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אמרות שמשון

A Wonderful Allusion to what our Sages said in the Gemara: "Yaakov Avinu did not die"

"And Yaakov lived in the land of Egypt seventeen years; and the days of Yaakov, the years of his life, were one hundred and forty-seven years." (Bereshit 47:28)

It is necessary to understand why the Torah brought forward what comes later: it first recorded the total years of Yaakov's life before recounting events that occurred much later. After recording the

number of Yaakov's years, the Torah says again (48:1): "And it came to pass after these things that it was said to Yosef: 'Behold, your father is ill'..." and it is known (Bereshit Rabbah 44:5) that whenever the Torah says vaihi acharei (ויהי אחרי: 'and it came to pass after'), it refers to a considerable interval, whereas when it says vaihi achar (ויהי אחרי: 'and it came to pass following'), it refers to an immediate event, in a short time.

It turns out, then, that long before Yaakov's death, he said to Yosef: "Please, do not bury me in Egypt" (Bereshit 47:29), and only much later did he fall ill. If so, it is very difficult to understand why the Torah moved forward, before these two matters, the sum of the years of Yaakov's life, which would seem to indicate that he had already died.

It can be said that the Torah brought forward the number of the years of Yaakov's life to teach us that Yaakov Avinu did not die, as explained in the Gemara (Taanit 5b). Because even after the Torah says, "And the days of Yaakov, the years of his life were...", it continues to relate things about him and the events of his life as if he were still alive; we learn that, indeed, he remains alive forever. Even after he appeared to have died, in reality, he remains alive and existing.

(Zera Shimshon, Parashat Vaichi, Art. 1)

The Kings Understood that Yaakov was Alive and Worthy of Being Buried Beside Adam HaRishon

Based on what was explained above, we can well understand what our Sages said in the Gemara (Sotah 13a): that all the kings came to fight against the sons of Yaakov when they went to bury him. Upon seeing that Yosef's crown was hanging over Yaakov's coffin, all those kings took their own crowns and hung them also on Yaakov's coffin. That is to say, the kings descending from Esav, Ishmael, and the sons of Keturah came to combat the sons of Yaakov to prevent his burial in the Cave of Machpelah, claiming that Esav was the one who deserved to be buried there.

This requires explanation: if they came to prevent Yaakov's burial, why did they abandon their position and accept that of Yaakov's sons

upon seeing that Yosef had placed his crown upon Yaakov's coffin?

This is understood in light of what is written: "There is no dominion on the day of death" (Kohelet 8:8). When they saw that Yosef placed his crown on the coffin — a sign that Yaakov still possessed dominion and was worthy of a royal crown — they clearly understood that Yaakov Avinu had not died, that he still lived. This being so, he was undoubtedly the one who deserved to be buried in the Cave of Machpelah, beside Adam HaRishon (the First Man), on whose account death was decreed for all humanity. But since Yaakov rectified this dimension, there is no room for doubt that he is the one who deserves to be buried in the Cave of Machpelah. (Zera Shimshon, Parashat Vaichi, Art. 15)

Yosef Received a Reward for Having Personally Labored to Bury His Father

"The days approached for Israel to die, and he called his son Yosef and said to him: 'If now I have found favor in your eyes, please place your hand under my thigh and act with me with kindness and truth; please, do not bury me in Egypt'." (Bereshit 47:29)

Rashi comments that the kindness done for the dead is a "kindness of truth" (chesed shel emet), for the one who performs it does not expect retribution [from the deceased].

The commentators ask: how can it be said that Yosef did not expect a reward for burying his father, if Yaakov himself promised him a reward for it: "And I have given you one portion more than your brothers" (Bereshit 48:22)? Rashi explains there that, since Yosef labored in attending to his father's burial, he received the city of Shechem as an inheritance. It appears, then, that Yosef did indeed receive a reward.

It can be explained that Yaakov commanded Yosef to ensure that they did not bury him in Egypt, which only Yosef could achieve by being the Viceroy. This was an act of "kindness of truth," for which Yosef received no reward. However, Yosef, on his own initiative, added to this and attended to

the burial of Yaakov himself, as we see in the verses: "And Yosef went up to bury his father..." (Bereshit 50:7) and "...after he buried his father..." (v. 14). From here we see that Yosef personally buried Yaakov, beyond what had been commanded of him, for the burial itself could have been handled by all the brothers, and certainly Yaakov did not command Yosef — who was king — to personally handle the physical task.

