

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.*



תשפ"ד Vayeitzai

• Zera Shimshon - the Limud that brings Yeshuos •

265 ל'אין

## אמרות שמשון

### The Two Visions That Yaakov Saw in His Dream After Leaving His Father's Home

וַיַּחלֶם וְהִנֵּה סֶלֶם מַצֵּב אֶרֶצָה וְרֹאשׁוֹ מֵגִיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֲלִים וְיֹרְדִים בּוֹ. וְהִנֵּה ה' נֹצֵב עָלָיו וַיֹּאמֶר אָנִי ה' וכו'.

(בראשית כח יב-יג)

**And he dreamt, and behold! A ladder was set earthward and its top reached heavenward; and behold! angels of Hashem ascending and descending on it. And behold! Hashem was standing over him, and He said, "I am Hashem..."**

The Midrash (בר"ר סח יב) presents the following two interpretations of Yaakov's dream.

**And behold! A ladder** - this is an allusion to the ramp leading to the top of the Outer Altar. **Was set earthward** - this is an allusion to the Outer Altar. **And its top reached heavenward** - this is an allusion to the offerings; whose aroma ascends to heaven. **And behold! angels of Hashem** - this is an allusion to the Kohanim Gedolim. **Ascending and descending on it** - for the Kohanim ascend and descend the ramp as they perform the sacrificial service. **And behold! Hashem was standing over him** - this is an allusion to the Passuk, 'I saw Hashem standing upon the Altar'.

The Sages, however, interpret the dream as relating to Sinai. **And behold! A ladder** - this is an allusion to Sinai. **Was set earthward** - this is an allusion the Passuk, 'And they stood at the bottom of the mountain'. **And its top reached heavenward** - this is an allusion to the Passuk, 'And the mountain was burning with fire up to the heart of heaven'. **And behold! angels of Hashem** - this corresponds to the Passuk, 'Hashem's entourage is twice ten thousand, thousands of angels... at Sinai in holiness'.

We need to understand the significance

of these two specific visions that Yaakov saw in his dreams - the sacrificial services in the Bais Hamikdash and the receiving of the Torah - after being forced to leave his father's home and go into exile.

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The Midrash (בר"ר עה ח) discusses at length the fact that Hashem blessed Yaakov, and confirmed Yitzchak's blessings that had been intended for Eisav but had been given to Yaakov instead. The Midrash then poses the following question. *Once Hashem blessed Yaakov, and confirmed all the initial blessings, why did Yitzchak have*

*to bless him again, as it is stated, 'And Yitzchak summoned Yaakov and blessed him'? Rather, the explanation is as follows. Because Yitzchak saw through Ruach Hakodesh that his children were destined to be exiled among the nations of the world, he therefore said to Yaakov, "Come and I will give you the blessings of exile".*

This Midrash obviously begs for an explanation; why would exile be something that Yitzchak would bless his descendants with?

We could understand Yitzchak's 'blessing of exile', in light of the following Midrash. Hashem (בר"ר מד כא) showed Avraham four things: Gehinom, exile and subjugation to foreign kingdoms, the Giving and ensuing study and fulfillment of the Torah, and the sacrificial services in the Bais Hamikdash. Hashem said to him, "As long as your children involve themselves with the latter two, they will be saved from the former two. But if they neglect the latter

two, they will be judged with the former two". Hashem then asked him, "Into which do you prefer that your children descend, into Gehinom or into subjugation by foreign kingdoms?" And Avraham chose subjugation by the foreign kingdoms as the punishment that his sons would face [for Gehinom is a more severe punishment than exile]. According to this we can understand the 'blessing of exile' with which

Yitzchak blessed Yaakov; he blessed him, that of the two, he should face exile rather than Gehinom.

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In view of Yitzchak's parting words to Yaakov, his 'blessings of exile', we can only imagine that after leaving his father's home and indeed going into exile, Yaakov was certainly reflecting over his father's parting words, and was surely distressed over the exile which he was now forced to endure. Consequently, what he dreamt about at night was certainly the images of his exile, as the Gemara in Brachos (נה ע"ב) says, אין מראין לו לאדם אלא מהרהורי לבו - *A person is shown in his dream nothing but the product of his own thoughts, i.e. one's*

dreams are an amalgam of images culled from what he had been thinking about during his waking hours. In this vein we can understand why, in his dreams, Yaakov saw an allusion to the sacrificial offerings in the Bais Hamikdash and the receiving of the Torah. Hashem was revealing to him the very approach that the Midrash told us is the way to shake off the yoke of exile; *the study and fulfillment of the Torah, and the sacrificial services in the Bais Hamikdash.*

פרשת ויצא אות ד

## The gates of Heaven opened

### Mrs. D. T. from Bené Berak, Israel, told us the following personal anecdote:

In the place where I work there is a colleague in her 40s who had not yet found her suitable partner. She made a lot of efforts, talked to people, contacted various expert *shadchaniot* ('matchmakers'), and yet nothing had worked. Apparently, even her prayers were not answered and the *segulot* did not work for her. It was as if the gates of Heaven had been closed to her. She suffered a lot because of it, as did we, her co-workers. But we had no idea how to help her or what advice to give her.

One day, as if by chance, I talked to a friend from the United States and she told me about the book *Zera Shimshon*, which is propitious for great salvations, as its author promises in the introduction. I said to myself, "We haven't tried this yet." Immediately after that conversation, I called that co-worker and suggested that she buy the book and give it to a relative so that they could study the author's *chidushim* in depth on her behalf, and that would surely be on her side to obtain her salvation. My companion warmly accepted my suggestion and not only bought the *Zera Shimshon* on the Torah, but she bought the *Zera Shimshon* on the *Eshet Chail* to study for herself.

Just four weeks later, that

colleague gave me a brief call to notify me that she had found a serious candidate, and that the relationship was moving forward. Two months later they got engaged!

On the day of the wedding, I went up to the bride to wish her *mazal tov* and she said in front of everyone present, "Thanks to you I have come to this great day!" She added: "Inexplicably, immediately after we started studying from the books, things started to move quickly, as if I was 18 years old. I began to receive proposals from candidates until, **Baruch Hashem**, this proposal has come to a happy conclusion. It could be seen that the hand of the *Zera Shimshon* was involved in all this. I have had the merit of seeing with my own eyes the salvation that comes from the Tzaddik."

This became the topic of conversation for all the wedding guests, with the bride herself divulging how it all had happened. She explained why she did so: "It is my hope that, among all those present, there will be several who will begin to study from the propitious book. This would be for me the best reward in gratitude for the fact that the author gave me the merit of meeting my right partner after so many years of suffering and anguish."

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