

English

בסייעתא דשמיא

Zera Shimshon

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



תשפ"ה Re'eh

• Zera Shimshon - the Limud that brings Yeshuos •

איין 356

אמרות שמשון

The Two Elements to The Mitzvah of Tzedakah

נתון תתן לו ולא ירע לברך בְּתִתֶּנְךָ לוֹ כִּי בְּגִלְלֵה הַדָּבָר הַזֶּה
יִבְרַכְךָ ה' אֱלֹהֶיךָ בְּכָל מַעֲשֶׂיךָ וּבְכָל מַשְׁלָח יָדְךָ (טו י')

If there shall be a destitute person among you... Giving, you shall give him, and let your heart not feel bad when you give him, for because of this matter, Hashem will bless you in all your deeds and in your every undertaking.

We need to understand the specific choice of words that the Torah uses in this Passuk. When the Torah describes the mitzvah of tzedakah, it does so in a repetitious form, נתון, נתון - Giving, you shall give him; what is the Torah trying to teach us through this reiteration? Secondly, when blessing the one who gives tzedakah, the Torah says, כי בגלל, כי בגלל, כי בגלל - הדבר הזה יברך ה' אֱלֹהֶיךָ - 'for because of this matter, Hashem will bless you'; it seems that the Torah is specifically excluding some other good deed which doesn't necessarily bring about Hashem's exclusive blessing. Which is this other good deed that the Passuk is referring to, for which one doesn't deserve Hashem's exclusive blessing?

The fundamental mitzvah of Tzedakah is for one to take from his own money and give it to his Jewish brother who is in need. Although this Mitzvah applies to every Jew in every situation, there are nevertheless two factors upon which the observance of this mitzvah is dependent.

The first factor is the giver's financial means; for every Jew is commanded to give tzedakah according to his resources. Accordingly, one who is blessed with abundance is required to contribute abundantly, according to his wealth, while one who is blessed with less, is also required to only give according to his financial means. There is however an additional factor, for which one gives tzedakah even more than that which his

financial status would generally require of him. When the funds that were contributed according to the giver's means don't suffice to fill the needs of the deprived, one should give even more than his standard requirements.

In summary, we can say that the first obligation is dependent on no factor other than one's personal financial blessings and success, while the second obligation isn't dependent at all on the means of the giver, rather is dependent solely on the needs of the poor.



When the Torah repeats the commandment of giving tzedakah, it is actually a reference to these two obligations. The first expression, נתון - giving, refers to the general obligation where one is obligated to give tzedakah according to his financial means, while the second expression, תתן לו - you shall give him, refers to the circumstance where one should give according to the needs of the poor people. It is for this reason indeed, that when referring to the second factor, the Torah writes תתן לו - you shall give him, for this obligation isn't dependent on the means of the giver, rather is dependent solely on the needs of the one accepting the tzedakah.

According to this we can explain the ensuing blessing which follows the Torah's directive of the second element of the Mitzvah of Tzedakah, - כי בגלל הדבר הזה יברך ה' אֱלֹהֶיךָ, for because of this matter, Hashem will bless you, which clearly seems to be excluding another good deed for which one doesn't necessarily receive Hashem's exclusive

blessings. This is because when one gives tzedakah according to his financial success, there is no reason for him to expect any additional blessing, as he only contributed according to the blessings which he has already been blessed with. It is only when one fulfills the second obligation and gives above his means, essentially contributing beyond his current blessings, that the Torah tells him that he can expect Hashem to bless his earnings, so that his financial blessings should increase to match the bracket according to which he contributed.

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As the hilula of our master approaches, one may donate toward the dissemination of his Torah and the fulfillment of his request, and thereby merit to receive all blessings and salvations with double strength, as established by the great Sages of this generation, shlit'a.

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"And your eyes shall see sons and sons of sons like olive shoots around your table, wise and understanding, and homes filled with all goodness, wealth and honor that shall not depart from your offspring."



Preparations toward the 6th of Elul The Hilula of the Zera Shimshon

Great and powerful feelings of holiness fill the hearts of the students of the *Zera Shimshon* in every corner of the world as they prepare for the day of the *hilula*, the 6th of Elul. As has been taught by the great *tzadikim* of past generations, this day is especially auspicious for connecting with the soul of the *tzadik* and for meriting to enjoy the radiance of his great light. It is a merit for all those who study his commentaries, fulfill his request, and assist — through their person and their means — in spreading his Torah. Without a doubt, on this day they will attain salvations with double strength.

