

# 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.

תשפ"ד ז'אב

• Zera Shimshon - the Limud that brings Yeshuos •

ז'אב 283

## אמרות שמשון

### Why it was specifically the Priestly Offerings that Dovid Yearned to Bring

זֶה קָרְבַּן אֶהְרֹן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לָהּ בְּיוֹם הַמִּשְׁחָה אֹתוֹ עֲשִׂירַת הָאֵפֶה סֶלֶת מִנְחָה תָמִיד מִחֲצִיתָהּ בַּכֶּקֶר וּמִחֲצִיתָהּ בְּעֶרֶב (ו' יג):

*This is the offering of Aharon and his sons...*

The Yalkut Shimoni expounds on the wording of this Passuk, and says the following. רבי נחמיה אומר, חביב קרבנו של אהרן לפני הקדוש ברוך הוא כקרבנו של נשיאים, להלן כתיב זה קרבן וכאן כתיב זה קרבן אהרן של נשיאים. להלן כתיב זה קרבן וכאן כתיב זה קרבן אהרן. *Rebbi Nechemia said: The sacrifices that Aharon offered were as beloved to Hashem as the sacrifices offered by the Priests [i.e. the sacrifices that the Priests brought for the inauguration of the Mishkan]. [The Midrash goes on to explain that we learn this from the similar wording that the Torah choose to use when introducing these two sacrifices.] By the Priest's sacrifices the Torah says, 'This is the offering...' Similarly, by Aharon's sacrifices the Torah says, 'This is the offering of Aharon and his sons...'*

In this vein, the Midrash also relates to us how much King Dovid desired to offer those Priestly sacrifices. אמר רב אידי מתאווה היה דוד לקרבן נשיאים. הדא הוא דכתיב עלת מחים אעלה לך, אין לך קרבן שיש בו פרים אילים עתודים אלא קרבן נשיאים. *Rav Idi said: Dovid yearned to bring the sacrifices of the Priests, as Dovid had said, 'Fat burnt-offerings I shall offer You with the burnings of rams. I shall prepare large cattle along with goats, always'; and there is no set of sacrifices that includes within it cattle, ram, and goats, other than those sacrifices that the Priests offered during the Mishkan's inauguration.*

The question is, why was it specifically those sacrifices that the Priests offered during the inauguration of the Mishkan that Dovid yearned to bring, more than any other sacrifice that were offered in the Mishkan.



The Gemara in Sotah (ט ע"א) tells us the following. מאי דכתיב רננו צדיקים בה' לישירים נאוה תהלה. אל תקרי נאוה תהלה אלא נוה תהלה. זה משה. *What is the meaning of that which is written, 'Sing joyfully, O righteous, to Hashem; because for the upright praise is fitting'? Do not read it נאוה תהלה - the righteous should sing joyfully, because for them 'praise is fitting'; but rather נוה תהלה - the righteous should sing joyfully, because they merited to erect lasting 'places of praise'. This refers to Moshe and Dovid, for their enemies did not gain control over their handiwork.*



When David yearned to bring the Priestly offerings, is wasn't the offerings, per se, that he yearned to bring, rather it was the building of the Bais Hamikdash that he truly yearned for. For Dovid knew that were he to build the Bais Hamikdash, the enemies of the Jewish People would never be able to gain control over it and destroy it, for as the Gemara teaches us, *'the enemies of Moshe and Dovid were unable to gain control over their handiwork'*. Dovid also knew, as Yechezkel would eventually prophesize many years later (פרק מ"ה ומ"ו), that at the inauguration of the last and ultimate Bais Hamikdash which will never be destroyed, we

will merit once again to offer those very sacrifices that the Priest offered at the inauguration of the original Mishkan.

It was to this that Dovid referred to when he yearned to offer those priestly offerings. He was actually yearning to merit to build the Bais Hamikdash, which if built by him, would indeed have been inaugurated with those priestly offerings.

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The joy of the salvation that three grooms saw

**Reb Benjamin Loberbom, שלי"י, tells us about the wonderful awakening that took place in Yeshivat Mir in Jerusalem, and the miraculous outcome:**

I have been involved in the distribution of the **Zera Shimshon** newsletters in Jerusalem for several years and, **baruch Hashem**, the newsletters can be found everywhere: in all the **Batei Kenesiot**, in the **yeshivot** and in the **kolelim**. So I want to give personal testimony of what I have seen in the public.

I constantly hear many warm reactions from members of the various congregations. People tell me that they cannot start Shabbat without first reading the **Zera Shimshon** newsletter. Readers tell me that there is something special about this newsletter; his words of Torah gladden the hearts and light up the eyes. The **Zera Shimshon** newsletter on the week's **parshah** has the merit of being among the most requested.

About a year and a half ago, after there was a particular awakening in the Jerusalem Mir Yeshiva to study the auspicious books of **Zera Shimshon**, some friends and I decided to form a special **Zera Shimshon** book study group at Yeshivat Mir. Since several **Talmideh Chachamim** par excellence, among the most select of the **yeshiva**, participated in this group, we chose the great **Gaon**, Harav Shimon Pereg, **shlita**, who was one of the leaders of other **yeshiva** study groups, to lead our private study group. Rabbi Pereg, as is known, is well versed in the books of Rabbeinu the **Zera Shimshon**, and his enthusiasm in studying the Torah of the **Zera Shimshon** is reflected in the wonderful **shiurim** he imparts. These make up a notable part of the **Zera Shimshon shiurim** that are heard around the world through **Kol Zera Shimshon**.

In our study group also participated a selection of young adults who each hoped to see soon his particular salvation. We set the study sessions on a fixed basis every week. The **Zera Shimshon Dissemination Organization**

distributed thousands of **Zera Shimshon** articles and newsletters in the **yeshiva**, and many students joined the powerful awakening that had sprung up in the **yeshiva**.

Many other students joined the study even on Shabbat afternoons, to study from the book **Toldot Shimshon** on the chapters of the **Pirkeh Avot**.

Rabbi Pereg, **shlita**, told me that it was clear that such a great awakening experienced by the **Talmidei Chachamim** par excellence of Yeshivat Mir in studying the work of the **Zera Shimshon**, provided its author with great satisfaction. And, without a doubt, **b'ezrat Hashem**, we would be able to see with our own eyes the salvations that the author assured.

Indeed, so it was. Within a short time after the **shiurim** began, three of the young men participating in the **shiurim** got engaged in the same week! The first of the young men got engaged on Monday night, the second got engaged on Tuesday night, and the third of the young men got engaged on Wednesday night. The excitement in the **yeshiva** was indescribable. Everyone could clearly see the sign that demonstrated the reliability of the promise of the author of the **Zera Shimshon**, certified by the three-time repetition of the expected salvation that materialized.

Rabbi Pereg, **shlita**, advises everyone to comply with the emotional request of Rabenu, the author of the **Zera Shimshon**, to study his work. And, as we heard from various **Gedolei Hador**, **shlita**, this is very simple, because it is enough to establish a fixed **shiur** every day, even if it is only for a few minutes. In this way, one has the merit of seeing fulfilled in himself the author's great promise of "seeing sons, and sons of sons, wise and understanding; houses full of everything good; both wealth and honor will not cease to accompany their offspring."

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בלי שום עיכובים

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ע"ה  
ת.ג.צ.ב.ה.

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