

Zera Shimshon

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Chapter XLII: Matot (Num. 30:2–32:42)

Essay 1. The Shechinah spoke from Moses' throat

פסוק "זו הדבר אשר צוה ה' ", פירש רש"י משה נתנבא ב"זה אמר ה' " ונתנבאים נתנבאו ב"זה אמר ה' ", מוסרף עליהם משה שנתנבא בלשון "זה הדבר" עכ"ל. ופירשו המפרשים לפי שהשכינה היתה מדברת מתוך גרונו של משה. לכן היה מתנבא בלשון "זה הדבר" יותר משאר הנביאים. אמנם עדיין צריכין אנו למודעי למה זכה משה בזכות זה דוקא שהשכינה תהיה מדברת מתוך גרונו.

There is a verse: **“This is what the L-rd has commanded”** (Num. 30:2). **Rashi explained, “Moses prophesied [with the words], ‘Thus said the L-rd, about midnight [I will go into the midst of Egypt]”** (Ex. 11:4), **and [other] prophets [also] prophesied with ‘Thus said the L-rd.’ Moses, [however], added to them in that he prophesied [also] with the language, ‘This is the [actual] word [that G-d has spoken].’ ”** **And the commentators interpreted accordingly that the Shechinah would speak from the throat of Moses, therefore he was prophesying in the language of, “this is the [actual word that G-d has spoken] more than the other prophets. However, we still need Rabbi Eliezer the Modaite¹, who was an expert in Aggadah, to understand why Moses merited this particular gift, that the Shechinah would speak from his throat.**

ויש לומר שקמב בעל עמודיה שבעה בשם הרמ"ע שפך הנשמות היו תלויות באדם הראשון כשאכל מעץ הדעת, יש בפיו ויש בראשו וכו'. וכלם שמעו והלכו אחר עצת אשתו ונהגו מאותה האכילה, אבל משה היה תלוי באדם הראשון בצנארו בפנים, במקום הקנה, מקום שלא נהגה כלל מאותה אכילה, שהקנה אין בו לא אכילה ולא שתיה וכו' עכ"ל. ולפיכך השכינה היתה מדברת דוקא מתוך גרונו מה שאין כן בשאר הנביאים.

It can be said that the author of the sefer *Amude'ha Sheva*² wrote in the name of the Rema M'Pano³ that all souls were dependent on the first Adam when he ate from the tree of knowledge, there were some in his mouth, and some in his head, etc. Everyone listened and followed after the advice of [Adam's] wife and enjoyed from the same eating, except Moses,

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¹ Jewish scholar of the second tannaitic generation (1st and 2nd centuries), disciple of Johanan ben Zakkai, and contemporary of Joshua ben Hananiah and Eliezer ben Hyrcanus. The expression, “We still need [the explanation of] the Modaite” appears in Shabbat 55a, Megilla 15b, Chullina 92a.

² Bezalel ben Shlomo (1640-91), *Amudeha Sheva* (“Seven Pillars”), Prague 1674.

³ Rabbi Menachem Azaria da Fano (“Rema M'Pano”) (1548–1620), Italian Kabbalist and commentator on the Talmud.

who was hanging in the first man within his neck, at the place of the windpipe, the place that does not enjoy at all from the same eating, for the windpipe has no eating or drinking within it, being separated from the esophagus. Therefore, the Shechina was speaking particularly from within the throat of Moses, something that was not the case for the other prophets.

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