

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.



תשפ"ד Kedoshim • Zera Shimshon - the Limud that brings Yeshuos • 289 ל"א

אמרות שמשון

Proper Rebuke Is Intended to Bring Out Love between the Admonisher and the Admonished

לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך ולא תשא עליו חטא (י"ט, י"ז).

Rebuke, shall you rebuke your fellow Jew...

The Gemara in Bava Metzia (לא ע"א) explains the repetitious wording of this Passuk as follows. ואימא הוכח. ואימא הוכח. וזמנא תרי זמני, א"ל. הוכח אפילו מאה פעמים משמע, תוכיח אין לי – One of the Rabbis asked Rava, "Let us say that the term 'Rebuke' denotes one time, and the latter term 'you shall rebuke' denotes a second time". The Passuk would thus be teaching us that there is no obligation to rebuke a transgressor more than two times. Rava replied to him, "The term 'Rebuke' connotes that one must admonish his fellow Jew even one hundred times, if necessary. As for the additional term of 'shall you rebuke', this teaches us that even a student must rebuke his teacher, albeit in a respectful manner, if it is the teacher that is transgressing".

According to Rava, the Torah commands us not to yield after we rebuke our friend and don't see him change his ways; rather we are to persist and keep on admonishing him until we see him change for the better. The reason for this, is because after behaving in a non-worthy manner for a while, one generally won't change after being admonished just one time, rather, all that can really be expected is that the first admonishment will at least stir his soul to make him realize that his behavior is improper and that he needs to repent, and only with continuous rebuke will he hopefully be brought step by step closer to bring his realization to fruition, until we help him reach full repentance.

In view of Rava's understanding, that when the Torah writes 'Rebuke' it implies that, if necessary, one must rebuke his fellow Jew even one hundred times, we can offer an alternate explanation to the Torah's repetitious words when it writes 'shall you rebuke your fellow Jew'.



The Midrash (כ"ד נ"ג) tells us the following in regards to one

rebuking another Jew. א"ר יוסי בר חנינא, התוכחה מביאה לידי אהבה שנאמר. הוכח לחכם ויאהבך. היא דעת' דר' ר יוסי בר חנינא דאמר כל אהבה שאין עמה. R' Yosi bar Chanina said "Rebuke leads to love, as it states; Rebuke a wise man, and he will love you". This exposition is based on R' Yosi bar Chanina's own opinion, who said, "Any love that is not accompanied by rebuke is not true love".

We find that this was indeed the way our great Sages conducted themselves when they were on the receiving end of rebuke, as is related in the Gemara in Arachin; אמר רבי יוחנן בן נורי מעיד אני עלי; שמים וארץ שהרבה פעמים לקה עקיבא על ידי שהייתי קובל עליו לפני רבי שמעון – R' Yochanan ben Nuri said, "I call on heaven and earth as my witness that many times Akiva was rebuked harshly on account of me, for I used to complain about him to R' Shimon BeRebbi, and it only caused him to love me all the more".



According to this we can explain why the Torah commands us to rebuke our fellow Jew in this repetitious manner; 'Rebuke, shall you rebuke your fellow Jew'.

Initially, the Torah commands us to 'Rebuke' our fellow Jew, which implies that one must admonish his fellow Jew, even up to one hundred times. This is all alluded to in the initial commandment of 'Rebuke'. Subsequently, the Torah commands us a second time 'shall you rebuke', to indicate that although one is indeed commanded to rebuke his fellow Jew a second and even a third time until he fully repents, nevertheless, only if the first admonishment was considered to be a valid 'Rebuke', that it caused the admonished one to love his admonisher, can one go on to rebuke a second time. But if the first rebuke did not have the intended outcome of bringing about love, then it isn't considered to be valid, and even if needed, he may not give any additional admonishment. In other words, a second rebuke may only follow a properly given and perceived first rebuke.

Accordingly, the Passuk would be read and understood as follows. 'Rebuke', and if the rebuke proceeds as intended, to bring out love and respect between the admonished and the admonisher and is thus considered a valid 'Rebuke', then, if necessary proceed to rebuke successively until it causes the sinner to repent.

"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!

הוצאת הגליון
הפצתו לזכות

לזכר נשמת



הנאמן הנודע מהרא"ל צניץ
רבי אריה ליב
בן הרה"ק רבי משה

זצוקלה"ה
נלב' ע"ג אייר תקפ"ג
רבינו הקדוש רבי
ישעיה בן הרה"ק
רבי משה זצוקלה"ה
מקרקעס"ר
נלב' ע"ג אייר תרפ"ה
וכתום מן קלי' ועל ישראל אמן

לעילוי נשמת

רבי ינון בן יעקב זל

נלב' ע"ט אדר תשכ"ב ת.צ.ב.ה.
הוקים ע"י חתנו ובנו הוקים
אחד ואוריה בן עדי
שיכו לזכר הצלחה
שמוחה ונחת

לעילוי נשמת

אברהם
בן אסתר זל

ת.צ.ב.ה.

לעילוי נשמת

האשה החשובה
גענענדייל
בת פסח ע"ה

ת.צ.ב.ה.

ברכה והצלחה

שאול בן רחל
להצלחה גדולה בכל הענינים
וברכישת חירות נקול'

ברכה והצלחה

דניאל אורי
בן רגינה מלכה

שיכו לעשירות נפס'
ברכה והצלחה בכל הענינים
ולהשלמת תוספתא בקרוב ממש

ברכה בשפע

ברוך צבי ניסים
בן שושנה לאה

להצלחה גדולה בכל עסקיו
מנסה טובה ועשירות

זש"ק והצלחה

רפאל בן סופיה
וזוגתו

נטלי בת אליסיה
שיכו להיפטר בע"ק בקרוב והצלחה
מרבית מנסה טובה
ועשירות וברכה בכל הענינים

הצלחה וברכה

יונתן שמואל
בן רבקה דינה

להצלחה גדולה
וברכה בכל משאלות לבו

רוב ברכות ושעות

מרדכי בן רחל
זיווג נפס' מנסה טובה ועשירות
גדולה ומציאת ר"ה לקנה במהרה
ובראות איננה

עשירות והצלחה

אליאס בן איסתייה
וזוגתו

סופיה בת אסתר
שיכו להצלחה וברכה בכל עסקיהם
מוקד מנותח תופס
בלי שום טרדת הדאגות

זיווג הגון

שרה שרון
בת סופיה

לזיווג הגון בקרוב מוקד אושר ושמוחה
והצלחה בכל הענינים

Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon
Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg
052-716-6450 zera277@gmail.com



זכות הצדיק ודברי תורתו הקדושים יגן מכל צרה וצוקה, ויושפע על הלומדים ועל המסייעים בני חיי ומזוני וכל טוב סלה כהבטחתו בהקדמת ספריו

To subscribe, please send a request to zsen@zerashimshon.co.il or visit our website at www.zerashimshon.com
To hear Shiurim given in many languages on Sefer Zera Shimshon please call 716-229-4808