In a special and distinguished edition, published by the World Organization for the Dissemination of the Torah of the *Zera Shimshon*, unique directives of the great Sages of Israel are presented. They expressed profound amazement at the strength and greatness of the holy author, the Divine *Mekubal*, who opened the gates of salvation and miracles for the entire People of Israel in this last generation. Thousands and tens of thousands have been saved through the study of his work. In that edition, there also appear firsthand testimonies of salvations, personally recounted by those who experienced them, for the merit and benefit of the public. The special edition will also include a variety of fascinating articles about the *Zera Shimshon*. It may be obtained by calling: 02-80-80-500.

In these days, many will commit to establishing a regular study of the Torah of the *Zera Shimshon*, thereby fulfilling his exceptional request. This request came from the pure heart of one of the great Sages of Italy, who taught Torah and rendered *halachic* rulings in central communities, yet did not merit to have offspring. He asked that spiritual satisfaction be granted to him through the study of his books, *Zera Shimshon* and *Toldot Shimshon*.

The study of the holy book *Zera Shimshon* is known as a unique and wondrous learning: sweet innovations like honey, profound analyses on one hand, and renewed explanations on the other. Hundreds of *Rashei Yeshiva* (heads of yeshiva) and *Talmidei Chachamim* (Torah scholars) have testified that they began learning the *Zera Shimshon* drawn by the *segula*, seeking the salvation they needed, and they continued studying it even after experiencing the salvation they had sought, because of the exceptional sweetness of the work. A special call is made to the *Maggidei Shiur* (Torah lecturers) to heed his request and to dedicate at least once a week a few minutes to the study of the holy and powerful *Zera Shimshon*. By doing so, they will grant great benefit to the soul of the saintly kabbalist author, and they will also be rewarded with abundance and blessing for themselves and their students, as all the blessings of our master will be fulfilled in

them. “Taste and see how good is Hashem.”

The sacred books teach that the soul of the *tzadik* rejoices in the *hilula* meal prepared in his honor, and that he even partakes of it, which grants him spiritual satisfaction. This year, the day of the *hilula* falls on Shabbat Kodesh; therefore, by the advice of the great Sages of Israel, the central *hilula* meal will take place in Jerusalem on Thursday, *Parashat Shoftim*, the 4th of Elul, at 7:30 sharp. Great Rabbis of Israel will participate, headed by Maran Rosh Yeshiva, the Gaon Rabbi Moshe Tzadka, *shlit"z*, the Gaon Rabbi Naftali Nosboim, *shlit"z*, the influential *tzadik* Rabbi Elimelech Biderman, *shlit"z*, the renowned Gaon Rabbi Yaakov Chaim Sofer, *shlit"z*, the Gaon Rabbi Chaim Zaid, *shlit"z*, and many more. During the meal, teachings will be delivered about his legacy and his wellspring of salvation, and a special prayer will be offered for all participants, donors, and those in need of help.

In order to best organize the event, all who wish to attend the hilula meal are kindly requested to register as soon as possible at tel.: 02-80-80-500, option 1.

The “*Siftotav Dovevot*” event, in which scholars and students will review together the entire *Zera Shimshon* and *Toledot Shimshon*, will take place on the afternoon of Shabbat, the 6th of Elul, at the Beit Midrash Zera Shimshon, 10 Hatzvi Street, Jerusalem. In addition, there will be a special raffle for significant sums of money with dozens of winners, open to all who study at least 20 minutes from any of Rabbeinu’s books, from Wednesday of *Parashat Shoftim* until Tuesday of *Parashat Ki Tetze*. Each 20-minute study unit grants another entry in the raffle. Registration for participation is via the *Nedarim Plus* and *Kehilot* applications [more details in the especial edition publication].

These holy and exalted activities entail great expenses. We call upon all who study the *Zera Shimshon*, both those who have already received salvations and those who await them: please collaborate with generous contributions toward the expenses of the *hilula* in memory of the holy author. Without a doubt, by doing so you will merit that all the blessings and promises of our master be fulfilled in you and your families. As clearly ruled by numerous great Rabbis and *Poskim* of this generation: even those who support and donate are included in the blessing:

“And your eyes shall see sons and sons of sons like olive shoots around your table, wise and understanding, and homes filled with all goodness, wealth and honor that shall not depart from your offspring.” Amen.

In all the hilula events, prayers will be offered for the salvation of the donors. Your name deserves to be there.

Donations: Israel +972-(0)52-716-6450 <https://zerashimshon.com> USA +1-347-496-5657

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