

English

בסייעתא דשמיא

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.



Bechukosai תשפ"ד • Zera Shimshon - the Limud that brings Yeshuos • 292 יאן

אמרות שמשון

The Protection Accorded To Those Who Learn Torah

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם (כו ג):
If you will follow my decrees and observe my commandments and perform them...

The Midrash brings this Passuk and expounds on it as follows. חשבתי. הדא הוא דכתיב, חשבתי. דרכי ואשיבה רגלי אל עדתך. אמר דוד, רבנו של עולם בכל יום יום הייתי מחשב ואומר, למקום פלוני ולבית דירה פלונית אני הולך, והיו רגלי מביאות אותי לבתי כנסיות ולבתי מדרשות. הדא *'If you will follow my decrees'*. This [i.e. the Passuk that says which literally translate as, 'If you will go in my decrees', and doesn't use the more grammatically correct words of, 'If you will observe my decrees'] is to be understood in light of that which is written, 'I considered my ways and I returned my feet to your testimonies'. In this Passuk Dovid Hamelech was saying as follows. "Master of the Universe! Each and every day I would plan and say to myself, "I am going to this place and to that residence", but my feet would lead me to the Shul and Bais Midrash" [i.e. because Dovid was so accustomed to walking to Shul and Bais Midrash, his feet would lead him there, out of habit, even when he set out to go elsewhere]. Thus it is written, 'I considered my ways and I returned my feet to your testimonies'. The Midrash is telling us that when the Torah says, 'If you will go in my decrees', it is indicating that Hashem wants the Jewish people to habituate themselves to the study of Torah to such a degree that they will instinctively go the Shul and Bais Midrash, where Hashem's decrees are studied.

The Yifai To'ar asks on this Midrash; firstly, was this an act of madness, where Dovid Hamelech would start going in one direction

and his feet would forcefully lead him in another direction? Secondly, why indeed did Dovid consider going to various places and residences instead of going to Shul and Bais Midrash to learn Torah?



The Gemara in Brochos (ד ע"א) discusses a request that Dovid made of Hashem. רבש"ע. לא חסיד אני שכל מלכי מזרח ומערב ישינים עד שלש שעות ואני חצות לילה אקום להודות לך וכו' שכל מלכי מזרח ומערב יושבים אגודות אגודות – Dovid says in Tehillim, 'Guard my soul, for a devout man I am' ... This is what Dovid said before Hashem: "Am I not devout, for all the other kings of the East and the West sleep until three hours into the day, but as for me 'at midnight I arise to give thanks to you' ... for all the other kings of the East and the West sit among their company in their glory, but as for me...".

The Iyuv Yaakov asks on this Gemara; how can it be that Dovid would want to receive his compensation for being devout in this world, rather than reap the obviously much greater reward in the world to come? He thus explains Dovid's intention as follows. Because of the great stress and strain that running a kingdom puts on its ruler, all kings would unwind by sleeping late, and by relaxing and enjoying themselves with their

friends. Dovid, on the other hand, didn't waste his time in relaxation and enjoyment, and thus didn't get the opportunity to unwind, and therefore requested of Hashem that he be protected from collapsing under the great stress and pressure that he would be under.



We can explain that, out of concern for his health due to the strain that ruling a kingdom may carry, Dovid did originally intend to go ahead and relax, just like the other kings, as the Torah (דברים ד ט"ו) explicitly commands us, ונשמרתם מאד לנפשותיכם – And you shall take great care of your souls. Dovid thus felt it necessary to go to various places instead of going to learn Torah in order to relax his mind,

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but he would subsequently realize that he can indeed go learn Torah with no need to be concerned about his health, for the Gemara in Brochos (ה ע"א) teaches us that – *Anyone who engages in Torah study, afflictions keep away from him.*

We can now understand the phenomenon that occurred to Dovid, as he described in Tehillim. Originally, Dovid

would resolve to go to various places of pleasure so that he can relax and take care of his health. But he would then realize that if, alternatively, he would go learn Torah, there would nonetheless be no need to be concerned for his health, for the Torah itself would protect him, and as a result he would subconsciously turn his feet to direct him to Shul and Bais Midrash to learn Torah.

דוד שמשון פרשת בחוקותי אות א

**גבורת שמשון
סיפורי ילועה**

Zera Shimshon's shiur at the auto shop

Rabbi Shimon Azarzar, may Hashem preserve him, tells us the following curious anecdote:

Recently, I had the opportunity to be around Guivat Shaul in Jerusalem on a Thursday afternoon, and when I asked a passerby for a **minyán** for **Mincha** prayers, he directed me to the entrance of a garage and car sales agency. I said gently, "Maybe you misunderstood me, I'm looking for a synagogue to pray the **tefillah** of **Mincha**." My interlocutor had not been confused and told me: "Go to the car dealership and there you will see a synagogue that has nothing to ask of any other synagogue of the most ultra-Orthodox."

I entered the huge compound and walked to the **Bet Midrash** which served as the agency's place of prayer for workers and visitors. As I entered, I found a distinguished group of students listening to the sweet lesson of Gaon Rabbi Schwartz, **shlita**, from the book **Zera Shimshon**. The Rabbi conveyed the words of the **Zera Shimshon** with special clarity, supplementing them with moral lessons, on the Torah portion of the week.

I stood there in amazement, rubbing my eyes to see if it was real. What does a synagogue do inside a car shop-dealership? And, even more curiously, what does a **shiur** of the **Zera Shimshon** have to do with the synagogue of a workshop? The audience present was very diverse; I was puzzled as to what could connect them all. Of course, I didn't dare interrupt with questions like these during the lesson and waited until the end of the **shiur** and the **tefillah** of **Mincha** that followed. Then I approached the Rav who gave

the lesson and asked about what was behind the particularity of this **shiur**. Rav Schwartz referred me to the owner of the agency, who, of course, was at the head of the class participants, telling me, "Listen to the story directly from the source."

The owner of the dealership replied without hesitation: "The **shiur** increases income! Plain and simple. It's proven. Like any business, we want to increase the volume of transactions, so just as we invest in marketing and advertising, we also invest in **Zera Shimshon** classes." I asked, "Well, does that technique work?" "Of course it works!", the owner of the workshop replied, continuing his remarks with uncharacteristic enthusiasm. "In the same week that we established the **shiur** here in the synagogue, we tripled our sales of luxury cars. And, ever since, the blessing has remained here in the business. Our recurring sales volume changed for better beyond recognition, something not often seen in the industry. We can tangibly see that the blessing of the **Zera Shimshon** is fulfilled and that he is a righteous defense lawyer who advocates on behalf of all those who seek his favor and who fulfill his plea. The **Tzaddik** influences an abundance of blessings from above in an inexplicable and completely supernatural way. Anyone who wants blessing joins this wonderful and special **shiur**. This also explains the diversity of styles and personalities of the participants. And you still ask me what the **shiur** of the **Zera Shimshon** has to do with the dealership?!"

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