

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.



הוצאת הגליון והצפתו לזכות

- לעילוי נשמת האשה הצדקנית מרת ברכה איידל רחל זילברברג ע"ה בת הר"ג רבי יעקב חיים ישראל ברנר אב"ד קהילת אבות ישראל קליבלנד נלב"ע ז' סיון תשס"ב ת.ג.ב.ה.
- לעילוי נשמת אברהם בן אתר זל ת.ג.ב.ה.
- לעילוי נשמת הרב מנחם בן חנה זצ"ל
- לעילוי נשמת עזרא בן סניאר ע"ה
- הצלחה וברכה יחזקאל שרגא בן חיה שושנה רודיש לברכה והצלחה בכל העניינים
- רוב ברכות וישועות מרדכי בן רחל זיווג הונן פרנסה טובה ועשירות גדולה ומצוינות ידירה לקנה מבורה ובראות איתנה
- ברכה והצלחה שאול בן רחל להצלחה וברכה גדולה בכל העניינים מתוך נחת וכלי לחן ורעננה
- ברכה והצלחה דניאל אורי בן רגינה מלכה שיובה לעשירות שפע ברכה והצלחה בכל העניינים ולשלמות העסקאות בקרוב משש
- ברכה בשפע ברוך צבי ניסים בן שושנה לאה להצלחה גדולה בכל עסקיו פרנסה טובה ועשירות

אמרות שמשון

The Benefit That One Derives from Observing Hashem's Commandment to Give Maasar

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי תִשָּׂא אִשְׁתּוֹ וּמָעַלָהּ בּוֹ מַעַל (ה יב)

Speak to the Children of Israel and say to them: Any man whose wife will go astray and commit treachery against him.

The Passuk in Mishlei (כ"ד כ"ד) says עֲטָרַת חָכְמִים עֲשָׂרָם אֲוֶלֶת כְּסִילִים אֲוֶלֶת: The adornment of the wise is their wealth, the foolishness of the fools is their foolishness. This entire Passuk needs explanation; why would wealth be the adornment of the wise, and what does the Passuk mean when it says that 'the foolishness of the fools is their foolishness'?



We can understand the meaning of this Passuk in Mishlei, in light of the following few lessons that Chazal have taught us.

Chazal teach us that one who tithes will become wealthy, as the Gemara in Shabbos (קט"ז ע"א) tells us as follows. עֲשֵׂר תַעֲשֶׂר, עֲשֵׂר בְּשִׁבְלֵי שְׁתַּתְּעֶשֶׂר. The Torah says, 'Tithe you shall tithe'. The double use of this word teaches; tithe, so that you shall become wealthy [i.e. the Gemara explains this Passuk as if to say, 'Tithe so that you shall tithe further' - for if you tithe, you will be blessed with added crops necessitating even larger tithes].

In this vein, when the Gemara in Berachos (ל"ה ע"ב) discusses the fact that the earlier generations were not only more pious than the later generations, but were also wealthier than them, it goes on to explain this phenomenon as follows. בא וראה שלא כדורות הראשונים דורות

האחרונים דורות הראשונים היו מכניסין פירותיהן דרך טרקסמון כדי לחייב במעשר דורות האחרונים מכניסין פירותיהן דרך גגות דרך חצרות דרך קרפיות כדי לפטרן מן המעשר דא"ר ינאי אין הטבל מתחייב במעשר עד שיראה פני הבית שנא' בערתי הקדש מן הבית ור' יוחנן - Come and see that the later generations are unlike the earlier generations. The earlier generations, in their eagerness to fulfill Mitzvos, would bring their crops into their houses via the normal route [i.e. through the courtyard gate and the door to the house] in order to subject the crops to the obligation of tithes [as the Gemara goes on to explain; the Biblical tithing obligation applies only to

produce that has been brought into the house through its main entrance]. The later generations, however, bring their crops into their houses via their roofs, courtyards and storage yards, rather than via the main entrance, in order to free the crops from the obligation of tithes. Thus, because the earlier generations were more careful to tithe their products, they indeed were wealthier than their later counterparts.

The second lesson is that on the other hand, one who withholds the tithes, aside from not meriting the reward of financial abundance, he will also ultimately be punished in another manner as well, as the Gemara in Brachos (טו טו) למה נסמכה פרשת סוטה לפרשת תרומות ומעשרות, (ע"א) לומר לך כל שיש לו תרומות ומעשרות ואינו נוטן לכהן סוף נצרך לכהן - על ידי Why was the Scriptural portion concerning the laws of Sotah juxtaposed with the portion concerning the laws of terumah and maaser? To tell you that whoever possesses terumah or maaser and does not give it to the Kohen and Levi, will in the end be brought to require the services of a Kohen through his wife becoming a Sotah. The adjoining of these Passukim teaches that one who doesn't willingly seek out a Kohen to whom to distribute his terumah, but rather withholds it, will one day be compelled to seek out the services of the Kohen when

Brand new!

