

Zera Shimshon

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



Noach תשפ"ד

• Zera Shimshon - the Limud that brings Yeshuos •

260 ז"י

אמרות שמשון

The Severity of One Who Separates Himself And Doesn't Share in The Pain of His Community

וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֵץ כָּל בֶּשֶׂר בָּא לְפָנַי כִּי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מִשְׁחִיתָם אֶת הָאָרֶץ. עֲשֵׂה לְךָ תֵּבַת עֲצֵי גֹפֶר קִנִּים תַּעֲשֶׂה אֶת הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבִּית וּמִחוּץ בַּכֹּפֶר (בראשית ו יג-יד):

Hashem said to Noah, "The end of all flesh has come before Me, for earth is filled with robbery through them; and behold, I am about to destroy them from the earth. Make yourself an ark of gopher wood; make the ark with compartments, and tar it inside and out with pitch".

The Midrash (בר"ד ל' ד) tells us what occurred during those one hundred and twenty years that Noah was following Hashem's command and was building the Ark. During the entire one hundred and twenty years Noah planted cedar trees, and when they were fully grown, he cut them down to use their wood for the construction of the Ark. The people asked him, "Why are you doing this?" Noah replied to them, "Thus did Hashem say, that He is going to bring a Flood upon the whole world". They said to him, "If a flood comes, it shall come only on the house of Noah".

We need to understand why the people of his generation felt that it was Noah who deserved to be eliminated by the Flood, so much so that they clearly told him, "If a flood comes, it shall come only on the house of Noah".

The Zohar (סו ע"ב) tells us the following. After Hashem informed Noah that he and his children would be rescued, as the Passuk says, 'Behold, I am about to bring the Flood-waters... and I will blot out all existence that I have made from upon the face of the

ground... but I will establish my covenant with you and you shall enter the ark...!', he didn't pray on behalf of the rest of mankind, and therefore they were all destroyed.



In view of this, we can understand why the people felt that it was Noah himself who deserved to be stricken by the Flood. For this phenomenon, of separating oneself from the distress of the community and not sharing in their pain or praying on their behalf, is reason enough to deserve to suffer and not merit the ultimate salvation that the community will ultimately witness.

This is something that Mordechai warned Esther about when she refused to advocate for her people, when he told her as follows. (אסתר ד' י"ג י"ד).

"Do not imagine that you will be able to escape in the King's palace any more than the rest of the Jews. For if you persist in keeping silent at a time like this, relief and deliverance will come to the Jews from some other place, while you and your father's house will perish".

The Gemara in Taanis (יא ע"א) clearly cautions us from behaving in this manner, and says as follows. The Rabbis taught in a Braisa: At a time when the Jewish People are steeped in distress and one of them separates himself from the community and does not share in their pain, the two ministering angels that accompany a person come and place their hands on his head and say, 'This person who has separated himself from the community, shall not witness the consolation of the community when they will be delivered from their affliction'. It was taught in another Braisa: At a time when the community is steeped in distress, a person should not say: I will go to my house and eat and drink, and peace be upon my soul... rather a person should suffer along with the community... and whoever suffers along with

the community will merit and witness the consolation of the community.

The Gemara in Makkos (נ"א ע"א) cautions us in this regard as well. The Mishnah there tells us that because an inadvertent killer must go into exile and may only go free upon the death of the Kohen



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.



Gadol, therefore the mothers of the Kohanim Gedolim would generously supply the exiles with food and clothing, so that they would not pray for the Kohen Gadol to die. The Gemara infers from this Mishnah that if the exiles would have indeed prayed for the death of the Kohen Gadol, the Kohen Gadol would in fact have died. The Gemara asks why the Kohen Gadol would die just because the exiles prayed for his death; aren't these prayers an undeserved curse which should not come upon the one at whom they are directed? The Gemara replies as follows. שהיה להן לבקש

רחמים על דורן ולא בקשו – *The Kohanim Gedolim should have beseeched Hashem for mercy that inadvertent killings should not happen;* and because they did not do so, the curse is somewhat deserved.

We can now understand why the people of his generation felt that it was Noach himself who truly deserved to perish in the plague. This was because, when he didn't pray on their behalf, Noach clearly revealed that he didn't care to share in their suffering, and thus even if they were to merit a salvation, Noach himself would not merit the same. זרע שמשון פרשתנו אות ב

גבורת שמשון סיפורי יסוּעָה

"The one who frees the prisoners"

**Rav Grossman does kindness to inmates in prisons.
Rav Grossman told us the following story:**

In recent years I have had the merit of imparting a daily Torah shiur to the inmates of various prisons in Israel, since in these prisons there is a Torah department for prisoners seeking to strengthen their faith. As part of my activities, I befriend the prisoners and try to influence them with faith and hope.

Recently, I undertook a new initiative: to impart shiurim on the sacred and auspicious book Zera Shimshon. Every day I give a shiur extracted from this book on the parsha of the week. Obviously, I let the participants know about the great and powerful blessing that the author wrote in the introduction to his book and that there have been countless people who have experienced their particular salvation with mercy through the study of this very special book.

Logically, after I had let them know about the author's blessing, those who heard me longed to have the merit of being recipients of his blessing. Indeed, one of the prisoners in particular, hearing this blessing, was enthusiastic and the spark of hope was kindled in him. He told me, "I feel it's

my obligation to put my effort into this. Since I am in this prison, the only thing I can do to get out of here is to study from this book. This study is going to be my effort. I will devote myself to studying the author's words seriously, and no doubt the author will speak in my favor on High."

With that resolution, he became the life and soul of the shiur of Zera Shimshon behind bars. He participated every day of the shiur, and even asked questions, proposed answers, and analyzed the author's words, while fervently hoping to see the blessing of the Tzaddik fulfilled in him.

A few days afterward, I arrived as usual at the prison to teach the shiur. That prisoner approached me and notified me with overflowing emotion that the word of the Tzaddik had been fulfilled, "Sure enough, I'm getting out of this prison and going on to serve my sentence at home!"

After his great enthusiasm subsided a little, he explained, "Yesterday there was a deliberation in court about the possibility of shortening my sentence in prison, and it was concluded that I could serve my sentence as house arrest."

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