תשפ"ה Pinchas

•Zera Shimshon - the Limud that brings Yeshuos•

אמרות שמשון

The Demotion That Tzur Was Subject to After Behaving in A Most Unworthy

וְשֵׁם הָאִשָּה הַמָּכָה הַמְּדְיָנִית כָּוִבִּי בַת צור, ראש אָמות בֶית אָב בְמָדְיַן הוא: (במדבר כ״ה ט״ו)

And the name of the slain women was Cozbi the daughter of Tzur; he was the leader of peoples, of a Midyanite tribe.

Rashi makes the following observation. When the Passuk

says 'he was the leader of peoples', it implies that Tzur was the King over more than just one Midyanite tribe, while when it says 'of a Midyanite tribe', it clearly implies that he was only king over one single tribe. Rashi thus understands it to mean that although he was indeed king over one individual tribe, nevertheless, because he was the most prominent of all the Midyanite kings, he was considered leader over all the tribes.

Accordingly, Rashi says as follows.

ראש אומות. אחד מחמשת מלכי מדין, את אוי ואת רקם ואת צור וגו'. והוא היה חשוב מכולם, שנאמר ראש אמות. ולפי שנהג בזיון בעצמו להפקיר בתו, מנאו שלישי.

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Binyamin Pashkas

347-496-5657

- He was the leader of peoples. He was one of five kings of Midyan, as the Passuk lists them, 'Evi, Rekem, Tzur, Chur and Reva the five kings of Midyan... But he was the most prominent of them all, as it

says of him, 'he was the leader of peoples'. Nevertheless, because he had acted in a demeaning manner by casting his daughter loose to sin with others, the aforementioned Passuk lists him third.

This reflection is hard to understand, for if Tzur would have actually been demoted, then that indeed would have been a denigration to his status. But the Torah clearly states that he was not demoted whatsoever, rather he was still considered the most prominent of them all; in view of that, what defamation did he suffer when the Torah mentions him third, if in reality, he was still considered first and foremost?

There are three virtues through which one can earn the kingship. The most notable virtue is one's royal lineage, as through this, he naturally inherits the throne from his royal ancestors. Another notable virtue through which one can rightfully earn the kingship, is by means of one's wisdom, for although he cannot naturally inherit the throne, nevertheless, he is naturally worthy of the throne, for by

> people. The third and least worthy virtue through which one can earn the kingship, is through forcing one's way to the throne by means of his wealth.

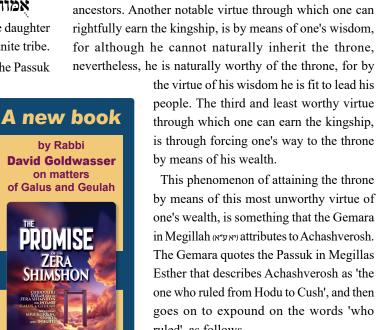
> This phenomenon of attaining the throne by means of this most unworthy virtue of one's wealth, is something that the Gemara in Megillah (יא ע״א) attributes to Achashverosh. The Gemara quotes the Passuk in Megillas Esther that describes Achashverosh as 'the one who ruled from Hodu to Cush', and then goes on to expound on the words 'who ruled', as follows.

> המולך, אמר רב שמלך מעצמו. אמרי לה לשבח ואמרי לה לגנאי. אמרי לה לשבח דלא הוה איניש דחשיב למלכא כוותיה. ואמרי לה לגנאי דלא הוה חזי למלכותא וממונא יתירא הוא דיהב וקם.

> - 'Who ruled'. Rav said: This teaches that Achashverosh did not inherit the throne by

royal descent, rather ruled of his own accord. Some say that this is a praise of Achashverosh, for it implies that no one else was suited for the throne as he was. While others say that this is a disparagement of Achashverosh, because it means that he was not really fit for the throne but he paid an excessive amount of money to ascend to the position.

In view of this we can explain that Tzur was indeed the







most prominent of the five kings, and thus the leader of all the Midyanite tribes. This was so, firstly, because his origin was royalty, and thus he naturally inherited his prominence and leadership. In addition, he was also exceptionally bright and intelligent, as well as extremely wealthy. As a result of these three virtues, he was indeed instinctively the most prominent of the kings, and a natural leader to all the Midyanite people. Nevertheless, after conducting himself in a most demeaning manner, behaving in a way which disparaged his

royalty and intellect, he had practically lost the effect of those two virtues, and was left with only the third and least notable virtue, wealth, through with which he held onto his position and prominence.

When the Passuk lists him third, it isn't alluding to a demotion in his status and prominence, rather to a demotion to the foundation upon which he retained his prominence; which is the fact that he retained his position only by the means of the third and least notable virtue - that of his wealth.

Double Blessing and Salvation: In Health and Sustenance

גבורת שמשון סיפורי יאוצה

Our dear friend, R. Shlomo Bruchi, sheyihye, shares his story:

Some time ago, my mother's health, **shetihyi**, began to deteriorate slightly. She needed to be hospitalized periodically, each time for a different reason. This situation greatly worried both me and my entire family, as we longed to see our mother enjoy good health for many years, as she is still a young and vibrant woman.

Of course, we increased our prayers and took on good resolutions in her merit. One day, I heard about the segula of the auspicious book Zera Shimshon, whose author promises in the introduction: "a blessing in three aspects: children, life, and abundant sustenance." I thought to myself that if we fulfilled the request of the author, who asked that his writings be studied, his blessing would elevate our good deeds and grant us great blessing and salvation. However, I felt in my heart that if I was going to ask for something great, I also needed to take meaningful action. So, I decided to do something important that would promote greater access to the study of Zera Shimshon.

I reached out to the World Organization for the Dissemination of the Torah of Zera Shimshon and offered to donate 50 sets of the book for distribution in Batei Kenesiot and yeshivot. I thought that, in addition to my personal study of the book, thousands of other Jews

would also be able to delve into this auspicious text, all in merit of my mother. And indeed, from the day I made my donation, and the World Organization began distributing the books in synagogues and **yeshivot**, my mother's health miraculously improved until she fully recovered.

But the story did not end there. Seeing how quickly the author's blessing was fulfilled, I asked myself: "Why should / be left behind? I also need a blessing for my parnasa (livelihood)". Immediately, I decided to increase my donation and contribute even more sets of the book for distribution in synagogues, hoping to achieve success in my livelihood, as my main occupation is real estate brokerage. And as is well known, in the real estate business, one does not need to have great faith to see that everything depends on Divine assistance. I told myself that without a doubt, the blessing of the tzadik, who promised "homes filled with all good things", would help me attain abundant parnasa.

And indeed, the tzadik's blessing was fulfilled in every detail, without exception. Shortly afterward, I was presented with an extremely successful real estate opportunity, from which I earned enough to support myself and my family for several months.

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

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