

# 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 Va'eschanan

• Zera Shimshon - the Limud that brings Yeshuos •

איין 199

## אמרות שמשון

### Why Moshe Yearned to Enter the Land of Eretz Yisroel

וְאֶתְחַנֵּן אֵל ה' בְּעֵת הַהוּא לֵאמֹר וְכו' אֶעְבְּרָה נָא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וְכו' (דברים ג, כג-כה)

*I implored Hashem at that time, saying... "Let me now cross and see the good Land that is on the other side of the Yarden..."*

The Midrash (ילקוט אות תתי"ב) addresses the reason for Moshe's profuse desire to enter the Land as follows. *'I implored Hashem'. Why did Moshe implore Hashem? In order to be allowed to enter Eretz Yisroel.*

This Midrash is puzzling. The Passuk explicitly goes on to say that Moshe implored Hashem to enter the Land, *I implored Hashem at that time, saying... "Let me now cross and see the good Land that is on the other side of the Yarden..."*, so we need to understand what message the Midrash is trying to convey.



The Gemara in Sotah (יד ע"א) discusses why Moshe yearned to enter the Land of Eretz Yisroel. דרש רבי שמלאי, מפני מה נתאוה משה רבינו ליכנס לא"י, וכי לאכול מפריה הוא צריך או לשבוע מטובה הוא צריך. אלא כך אמר משה, הרבה מצות נצטוו ישראל ואין מתקיימין אלא בא"י, אכנס אני לארץ כדי שיתקיימו כולן על ידי. אמר לו הקב"ה, כלום אתה מבקש אלא לקבל שכר, מעלה אני עליך כאילו עשיתם. *R' Simlai expounded: Why did Moshe desire to enter Eretz Yisroel? Did he need to eat its fruit, or did he need to satiate himself with its bounty? Certainly not! Rather this is what Moshe said to himself, "There are many Mitzvos that the Jewish People have been commanded that cannot be fulfilled except in Eretz Yisroel. I will enter the Land so that I can fulfill all those Mitzvos". Hashem said to him, "Is it that you seek to gain reward for those Mitzvos? Although you won't enter Eretz Yisroel and thus won't be able to fulfill those commandments, nevertheless I will reckon it for*

*you as if you had performed all those Mitzvos".*

This is hard to understand; how can it be that Moshe Rabainu, who was on the most elevated spiritual level, would serve Hashem only for the sake of receiving award? Is it not wrong even for the simplest Jew to serve Hashem solely for the sake of reward?

The Megaleh Amukos therefore gives an alternative explanation as to why indeed Moshe longed to go to Eretz Yisroel. His words are based on the Gemara in Arachin (ל"ב ע"ב) that says as follows. *It is written in regard to those Jews who returned with Ezra from the Babylonian exile, 'The entire congregation that had returned from*

*the captivity made Sukkahs and dwelt in the Sukkahs; for the Jewish People had not done so since the days of Yehoshua bin Nun... and there was great joy'. This Passuk seems to mean that the people had not observed the Mitzvah of Sukkah from the days of Yehoshua bin Nun until the days of Ezra. Now, can it be that when King David came, they did not make a Sukkah?! [i.e. Obviously not, therefore the latter part of the Passuk cannot be referring back to the Mitzvah of Sukkah]. Rather, Ezra prayed and abolished the Evil Inclination for idolatry, and his merit protected the people like a Sukkah. It is understandable that Moshe did not pray to have the Evil Inclination for idolatry abolished because he did not have the merit of Eretz Yisroel; but Yehoshua, who did have the merit of Eretz Yisroel, why did he not pray for this?!*

Hence, the Sukkah that the Passuk mentions is not a reference to the Mitzvah of Sukkah, but rather an allusion to the Sukkah-like protection that Ezra provided to the Jewish People by abolishing the Evil Inclination for idolatry. Thus, when the Passuk says, *'In the time of Ezra the entire congregation made and dwelt in the Sukkahs; for the Jewish People had not done so since the days of Yehoshua bin Nun'*, it

is a reference to the fact that Ezra prayed and abolished the Evil Inclination of idolatry, whereas Yehoshua did not pray for that abolishment.

Accordingly, the Megaleh Amukos explains that the reason why Moshe yearned to enter the Land of Eretz Yisroel, was so that he

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should have the merit of Eretz Yisroel in order to be able to abolish the Evil Inclination of idolatry.



In view of this we can understand the puzzling words of the Midrash – 'I implored Hashem'. Why did Moshe implore Hashem? In order to be allowed to enter Eretz Yisroel.

We can explain that the Midrash is alluding to the very idea presented by the Megaleh Amukos. Moshe Rabbeinu indeed had no desire to dwell in Eretz Yisroel, for he only

served Hashem as a loyal servant, and therefore if Hashem did not wish for him to enter the Land, Moshe was happy to accept His Holy will. All Moshe yearned for was to enter Eretz Yisroel for a few brief moments so that he may be able to abolish the Evil Inclination through the merit of Eretz Yisroel. This is the idea that the Midrash is conveying. Why did Moshe implore Hashem? In order to be allowed to enter Eretz Yisroel. All he wanted was to enter the Land; but he had no desire to settle there for any reason, being that Hashem did not want that of him.

(זרע שמשון פרשת ואתחנן אות ג)

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## The personal account of Rabbi Avraham Mordechai Zylberberg

Several years ago, Harav Manzur asked me to stop by his house urgently, so I went as soon as I could. Upon arrival, already on the table were the **Zera Shimshon** books ready with a special dedication that the Rabbi had written in his own handwriting for Mr. L. G. about the importance of studying this holy book. Rabbi Manzur asked me to pack and ship these books to L. G. from America, who had already reached the age of forty and had not yet found a suitable match for him. Among the various books of the **Zera Shimshon** that the Rabbi was sending him, was the book **Zera Shimshon Hamevoar al Eshet Chail** ('Zera Shimshon Elucidated on the Prodigious Woman'), which had been edited especially for the Jewish woman. When Rabbi Manzur noticed my astonishment at the inclusion of this volume among the books to be sent to a bachelor, he told me: "Tell him that, **b'ezrat**

**Hashem**, soon he will give this book to his fiancée, so that she can read and study it".

Pursuant to my assignment, I went to the post office and sent the books by express mail to the United States. From the moment

that L. G. received the books, he did not stop studying them. And furthermore, he took the initiative to sponsor the distribution of Zera Shimshon newsletters through the World Organization for the Dissemination of **Zera Shimshon**.

Indeed, something incredible happened. Just a few weeks after receiving the books and beginning to study them, someone suggested him a suitable marriage candidate. After a short time, the proposal materialized, and they got married in good time and successfully. All those close to L. G. were pleasantly surprised by the great miracle.

מתוך ברכת והבטחת הרב המחבר  
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'למען אחי רעי ותלמידי ישאו את שמי על שפתם, ועל הטוב יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות של תפילה אני מחלה פניהם, ובעל הגמול ישלם במיטב חיי אריכי ומזוני טפי לגומלי הסדים טובים.'

\* \* \*

**The Zera Shimshon**  
promised those who study his words:  
"May your eyes merit to see children and grandchildren, wise and perceptive, thriving as olive shoots around your table. And may your homes be filled with an abundance of good, with wealth and honor never ceasing from amongst your progeny."

The Yohrtzeit of the Holy Zera Shimshon zy" a is on Friday, the 6th day of Elul. Those wishing to partake in the expenses of the commemorative seuda should please contact Rabbi Pashkez at 347-496-5657.

## זכורת שמשון

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