחִלָּה לְתַחֲנִית הַמַּתִּים. וְכֵן מִצִּינּוֹ בְּגִמְרָא מַעֲשֶׂה בְּחִסֵּיד אֶחָד שֶׁהֵלֵךְ וְלָן בְּבֵית הַקְּבָרוֹת וְשָׁמַע שְׁפִי רִוּחוֹת וְכוּ', שֶׁאֵף לְאַחַר שֶׁנִּקְבַּר הַגּוֹף הִנֵּה שֵׁם קִצְת רִוּחַ, וְהַתְּחִיית הַמַּתִּים תְּלוּיָהּ בְּגִאוּלָּהּ, וְהַגִּאוּלָּהּ יֵשׁ לָהּ זְמַן קְצוּב שֶׁהִרִי הַקֶּץ סְתוּם וְחַתוּם כְּנוֹדָע. וְזֶהוּ הַקֶּשֶׁר שֶׁהִנֵּה עוֹשֶׂה הַקֹּב"ה בְּאֵלוֹ הַתְּגִין, כְּלוּמַר שֶׁתַּחֲנִיית הַמַּתִּים תְּבֵא לְאוֹתוֹ הַזְּמַן הַנְּדוּעַ לוֹ, דְּלִבִּי גְּלִיתִי לְאִיבְרִי לֹא גְּלִיתִי.

The Zera Shimshon’s second explanation:

**Alternatively, it can be said that these crowns that G-d was tying to the letters are the tags that are on the letters in a Torah scroll, and the tags are similar to the lights that stood on the vessels to illuminate them, at the time of their destruction.<sup>5</sup> This is a hint at the resurrection of the dead, for even in the body of a man, after he is buried, there remains there forever a bit of his spirituality, which is called “the breath of the bones,” which is the starting point of the resurrection of the dead.<sup>6</sup>**

<sup>3</sup> Lam. Rabbah 1:33: “When Israel do the will of the Holy One, Blessed be He, they add strength to the power on high.” See also Yalkut Shimoni on Nach 1012:1.

<sup>4</sup> Berachot 7a.

<sup>5</sup> Chaim Vital, *Etz Chaim* 8:6.

<sup>6</sup> Ibid.

Thus we find in the Gemara an incident of one pious man who went and spent the night in a cemetery. He heard two spirits talking about events in the world,<sup>7</sup> that even after the body was buried, there was a bit of his spirit there, and the resurrection of the dead depends upon the final Redemption, and the Redemption has an end time, as the predestined time is hidden and secret, as is well known to Kabbalists.<sup>8</sup> This is the meaning of the knot that the Holy One, Blessed be He, has made with these tags when He tied them to the letters. This is as if to say that the resurrection of the dead will come at that time known to Him, that “I revealed [the day of vengeance] to My heart, but I did not reveal it to My limbs.”<sup>9</sup>

ועוד ירמוז שעד שלא יהיה קשר העליון שלם ומתוקן דהיינו ייחוד שמות הקדושים הנודעים, לא תבא הגאולה, וזה סוד "ביום ההוא יהיה ה' אחד ושמו אחד". ועקר הגאולה תלויה בשלום, בצלומיה דרב ספרא בפירק ב' דברכות יהי רצון שתשים שלום בפמליא של מעלה ובפמליא של מטה וכו', וכן בברכת "המברך את עמו ישראל בשלום" אנו מכוונים בנקודת שור"ק, כי שורק הם אותיות קשר שהוא קשר וחיבור הבחינות העליונות. וזה סוד "בשלום", שאש ומים מתערבים ועושים שלום ביניהם, וכן יהיה לעתיד דכתיב "ונתתי שלום בארץ" "והר זאב עם דפכש" וכו', ומתרגמינן ביומא דמשיחא דישאל יסגי שלמא בארעא וכו'.

[The knot] also hints that until the Supreme bond is complete and corrected, that is, until the unification of the Holy names that are known to Kabbalists, the Redemption will not come. This is the esoteric secret of “on that day there will be one G-d with one Name.”<sup>10</sup> The principal of the Redemption depends upon peace, with the prayer of Rav Safra in the 2<sup>nd</sup> chapter of tractate Berachot, “May it be Your will, L-rd our G-d, that You establish peace in the Heavenly entourage [of angels ministering to their respective nations, which leads to wars on earth]<sup>11</sup>; and in the earthly entourage, [i.e., the Torah Sages], and among the disciples engaged in Your Torah.”<sup>12</sup> So too with the blessing at the end of the Shemoneh Esreh prayer, “Blessed are You, L-rd, Who blesses His people Israel with peace,” we concentrate on the vowel *shuruk*.<sup>13</sup> This is because the word *shuruk* [שורק] [include] the letters of the word *keshet* [קשר] [“knot”] which is representative of the connection and joining of the Heavenly aspects.<sup>14</sup> This is the esoteric secret of the concluding word of the prayer “with peace,” that fire and water mix together and make peace between them,<sup>15</sup> and thus it will be in the future, as it is written, “I will grant peace in the Land,”<sup>16</sup> and “the wolf shall dwell with the lamb,”<sup>17</sup> which we translate in the Targum, “In the days of the Messiah of Israel, peace shall be multiplied in the earth.”<sup>18</sup>

<sup>7</sup> Berachot 18b.

