

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michoel Nachmeni zy"u, 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.



Tetzave תשפ"ד

• *Zera Shimshon - the Limud that brings Yeshuos* •

278 ש"ס

אמרות שמשון

Why Moshe Was Unable to Understand Certain Elements Found Within the Torah

לְכָל כְּלֵי הַמִּשְׁכָּן בְּכָל עֲבֹדָתוֹ וּבְכָל יִתְדֹתָיו וּבְכָל יִתְדֵי הַחֹצֵר נִחֲשֶׁת
וְאֵתָה תַצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כְּתִית לְמֵאוֹר
לְהַעֲלֹת נֵר תָּמִיד (כו, יט-כ)

...all its pegs and all the pegs of the Courtyard shall be of copper. And you shall command the Children of Israel... [The first, being the final words of the previous Parsha, Terumah, while the second, being the first words of the current Parsha, Teztaveh].

Let us attempt to understand the juxtaposition of the last word of the previous Parsha, 'נחשת' and the opening of the present Parsha with the words 'ואתה תצוה את בני ישראל'.

The word נחשית is an acronym of the following four words, שִׁקְלִים חֹדֶשׁ נֵר חֹדֶשׁ - *Flame, Month, Shekalim and To be seen*. These words that are referred to in this acronym allude to the three Mitzvos that Moshe Rabainu had a difficult time understanding until he saw their prototype. נֵר - *flame*, refers to the Menorah's shape and design. חֹדֶשׁ - *month*, refers to the size of the new moon that is needed for the High Court to be able to sanctify the Rosh Chodesh. שִׁקְל - *Shekel*, refers to the exact weight of the half-Shekel that is needed to fulfill the Mitzvah of 'Machatzis Hashekel'.

It would seem that the difficulty that Moshe had in understanding these three specific Mitzvos, was not merely due to the complexity in their physical sense, for there are many areas in the Torah that are much more complex. Rather, each one of these Mitzvos had a particular element within itself, which was a result of Moshe being destined to die in the desert and not enter the Land of Israel. At the time that Moshe received the Torah, and was learning all the Mitzvos and their associated elements, he was not yet aware that he was to die in the desert, and thus when he came across these three particular Mitzvos, he was puzzled and could not comprehend those specific elements, as we shall further explain.

‘Rosh Chodesh’ - The Mitzvah is to sanctify the new moon at the beginning of every lunar month. The moon waning at the end of every month and then waxing anew

at the beginning of every month corresponds to the Jewish people, who likewise, have their time of grandeur and greatness and yet also go through phases of minimalism and paucity. Earlier sources teach us, that had Moshe been the one to bring the Jews into the Land of Israel, the Temple would never have been destroyed and the Jews would not have gone into exile, rather, the Jews would always have remained in their grandeur state. Thus, the moon too, would never diminish in size, but would always remain in its full state. When Hashem told Moshe about ‘Rosh Chodesh’, Moshe realized that the moon *would* be waning and waxing, which was something that he could not understand, as he thought that he would be taking the Jews into Israel, and thus the moon would always be in its complete splendor.

‘Menorah’ - The Mitzvah was to make a Menorah that has seven branches, which would weaken the power of the seven nations found within the boundaries of Israel. Moshe knew that once they enter Israel, they will

weaken the power of all seventy nations and, accordingly, would need to construct ten Menorahs, as we indeed find Shlomo Hamelech constructing that many Menorahs when building the Temple many years later. Moshe, who at that time thought that he will be entering Israel, could not understand why he was charged with constructing only one Menorah.

‘Shekel’ - The word שֶׁקֶל, [when calculated through the numerical system called אֲמִת בִּשְׁׁקָל in which the letters שֶׁקֶל match up to the letters בִּדְּכָה] has the numerical value of twenty six, which corresponds to the numerical value of the Holy Name of Hashem. Here too, Moshe knew that if he was to enter Israel together with the Jews, the Temple would never be destroyed, which would be a symbol of Hashem’s “stature” being “complete”. He therefore could not understand why the Mitzvah was to take only half a shekel, which would represent, so to speak, an “incomplete stature”.



הוצאת הגליון והפצתו לזכות

לעילוי נשמת

אברהם בן אסתר ז"ל ת.נ.צ.ב.ה.

ה' החשובה גענענדייל בת פסח ע"ה תנצ"ח.

להצלחה וברכה

דניאל אורי בן רגי'נה מלכה

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לברכה ושפע בכל מעשי ידיו ומריצת דרך גדולה בעסק החדש

רפאל דוד בן נעמי
לבשורות טובות בקרוב ממש ולקבלת רשיון העבודה

משה בן ורדה להצלחה וברכה "גם עושר גם כבוד"

לזש"ק

ישראל בן אסתר מאשא
חיה מרים דה מונדל

להיפקד בוש"ק בריאים וטובים המקדשים שם שמים

The Torah begins our Parsha by saying; ואתה תצוה את בני ישראל - *And you shall command the Children of Israel*, keeping Moshe's name distinctly absent. This indicates that the day will come when Moshe, too, will remain absent from the Children of Israel, as he will die in the desert and the Jews will go up to Israel without him. Because this very fact that Moshe will not enter the Land of Israel, is what was behind all those elements that Moshe was unable to understand, we can understand the connection between those matters that were unclear to Moshe and were hinted to in the word נחשת at the very end of last week's Parsha, to the fact that Moshe would die in the desert which is hinted to in the very beginning of this week's Parsha.

(פרשת תצוה אות א)



Of what was done and heard for the elevation of the soul and for the dissemination of the Torah of the Zera Shimshon

The influencer, the Gaon and Tzaddik, Rabbi Elimelech Biderman, shlita, at the conclusion of the special shiur for the Jews of the United States, culminating the days of Shobabim:

"The words of the Zera Shimshon are auspicious for salvations in all matters."

