

Zera Shimshon

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



Vayigash תשפ"ה

• Zera Shimshon - the Limud that brings Yeshuos •

ליל 323

אמרות שמשון

The Lesson We Learn from The Brothers' Embarrassment for Not Having Recognized Yosef

וַיֹּאמֶר יוֹסֵף אֶל אֶחָיו אֲנִי יוֹסֵף הָעוֹד אֲבִי חַי וְלֹא יָכֹל אֶחָיו לַעֲנוֹת אֹתוֹ כִּי נִבְהָלוּ מִפְּנֵיו: (מה ג)

And Yosef said to his brothers, "I am Yosef. Is my father still alive?" But his brothers could not answer him because they were left disconcerted before him.

The Midrash (בר"ר צג י) expounds upon the brother's being left totally shocked and flustered after Yosef's revelation, and says as follows. *Abba Kohen Bardela said: Woe to us from the day of judgement, woe to us from the day of rebuke... Yosef was the youngest of the Tribes, and yet his brothers could not withstand his rebuke, for thus is it written, 'But his brothers could not answer him because they were left disconcerted before him'. When Hashem will come and rebuke each and every one according to what he is, as it states, 'I will rebuke you and lay it clearly before your eyes!' how much more so will we not be able to withstand His rebuke.*

We need to understand what it is exactly that the Midrash is trying to prove from the brothers' reaction to Yosef's revelation; for the fact that each one of us 'will not be able to withstand Hashem's rebuke' is common sense, for which the Midrash would have no need to offer any proof. Therefore, it must be that the Midrash is coming to demonstrate something else.

There is much that we need to understand in Yosef's opening words when revealing himself to his brothers. Firstly, what was the meaning of Yosef inquiring about his father immediately after revealing himself, without giving even a moment's pause? Furthermore, why did Yosef need to ask about his father's wellbeing at all, if when initially meeting his brothers (מ"ו כח) he had already asked them that very same question, השלום אביכם, *Is your elderly father about whom you spoke at peace? Is he still alive?* And his brothers had already replied, *Your servant our father is at peace; he is still alive.* And lastly, why even after revealing himself as their brother and trying to comfort them not to be frightened, did Yosef still say, *"Is my father still alive?"* and not in the more inclusive term, *"Is our father still alive?"*

We can explain Yosef's inquiry in light of the Gemara in Kesubos (כ"ד ע"ב) which recounts the following case. *There was an incident concerning Mari bar Isak... in which his brother came from Bei Chozaah, where he had been taken by their father as a young child. In the interim, this brother had grown into a young man, and the father had died. The brother said to Mari bar Isak: "Divide Father's possessions with me". Mari said to him: "I do not recognize you. I do not know whether you are my brother". The brother came before Rav Chisda, and complained about Mari's reply. Rav Chisda said to the brother: "Mari has spoken properly to you. His claim that he does not recognize you is not a pretext, but is genuine. For it is written, 'And Yosef recognized his brothers, but they did not recognize him. This teaches that Yosef left them without the mark of a beard, but came back to them with the mark of a beard. They therefore did not recognize him. Likewise, your brother Mari, since you left him as a child and now return as a bearded man, he cannot be expected to know you'".*

Accordingly, we can explain that Yosef understood that his brothers did not recognize him because he left them when he was very young, and before he had the mark of a beard. Thus, when revealing himself to his brothers, he expected that they wouldn't believe him, but would rather suspect him of being an imposter. In order to avoid that skepticism, he asked his brothers immediately after his revelation, *"Is my father still alive?"* This inquiry, using the exclusive term of 'my' father, was alluding to the fact that the sages teach us that Yosef was identical to his father, and thus Yosef was implying as follows. "Although I left before growing the mark of a beard, nonetheless you have seen my father with a beard, and because he looks identical to me, you should be able to recognize me".

In view of this we can explain that it was this question - *"Doesn't my father's appearance help you recognize me?"* - that left the brothers speechless. For when pointing out the similarity between Yosef's current look to the way their father appears, they did indeed immediately recognize him. This realization left them degraded and speechless - "How could we not have recognized him so easily up until this point?!"

The Gemara in Succah (נ"ב ע"א) tells us a similar phenomenon, when many will face that very same realization, of "How did we not recognize it ever so clearly?!" and it will cause them much heartache and despair. The Gemara tells us, *In the future time, Hashem will bring the evil inclination and slaughter it in the presence of the righteous and in the presence of the wicked... to the wicked it will appear like a strand of hair that can easily*

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לעילוי נשמת

אברהם בן אסתר ז"ל
ת.נ.צ.ב.ה.

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be snapped [i.e. because the wicked succumb to the slightest temptation]... and they will weep and say, "How did we not realize that we could so easily have been able to overcome this temptation, which was nothing more than a strand of hair?!"

