Pekudei תשפ"ה

·Zera Shimshon - the Limud that brings Yeshuos ·

אמרות שמשון

Anyone Who Sins, Whether an Individual or an Entire Community, Can Always Repent and Be Forgiven.

אַשֶּׁר פָקוּדֵי הַמִּשְׁכָן מִשְׁכַן הָעֻרָת אֲשֶׁר פָּקּד עַל פִּי מֹשֶׁה אֵלֶה פְקוּדֵי הַמִּשְׁכָן מִשְׁכַן הָעָרָת אֲלֶרִי בְּיִר אִיתָמֶר בָּן אַהְרֹן הַכֹּהֵן (לח, כא):

These are the accountings of the Mishkan, the Mishkan of the Testimony...

Rashi comments on this Passuk as follows: המשכן משכן. שני

פעמים, רמז למשכן שנתמשכן בשני חורבנין על עונותיהן של ישראל: משכן העדות. עדות לישראל שויתר להם הקב"ה של ישראל: משכן העדות. עדות לישראל שויתר להם הקב"ה The Mishkan, The Mishkan: The word Mishkan (which is an allusion to the word paper — Mashkon, which means collateral) is stated twice, as an allusion to the Bais Hamikdash which was taken as collateral in its two destructions, for the sins of Israel. The Mishkan of the Testimony: Testimony for Israel, that Hashem overlooked the incident of the Golden Calf for them, for He rested His Shechinah among them, in the Mishkan.

The commentaries ask the following, on the words of Rashi. After Hashem forgave the Jews for the sin of the Golden Calf, He told Moshe as follows; וביום פקדי ופקדתי עליהם חטאתם (פרק ל״בים – And on a day that I make an accounting, I shall bring their sin to account against them. Rashi explains this Passuk to mean that "Although I have heeded your entreaty not to annihilate the Jewish Nation, nevertheless,

whenever I shall make an accounting of Israel's sins, I will bring up this sin against them, too". Thus, there is no punishment that comes upon Israel which does not have in it some retribution for the sin of the Golden Calf. Accordingly, after Rashi just finished stating that the Passuk that says the word 'Mishkan' twice is alluding to the Bais Hamikdash which was destroyed as a result of the sins of the Jews, and we know, as well, that every punishment for the Jews includes

within itself a punishment for the sin of the Golden Calf, too, consequently it would seem that the punishment of the destruction of the Bais Hamikdash would demonstrate the contrary; that the sin of the Golden Calf was *not* absolved.

+ + +

The Gemara in Avodah Zarah (ת ע"א) says, מעשה ולא ישראל ראויין לאותו מעשה וכו' אלא למה עשו לומר לך שאם מעשה ולא ישראל ראויין לאותו מעשה וכו' אלא למה עשו לומר לך שאכ חטא יחיד אומרים לו כלך אצל יחיד ואם חטאו ציבור אומרים להו לכו אצל – King David was not suited to perform that deed with Bas-Sheva and Israel was not suited to perform that deed with the Golden Calf... If so, why did they act in this manner? To teach you that if an individual sins we tell him: "Go and

reflect about another individual; King David, who committed a sin and his repentance was accepted", and if a community sins we tell them: "Go and reflect about another community; the Jews who worshipped the Golden Calf, and their repentance was accepted".

The Gemara teaches us that if not for the sin of the Golden Calf, one could have assumed that only an individual who has sinned can repent and be forgiven, yet a community that has sinned does not have the opportunity to repent, rather every member of that community would need to accept his just and deserving punishment. For this very reason, Heaven decreed that the Jewish Nation should sin with the Golden Calf, with the aim that their subsequent repentance and forgiveness would serve as an example to all future offenders, that sincere repentance will assuredly bring Divine absolution even for an entire community that has sinned. Furthermore, we can say, that not

only did the sin of the Golden Calf and the Jews' repentance and subsequent forgiveness *prove* that a community, too, can repent, moreover, the very fact that the Nation as a whole sinned with the Golden Calf and then repented and were subsequently forgiven by Hashem due to Moshe's pleading on their behalf was what set the precedence and ability for a community to also have the opportunity to repent and to be forgiven.





