

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

Two claims presented by the angel to Yaakov to be granted release

וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ כִּי אִם בְּרַכְתָּנִי.
(לב כז)

Then he [the angel] said, "Let me go, for dawn has broken". And he [Yaakov] said, "I will not let you go unless you bless me".

The Gemara in Chulin [צא ע"ב] discusses this dialogue that the angel had with Yaakov, after Yaakov overpowered him. *The angel said to Yaakov, "Send me away for dawn has broken". Yaakov said to him, "Are you a thief or a kidnapper who fears the dawn?" The angel replied, "I am an angel, and from the day that I was created, my turn to recite Song to Hashem has not arrived until today". This supports the following statement that Rav Chananel said in the name of Rav: Three groups of ministering angels recite Song each day [i.e. each day three new groups of angels sing the Song 'קדוש קדוש קדוש' and it was divided as follows amongst three groups]. The first group says Kadosh, the second group says Kadosh, and the third group says Kadosh Hashem Tzevakos.*

We need to understand where the Gemara finds support from that which the angel replied to Yaakov, 'I am an angel, and from the day that I was created my turn to recite song to Hashem has not arrived until today', to the idea that Rav Chanina presented, that 'three groups of ministering angels recite song each day'.



The Midrash [בר"ר עה ב] presents a much shorter and very different version of this dialogue between Yaakov and the angel. The Midrash recounts their conversation as follows. *Then the angel said, "Let me*

go, for the time has arrived for me to praise Hashem". Yaakov said to the angel, "Your colleagues can offer praise without you".

There are two very significant differences between these two versions of the seemingly same dialogue. The first is that in the Gemara's account, the angel seeks to sing Song to Hashem, while in the account of the Midrash he only seeks to offer Praise to Hashem. The second difference is that in the Midrash, Yaakov challenges the angel's plea by suggesting that his colleagues can offer praise without him, while in the Gemara we don't find Yaakov offering any rebuttal to the angel's request.

We thus need to clarify which of these two discussions actually occurred; firstly, did the angel request to go offer Praise to Hashem or did he request to sing Song, and secondly, did Yaakov indeed accept the angel's request to leave.

We can explain that there are two distinctive forms of worship through which the angels serve Hashem; the first is the Praise which the angels utter, while the second and more exclusive worship is the Song which they sing. Offering praise to Hashem is a form through which every angel can worship every day, while singing Song to Hashem is a once-in-a-lifetime opportunity, where the angels have a preordained day on which they will have the chance to sing to Hashem.

In view of this we can explain that both dialogues were actually two stages of one continuous conversation which took place between the angel and Yaakov. The Midrash recounts the initial

exchange between them, in which the angel told Yaakov that he must leave, for the time has come to offer Praise to Hashem. To this Yaakov fairly replied that it wasn't sufficient reason for him to leave, for the opportunity to offer praise to Hashem is one that he can have any other day, and as for that day, his colleagues can offer Praise without

his attendance. After this initial exchange and its ensuing rebuttal, the angel compounded his argument, as the Gemara goes on to recount. The angel claimed that although indeed he did not need to



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leave in time to offer the general Praise, nevertheless he did need to leave in time to participate in his long-awaited-for opportunity to sing Song to Hashem. It was to this appeal that Yaakov had no choice but to concede, for if the angel would miss his turn to sing Song, he would never again have another opportunity.



We can now understand the support that the Gemara found from the angle's reply to the statement of Rav Chananel. For in the exchange that the Gemara recounts, the angel had essentially established that there are two distinct forms of worship, with each

one having its own set of rules; for although the angel indeed accepted Yaakov's refutation in regard to the general Praise to Hashem, nevertheless he asserted that when it came to the once-in-a-lifetime opportunity to sing Song to Hashem, there was no place for Yaakov's rebuttal.

What Rav Chananel said in the name of Rav was a similar establishment of that same idea, that there are two forms of worship; those groups who simply utter the one-word-Praise of קדוש, and one select group who merits to sing the actual Song, קדוש ה' צבאות.

זרע שמשון פרשתנו אות ז

גבורת שמשון סיפורי ילוצה

Healing is soon to come

The Gaón, Rabbi S. P., shlita, tells us:

Some time ago, one day of the vacation season, in the morning, a group of avrechim organized to study from the sacred and auspicious book **Zera Shimshon** in the Bet Hamidrash of the Biale congregation in Jerusalem, and they asked me to give the **shiur**.

Before starting the **shiur**, one of the participants asked me to dedicate the study to the speedy recovery of a relative of his who was hospitalized in Los Angeles, after having undergone a very complicated procedure. Since she had finished her operation, many days ago, she still had not regained consciousness. So, in effect, I dedicated the study session to her speedy full recovery, and we mentioned her name and her mother's name for healing and blessing. All the participants of the **shiur** united and blessed her, each one with his own words, so that the merit of the **Zera Shimshon** and the promises of the author will stand in favor of the patient and that she may have soon a full recovery.

That same day, late at night, that avrech, the relative of the patient, who had asked us to pray for her and bless her before starting the **shiur** of **Zera Shimshon**, called me and he told me with great

emotion: "You have achieved great merit today with the special **shiur** you imparted! No detail of the Tzaddik's promise remained unfulfilled. After a long time that my relative, the sick woman, had been convalescing in a coma, today she woke up. Blessed are you! You have the merit of being the faithful emissary to bring healing and good health to a daughter of Israel!" This was absolutely wonderful.

Ribi S. P., shlita, concludes with an appeal to all the People of Israel, wherever they may be:

Fulfill the request of the author of **Zera Shimshon** and study from his Torah. This sacred book is the authorship of a Sage of old, about three hundred years ago, from the time of the **Ohr Hachaim Hakadosh**, who was filled with fear of Heaven and attachment to God. His work is full of Torah pearls, the sweetest fruits that could be tasted. Anyone who studies it will merit multiple blessings and salvations that will be fulfilled in him. "Taste it and see how good it is."

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