

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.



Devarim תשפ"ו

• Zera Shimshon - the Limud that brings Yeshuos •

403 אין

אמרות שמשון

One's Voice Reveals Whether One Is Speaking with Sound Judgment

"And Hashem heard the sound of your words, and He became angry and swore, saying:" (Devarim 1:34)

The expression "the sound" in this verse requires explanation, for the verse could simply have said, "And Hashem heard your words." What, then, is implied by the wording, "And Hashem heard the sound of your words"?

The same question may be asked regarding the verses: "And I will hear the sound of your words" (Iyov 33:8), and "Hear the sound of my words" (Iyov 34:16).

In both verses, the expression "the sound" appears, at first glance, to be superfluous, for it would have sufficed to say, "I will hear your words" and "Hear my words." Why, then, do the verses emphasize "the sound of the words"?

The difficulty in the verse in Devarim may be resolved through an explanation of these verses in *The Book of Iyov*.

In *The Book of Iyov*, we find that Iyov lamented his suffering before his four companions. The three oldest among them remained silent, which aroused the anger of the youngest, Elihu. Elihu then addressed Iyov and said (Iyov 32:18): "For I am full of words; the spirit within me compels me."

At times, a person speaks because he is overcome by anger or some other powerful emotion. In such a state, he cannot restrain himself or exercise control over what he says. Under those circumstances, even if he speaks, it is not advisable to pay attention to his words, for they have been uttered without deliberation; they are merely the outburst of his anger.

Therefore, Elihu first said to Iyov: "For I am full of words; the spirit within me compels me," meaning that he had a compelling reason to speak.

He then added that although he felt compelled to speak because he was upset that those older than he had remained silent, Iyov should nevertheless listen to "the sound" of his words.

Elihu deliberately emphasized that Iyov should listen to "the sound" of his words, because had he merely said, "Listen to my words," it would have been obvious that Iyov would dismiss them. After all, Elihu himself had already acknowledged that his words arose from his indignation, and therefore they might well have been regarded as emotional outbursts that deserved no consideration.

For this reason, Elihu said, "Hear the sound of my words," thereby informing Iyov that his words were not being dictated by his anger or uttered unconsciously. Rather, he was speaking with complete clarity, awareness, and sound judgment.

The proof of this lay in the manner in which he spoke. A person who speaks without conscious intent also pays no attention to the tone and inflection of his voice. Thus, Elihu was saying to Iyov:

"Since you see that I am speaking with deliberate control over my voice, as one ought to do, this demonstrates that I am fully aware of what I am saying, with clarity, sound judgment, and composure. Therefore, listen to the sound of my words."

According to this explanation, we can also understand the verse in Devarim.

Moshe Rabbeinu said to the Children of Israel: "And Hashem heard the sound of your words." In other words: "You spoke against HaKadosh Baruch Hu regarding the episode of the spies. Yet, in truth, Hashem ought not to have paid attention to your words, since you were distressed and frightened because of the report you had received from the spies concerning the Land of Israel. Had that been the case, your words would have been spoken without full awareness, composure, or sound judgment, and they should therefore have been disregarded.

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ת.נ.צ.ב.ה.

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עטיא וזוגתו
צביה רחל בת

רבקה
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גדל וסוד מוסרה כשפט
מחנה כשפט מחנה מוסרה
מחנה מוסרה ומהללנו וברכה
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בן פרחיה
לשמח שילוח החלום
מלאה מוסרה ומהללנו
והיה שובל ששנה ומהללנו
והיה שובל ששנה ומהללנו
והיה שובל ששנה ומהללנו

מרדכי בן רחל
לשמח שילוח החלום
מלאה מוסרה ומהללנו
והיה שובל ששנה ומהללנו
והיה שובל ששנה ומהללנו
והיה שובל ששנה ומהללנו

• “However, because Hashem heard *the sound* with which you spoke your words, it became evident that you had spoken them deliberately and with full awareness. It was therefore clear that what you said was intentionally spoken in order to sin before Him.

“For this reason, when Hashem heard the sound of your words, He became angry and swore that none of the men of that generation would see the good land that He had promised to give to your forefathers and to their descendants.

