

English

בסייעתא דשמיא

# Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy" a, 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.



Vayaishev תשפ"ה

• Zera Shimshon - the Limud that brings Yeshuos •

ל' תמוז 321

## אמרות שמשון

### The Dispute Between Yosef and his Brothers Regarding Their Status as Jews

וַיֹּאמֶר אֶת אַחֵי אֲנֹכִי מִבְּקֶשׁ הַגִּידָה נָא לִי אִיפֹה הֵם רְעִים: וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים נִלְכָּה דַתִּינָה וַיִּלְךְ יוֹסֵף אַחֵר אַחֵיו וַיִּמְצָאם בְּדֹתָן: (לו טז-יז):  
And he said, "My brothers I do seek, tell me, please, where they are pasturing": The man replied, "They have journeyed on from here etc.":

The man told Yosef, 'Your brothers have journeyed on from here'. Rashi explains that to mean that, the הסיעו עצמן מן האחווה – They have moved themselves away from brotherhood. What does that mean? Can one actually leave a brotherhood when he feels no interest in being a brother to his brother; after all it's a birth relationship from which one cannot just divorce himself?

The Sefer Prashas Derachim דרוש האתרים דרוש (א brings a perplexing Midrash that says; למה – Why did Yosef's brothers hate him? So that the Sea would split for Klal Yisroel when they would leave Mitzrayim. This Midrash obviously begs for an explanation.

The Prashas Derachim says that we can explain the disagreement between Yosef and his brothers as a general disagreement in regards to their status before receiving the Torah. Yosef maintained that their standing as a Jew was not clearly defined, and therefore felt that they must uphold any non-Jewish stringencies, while the brothers felt that they had the complete status of a Jew, even in regards to its leniencies.

According to this, he explains the Midrash as follows. The Midrash wants to understand why the brothers didn't feel it proper to at least be apprehensive about Yosef's view, and out of extra caution take on and uphold the stringencies

of the non-Jew, too. The Midrash answers, that the brothers were intentional and deliberate in considering themselves as complete Jews, even in regards to its leniencies, so that 'the Sea would split for Klal Yisroel when they would leave Mitzrayim'. This is because when the time came for the Jews to leave Mitzrayim, the Attribute of Justice stood up to prevent their liberation, saying that the Jews, just like the non-Jews, worshipped idols in Mitzrayim and therefore did not merit to be liberated. To which Hashem replied, that unlike the non-Jews, who worshiped the idols purposely and willingly, the Jews in Mitzrayim only worshipped them

out of error and force. Now, if before receiving the Torah, Klal Yisroel had to uphold the stringencies of both Jew and non-Jew alike, then that argument would not suffice to clear them of their sin of idol worship, because as Jews they were guilty even for worshiping idols out of force, and as non-Jews they were responsible even for sins done in error. That is why the brothers felt the need to be lenient and to consider themselves absolute Jews, so that when the time would come to leave Mitzrayim, the Jews would be able to make use of Hashem's response in their defense, that they weren't liable for the sin of idol worship because it was done out of error.

We can now understand what the man meant when

he told Yosef 'They have moved themselves away from brotherhood'. The brothers felt themselves warranted to kill Yosef, yet their

brotherly conscience was preventing them from doing so. They appealed their conscience by saying that they were sentencing Yosef in accordance to his own opinion, which was that they must uphold the stringencies of a non-Jew, and consequently were bound to the non-Jewish guidelines of lineage, which considers brotherhood only to those born from the same mother. Accordingly, the brothers, who didn't share a mother with Yosef, would not be considered his brothers, and there was no reason to hinder this punishment out of brotherly feelings.

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### הוצאת הגליון והפצתו לזכות

לעילוי נשמת משולם בן סעדי ז"ל נלב"ע י"ט כסלו תשס"ט ת.נ.צ.ב.ה.

לעילוי נשמת מורי שלום בן סלימן ז"ל נלב"ע כ' כסלו תשס"ה ת.נ.צ.ב.ה.

לעילוי נשמת אברהם בן אסתר ז"ל ת.נ.צ.ב.ה.

