

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"ו Eikev

• Zera Shimshon - the Limud that brings Yeshuos •

405 אין

אמרות שמשון

Explanation of the Relationship Between the Conditions Required for One Who Wishes to Swear in the Name of Hashem

"You shall fear Hashem, your G-d; Him shall you serve; to Him shall you cleave; and by His Name shall you swear." (Devarim 10:20)

Rashi comments: "If you possess all of these qualities—that is, if you fear Hashem, serve Him, and cleave to Him—then you are permitted to swear in the Name of HaKadosh Baruch Hu. But if you lack even one of these qualities, you are not permitted to swear in the Name of HaKadosh Baruch Hu."

We must understand why a person who wishes to swear in the Name of Hashem must possess all of these qualities, and why lacking even one of them disqualifies him from doing so. It is necessary to understand the connection between these qualities and the act of taking an oath.

This may be explained as follows.

One who does not possess the **fear of Heaven** is not permitted to swear, for we find in the verse (Yirmeyahu 23:10): "Because of oaths the land mourns." That is, the land is brought to ruin because of those who swear falsely.

Likewise, our Sages said (Shabbat 30b), regarding the verse: "And G-d has done this so that they should fear Him" (Kohelet 3:14), that the entire world was created solely for those who fear Hashem.

From this we learn that false oaths destroy the world, whereas the fear of Heaven sustains it.

Accordingly, one who lacks the fear of Heaven is not concerned with preserving the world and, therefore, is likewise not careful to swear only the absolute truth, even though false oaths bring destruction upon the land, because the world's welfare is of no concern to him. For this reason, one who lacks the fear of Heaven should not swear.

By contrast, one who possesses the fear of Heaven demonstrates through his conduct that he desires the world's continued existence.

Therefore, whenever he swears, he is careful not to utter a false oath.

Only such a person is fit to swear.

Likewise, the condition of "Him shall you serve" is also required—that is, serving Hashem through the fulfillment of the mitzvot of action (mitzvot aseh) (see Zohar, Parashat Bereshit 27a).

This is because one who fears Hashem is generally especially careful regarding the prohibitive mitzvot (lo ta'aseh), whereas the preservation of the world depends primarily upon the fulfillment of the mitzvot of action, for the essence lies in action.

Thus, one who possesses the fear of Hashem primarily strives not to destroy the world, but has not yet done enough to sustain it through the active fulfillment of the mitzvot of action. Therefore, the verse also emphasizes: "Him shall you serve," indicating that, for the preservation of the world, one must fulfill the mitzvot that require action.

This condition, too, is indispensable for one who wishes to swear, because he must demonstrate his commitment to the world's continued existence.

Furthermore, one who swears must also possess the quality expressed by: **"To Him shall you cleave,"** meaning that he practices acts of kindness (gemilut chasadim), as our Sages taught (Sotah 14a): "Just as He performs acts of kindness, so too should you perform acts of kindness."

For the Gemara (Avodah Zarah 17b) teaches that one who occupies himself only with Torah study but does not perform acts of kindness is comparable to someone who has no G-d.

And one who is—*chas v'Shalom*—like someone who has no G-d cannot swear, because he will not be sufficiently careful to swear only the truth, since he

lacks the fear of Heaven by virtue of lacking G-d.

This explains why one who wishes to swear requires these three qualities: fear of Hashem, service of Hashem, and cleaving to Him. All three are connected with preserving the world. One who possesses them demonstrates that he desires the world's continued existence and, therefore, is careful to swear only the truth so as not to bring destruction upon it.

(Zera Shimshon, Parashat Eikev, art. 6)

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preparations have begun for the 6th of Elul,

the anniversary of the passing of our master, the Zera Shimshon, of saintly and blessed memory.

"Let my name be remembered in something that is customarily counted." This was the outcry and the plea that was heard 250 years ago, and today it still resounds with full force among tens of thousands of Jews in communities around the world, who have the merit of fulfilling his special request. For many years, it was very difficult to fulfill this unique plea, as his books were not accessible. Today, thanks to the tireless efforts of the World Organization for the Dissemination of the Torah of Zera Shimshon, it is possible to fulfill our master's request. He lost his only and beloved son during his lifetime and did not merit to have other descendants. He pleads with tears in the introductions to his books:

"And I, in my poverty and the bitterness of my heart, go about weeping, for I have no children or offspring to serve me after my death. I am compelled to follow in the footsteps of righteous and renowned men who left a blessing behind them, so that my name may be remembered."

It is customary in the world that when a person passes away, his children, grandchildren, and descendants remember his soul for many years: they study Mishnayot and give charity on the anniversary of his passing for the benefit of his soul in the World of Truth. Our master, Rabbeinu the Zera Shimshon, was not granted this. He left behind no children or descendants, and he expresses this lack, this pain, in his writings with abundant tears. Who would not be moved? Who would not want to bring comfort and merit to the soul of a righteous man who gave his life for the sake of the Jewish people?

The World Organization is currently preparing to commemorate his hilula, the 6th of Elul, with uplifting events that will echo

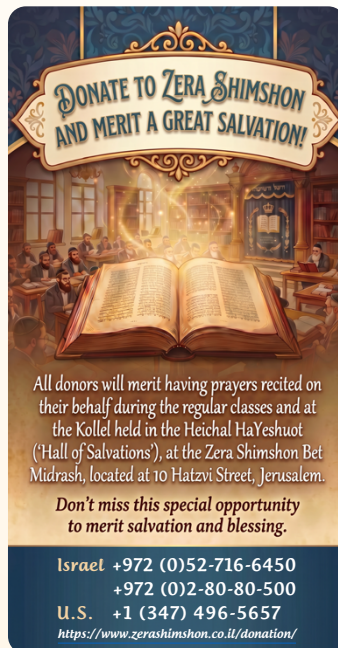
from one end of the world to the other — moments of spiritual awakening and elevation of the soul. There will be large-scale study sessions, tens of thousands of Zera Shimshon pamphlets will be printed, along with high-quality booklets containing words from the great sages and spiritual leaders — both those who have passed and those still living — who have spoken and emphasized the special merit of those who bring satisfaction to the Zera Shimshon by studying his Torah.

Heavy financial burdens rest upon the shoulders of the World Organization for the Dissemination of the Torah of Zera Shimshon: organizing the day of the hilula, maintaining the kollelim dedicated to the study of his works, and establishing the World Sanctuary of Salvations — the Bet Hamidrash Zera Shimshon. The Torah is here, "placed in a corner," accessible to all; whoever wishes to take it, may come and take it. Those who wish to participate in fulfilling the Zera Shimshon's request throughout the year, and especially on this auspicious day for salvations, may contact the World Organization for the Dissemination of his

Torah at: +972-(0)2-80-80-500 and merit to fulfill his extraordinary blessing:

"And your eyes shall see children, children's children like olive shoots around your table, wise and understanding, and houses filled with all good things. May both wealth and honor never depart from your offspring. Long lives for your children and grandchildren, abundant sustenance for those who perform acts of kindness."

Thousands have been helped by this promise. Your salvation is here—don't miss it!



Join now the legion of those who fulfill the will of the tzadik and donate to expand the ranks of Torah learners:

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