

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 Vayaira

• Zera Shimshon - the Limud that brings Yeshuos •

לחן 262

אמרות שמשון

What Brought the People of Sodom to Resist Guests at All Costs

וַיֹּאמֶר ה' זַעֲקַת סֹדִם וְעַמְרָה כִּי רָבָה וַחֲטָאתָם כִּי כְבֹדָה מְאֹד: (יה כ)

Hashem said, "Because the outcry of Sodom and Omorrah has become great, and because their sin has been very grave..."

The Gemara in Sanhedrin (קט ע"א) describes how the perverse resolution made by the people of Sodom to desist from inviting guests, was brought about by their feelings of complacency and tranquility, which was due to the fact that their city was blessed with natural resources and was free of crime and dangerous animals. The people of Sodom became arrogant only because of the bounty that Hashem lavished upon them. What is written in the Torah concerning them? 'A land from which bread comes forth has, in its stead, turned into scorched earth. Its very stones yielded sapphires; its very dust was gold. It was a path unknown to any robber; unobserved by any spy. Mighty beasts had not trod it, no lion ever traversed it'. Hence, they said, because Sodom is a land from which bread comes forth and its very dust was gold, why do we need wayfarers, who come to us only to deprive us of our money? Come, let us [undertake to mistreat all wayfarers so terribly that they will no longer desire to travel through Sodom and we will thereby] cause the very concept of wayfaring to be forgotten in our land.

We need to understand why the people of Sodom felt that 'hosting

wayfarers will do nothing other than deprive them of their money'. On the contrary, hosting wayfarers can actually bring about much financial gain; after all, there is an entire inn and guesthouse industry which makes money merely by providing lodging and accommodations to wanderers and travelers.

This very business venture was one that Moshe actually offered to the king of Edom when he asked him to let the Jewish People pass through his land. The Passuk (במדבר כ"ד) quotes Moshe's words to the king as follows. ולא נשתה, ולא נעבר בשדה ובכרם, ומי באר דרך המלך נלך וכו' - Let us pass through your land; we shall not pass through field or vineyard and we shall not drink the water of a well... Rashi expounds on Moshe's words and explains it.

אף על פי שיש בדינו מן לאכול ובאר לשתות, לא נשתה ממנו, אלא נקנה מכם אוכל ומים להנאתכם - Moshe was telling him as follows. Although we possess mann to eat and a well for drinking, we will not eat and drink from it. Rather, we will buy food and water from you in order to benefit you. Thus, as we posed earlier, we need to understand why the people of Sodom were so adamant not to host any guests and travelers due to the fact that they will just 'deprive them of their money', when on the contrary, they could just as well have used the guests in their town to generate financial gains.



When Hashem rescued Lot from the overturned cities, the Torah describes the following. ויהי בשחת אלהים את ערי הכנר, ויזכר אלהים את אברהם, וישלח את לוט מתוך ההפכה, בהפך את הערים אשר ישב בהן לוט - When Hashem destroyed the cities of the plain... and He sent Lot from amid the upheaval, when

He overturned the cities in which Lot lived. The Midrash (בר"ד נ"א) asks; why did the Torah use the plural form of the 'cities in which Lot lived', when truthfully Lot only lived in one



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city? The Midrash presents the following explanation. שהיה מלוה - *This means that Lot would make loans with interest to residents of each of those cities.* Thus, the Passuk's intention isn't that Lot actually dwelled in all those cities, but rather that Lot made his livelihood from the inhabitants of all those cities.



In light of this we can explain that it was actually Lot himself who brought the people of Sodom to their cruel pledge to never

host any guests. This is because paying a debt with interest can ultimately bring one's financial stability to ruins in the shortest of time. And thus, when Lot moved to Sodom and began his enterprise of lending-for-interest, he essentially brought many to financial devastation, which is what effectively caused the people of Sodom to turn away any further travelers and guests, out of fear that all they would do is 'deprive them of their money'.

(זרע שמשון פרשתנו אות יג)

גבורת שמשון סיפורי יסוּעָה

"Every man will return to his family"

Rabbi G. L. tells us:

I live in one of the European countries where I had a large and successful business. A couple of years ago, some bad people accused me unjustifiably; They created a very complicated court case involving me, with which I could be imprisoned even before a trial took place. By the grace of Heaven, I learned early about this whole plot and was able to escape to another country before a detainer could prevent me from leaving the country. My partners in the business, who had no time to escape, were cruelly imprisoned for long months, and there were even those who spent more than a year locked up behind bars.

I stayed in that other country for a long time. I could not bring my family with me to that country due to many varied reasons, so I was totally alone there. Obviously, life in these conditions was not life.

During that time, I learned of the auspicious book **Zera Shimshon** and its **segulah**, written in the introduction by the sacred author, "... and your eyes shall see children, etc." I told myself that this was what I needed most

in the condition I was in. I wanted to go home, reunite with my family, and see my children. At that moment I resolved to devote myself seriously to the study of the Torah of **Zera Shimshon**. Certainly, I increased the study of the sacred words of **Zera Shimshon**, and, in addition, I contacted the World Organization for the Dissemination of the Torah of **Zera Shimshon** to give them a donation with which to help cover the abundant expenses of the publication and dissemination of the Torah of the sacred author.

A short time later, there was a deliberation in court in which it was clarified that there was no arrest warrant against me should I return to the country of my residence. With this cleared up, I was able to return home and be reunited with my precious family, even though the trial in my case had not yet concluded. Anyway, I was able to resume my family life in the city of my residence. I am sure that the merit of the sacred author will be on my side to come out soon completely innocent of the false accusations made against me.

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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
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg
052-716-6450 zera277@gmail.com



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