<sup>8</sup> Dan. 12:4: “But you, Daniel, keep the words secret, and seal the book until the time of the end.”

<sup>9</sup> Sanhedrin 99a.

<sup>10</sup> Zech. 14:9.

<sup>11</sup> Rashi to Berachot 17a.

<sup>12</sup> Berachot 17a.

<sup>13</sup> The vowel sign ו or וּ. See Chaim Vital, *Pri Etz Chaim*, Sh'ar haAmidah, chapter 6, where each of the blessings of the Shemoneh Esreh has a special pronunciation assigned to the Tetragrammaton of the concluding blessing. For “Who blesses His people Israel with peace,” each of the four letters of the Tetragrammaton is given a *shuruk*.

<sup>14</sup> Tikkunei Zohar 129b.

<sup>15</sup> Yalkut Shimoni, Job, remez 912.

<sup>16</sup> Lev. 26:6.

<sup>17</sup> Isaiah 11:6.

<sup>18</sup> Targum Yonatan on Isaiah 11:6.

ולכן אמר לו הקב"ה אין שלום בעירך כלומר למה אין אתה משתדל לעשות ייחוד השלום כדי למהר תיקון העולם ותיקון הקשר הנחמד. אמר לו משה פלום יש עבד שנותן שלום לרבו, כלומר הנה זה השלום צריך הוא בין למעלה בין למטה ובין העבד ובין הרב צריכים לאותו דבר, אלא שהעבד אינו יכול והרב יכול לעשות אותו דבר שהכל ברשותו, ואף שהקץ סתום וחתום מכל מקום הקשר אינו קשר גמור שהרי פתיב "בעתה אחישנה", והוא ביד הקב"ה לדלגו ולקצרו. אמר לו הנה לך לעזרני, שלעולם צריך התעוררות של המתוונים, דבאתערוותא דלתמא איתער איתערוותא דלעילא.

**Therefore, the Holy One, Blessed be He, said to him, “is there no greeting [literally, “peace”] in your city,” as if to say, “why don’t you endeavor to make a unification of peace in order to hasten the correction of the world and the correction of the pleasant knot by unifying G-d’s Names?” [Moses] said before Him: “Does a servant greet his master?” as if to say, “Here, this peace is required both above in Heaven and below on earth; both the servant and his Master needs the same thing. However, the servant is not able to accomplish this, but the Master is able to do this, as everything is in His domain. Even though the end time is hidden and secret, in any case the knot is not a complete knot, for it is written, “I, the L-rd, will speed it in its due time,”<sup>19</sup> and it is in the Hand of the Holy One, Blessed be He, to skip over and shorten the time for the Final Redemption. [G-d] said to him, “You should have assisted Me, for the arousal of the lower world is required, for because of the arousal in the lower world, the upper worlds are aroused. I.e., do your part to make peace on earth, and to bring about the Redemption.**

מיד אמר לו "ועתה יגדל-נא פח ה' " וכו', ואיתא בזוהר פרשת פנחס (דף ר"כ) יגדל נא פח. דא הוא פח, דשרייה על רישיהון דצדיקניא, ועל דא תנינו כל העונה אמן בכל פחו וכו' עכ"ל. ובריש ברכות אמרינו כל זמן שישאר אל נכנסין לבתי כנסיות ולבתי מדרשות ועונין "אמן יהא שמה רבא", הקב"ה מנענע ראשו ואומר אשרי המלך שמקלסין אותו בביתו כה ומה לו לאב שהגלה את בניו וכו'. והאי דאמרינו בכל פחו היינו ההיא דבפרק [ט"ז] דשבת כל העונה "אמן יהא שמה רבא" בכל פחו קורעין לו גזר דינו של שבועים שנה עכ"ל.

**Immediately, he said to Him: “And now, may the power of the L-rd be great, as You have spoken.” It is brought in the Zohar, parashat Pinchas (page 220):**

**“May the power of the L-rd be great.” “The power of the L-rd.” This is the power that rests on the head of the righteous and of all those who willingly undertake the will of their Master. And about this we have already learned: “Whoever [upon hearing the Kaddish prayer] responds with all his power: ‘Amen. May His great Name be blessed [for ever and ever],’ [his verdict of 70 years of suffering is torn up].”**

- Zohar III:220a

**At the beginning of tractate Berachot, it is said:**

**Every time when Israel enters synagogues and study halls and answers in the *kaddish* prayer, “Amen, may His great name be blessed,” the Holy One,**

<sup>19</sup> Isaiah 60:22.