The Famous Rav Shalom Perel on Zera Shimshon



ארץ ישראל 02-80-80-600 U.S.A 716-229-4808 London 0333-300-2515

Hebrew 155 • Yedish 248 English 385

his wife will become a Sotah.

The final lesson is that in regards to a Sotah, as well as in regards to anyone who sins, the Gemara in Sotah (ג ע"א) says, אין אדם עובר עבירה, אלא אם כן נכנס בו רוח שטות - *A person does not commit a transgression unless a spirit of foolishness enters him.*



We can now appreciate that which Shlomo Hamelech taught us in Mishlei, 'The adornment of the wise is their wealth'; as a man's riches are indeed his adornment, for they indicate his integrity in observing the laws of tithing, and his faithfulness in giving his terumah and maaser to the Kohen and Levi.

Shlomo Hamelech goes on to say, 'The foolishness of the fools is their foolishness'. We can explain it to be alluding to one who

transgresses the commandments regarding the tithing, for he is nothing but a fool, as we quoted from the Gemara in Sotah, 'A person does not commit a transgression unless a spirit of foolishness enters him'. This person who out of foolishness did not observe the commandment to tithe, will eventually suffer from his wife's foolishness when she will sin and go privately with another man. Thus, 'the foolishness of the fools is their foolishness', which means to say as follows. The foolishness that brings pain and embarrassment upon the fool [i.e. the embarrassment that he will need to endure when his wife will act out of foolishness, when she will transgress and hide out with another man, and will need to go through the entire Sotah process] is brought upon him by his very own foolishness [i.e. his transgression of not giving the tithes].

(זרע שמשון פרשתנו אות ג)

The salvation brought by the increase of those who study

גבורת שמשון
סיפורי ילועה

The Gaon, Rabbi Yosef Ohev Tzion, shlita, of the great expositors of Torah of the Bet Haknesset of the Mosaioff neighborhood in Jerusalem, recounts one of the many anecdotes that he witnessed:

Baruch Hashem, for a long time now I have enjoyed the merit of giving a shiur to the public every week about the wonderful chidushim of Rabbeinu, the author of the Zera Shimshon. And, in fact, there are many who have told me that they come to Bet Haknesset specially to listen to the words of the Zera Shimshon and merit its blessings.

Recently, one of the participants of said shiurim called me very scared. He told me that his baby had fallen out of the crib and had received a very strong blow. With great diligence he had taken the baby to the hospital, where extensive and exhaustive examinations and X-rays were performed, but these only revealed a worrying diagnosis. The doctors expressed the fear that the baby suffered internal damage due to the blow. The father of the baby called to ask me what he could do for the recovery of his son's health.

I instantly replied to the young father that he already had many merits on his side as he was one of those who studied the Zera Shimshon steadily and the blessings of the author surely fell upon him. However, he could increase his merits if he donated a sum of money to the World Organization for the Diffusion of the Torah of Zera Shimshon, and thus he would have a share in the merit of the increase of those who study the Zera Shimshon. And there is no doubt that, with that increase,

he would be doubly deserving of the blessings of the author.

And from words to deed: that father immediately proceeded to separate a generous sum of money that he promised to give for the dissemination of the Torah of the Zera Shimshon, leiluy nishmat of the Tzaddik and Mekubal, Rabbi Shimshon Chaim son of Rabbi Nachman Michael Nachmani, zatzal.

After only a few days, the father of the baby called me again and notified me that, baruch Hashem, after all the tests and X-rays that the doctors recommended to do, it was clear that his baby had not suffered any harm. The father was sure and confident that it was all due to the merit of the author's blessings, and that the increase of those who study the Zera Shimshon was the merit that was on his side so that he could see the salvation of his baby.

I want to emphasize that I have had the merit of hearing from many people who have received many salvations thanks to the merit of the Tzaddik, by studying his book. So, I warmly recommend anyone seeking Hashem Yitbarach to join the legion of people who fulfil the author's request to study his work. Thus, b'ezrat Hashem, everyone will enjoy the fulfillment in them of the blessings and salvations assured by the author Tzaddik.

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 zera277@gmail.com



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

To subscribe, please send a request to zsen@zerashimshon.co.il or visit our website at www.zerashimshon.com
To hear Shiurim given in many languages on Sefer Zera Shimshon please call 716-229-4808