

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.



אמרות שמשון

Why Yitzchok and Yaakov Wanted Their Children to Know When Moshiach Would Come

וַיִּקְרָא יַעֲקֹב אֶל בְּנָיו וַיֹּאמֶר הֲאִסְפוּ וְאִגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֲתֶכֶם בְּאַחֲרֵית הַיָּמִים הַקְּבֻצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל יִשְׂרָאֵל אֲבִיכֶם דְּאוֹבֵן בְּכָרִי אֵתָּה פָּחִי וְרֵאשִׁית אוֹנֵי יֵתֶר שְׂאֵת וַיֵּתֶר עֲזוֹ (מט א-ג)

Yaakov called for his sons and said, "Assemble yourselves and I will tell you what will befall you in the end of days: Reuvain, you are my firstborn..."

Rashi explains the deviation of this conversation as follows; He wished to 'reveal the end'; the ultimate conclusion of all exiles when Moshiach will come, but the Shechinah departed from him, and he began to talk about other things. We find in the Yalkut Shimoni (ויחי רמז קנ"ז) that this same phenomenon happened by Yitzchok, too; מסיר שפה לנאמנים, זה יצחק ועקב ששניהם; בקשו לגלות את הקץ, קרא לעשו וביקש לגלות הקץ וגנוז הקב"ה ממנו וכו' ואף The Passuk in Iyov that says; 'At times, Hashem removes the power of speech even from those who are loyal to him', alludes to Yitzchok and Yaakov who both attempted to 'reveal the end'. Yitzchok called for Eisav and wanted to 'reveal the end', but Hashem hid it from him.... Yaakov also wanted to 'reveal the end', as the Passuk says; 'Assemble and I will tell you'.

It seems quite difficult to comprehend why Yitzchok would want to disclose this information to Eisav, who was a rasha. Furthermore, after seeing that his father, Yitzchok, was prevented from exposing this information, why would Yaakov attempt to do the same?

The Gemara in Sanhedrin (צ"ב ע"ב) brings the following dispute; אמר רב כלו כל הקיצין ואין הדבר תלוי אלא בתשובה ומעשים טובים, ושמואל אמר דיו לאבל שיעמוד באבלו. כתנאי, ר' אליעזר אומר אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין, אמר ל"ר' יהושע אם אין עושין תשובה אין נגאלין, אלא הקב"ה מעמיד להן מלך שגורותיו קשות כהמן וישראל עושין תשובה. Rav said; "The end of the exile is not preordained, rather Moshiach's arrival depends only on repentance and good deeds". But Shmuel says; "The 'period of mourning' must to come to an end". This dispute between Rav and Shmuel is

parallel to the following dispute between Tannaim. R' Eliezer says; "If the Jewish people repent, they will be redeemed, and if not, they will not be redeemed". R' Yehoshua said to him; "If they do not repent, will they not be redeemed?! Rather, Hashem will appoint a king over them whose decrees will be as harsh as those of Haman, and the Jewish people will repent, and in this way Hashem will bring them back to the right path".

The Maharsha explains this dispute as follows. R' Eliezer and Rav both maintain that only voluntary Teshuva will suffice to bring Moshiach, and that's why there is no way, so to speak, to determine when the Jewish people will voluntarily do Teshuva. However, R' Yehoshua and Shmuel maintain that even Teshuvah which is coerced is sufficient. Therefore, there can be a predetermined date for when Moshiach will come as a result of the Jew's doing Teshuvah; if not on their own, then by Hashem causing the nations to put them through suffering and distress, in order to engender them to do Teshuvah.

Yitzchok and Yaakov, who wanted to 'reveal the end', obviously espoused the opinion of R' Yehoshua and Shmuel, that Moshiach can come even in the merit of Teshuvah that was prompted by suffering and distress, and thus there can be a predetermined date for Moshiach's arrival. This resulted in them wanting to 'reveal the end' to their children, in order to save the Jewish Nation from a painful and strenuous exile.

Yitzchok wanted to 'reveal the end' to Eisav, because he knew that by being privy to this information, Eisav would understand that Moshiach can come even in the Merit of Teshuvah that is done out of pain. This would bring Eisav to tell his children to instruct their future generations to treat the Jews in their land kindly, keeping them complacent, thereby not inciting them to do Teshuvah, so that the coming of Moshiach would be delayed as much as possible. This was Yitzchak's tactic in trying to save the Jewish Nation from a harsh exile. Yaakov understood that Hashem prevented Yitzchok from revealing this to Eisav, for this would defeat the master plan, which is to bring an end to the exile by the Jews doing Teshuvah, either on their own, or at least, through being aroused by the harsh treatment at the hands of the nations. Consequently, Yaakov attempted to use a different approach to save his descendants from a difficult exile. He tried to do so by warning his own children to instruct their future generations to be certain to do Teshuvah on their own, so that there won't be a need for a harsh exile to arouse them to do Teshuvah.

רע שמשון פרשתנו אות יא

הוצאת הגליון והפצתו לזכות

לזכר נשמת
הרה"ק הגוהר בקדושתו ופרישותו פועל ישועות האדמו"ר רבי משה בן הרה"ק רבי דוד מלעלוב זצוקלה"ה נלב"ע י"ג שבט תרי"א הובטח להמליץ טוב עבור מי שיעשה טקס מיום ההדללה שלו ת.צ.צ.ב.ה.

