

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"u, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avo's, 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.



Pekudei תשפ"ד

• *Zera Shimshon - the Limud that brings Yeshuos* •

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אמרות שמעון

Anyone Who Sins, Whether an Individual or an Entire Community, Can Always Repent and Be Forgven.

אֱלֹהִים פְּקוּדֵי הַמִּשְׁכָּן הַמִּשְׁכָּן הָעֵדֻת אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדְתָּ
הַלִּוּיִם בֵּיד אֵיתָמָר בֶּן אֶחָרֹן הַכֹּהֵן (לח כא):

These are the accountings of the Mishkan, the Mishkan of the Testimony...

Rashi comments on this Passuk as follows: **המשכן משכן**: שני פעמים, רמז למשכן שנחמשכן בשני חורבנין על עונותיהן של ישראל: **משכן העדות**. עדות לישראל שויתר להם הקב"ה על מעשה העגל שהרי **The Mishkan, The Mishkan: The word Mishkan** (which is an allusion to the word **משכון** – *Mashkon*, which means collateral) *is stated twice, as an allusion to the Bais Hamikdash which was taken as collateral in its two destructions, for the sins of Israel. The Mishkan of the Testimony: Testimony for Israel, that Hashem overlooked the incident of the Golden Calf for them, for He rested His Shechinah among them, in the Mishkan.*

The commentaries ask the following, on the words of Rashi. After Hashem forgave the Jews for the sin of the Golden Calf, He told Moshe as follows; וְיוֹם פָּקְדִי וּפְקֻדָּתִי – *And on a day that I make an accounting, I shall bring their sin to account against them.* Rashi explains this Passuk to mean that “Although I have heeded your entreaty not to annihilate the Jewish Nation, nevertheless, whenever I shall make an accounting of Israel’s sins, I will bring up this sin against them, too”. Thus, there is no punishment that comes upon Israel which does not have in it some retribution for the sin of the Golden Calf. Accordingly, after Rashi just finished stating that the Passuk that says the word ‘Mishkan’ twice is alluding to the Bais Hamikdash which was destroyed as a result of the sins of the Jews, and we know, as well, that every punishment for the Jews includes within itself a punishment for the sin of the Golden Calf, too, consequently it would seem that the punishment of the destruction of the Bais Hamikdash would demonstrate the contrary; that the sin of the Golden Calf was *not* absolved.

The Gemara in Avodah Zarah (ה"ע"א) says, לא דוד ראויו לאותו מעשה ולא ישראל, ראויו לאותו מעשה וכו' אלא למה עשו לומר לך שאם חטא יחיד אומרים לו כלך אצל יחיד – *King David was not suited to perform*

that deed with Bas-Sheva and Israel was not suited to perform that deed with the Golden Calf... If so, why did they act in this manner? To teach you that if an individual sins we tell him: "Go and reflect about another individual; King David, who committed a sin and his repentance was accepted", and if a community sins we tell them: "Go and reflect about another community; the Jews who worshipped the Golden Calf, and their repentance was accepted".

The Gemara teaches us that if not for the sin of the Golden Calf, one could have assumed that only an individual who has sinned can repent and be forgiven, yet a community that has sinned does not have the opportunity to repent, rather every member of that community would need to accept his just and deserving punishment. For this very reason, Heaven decreed that the Jewish Nation should sin with the Golden Calf, with the aim that their subsequent repentance and forgiveness would serve as an example to all future offenders, that sincere repentance will assuredly bring Divine absolution even for an entire community that has sinned. Furthermore, we can say, that not only did the sin of the Golden Calf and the Jews' repentance and subsequent forgiveness *prove* that a community, too, can repent, moreover, the very fact that the Nation as a whole sinned with the Golden Calf and then repented and were subsequently forgiven by Hashem due to Moshe's pleading on their behalf was what set the precedence and ability for a community to also have the opportunity to repent and to be forgiven.

