

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 Nasso

• Zera Shimshon - the Limud that brings Yeshuos •

345 לין

אמרות שמשון

The Precision of Every Single Word in The Torah Is Evident from The Torah's Description of The Levite Families Assignments in The Mishkan

נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם מכן שלשים שנה ומעלה עד בן חמשים שנה תפקד אותם כל הבא לצבא צבא לעבד עבדה באהל מועד (ד כב כג).

Take a census of the sons of Gershon... From thirty years of age and up, until fifty years of age shall you count them, everyone who comes to join the legion to perform work in the Mishkan.

In this Passuk, the Torah mentions that the Mitzvah to take census of the Gershon family was only for those who were of age to be assigned work for the Mishkan, as it says, **כל הבא לצבא**, as it says, **צבא לעבד עבודה באהל מועד** – everyone who comes to the legion to perform work in the Mishkan. Similarly, when Hashem commanded Moshe to take census of the Kehos and Merari families, the Torah mentions there as well, that only those who were of age to perform work for the Mishkan where to be counted. But while mentioning the work performance of Kehos and Merari, the Torah uses a slightly different language, for in reference to the descendants of Kehos the Torah says, **נשא את ראש בני קהת וכו'** while regarding the work of Merari the Torah says, **בני מררי למשפחתם וכו' כל הבא לצבא**, בני מררי למשפחתם וכו' כל הבא לצבא, **לעבוד את עבודת אהל מועד (ד' ל')**.

Obviously, every letter in the Torah was written by Moshe in the exact form that Hashem told it to him, and clearly every letter which Hashem said to Moshe had an exact purpose and intention. Thus, we need to understand the precise intention of the different wording that the Torah uses to describe the work performance of each of the three Levite families, Gershon, Kehos and Merari.

The Midrash (במדר' ה' א') says regarding the Kehos family's performance of their work in the Mishkan as follows. *Because they knew that the one who would carry the Holy Ark would receive immense reward, therefore they would all disregard the other Holy Vessels and would race towards the Ark so that they should merit to reap its great reward. Consequently, fighting would break out with each one claiming his right to carry the Holy Ark...*

Rashi on the Midrash (ברד"י ה') describes the word 'צבא' to be a לשון 'an expression of desire, wish and passion'. Accordingly, we can explain the specific choice of words that the Torah chose when describing each family's specific line of work.

The Kehos family was assigned with carrying all the Holy Vessels, and as we saw in the Midrash, the sole focus of all the members of this family was to carry the Holy Ark, in order to merit its immense reward. Therefore, the Torah considers their performance as a 'task', and not as 'work', for they weren't coming to do just any work that they were tasked with, rather they all had their minds set upon one specific task, carrying the Ark. The Torah also writes **לצבא צבא** and not **לעבד עבודה**, for **לצבא צבא** connotes 'desire and passion', and their passion was limited to merely one specific task, carrying the Holy Ark.

The Gershon family was given the responsibility of carrying the Mishkan's coverings and curtains, whose level of holiness was very close to the holiness of the holy vessels, which were assigned to the Kehos family. The great holiness of these coverings and curtains is evident from the fact that Moshe gave the Merari family *four* wagons to assist in carrying that which they were tasked with, while to the Gershon family he only gave *two* wagons, as most of the carrying had to be done manually, due to the holiness of that which they were carrying. Because all the coverings and curtains were of equal holiness, therefore when mentioning the work of the Gershon family, the Torah writes **לעבד עבודה**, as they were happy to do all the work that was assigned to them and weren't only focused on one specific task. The Torah also says **לצבא צבא** because there was much passion involved, as the members of the Gershon family were passionate in doing all the work that was assigned to them.

The Merari family was designated to carry the planks, pillars and sockets of the Mishkan, whose holiness was much less than that which was assigned to the Kehos and Gershon families. Here too, in regards to the **assignments** of the Merari family, because they were all of equal holiness, the Torah writes **לעבוד את עבודת**, for they came with the intention of doing any work **assigned** to them. Nevertheless, because those planks and pillars were of lesser Holiness, therefore there wasn't much passion in their work, and thus the Torah writes **לעבד עבודה** and not **לצבא צבא**, for **לעבד עבודה** connotes passion and their passion was limited due to the lesser Holiness involved in their work.

