

# Zera Shimshon

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



## אמרות שמשון

### The Criteria to Be Able to Donate Personal Property to the Mishkan

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידכנו לבו תקחו את תרומתי וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת וגו' (כה ב-ג)

Speak to the Children of Israel and they shall take to me a portion... This is the portion that you shall take from them: gold, silver and copper;

turquoise wool, purple wool and scarlet wool; linen, and goat hair; red-dyed ram skins, tachash skins and acacia wood; oil for the illumination and spices for the anointment oil and for the aromatic incense; shoham stones and stones for the settings, for the Ephod and the Breastplate:

Rashi points out the following: נדבת כל אחד. שהתנדבו שלשה עשר דברים האמורים בענין. כולם הצרכו למלאכת המשכן או לבגדי כהונה, כשתדקוק בהם. The contributions of each individual, who contributed the thirteen items that are mentioned in this Passuk, were all required for the work of the Mishkan or for the priestly garments, when you examine them carefully. Why did Rashi need to preface his revelation that 'the thirteen items that are mentioned were required for the work of the Mishkan or for the priestly garments', by explaining that these thirteen items were 'the contribution of each individual'? Furthermore, what is Rashi referring to when he ends off by saying 'when you examine them carefully'; what careful 'examination' is needed to understand Rashi's statement? And most of all, we need to resolve the discrepancy that all the commentaries mention regarding Rashi's count of thirteen items, when the Torah clearly mentions sixteen.

The Mishnah in Shekalim (מ"ד מ"א) says as follows; Those who would watch the after-growths of the shemittah year [to prevent animals from treading on the crop that was needed for the Omer and the Two Loaves] would receive their wages from the Temple treasury. R' Yosi said: One can also volunteer

as an unpaid watchman. The Sages said to R' Yosi: You, too, admit that the Omer and the Two Loaves must come from public funds. The Sages, who argued with R' Yosi, were concerned that the watchman might take possession of the crop in order to prevent any animals from treading on it and would then transfer it to the Temple treasury, which would thus invalidate the crop from being used for the Omer and the Two Breads, as they must come from public funds and not from personal property. Therefore, the Sages felt that we must pay the watchman, so that if he were to take possession of the crop, he would be doing so as an agent of his employer and, consequently, the crop would become property of his employer; the Temple Treasury.

The Yerushalmi in Shekalim understands the dispute between R' Yosi and the Sages to be whether transferring individually owned possessions to the public renders them fit to be used for communal offerings. The Yerushalmi goes on to say that 'they argue only concerning the item that is actually sacrificed; the animal or grain that is itself brought as the offering. But concerning those objects which are just preliminaries to the offering, such as the priestly garments and the wood that burns on the altar beneath the sacrifice, all admit that they may be transferred from private property to be used in a public offering'.

When Hashem requested; 'Speak to the Children of Israel and they shall take to me a portion' and then went on to mention sixteen items, we have no choice but to say that

although all sixteen items were indeed needed for the Mishkan, the request for contributions was in fact only for thirteen of them. The reason being, because according to the Sages who argue with R' Yosi, any individually owned possession that was transferred to the public fund is unfit to be used as a communal offering, and can only to be used as a preliminary of an offering. Therefore, the 'oil for the illumination' and the 'spices for the aromatic incense', which were the actual offering in itself, were not able to be donated from privately owned materials. The 'silver', too, although it was indeed only a 'preliminary', nevertheless it also wasn't part of the general appeal for contributions, because it came

**זרע שמשון**

**לכבוד פורים לומדים זרע שמשון על מגילת אסתר**

**תורמים ורואים ישועות אל תחמיצו!**

**02-80-80-500 347-496-5657**  
/https://www.zerashimshon.co.il/donation

הספר שמחולל פלאות. אלפים נושעו בהבטחתו.

