

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy"u, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avo's, 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.



Mattos-Masei תשפ"ה • *Zera Shimshon - the Limud that brings Yeshuos* • 352 זמן

אמרות שמשון

*As vengeance for whom did the Jews
go to war with Midyan*

נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמְּדִינִים אַחֵר תֹּאסֹף
 אֶל עַמִּיךָ וַיְדַבֵּר מֹשֶׁה אֶל הָעָם לֵאמֹר הִחְלְצוּ
 מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וַיְהִי עַל מִדִּין לָתֵת נִקְמַת
 ה' בְּמִדִּין (ל"א ב-ג)

Hashem spoke to Moshe saying as follows. “Take vengeance for the Children of Israel from the Midyanim; afterward you will be gathered unto your people”. Moshe spoke to the people, saying, “Arm men from among yourselves for the army, that they be against Midyan, to inflict Hashem’s vengeance against Midyan”.

The Midrash (כ"ב ב') expounds on these Passukim as follows. הקב"ה אמר נקמת בני ישראל. ומושה אמר נקמת ה' במדין. אמר הקב"ה להם, אינו אלא דיקו שלכם שגרמו לי להזיק אותם, אמר משה, רבון העולמים אם היינו ערלים או עובדי עבודת כוכבים או כופרי מצוות לא היו שונאים אותנו ואינן רודפין אחרינו. אלא בשביל תורה ומצוות שנתת לנו, הלכך הנקמה שלך.

- Hashem said, "vengeance for the Children of Israel from the Midyanim", while Moshe said, "Hashem's vengeance against Midyan". Hashem said to them, "it is your affront which caused Me to go against them", while Moshe said, "Master Of The Universe if we would have been uncircumcised, idol worshipers or unbelieving in Your Mitzvos, they would never have hated us, and it is only because of the Torah and Mitzvos that You gave us that they persecute us, therefore the vengeance is Yours". We need to understand why Moshe was so particular that the war against Midyan be considered the vengeance of Hashem and not of the Jewish People.

The Yalkut Shimoni (רמז תשפ"ה) says, וידבר ה' אל משה לאמר,

אין וידבר אלא לשון עז... ולמה דבר בשלשון עז, לפי שלא מיחה בשבטו של שמעון. א"ל הקב"ה ומה אם בזמן שעמדו כל ישראל בצד אחד בשעת העגל ולא היה עמך אלא שבט לוי בלבד עמדת ומחית בכל ישראל, עכשיו שכל ישראל עמך ולא עמד בצד אחד אלא שבטו של Hashem spoke to Moshe saying as follows, "Take vengeance...", the word וידבר [which is the word that the Torah opted to use in conveying to us that Hashem spoke to Moshe] connotes harshness... and why did Hashem talk to Moshe harshly? Because he didn't protest against the Tribe of Shimon. [When their Nasi publicly defied Hashem's Torah, Moshe and Aharon were passive and only Pinchas took action against him]. Hashem told Moshe, "When the Jewish Nation worshipped the golden calf, it was the entire Jewish Nation against you and only the Tribe of Levi standing faithfully with you, and nevertheless you found the courage to protest in My Honor. Now, when only the Nasi of the Tribe of Shimon sinned and thus only the Tribe of Shimon rose against you, while the entire Jewish Nation faithfully stood with you, should you not have had the courage to protest in my honor?!"

When Hashem told Moshe *“Take vengeance for the Children of Israel from the Midyanim; afterward you will be gathered unto your people”*, He was essentially saying the following. Because the Midyanim caused the Jewish People to suffer they deserve to die, and therefore the Jews need to go to war with them. Moshe as well, because he didn’t protest

against the tribe of Shimon and it is considered as if he, so to speak, caused Hashem to punish the Jews by bringing the Midyanim upon them, thus he was partially to blame for the Jewish People suffering in the hands of the Midyanim, and so he too deserved to die.

