

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"o, 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"ד Pinchas

• Zera Shimshon - the Limud that brings Yeshuos •

ל"ן 300

אמרות שמשון

Dual Reward That Pinchas Received for The Two Good Deeds That He Did When Killing Zimri

פִּינְחָס בֶּן אֱלֶעָזָר בֶּן אַהֲרֹן הִפְתָּן הַשֵּׁיב אֶת חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקָנְאוֹ אֶת קְנֵאתִי בְּתוֹכָם וְלֹא כְלִיתִי אֶת בְּנֵי יִשְׂרָאֵל בְּקְנֵאתִי לְכֵן אָמַר הַנְּנִי נָתַן לּוֹ אֶת בְּרִיתִי שְׁלוֹם וְהִיתָה לוֹ וּלְזָרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר קָנָא לְאַלְקֵינוּ וַיִּכְפֹּר עַל בְּנֵי יִשְׂרָאֵל (כ"ה, י"א-י"ג)

Pinchas, son of Elazar son of Aharon the Kohen, turned back My wrath from upon the Children of Israel, when he zealously avenged My vengeance among them... Therefore, say: Behold I give him my covenant of peace. And it shall be for him and his offspring after him a covenant of eternal priesthood, because he took vengeance for Hashem, and he atoned for the Children of Israel.

When Hashem said that "Pinchas zealously avenged My vengeance", Rashi explains it to mean "when he avenged that which had to be avenged by Me". This needs to be understood; for if it was indeed a vengeance which was meant to be avenged by Hashem Himself, then why didn't Hashem do so immediately without giving Pinchas a chance to do so in His stead? Moreover, after Hashem rewarded Pinchas and said "Behold I give him my covenant of peace and eternal priesthood", He gave reason for this reward and said, "because he took vengeance for Hashem". We need to understand why Hashem would need to give the reason for this reward after He already clearly explained it to us when he said that "Pinchas zealously avenged My vengeance" and then explicitly went on to say "therefore, behold I give Him my covenant of peace...".

The Mishnah in Sanhedrin (פא ע"ב) tells us that הַבוֹעַל אֲרַמִּית קְנָאִין פּוֹגְעִין בּוֹ – Zealots may kill one who lives with an idolatress. The Gemara expounds on this Halacha and says as follows. If zealots did not kill him what is his punishment? The Gemara replies with the following Passuk; 'Judah has dealt treacherously... and has lived with the daughter of an alien god', this is a reference to one who lives with an idolatress, and immediately thereafter the Passuk says; 'May Hashem cut off the man that does this; from one that initiates and answers in the tents of Yaakov and from one who offers a minchah offering to

Hashem'. What this Passuk means is; If he [the one who lived with an idolatress] is a Scholar, his sons will not be qualified, neither to initiate learned discussions among the sages, nor to answer the questions of the disciples, and if he is a Kohen his sons will not be qualified to offer a mincha to Hashem.

This Gemara tells us that one who lives with an idolatress can be punished either by the zealots or by Hashem Himself. Yet, there are two essential differences between when the zealots precede to carry out the punishment, and when the zealots did not do so and thus Hashem Himself must carry it out. For when Hashem punishes the sinner, while it doesn't happen right away, nonetheless when it finally does happen, the sinner not only loses his life, but also loses the privilege of having scholarly and worthy Priestly descendants. On the other hand, when the zealots kill him, although they kill him immediately, nevertheless all the sinner is punished with is the loss of his life, but his descendants are left unscathed and can merit to become Torah scholars and Kohanim doing service in the Bais Hamikdash.



When Pinchas avenged Hashem's vengeance and killed Zimri, he simultaneously did two good deeds; he killed a sinner so as not to let him go unpunished until Hashem would punish him, and at the same time he also saved Zimri's children and descendants, giving them a chance to be worthy of becoming Torah scholars and qualified Kohanim serving in the Bais Hamikdash.

Accordingly, we can understand why the Torah reiterated Pinchas's deed of avenging Hashem's vengeance, for Pinchas essentially did two distinct good deeds for which he received two separate rewards. The Torah originally tells us that Pinchas avenged Hashem's vengeance, which is a reference to the primary good deed of killing a sinner and not letting him wait around unpunished. The Torah proceeds to tell us that for that good deed of rightfully severing a sinner's life, Pinchas merited the 'Covenant of Peace', which was a covenant of eternal life. Subsequently, the Torah tells us of an additional reward that Pinchas merited, that he received the 'Covenant of Eternal Priesthood', the lineage of Kehunah - which generally yields Torah Scholars as well, as the Passuk in Malachi tells us, וְתוֹרָה יִבְקָשׁוּ מִפִּיהוּ, כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו, 'For the lips of the Kohen should safeguard knowledge and people should seek teaching from his mouth' - which he would pass on to his children and descendants ever after. This was in reward for the good deed of saving Zimri's descendants, by giving them a chance to become Torah scholars and Kohanim worthy of serving in the Bais Hamikdash.

(ורע שמשון פרשתנו אות ב)

Reconciliation between a father and his son through the study of Zera Shimshon

The following anecdote was related to us by Rabbi Shmuel Schwartz:

A few months ago, I heard about the great *segulah* of studying the book Zera Shimshon, which is conducive to experiencing salvation in every matter: children, life, and sustenance, as promised by the author. That interested me a lot, and I told myself that I had to be a part of it.

I called the World Organization for the Dissemination of the Torah of Zera Shimshon, which is spearheading the great dissemination of the Torah of Zera Shimshon, and asked to meet to hear firsthand about the *segulah*. The meeting was wonderful and surprising. I saw the attachment to the goal, the sense of mission in favor of fulfilling the request of the Tzaddik, the author of the book, who begs to be done for him. I listened quietly to the stories of salvation. I was moved to hear the testimony of the great Sages of Israel that the study of the book makes all salvation possible. I was speechless when I realized that these were not a few individual cases that experienced salvations. Thousands see their own salvation through the study of the book Zera Shimshon! The study of the book literally works wonders. I quickly decided that I would become an "ambassador" for the Zera Shimshon.

So, since then, every week I receive the booklets and bulletins of the teachings of Zera Shimshon, which I hand out, and try to connect as many as I can with the Torah of Zera Shimshon. Almost everyone I talk to about the topic gets excited and connects.

A few weeks ago, I met a Jew with whom I had no previous relationship. As soon as I started talking to him about the power of the Tzaddik who authored the Zera Shimshon, he was simply fascinated and asked me what he could do to get the author's blessing. "I desperately need a great salvation," he told me. I advised him to act and to activate, that is, to learn for himself and to provide merit to others. And so that Jew became a leaflet distributor, handing out leaflets every week in different places. All in order to increase the number of those who study and make the author Tzaddik happy.

After a week, he called me excitedly, and said: "I have only three words to say to you: I was saved!" He immediately began to tell me about his salvation: "My dear father hadn't spoken to me for several years, and this was really ruining my life. The attempts I made to resolve our crisis were unsuccessful, and so it continued for a few years... but it is over! When you told me about the author's blessing, I resolved to study and spread the study to merit others, to gain the privilege of being able to end this anguish that weighed heavily on me. My initial plan was to distribute the newsletters for six weeks and then call my father to see if maybe he would take pity on me and not hang up on me. However, the power of the Tzaddik preceded me, and a week after I began studying the Zera Shimshon, to my great surprise, my father himself called me to inquire about my well-being as if nothing had happened! Wonder of wonders!"

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