לזכר נשמת
המקובל הקדוש פועל ישועות האמן הצדיק רבי יצחק הכהן ב"ר אשר אנטשיל הוברמן זצוקלה"ה מחבר ספר בן לאשרי ברכה משולשת התקרא בני כל הצדיק מיענה"ה שלא הניח שיק הובטח להמליץ טוב עבור הולמים בספריו נלב"ע י"ג שבט תשל"ז ת.צ.צ.ב.ה.

לעילוי נשמת
האשה החשובה מרת ריוזא רחל בת רבי יוסף משה ע"ה פאשקעס נלב"ע י"ד טבת תשכ"ה ל"ק ת.צ.צ.ב.ה.

לעילוי נשמת
נבדח חתונה ובת והרה"ק רבי משה בן זמנה ד"ר אוביב וזמנה החשובה מרת שרה לימא בת ריוזא רחל תתי זכות רבנו המהולל וברכותיו שיבו להם והתברך כבודו וצדקתו בכל העניינים נתן מכל יצי מותר אושר ועשר בבראות השלימה זכות המחבר י"ג בעשר אכ"ר

לזכות ולברכה
להצלת השותפים התורמים ומשפחותיהם החפצים בעילום שמים שיבו לשפע ברכה והצלחה בני בריכי חיי אריכי ומזוני רוחי מכל יצי זכור זכות המחבר י"ג בעשר אכ"ר

ברכות וישועות
מרדכי בן רחל שיובה ליוזבד הונן פרנסה טובה ועשיות גדולה ומצאת יורה לקניה במדה ובריות איתנה

עושר וכבוד
ברוך צבי נסים בן שושנה לאה שיציל כל פקיו ויחיה ברכה שיבו ברכו משעת מנוחת היום והמשפחה ויבא חן בעיני מלך

עושר והצלחה
אשר אנשיל דוד בן נילי שיחזור בקרוב למצבו האשון ויכה להצלחה מרובה ועשירות



Special Prayers for the Benefactors of the World Organization for the Dissemination of the Torah of Zera Shimshon on Zot Chanukah, the Propitious Day and the Sealing of Judgment

The Home of Maran, the Great Gaon, Rosh HaYeshiva, Rabbi Moshe Tzadka, shlit" a

On Zot Chanukah, in the home of the Rosh HaYeshiva, the Great Sage, Rabbi Moshe Tzadka, shlit" a, an atmosphere of reverent awe and spiritual elevation was felt. As the day commenced and the time for lighting the eighth candle drew near, a special sense of elevation filled the air. This is the day of Zot Chanukah, the time when Judgment is sealed, and thousands seek blessings from the Leader of the Generation at this opportune moment.

On this occasion, Rabbi Yitzchak Attia, shlit" a, one of the distinguished scholars of the Zera Shimshon Kollel and the grandson of the Rosh HaYeshiva, presented a list of benefactors who consistently support the expansion of the study of the extraordinary books *Zera Shimshon* and *Toldot Shimshon*. This was done with the intention that the Rabbi would pray and plead for their well-being in all their needs. The Rosh HaYeshiva, who also devotes much time to studying the Torah of Zera Shimshon, consistently bestows blessings upon the rabbis of the World Organization for the Dissemination of the Torah of Zera Shimshon and encourages them to continue fulfilling the *tzadik's* request by increasing the number of learners. A special expression of satisfaction appeared on the Rosh HaYeshiva's face as he took the pages listing the benefactors' names, reviewed them one by one, prayed for them, and blessed them during the opportune moment of lighting the candles on this special day of Zot Chanukah. **Blessed is the one who had this merit!**

The Tomb of Rabbi Shimon bar Yochai in Meron

One of the rabbis from the World Organization for the Dissemination of the Torah of Zera Shimshon traveled to the tomb of Rabbi Shimon



מרן ראש הישיבה הגר"מ צדקה שליט"א בהדלקת הנרות בליל זאת חנוכה



מרן ראש הישיבה הגר"מ צדקה שליט"א בתפילה על התומכים בשעת הדלקת הנרות



קבר הרשב"י במירון

bar Yochai (Rashbi) in Meron on the night of Zot Chanukah, carrying a special paper listing the names and requests of the benefactors. There, he fervently prayed for the donors, mentioning each name and request in detail, pleading that the Judgment be sealed for their benefit, that they receive all blessings and salvations, and that they soon share good news. **Blessed is the one who had this merit!**

The Zera Shimshon Kollel at the Zera Shimshon Beit Midrash

In the daily study sessions of the *kollel* dedicated to the study of Zera Shimshon, established by the World Organization for the Dissemination of the Torah of Zera Shimshon, a special prayer was held for the benefactors and supporters of the dissemination of the Torah of *Zera Shimshon*. This *kollel* is composed of dozens of scholars who dedicate their entire day to Torah study and serving Hashem, engaging in continuous and deep study of the *parasha* through the books of Zera Shimshon. Before and after the study sessions, prayers are offered for the partners contributing to the growth of learning and the strengthening of the *kollel*. Additionally, a public *Mi Sheberach* is recited after the study, along with the reading of the entire *Book of Tehillim* by the scholars of the *kollel*.

Throughout the year, names can be submitted for prayers and blessings, as well as participation in sustaining the *kollel* and increasing the number of learners, thereby meriting salvations. **Blessed is the one who had this merit!**

May it be Hashem's will that all benefactors and supporters be blessed with every form of goodness. May the author's blessing be fulfilled in them: "And your eyes shall see children and grandchildren, like olive shoots around your table, wise and understanding, and homes filled with every kind of good, both wealth and honor." Amen, so may it be His will!

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