

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.



אמרות שמשון

The Three Distinct Manners in Which the Jewish People Were Able to Donate to The Mishkan

וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנֶנּוּ לְבֹו תִקְחוּ אֶת תְּרוּמָתִי: וְזֹאת תְּרוּמָתָא אֲשֶׁר תִּקְחוּ מֵאֵתָם זָהָב וְכֶסֶף וְנְחֹשֶׁת: (שמות כה, א-ג)
Hashem spoke to Moshe, saying. Speak to the Children of Israel and they shall take for Me a portion, from every man whose heart will motivate him you shall take My portion. This is the portion that you shall take from them; gold, silver and copper.

We need to understand why, when asking the Jewish People to donate towards the building of the Mishkan, the Torah mentioned three times that they shall give a portion. Additionally, why does the Torah initially say that 'they shall take', which refers to each Jew on his own willingly donating a portion, while the subsequent two times it says 'you shall take', which refers to the authorities [i.e. Bais Din] compelling the Jews to donate a portion?

The Gemara in Rosh Hashana (ו"ע"א) describes the various forms of a vow through which one can accept upon himself to bring a korban. אי זהו נדר האומר הרי עלי עולה. ואי זו היא נדבה האומר הרי זו עולה. ומה בין נדר לנדבה נדר מת או נגנב חייב - What is the vow that was made using the term 'neder'? One who says, "It is hereby incumbent upon me to bring a korban". What is the vow that was made using the term 'nedavah'? One who says, "This animal is hereby designated as a korban". [i.e. The neder is simply a pledge to offer a korban, while a nedavah is the designation of an animal for a korban]. And what is the Halachic difference between a neder and a nedavah? In the case of a neder-pledge, if after ultimately designating an animal with which to fulfill his pledge, the animal dies or gets stolen, he is responsible for replacing it [i.e. because the vow was a general pledge to bring a korban, and not exclusively in regard to any particular animal]. However, in the case of a nedavah-designation, if the animal died or was stolen, he is not responsible to replace it [i.e. because the vow was not a general pledge but was rather only the designation of this particular animal, and because this specific animal is no longer, the vow no longer obligates him].

The Gemara then goes ahead and discusses a third form of a vow. אמר רבא - משכחת לה כגון דאמר הרי עלי עולה על מנת שאיני חייב באחריותה - Rava said: You can find a case of a nedavah where the animal was not designated [i.e. although, generally, a nedavah is a designation of a korban, nevertheless, there is a nedavah which is only a pledge to bring a korban, similar to a neder], where one said, "It is hereby incumbent upon me to bring a korban on condition that [if after ultimately designating the animal with which to fulfil my vow] the animal will die or get stolen I will not be responsible for replacing it". In this case, although he did not designate any particular animal, it is nevertheless called a nedavah, since it resembles a nedavah insofar as he is not responsible to replace it were it to die or get stolen.

In light of this we can understand that when the Torah mentions three times that the Jewish People should donate towards the Mishkan, it is a reference to the three manners in which one can make a vow to donate to the Mishkan. And the change of language and expression that the Torah uses, is an allusion to the unique Halachic ramifications of the different types of vows.

When the Torah says, ויקחו לי תרומה - they shall take for Me a portion, it is an allusion to those who will donate a portion of their possessions to the Mishkan without any prior commitment, and thus there will be nothing that can compel them to make this donation. This is a reference to the typical nedavah-designation, where one designates a portion to the Mishkan without having ever previously pledged to do so.

The Torah then says, מאת כל איש אשר ידבנו לבו תקחו את תרומתי - from every man whose heart will motivate him you shall take My portion, which is an allusion to one who can be compelled by Bais Din to bring a portion, as long as the specific portion that was designated for Hashem is in existence. This is a clear reference, either to someone who had previously made a nedavah-designation but had not yet brought over the designated portion, or to someone who had made a neder-pledge on condition that he will only be responsible for the ensuing designated portion as long as the portion will be in existence.

And then the Torah finally says, וזאת התרומה אשר תקחו - This is the portion that you shall take from them, which alludes to one who can be compelled by Bais Din to bring a portion, not dependent on any specific portion being in existence. This is a reference to the standard neder-pledge, where after one has pledged to donate a portion to the Mishkan, Bais Din can compel him to do so irrelevant of anything specific being in existence.