But Yosef wanted to add to the mitzvah and attend to his father's burial himself. At the end of his days, Yaakov saw what was to happen, as it is said: "Behold, I am dying, but Hashem will be with you and return you to the land of your fathers" (Bereshit 48:21). He saw that Yosef would personally labor in his burial, thus increasing his honor. For that addition which Yosef made of his own free will, Yaakov promised him that his honor would be aggrandized and that he would merit receiving the city of Shechem as an inheritance.

(Zera Shimshon, Parashat Vaichi, Arts. 5-6)



ת.נ.צ.ב.ה.

אליאס בז אסתריה

ובנו

רפאל בן סופיה

מרדכי בז רחל



The Prayers of the Great Sages of the Generation

for the Donors and Supporters of the Proliferation of Study of the Auspicious Book Endowed with Virtue, Zera Shimshon

The names of the donors are presented at the table of our masters and rabbis, the giants of the generation, for prayer and salvation • A special prayer was held on the very day of Zot Chanukah • A moving call to participate in the expenses and to merit salvations.

Zot Chanukah. The hearts of tens of thousands tremble on this holy and sublime day, of which it is taught in sacred books that it is the day the judgment is finally sealed. On this great day, the donors of the World Organization for the Dissemination of the Torah of Zera Shimshon had the merit of being remembered in the pure and elevated prayer of the great Sages of Israel: our master, glory of the generation, the elder Dean of the yeshivot, Rabbi Moshe Tzadka, shlit"a, and the pillar of Halakhah, Rosh Yeshivah of Chayei Moshe and Av Beit Din of Ahavat Shalom, our master Rabbi Naftali Nusboym, shlit"a. Both are deeply connected, with a firm and solid bond, to the teachings of Rabbeinu, the author of Zera Shimshon, and engage with them constantly.

The giants of the generation, *shlit"a*, established in the past that those who assist with their money to multiply and spread the Torah of *Zera Shimshon* are also included in the receipt of its blessings, for they

collaborate in the fulfillment of the author's desire and request that the students of his insights and books increase. Facing the especially auspicious day of *Zot Chanukah*, the giants of the generation informed us that they wish for us to convey to them the names of the donors and collaborators, so they may intercede for them for a good and sweet year, with all blessings and salvations.

Indeed, the donors merited that, during the lighting of the eighth candle of *Chanukah*, **Rabbi Yitzchak Attia**, *shlit"a* — the beloved grandson of our master, the *Rosh Yeshivah* Rabbi Moshe Tzadka, *shlit"a* — presented all the names of the donors who help fulfill the desire of the *Tzaddik*, Rabbeinu the author of *Zera Shimshon*, before the *Rosh Yeshivah*. He blessed and interceded, at the moment of the candle lighting, for the donors and collaborators, that each and every one may merit their particular salvation and an abundance of blessings and salvations.





Likewise, our master, the pillar of Halakhah, Rabbi Naftali Nusboym, shlit"a — who is accustomed to studying the books of Rabbeinu the Zera Shimshon daily, and as he himself testified before the multitudes who participated in the hillula of the Zera Shimshon affirmed that, in addition to the great segulah linked to the study of this book, there is another matter of enormous importance: Who would not want to fulfill the request of such a great and sublime Tzaddik, who left no descendants in the world and pleads and begs that people engage with the words of his Torah? Rabbi Nusboym, shlit"a, continued and declared regarding himself: "I have set aside time for myself, every day, to engage with the words of his Torah." Our master, shlit"a, set aside time from his busy schedule on the precious day of Zot Chanukah to intercede for the supporters of the Zera Shimshon.

The rabbis pointed out, in an emotional call, that it is a great and enormous merit to support the World Organization for the Dissemination of the Torah of Zera

Shimshon and to help with both effort and means, and thus merit an abundance of blessing and success in children, life, and sustenance, and the fulfillment of all desires, as thousands and tens of thousands already testify. They requested that the names of the donors be presented to them so they may intercede for them and bless them.

And indeed, from time to time, the sponsors of the World Organization for the Dissemination of the Torah of *Zera Shimshon* merit being remembered before our masters and rabbis, the *Geonim* and *Tzaddikim*, *shlit*"a, for words of salvation and mercy. They emphasize to us that it is very important to inform the public that also through donations of significant sums for the entire dissemination activity of *Zera Shimshon*—the printing of books, the support of classes, the printing and dissemination of bulletins, and the maintenance of the *kolelim*— one can merit an abundance of blessings and salvations.

Those who donate to the Zera Shimshon are meritorious. Do not miss your opportunity for salvation.

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וזכות הצדיק ודברי תורתו הקדושים יגן מכל צרה וצוקה, ויושפע על הלומדים ועל המסייעים בני חיי ומזוני וכל טוב סלה כהבטחתו בהקדמת ספריו