

# Zera Shimshon

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



תשפ"ה Emor

• Zera Shimshon - the Limud that brings Yeshuos •

עין 342

## אמרות שמשון

### Why the Torah Refers to the Newly Born Calf as An Ox

שור או כשב או עז כי יולד והיה שבעת ימים תחת אמו ומיום השמיני והלאה ירצה לקרבן אשה ה': (ויקרא כב, כז)  
*When an ox or a sheep or a goat is born, it shall remain under its mother for seven days; and from the eighth day on, it is acceptable for an offering to Hashem.*

The mentioning of the ox in this Passuk, is referred to in what seems to be two conflicting Midrashim. For the Midrash [ויקרא כז ג] initially expounds on the prophecy in which Hashem told Yechezkel as follows - *They will no longer be a guarantor for the House of Yisroel, recalling their iniquity.* The simple meaning of these words is that because Egypt would be laid to waste, they would no longer be a false guarantor for the Jewish People, and thus no longer would the iniquity of the Jewish people in looking to Egypt for aid instead of turning to Hashem be recalled. The Midrash, however, understands these words to also indicate that Hashem does not wish that there be any reminder of the Jewish People's sins. The Midrash then goes on and cites this Passuk as an example where we find Hashem to clearly omit anything that can be a reminder of any Jewish sin, and says as follows. *The Passuk says, 'When an ox or a sheep or a goat is born'. Now, is it truly born as an ox? Is it not born as a calf? Rather, because it is stated, 'They have made for themselves a molten calf', therefore, as not to recall the sin of the golden calf, the Torah calls the newborn animal an 'ox' and not a 'calf'.*

The Midrash [ויקרא כז ה] subsequently discusses the Passuk in Hoshea which says, *With their evil they gladden the king*, and explains that this can be interpreted as referring to Hashem, who is the ultimate King, based on the following exposition. *What reason did Hashem see to mention*

*the ox first of all the animals that may be brought as offerings? R' Levi said: This can be compared to a queen about whom there was spread an offensive rumor that she had acted inappropriately with one of the prominent men of the kingdom, whereupon the king investigated the rumors and found them to be unfounded. What did the king do? He made a banquet and seated that prominent man at the head of all the guests, in order to make it be known to all that the king had found the rumors to be unfounded. Similarly, the nations of the world would taunt the Jewish people and say to them "You made the Golden Calf!". Whereupon Hashem, so to speak, investigated the rumors and found them to be unfounded, for it was the Egyptian converts who made the Golden Calf, and not the Jewish People. What did Hashem do? He made the ox the first to be mentioned of all the animals that may be brought as offerings. Thus, it is written, 'When an ox or a sheep or a goat is born'.*

These two Midrashim clearly contradict each other. For initially the Midrash states that this Passuk's mentioning of the ox was in order to omit any memory of the Golden Calf, and accordingly the Torah describes it as an ox and not as a calf. But then the Midrash explains that, on the contrary, the Torah specifically mentions the ox first in order to clearly make reference to the Golden Calf, and to indicate that Hashem found the sin of the Golden Calf to be unfounded.



Before initiating the exodus out of Egypt, Hashem told Moshe [שמות ג ב] as follows. *ראה ראיתי - Seeing have I seen the affliction of My people that is in Egypt.* The Midrash explains what the twofold expression of seeing is alluding to. *The intimation of this double expression is that Hashem told Moshe, "Moshe, you foresee only one sight, but I foresee two sights. You foresee the Jewish People coming to Sinai and receiving My Torah, yet I also foresee the incident of the Golden Calf. Furthermore, I foresee that when I will come to Sinai to give them the Torah, I will descend in My Chariot [i.e. which is borne by four angelic beings, of which each one bears one of*

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the following four faces: the face of a man, a lion, an ox or an eagle] and I know that they will gaze at Me and they will 'detach' one of the faces [i.e. the face of the ox; for the people scrutinized the ox that they saw on the chariot and fashioned the Golden Calf in its image] and they will provoke My anger with it. Nevertheless, I will not judge them based on the actions they will do in the future, but rather based on the present situation".

