

Zera Shimshon

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



ז'יין 255 • Zera Shimshon - the Limud that brings Yeshuos • תשפ"ג Nitzavim-vayailech

אמרות שמשון

The Unique Benefit That the Jewish People Acquire by Studying the Torah

כי המצוה הזאת אשר אנכי מצוה היום לא נפלאה הוא ממך ולא רחקה הוא (ל, יא):

For this commandment that I command you today, it is not hidden from you and it is not distant.

The Midrash (מ"ב) understands that 'this commandment' that the Torah is referring to, is the Mitzvah of learning Torah. Accordingly, the Midrash goes off topic to discuss the Blessing that one must recite before learning Torah and says as follows. *The Sages tell us that Hashem told Israel, "If you recite a blessing before learning Torah, it is for your own benefit that you do so. And lest you say that perhaps it is to your disadvantage that I gave you the Torah, it isn't so, but rather I gave it to you only for your benefit, as even the Heavenly Angels yearned to receive the Torah.*

It's difficult to understand what Hashem was implying when He said "If you recite a blessing before learning Torah it is for your own benefit that you do so", for what personal benefit does one gain by reciting a Blessing before learning Torah? Furthermore, what was Hashem suggesting when He said "And lest you say that perhaps it is to your disadvantage that I gave you the Torah"? Why would we entertain this thought, considering that we know that every Mitzvah with which Hashem commanded us is solely for our ultimate benefit; for Him to shower us with much reward in this world as well as in the world to come?



The primary benefit that one gains from learning Torah is clearly delineated in the Gemara Kiddushin (ל ע"ג) which relates to us Hashem's Own testimony regarding the Torah's unique properties. *Hashem said to Israel: My children! I have created the evil inclination, and I have created the Torah as its antidote. If you involve yourselves in the Torah, you will not be delivered into its hand.* Yet, nevertheless, only one who learns Torah in the proper manner acquires this great benefit of being protected from the evil inclination. For the Gemara in Yuma (ע"ב ע"ג) tells us regarding one who learns Torah, זכה נעשית לו סם חיים לא זכה נעשית לו סם מיתה, *If one is deserving [i.e. he learns Torah for its own sake and not for ulterior motives], the Torah becomes a drug of life for him. But if one is not deserving, it becomes a drug of death to him.* [The Torah's effect on the soul is comparable to a drug's effect on the body. A drug must be properly used to cure a person from sickness; otherwise, it can cause his condition

to worsen. Similarly, the Torah requires the appropriate usage for its beneficial properties to be effective.]

Indeed, this very negative effect occurred to the Jewish People in the period before the Temple's untimely destruction. As the Gemara in Bava Metzia (פ"ה ע"א) tells us; *What caused the land to fall in ruin?... And Hashem said, "Because they have forsaken My Torah which I put before them" ... This means that before they studied, they did not recite a blessing on the Torah.* The commentaries explain this to mean as follows. When the Jews didn't make a Bracha before learning Torah, they were clearly acknowledging that they derived no spiritual pleasure from learning Torah, for otherwise they would need to make a Blessing, as the Gemara in Brachos (מ"ח ע"ב) says, *From where do we derive that a blessing must be recited before learning Torah? R' Yishmael said, "It can be derived as follows; if on the sustenance of temporary life, one recites a Bracha, is it not certain that one does so on the sustenance of eternal life in the world to come?"* Because the Jews did not derive any spiritual pleasure from learning Torah, it must be that they did not learn Torah with the correct appreciation and attitude. Consequently, not only did their flawed Torah study not have the power to protect them from sin, moreover, it also provoked and prodded their evil inclination to incite them, as the Gemara tells us that סם מיתה לו סם חיים לא זכה נעשית לו - *If one is not deserving, than the Torah becomes a drug of death to him.* This incitement caused them to sin, which is what ultimately brought about the destruction of the Temple.



We can now comprehend why the Jews might say "Perhaps Hashem gave us the Torah for our disadvantage", for when one learns Torah with improper intentions, not only does he not get the Torah's benefits of being protected from the evil inclination, but he also gets the negative impact of the incitement of his evil inclination. To this Hashem replied, "It isn't so, for I gave the Torah to you only for your benefit, as even the Heavenly Angels yearned to receive the Torah". Hashem was alluding to the following idea. The Angels fundamentally do not have any evil inclination and thus have so much more to lose by receiving the Torah, for when studied improperly it will bring upon them an evil inclination, which otherwise they would not be afflicted with at all. Nevertheless these very Angels yearned to receive the Torah, for they understood that the Torah's benefits outweigh its potential negative impact. How much more so in regards to us, who in any case have an evil inclination which infuriates us, and worst-case scenario if learned improperly the Torah will only cause it to be more infuriating, should we realize that the Torah's benefits certainly outweigh its possible negativities. We can thus truly grasp that the Torah was indeed given to us solely for our benefit.