The *shiurim* of the renowned influencer, Harav and Tzaddik Rabbi Elimelech Biderman, *shlita*, who is affectionately called "Reb Meilech," have already taken their rightful place around the world. Reb Meilech has never left Israel's borders, yet his *shiurim* are heard all over the world, in direct transmission by telephone. Every week, he imparts hundreds of *shiurim* in this way. There is no place where the name of Rabbi Elimelech Biderman has not been heard, particularly thanks to the publication of the weekly bulletins on the *parshat Hashavua*, which are so requested by tens of thousands of households of the People of Israel. From these bulletins, all members of the People of Israel draw concepts of reinforcement and elevation in terms of faith and trust in Hashem *Yitbarach* and in terms of the path to follow in order to do *teshuvah* and acquire the good qualities.

From time to time, a special *shiur* is organized for residents of the United States at the end of Shabbat, when in Israel it is early morning, close to dawn. While everyone in Israel is already asleep, Reb Meilech continues his work in strengthening and uplifting the souls of the contrite, to encourage them and give them strength on their path to do *teshuvah* and in their service to Hashem. This year (5784), the *shiur* was organized for *Motzae Shabbat, Parashat Mishpatim*, near the culmination of the cherished days of *Shobabim*. For two whole hours, the U.S. audience listened to the holy words of Reb Meilech, who spoke about returning to *teshuvah* and faith and trust in Hashem *Yitbarach*, with great emotion, impetus, and with the fire of zeal for the sacred. The *shiur* was broadcast live in the hall of the Bet Hamidrash Be'er Hatfilah in the United States to strengthen and uplift the residents of the Diaspora, thirsty for the Torah of Eretz Yisrael. Blessed is the eye that was able to witness it! Blessed is the ear that could hear it!

When Reb Meilech came to the end of his sweet dissertation, he added with particular emotion:

"Dear brothers, dear all. Now I want to conclude with a few words from the Torah of the Zera Shimshon, a book known for its auspicious power to provide salvation in all matters, whether it be about children, sustenance, a spouse, health, etc. Take these words from the Torah with you into your home. These words of the Zera Shimshon provide a powerful reinforcement to anyone who makes a good resolution to purify and strengthen himself. And even if a person's purity is not in his proper completeness, Hakadosh Baruch Hu will help him to increase his purity. Pay close attention:

"Our Sages said in the *Mishnah*, at the end of the *Tractate Yoma* (p. 85a), that Rabbi Akivah said: 'Blessed are you, Israel, for before Whom do you seek to purify yourselves, and Who is it that purifies you? Our Heavenly Father. For the verse says, 'The mikveh of Israel is Hashem' (*Yirmeyah* 14:8); just as a *mikveh* purifies the impure, so Hakadosh Baruch Hu purifies Israel."



Rabbi Elimelech Biderman



זרע
שמשון
פרשת
שופטים
אות ד

Apparently, we must understand why the *Mishnah* used so many words by saying "just as a *mikveh* purifies the impure...", since we know well that a *mikveh* purifies the impure. The *Mishnah* should have said directly, "Just as a *mikveh* purifies, so Hakadosh Baruch Hu purifies Israel." It can also be specified about the verse: "And I will throw pure waters and purify them," from which it is understood that Hakadosh Baruch Hu will throw these waters on them from afar, because they are still in a state of impurity, and all they have are only thoughts of repentance. That being so, how could it be that He purifies them if they are still connected to impurity? The Zera Shimshon explains a great foundation that has powerful words of reinforcement for every person of the people of Israel who becomes aware to do *teshuvah*, even though they do not yet have the strength to make a complete change. Because, in effect, Hakadosh Baruch Hu purifies every person in Israel, even if he is still in a state of impurity, if he becomes aware, even a little, of doing *teshuvah* and returning in repentance to purify himself. A good resolution like this can lift the person very high. And then, by dint of the help he receives from Hashem, he can continue to increase his strengthening.

"Thus said the Zera Shimshon, with his sacred words, in *Parshat Shofetim*, at the end of the letter Daleth (it is advisable to see his words directly): "And if one asks how the verse could say at the beginning 'and I will purify you,' if they still have all the impurities and idolatries? That is why he added and said, 'The mikveh of Israel is Hashem,' for we have as a rule (see *Rosh Hashanah* 16b) that a person must purify himself before each holiday. And even though in our day we are all in a state of impurity for the dead (and we cannot purify ourselves because we do not have the *Bet Hamikdash*), even so, those who are meticulous are careful to carry out such immersion in *mikveh* [before each festival], because it alludes to a purification of the soul. Through the purification of the body, a purification of the soul is awakened, as the *Mekubalim* wrote. This is also our case, when the verse says "The mikveh of Israel is Hashem" and explains that "just as a *mikveh* purifies the impure" – that is, because they are still unclean, they cannot be completely purified – yet the *mikveh* increases their holiness and awakens the purity of the soul. Likewise, Hakadosh Baruch Hu purifies Israel, even before they are fully purified, so that this little bit of purity increases their courage and strength to strengthen themselves in purification.

"Take these precious words of Zera Shimshon with you to your home."

Thus concluded Harav Hatzadik, Reb Meilech, *shlita*, his wonderful *shiur*. And although he is certainly in the habit of constantly mentioning in his *shiurim* fabulous ideas taken from the auspicious book Zera Shimshon, this time his great emotion was extraordinary and outstanding in a special way. It could be seen that he wanted to provide merit to the members of the People of Israel so that they could see salvation both spiritually and materially.

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