

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 Mikaitz

• Zera Shimshon - the Limud that brings Yeshuos •

גליין 268

אמרות שמשון

What It Was That the Prophet Rebuked Yaakov About

וַיֹּאמֶר יִשְׂרָאֵל לָמָּה הִרְעַתָּם לִי לְהַגִּיד לְאִישׁ הָעוֹד לְכֶם
אָח: (בראשית מג, ו)

And Yisrael said, "Why did you treat me badly, by telling the man that you had another brother!"

The Midrash (בר"ר צא י) discusses this remark that Yaakov made to his children when they recounted that the Egyptian Ruler forbade them from coming back down to Egypt without their missing brother. ויאמר ישראל למה הרעתם לי וגו', רבי לוי בשם רבי חמא בר חנינא, מעולם לא אמר יעקב אבינו דבר של בטלה. אלא כך אמר הקדוש ברוך הוא, אני עוסק להמליך את בנו במצרים הוא אומר למה הרעתם לי. הוא דהוא And Yisrael said, "Why did you treat me badly by telling the man that you had another brother!" R' Levi said in the name of R' Chama bar Chanina: Never did Yaakov Avinu say something idle. In response to this remark Hashem said: I am working to coronate his son in Egypt, and he says, 'Why did you treat me badly by telling the man that you had another brother!' This is what the Navi stated: Why do you say, O Yaakov, and declare, O Yisrael, "My way is hidden from Hashem"?

The Midrash seems to imply that Yaakov indeed never said anything idle, including this very statement of 'Why did you treat me badly by telling the man that you had another brother!' The question thus arises that it seems clear that Yaakov's words were completely unfounded, when he attributed the complications that arose with the Egyptian Ruler to his children's disclosing their missing brother, and not to the simple will of Hashem. Moreover, the Prophet himself seems to indicate that these words of Yaakov were untrue, when he rebuked him saying, 'Why do you say, O Yaakov, and declare, O Yisrael, "My way is hidden from Hashem..."?'

The Midrash (בר"ר מד כא) relates a choice that Hashem presented to Avraham regarding the future of his descendants. ארבעה דברים הראה לו, גיהנם ומלכיות ומתן תורה ובית המקדש. אמר לו, כל זמן שבניך עסוקים בשמים הם נצולים משמים. פרשו משמים הם נדונין בשמים. אמר לו במה אתה רוצה שירדו בניך בגיהנם או במלכיות... כך היה אבינו אברהם יושב ותמה כל אותו היום, אמר במה אברר בגיהנם או במלכיות. אמר לו הקדוש ברוך הוא אברהם קטע הדין מוניטא מן כדו. Hashem 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?"... Thus was our father Avraham sitting and wondering all that day, saying to himself, "Which should I choose, Gehinom or foreign kingdoms?" Hashem then said to him, "Avraham! Cast away this option of Gehinom from here" [i.e. for Gehinom is a much more severe punishment than exile].

We can explain that the Midrash indeed established that Yaakov never said anything untrue, including the very statement, 'Why did you treat me badly by telling the man that you had another brother!' For when he said that to his children, he wasn't attributing the complications that arose with the

Egyptian Pharaoh to their disclosure of their lost brother, as he clearly believed that all that occurs is solely due to Hashem's will. Rather, what he was alluding to was to that which the Gemara in Shabbos - מגלגלין זכות על ידי זכאי וחובה על ידי חייב, states, *benefit is imparted through one who is meritorious, and harm through one who is guilty*. Thus, Yaakov was reprimanding his children for the fact that they were evidently considered guilty before Hashem, for

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it was through their disclosure that Hashem brought upon him the impediments with the Ruler of Egypt, and the resultant travails of the exile down to Egypt.

In view of this, we can understand that when the Prophet rebuked Yaakov, it wasn't for his lack of trust in Hashem, but rather for him

considering the entire affair with the Egyptian ruler and the subsequent exile in Egypt as a troublesome episode; when in truth Hashem was turning the wheels to bring upon them the preferred and ideal option that had been presented to their ancestor Avraham.

זרע שמשון פרשתנו אות יג

Covered Investment

Rev Yechiel Ben Chaim from Jerusalem tells his story:

In the month of Elul 5783 (September 2023) I partook of the **hilullah** of the author of the **Zera Shimshon** as I have been doing for a few years now. Everywhere there was talk of the virtue of the study of that book, of the great power of the author and of the great blessings which he promised in the introduction of his books to those who studied it. Although I remember that in previous years at the **hilullah** there was a great awareness, this time it was different, it was greater. I saw great enthusiasm in the audience and many great Rabbis and Tzaddikim who vehemently urged the study of the book. That also led me to become more aware and think that perhaps I too could be part of those who fulfill the request of the author of the **Zera Shimshon**, who died without having left descendants.

I have a small aluminum window installation industry, which, **Baruch Hashem**, has allowed me to establish a **kolel** for **baalei batim** by my neighborhood. So, in the middle of the event of the **hilullah**, I thought it would be a good idea to establish in the **kolel** a **shiur** on the Torah words of the **Zera Shimshon**. To do this, I decided to buy twenty sets of **Zera Shimshon** books. In this way, it would merit the masses while fulfilling the author's request.

The idea was a good one, but I still didn't know how to get the money to buy the books, because it wasn't a small sum; it could easily reach a little more than 2,000 Israeli **shekalim**. Still, since I had

already had this inspiration, I told myself that it was not proper to postpone it with excuses, and I resolved to defray the expense out of my own pocket.

As soon as I could, I called the offices of the World Organization for the Dissemination of the Torah of **Zera Shimshon** to find out where I could get the required books close to home, so I went to the establishment they told me to buy the books of the **Zera Shimshon**. In the middle of the short trip it took to get to the place, I got a call from a customer who placed an order for windows to install the next day and closed with me on the spot. When I did the math to see how much profit I would make from this recent deal, I realized that the profit was precisely what I would have to pay for the books I was about to buy in a few more minutes. It covered the investment in the books to the last penny!

I was definitely in shock. I understood that the power of the Tzaddik is great. Those who extend their hand in favor of the Tzaddik deserve to receive help from Heaven, and there is no doubt that they will have the merit of having fulfilled in them all the blessings of Rabbeinu Hakadosh, who engraved with tears in the introduction of his work the golden blessings: "And their eyes shall see children and grandchildren like olive shoots around their tables, wise and knowledgeable, and houses filled with all that is good, both wealth and honor."

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