

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy"u, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avo's, 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"ו Noach

• *Zera Shimshon - the Limud that brings Yeshuos* •

364 ח"י

אמרות שמעון

In Whose Merit Were Noah's Three Children Rescued from The Flood

אֱלֹהֵי תוֹלְדֹת נָח נֶחַם אִישׁ צָדִיק תָּמִיד הָיָה בְּדִרְתּוֹ אֶת
הָאֱלֹהִים הִתְחַלְּקָה נָח. וַיּוֹלֶד נָח שְׁלֹשָׁה בָּנִים אֶת שֵׁם
אֶת חָם וְאֶת יֶפֶת (ו ט -):

These are the offspring of Noach, Noach was a righteous man, perfect in his generations; Noach walked with Hashem. Noach had begotten three sons...

There is much that needs to be understood in this Passuk. Firstly, the Midrash discusses its opening words, אלה - *These are*, and says as follows. בכל מקום שנאמר 'אלה' פסל את הראשונים, ואלה' מוסיף על הראשונים. כאן שנאמר 'אלה' פסל את הראשונים. *Wherever the Passuk introduces a group of items by stating 'these are', it intends to exclude the items mentioned in the previous passage; and whenever the Passuk states 'and these are', it intends to adjoin the following items to the ones mentioned in the previous passage* [i.e. because when the Passuk says '*and these are*', it implies a linkage with those mentioned above, by contrast, '*these are*' connotes exclusiveness]. Thus, here, where it is stated, '*These are the offspring of Noah*', it purports to exclude the ones mentioned in the previous passage, namely, the generation of the Flood. The תוֹרָא asks on this Midrash; why was there a need for the Torah to explicitly exclude the Generation of the Flood from Noah's righteousness when this is obvious, as we find that only Noah was rescued from the flood while the rest of the generation all succumbed in the flood?

Furthermore, the Torah begins the Passuk with the clear intention of enumerating Noach's offspring, but instead goes on to list his praises. Rashi explains this deviation as follows. הואיל והזכירו ספר בשבחו. - *Since the Passuk mentioned him, it told of his praise.* This explanation of Rashi is hard to

understand, for we can ask on the mere mention of Noah's name as well; why was there a need to mention his name, and to enumerate his children, altogether - don't mention his or his children's name and have no need to list his praises either?

Additionally, we can ask; because the three children of Noach were rescued from the flood as well, why does the Torah say in the last Passuk of the previous Parsha, וַיִּחַן מֹשֶׁה וַיְבָרֵךְ אֶת יִשְׂרָאֵל בְּעֵינֵי ה' - *And Noach found grace in the eyes of Hashem*, and not '*Noach and his three children found grace in the eyes of Hashem*', as they too were found worthy of being rescued from the flood.

The Passuk in Parshas Bereishis (וְהָיָה) says, יְהִי נָח בֶּן חָמֶשׁ מֵאוֹת שָׁנָה וְיֻלְדָּ נָח אֶת שֵׁם אֶת חָם וְאֶת יֶפֶת. - *When Noach was five hundred years old, he begot Shem, Cham and Yafes.* Rashi explains the seemingly unproportionate old age of Noach when begetting his children. כָּבֶשׂ אֶת מַעֲיָנוּ וְלֹא הוֹלִיד. עד חמש מאות שנה, כדי שלא יהא יפת הגדול שבבניו ראוי לעונשין לפני המבול. - *Hashem caused Noach to be infertile, and he did not beget children until the age of five hundred, so that at the time of the flood, Yafes, the oldest of his sons, should not be of age to be subject, by the Heavenly court, to punishments for his sins.*

According to this notion, that Noah's children were all too young at the time of the flood to be subjected to heavenly judgment, we can understand all that we questioned above.

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ונח מצא חן בעיני ה' - *And Noach found grace in the eyes of Hashem*, and not '*Noach and his three children found grace in the eyes of Hashem*', is because although Noach's children were indeed rescued as well, it wasn't because they were righteous like their father, rather because they were too young to be subjected to heavenly punishment.

