

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

The Virtue of Settling in Court Through the Means of Compromise

ואלה המשפטים אשר תשים לפניך: (כא, א)

And these are the laws that you shall place before them.

The Midrash (ל ט) cites this Passuk and then expounds on it by quoting King David's words in Tehillim. ואלה.

'And these are the laws': David said 'The fear of Hashem is pure and enduring forever'.

It seems that the Midrash found some difficulty in the words of the Passuk, ואלה המשפטים - And these are the laws, and quoted David's words in order to resolve that difficulty. Hence, we need to understand what difficulty the Midrash found with the words of the Passuk.

Rashi establishes that any time the Torah says **And** these, it is an indication to some comparison between the latter group and the former. Rashi therefore asks why the Torah says **And** these are the laws; what comparison is the Torah generating between these laws and the Ten Commandments, which was the subject discussed above. Rashi answers that the Torah's comparison is an implication that just as the Ten Commandments were given at Sinai, so too were these laws given at Sinai.

We can, however, raise the following question on Rashi's answer; why would the Torah need to allude to this most obvious fact that these laws also were given at Sinai? Why would anyone think otherwise?

We can answer as follows. The Gemara in Sanhedrin 11c discusses the virtue of settling a case by means of compromise, over using the strict measure of judgment.

R' Yehoshua ben Korchah says: It is meritorious for a judge to compromise. As it is stated, 'Execute truth, and judgement of peace, in your gates'. What is meant by 'judgement of peace'; for where there is judgment there is no peace, and where there is peace there is no judgment? [i.e. Judgment implies strict application of the law, which in most cases means that the court rules in favor of one litigant and against the other. When this occurs, peace is unlikely to prevail.] What then is the 'judgement of peace'

that the Passuk is referring to? I would say that this is compromise. Hence, this Passuk clearly advocates the settlement of disputes by means of a compromise.

In this vein the Maharsha writes that not only is it commendable to settle a litigation by means of compromise, moreover, one who fears Heaven will never deviate from settling through compromise. The reason being, because when rendering judgment through the strict letter of the law, the one who was deemed guilty will naturally not accept the verdict willingly, and therefore, on the chance that the judge made a mistake and pronounced the innocent party to be guilty, he would, albeit unbeknownst to him, be obligated to compensate the one whom he had mistakenly found to be guilty. But when settling through compromise - because it is an agreed upon settlement by both litigants - there is no risk of the judge being obligated to compensate any of the parties.

However, because the ideal approach to the settlement of any contention between two parties is through the method of 'compromise', it must be that the method of compromise would somehow be alluded to in the Passuk that presents the Jewish judicial system. In light of this we need to explain that when the Torah commands 'these are the laws that should be placed before them', but doesn't say 'these are the laws with which you should judge them', it is a clear indication that

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although these laws should indeed be taught and given over to the Jewish People, nevertheless, ideally, they should not be used to judge with, rather the preferred method of judgment should be through compromise.

In view of this we can understand Rashi's answer. Because one might have believed that the preferred method of judgement is by means of the strict letter of law, while the method of compromise is inferior, therefore when the Torah says, **ואלה המשפטים אשר תשים לפניהם**, - And these are the laws **that you shall place before them**, which alludes to the method of compromise and its superiority, the Torah must simultaneously also clearly imply that this method of compromise was also given over at Sinai, and is not inferior at all.



In light of this, we can explain that what the Midrash found difficult with the words **ואלה המשפטים** - And these are the laws, is as follows. How can the Torah say **ואלה המשפטים** - And these are the laws, which

is a clear allusion to the strict letter of the law, while at the very same time also allude to the method of compromise?

And it was to answer this difficulty that the Midrash quoted the Passuk in which David said, **יראת ה' טהורה עומדת לעד, משפטי ה' אמת**, - The fear of Hashem is pure and enduring forever, the Judgements of Hashem are true; they righteously stand in unison. In this Passuk David tells us that 'The fear of Hashem' - which the Maharsha writes supports the method of compromise - and 'the Judgment of Hashem' - which clearly promotes settling through the strict letter of judgement - 'righteously stand in unison'. This clearly demonstrates that one can compromise in a manner which is close to the strict letter of judgment, and thus the method of compromise and the strict letter of judgment can indeed stand in unison. Accordingly, the Passuk which promotes the strict method of the law, can at the same time also allude to the preferred method of compromise.

זרע שמשון פרשתנו אות ב

When Will the Child Start Talking?

גבורת שמשון
סיפורי ישועה

Mrs. N. Nahari, from southern Israel, shares her story:

I have known the book **Zera Shimshon** for many years, ever since the World Organization for the Dissemination of the Torah of **Zera Shimshon** began to spread and publicize its light, which had previously been unknown. I am also aware of its power to bring salvation to those who study it. Whenever I need any salvation, I make a donation to the World Organization for the Dissemination of the Torah of **Zera Shimshon** and submit my request for them to pray for it during their public study sessions. And, with Hashem's help, the **Zera Shimshon** never disappoints, as we have already witnessed many salvations, with the help of Heaven, through the merit of the **tzadik**.

The same happened in the month of **Elul** in the year 5784 (September 2024). I learned that my neighbor's son, who lives in my building, was already three years old and still not speaking. This became a topic of conversation among the neighbors, with each one trying to think of a solution or which specialist to consult. But when I heard this, I said to myself: "I have a good connection with the great 'specialist' from Italy, our master, Rabbi Shimshon Chaim Nachmani, ז"ל, author of **Zera Shimshon**, who promised great salvations to those who study his books. And, after all, one can turn to him at any time by studying his Torah and teachings."

So I acted accordingly: I reached out to the World Organization for the Dissemination of the Torah of **Zera Shimshon** and made a donation to participate in covering the costs of the main **hilula** banquet that was held in Jerusalem at the beginning of **Elul**. Additionally, I submitted the child's name to be mentioned in the prayers and blessings during the study session led by hundreds of **avrechim**. The World Organization wholeheartedly blessed the child and passed his name on to the great Rabbis of Israel to be mentioned in the special **tefilah** that took place after the **hilula** banquet.

After making this effort, I completely forgot about the matter, knowing that I had done my part and that, without a doubt, Hashem would fulfill the **tzadik's** promise, as I have become accustomed to seeing every time I submit names for **tefilah**. I did not even think about checking when the child would start speaking. However, five months later, as I was walking down the stairs of my building, I saw the child in front of me and heard him counting numbers — in three languages! I was deeply moved and said to myself: "Here is yet another proof that the promise of the **Zera Shimshon** is fulfilled, and those who study and contribute to the dissemination of his Torah are blessed with all kinds of salvations."

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