The destruction of the Bais Hamikdash was obviously not a ‘punishment’ for their sins, as their severe sins which caused the destruction were all of great severity, warranting a destruction of the transgressors *themselves*, and not ‘merely’ destroying the Bais Hamikdash. Rather, we must say that the Bais Hamikdash was only destroyed as ‘collateral’, until the Jews would repent. This is actually the very reason why the Bais Hamikdash was called ‘Mishkan’, which has the same root as the word ‘Mashkon’, collateral, in reference to its eventual being ‘taken’ and destroyed, not as a punishment for their sins rather as collateral for their repentance.

Since the Bais Hamikdash was taken as collateral for the Jewish Nation's repentance, this would obviously establish that even a community who has sinned *can* repent, which would demonstrate that the sin of the Golden Calf *was* absolved, in order to be the basis, foundation and testimony to the future generations that even a community, who has sinned as a whole, can repent and be forgiven. זרע שמשון אות א



"Blessed is he who has sons"

The following is the anecdote of Rabbi S. N. L., from Bnei Brak:

Baruch Hashem, I have five daughters and I get a lot of satisfaction from them. However, the truth was that it had already been more than ten years since I had married, and I still had not the merit of having a boy. This bothered me a lot, to the point that it sometimes influenced my mood. Almost every day the desire that every Jew has for a male child was renewed. When was I going to deserve what the Guemara says: "Blessed is he who has sons" and to be counted among those who have sons? When would I have the merit of fulfilling the long-awaited mitzvah of "and you shall teach them to your son"?

I have the merit of being able to study two full sessions a day, one in the morning and one in the afternoon, in a respectable **kolel** in the city where I live, Bnei Brak. Then came an apparently normal day, that I did not think that it was the decisive day that was going to change my fortune. In a conversation between friends that I happened to hear, the topic that would affect me soon, and that would approach the day on which I would merit my personal salvation, was touched upon.

That day I arrived, as usual, at the **kolel** in the afternoon to study in the second session of the day and I sat down in my regular place. Nearby there were two **avrechim** debating a few Torah words from the **Zera Shimshon**, and I could hear their heated friendly discussion.

As I saw that they were being very meticulous even with the smallest letter of these topics of Torah, I became interested in knowing who that great author was whose words they mentioned with such appreciation. They told me, with great emotion, that the **Zera Shimshon** they were studying was the work of a **Gaon** of old, a man whose work has been proven to be helpful, and his book has become known to all the world because of its powerful propitious faculty, and because of the promise of its author to bless with sons, and grandsons, wise and knowledgeable, among the other numerous and considerable

salvations that he assured in the introduction of his book.

Hearing what they said, I thought, "That is precisely what I need. That is what I hope so much: 'wise and knowledgeable sons'." This meeting had not been fortuitous, obviously, but rather, it had been the product of Divine providence. It was not by chance that I overheard them talking; that conversation was meant for me. Based on what I heard in that conversation, I decided to establish a fixed study of the auspicious book **Zera Shimshon**, to merit the fulfillment of the promise of its author; the **Tzaddik**. So, I took immediate action. I began to participate once a week in a **shiur** on the **Zera Shimshon** that was taking place close to where I lived. In addition, I dedicated other times to study his words of Torah.

Dear brothers and sisters, I shudder throughout my body for the fact that I have the merit of telling you the happy ending of the story. Around this time, last year, I had the merit of holding my son in my arms. And a great and uncontrollable emotion seized me when, reflecting, I realized that the week in which I entered my son into the pact of Avraham Avinu was the same week that the previous year I had decided to start studying the Zera Shimshon. I saw with my own eyes and experienced in my own flesh that there is no detail that escapes the blessing that the Tzaddik promised.

Ribi S. N. L. concludes his personal story with an affectionate appeal:

After I saw the great power of the author of the **Zera Shimshon**, I call upon the entire House of Israel to join with those who fulfill the will of this sacred **Tzaddik** of old: establish a fixed study of this book so auspicious and, without a doubt, you will also have the merit that all the fantastic blessings of the author are fulfilled in you, and you will deserve to have children, and children of children, wise and knowledgeable, with houses full of everything good, both wealth and honor; long life and sustenance in abundance. Each one with the salvation they need. **Amen. Ken yehi ratzon!**

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