

# Zera Shimshon



*Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani 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"ה Eikev

• Zera Shimshon - the Limud that brings Yeshuos •

איין 355

## אמרות שמשון

### The Three Noble Attributes That Deter One from Swearing Falsely

**את ה' אלקיך תירא אתו תעבד ובו תדבק ובשמו תשבע (י ב)**  
**Hashem, your God, you shall fear, Him shall you serve, to Him shall you cleave, and with His name shall you swear.**

Rashi quotes a Midrash that derives the following ruling from this Passuk; Hashem, your God, you shall fear, Him shall you serve, to Him shall you cleave; and only after all these traits will be found in you, 'with His name shall you swear'. We need to understand why the Torah grants permission for one to swear with Hashem's name only after acquiring these three particular traits.

Swearing falsely is an extremely grave sin, as the Gemara in Shevuos (א"ע) relates: *The judge frightens the defendant when he is about to swear and tells him: The entire world trembled when Hashem stated at Sinai 'You shall not take the Name of Hashem in vain'.* Furthermore, this sin brings about much devastation to the world, as the Navi Yermiah (כ"ג) cried out: *יבשו נאות, יבשו הארץ, אכלה אלה, מדבר - For due to false oaths the land has become desolated and the pastures of the wilderness withered.* We can explain that it is because of this great stringency of swearing falsely that the Torah requires one to have these specific noble attributes before permitting him to swear, for it is these attributes that cause one to be most concerned about the wellbeing of the world, consequently preventing him from swearing falsely, as that can ultimately bring about desolation and devastation to the world that he is trying to protect.

**Hashem, your God, you shall fear.** The Gemara in Shabbos (א"ע) quotes a Passuk at the end of Koheles, and expounds on it as follows: *'The summary of all the matters discussed in this book is to fear Hashem and keep His commandments, for this [i.e. the person who achieves this goal] is all of mankind'.* What is meant by the expression 'for the person who fears Hashem and keeps His commandments is all of mankind'? R' Eliezer says: *It means, the entire world was created only for the sake of this person.* Because the world was only created on behalf of the Jew who fears Hashem, he would certainly be most vigilant not to swear falsely, as that would essentially bring destruction upon the world that was created on his behalf.

Yet this virtue alone, of fearing Hashem, is not enough to ascertain that one won't swear falsely and bring about devastation. For although the one who fears Hashem is essentially the reason behind the worlds creation, and therefore is at least *partially committed* to the worlds wellbeing by going to great lengths in preventing the worlds destruction, nevertheless only one who is *entirely committed* to the wellbeing of the world, by doing his utmost in preventing the world's destruction as well as doing his utmost in sustaining it, can we be certain that he would never do something that might bring about its destruction. Consequently, in order that the Torah be able to determine that one would never swear falsely, one would need an additional virtue which would cause him to also want to do his utmost to maintain the world.

**Him shall you serve.** The virtue of servitude to Hashem causes one to be especially meticulous in observing Hashem's positive commandments with ultimate devotion. Now, because the primary source of the world's sustainment is through the observance of Hashem's positive commandments, therefore one who has this attribute of servitude to Hashem and is thus meticulous in observing His positive commandments, is indeed doing all that he can to sustain the world. Therefore, only one who fears Hashem, which prevents him from bringing on destruction, and also serves Hashem, which brings him to do all that is within his power to upkeep the world, is *entirely committed* to the wellbeing of the world, and thus so much closer to be established that he won't swear falsely.

Yet even these two most important virtues cannot guarantee that one won't swear falsely. The Torah needs one to have one more positive trait before verifying that he would never swear falsely.

**To Him shall you cleave.** The Gemara in Sotah (ד"ע) explains that cleaving to Hashem means

to cleave to His ways; just as Hashem bestows kindness unto others, so too should we bestow kindness unto others. The Gemara in Avodah Zara therefore says; *Whoever engages in Torah study alone [i.e. and doesn't also engage in acts of kindness] is like one who has no God, [for he doesn't cleave to and emulate Hashem's primary attribute of lovingkindness].* Consequently, one who doesn't engage in acts of kindness, notwithstanding the other good virtues that he may have, the Torah cannot determine that he won't ever swear falsely in his God's name, because it is, so to speak, as if he has no God.

We can now understand why it is only after acquiring these three virtues that the Torah can be absolutely certain that one would never swear falsely.