### הוצאת הגליון והפצתו לזכות

- לזכר נשמת
- הרב רבי ישראל מברכת ישראל מנחם
- הרב רבי אברהם בן הר"ק רבי אברהם מרדכי זצוקללה
- בעל הבית ישראל מנחם
- הרב רבי אברהם בן הר"ק רבי אברהם מרדכי זצוקללה
- לזכר נשמת
- אברהם בן אסתר ז"ל
- חיים מאושרים
- אלברט בן רחל
- לזכר הנפשות הנשמות ומאשרים עם הצלה ושפחה
- שפע ועושר
- שאלו בן לינה
- ברכה והצלחה בכל מעשי ידיו
- שפע ועושר בלי גבול
- ברכה ועושר
- לזכות התורמת בעילום שם
- שיתוב לעושר גדול ולזכר נשמת
- כל מי שירצה לזכות עם שפע טובות
- שפע ושק
- יצחק בן רחל
- זוגות רינה בת לינה
- הדפיקו בשוק ולרוב ברכה ושפע בלי גבול ומדה
- עושר ואושר
- ברוך צבי ניסים בן שושנה לאה
- שיתוב לכל עסקי ודויה ברכה
- ושפע רב בקרוב משם מוחך מוחך חתום
- התנבא ויבא חן בעיני כלם
- עושר ואושר
- אשר אנשול דוד בן גילי
- שיתוב בקרוב לעצבו והאשון וזכות
- לחלוצת מנוחה עשירות ושפע בלי גבול
- מוחך מוחך חתום ויבא רכס בקרוב
- כשירות טובות
- לזכות ולברכה
- להצלחת השותפים התורמים ומשפחותיהם
- החפצים בעילום שם
- שיתוב ברכה והצלחה בני ברכי
- חיי ארכי ומנוח רחוק חתום מכל יוצא וזכות
- התנבא ויבא חן בעיני אביר
- רוב ברכות וישועות
- מרדכי בן רחל
- שיתוב לזיווג הנזיר והצלחה טובה ועשירות
- גדולה ומצאת ידוה לקניה מבורה
- ובראות איתנה
- עושר וברכה
- שאלו בן רחל
- לשפע ברכה והצלחה גדולה וקסוקי
- בלי אונאת ולחצים
- זיווג הנזיר
- שרה שרון בת סופיה
- לזיווג הנזיר בקרוב משם מוחך שמוחך ואושר
- זיווג הנזיר
- יוכבד ליבנה בת מירב תמר
- לזיווג הנזיר בקרוב משם מוחך שמוחך ואושר
- הצלחה ועושר
- דניאל אורי
- בן רבינה מלכה
- לשפע ברכה והצלחה עושר וזכות
- וכשירות טובות בקרוב משם

equally from all the Jews, half a shekel each, as Rashi himself explains later on. Consequently, of the sixteen listed items, only thirteen of them - which 'were required for the work of the Mishkan or for the priestly garments' and were thus only 'preliminaries' - were included in the request that 'they shall take to me a portion', while the other three items, although they were definitely needed, nevertheless, Hashem did not request of the Jews to donate them.

We can now accurately explain the words of Rashi to mean as follows. Since 'the contributions were of each individual', we must say that 'they only contributed the items which were required for the work of the Mishkan or for the priestly garments', which you will realize to be thirteen when 'you examine the sixteen items carefully'.

דע שמשון פרשתנו אות 1

## Tiberias: A Joy to Behold

### How Did Rav Dahan's Class Begin in Tiberias?

Regarding the development of the weekly **shiur** on the book **Zera Shimshon** in the holy city of Tiberias, Israel, we hear from the speaker and founder of the class, Rav Moshe Dahan, **shlit"u**, from Tiberias, whose outstanding and wonderful teaching is also broadcast via **Kol Zera Shimshon** (972-(0)2-80-80-400, extension 1-3-6-2). Rav Dahan's initiative is praiseworthy and should serve as a model to follow: everyone should establish a **Zera Shimshon** class in their own community.

We spoke with Rav Dahan and some of the participants in the **shiur**, and before our eyes, a remarkable sight unfolded: a Jew completely dedicated to the cause of Torah and to the merit of the **tzadik's** soul.

Let us hear what Rav Dahan has to say:

"I will tell you the truth: nowadays, the number of pamphlets distributed in synagogues has greatly increased, and I had made it a personal rule not to touch these pamphlets on Shabbat, but rather to study Torah only from books. However, one Shabbat, I saw the **Zera Shimshon** pamphlet in front of me, and I realized that it was something different — a pamphlet containing words of Torah from one of the great Sages of past generations. I glanced through it, studied it, and I truly enjoyed it.