זרע שמשון פרשתנו אות ג

הוצאת הגליון והפצתו לזכות

להצלחה וברכה

דניאל אורי בן רג'נה מלכה

להצלחה גדולה בכל הענינים בקרוב ובפרט בפרנסה ועשירות

לעילוי נשמות

האשה החשובה

מרת גענענדיל בת מלכה ע"ה

אברהם בן אסתר ז"ל

ת.ג.צ.ב.ה.



The Gaon, author of Zera Shimshon, ziaa

He left no seed for posterity, for his only son, the pupil of his eyes, died in the author's lifetime. Therefore, the author wanted to leave his memory for posterity in the form of the propitious books. ♦

The place of his burial is unknown, so his books are the only remaining memory of the author.

Last Tuesday, the eve of 6 Elul, the day of the *hilulah* of the Holy Gaon and Divine *Mekubal*, Rabenu Shimshon Chaim ben Rabbi Nachman Michael Nachmani, *ziaa*, thousands of Jews gathered at the main event of the *hilulah* that took place in Jerusalem, at the initiative of the World Organization for the Dissemination of Torah of *Zera Shimshon*. That was a spectacular scene, to see Jews of all spectrums – Ashkenazim, Sephardim, Chassidim, Lithuanian, veteran citizens, and so on – gathered from everywhere, from Israel and abroad, united by the revered memory of their Master and Rav, Rabenu the *Zera Shimshon*, for they are his students because they constantly study his books.

The organizers prepared the event hall with good taste; an opulent dinner was served in honor of the Tzaddik; fish, meat, wine, and other delicacies. The prestigious choral band Malchut delighted the audience with special melodies, led by the renowned singer, Rav Israel Adler, who even composed an emotional song in honor of the Tzaddik and his books. Eyes soaked in tears of emotion could be seen among many of the diners. Many of the exhibitors of the books passed through the table of honor, several of whom came from afar to participate in the *hilulah*.

The event began with the words of Rabbi Yisrael Zylberberg, *shlita*, of the leaders of the World Organization for the Dissemination of Torah of *Zera Shimshon*, who spoke for an entire hour about the greatness of the event, mentioning several of the salvations that merited those who study the propitious books of *Zera Shimshon*. The author promised in the introduction to his book: "Your eyes will see children and grandchildren around your table, wise and knowledgeable; and houses full of all that is good; Both wealth and honor will not cease from your offspring." He related with emotion that, when he brought the books to the Gaon and *Mekubal*, Rabbi David Batzri, *shlita*, and the Gaon read the sacred language of the author, who tells about his pain and anguish for the loss of his only son and asks with supplication that people study from his books, shed tears of pain and said that it is a great merit to fulfill the author's wish. Rabbi Zylberberg concluded his words with several anecdotes of salvations that he had

heard directly from those who lived them and who had told them to him that same day. The audience was moved and impressed by the greatness of the power of the author, whose *hilulah* they were celebrating in those moments, who influenced all the good to those who study his books.

A sacred fear overwhelmed those present when the Rosh Yeshiva of Porat Yosef, Rabbi Moshe Tzadka, *shlita*, bothered to make an appearance. He was received with singing and honor and received a set of five books with the elucidation of the *Zera Shimshon* on the five Meguilots recently published by the Organization.

The Rav spoke about the greatness of the celebration of the *hilulah*, and the importance of studying the author's books to increase the merits precisely prior to Rosh Hashanah.

Next, Rabbi Eliyahu Amar, *shlita*, of the great speakers of the book *Zera Shimshon*, took the floor, who shared with the audience several stories of salvation that his students experienced.

This was followed by Rabbi Avraham Mordechai Zylberberg, *shlita*, main speaker of the *shiur* taught in Jerusalem. He led the study of *Zera Shimshon* and *Toledot Shimshon* that began in the framework of "His Lips Speak" together with hundreds of participants and that continued hours after the event.

The lectures concluded with the words of Rabbi Shimon Prag, Ram of Yeshivat Mir and Rosh Colel of Zichron Dina, who awakened the awareness of those present regarding the greatness of the study of the author's books.

The event concluded with the sale of candle lighting *leiluy neshama* of the author to cover

the expenses of the great event, by Mr. Asher Sofer, who also related personal anecdotes of salvation. The massive *Bircat Hamazon* was led by Rabbi Yitzchak Yosef Zylberberg, *shlita*, who blessed those present. After dinner, everyone went to the adjoining room to study together with hundreds of *avrechim* all the author's books in the framework of "His Lips Speak". With the conclusion of the event, a great spiritual elevation could be felt and even the presence of the author's soul could be felt. It was a moment of goodwill in which many made the resolution to study from the author's books.



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