This Midrash clearly suggests that the Jewish People had originally intended to fashion their idol as an ox. We need to understand, why then was their idol fashioned as a young undeveloped calf instead of the fully developed ox. The Shach [על התורה] explains that Hashem deliberately caused this blunder to occur in order to disgrace those who would worship this idol that hasn't even fully grown and developed, and which still needs to feed on the simple grass in order to grow to its full size

and maturity. This notion is distinctly alluded to in the Passuk [תהלים קו] which states, וימירו את כבודם בתבנית שור אכל עשב - They exchanged their Glory for the likeness of a grass-eating ox.



In view of this error which occurred while fashioning the Golden Calf, we can resolve the two Midrashim. Because in the eyes of the spectators it seemed that they had intentionally created the idol in the form of a calf, therefore, if the Torah would mention the calf it would be a remembrance of the sin. Thus, the Torah refers to it as an ox and not as a calf, in order to omit any memory of the sin. Nevertheless, the Torah mentions the ox first, in order to allude to the fact that the Jewish People had actually intended to fashion an ox, and thus the sin of the Golden Calf that emerged unintentionally cannot be attributed to the Jewish People.

(זרע שמשון פרשתנו אות ג)

## The salvation brought by the increase of those who study

**The Gaon, Rabbi Yosef Ohev Tzion, shlita, of the great expositors of Torah of the Bet Haknesset of the Mosaioff neighborhood in Jerusalem, recounts one of the many anecdotes that he witnessed:**

**Baruch Hashem**, for a long time now I have enjoyed the merit of giving a **shiur** to the public every week about the wonderful **chidushim** of Rabbeinu, the author of the **Zera Shimshon**. And, in fact, there are many who have told me that they come to Bet Haknesset specially to listen to the words of the **Zera Shimshon** and merit its blessings.

Recently, one of the participants of said **shiurim** called me very scared. He told me that his baby had fallen out of the crib and had received a very strong blow. With great diligence he had taken the baby to the hospital, where extensive and exhaustive examinations and X-rays were performed, but these only revealed a worrying diagnosis. The doctors expressed the fear that the baby suffered internal damage due to the blow. The father of the baby called to ask me what he could do for the recovery of his son's health.

I instantly replied to the young father that he already had many merits on his side as he was one of those who studied the **Zera Shimshon** steadily and the blessings of the author surely fell upon him. However, he could increase his merits if he donated a sum of money to the World Organization for the Diffusion of the Torah of **Zera Shimshon**, and thus he would have a share in the merit of the increase of those who study the **Zera Shimshon**. And there is no doubt that, with that increase, he would be doubly deserving of the blessings

of the author.

And from words to deed: that father immediately proceeded to separate a generous sum of money that he promised to give for the dissemination of the Torah of the **Zera Shimshon**, **leiluy nishmat** of the **Tzaddik** and **Mekubal**, Rabbi Shimshon Chaim son of Rabbi Nachman Michael Nachmani, **zatzal**.

After only a few days, the father of the baby called me again and notified me that, **baruch Hashem**, after all the tests and X-rays that the doctors recommended to do, it was clear that his baby had not suffered any harm. The father was sure and confident that it was all due to the merit of the author's blessings, and that the increase of those who study the **Zera Shimshon** was the merit that was on his side so that he could see the salvation of his baby.

I want to emphasize that I have had the merit of hearing from many people who have received many salvations thanks to the merit of the **Tzaddik**, by studying his book. So, I warmly recommend anyone seeking **Hashem Yitbarach** to join the legion of people who fulfil the author's request to study his work. Thus, **b'ezrat Hashem**, everyone will enjoy the fulfillment in them of the blessings and salvations assured by the author **Tzaddik**.

## גבורת שמשון סיפורי ילופה

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