



B'SIYATTA D"SHEMIYAH

ZERA SHIMSHON

Fascinating excerpts and intriguing discourses from the works of the great Gaon and kabbalist Morainu HaRav Shimshon Chaim ben Reb Nachman Michael Nachmani Author of Zera Shimshon and Toldos Shimshon who lived almost 300 years ago.

HE PROMISED THAT WHOEVER LEARNS HIS WORKS WILL SEE HELP WITH CHILDREN, LONG LIFE, AND PARNASSAH. MANY PEOPLE CAN ATTEST TO THEIR PERSONAL SALVATIONS!

This week's dvar Torah is being sponsored as a z'chus for Shemuel Dovid HaCohen ben Tikva Leah who has been in the ICU for over three weeks after contracting Covid-19. In the zechus of people learning the divrei Torah of the Zera Shimshon Hashem should send him a refuah shelaima along with all of the other cholim in Clall Yisroel.

Parshas Vayakhail/Pekudai

וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֹת בְּנֵי יִשְׂרָאֵל נִיְאָמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר צִוָּה יְדֹנָד לַעֲשׂוֹת אִתְּכֶם: (ויקרא לה/א)

On the *Possuk*, "And Moshe assembled the whole congregation of *Bnei Yisroel*..." the *Yalkut Shimoni* points out (*Parshas Vayakhail Remez 408*), this is the only place in the Torah where Moshe spoke to *Bnei Yisroel* and the Torah prefaced his speech by saying; "and Moshe assembled the whole congregation of *Bnei Yisroel*". The reason for this is; Hashem told Moshe to form large learning groups and teach the laws of *Shabbos* to set an example for future generations to learn and make groups every *Shabbos*. Future *Rabanim* will go to the *Batei Medrashim* and teach *Divrei Torah* about what is permissible, and what is prohibited on *Shabbos*. This will cause My Great Name to be glorified... Moshe instituted *Rabanim* to learn with their congregations the laws of each *Yom Tov* on that *Yom Tov*, the laws of *Pesach* on *Pesach*, the laws of *Shavuot* on *Shavuot*, and the laws of *Sukkos* on *Sukkos*.

Zera Shimshon asks, what is the purpose of these "learning groups" in general and "large learning groups" in particular? How does learning the laws of *Shabbos* on

Shabbos cause Hashem's Great Name to be glorified? And what would be lacking if they would learn the *halachos* of *Shabbos* in small groups?

Secondly, from the wording of the *Medrash*; in order for future generations to learn from your example to also make groups every *Shabbos*, it seems there was no immediate need for these groups in the times of Moshe. The reason Hashem commanded to establish them is to set an example for future generations. What do future generations need that the generation of Moshe did not need?

Zera Shimshon answers that Hashem's name is exalted and glorified when *Klal Yisroel* rests and abstains from work on *Shabbos*. The *Gemara* in *Shabbos (60b)* defines *Shabbos* as a day of public gathering of prohibition, (as opposed to fast days which is a day of public gathering of permission) meaning, a day in which doing work is prohibited. According to this it would seem that even without gathering people to learn *hilchos*

Shabbos on Shabbos, Hashem's Great Name will be exalted simply by Klal Yisroel abstaining from work.

However, the truth is that this is not true, because passive not-working does not deliver the message that *Hashem* created and rules over the world. As a matter of fact, passive refraining from work does not deliver any message at all like we find in *Mesechta Pesachim*. It is written there that refraining from work on *Erev Pesach* in a place where people work, is not looked upon as deviating from the customs of that place because "there are many idle people in the market place". Meaning, even in a place where the majority of the population work, a guest who passively does not do work on that day is not flaunting that he is acting differently from the customs of that place and therefore there is no problem that he is resting and the general population is working.

Klal Yisroel's abstinence from work exalts *Hashem* only when the people actively rest and use the "work-free" time to go and hear the *Derasho* of the *Rav*. When they do this it is apparent that they are not working because it is *Hashem's* will, and *Hashem's* Great Name is therefore glorified.

The reason "to make large groups" instead of small groups can be understood in light of the *Ta"z*. It is written in *Tur, Siman 268/7*, that on Friday night after each person says *Vayichulu* in the silent *Shemoneh Esrei*, the whole congregation repeats it together to give testimony that *Hashem* created the world.

The *Ta"z* explains, *Vayichulu* is only repeated if there is a *minyan*, when there is no *minyan*, a person does not repeat *Vayichulu*.

From this distinction of the *Ta"z* we learn that praise given by a congregation is qualitatively better and different than praise said by an individual. An individual who *davened* silently by himself does not repeat *Vayichuluh* a second time when there isn't a *minyan*, because nothing is added by the second recital. The congregation repeats it a second time only because the second recital adds something that was not present in the first recital.

According to this we can understand that when the **whole** congregation comes together *Hashem's rule in the world* is even more noticeable, and *Hashem's* name is exalted more than if it was done by each individual himself.

This is only true in later generations when people lived in different places and they worked all week. In such circumstances, it is visible that their refraining from work and actively going to learn together is for the sake of *Hashem*.

However, in the generation of *Moshe* everyone lived next to each other, and in addition to this, they were sustained by the manna and did not have to work, even on the weekdays. All of *Bnei Yisroel* learned *Torah* together every day. Consequently, their resting on *Shabbos* and even going to the *shiur* did not show that it was done for sake of *Hashem* and there was no immediate reason for *Moshe* to establish large learning groups. *Moshe* did it only in order to be an example for future generations when such a gathering would cause *Hashem's* name to be exalted and praised.

HaRav Shimshon Nachmani, author of Zera Shimshon lived in Italy about 300 years ago in the time of the Or HaChaim HaKodesh

The Chida writes that he was a great Mekubal and wrote many sefarim including sefarim about "practical kabbolo" and asked that all of his sefarim be buried after he passes away except for Zera Shimshon and Niflaos Shimshon on Avos.

HaRav Shimshon Nachmani had one child who died in his lifetime (hence the name "Zera Shimshon") and in the preface he promises for people who learn his sefarim after he dies "... And your eyes will see children and grandchildren like the offshoots of an olive tree around your tables, wise and understanding with houses filled with all manner of good things... and wealth and honor..."

If you would like to automatically receive a d'var Torah of the Zera Shimshon every week send an email to Shevachp@gmail.com