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Of what we did and heard for the upliftment of the soul and for the dissemination of the Torah of the Zera Shimshon

A Decade of Zera Shimshon Bulletins

In the week of the *Parsha* of *Mishpatim* in the year 5774 (January 2014) something wonderful began in Israel: a new bulletin began to circulate in the public light. No one could foresee that it would bring about a process that would change the face of the Torah world for the entire next decade. The book *Zera Shimshon* would become an inseparable part of the lives of hundreds of thousands of Jews around the world.

Ten years ago, during the winter of the year 5774, we had the privilege of seeing salvations by the merit of studying the auspicious book *Zera Shimshon*. At that time, it was very difficult to find such a book. Only a few people knew the name *Zera Shimshon*. Even we made a lot of effort to find it, going through dozens of bookstores. So, we made the resolution, under the advice of Great Torah scholars, *shlita*, to do everything necessary so that any Jew could find the book, in fulfillment of the author's request, so that more and more people could merit salvation.

Many people asked us to extract some abbreviated articles in order to make it easier for those who want to study the book. In this way, synthesized ideas obtained from the author's extensive explanations could be studied. This motivated us to begin this enterprise, reinforced by the author's request in the introduction to his book: **"I address to you, in all language of supplication, to choose a good portion, any of the novel ideas in this book that will find favor in your eyes, and study it, particularly after my passing, for its study will be to me a restoration of the soul and a renewing of the spirit to provide merit to my soul."** Rabbeinu Hakadosh knew that his lengthy statements, based on long and in-depth discussions, would not be of the level that everyone could understand. So, he left the instruction that one should make the effort to **choose a good portion that each one could understand.**

With this premise, we undertook the project with the printing of the first bulletin, which was disseminated throughout Israel. *B'siata Dishmaiah*, we had the merit of publishing the weekly bulletin *Zera Shimshon* until today it is a fundamental column among the other bulletins on the weekly *parsha* that are published. The newsletter has been widely circulated and is found in hundreds of cities around the world. The demand was such that we were even asked to publish it in other languages, and *Baruch Hashem*, indeed, today is



first gilyoin



Rav Chaim Kanievsky together with Zera Shimshon

Zera Shimshon book



published in six languages.

The book *Zera Shimshon* is known to everyone today. It is found on the desks of the great Torah Scholars, *shlita*, who set a time to study the *Zera Shimshon*. There is practically no *yeshiva* or *Beth Hamidrash* that does not have this precious book. Thanks to its study, people see the salvation they need, in every aspect of life: in terms of finding the right spouse, having children, sustenance, health, satisfaction, and even the solution of complicated situations. **And this was attested by Maran, Sar Hatorah, Rabbi Chaim Kanievsky, zatzukal, who said on several occasions that the book *Zera Shimshon* is a proven effective *segullah*.**

It can be clearly seen how Divine providence interferes to fulfill the request and supplication of the author *Tzaddik* that his work be studied and disseminated among the People of Israel. More than ten years ago, the *Zera Shimshon* was not well known, and today it has become the heritage of the entire congregation of Israel. **We can confidently declare that the *Zera Shimshon* newsletters have been printed and disseminated by the millions!**

We have come to where we are today thanks to a special *siata Dishmaia*, which put in the hearts of precious people the desire to faithfully support this project by sponsoring the large printing and dissemination expenses involved. And these sponsors have been duly blessed, for each one was able to see the salvation that he required and continues to see with whatever matter or complication comes his way. As we reach ten years of printing, we call on those who love the Torah of the *Zera Shimshon* and those who sponsor it to support us with generous donations, either through a monthly direct bank transfer or a generous one-time donation, in order to continue our sacred activities. In this

way, you will have the privilege of having the author's blessings fulfilled in you: **"And the recipient of this kindness (the author) will repay well for it to those who do such kindness to him in truth, rewarding them threefold, with healthy children, long life, and good sustenance; [blessings] that [to obtain them] depend on the person having merits in order to receive them. Thus, your eyes will see children and grandchildren like olive buds around your table, wise and knowledgeable; and houses filled with all that is good, both wealth and honor." Amen, ken yehi ratzon.**

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