



אמרות שמשון

The Brothers Disagreed with Yosef on Whether They Were Already Considered "The People of Israel" or Were Still "Bnei Noach"

When Yosef went to find his brothers by his father's order and did not find them where they were supposed to be, a man (who was actually the angel Gabriel) found him and asked what he was seeking. Yosef said he was looking for his brothers, and the verse says the man told Yosef: "They have moved from here; for I heard them say, 'Let us go to Dotan.' So Yosef went after his brothers and found them in Dotan" (Bereshit 37:17). Rashi comments on the phrase "They have moved from here" that the angel was hinting to him: "They have departed from brotherhood."

One can explain the meaning of this expression—"They have departed from brotherhood"—according to the explanation in the book *Parashat Derachim* (Derush 1). It explains that the foundation of the argument between Yosef and his brothers was whether their status was fully that of the [People of] Israel—even to apply the law flexibly when appropriate—or if they still had to conduct themselves with the severity of the laws of Bnei Noach (descendants of Noah), like the rest of humanity.

Yosef maintained that they were still considered as Bnei Noach and, therefore, had to be strict. In contrast, the Tribes maintained that they were already fully considered the People of Israel, both to be strict and to be lenient.

In the Talmud (*Sanhedrin* 58b), it is taught that non-Jewish nations (Bnei Noach) do not have legal kinship through the father, but only through the mother. This explains the words of the "man": that at that moment, his brothers had decided to judge Yosef according to Yosef's own opinion—that is, to treat him completely as a Ben Noach. As a consequence, "they departed from brotherhood" with him, because, according to that logic, they were only relatives through the father, and among Bnei Noach, paternal kinship is not considered kinship. And since there is no kinship, they could proceed to kill him.

That is why, when Yehudah came to rebuke them to prevent them from acting in such a cruel manner, he based his words on the fact that Yosef was their brother. For the entire reason they wanted to kill him and had departed from brotherhood with him was that they had judged him as a Ben Noach according to Yosef's own stance. Therefore, Yehudah told them: "What do we gain by killing our brother...? Let not our hand be upon him, for he is our brother, our own flesh."

This was not merely an emotional expression, but a direct response to their argument: "Even if you want to treat him as a Ben Noach according to Yosef's own position, nonetheless, we must treat him according to our opinion, as a Ben Israel, meaning he is truly our brother, and we cannot shed his blood with our own hands."

(Zera Shimshon, Parashat Vayeshev, Art. 10)

The Profound Reason Why They Sold Yosef for Twenty Pieces of Silver

The verse states: "And Midianite men passed by, merchants; and they drew and lifted Yosef out of the pit, and sold Yosef to the Ishmaelites for twenty pieces of silver; and they brought Yosef to Egypt" (Bereshit 37:28). The Midrash clarifies that when the Midianites pulled Yosef out, the brothers claimed that Yosef was their slave; nevertheless, they were willing to sell him for twenty *selaim* (pieces of silver).

One can explain the reason why they sold him for twenty pieces of silver based on what our Sages said in the Talmud (*Megillah* 16b): "Because of the weight of two *selaim* of fine wool that Yaakov added to Yosef over his brothers, it came about that our ancestors descended to Egypt."

That is, the *ketonet passim*—the tunic of fine wool—that Yaakov made for Yosef had the value of two *selaim*. And because of that garment which Yaakov gave to Yosef over and above his brothers, they felt jealousy, and the entire descent to Egypt was triggered.

Therefore, they sold him for twenty pieces of silver: in this way, two *selaim* corresponded to each of them (assuming ten brothers were involved), with which they could buy for themselves a tunic similar to Yosef's. Measure for measure.

(Zera Shimshon, Parashat Miketz, Art. 17)



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ת.נ.צ.ב.ה.

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Celebrating the Hilula of the Bat Ayin at the Zera Shimshon Bet Midrash in Jerusalem

In an atmosphere of deep spiritual elevation, the *Hilula* (anniversary of passing) of the Holy Rabbi, **Rabbi Avraham Dov ben Rabbi David**, author of the *Bat Ayin*, was celebrated on the night of the 12th of Kislev at the **Zera Shimshon Bet Midrash**, located on Hatzvi Street in Jerusalem.