זרע שמשון פרשתנו אות 1

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# The Hilula of Rabenu the Zera Shimshon 5785

*In memory of his soul and for the dissemination of his Torah*

## Preparations for the 6th of Elul – the Yahrzeit (anniversary of passing) of the Zera Shimshon

We are now less than thirty days away from the sacred and awe-inspiring day marking the Yahrzeit of Rabenu, the author of the *Zera Shimshon*, the divine Kabbalist, Rabenu Shimshon Chaim ben Rabbi Nachman Michael Nachmani, of blessed and holy memory, who passed away on the 6th of Elul in the year 5539 (1779). The location of his burial remains unknown.

Although Rabbenu HaKadosh, of blessed memory, left no descendants, he merited that the light of his Torah should perform wonders — illuminating and shining, healing and bringing salvation. His words never return empty. At every moment, people witness miracles and wonders. Thousands and tens of thousands of Jews place their complete trust in the immense power of his merit. He declared with certainty that whoever studies and engages with his sacred and *segulah*-filled books, *Zera Shimshon* and *Toldot Shimshon*, will be lifted from confinement in darkness and obscurity to expansiveness and radiant light. They will merit salvation in every area — blessing, success, and heavenly assistance: children and grandchildren, life and health, suitable matches, a good livelihood, wealth and every kind of goodness, and joy from their offspring. Everything!

We are deeply moved as we review the many heartfelt pleas from Jews who shared their anguish with us through tears, and who, after some time, returned with good news — salvation and comfort — thanks to studying the *Zera Shimshon* and supporting the dissemination of his Torah and the growth of those who study it. Year after year, during the *Hilula* season, salvations are seen with renewed strength. On his day of joy, Rabbenu HaKadosh arouses abundant mercy on behalf of the entire Jewish people, and shows special gratitude to those who fulfill his will and bring satisfaction to his soul.

Rabenu writes in the introduction to his book that anyone who performs acts of kindness and brings satisfaction to his soul by studying his teachings will merit abundant blessings and loving-kindness from Hashem. From this came the well-known blessing he later wrote:

**“And your eyes shall see children and grandchildren, like olive shoots around your table — wise and understanding, and homes filled with every goodness, with wealth and honor, which shall never depart from your descendants.”**

And since these words flowed from the pen of the master, they began to take effect



like an ever-flowing stream. Thousands have been saved through his promise.

Following the guidance and recommendation of the great Sages of Israel, we are preparing to increase and strengthen the fulfillment of Rabbenu's request by multiplying those who study his works during the days of the *Hilula*. This includes distributing his books and pamphlets in study halls and founding new classes.

In these days, a special booklet will be published, containing the exalted words of Israel's great Torah leaders regarding the tremendous merit of studying the *Zera Shimshon*. Many of them personally maintain regular study of this holy book. In their words, they also instruct on the best way to fulfill Rabbenu's request and become recipients of his lofty blessings.

Additionally, powerful personal testimonies of salvation will be published by those who wish to express their gratitude to Rabenu for the salvations they experienced through his merit. These stories will be shared under their full names, and many have already told them publicly during regular classes held at the *Beit Midrash Zera Shimshon*, the “*Heichal HaYeshuot*” (Sanctuary of Salvations) in Jerusalem.

This year, since the *Hilula* falls on Shabbat, the central commemorative meal will take place on Thursday, the 4th of Elul. Those who wish to participate are invited to register by calling (in Israel) 02-80-80-500, extension 1.

The event *Siftotav Dovevot* (“His Lips Murmur”) will also take place — a mass study of the complete works of *Zera Shimshon* and *Toldot Shimshon*, from beginning to end, by hundreds of scholars. A special raffle will be held among the thousands of participants who study during the *Hilula* period for at least 20 uninterrupted minutes. Books will be distributed, classes will be founded, and many other activities will be carried out to expand the number of learners.

The *Hilula* project involves considerable financial expenses. We call upon the general public to partner with us in covering these significant costs. All those who assist and participate in this great merit will have their names included in a special prayer to be offered on the day of the *Hilula* by the leading Sages of the generation and by a group of Torah scholars closely connected to the teachings of the *Zera Shimshon*. Without a doubt, they will merit the fulfillment of the author's blessing and promise with even greater intensity and strength.

**To contribute to the expenses or for more information:**

**Israel phone: +972-(0)2-80-80-500 Mobile: +972-(0)52-716-6450 USA: +1-347-496-5657**

**Those who wish to attend the central Hilula meal are kindly requested to register in advance by calling (in Israel) 02-80-80-500, so that proper preparations may be made.**

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