“Only after Hashem saw that the sound of your words reflected mental clarity, lucidity, and conscious intent did He become angry with you and swear to punish you.”
(Zera Shimshon, Parashat Devarim, art. 5)

Megillat Eichah

“Bring Us Back, Hashem, to You, and We Shall Return”

“Bring us back, Hashem, to You, and we shall return (*venashuvah*);
renew our days as of old.” (Eichah 5:21)

It requires explanation why the word is written (*ketiv*) as “*venashuv*” (וְנָשׁוּב, “and we shall return”), yet according to the traditional reading (*keri*) it is read as “*venashuvah*” (וְנָשׁוּבָה, “and we shall return”).

We must also understand the meaning of the verse’s concluding words: “Renew our days as of old.”

These two difficulties may be resolved in such a way that one answers the other.

The Gemara (Yoma 21b) teaches that the Second Beit Hamikdash lacked five elements—five miraculous manifestations that had existed in the First Beit Hamikdash: the Heavenly fire (which descended directly upon the offerings on the Altar), the Urim VeTumim (in the Breastplate of the Kohen Gadol), the Ark, and others.

This idea is alluded to precisely in this verse, which appears after all the passages of Megillat Eichah describing the suffering of the exile and containing the plea directed to Hashem: “Bring us back, Hashem...”

The word “*venashuv*” (וְנָשׁוּב, “and we shall return”) is written without the letter *heh* (ה) alluding to the idea that, even if we are not worthy of a complete redemption, may Hashem at least bring us back even without the *heh*, whose numerical value is five—that is, even without those five elements that were absent from the Second Beit Hamikdash.

The traditional reading, however, is “*venashuvah*” (וְנָשׁוּבָה) spelled in its full form. This expresses our prayer and our hope that the verse be fulfilled according to its reading: that Hashem restore us *completely*, together with those five elements that were lacking in the Second Beit Hamikdash.

And this will come to pass when: “He renews our days as of old,” that is, as they were during the First Beit Hamikdash, when it was built in the days of King Shlomo, at a time considered as if the moon stood in its fullness.

May it be Hashem’s will that it be rebuilt speedily, in our days. Amen.

(Zera Shimshon, Kinot [Lamentations of Tishah B’Av], end of art. 13)

גבורת שמשון
סיפורי ילדיו

The Joy of the Festival in the Shadow of Hashem’s Salvation

Rabbi A. Y. H. of Ashdod, Israel, relates:

For many years I have lived in rented housing. It cannot be said that this is an especially comfortable situation, but, **baruch Hashem**, we manage. Over the years I have lived in several apartments, though I generally try to remain in the same one for as long as possible in order to avoid the expense and considerable inconvenience involved in moving.

As is often the case between tenants and landlords, a lease is signed at the beginning; after a year, another lease is signed; and later, once trust has been established between the two parties, the rent is simply paid each month without the need to renew the contract, relying on the assumption that there will be no surprises. Unfortunately, that is not always the case, as happened to me.

Two days before Purim, my landlord informed me that he wished to terminate our rental arrangement immediately. Since I did not have a current signed lease, I had no grounds on which to oppose his demand. Thus, barely a month before Pesach, I found myself without a roof over my head.

After about ten days of searching and trying to find a new place to live, I realized that with such short notice it would be extremely difficult to find a suitable apartment and, at the same time, prepare for Pesach with all the tasks and intensive cleaning that the festival requires. We felt that we simply would not be able to manage it.

I then considered staying with my parents, but that was not a practical option either, since our two married children were planning to spend the festival with us, and due to special circumstances it was impossible to change those arrangements.

In the midst of my distress, I remembered the **segulah** of the Zera Shimshon. I purchased the book **Zera Shimshon Day by Day** and committed myself to studying it every day, hoping to merit a great salvation that would allow me to emerge from the difficult situation in which I found myself and celebrate the festival of Pesach with joy and gladness.

And then, on that very same day (yes, that very same day!) that I began studying Zera Shimshon, the landlord called me again. He told me that, due to changes in his plans, if I wished, I could remain in the apartment until the beginning of the month of Tammuz.

It was truly astonishing!

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