

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.



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אמרות שמשון

Hashem's Willingness to Forgo His Honor Out of Love to The Jewish People

אני ה' דברתי אם לא זאת אעשה לכל העדה הרעה הזאת הנועדים עלי במדבר הזה יתמו ושם ימתו (יד לה):

I Hashem have spoken, "If I shall not do this to this entire evil assembly that gathers against Me! In this wilderness shall they cease to be and there shall they die!"

This Passuk seems to be a bit perplexing. What did Hashem mean by that which He said, *I Hashem have spoken, "If I shall not do this to this entire evil assembly..."*; it seems that Hashem stopped mid-sentence, never finishing to say what would happen *"If He shall not do this..."*. Furthermore, there are many names with which we refer to Hashem, with each one connoting, so to speak, another of Hashem's attribute. The name as it's written in this Passuk connotes Hashem's attribute of Mercy. This seems to be out of place, for when Hashem is telling Moshe about His decision to eliminate all the sinners, it doesn't seem to be a particular expression of Hashem's attribute of Mercy.



After the sin of the spies, Hashem told Moshe ואורשנו *I will smite them with the plague and annihilate them*. Moshe answered the following on behalf of the Jews. *'The Egyptians will hear... that you put this people to death like a single man, and the nations will say... because Hashem lacked the ability to bring this people to the land that He had sworn to give them he slaughtered them in the wilderness'*. Rashi explains that Moshe told Hashem that if He were to kill all the Jews 'like one man', i.e. suddenly and hastily, then it would be a terrible chillul Hashem, for the nations would say that it was because of Hashem's inability to bring the Jews into the promised land that He eliminated them. After hearing Moshe's argument, Hashem indeed modified the decree, telling Moshe that the sinners wouldn't die all at once but rather over the course of forty years. Because it's obvious that even before Moshe pointed it out, Hashem realized that annihilating all the Jews instantaneously would be a disgrace to His Name, why did He only change the decree after Moshe brought up this argument?

When the Jews sinned by the incident of the spies, their sin was

so grave that the only way for them to receive atonement was by a swift annihilation. The rationale is as follows. Hashem initially gives every person two shares, one in this world and the other in the world to come, and one only loses them as punishment for his sins. Consequently, if a sinner would die immediately after sinning, without having a chance to derive any pleasure from this world, he would have essentially lost his portion in this world, and it would only be right that he shouldn't also lose his portion in the world to come, for it isn't fitting for a sinner to be penalized twice, by losing his share in both worlds.

Although Hashem obviously realized that this decree to annihilate the Jewish Nation so swiftly after their sin would cause His honor to be slighted, nevertheless, out of love to the Jewish People He was willing to forgo His own honor and annihilate the sinners soon after sinning, thereby punishing them by taking away their share in this world and thus preventing them from losing their share in the world to come. However, when Hashem informed Moshe of this plan, Moshe couldn't bear the thought of the chillul Hashem which this sort of punishment may bring about, and therefore prayed to Hashem for this decree to be changed and for the sinners to die slowly throughout a longer period, although this would indirectly cause the Jewish Nation to lose their share in the world to come.



We can now understand the Passuk and all that Hashem said to Moshe. *I Hashem have spoken*; Hashem told Moshe, "Out of My Attribute of Mercy I have agreed to forgo My Honor and annihilate all the Jews right away, as I have spoken to you. On the other hand, you Moshe, argued otherwise and prayed for them to die slowly over forty years. However you must realize, אם לא *If I shall not do this to this entire evil assembly that gathers against Me!*, i.e. if I shall not do as initially planned, to annihilate them swiftly, במדבר הזה יתמו ושם *In this wilderness shall they cease to be and there shall they die!*", they will need to lose their share in the World to Come as well, as is implied from the repetitive mentioning of their death in this Passuk which indicates their "death" in both worlds, as we learn in the Mishnah in Sanhedrin, הבא, דור המדבר אין להם חלק לעולם הבא, *The people of the generation of the wilderness have no share in the World to Come as it says in the Passuk, 'In this wilderness shall they cease to be and there shall they die'*.

A letter received in the system:

The two-fold medical miracle

A year ago shortly before Chanukah, after my father got covid-19 and was hospitalized, Baruch Hashem he recovered enough within about a week to go home. However, soon after he recovered from covid, he contracted pneumonia and had to be hospitalized again.

At this point, he was not walking much due to being in bed for over a month as the illnesses sapped almost all his energy. This continued until he was unable to sit up in bed – let alone stand, much less walk at all, and had lost close to 20kg. He was also on oxygen at home due to the slow recovery from pneumonia, and his appetite was almost non-existent and was barely eating even a few bites of food each day.

At this point, my family and I had been trying for a few weeks to try and get home rehabilitation therapy for him to be able to start walking again, but for some reason, there was a mix-up in our healthcare provider's computer system, and it said he was marked as having already received the therapy he needed – even though he had not received anything other than a couple visits from a home doctor and one at home blood test.

When a physiotherapist visited our home to check on my father, we were told that either he had to get into a rehabilitation hospital immediately – any hospital at all – or he may Chas v'Shalom never walk again.

We tried for another week or so to get him into a hospital, but there were no available places that would work without having some kind of difficulty such as hours of travel just for family to get there, or having a place for family members to stay.

After some thought, my father decided to make a not-insignificant donation to the Zera Shimshon in English Foundation from whom we had been learning the sweet words of Torah from the Zera Shimshon's novel insights for over a year.

Indeed, the Tzadik author's promise was not long in being fulfilled. The day after making the donation, we received a phone call saying that an ambulance was on its way to pick up my father and bring him to a rehabilitation hospital – and not just any hospital, but the top one in the country! To make it even more remarkable, this hospital

normally had a 6-plus month waiting list for people to get in – and this was for those who had a referral from a doctor, which we did not!

This was the first miracle.

After his being in rehabilitation for around a week, his appetite had still not really returned and he was not showing enough signs of improvement for continued care, and we and the hospital staff were getting concerned – even to the point where he may have been Chas v'Shalom removed from the hospital for not making any significant progress.

So I decided to learn the sweet words of the Zera Shimshon as a merit to help my father's appetite return and for him to start making progress, and I took it upon myself to learn 3 times a week from the weekly bulletins that we received via email.

Again, the Tzadik did not fail to fulfill his sacred promise. Within a few days of my starting to learn, Baruch Hashem my father's appetite started to return and he started showing signs of significant improvement.

Two days before Pesach, my father was given the okay to go home – albeit with a walker and other help, and this was after his own family doctor said that he was not sure my father would even make it.

However, the Zera Shimshon and HaKadosh Baruch Hu had other plans, and Baruch Hashem my father is now back up and walking again, and we are very happy to have him back with us.

This was the second miracle.

We continue to this day to learn from both the Zera Shimshon's Seferim and the weekly publications along with all the other Torah for which we are greatly appreciative of HaKadosh Baruch Hu for providing to us and the entire world.

As thanks to the Hashem and Tzadik author's Brachah, I urge you to please learn or even simply read or listen to a few minutes of his sweet Torah insights at least twice a week – even if you don't need it, as they are very interesting, **even to those such as myself who have not really learned much of Tanach and Gomorrah.**

In this way, whether you need it or not, may the Tzadik's memory be spread far and wide, and his Neshamah be granted many great Aliyos.

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