When Moshe heard this he replied, “No, it is *Hashem’s vengeance against Midyan*”. Moshe told Hashem as follows. Because it was only the Jewish People’s devotion to Hashem and his Torah that was behind the Midyanim’s

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intense hatred towards them and what caused them to antagonize the Jews, therefore, it should be considered 'Hashem's vengeance against Midyan'. Moshe was implying that because the Jews suffered under the hands of the Midyanim only due to their zealousness in keeping the Mitzvos of the Torah, and it was he, Moshe, who was actually behind their zealousness - through him teaching them the Torah, and constantly encouraging them to keep its laws and rebuking them whenever they strayed from it - therefore, on the contrary, the

Midyanim's actions actually demonstrate how faithful Moshe is to Hashem and to the Torah. Hence, when Moshe did not protest in Hashem's honor, it obviously wasn't out of laxity towards Hashem's honor, rather because as Rashi explains (כ"ה ו') – *The law which applied to that situation was concealed from Moshe*, and therefore there is no reason for Moshe to deserve to die.

זרע שמשון פרשת מטות אות ה'

"The Hall of Salvations" - Beit Midrash Zera Shimshon

The Beit Midrash Zera Shimshon is also known as "The Hall of Salvations Zera Shimshon," and true to its name, it is a place that brings about salvations. It is the place where people come to give thanks to **Hakadosh Baruch Hu** for the miracles and wonders experienced by those who study the book **Zera Shimshon**. The attendees of Beit Midrash Zera Shimshon and the scholars of its **kolelim** have grown accustomed to a phenomenon that has become fairly regular: from time to time, a Jew arrives with good news—a miracle, a salvation, or Heavenly assistance—attributed to the commitment they made to consistently study the teachings of the **Zera Shimshon**, or through their support and contribution to the dissemination of his Torah.

The salvations are of every kind: children, **shidduchim** (marriage partners), livelihood, and many others. What follows is a small collection from among the many stories of salvation.

A Jew once entered the Beit Midrash and shared his story: "A relative of mine needed to find a shidduch (spouse), and so did a very close friend of mine. It was around the time of Tu B'Shvat, when the beautiful new book Zera Shimshon Yom Yom was published. I bought several copies of the new book and asked some friends in yeshivot in Bnei Brak to organize public classes using this special sefer, with the intention that it would be in the merit of my relative and my friend, so that they might soon be blessed with their respective matches. And indeed, a couple of months later, by the night of the bedikat chametz (search for chametz), each one of them was engaged, with good fortune."

Another Jew came into the Beit Midrash with his own story of salvation: "I have five daughters, but had not yet been blessed with a son. Last year, through Divine providence, I passed

by HaTzvi Street in Jerusalem, where the Beit Midrash Zera Shimshon had been established. Upon seeing the place founded in honor and memory of our holy teacher, the author of Zera Shimshon, and dedicated to the single goal of increasing Torah learning, I accepted upon myself to study the Torah of Zera Shimshon regularly. With G-d's help, this year I was blessed with my first son."



A very moving testimony was shared by another Jew who came with great enthusiasm to the Beit Midrash, especially to pray **Mincha** and **Arvit**, and to attend the regular **shiur** that takes place every Thursday night in the hall: "Last year, we held a seudat hillula (a commemorative meal for the elevation of a soul) in our home in memory of our teacher, Zera Shimshon. At that time, I took upon myself to study his Torah, praying and pleading to be blessed with a son. Indeed, in the month of Iyar this year, we were blessed with

a baby boy. The promise of Zera Shimshon was fulfilled in us immediately. As a token of gratitude, we named the newborn 'Shimshon', in honor of our teacher."

These stories of salvation join a long chain of wondrous testimonies, told by thousands who have already experienced salvation through the study of the sacred and spiritually potent book **Zera Shimshon**.

How fortunate we are, how good is our portion!

May the merit of the **Zera Shimshon** stand for the benefit of all who study his teachings, and for those who assist—whether through effort or financial support—in the spreading of his Torah.

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