תשפ"ר Toldot

•Zera Shimshon - the Limud that brings Yeshuos•

368 זליון

אמרות שמשון

A Wonderful Reason Why Yitzhak Desired to Bless Esav

"And it came to pass, when Yitzhak was old and his eyes dimmed so that he could not see, that he called Esav his elder son and said to him: 'My son,' and he said to him: 'Here I am.'... 'Prepare for me delicacies such as I love, and bring them to me, that I may eat, so that my soul may bless you before I die.'" (Bereshit 27:1-4)

We must understand how Yitzhak could have intended to bless Esav and not Yaakov. Surely he saw that Yaakov was a wholesome man, dwelling in tents [of Torah study], and it would seem evident that he was the one worthy of receiving the blessings, not Esav.

However, we find in the *Gemara* (*Kiddushin* 39b) that Rabbi Yaakov at first believed that the reward for the *mitzvot* is received in this world, until he witnessed an incident that changed his view. A father instructed his son to fulfill the *mitzvah* of *shiluach ha-ken*—sending away the mother bird from the nest and taking the eggs or chicks— with the intent that his son would thereby merit the reward of two *mitzvot* for which the Torah promises long life: the *mitzvah* of honoring one's father (by carrying out his command) and that of *shiluach ha-ken*. Yet, in the very act of fulfilling the *mitzvah*— when he sent away the mother bird and took the chicks— the son fell from the ladder and died. From this, Rabbi

Yaakov concluded that the true reward for the *mitzvot* is reserved for the World to Come.

Thus we may say that Yitzhak believed that the reward for *mitzvot* is granted also in this world, for he saw that both he and his father Abraham were God-fearing and observant of His commandments, and yet they constantly lived in material well-being. Therefore, when he saw that Yaakov was a wholesome man devoted to Torah study, he assumed that surely he would be rewarded in this world as well, and did not require his blessings. Instead, Yitzhak wished to bless Esav - since he was a man of the field, not that much attached to Torah study - so that he too might have blessing and

prosperity in this world.

A new book

by Rabbi

David Goldwasser

on matters

of Galus and Geulah

Available from Rabbi

Binyamin Pashkas

347-496-5657

[See there for a further and most delightful explanation that the *HaKadosh Baruch Hu* desired the blessings to come to Yaakov specifically through stratagem and subtlety.]

((Zera Shimshon, Parashat Toldot, art. 16

The Name "Yaakov" Brings Shame Upon Esav

"And he said, 'Is he not rightly called Yaakov? For he has supplanted me these two times — he took away my birthright, and now he has taken away my blessing.' And he said [to Yitzhak], 'Have you not reserved a blessing for me?'" (Bereshit 27:36)

We find that the *HaKadosh Baruch Hu* changed the names

of Abraham, Sarah, and Yaakov. Abraham was originally called Abram, and God added to his name to call him Abraham. Sarah was first Sarai, and God changed her name to Sarah. Likewise, Yaakov's name was changed to Israel.

Yet the Talmud (*Brachot* 13a) notes that in the case of Abraham and Sarah, their former names were entirely abandoned and are never to be used again. But Yaakov, even after being called Israel, retained his original name as well. We must understand why his first name remained.

This may be explained as follows: the name Yaakov alludes also to the fact that he took the birthright from Esav. Thus, whenever the name Yaakov is mentioned, it recalls that the birthright

originally belonged to Esav, but he himself sold it to Yaakov. In other words, Esav brought about his own loss — he sold his birthright for a bowl of lentils and despised it, as the verse explicitly states: "And Esav said: 'Behold, I am going to die; what is this birthright to me?' ... And Esav sold his birthright to Yaakov ... And Esav despised the birthright." (*Bereshit* 25:32–34)

Therefore, *HaKadosh Baruch Hu* desired that the name Yaakov remain, so that it would serve as a perpetual reminder of Esav's disgrace — that he had the birthright and foolishly cast it away. There is no greater shame or folly than that.

(Zera Shimshon, Parashat Bereshit, art. 9)



לעילוי נשמת

האשה הצדקנית דורה בת אסתר עיה

האשה הצדקנית מרת סילקא לאה גולדוואג עיה בת הגאון רכי משה חיים בלום זציל רנה של זמושי

נלב'ע כס חשון תשיע • הרב אברהם בן אליעזר מלץ דל

שרה אמו של רפאל חי לוי אטיאס עדה נלביע ג כסלו תשסיג

שרה בת ללה עיה נלביע גי כסלו תשפיה

גבריאל בן בלבל דל נלב'ע ביום הכפורים תשפ"ו תגצבה.