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גבורת שמשון סיפורי ילועה

"I Promised to Publish"

An emotional letter received from the man of charity and kindness, Rabbi Meir Kahn, *shlit"u*, who participated in the main *shiur* for the Torah portion of *Tazria-Metzora* at the Beit Hamidrash Zera Shimshon. At the meal following the *shiur*, he publicly shared his story of salvation and requested that his letter be published, thus fulfilling the promise he had made:

The Month When Salvations Surround – 5785

With the help of God, I have had the merit, for several years now, of maintaining a fixed daily study schedule in the holy books of Zera Shimshon — may his merit protect us. I also share this with others, enabling them to benefit as well.

A few weeks ago, on a Shabbat morning, I awoke to discover that I had encountered two medical issues that were far from simple and caused me great concern. Then, from Heaven I was granted the merit: I noticed on the Shabbat table a Zera Shimshon bulletin that my son-in-law — may he live long — had brought the previous night from the synagogue. I saw this as a sign from Heaven, as if they were showing me that through the merit of studying his Torah, I would merit salvation, just as the author promises multiple times in the introductions to his holy books.

Immediately, I accepted upon myself to study from it. In fact, right after reciting the blessings over the Torah, I began reading the bulletin with his teachings. With God's mercy, within a short time, both medical issues disappeared and were completely healed, as if they had never existed.

At that same time, I was also facing a particularly distressing serious problem. I immediately resolved that if, with God's help, I would also be saved from that issue through the merit of studying his holy books, I would publicize it.

And indeed, a short time later, that problem was also fully resolved. Therefore, I am publicizing it now: **"I studied and was saved."**

I would also like to take this opportunity to allow others to benefit as well by acquiring the books of Zera Shimshon, available by calling +972-(0)2-80-80-500.

M. K. Jerusalem

אבות שמשון

Chapter 1 Mishna 18

After the destruction of the Temple, kindness can no longer be fulfilled with the same splendor as before

Rabbi Shimon ben Gamliel said:
"The world is sustained by three things: by justice, by truth, and by peace".

The *Beit Yosef* (in *Choshen Mishpat*, chapter 1) asked: Why is it not enough for the world to be sustained by the three pillars that Shimon HaTzadik mentioned in the second *Mishnah* — Torah, service [of God], and acts of kindness?

He answered that Shimon HaTzadik was speaking about his time, when the Temple still stood. But Rabbi Shimon ben Gamliel lived after the destruction of the Temple, and he taught that even now — when we no longer have the Temple service, and we also cannot fully dedicate ourselves to Torah study or acts of kindness properly due to the hardships of exile — the world is still sustained by three other similar foundations.

Still, we must explain why the situation changed specifically with regard to acts of kindness. It is understandable that the Temple service ceased, and that Torah study has become more difficult in exile, but why is the practice of kindness affected?

It can be said that the *Mishnah* is referring to a special form of *guemilut chasadim* (lovingkindness) that was possible when the Temple was standing but cannot be done when in exile. As recounted in *Pirkei deRabbi Eliezer* (chapter 17), King Shlomo built two special gates in the Temple: one for grooms and one for mourners and those who were excommunicated. Thus, when the people of Israel came en masse on Shabbatot, they would know what blessing to give each person.

This was a form of *guemilut chasadim* (kindness) performed publicly, before all of Israel, with grandeur and praise to the Creator, as the verse says: "In the multitude of the people is the King's glory" (*Mishlei* 14:28).

But after the destruction of the Temple, even if each person fulfills acts of kindness individually and according to *halachah*, the same level of splendor in the *mitzvah* cannot be achieved, since it is no longer done publicly or with mass participation. This is why Rabbi Shimon ben Gamliel needed to mention three new pillars — similar to those that Shimon HaTzadik had mentioned — through which the world continues to exist even after the destruction of the *Beit HaMikdash*.

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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 zera277@gmail.com

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