But according to this, the obvious could be asked; if so, why don't we find other young people of that generation being saved merely because they weren't of age to be

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subjected to punishment? Therefore, the Torah feels the need to explain and say that Shem, Cham and Yafes were the children of Noah, to imply that it was their young age in addition to the merit of their father that saved them from the flood, as opposed to the other young people of that generation, who although were also too young to be judged by the heavenly court, nevertheless they all perished in the flood as part of the punishment meted out to the general public. Therefore, the Torah indeed needed to tell us, אלה תולדות נח - *These are the offspring*

of Noah, to imply that it was for this reason that those three were saved, and *once the Passuk mentioned his name, it told of his praise...*

At the same time, the Torah also wanted to explain why all the other youngsters were not rescued; and thus says 'אלה' - *these are*, to explicitly exclude the Generation of the Flood from Noah's righteousness, in order to imply that this was the very reason that their children were not rescued the same way that Noah's children were rescued.

זרע שמשון פרשתנו אות א

"The Hall of Salvations" - Beit Midrash Zera Shimshon

The Beit Midrash Zera Shimshon is also known as "The Hall of Salvations Zera Shimshon," and true to its name, it is a place that brings about salvations. It is the place where people come to give thanks to **Hakadosh Baruch Hu** for the miracles and wonders experienced by those who study the book **Zera Shimshon**. The attendees of Beit Midrash Zera Shimshon and the scholars of its **kolelim** have grown accustomed to a phenomenon that has become fairly regular: from time to time, a Jew arrives with good news—a miracle, a salvation, or Heavenly assistance—attributed to the commitment they made to consistently study the teachings of the **Zera Shimshon**, or through their support and contribution to the dissemination of his Torah.

The salvations are of every kind: children, **shidduchim** (marriage partners), livelihood, and many others. What follows is a small collection from among the many stories of salvation.

A Jew once entered the Beit Midrash and shared his story: "A relative of mine needed to find a shidduch (spouse), and so did a very close friend of mine. It was around the time of Tu BiShvat, when the beautiful new book Zera Shimshon Yom Yom was published. I bought several copies of the new book and asked some friends in yeshivot in Bnei Brak to organize public classes using this special sefer, with the intention that it would be in the merit of my relative and my friend, so that they might soon be blessed with their respective matches. And indeed, a couple of months later, by the night of the bedikat chametz (search for chametz), each one of them was engaged, with good fortune."

Another Jew came into the Beit Midrash with his own story of salvation: "I have five daughters, but had not yet been

blessed with a son. Last year, through Divine providence, I passed by HaTzvi Street in Jerusalem, where the Beit Midrash Zera Shimshon had been established. Upon seeing the place founded in honor and memory of our holy teacher, the author of Zera Shimshon, and dedicated to the single goal of increasing Torah learning, I accepted upon myself to study the Torah of Zera Shimshon regularly. With G-d's help, this year I was blessed with my first son."



A very moving testimony was shared by another Jew who came with great enthusiasm to the Beit Midrash, especially to pray **Mincha** and **Arvit**, and to attend the regular **shiur** that takes place every Thursday night in the hall: "Last year, we held a seudat hillula (a commemorative meal for the elevation of a soul) in our home in memory of our teacher, Zera Shimshon. At that time, I took upon myself to study his Torah, praying and pleading to be blessed with a son.

Indeed, in the month of Iyar this year, we were blessed with a baby boy. The promise of Zera Shimshon was fulfilled in us immediately. As a token of gratitude, we named the newborn 'Shimshon', in honor of our teacher."

These stories of salvation join a long chain of wondrous testimonies, told by thousands who have already experienced salvation through the study of the sacred and spiritually potent book **Zera Shimshon**.

How fortunate we are, how good is our portion!

May the merit of the **Zera Shimshon** stand for the benefit of all who study his teachings, and for those who assist—whether through effort or financial support—in the spreading of his Torah.

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