

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"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.



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אמרות שמשון

The Righteousness of Avraham's Servant, Eliezer

וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ זֶקֶן בֵּיתוֹ הַמְּשָׁל בְּכָל אֲשֶׁר לוֹ שִׁים נָא יָדְךָ תַּחַת יְרֵכִי (כד, ב):

And Avraham said to his servant, the elder of his household, who controls all that is his, 'Place your hand under my thigh':

There are those who ask on this Passuk; why is it necessary for the Torah to emphasize that Eliezer was the *elder of Avraham's household*, and that he was *the one who controls all that is Avraham's*? Why is that relevant to the mission that Avraham was assigning to Eliezer, to find a wife for Yitzchok?

There is another question that we can raise. Why did Avraham trust his servant Eliezer, who was a Canaanite slave, to find and bring back a wife for his son Yitzchok, whereas Chazal teach us, in the Gemara Brochos (מה ע"ב), that Canaanite slaves are suspected of indecent behavior.



The Gemara in Yuma (כ"ח ע"ג) says the following regarding Eliezer; זקן ויושב בישיבה, המושל בכל אשר לו, אר"א שמושל בתורת רבו... שדולה ומשקה מתורתו של רבו. *Eliezer, the servant of Avraham, was an Elder sitting in a Yeshiva, as it is stated in the Passuk; 'And Avraham said to his servant, the elder of his household'. The Passuk concludes by saying; 'Who controls all that is his', R' Eliezer said this teaches us that Eliezer had dominion over the Torah of his Master... that Eliezer drew from the Torah of his Master and gave it to others to drink.*

It's difficult to understand how Avraham Avinu was permitted to teach Torah to his Canaanite slave, Eliezer, to the extent that he grew to be such a great Talmid Chochom and was able to teach Torah to others. As this appears to be in contradiction to the Halacha that we learn in the Gemara Kesubos (כ"ח ע"א) אמר - R' Yehoshua ben Levi said; *It is forbidden for a person to teach Torah to his Canaanite slave.*

Now, we can't say that Eliezer acquired his knowledge in Torah before becoming a Canaanite slave, because the people of that time were totally ignorant of Hashem and His Torah. Subsequently, when he joined Avraham's household and heard about Hashem and His Torah, although he was technically allowed to learn Torah on his own, as the prohibition is only for the Master to teach Torah to his servant, nevertheless he was too

occupied with his work as a servant, to have time to learn Torah. We also can't say that Avraham gave Eliezer time off from his duties so that he should have the opportunity to learn Torah, because that too would be included in the prohibition of one teaching Torah to his servant.

We can resolve this difficulty by understanding the realm of Eliezer's servitude to Avraham. The Torah clearly writes that Eliezer was *מושל בכל אשר לו - the one who controls all that is Avraham's*. Being so, Eliezer was obviously not constantly occupied with his daily chores, as he had all the many servants of Avraham under his charge, rather all he was engaged in was the running and managing of the household. With this portrayal of Eliezer, we can understand that he had ample time in his schedule, which he used wisely to study Torah, until he reached the status that

Chazal said of him that *'he had dominion over the Torah of his Master'*.



We can now explain the Passuk to

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הלימוד לזכות והצלת כל אחינו בני ישראל יושבי ארץ ישראל העומדים בצרה ובשביה. המקום ירחם עליהם ויוציאם מצרה לרווחה ומאפילה לאורה ולגאולה קרובה.

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mean as follows. The Torah understood that one might be bothered by the question that we posed; How did Avraham trust his servant with bringing back a wife for Yitzchok, when we know that Chazal suspect Canaanite slaves of indecent behavior.

To answer this question the Torah stresses that Eliezer was the *elder of Avraham's household*, which is inferring to what the Gemara expounds on this Passuk and says that he was a *'an Elder sitting in a Yeshiva'*, and that he *'drew from the Torah of his Master and gave it to others to drink'*. With

this status, Eliezer was definitely not included in that which Chazal said, that Canaanite slaves are suspected of indecent behavior. However one can still ask; How would Eliezer have acquired so much Torah knowledge when Avraham was not allowed to teach him Torah. To this the Torah answers; Eliezer was *the one who controls all that is Avraham's*, and thus, had time to learn Torah *by himself*, until he was great enough to teach the Torah that he learned, to others.

(זרע שמשון פרשת חיי שרה אות ח)

גבורת שמשון סיפורי ילוצה

The Salvation Brought About by the Printing of the Zera Shimshon Book

Our dear friend Avi Simhani from New Jersey tells us:

I reside in the United States and have been a licensed public accountant for many years. I had always aspired to have my own large and renowned accounting office, or to be a partner in an established and well-known one. In short, not only did I want to make a good living, but I also wanted to be rich. I had received offers of this nature on several occasions, but I had not yet received an offer that was compatible with me. It always turned out that, when push came to shove, the offers didn't materialize.

Some time ago, Rav Fashkas, one of the leaders of the World Organization for the Dissemination of the Torah of Zera Shimshon, addressed me with a particular suggestion. Since all the printed units of the book Zera Shimshon had already been sold out, it was necessary to print a new edition. He asked me to contribute a considerable sum for the expenses of the new printing. I knew that this book is very conducive to salvation, and helping to increase the number of students who study it was not an opportunity to take lightly. With the printing of the book and its dissemination, the author's request is expressly fulfilled, since, thanks to the publication of the book, it can be disseminated more and more,

so that there will be many who will be able to study it. I instantly agreed to donate a large portion of the costs of publishing the new edition with the intention of receiving the abundance of blessing and success and, mainly, to materialize that dream that I longed for years: to have my own accounting firm.

So ingrained was this longing in me that I explicitly expressed it to Rav Fashkas at the time, and he replied with absolute assurance: "The author's blessing includes both wealth and honor. We've already seen all kinds of salvations. The words of the Tzaddikim live and exist forever." Obviously, the decisive words of Rav Fashkas – who has had the merit of seeing with his own eyes hundreds of anecdotes of salvations – made a tremendous positive impression on me that I was going to see the blessing materialize soon.

And, indeed, only a few weeks later, even before the books had arrived from the press, I had the merit of seeing my particular salvation. I was presented with a golden opportunity to be a partner in a well-known accounting firm in the United States, with conditions that I could meet and a price that I could afford, and that projected many and great profits.

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