It was this very idea that the Midrash was trying to prove from this episode between Yosef and his brothers. 'Yosef was the youngest of the Tribes, and

yet his brothers could not withstand his rebuke', which refers to their embarrassment of not having recognized him when he looked so similar to their father. 'When Hashem will come and rebuke each and every one of us' for not having recognized how easy it could have been to withstand the tests he placed in front of us, 'how much more so will we not be able to withstand His rebuke'.
ד"ר שמשון פרשתנו אות ג'

"For from Zion shall go forth the Torah, and the word of Hashem from Jerusalem."

The Main Class at the Strikov Beit Midrash, Jerusalem

Jerusalem, the holy city, is full of scholars, scribes, kollels, and batei midrash (study halls). Naturally, the study of the sacred and powerful book **Zera Shimshon** holds a prominent place in this city. Regarding the classes dedicated to this special book in Jerusalem, the verse applies: "For from Zion shall go forth the Torah, and the word of Hashem from Jerusalem."

The great and radiant light of the **Zera Shimshon** began to shine intensely in our generation, specifically from Jerusalem. The first established and regular class with significant attendance was initiated in this city when only a handful of people had even heard of the book, and it was almost impossible to find it in bookstores. In an astounding and almost heavenly manner, the book and its profound influence gained increasing renown, with the special Jerusalem class playing a pivotal role in the global expansion of its study. Today, hundreds of weekly classes take place worldwide, including dozens of wonderful and unique sessions in Jerusalem.

However, the jewel in the crown is undoubtedly the main central class, the first established session started approximately 15 years ago by the **World Organization for the Dissemination of the Torah of Zera Shimshon**. This class is delivered by the renowned Rabbi Avraham Mordechai Zilberberg, one of the distinguished rabbis of the organization, in the Strikov Synagogue located at 32 David Street, every Thursday night at 8:00 p.m. Refreshments and beverages are served for the benefit of the participants.

This class has been held consistently for 15 years, without missing a single week, even on occasions such as Hanukkah, Purim, the week of Pesach, Chol Hamoed, vacation periods (**bein hazmanim**), and other festive days. During the COVID-19 pandemic, despite restrictions and lockdowns, the class continued through a special telephone line. To the best of our knowledge, this was the first class in Israel

established to study **Zera Shimshon** since its dissemination began in our generation.

At the end of each class, participants recite the entire Book of Psalms together, mentioning the names of those in need of salvation, whether they are students, participants, or special donors who support sacred activities to expand the study of the book and fulfill the author's heartfelt request. Indeed, numerous accounts of great and extraordinary salvations have been shared by participants and supporters of these sacred activities.

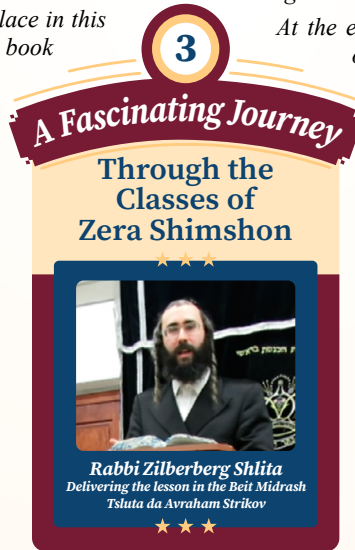
Rabbi Zilberberg, who delivers the class, testifies to the wonders brought about by the book: "Each time, I am moved anew to witness the immense power of the author's blessing to bring salvations to the Jewish people in all aspects: children, livelihood, health, legal salvation, and more. This is a heavenly phenomenon that our generation has been privileged to experience; there is no other explanation." It is common to see people approaching Rabbi Zilberberg after the class to share the salvations they experienced through

studying the **Zera Shimshon**. It is evident that the holy author, in his celestial merit, acts on behalf of those who fulfill his heartfelt request to study his Torah insights.

It is recommended for everyone to set aside time to study the book **Zera Shimshon**. Those who are able to establish a public class will merit double and multiplied rewards. Anyone who studies this book will see changes both spiritually and materially.

To conclude, it is worth noting the recent inauguration of a new class, delivered with sweetness and clear explanation, at the **Zera Shimshon Beit Midrash**, located at 10 Hatzvi Street, Jerusalem. This class takes place every Thursday at 10:00 p.m., lasting approximately 30 minutes. For more details about this class, you can contact the **Zera Shimshon** center at +972-(0)2-80-80-500.

In the coming weeks, we will continue reviewing in this section the variety of classes held across the country and the world, supported and guided by the **World Organization for the Dissemination of the Torah of Zera Shimshon**, which provides **Zera Shimshon** books for all classes and assists with any related needs. Class organizers are invited to update their session details by contacting the **Zera Shimshon** center at +972-(0)2-80-80-500 or via email at zera277@gmail.com, to benefit the community. Additionally, those who wish to establish a new class will receive guidance and assistance from the center.



Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon
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