

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"l, 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.



Ki Saiytzai תשפ"ג

• Zera Shimshon - the Limud that brings Yeshuos •

ענין 253

אמרות שמשון

לֹא יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקָהֶל ה' גַּם דּוֹר עֲשִׂירִי לֹא יָבֹא לָהֶם
בְּקָהֶל ה' עַד עוֹלָם: עַל דְּבַר אֲשֶׁר לֹא קָדְמוּ אֹתְכֶם בִּלְחֶם וּבַמֵּי
בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם וְכו': (דברים כג ד-ה)

An Ammonite or Moavite shall not enter the congregation of Hashem, even their tenth generation shall not enter the congregation of Hashem, for eternity; because of the matter that they did not greet you with bread and water on the road when you were leaving Egypt...

The Passuk states that converts who descend from Ammon and Moav may not marry into the Jewish congregation, 'because of the matter that they did not greet you with bread and water on the road when you were leaving Egypt'. Rashi explains 'this matter' as follows. על העצה שיעצו - *Because of the plot that they contrived against you to cause you to sin.* This is a reference to the incident in which the Ammonite and Moavite women lured the Jewish People to sin with them.

The Sifsei Chachamim asks; how can Rashi explain that 'the matter' for which the Ammonites and Moavites were punished was their sin of enticing the Jewish men to sin, when the Torah itself clearly explains that the matter is that 'they did not greet you with bread and water on the road when you were leaving Egypt'? He answers that Rashi surmised his explanation from the seemingly superfluous word that the Torah writes, *because of the matter that they did not greet you...*, as the Torah could have simply written, *they did not greet you...* - *because they did not greet you...* Rashi thus understands the words על דבר to connote to its simple meaning 'because of the words', which alludes to the persuasive words of the Moavites which led the Jewish People to behave sinfully.

However, it is still difficult to understand why the Torah would explicitly mention the reason of 'them not greeting you with bread and water', while only alluding to the other reason of 'them causing the Jews to sin'. Furthermore, Rashi (פסוק ט) explains that the reason why the Egyptian women, who actually killed and tortured the Jewish People, are not precluded from marrying into the Jewish People, while the Ammonites and Moavites, who only failed to offer them bread and water are prevented from marrying into them, is because המחטיא לאדם - *one who causes a person to sin is worse than one who kills him*, and thus the Torah is more stringent with regards to the Ammonites and Moavites who caused the Jewish men to sin, than with the Egyptians who did not do so. This explanation clearly demonstrates that the primary reason why the Torah distanced the Ammonites and

Moavites from the Jewish Nation was because they caused the Jews to sin, and not because they didn't offer them bread and water in their time of need. Thus, it is so much more difficult to understand why the Torah would clearly mention the secondary wrongdoing, which is that they did not offer bread and water to the Jewish People, while it only alludes to the primary reason, which is that they caused the Jews to sin.



The Mishnah in Yevomos (עו ע"ב) states the following Halacha. עמוני - *Ammonite and Moavite converts are prohibited from marrying into the congregation, and their prohibition is perpetual. However, the female Ammonite and Moavite converts are permitted immediately to marry into the congregation.*

The Gemara seeks the source for the Mishna's ruling that female Ammonite and Moavite converts are permitted to marry into the congregation, and quotes R' Yochanan who says as follows. *The Passuk says, 'and when Shaul saw David going forth towards the Philistine, he said to Avner, the commander of the army, "Whose son is this lad, Avner?" ... What Shaul meant to say to Avner was, "Go inquire whether David descends from Peretz or from Zerach. [I.e. When Shaul inquired, "Whose son is this lad", he was seeking to identify not David's father, but rather David's ancestor. Shaul knew that David descended from the tribe of Yehudah, and he sought to determine from which of Yehuda's sons he descended, Peretz or Zerach]. If he descends from Peretz, he will be a king... however if he descends from Zerach he will merely be prestigious. [Yaakov foretold that the Jewish kings would descend from Yehudah, yet Shaul knew that it was not destined for the kings to descend from all of Yehuda's children, but rather only from Peretz.] When Doeg heard this dialogue between Shaul and Avner, he interjected and said to Shaul, "Before you ask whether David is fit for kingship, ask whether he is fit to marry into the congregation, for he descends from Rus, the Moavite convert, and the Torah precludes the Moavites from marrying into the congregation for all generations". Avner turned to Doeg and said, "We learned in a Baraisa, when the Torah prohibits a Moavite from marrying into the congregation, it refers to a male Moavite, not a female one... the reason for this prohibition is explicitly stated, 'because of the fact that they did not greet you with bread and water'. It is only customary for the men to greet travelers with bread and water, but it is not customary for women to do so" ... as the Passuk says, כל כבודה בת מלך פנימה - The honor of a princess is within.*



