

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni 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"ב Pekudei

• Zera Shimshon - the Limud that brings Yeshuos •

גלייז 177

אמדות שמשון

Anyone Who Sins, Whether an Individual or an Entire Community, Can Always Repent and Be Forgiveness.

אלה פקודי המשכן משכן העדת אשר פקד על פי משה עבדת הלויים ביד איתמר בן אהרן הכהן (לח כא):

These are the accountings of the Mishkan, the Mishkan of the Testimony...

Rashi comments on this Passuk as follows: שני פעמים, המשכן משכן. רמז למשכן שנתמשכן בשני חורבנין על עונותיהן של ישראל: משכן העדות. עדות לישראל שיתר להם הקב"ה על מעשה העגל שהרי: **The Mishkan, The Mishkan:** - השרה שכינו בנייהם: *The word Mishkan (which is an allusion to the word משכן - Mashkon, which means collateral) is stated twice, as an allusion to the Bais Hamikdash which was taken as collateral in its two destructions, for the sins of Israel. The Mishkan of the Testimony: Testimony for Israel, that Hashem overlooked the incident of the Golden Calf for them, for He rested His Shechinah among them, in the Mishkan.*

The commentaries ask the following, on the words of Rashi. After Hashem forgave the Jews for the sin of the Golden Calf, He told Moshe as follows: *וביום פקדי ופקדתי עליהם חטאתם (פרק ל"ב פסוק ל"ד):* - *And on a day that I make an accounting, I shall bring their sin to account against them.* Rashi explains this Passuk to mean that "Although I have heeded your entreaty not to annihilate the Jewish Nation, nevertheless, whenever I shall make an accounting of Israel's sins, I will bring up this sin against them, too". Thus, there is no punishment that comes upon Israel which does not have in it some retribution for the sin of the Golden Calf. Accordingly, after Rashi just finished stating that the Passuk that says the word 'Mishkan' twice is alluding to the Bais Hamikdash which was destroyed as a result of the sins of the Jews, and we know, as well, that every punishment for the

Jews includes within itself a punishment for the sin of the Golden Calf, too, consequently it would seem that the punishment of the destruction of the Bais Hamikdash would demonstrate the contrary; that the sin of the Golden Calf was *not* absolved.



The Gemara in Avodah Zarah (ה ע"א) says, ולא לא דוד ראוי לאותו מעשה ולא, ישראל ראויין לאותו מעשה וכו' אלא למה עשו לומר לך שאם חטא יחיד אומרים לו - *King David was not suited to perform that deed with Bas-Sheva and Israel was not suited to perform that deed with the Golden Calf... If so, why did they act in this manner? To teach you that if an individual sins we tell him: "Go and reflect about another individual; King David,*

who committed a sin and his repentance was accepted", and if a community sins we tell them: "Go and reflect about another community; the Jews who worshipped the Golden Calf, and their repentance was accepted".

The Gemara teaches us that if not for the sin of the Golden Calf, one could have assumed that only an individual who has sinned can repent and be forgiven, yet a community that has sinned does not have the opportunity to repent, rather every member of that community would need to accept his just and deserving punishment. For this very reason, Heaven decreed that the Jewish Nation should sin with the Golden Calf, with the aim that their subsequent repentance and forgiveness would serve as an example to all future offenders, that sincere repentance will assuredly bring Divine absolution even for an entire community that has sinned. Furthermore, we can say, that not only did the sin of the Golden Calf and the Jews' repentance and subsequent forgiveness *prove* that a community, too, can repent, moreover, the very fact that the Nation as a whole sinned with the Golden Calf and then repented and were subsequently forgiven by Hashem due to Moshe's pleading on their behalf was what set the precedence and ability for a community to also have the opportunity to repent and to be forgiven.



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היבדור מתקש להמפל עבודם

The destruction of the Bais Hamikdash was obviously not a 'punishment' for their sins, as their severe sins which caused the destruction were all of great severity, warranting a destruction of the transgressors *themselves*, and not 'merely' destroying the Bais Hamikdash. Rather, we must say that the Bais Hamikdash was only destroyed as 'collateral', until the Jews would repent. This is actually the very reason why the Bais Hamikdash was called 'Mishkan', which has the same root as the word 'Mashkon', collateral, in reference to its eventual being



'taken' and destroyed, not as a punishment for their sins rather as collateral for their repentance.

Since the Bais Hamikdash was taken as collateral for the Jewish Nation's repentance, this would obviously establish that even a community who has sinned *can* repent, which

would demonstrate that the sin of the Golden Calf *was* absolved, in order to be the basis, foundation and testimony to the future generations that even a community, who has sinned as a whole, can repent and be forgiven.

זרע שמשון פרשתנו אות א

The symptoms of the disease disappeared

זכורת שמשון

The Rav and Gaon, Rabbi Yosef Chaim Ohev Tzion, shlita, who teaches shiurim on the auspicious book Zera Shimshon every Thursday at the Mosaioff synagogue in Jerusalem, has an interesting personal anecdote to tell:

*In the first days of the month of Nisan I began to feel the symptoms of the COVID-19 virus. I was confined to bed and suffered a lot. I was extremely weak, experiencing great pain and anguish because of it. Worse still, I had to postpone the fixed Torah **shiurim** that I imparted to the public. At home, the tension was taking over even the other members of my family, and that tension was increasing with the approach of the Feast of Passover. Could I properly perform the sublime meal of the Seder on the night of Passover?*

*One night it occurred to me to increase the prayers and supplications by the merit of Rabenu, the author of **Zera Shimshon**, to whose words of Torah I dedicate myself, either through my own fixed study or through the **shiurim** that I teach the public. I told myself that I would give tzedakah **leiluy nishmat** ('for the elevation of the soul') of Rabenu, for the dissemination of the Torah of the Tzadik, and that I was going to pray and ask, by his merit, that the promise he had made to everyone who studies his Torah words be fulfilled in me.*

*I rushed to accomplish what I set out to do, and what I said I'd do, I did. I took a decent amount of money, turned it around over my head, as we do with **caparot** on the **Yamim Noraem**, and said: "**Zay chaleefatee, zay caparatee, zay temuratee**. May this money go for tzedakah to the World Organization for the dissemination of the Torah of **Zera Shimshon** and I go to a good and long life, and to peace." I was totally sure and confident of the power of the holy Tzadik, who has never broken his*

word.

Indeed, my tefillah did not go unanswered. When I woke up the next morning, I recovered my health as in the beginning. I was fresh and healthy to continue my service to Hashem Yitbarach. All the symptoms of the pandemic were gone, as if I had never had them! With total confidence I asked for an examination to verify that I was not infected, and after a couple of days, I received the news that, indeed, my body was totally clean.

*My lords, dear brothers all, I thank **Boray Haolam** for having given me the merit of studying the Torah of Rabenu Hakadosh, the Divine Mekubal, Rabbi Shimshon Chaim Nachmani, **zihrono lechayay Haolam Habah** (may his memory be for life in the World to Come). I already knew the power of his promise from the testimony of those who participate in the **shiurim** that I teach, who testify about the incredible salvations they experienced by the merit of studying the **Zera Shimshon**, and by the merit of financially aiding for the dissemination of the Torah of Rabenu, the author of Zera Shimshon. Because this influences an abundance of dew of blessing, comfort, and salvation for those who support and help in spreading his words of Torah. I call upon our brothers, the House of Israel, wherever they may be, bring blessing to your homes! Fix the study of this sacred, fearful, and auspicious book, and you will deserve to receive all the blessings and all the salvations. May his merit protect us and all the People of Israel! Amen!*

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