"My enthusiasm for the content and the greatness of the author was so immense that I contacted the person responsible for distributing the pamphlet in my neighborhood, and he connected me with the Gaon, Rabbi Yisrael Zilberberg, **shlit"u**, the man who has performed wonders in spreading **Zera Shimshon** throughout the world. Rav Zilberberg was delighted to hear that I had connected with the Torah of Rabbeinu **Zera Shimshon**. This happened around the time of Rabbeinu's **hilula** (anniversary of his passing), on the 6th of Elul, a few years ago, and Rav Zilberberg invited me to the commemorative banquet that would take place in Jerusalem. I had already planned to be in Jerusalem during that time for vacation, so I extended my stay by one day in order to participate in the **tzadik's hilula**. I went, and I was deeply impressed. I saw Jews of all types — Torah scholars, laypeople, Ashkenazim, Sephardim. The atmosphere was extremely uplifting and electrifying. I felt that miracles were happening there. And I had a distinct feeling that the **tzadik** was asking something of me.

"During the **hilula**, I was so inspired that I decided that as soon as I returned to Tiberias, I would start a **Zera Shimshon** class in my

neighborhood. When I got back, I approached Rabbi Ilan Amos, the **gabbai** (caretaker) of the **Ohel Eliyahu** synagogue (1 Calanit Street), and I told him about my plan to start the class. He was enthusiastic and decided to join. And so, the class began as a **chavruta** (study partnership) between the **gabbai** and me, every Wednesday after **Arvit** (evening prayer). But to our surprise, people heard about it and got excited, and each week new participants joined. Today, several **minyanim** (quorums) attend the **shiur**. We have formed a cohesive group with a common goal, united not only in our learning but in other aspects as well. We feel like one big family. It is truly moving to witness this.

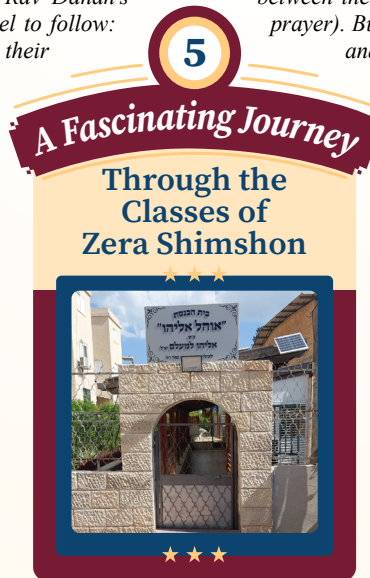
"The class lasts for a long time, as all the participants delight in the sweet words of **Zera Shimshon**. It is important to highlight the dedication of the synagogue's **gabbai**, Rabbi Ilan Amos, as well as Rabbi Gabriel Amos, who ensure that refreshments are provided each week, which encourages participation.

"It should be noted that the attendees are steadfast in coming every week without missing a single session. Many of them listen to the recorded class again via the **Kol Zera Shimshon** system and say they tangibly experience tremendous Divine assistance as a result of their participation in the **shiur**. They tell me explicitly that they attribute their success in all areas of life to this merit, which is why they would not forgo even a single week of attendance. There is a palpable sense

that the soul of the author hovers over and shelters us during the class, and we have the privilege of seeing his blessings and promises fulfilled."

The **shiur** participants praise Rav Dahan, stating that he conveys Rabbeinu's Torah with exquisite taste and a special sweetness. Additionally, he shares accounts of the author's life and the greatness of his book, which has graced the tables of great Sages throughout the generations, including the **Minchat Elazar** of Munkács, the **Steipler**, Rabbi Chaim Kanievsky, and many others.

The class presenter, the caretakers, and the participants call upon all residents of the neighborhood and surrounding areas to come and taste the sweetness of Rabbeinu's Torah, the **Zera Shimshon**, and thereby merit salvations, just as he promised to those who study his writings. They also encourage everyone to make an effort in spreading the Torah of the **tzadik**, thereby earning abundant blessings and success, for the **tzadik's** blessings and promises do not go unfulfilled.



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](mailto: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](mailto:zera277@gmail.com)



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

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