

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

• Zera Shimshon - the Limud that brings Yeshuos •

264 זיין

אמרות שמשון

Why the Miracle That Assisted Yaakov To Quickly Find Nourishment for His Father Was Easy to Bring About

וַיֹּאמֶר יִצְחָק אֶל בְּנוֹ, מַה זֶה מַהֲרָתְךָ לְמַצָּא בְּנִי, וַיֹּאמֶר כִּי הִקְדָּה ה' אֱלֹהֶיךָ לְפָנָי: (בראשית כ"ו)

Yitzchak said to his son, "My son, how is it that you were so quick to find?" And he said, "Because Hashem arranged it for me".

The Midrash (בר"ר סה ט) explains Yaakov's reply in light of the miracle that occurred with Eliezer, when Avraham Avinu sent him to find a wife for his son Yitzchak. *When Yaakov replied to Yitzchak, "Because Hashem arranged it for me", he was alluding to the following. "If Hashem arranged for you to find a marriage partner in the most miraculous way, how much more so would He arrange sustenance for you in a miraculously quick manner".* [i.e. For Eliezer had blindly relied on his request to Hashem, that He send his way the proper maiden for Yitzchak, when he prayed as follows. "May You do kindness with my master Avraham. I will stand by the spring of water as the daughters of the townsmen will come out to draw water. Let it be that the maiden to whom I shall say, "Please tip your jug so that I may drink", and who replies, "Drink, and I will even water your camels", her have You chosen for your servant, Yitzchak".]

This Midrash appears to imply that providing sustenance to man, is a 'simpler' and 'easier' miracle than pairing up a man and a woman for marriage. The Iyuv Yaakov (פסחים ק"ח ע"א) asks that this seems to be clearly contradicted by a Gemara. For in regard to man's sustenance the Gemara in Pesachim (ק"ח ע"א) says, *קשין מזונותיו של אדם בקריעת ים סוף* - *Providing man's sustenance is as difficult as the splitting of the Red Sea.* [i.e. When Hashem gives a man his sustenance, He performs for that person a miracle as great as the miracle involved in the splitting of the Red Sea.]. And in regard to matching up man with his potential wife, the Gemara in Sotah (כ"ג ע"א) says the same, *וקשין לזווג בקריעת ים סוף* - *and it is as difficult for Hashem to match up a man and a woman for marriage as it was to accomplish the splitting of the Red Sea.* Because these two wonders, providing sustenance to man as well as matching up a man and a woman for marriage, are both a miracle as great as the miracle of splitting the Red Sea, it would clearly indicate

that the two miracles are of equal 'difficulty'.

There is also something else that we need to understand. The Mishnah in Pesachim (סד ע"א) says, *On Erev Pesach the Korban Pesach was slaughtered in three groups. After the first group entered and the Courtyard was filled, they closed the gates of the courtyard.* The Gemara (סד ע"ב) then quotes Rava who states that the Mishna specifically says that they closed the gates, and not that the gates would miraculously close on their own, because *לא סמיכין* - *we do not rely upon miracles.* Accordingly, it's hard to understand why Eliezer had relied on a miracle to ensure that the girl that he would find would indeed be suitable for his master, Yitzchak.



The Mishnah in Rosh Hashana (ל"ב ע"א) discusses a Halacha regarding the various Passukim we mention in the Mussaf prayer on Rosh Hashana. *אין פוחחין מעשרה מלכות מעשרה זכרונות מעשרה שופרות* - *We recite no fewer than ten Passukim of Kingship, ten Passukim of Remembrance, and ten Passukim of Shofar.*

The Gemara (ל"ב ע"ב) then states the following two guidelines regarding the choice of Passukim which mention Remembrance. The first is that we only recite Passukim that discuss Hashem's remembrance of the Jewish Nation or of the world at large, not those pertaining to a private individual. And the second, that Passukim which contain an expression of *פקדון* - *taking note*, may be used as one of the ten Passukim of *זכרון* - *remembrance*, as their meanings are sufficiently similar; for example, *וה' פקד את שרה* - *And Hashem took note of Sarah.*