כל הישועות

אליאס בן אסתריה
ובנו
רפאל בן סופיה

ייזכו להצלחה וברכה מיוחדת בכל עסקיהם מתוך נחת לעושר וכבוד

מרדכי בן רחל לישועה והצלחה בכל העניינים בריאות איתנה פרנסה בשפע מתוך מנות הנוף ודגפש בלי שום הפרעות ורדיפות ושיתבשר בשורות טובות בקרוב ממש

> אשר אנשיל דוד הלוי בן נילי לשפע ברכה והצלחה גדולה בכל עושר ואושר בקרוב

ברוך צבי ניסים בן שושנה לאה הצלחה גדולה בכל מעשי ידיו ופריצת דרך בעסקיו בקרוב

שרה שרון בת סופיה
יוכבד ג'ובנה בת
מירב תמר - אוראל
משה בן לימור
שלום בן לילי
שיוכו ליווו העו מתין אושר נוחת

אברהם בן אסתרייה מנואל בן רבקה יעקב בן רחל רמון רחמים בן רחל לואיס בן שרה איסאק חיים בן אדילה

שישלח הי להם רפואה שלימה והחלמה מהירה בכל גופם ויהיה להם אריכות ימים ושנים טובות ומתוקות לשמחתם ולשמחת כל משפחתם

גבורת שמשון סיפורי יאוצה

The renowned lecturer, Rav Chaim Katz, is moved by the gift handed out at the end of the event • The Jew who established a fixed shiur in his shul • Salvation in matters of livelihood

From the offices of the World Organization for the Dissemination of the Torah of the Zera Shimshon, they share the following moving story:

It was in the winter of last year, when a gathering for bonding and spiritual strengthening was held by the organization Mafteach Shel Banim at the Aristocrat Hotel in Bnei Brak. Despite the heavy rains that poured nonstop the entire day, hundreds of people attended.

The guest of honor was the well-known lecturer and director of the Chiburim Institute, Rav Chaim Katz, shelita, who led a special strengthening program. At the end of the event, the

organizers handed out the new book Zera Shimshon Yom Yom, fresh off the press just a few weeks earlier, which they bought for this purpose. When Rav Katz received the book, he became deeply emotional, making no effort to hide it. The organizers couldn't understand why he was so moved by the book, but their confusion didn't last long: Rav Katz explained to everyone present:

"Know that this book you are holding in your hands is a special book — a book of yeshuot, of salvations. Don't just put it away on a shelf; read it consistently. And surely, next year we won't need a strengthening event like this at all. Instead, we'll hold a gathering of praise and thanksgiving to HaKadosh Baruch Hu."

The attendees understood that Rav Katz was speaking from personal experience — that he had clearly witnessed the results of these words. They gathered around him, eager to hear more. Not keeping them waiting, he shared the following incredible story, which he had heard from a close relative living in London:

"A beloved Jew from our London community had struggled for years to earn a steady livelihood. He tried his luck in many ways: at times he was a **melamed** (teacher) in a **cheder**, at other times he worked as an employee in various offices. And so he went from job to job, always with a valid reason for why he had to leave the previous one or why it hadn't worked out. In short: parnasah kept slipping through his fingers.

One day he heard about the **segulah** of studying the **Zera Shimshon** and the great blessings it brings for livelihood

— promises like '... and houses filled with all good things, wealth and honor...'. He decided: 'This will be my **hishtadlut** — my effort — to

draw fixed sustenance for me and my family. I will establish a **shiur** on the **Zera Shimshon**, I will study from it consistently, and surely I will merit to see Hashem's salvation soon.' And so he established the **shiur** in the synagogue where he prayed every week, beginning to give the regular class.

Not long after, this man needed to renovate his home. When he began to look into hiring contractors, he realized it would cost an enormous amount he simply couldn't afford.

Being handy with his hands, he decided: T'll be my own contractor.' He completed his home's renovation successfully,

and that led him to make the decision to take up home renovation professionally

— and success smiled upon him. From that time on, he became one of the most reliable and successful contractors in the entire area. And, as expected, his livelihood flowed with abundance from then on."

Rav Katz concluded his story, adding in a personal tone:

"After hearing from me this firsthand testimony about the power and strength of our master, the Zera Shimshon—which remains in force even hundreds of years after his passing—you can surely understand why a special emotion overtakes me when I see these auspicious books being distributed among the participants. Fortunate are you, who have merited to receive them."

רכנו שמשון חיים נחמני זלה"ה

בכקשתו ותחינתו בהקדמת ספריו

למען אחי רעי ותלמידי ישאו את שמי על שפתם. ועל

הטוב יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות

של תפילה אני מחלה פניהם, ובעל הגמול ישלם כמיטב חיי

אריכי ומזוני טפי לגומלי חסדים טובים'.

The Zera Shimshon

promised those who study his words:

"May your eyes merit to see children and
grandchildren, wise and perceptive, thriving as
olive shoots around your table. And may your
homes be filled with an abundance of good,
with wealth and honor never ceasing from
amongst your progeny."

The Yohrtzeit of the Holy Zera Shimshon zy"a is on
Friday, the 6th day of Elul. Those wishing to partake in the
expenses of the commemorative seuda should
please contact Rabbi Pashkez at 347-496-5657.

Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon Translated and written by **Rabbi Moshe Spira** - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg 052-716-6450 <u>zera277@gmail.com</u> THE WAR AND THE WA

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