In view of this Halacha and its reasoning, we can understand that although indeed the leading reason why the Ammonites and Moavites

were prohibited from marrying into the congregation was because they caused the Jewish people to sin - and hence the Egyptians were not similarly prohibited, for although they killed the Jews they did not cause them to sin - nevertheless, the Torah could not have clearly cited this reason; for had it done so it would have been difficult to comprehend why the Torah laid this prohibition only upon the males, when it was essentially the Ammonite and Moavite women with whom the Jewish People sinned.

Therefore the Torah only cited the less significant reason for the prohibition, which was namely because they did not offer bread and water to the tired Jews, in light of which we can understand why it is only the males who were prohibited from joining the Jewish People

through marriage, for it is only the men who are expected to approach the voyagers with bread and water, whereas the women are expected to remain inside.

Once we understand that the Ammonite and Moavite women were not blamed for not offering bread and water to the Jews, as they had modestly remained within, we can deduce that it must be that it wasn't those modest women who ensnared the Jews to sin with them; rather it was the immoral men who compelled the women to tempt the Jewish men. Thus, we can understand that even the primary wrongdoing, which is that the Ammonite and Moavite women lured the Jews to sin, is only reason to distance the Ammonite and Moavite men from the Jewish People.

זרע שמשון פרשתנו אות ד'

The "key" that opened the car

The Gaon, Rabbi Yosef Chaim Ohev Zion, shlita, expositor on the auspicious book Zera Shimshon at the Bet Haknesset Mosaioff, in Jerusalem, tells us:

In the late hours of a Jerusalemite winter night, with all that that implies, I had agreed with my dear friend the Tzaddik S.V., one of the descendants of the Magen Avraham of Trisk, **zatzukal**, to go out together to fulfill a certain mitzvah. We left the complex of new buildings that had recently been built on Jazon Ish Street in the Ramat Shelomo neighborhood of Jerusalem and walked to the hourly rental car we had booked. This type of car opens when the client enters a code sent by the rental agency. That night was particularly very cold, and we were both next to the car ready to enter as quickly as possible, but the code we had received to open it did not work; The car wouldn't open. We tried everything, but nothing worked; The car remained closed. We contacted the rental agency, but not even they could explain why the car would not open. There was also no other vehicle from the same company in the vicinity that we could take in place of this one. Time was passing and we were in a hurry to go to fulfill the mitzvah.

As we stood there, not seeing a solution on the horizon and freezing to the bone, I began to think: I have long taught the **shiurim** on the auspicious book **Zera Shimshon** and I know firsthand of its power to bring salvation; perhaps what I should do was promise a sum of money to donate to the World Organization for the Dissemination of the Torah of Zera Shimshon in fulfillment of the request of the author of the book and for the elevation of his soul, and surely Hakadosh Baruch Hu was going to listen from on high to our request, by merit of the

shiurim and the tzedakah. So, thought became action: I promised to set aside a sum to donate to the Organization and I prayed in silence. After my silent prayer, I put my hands on the car and said, "**Ribono shel Olam!** By the merit of Rabbi Shimshon Chaim ben Rabbi Nachman Michael, help us to fulfill the task of our mitzvah promptly and easily."

Immediately after the tefillah, I said to my companion, "Try entering the code again to open the car," and, to his great astonishment, the car opened. He said to me, "What charm did you make to open the car? We tried everything, even the agency did not know what the problem was, nor could it solve it remotely. How did you manage to solve it with a brief tefillah?" I replied, "I have no power at all. **Chazal** told us that 'The Tzaddik decrees and Hakadosh Baruch Hu causes it to be fulfilled,' and if the author of **Zera Shimshon** blessed everyone who studies his books with success in their endeavors, there was no doubt that his blessing would be fulfilled."

Over the years, in fact, I have had the merit of seeing that many of those who study with me and of those who participate in the **shiurim** that I impart of the **Zera Shimshon** experience, each one, his particular salvation and see wonders. However, what amazed me in this particular anecdote is that I found that, whatever the circumstance, if we perform any action in favor of **Zera Shimshon**, we will obtain the power to pray to Hakadosh Baruch Hu for the merit of the Tzaddik and merit experiencing salvation immediately.

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