

Zera Shimshon

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



אמרות שמשון

For What Purpose Was the Gold Created

וְנָהַר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעָה נְאֻשִׁים. שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל אֶרֶץ חַוִּילָה אֲשֶׁר שָׁם הַזָּהָב. וְזֶהב הָאֶרֶץ הַהוּא טוֹב שֵׁם הַבְּדֹלָח וְאֶבֶן הַשֹּׁהַם. (בראשית ב, י-יב):

A river issues forth from Eden to water the garden, and from there it divides and becomes four headwaters. The name of the first is Pishon; this is the one that encircles the whole land of Chavilah, where the gold is. And the gold of this land is good; crystal and the shoham stone are there as well.

The Midrash (ברד"ב ט"ז ב') discusses this gold which the Torah describes to be 'good'. זהב הארץ הוא טוב וכו'. אמר ריש לקיש לא היה עולם ראוי להשתמש בזהב, ולמה נברא בשביל בית המקדש, שנאמר, וזהב הארץ ההיא טוב, היך מה דאת אמר - ההר הטוב 'And the gold of this land is good'. Reish Lakish said: The world was not worthy of utilizing gold. And why, then, was it created? For the sake of the Bais Hamikdash, as it states, 'And the gold of this land is good', and 'good' refers to the Bais Hamikdash, as it states, 'This good mountain and the Lebanon'.

We need to understand why Reish Lakish felt that 'the world was not worthy of utilizing gold' and thus 'there was seemingly no reason for the gold to be created'. It cannot be that his reasoning was due to the fact that gold is so costly and thus exclusive and elite, for if so, how much more should he have stated his words in regard to precious stones which are even more costly

and thus so much more exclusive, and the Torah clearly declares that land to possess as well.



The Gemara in Chagigah (יב ע"א) discusses the light that Hashem created on the first day of creation, which the Torah tells us that 'Hashem saw was good'. אדם צופה בו מסוף. אור שברא הקב"ה ביום ראשון, אדם צופה בו מסוף. כיון שנשתכל הקב"ה בדור המבול ובדור הפלגה וראה שמעשיהם מקולקלים, עמד וגנזו מהן, שנאמר וימנע מרשעים אורם. ולמי גנזו, לצדיקים לעתיד לבא, שנאמר וירא אלהים את האור כי טוב, ואין טוב אלא צדיק, שנאמר אמרו צדיק The light that hashem created on the first day, man could use to survey everything from one end of the

world to the other. However, after Hashem looked at the Generation of the Flood and the Generation of the Tower and saw that their deeds were wicked, He proceeded to hide it from them, as it says, 'And light was withheld from the wicked'. And for whom did He hide this light? For the righteous people in the future, as it says, 'Hashem saw that the light was good'; and 'good' refers to none other than the righteous person, as it says, 'Say of the righteous person that he is good'.

We learn from this Gemara that anything that is inherently 'good' can be utilized only by the righteous, for only they are worthy of benefiting from the ultimate 'good', and therefore anything that is truly 'good' must be hidden away and reserved for the World to Come, when the righteous will be able to enjoy it.



Accordingly, we can understand why Reish Lakish said that the world was not worthy of utilizing gold, for the Torah clearly tells

us that the 'gold of this land is good'. Furthermore, because light is essentially made up of spiritual

זרע שמשון

לומדים זרע שמשון

הלימוד לזכות והצלת כל אחינו בני ישראל יושבי ארץ ישראל העומדים בצרה ובשביה המקום ירחם עליהם ויוציאם מצרה לרווחה ומאפילה לאורה ולגאולה קרובה.

matter, therefore we can understand why it was created and then set aside for the World to Come which will be an entirely spiritual world. Gold, on the other hand, because it is a physical being, if it cannot be utilized in this physical world, it is difficult to understand why it was created to be put aside and retained for an entirely spiritual world; and thus Reish Lakish concludes, 'And why, then, was the gold created'?

Reish Lakish therefore explains that the gold was indeed created to be used and enjoyed in this physical world, for although the Torah describes the gold as 'good', nevertheless the Bais Hamikdash as well was described as 'good', and how worthy and proper it is for the gold that is 'good' to be used and utilized in the Bais Hamikdash that is 'good'.

זרע שמשון פרשתנו אות ט"ז

גבורת שמשון סיפורי יסוּעָה

"Houses full of everything good"

**From Ramat Bet Shemesh, Israel,
Rabbi Shelomo Toledano tells us about his salvation:**

I have two young daughters and my desire has always been to marry them to **Talmidei Chachamim** who will devote themselves to the Torah with all their might. I did everything possible to materialize this goal, so I took advantage of an offer to be part of a company in the purchase of some apartments at a really affordable price, and participated in the purchase of two of them. My idea was to give such apartments to my sons-in-law so that they could devote themselves to Torah study and service to Hashem full-time without worry.

At first, the project seemed to walk on wheels. I could already imagine my daughters married and living in the spacious apartments with their husbands. But, after a short time, various problems began to arise between the partners in the purchase of the apartments; These disputes took the partners involved to court. Even though I knew that everything I had done had been in accordance with Torah law, I could not find an appropriate way to prove that this was indeed how I had proceeded. The court proceedings thus continued,

and the deliberations appeared to be against me. I began to fear that my great dream was drifting away from me.

One day, I remembered the **segulah** to study **Zera Shimshon**, and the explicit blessing given by the author, who promised "houses full of everything good" to anyone who studied from his books. That same day I made an express resolution to study every day the words of the Torah of the author of **Zera Shimshon**. Without delay, I sat down enthusiastically to study his wonderful words. After a long session of exhaustive and sweet study, at the very moment I closed the book, I came up with a

fabulous idea with which to change the point of view of the judgment in my favor and prove that I am right.

Without hesitation, I called the one in charge of my case at the **Bet Din**, and he also loved the idea that had occurred to me. He was amazed that I hadn't come up with that wonderful idea sooner. And indeed, from that day the deliberations inclined in my favor and my innocence came to light; So, at the end of the proceedings, I received everything that was rightly due to me.

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