The event featured the presence of the guest of honor, **Rav Menachem Binyomin Paskasz**, President of the World Organization for the Dissemination of the Torah of the Zera Shimshon in the United States, who traveled to Israel for a few days. During his visit, he participated in the central Thursday night *shiur* (Torah class)—which was packed with people—and also took part in the Hilula itself.

Throughout the evening, the audience listened attentively to the words of the Director of the Zera Shimshon Institutions, **Rabbi Israel Zilberberg**. He spoke of the profound spiritual affinity between the *Zera Shimshon* and the *Bat Ayin*: Both were great masters whose works have spread widely in recent years; Both left no biological descendants, yet their memory remains through their writings; They were characterized by exceptional humility, and their Hilulas are celebrated today with a fervor not seen in previous generations.

All of this, he said, is undoubtedly guided from Above to pour down blessings and salvation upon the People of Israel.

Rav Zilberberg also highlighted that those participating in the Hilula dinner are precisely those who, for a full year, studied the *Bat Ayin* weekly along with the *Zera Shimshon* during the Thursday night *shiur*. Therefore, he stated, they can ask for salvation "by right," for it is taught that studying the Torah of a *Tzadik* has the power to open gates of blessing.

Then spoke **Rav Avraham Mordechai Zilberberg**, one of the rabbis of the World Organization for the Dissemination of the Torah of the Zera Shimshon. He recalled that the burial place of the author of the *Zera Shimshon* is unknown. However, he cited the words of the teacher of the *Bat Ayin*, the author of the *Maor Einayim*, who taught that studying the



Rav Menachem Binyomin Paskasz



Part of the audience at a mitzvah dance

May Hashem pour upon those who helped in the realization of the Hilula—both physically and financially—abundance and blessing from His good treasure, and may He fulfill their desires for the good, very soon. Amen.

Baruch Tzvi Nissim ben Shoshana Leah • Eliyahu ben Estrella • Rafael ben Sofia • Shaul ben Rachel • Chaim Baruch ben Sarah Pasha • Yeshayah ben Tzalcha • Yosef ben Leah Rachel • Aharon ben Chava Eidel Fradel • Meir ben Atka • Meir ben Chanah • Yonatan Shmuel ben Rivka Dina • Yisrael Avishay ben Chanah • Yisrael ben Shoshana Reizel • Moshe ben Chana Anita • Orel Moshe ben Limor • Asher Anshel David HaLevi ben Nili • Yitzhak ben Leah • Yisrael Meir ben Leah Nadia

work of a *Tzadik* is spiritually equivalent to praying at his grave. Therefore, the Zera Shimshon Bet Midrash, established specifically to study his holy teachings daily, is a place especially propitious for receiving blessings, as if it were his own resting place.

In the keynote address, **Rav Menachem Binyomin Paskasz** studied moving texts from the *Bat Ayin*, the *Or HaChaim*, and the *Zera Shimshon* with those present, highlighting the spiritual intensity of the location, where the merits of three great *Tzadikim* converge. He also spoke of the sweetness of studying the *Zera Shimshon*, which combines "this world and the World to Come." He recounted the emotion he felt seeing the Bet Midrash completely full on a Thursday night at 10:00 PM, with Jews of all ages and backgrounds, united by the desire to fulfill the will of the *Tzadik* who asked that his teachings be spread.

The event was also honored by the presence of **Rav Gabriel Garbian, Shlit"u**, Rosh Kollel of Kollel Shaar Tziyun in Jerusalem, and representative of the Rosh Yeshiva **Harav Moshe Tzadka, Shlit"u**. He conveyed the special affection the Rosh Yeshiva feels for this Bet Midrash since visiting it, noting that he himself is accustomed to studying the *Zera Shimshon* and greatly appreciates its clear and luminous style.

One of the most emotional moments of the night was when the entire audience stood to sing prayers and songs of supplication for salvation for each individual and for all of Israel. A *Mi Sheberach* was recited for all those who collaborated to make this great and elevated gathering possible.

The dinner concluded with a feeling of great elevation. The managers of the Bet Midrash announced that, at the public's request, the number of *shiurim* at the Zera Shimshon Bet Midrash will be expanded, for the benefit of all who come seeking blessing and mercy through the merit of the *Tzadikim*.

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