



Bamidbar תשפ"ה • Zera Shimshon - the Limud that brings Yeshuos •

ליל 344

אמרות שמשון

How the Jewish Nation Found the Resolve to Accept the Torah After All the Nations Rejected It

יְדָבֵר ה' אֶל מֹשֶׁה בְּמִדְבַּר סִינִי בְּאֵהָל מוֹעֵד בְּאַחַד הַיָּמִים הַשְּׁנִי בַשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר שְׂאוּ אֶת רֹאשׁ כָּל עַדְת בְּנֵי יִשְׂרָאֵל לְמִשְׁפַּחָתָם לְבֵית אֲבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל זָכָר לְגִלְגָּלָתָם (א, א-ב):

Hashem spoke to Moshe in Midbar Sinai... Take a census of the entire assembly of the Children of Israel according to their families, according to their fathers' household...

The Yalkut Shimoni (רמז תרפ"ד) comes to explain why the Torah discusses this counting of the Jewish Nation right here in the beginning of Parshas Bamidbar. *At the time that Klal Yisroel accepted the Torah, the nations of the world grew envious, and complained, "Why did Hashem see it fit to draw the Jewish Nation close to him more than all other nations of the world?" Hashem silenced them by responding, "Bring me your books of lineage, just as the Jewish people brought me their book of lineage". This is why Hashem counted the Jewish Nation right at the beginning of Parshas Bamidbar - immediately following the last Passuk of Parshas Bechukosai where the Torah recounts their receiving the Torah at Har Sinai as it says; 'These are the Mitzvos that Hashem commanded Moshe to the Children of Israel on Har Sinai' - because the Jews only merited to receive the Torah due to their lineage.*

We need to understand, firstly, why Hashem needed to subdue them when there was absolutely no merit to their complaint, for they themselves were also given the choice to accept the Torah but decided to refuse the offer, so how can they come now with complaints of envy? Secondly, how did Hashem silence them by telling them to bring their books of genealogy; what does that have to do with the discussion at hand?

We can explain the Nations' complaint as follows. The nations just couldn't comprehend how the Jews were able to find within themselves the resolve to accept the Torah, after hearing every other nation reject it due to the adversity which they all, mistakenly, claimed it to entail. Hence, they felt that it ought to be that the Jews must have some personal benefit to gain by accepting the Torah, which is what caused them to

ignore the "fact" that by accepting the Torah they would be putting themselves into a very difficult and challenging lifestyle. The advantage that the worldly nations felt the Jewish Nation stood to gain by accepting the Torah, was of proving their worth and purpose to the other nations. For the nations felt, that because the Jews were descendants of Yaakov, who was the younger of the two brothers, they therefore must feel themselves to be of lesser value and esteem than the other nations, who were descendants of Eisav, the older of the two. The nations assumed that as a result of this feeling of inferiority, the Jews felt the need to strengthen their self-image and to prove themselves and their worth to all the other nations. Thus, when the offer to accept the Torah was laid before them, they felt this to be the perfect opportunity to do just that, by showing the other nations that they're better and more resolved than them. Accordingly, the nations came to Hashem to complain that because the Jews only accepted the Torah for personal gain, and it had nothing to do with their love for Hashem, therefore it wasn't right that their acceptance of the Torah should bring about such a strong love and bond between Hashem and the Jewish Nation.

When Hashem heard their complaint, in which they claimed that the Jews accepted the Torah only because of their desperate feelings of inferiority due to them originating from the younger of the brothers, Hashem silenced them, for he told them that they are just plainly mistaken. Hashem told them, *"Bring me your books of lineage, just as the Jewish people brought me their book of lineage and let us see who among the nations stem from the older and more prominent of the two brothers"*. When checking out the lineage book, one would find an entirely different setting, for although indeed Eisav was born first and thus was the older of the two, nevertheless there came a time when Eisav sold his seniority to his younger brother Yaakov, and thereafter Yaakov was considered to be older and thus superior of the two. Consequently, the nations were obviously gravely mistaken, as the Jewish people had no need to prove themselves. Thus, we must say that they accepted the Torah out of their love to Hashem, and because of their trust in Him that He would never offer them anything which wasn't in their best interest. Therefore, the Jewish Nation was definitely worthy of Hashem's love, and of having that special bond that only the Jews share with Hashem.