**Blessed be He, shakes His head and says: Happy is the King who is thus praised in His house. How great is the pain of the Father Who exiled His children, and woe to the children who were exiled from their Father's table.**

- Berachot 3a

**If it is said with all his strength, then as in the 16<sup>th</sup> chapter of tractate Shabbat, “Rabbi Yehoshua ben Levi said: Anyone who answers: “Amen, may His great Name be blessed,” with all his strength, they tear up his sentence of 70 years [of suffering, referring to the decree of the Babylonian exile].”<sup>20</sup> Thus, answering, “Amen, may His great Name be blessed forever and ever” with all one’s strength awakens the upper worlds and hastens the Final Redemption.**

ונודע כי בסוד הקדיש יש פְּנוּגָה אַחַת שֶׁל כ"ח תיבות וְכּוּנָה אַחַת שֶׁל מ"ב תיבות, וְכּוּנָת הַכ"ח הוּא מִן "יְהִי שְׁמֵהּ רַבָּא" עַד "בְּעֵלְמָא" וְכּוּנָת הַמ"ב מִתְחַלֵּת הַקְּדִישׁ עַד שָׁם, וְאַחַר כֵּן כָּל הַעֲוֹנָה "אָמֵן יְהִי שְׁמֵהּ רַבָּא" בְּכָל כ"ח אוֹתִיּוֹת שֶׁלוֹ כְּלוֹמֵר עַד "דְּאֵמִירָן בְּעֵלְמָא" קוֹרְעִין לוֹ גְּזֵר דִּינֵוֹ שֶׁל שְׂבָעִים שָׁנָה, שְׂכ"ח וּמ"ב הֵם גִּימְטְרִיא ע'. וְאִךָ כָּאֵן רָמַז מְשֵׁה לְהַקְב"ה שֶׁהִתְעוֹרְרוֹת תַּחְתּוֹן יֵשׁ תָּמִיד בְּכָל יוֹם וַיּוֹם, וְאֵם הַקְב"ה רוֹצֵה לְהַחִישׁ הַגְּאוּלָּה אִין מִי שִׁיעֶכֶב בְּיָדוֹ וּבִפְרָט בְּזָכוֹת עֲנִיּוֹת "אָמֵן יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ".

Why does powerfully answering, “Amen, may His great Name be blessed forever and ever” awaken the upper worlds and hasten the Final Redemption?

**It is known that the esoteric secret of the Kaddish prayer is one allusion of the 28 words and one allusion of 42 words.<sup>21</sup> The intention of the 28 words is from the beginning of the sentence, “May His great Name be blessed” until the words “which are uttered in the world.” The intention of the 42 words is from the beginning of the Kaddish until there, i.e., the words “which are uttered in the world.”<sup>22</sup> Afterward, everyone who answers, “May His great Name be blessed” with all its 28 letters [sic], as if to say, until the words “which are uttered in the world,”<sup>23</sup> they tear up his sentence of 70 years, the 28 and the 42. They are the Gematria of 70. That is, the number 28 is rendered in the text with its Gematria, כ"ח, which means “strength,” referring to the teaching that one should answer “May His great Name be blessed forever and ever” with all one’s strength.**

**Even here, Moses hinted to the Holy One, Blessed be He, that the arousal below is always performed, daily, and if the Holy One, Blessed be He, wants to hasten the redemption, there is no one preventing Him, and specifically in the merit of answering, “Amen, may His great Name be blessed forever and ever.”**

\* \* \*

---

<sup>20</sup> Shabbat 119b.

<sup>21</sup> Chaim Vital, *Sha'ar haKavanot*, Inyan haKaddish, derush 1.

<sup>22</sup> This word count relates to the Sefardic Nusach (and Nusach Sefard), with the exclusion of 11 words that are considered supplementary, “In your lifetime and in your days, and in the lifetime of the entire House of Israel, speedily and in the near future, and say Amen.” Chaim Vital, *Sha'ar haKavanot*, Inyan haKaddish, derush 1.

<sup>23</sup> The ArtScroll edition believes that “letters” is an error for “words,” noting that there are 28 words from “May His great Name be blessed” through “which are uttered in the world,” and that there is a custom to answer Kaddish with all these 28 words. Chaim Vital, *Sha'ar haKavanot*, Inyan haKaddish, derush 1; *Beit Yosef*, Orach Chaim, §56. This translator notes a possible explanation of “28 letters” is that the sentence, “May His great Name be blessed forever and ever” has 28 letters, but that wouldn’t explain the following “until the words ‘which are uttered in the world.’”