

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.



Vaetchanan תשפ"ו

• Zera Shimshon - the Limud that brings Yeshuos •

404 תשפ"ו

אמרות שמשון

Moshe Rabbeinu Wanted Hashem to Be His G-d—Something Possible Only in Eretz Yisrael

"Please let me cross over and behold the good land that is on the other side of the Jordan, this good mountain and the Lebanon." (Devarim 3:25)

We must delve deeper into why Moshe Rabbeinu so intensely yearned to enter Eretz Yisrael. Did he need to enjoy its fruits? And if his desire stemmed from his longing to fulfill the mitzvot that are dependent upon the Land, Hakadosh Baruch Hu had already assured him that he would receive reward as though he had fulfilled them, as the Gemara teaches (Sotah 14a).

The explanation may be understood in light of our Sages' teaching (Ketubot 110b): "Whoever lives outside Eretz Yisrael is regarded as though he has no G-d, whereas one who lives in Eretz Yisrael is regarded as though he has a G-d."

We find this same idea with Yaakov. Although Hakadosh Baruch Hu had told him (Bereshit 28:15), "Behold, I am with you," and Yaakov himself had declared, "If G-d will be with me and protect me on this journey....," he nevertheless added, "And I return in peace to my father's house"—that is, to Eretz Yisrael—and only then, "HASHEM will be my G-d." For it is only in Eretz Yisrael that the Divine Presence rests in its fullest measure.

Similarly, although Moshe Rabbeinu had ascended to Heaven and had attained the lofty level of being called "a man of G-d," he yearned to rise even higher and enter Eretz Yisrael, so that through his own merit he could attain the level of having HASHEM as his G-d.

Moshe thought that perhaps everything he had merited until

then had been attained solely through the merit of the Jewish people. He felt ashamed to benefit from the merit of others, attaining his spiritual achievements through them rather than through his own merits.

By entering Eretz Yisrael, however, he would be able to attain this level through his own merit, by virtue of the sanctity of the Land. This is why Moshe Rabbeinu yearned so deeply to enter Eretz Yisrael.

(Zera Shimshon, Parashat Vaetchanan, art. 1)

With "Enough" He Warned Them, and With "Enough" He Was Warned

"But Hashem became angry with me because of you and did not listen to me. Hashem said to me: 'Enough for you! Speak to Me no more about this matter.'" (Devarim 3:26)

The Gemara (Sotah 13b) expounds upon the manner in which Moshe addressed Korach and his followers, saying to them, "It is enough for you, sons of Levi." Rabbi Levi said: "Just as Moshe addressed them using the expression 'enough,' saying, 'It is enough for you, sons of Levi,' so too Hashem addressed Moshe using the expression 'enough,' for Hashem said to him (Devarim 3:26), 'Enough for you! Speak to Me no more about this matter,' after Moshe Rabbeinu had prolonged his prayers, pleading with Hashem to allow him to enter Eretz Yisrael."

This teaching of the Gemara is difficult to understand. Why was Moshe's use

of the expression "enough" when addressing Korach and his followers considered improper to the extent that Moshe was "punished" measure for measure, with HASHEM telling him "enough" and instructing him not to continue pleading to enter Eretz Yisrael? After all, Korach and his followers had committed a grave sin by rebelling against Moshe and Aharon, and they certainly deserved Moshe's rebuke!

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בת רבקה
שחי' יצחק יצחק יצחק
נפשו למנוח עשרה ימיםמרדכי בן רחל
התעלה נפשו למנוח עשרה ימים
שחי' יצחק יצחק יצחק
נפשו למנוח עשרה ימיםאשר אנשי דוד
הלוי בן ילי
לשמן מרת ורחל בל בל
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גבונה בת מירב
תמר אוראלמשה בן לימור
שלום בן לילי
שחי' יצחק יצחק יצחק
נפשו למנוח עשרה ימים

• This may be explained according to the clarification of the author of *Siftei Kohen* regarding Moshe's intention when he said to them, "It is enough for you, sons of Levi." Moshe was telling them: "For people of your stature, this is a grave sin, because you accompany HASHEM and He is exacting to a hair's breadth with the righteous who are closest to Him."

What Moshe meant was: "The reason I am instructing you to offer the incense, even though it is known that you will undoubtedly die through it—as did my nephews Nadav and Avihu—is that, because of your lofty stature, you have rendered yourselves liable to the death penalty. As *Levi'im*, you are closer to HASHEM, and He is exacting to a hair's breadth with His righteous ones who are closest to Him."

Accordingly, we can clearly understand the *Gemara's* intent regarding what *Hakadosh Baruch Hu* said to Moshe: "Just as you used the expression 'enough' with the sons of Levi concerning the punishment they deserved, saying to them, 'It is enough for you'—meaning that because of their importance and their closeness to Me, and because I am exacting with those closest to Me in accordance with their stature—so too must the punishment for your failing be measured according to your closeness to Me and your own stature."

"Although in the case of others a failing such as yours might not be considered a sin, this is not so in your case. For in accordance with your lofty stature, I am exacting with My Tzadikim to a hair's breadth."

(Zera Shimshon, Parashat Korach, art. 5)

The Surgery That Was Canceled

Mrs. J. N. from Netivot relates:

I was scheduled to undergo surgery based on the results of the medical tests and imaging studies that had been performed. The procedure was set for Sunday at 12:00 noon.

I was very afraid of the surgery; I was truly frightened. I decided to do something for my merit and undertook to donate a substantial sum to the World Organization for the Dissemination of the Torah of Zera Shimshon. This gave me a great sense of relief, as I felt that I had awakened for myself the merit and influence of the tzaddik, who is renowned for the salvations brought about through his merit. With Hashem's help, I hoped to merit seeing His salvation and that everything would proceed successfully.

At the conclusion of Shabbat, I went to the hospital to be admitted the night before the surgery. However, I felt afraid—a tremendous fear that would not go away. The night passed, morning arrived, and I still did not feel at ease. I do not know how to explain it, but I was truly frightened and did not want to undergo the operation.

In the early morning hours, the surgeon arrived for a final examination before the procedure. We had a brief

conversation, and he reviewed the information again and again. I was already preparing to enter the operating room; even the anesthesiologist had arrived and explained the anesthesia process to me.

And then something completely unexpected happened.

The surgeon returned and told me that he had reviewed the imaging reports once more and that... there was no need to perform the surgery!

An extraordinary occurrence by any standard!

I was certain that I would receive a great salvation, but I never imagined that it would come in such a miraculous way. I am sharing this story even though I think that some readers simply will not believe it, because reality cannot be denied.

And I do so so that everyone may know how great the power of the tzaddikim is. HaKadosh Baruch Hu issues a decree, and the tzaddik annuls the decree. One who merits bringing satisfaction to the souls of the tzaddikim in the World of Truth merits witnessing great salvations.

And especially Rabbeinu, the Zera Shimshon, who explicitly requested and pleaded for this, certainly intercedes on behalf of all those who fulfill his request.

גבורת שמשון
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