

English

בסייעתא דשמיא

Zera Shimshon

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



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אמרות שמשון

Hashem Loves the Jews And Sustains That Which Belongs to Them

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר קַח אֶת הַמַּטֵּה וְהַקְהֵל אֶת הָעֵדָה אֹתָהּ וְאַהֲרֹן אַחִיד וְדַבַּרְתֶּם אֶל הַסֶּלַע לְעִינֵיהֶם וְנָתַן מִיַּמּוֹ וְהוֹצֵאתָ לָהֶם מִן הַסֶּלַע וְהִשְׁקִיתָ אֶת הָעֵדָה וְאֶת בְּעִירָם (במדבר כ, ז-ח)

Hashem spoke to Moshe, saying, "Take the staff and gather together the assembly, you and Aharon your brother; and you shall speak to the rock before their eyes and it shall give its waters, and you shall bring forth for them water from the rock, and give to drink to the assembly and to their animals".

On these words that Hashem spoke to Moshe, Rashi expounds as follows. מכאן שחס הקב"ה. על ממונם של ישראל - And to their animals. From here we see that Hashem has pity on Israel's property. Apparently Rashi was bothered as to why Hashem would explicitly command Moshe to give drink to the animals. It is this difficulty that brought Rashi to explain that Hashem gave this command only in order to convey to us this message that 'Hashem has pity on Israel's property'.

What's difficult to understand is, firstly, why in the first place was Rashi bothered as to why Hashem gave that command, when it can be explained simply; Hashem commanded Moshe to give drink to the animals as well, because that is precisely what the Jews complained about in the earlier Passukim, ולא היה מים לעדה וכי וירב העם, עם משה ויאמרו לאמר וכי ולמה הבאתם את קהל ה' אל המדבר הזה למות שם אנתנו ובעירנו. - And there was no water for the assembly... and the people quarreled with Moshe and spoke up... "Why have you brought the congregation of Hashem to this wilderness to die there, we and our animals?"

Furthermore, why didn't Rashi explain that Hashem commanded Moshe to give drink to the animals, in order to convey to us that

which the Gemara in Shabbos (קו ע"ב) teaches us, יושב הקדוש ברוך הוא וזן - Hashem sits and sustains every member of the animal kingdom, from the reindeer to the eggs of lice?



The Midrash (ויקרא כ"א) relates to us the following incident. Alexander went to see a king at the other end of the world, beyond the Mountains of Darkness. On his way there, he went to a province called Afriki, and told the people there that he has come to see their judicial system. They sat Alexander near the king so that he may observe how he judged the people.

While they were sitting, two men came for adjudication before the king. One of them said: My master, I bought a ruin from this man, and I dug it up and found a treasure therein. I said to the seller, "Take back your treasure, for I only bought a ruin from you, and not a treasure". The seller replied: Just as you are fearful of the punishment for the sin of robbery, so am I fearful of the same. When I sold it to you, it was the ruin and all that was inside of it that I sold to you. The king turned to one of the two men and asked him, "Do you have a son?" The man answered, "Yes". The king turned to the other man and asked him, "Do you have a daughter?" The man answered, "Yes". The king then said to them, "Go and let them marry each other and they shall partake of the treasure together" [i.e. thereby, both men would enjoy the benefits of the treasure, through their respective children].

Upon seeing this Alexander became astonished. Seeing his reaction, the king said to him, "Why are you astonished? Have I not judged well?" Alexander replied, "Yes, you have judged well". The king then asked him, "If this case had occurred in your land, what would you do?" Alexander answered, "We would behead both the seller and the buyer and the treasure would go to the storehouse of the king". The king said to Alexander, "Does the sun shine in your land?! Does rain fall in your land?!" Alexander answered, "Yes". The king asked, "Are there small animals in your land?" Alexander answered, "Yes". The king then stated, "It is only in the merit of the small animals that the sun shines upon you, and that the rain falls upon your land; and it is only on the account of the small animals that you are spared".

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We can explain that when Hashem said, '*and give to drink to the assembly and to their animals*', Rashi was never bothered as to why Hashem mentioned the animals specifically, for that indeed can be simply understood; Hashem specifically commanded Moshe to give drink to the animals, for that is precisely what the Jews complained about.

What bothered Rashi was the following. In order to address that which the Jews complained about, it wasn't necessary for Hashem to explicitly mention the animals as a separate entity by saying '*give to drink to the assembly and to their animals*', rather it would have sufficed to mention them in a more casual way, by just

saying '*to the assembly and their animals*'. Moreover, by mentioning the animals as an explicit status of their own, it might be interpreted that the Jewish People themselves were not worthy for the stone to miraculously give forth water, rather the water was provided in the merit of the animals and the Jews got to drink only on their account; similar to that which the king of Afriki chastised Alexander about.

To this Rashi replies, that on the contrary, when the Torah mentions the animals as a separate entity only after mentioning the Jews, it clearly shows us that the water came forth in the merit of the Jews, and the animals got to drink only on the Jews' account, for '*Hashem has pity on Israel's property*'

זרע שמשון פרשתנו אות ח

**גבורת שמשון
סיפורי ישועה**

The two shiur organizers who got married on the same day

The speaker of a shiur on the Zera Shimshon at the Viznitz yeshiva in Bnei Brak tells:

For some time now I have been regularly imparting *shiurim* on the auspicious book *Zera Shimshon* to the youth of the yeshiva.

Naturally, in order to establish the *shiur* in a fixed way, someone needs to take responsibility for organizing it, since it is necessary to prepare the place where it is to be held, bring the books and refreshments, update the *shiur* participants about changes and perform other similar tasks that are necessary so that the *shiur* can be carried out every week continuously. Two young men, among the oldest of the young men of the yeshiva, who participated in the *shiur*, took upon themselves the yoke of this responsibility. Certainly, thanks to them, *besiata Dishmaya*, the *shiur* could be imparted continuously every week.

And, *baruch Hashem*, after a short time since they began to fulfill their duties, each

of these young men became engaged in marriage. But the surprising thing is that, when I received the invitations from each of the boys at the beginning of the month of Elul, when I saw the date of the wedding, I realized that both had established it on the same date; and not only it was the same date, but it was also the day of the *hilulah* of the author of the *Zera Shimshon*! Without hesitation I asked each of them if they had done it on purpose from the beginning, and both of them also told me that at the time of setting the wedding day they did not remember that this date was the day of the *hilulah* of the author.

In my opinion, the author wanted to make both young men happy on the day of his *hilulah*, which is the day of his own joy, and from Heaven they arranged everything so that both weddings would take place on the same date, on the *hilulah* of the author of the *Zera Shimshon*.

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