

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

Why Aharon is Considered to Have Made the Calf

“And Moshe said to Aharon: ‘What did this people do to you, that you have brought such a great sin upon them?’” (Shemot 32:21)

One must ask: How could Moshe say to Aharon, “you have brought upon them such a great sin”? Was it Aharon who caused this? Aharon merely threw the gold into the furnace, and immediately the Calf emerged through the spells performed by the sorcerers who had departed among the Erev Rav (Mixed Multitude) along with the Children of Israel from Egypt, as our Sages explain in the Midrash (Tanchuma, sec. 19). If so, why is Aharon reproached, and why is it considered that he brought the sin upon them?

It appears this can be explained based on what we find in the Gemara (Makkot 11a) regarding the reason why a manslayer who flees to a City of Refuge must remain there until the death of the Kohen Gadol (High Priest). This is because the Kohen Gadol should have prayed for his generation; since he failed to do so, the spiritual standing of the people declined until it reached the point where an involuntary murder was committed. Thus, it is the responsibility of the Kohen Gadol.

We likewise find in the Gemara (Ketubot 77b) that when Rabbi Yehoshua ben Levi ascended to Gan Eden, he wished to dwell near Rabbi Shimon bar Yochai. The latter told Rabbi Yehoshua ben Levi that he could remain there only if, during his days on earth, no rainbow had ever been seen—as was the case with Rabbi Shimon bar Yochai himself. We must understand the condition required by Rabbi Shimon bar Yochai: the rainbow is a sign that Hashem remembers His covenant not to bring another flood upon the world despite the evil deeds of a generation. If a rainbow appears in a generation, it is a sign that said generation made itself deserving of a punishment like the Flood, but Hashem, in His mercy, remembers His covenant by showing the rainbow. What Rabbi Shimon bar Yochai meant to tell Rabbi Yehoshua ben Levi is that the righteous man has a duty to pray so that people do not sin and to protect his entire generation from sin, consequently ensuring they do not become deserving of punishment.

Similarly, it is the custom in all of Israel for parents to pray for their children to remain safe from sin and harm. So too, the obligation falls upon all the leaders of the generation to pray for their people.

This was Moshe's rebuke and accusation against Aharon: during those forty days that Moshe Our Teacher remained on High, Aharon should have prayed before HaKadosh Baruj Hu to save Israel from the Yetzer Hara (Evil Inclination) so they would not sin. Because he did not do so, it is considered as if he caused the sin to fall upon them.

(Zera Shimshon, Parashat Mas-ei, Art. 5)

The "Mixed Multitude" Caused Israel to Sin Out of Envy

“And Aharon said: ‘Let not the anger of my lord burn; you know the people, that they are set on evil.’” (Shemot 32:22)

We must understand the meaning of the expression “be-ra” (ברע: “set on evil”). Furthermore, how can Aharon say to Moshe, “you know the people, that they are evil,” when only days earlier HaKadosh Baruj Hu had let them hear His voice and they had the merit of seeing Him face to face?

This can be explained according to what is said in the Zohar (Parashat Ki Tisa 191b, cited in the Yedei Moshe commentary on Parashat Yitro): the Manna did not descend for the Erev Rav (the Mixed Multitude), but only for the Children of Israel; the others had to feed themselves with other things. Because of this, envy toward Israel was awakened in them, and they caused Israel to sin with the Calf.

Similarly, the Siftei Kohen (Parashat Beshalach) wrote that the Erev Rav did not taste the Manna as it descended; rather, according to the coarseness of their material nature, the Manna became denser, and thus they had to grind it, etc. The disciples of the Arizal taught something similar regarding the verse “the people went about and gathered it.”

According to this, we can understand what Aharon said to Moshe: “you know the people.” Here, “people” (am) refers to the Erev Rav. “Set on evil” (be-ra): the letters of **Be-ra** (ברע—'set on evil') are the same as those of **Erev** (ערב—'mixed') and also **Raev** (רעב—'hungry'). That is to say, Aharon told Moshe: the Erev Rav was hungry for the Manna, and for that reason, they envied Israel and caused them to sin.

(Zera Shimshon, Parashat Tetzaveh, Art. 1)

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The Change That Occurred in the Study Group

Rabbi Chaim Shelomo HersHKovitz relates:

I had the merit of discovering the book **Zera Shimshon** many years ago, ever since it was first printed by the Rabbis of the International Organization for the Dissemination of the Torah of the **Zera Shimshon**. They were worthy of becoming the emissaries through whom abundance and blessing are influenced upon all of the People of Israel.

Baruch Hashem, I can offer faithful testimony regarding many people who were remembered favorably in diverse and varied matters in a truly wondrous way. I constantly recommend to my friends and acquaintances that they establish a regular study session in this book, and that they assist – both with their physical efforts and their resources – in increasing the number of those who study it. No one has ever tasted the **Zera Shimshon** and regretted it.

However, I come here now to share the following anecdote with the readers:

Approximately two months ago, I was part of a group that took upon itself to study together for about five minutes each day a passage from the book **Zera Shimshon**, in order to merit salvation through the virtue of the blessing of Rabbeinu, the **Zera Shimshon**. Everyone unanimously promised that if they were to merit salvation, they would publicize it to the public so that others might learn from it and fulfill the request of that elevated **Tzadik**, who entreated and earnestly begged that people occupy themselves with his words of Torah.

Thus, we studied together every day, while each person kept their specific need in mind: some needed to find a spouse for a second marriage; others needed a livelihood; and others required various salvations in the many matters affecting the participants.

Now, a short time after the founding of this study group, one of the participants has already become engaged for a second marriage – something which, as is well known, is often much more difficult than a first marriage. Furthermore, several single participants report that they began receiving good proposals after long periods of receiving none at all.

Moreover, regarding livelihood, many participants shared with amazement that since they began this fixed study, they started seeing success and Heavenly assistance in matters and businesses that had been stagnant for a long time. Nearly everyone testified to a change within just the first two months.

I can testify to you with great emotion: there may be people who are reluctant to set a fixed study in the **Zera Shimshon** because they consider it difficult or deep. The truth is that the book is full of sweet and wonderful pearls, which can be easily found in the daily edition of the **Zera Shimshon**. But even without that, it is worth investing effort and concentration to merit salvation and move from distress to relief.

The **Zera Shimshon** does not remain in debt. As we heard from the **Rosh Yeshiva**, the great Gaon Rabbi Tzvi Kushelevsky, **shlit"z**:

"One must study until the salvation arrives. Whoever perseveres in this study will merit seeing the blessing. Salvation does not always arrive in an instant – we do not know the calculations of Heaven – but one thing is certain: the **Tzadik** decrees and **HaKadosh Baruch Hu** fulfills."

It undoubtedly happens. It is a proven and confirmed **segulah**..



Do not let the opportunity for salvation pass you by. Join those who study Zera Shimshon today.

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