כל הישועות כל התורמים החפצים בעילום שמו שמיטיבים רבות למען הפצת תורת זרע שמשון יזכו לכל הישועות איש איש והצטרפותו לזכר ולהתבשר בשורות טובות בקרב

זיווג הגון שרה שרון בת סופיה לזיווג הגון בקרוב ממש מתוך אושר ועושר

רפואה שלימה ניסים בן שרה רפואה שלימה ובריאות איתנה

ברכה והצלחה עומר בן נוגה לשפע ברכה והצלחה ברכישת ירידה

ישועה ורפואה יהושע סלודור בן מוניקה אסתר הצלחה בכל הענינים ושיטתו כל המפרים והדאגת

לזכות ולברכה להצלחת השותפים התורמים ומשפחותיהם החפצים בעילום שמו שזכו לשפע ברכה והצלחה בני ברכי חיי ארכי ומזוני רוחי נחת מכל יוצא

זכות המבורך יין בעדים אכיר

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ברכות וישועות מרדכי בן רחל שיחה לזיווג הגון פרנסה טובה ועשירות גדולה ומציאת ירידה לקניה במורה ובריאות איתנה

הצלחה ועושר ברוך צבי ניסים בן שושנה לאה שילצה בכל עסקיו ויהיה ברכה ושפע רב בקרוב ממש מתוך מנוחת הגוף והנפש וימצא חן בעיני כולם

To this Yehuda replied; מה בצע כי נהרגו את אחינו – *What gain will there be if we kill our brother.* Being that according to our opinion we consider ourselves to be absolute Jews, we must abide to the Jewish lineage guidelines that considers also those born to the same father as brothers, and thus Yosef is our brother, and there is no way that we can bring ourselves to kill him. Even so, because, after all, Yosef did ascribe to himself the stringencies of a non-Jew, the brothers felt it

right to render a verdict for him concurring with the stringent punishment that we find only by the non-Jews. Just as Noach cursed Chum to be a slave because of the Loshon Horah that he spoke to his brothers, so too, Yosef's brothers passed the verdict that because of the Loshon Horah that Yosef spoke to their father about them, it was a befitting punishment that he be sold as a slave.

דע שמשון פרשת וישב אות י

## A Fascinating Review of the Zera Shimshon Shiurim

Hundreds of lecturers across Israel and around the world delve deeply into the teachings of the tzadik, offering engaging and insightful classes to their audiences. These presenters come from all sectors and communities: Ashkenazi, Sephardi, Lithuanian, and Chasidic. They can be found in every corner of the country, as well as in various locations worldwide, delivering these teachings in a wide range of languages.

In the coming weeks, this section will feature a review of the vibrant activities taking place across the country and the globe, supported and guided by the World Organization for the Dissemination of the Zera Shimshon's Torah. This organization oversees the extensive efforts, provides the institute's meticulously edited books for all shiurim, and assists with all necessary arrangements.

A significant portion of these classes is broadcast through Kol Zera Shimshon, the communications platform for the teachings of our Rabbi, the Zera Shimshon. It is accessible via phone at: +972-(0)2-80-80-400. [Please note the new number.]

In the port city of **Ashdod**, known for its religious character, numerous **shiurim** (Torah classes) are held. One of them is led by **Rabbi Yehuda Levi**, taking place on Sundays at 8:00 PM in the synagogue located at 22 Yitzchak Hanasi Street.

A significant group of **baalei batim** (working community members) regularly participates in this **shiur**, which has been running consistently for almost a year. The attendees feel deeply connected to the class and the teachings of our Rabbi, which are sweeter than honey.

As mentioned, the participants are **baalei batim** who come specifically after a long and demanding workday to fulfill the **tzadik's** wish and study his writings. Typically, around fifteen people attend, each showing true dedication by coming after a full day of work. This demonstrates the great respect and appreciation they have for this unique and meaningful study.

One of the participants shared his special sentiments with us:

**"Every time I study this book I feel a unique spiritual elevation. This is no ordinary study. It's evident that the author rejoices when his work is studied with a group. Especially because the book is deep and**

**not easy for those coming after a full workday. That's why we have united under the guidance of a maggid shiur (lecturer), a Torah scholar who explains each concept clearly and in detail. By the end of the shiur, the words of the Zera Shimshon shine forth as wonderful and sweet."**

The maggid shiur, **Rabbi Levi**, added:


**"Although the participants don't study the book solely to seek specific salvations, they primarily come to connect with the Torah study of tzadikim. All the participants feel it is a great and immense merit to do an act of kindness for the soul of the Zera Shimshon, as he requested in the introduction to his book. This is essentially the primary motivation behind the shiur. Of course, everyone also believes that merely studying his writings will bring abundant salvations. Indeed, during this period of study, we've received several exciting and uplifting reports from the participants. It's clear that the**

**author intercedes in the heavens for the fulfillment of his blessing and promise, especially for those in our unique shiur, where all the participants invest great effort to attend regularly. It's evident that the more effort one puts in, the greater the blessing, as our Sages taught us in Pirkei Avot: 'According to the effort is the reward.'"**

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**A Fascinating Insight**

into Zera Shimshon Classes Around the World



Rabbi Yehuda Levi

**Would you like to establish a shiur in your city?**  
**Contact the Zera Shimshon Center today to receive guidance and assistance: +972-(0)2-80-80-500**

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