יצחק בן רחי

וזוגתו רינה בת לינדה

וצלחת השותפים

התורמים ומשפחותיהם

החפצים בעילום שמם

דניאל אורי בן רג'ינה מלכה

ברוך צבי ניסים

בן שושנה לאה

אשר אנשיל דוד בן נילי The destruction of the Bais Hamikdash was obviously not a 'punishment' for their sins, as their severe sins which caused the destruction were all of great severity, warranting a destruction of the transgressors *themselves*, and not 'merely' destroying the Bais Hamikdash. Rather, we must say that the Bais Hamikdash was only destroyed as 'collateral', until the Jews would repent. This is actually the very reason why the Bais Hamikdash was called 'Mishkan', which has the same root as the word 'Mashkon', collateral, in reference to

its eventual being 'taken' and destroyed, not as a punishment for their sins rather as collateral for their repentance.

Since the Bais Hamikdash was taken as collateral for the Jewish Nation's repentance, this would obviously establish that even a community who has sinned *can* repent, which would demonstrate that the sin of the Golden Calf *was* absolved, in order to be the basis, foundation and testimony to the future generations that even a community, who has sinned as a whole, can repent and be forgiven.

זרע שמשוו פרשת פקודי אות א

Multiple Salvations and Settled Debts

The World Organization for the Dissemination of the Torah of Zera Shimshon received the following letter:

To the editors of the esteemed **Zera Shimshon** bulletin, may Hashem be with you.

Shalom and blessings.

I am writing this letter to express praise and gratitude to the Creator of the World for granting us the privilege of benefiting from the source of salvations that is the Torah of Zera Shimshon. By Hashem's mercy, I have known about the Zera Shimshon bulletins for seven years. During this time, I had four adult children at home who had not yet become engaged. With the help of Heaven, the book Zera Shimshon came into my hands, and upon reading the request and blessing of the author, ztz"l, I decided to study his teachings regularly for the merit of my children's salvation. The blessing of the tzadik was fulfilled without fail, as all four of my children, who were already quite advanced in age, became engaged within just a few years of my beginning to study the book Zera Shimshon.

However, the reason I am writing now is to thank and praise the Creator of the World, who plants tzadikim and their power in every generation. I want to publicly share the great salvation we recently witnessed when one of my sons fell into enormous debt, from which, according to the natural course of events, it was very difficult to escape. Numerous creditors began to harass him, which caused significant distress for both him and his family. He attempted to seek assistance from various organizations but was unable to reach an agreement that was acceptable to both the banks and the private creditors to whom he owed large sums of money. Seeing that the situation was becoming increasingly complicated and that my son was unable to escape this entanglement, I advised him to study the sacred and powerful book Zera Shimshon consistently, so

גבורת שמשון סיפורי יאועה

that he could be freed from this terrible distress. Naturally, I also continued my regular study of the book and added special supplications and prayers to Hashem, asking Him to rescue my son from this situation, even though, in my view, I could not see any possible solution to such a complex problem.

Hakadosh Baruch Hu, who is all-powerful, arranged for us to meet, shortly thereafter, an activist who specializes in these types of cases. He succeeded in negotiating a repayment plan with the banks and the creditors. The agreement was completely illogical and exceeded all expectations, but reality is stronger than any thought: they accepted the deal. Once again, I witnessed how the blessing of Zera Shimshon was fulfilled in our lives.

In conclusion, I ask that you publish this letter so that everyone may know that Hashem fulfills the decrees of the tzadikim and that the study of the book Zera Shimshon is a proven and tested segulah. Any Jew, in any situation where they need salvation, can open the book, study it, and receive its blessings.

Additionally, I suggest that those who wish to accumulate merits through kindness in honor of the tzadik, beyond studying, should make an effort to donate copies of Zera Shimshon to Baté Midrashot, as this greatly increases the dissemination of Torah and helps those who wish to study its teachings. This action has great potential for blessings and salvation, and I have heard from several acquaintances who have witnessed miracles through this method. May his merit protect us and all of Israel. Amen!

M. A. Bnei Brak, Israel

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

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg 052-716-6450 <u>zera277@gmail.com</u> THE CONTROL OF THE CO

וזכות הצדיק ודברי תורתו הקדושים יגן מכל צרה וצוקה, ויושפע על הלומדים ועל המסייעים בני חיי ומזוני וכל טוב סלה כהבטחתו בהקדמת ספריו