

# Zera Shimshon

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## Chapter XXIX: Acharei Mot (Lev. 16:1–18:30)

### Essay 7. Reviewing one's deeds nightly

**פְּסוּק** "אֲשֶׁרִי אָדָם לֹא יִחְשָׁב ה' לֹו עֶזְרָן וְאִין בְּרוּחוֹ רְמִיָּה". קִשָּׁה מֵהוּ "לֹא יִחְשָׁב", דְּמַמָּה נִפְשָׁךְ אִם יֵשׁ לֹו עֶזְרָן מִדּוּעַ לֹא יִחְשָׁב לֹו ה' עֶזְרָנוֹתָיו. וְאִם אִין לֹו עֶזְרָן, פְּשִׁיטָא וְ"אִין בְּרוּחוֹ רְמִיָּה".

There is a verse: **“Happy is the man whom the L-rd does not count iniquity, and in whose spirit there is no deceit”** (Ps. 32:2). A difficulty is what is this **“does not account,”** for whichever way you look at it, if he has iniquity, why wouldn’t G-d count his iniquities to him? Also, if he has no iniquity, then it’s obvious that **“in his spirit there is no deceit.”**

וְנִישׁ לֹוֹמֵר דְּכַוְנָת הַכְּתוּב הִיא לֹוֹמֵר אֲשֶׁרִי אָדָם שְׂקוּדָם שְׂכַבּוּ עַל מַטְוֵהוּ מִתְנַדָּה עַל עֶזְרָנוֹתָיו וְאִינוּ מִמְתִּין שְׂהִקֵּב"ה יִחְשָׁבֵם הוּא לֹו בְּלִילָה. וּבְנֵה "אִין בְּרוּחוֹ רְמִיָּה" כְּשִׂאוֹמֵר "בְּיָדְךָ אֶפְקִיד רוּחִי", שְׁלֹא כִּסָּה עֶזְרָנוֹתָיו כְּאִילוּ רוּצָה לְהַכְחִישָׁם. וּמִשּׁוֹם הַכִּי נִקַּט דְּנִקָּא "רוּחוֹ".

It can be said that the intent of the Scripture is to say, **“Happy is the man who before he lies down on his bed acknowledges his iniquities, and does not wait for the Holy One, Blessed be He, to count them for him at night.”** In this way, **“in his spirit there is no deceit”** when he says, **“Into Your hand I entrust my spirit”** (Ps. 31:6), for he has not concealed his iniquities as if he wants to contradict them. Because of this use of “spirit” in Ps. 31:6, [Scripture] specifically chooses the word **“his spirit”** in Ps. 32:2.

**וְעוֹד יֵשׁ לֹוֹמֵר** "וְאִין בְּרוּחוֹ רְמִיָּה" לְהַתְקַרֵּט מִיִּרְאַת הָעוֹנֵשׁ בְּלִבְדוֹ, שְׁנֵה לֹא יִהְיֶה נִקְרָא "אֲשֶׁרִי", שְׂהִתְשׁוּבָה צְרִיכָה לְהִיֹּת מֵאַהֲבַת הַבּוֹרָא וּמִשְׂנֵאת הַחַטָּא.

Furthermore, it can be said **“in his spirit there is no deceit”** to repent only out of fear of punishment, for this would not be called **“happy.”** For repentance needs to come from a love of the Creator and from a hatred of sin.

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ועוד יש לומר שהאדם כששומע התוכחה מתחרט ואומר בלבו לא אחטא עוד, ואם יחזור לסורו מה הועילה התחרטה. והוא דומה לאשה שיולדת וקוברת או מתעברת ומפלת, ואם אחר כך יאמר הייתי רוצה לשוב אבל פחז יצרי עלי ולא יכולתי היינו הרמיה שיש לו ברוחו. שפשיטא הוא שאדם מעצמו אינו יכול להנצל מהיצר הרע, אלא צריך שיעשה תכנות טובות להתרחק מהחטא ויתסגן ויבכה לפני בוראו שיצילהו.

**Furthermore, it can be said that when a person hears the rebuke,<sup>1</sup> he repents and says in his heart, “I will not sin again.” But if he returns to his evil ways, what is the use of repentance? His repentance does not advance, but rather he is like a woman who gives birth but the baby dies and she buries it, or like a woman who conceives and has a miscarriage. If afterward he will say, “I want to return, but my evil inclination overcame me and I was not able to,” that is the deceit that is in his spirit. For it is obvious that a man by himself is unable to save himself from the evil inclination. Rather, he needs to make good preparations to distance himself from the sin, and to beg and weep before his Creator to save him.**

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<sup>1</sup> The *tochacha* [תוכחה] [“rebuke”] may refer specifically to Lev. chapter 26, which highlights what curses await Israel if it does not follow G-d’s commandments.