It is upon this choice of example that the Gemara asks; even if a Passuk of 'taking note' may indeed be used in lieu of a Passuk of 'remembrance', nevertheless according to the first rule, the Passuk *'And Hashem took note of Sarah'* may not be used, for it is in reference to taking note of a private individual, Sarah. The Gemara answers as follows. *כיון דאתו רבים מינה כרבים* - *Since Hashem's 'taking note' of Sarah resulted in the birth of Yitzchak, from whom the entire Jewish Nation descended, this was, in effect, a 'taking note' of the entire Jewish Nation, and not just of Sarah alone.*



We can explain Eliezer's rationale in relying on a miracle, based on the following distinction that the Iyuv Yaakov (ברכות נ"ד ע"א) makes. He says that a miracle which will benefit many people is 'easy' to generate, for there are

many collective merits amongst all those who will benefit from the miracle, as opposed to a miracle pertaining to one individual which is so much 'harder' to bring about, because the merits of one person aren't as plentiful. In

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light of this, we can understand that because finding a wife for Yitzchak was in effect a miracle which would eventually benefit the entire Jewish Nation whom would descend from them, it is therefore a much 'easier' miracle, upon which Eliezer felt he may rely.

In this vein we can also understand why the miracle of pairing up Yitzchak with his wife, was indeed more 'difficult' than the miracle of assisting Yaakov in providing sustenance for his father. For although the miracle which provided Yitzchak with his partner in marriage, as well as the miracle which provided him with sustenance in this instance [when Yitzchak asked for the food so that he may bless his child who will provide him with the nourishment], were both of benefit to the many descendants of Yitzchak,

and not to one lone individual, nevertheless, Yitzchak's marriage would benefit Eisav's not-so-righteous children just as much as it would benefit Yaakov's righteous children [as they were both equal descendants of Yitzchak], while the miracle in helping Yaakov provide sustenance to his father would only benefit Yaakov and his righteous children, for only they would be on the receiving end of the blessings which Yitzchak would bless Yaakov after receiving the nourishment. Thus indeed, as Yaakov told Yitzchak, "If Hashem brought about the more difficult miracle of arranging for you a marriage partner; how much more so would He bring about the easier miracle of arranging for you sustenance".

פרשת תולדות אות י"א זרע שמשון

The Extremely Difficult Exam

The following account was given to us by Y. K., attorney at law, of the city of Modiin, Israel:

Any lawyer starting their career will tell you how long their road was to obtain their coveted diploma. I, too, walked that same long, rocky road. Near the end of my studies, I was accepted into a law firm on the premise that I would successfully pass the final bar exam and receive my bachelor's degree. I had mastered the subject very well, to the point that I was not afraid of the exam and simply waited for the diploma to come into my hands, and it was clear that, once it did, my salary would increase significantly. However, I was very disappointed on the day of the exam because the questions had been much more difficult than I had imagined, and I felt that I did not have enough knowledge to answer them adequately; As a consequence, this would be reflected in the results.

I was totally hopeless, and I could already see myself receiving a letter of dismissal from the firm in the next few days. I could imagine the great humiliation I would go through when all the other co-workers saw me as a failure, as someone who was so sure of himself that he thought he had the diploma already in his hands and yet did not know the answers to the exam questions. These thoughts swirled so much in my mind that I felt like I could only wait for the official dismissal letter.

When my parents saw me in such a

situation, they didn't give up and convinced me to make one last effort and appeal the results of the exam; At the same time, they made a generous donation to the World Organization for the Dissemination of the Torah of the Zera Shimshon, and, in addition, stipulated that they would make an extra similar donation if, in fact, the appeal was to be accepted.

I am sorry to admit that, in truth, I had no hope that the appeal would succeed, since there had never been a precedent for an appeal on the grounds that the questions in the examination were too difficult. Still, the fact that my parents asked me to do so strengthened me in this matter and I proceeded.

The World Organization for the Dissemination of the Torah of the Zera Shimshon took the case very seriously. They passed my name on to the speakers at the various shiurim that are given to the public weekly in order for them to dedicate the classes to my success.

Indeed, the words of these Tzaddikim were on my side, and the appeal was accepted. When I was notified of the acceptance of the appeal, the author's blessings leaped out before me: "... both wealth and honor..." Thanks to these blessings I was saved from a great humiliation that threatened to break me; but, thanks to G-d, I was able to continue in my position and sustain myself worthily.

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