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The "Minchat Elazar" of Munkatch and the "Zera Shimshon"

On the occasion of the anniversary of Rabbenu's passing, the "Minchat Elazar", ztz"l, on the 2nd of Sivan

Since when did the book *Zera Shimshon* begin to spread? Was this book known in previous generations? These questions are constantly posed to the rabbis of the World Organization for the Dissemination of the Torah of Zera Shimshon. Indeed, it has been proven that the book was already known and highly valued even in previous generations. In many Jewish communities it was a fundamental work and recognized as a book of *segulah* (propitious for salvations). This was testified by Rav Y.C. of Holon, *shlit"l*, a native of the prestigious community in Lebanon, who, upon first encountering the "blue book" while visiting the Bet Hamidrash of Sheba Hospital in Tel Hashomer, Israel, was deeply moved to see that "the crown had returned to its place," and that *Zera Shimshon* could be purchased in a beautiful and refined edition.

Also in the regions of Ashkenazi countries there are traces of Jews who bought the book and studied it as a *segulah*, such as a Jew named Rabbi Yosef Yehuda Fein, who as early as 5654 (1894) wrote the following in his copy of the *Zera Shimshon*: "In honor of my Rock and Creator, I bought this holy book with my money for 10 silver rubles, on the Thursday of the *Parsha* of *Toledot*, 5654. May the merit of the sacred author intercede for me so that I may receive from Heaven a salvation with descendants that last. Amen. Yosef Yehuda Fein."

The Gaon Haggadol, Rabbi Chaim Kanievsky, ztz"l, testified that the study of the book is a proven *segulah* for many years. He also pointed out that his father, the Steipler, author of the *Kehilot Yaakov*, *zal*, had this book in his possession.

One of the most interesting and fascinating finds is the study of the holy book *Zera Shimshon* by Rabbenu, the great leader of his generation, the Gaon Hakadosh, the author of the *Minchat Elazar* of Munkatch, ztz"l. Not only did he study it, but he even wrote corrections and annotations in the margins of his copy of the *Zera Shimshon*. The *Minchat Elazar* was one of the greats of Hungarian Jewish orthodoxy, a Sage among Sages and holy man, legislator and halachic pillar, defender of the people and spiritual guide, in whose light tens of thousands were led.

A few years ago, his grandson, the current Rebbe of Munkatch, *shlit"l*, revealed an interesting fact about his illustrious grandfather, the Gaon Hakadosh, author of the *Minchat Elazar*. According to him, his grandfather studied and dealt with the works of Rabbenu (the *Zera Shimshon*). And the current Rebbe of Munkatch added that he owns a copy of the *Zera Shimshon* with the handwritten signature of his grandfather, the *Minchat Elazar*. He testified:

"Of course, the book *Zera Shimshon* is efficacious as a *segulah* for obtaining salvation. In my personal archive I have a copy of the first edition of the *Zera Shimshon* with the signature of the holy Rabbenu, author of the *Minchat Elazar*, ztz"l, and that book contains many corrections and additions that my grandfather, the Gaon Hakadosh, wrote in its pages. You can tell that he studied a lot of this book. This shows that even in past generations they were already concerned with this sacred book." The facts speak for themselves: even

before the war, the great Sages of Israel studied the works of Rabbenu the *Zera Shimshon*.

Rabbenu, the *Minchat Elazar*, was born on Thursday, the 5th of Tevet, 5632 (1872) in the city of Stryzów, son of Rav Hagadol author of the *Darke Teshuvah* of Munkatch, ztz"l, son of Rav Hagadol, author of the *Shem Shlomo* of Munkatch, ztz"l, son of Rabbi Hakadosh, Rabbi Elazar of Lancut, ztz"l, son of Rav Hakadosh, author of the *Bené Issachar* of Dinov, ztz"l.

In the year 5664 (1904) he was appointed *Raavad* (ראב"ד: president of the rabbinical court) of Munkatch. On the death of his father in 5674 (1914), he succeeded him as Rebbe and head of the city's rabbinical court. He is the author of the following works: the responsas *Minchat Elazar*, *Ot Chayim* on the *halachot* of *tefillin* and circumcision, *Shaare Issachar* on the months of the year, *Divrei Torah* (nine volumes), *Chaim Veshalom* on the Torah, *Chamishah Maamarot* and others. The *Minchat Elazar* died on Monday, 2 Sivan 5697 (1937) and was buried in the city of Munkatch. May his merit protect us and all of Israel.



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את הספר זרע שמשון יום יום

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