

# Zera Shimshon

*Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"l, 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"ד Korach

• Zera Shimshon - the Limud that brings Yeshuos •

297 תש"ן

## אמרות שמשון

### What It Was That Korach Wanted to Prove from The Mitzvos Of Tzitzis And Mezuzah

וַיִּקַּח קֹרַח בֶּן יִצְחָר בֶּן לֵוִי וְדָתָן וְאַבִּירָם בְּנֵי אֱלִיָּאב וְאוֹן בֶּן פִּלֵּת בְּנֵי רְאוּבֵן וַיִּקְמוּ לִפְנֵי מֹשֶׁה וְכו' וַיִּקְהֲלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וכו' (ט"ז א-ג)

**Korach son of Yitzhar son of Kohos son of son of Levi separated himself, with Dasan and Aviram, sons of Eliav, and Ohn son of Peles, sons of Reuven. They arose before Moshe... They gathered against Moshe and Aharon...**

Rashi explains what it was that bothered Korach and which ultimately caused him to rise up against Moshe, saying as follows. *What was it that Korach saw that led him to dispute with Moshe? He was jealous of the princely position of Elitzafan son of Uzziel; for Moshe had appointed him to be prince over the sons of Kohos, by word of Hashem. Korach said: My father, Yitzhar, was one of four brothers, as it says, 'The sons of Kohos; Amram, Yitzhar, Chevron and Uzziel'. The two sons of Amram [Kohos's firstborn] assumed greatness; Moshe is king and Aharon is High Priest. Who is fit to fill the next position in line of greatness, that of being prince over the descendants of Kohos? Is it not I, the son of Yitzhar [the second son of Kohos]? Yet Moshe appointed the son of Uzziel [the youngest son of Kohos] to be prince. Behold, I will dispute with him and nullify his words.*

Rashi then continues on and relates how Korach approached Moshe when rising up against him. *What did Korach do? He gathered together two hundred and fifty heads of courts... and clothed them in cloaks which were made entirely of blue wool. They came and stood before Moshe, and said to him, "A cloak which is entirely of blue wool, is it obligated to have tzitzis [i.e. the thread of blue wool which one is obligated to place upon the tzitzis] or is it exempt?" Moshe said to them, "It is obligated". They began to laugh at him, and said, "Is this possible? A cloak of any other type of cloth, one thread of blue wool exempts the cloak. This cloak, which is entirely of blue wool, should it not exempt itself?"*

The Midrash (תנחומא אות א) tells us of another hypothetical question that Korach presented to Moshe. *A house which is full of scriptural books, is it obligated to have a Mezuzah [which has only two passages of scripture] or is it exempt? Moshe said to them, "It is obligated". They began to laugh, "Is this possible? Two passages that are written in the Mezuzah exempt the house. This house, which holds all the two hundred and seventy-five passages of the Torah, should it not exempt itself?"*

The Midrash concludes as follows, Korach thus said, "These are things

about which you have not been commanded, rather you are inventing them by taking them out of your own heart".

We need to understand Korach's rationale in presenting these two abstract questions to Moshe, when all that truly bothered him was that Moshe appointed his younger cousin, Elitzaphan, as prince over the extended Kohos family.

When the Torah commanded us to place a thread of blue wool on the tzitzis, it tells us as follows. וְהָיָה לָכֵן לְצִיצִת. *And they shall place upon the tzitzis of each corner a thread of blue wool. It shall constitute tzitzis for you, that you may see it and remember all the commandments of Hashem and perform them...* This Passuk clearly alludes that the reason why Hashem commanded us to put on the thread of blue wool, was so that we would 'remember all the commandments of Hashem and perform them'.

When the Torah commanded us with the Mitzvah of Mezuzah, it says as follows. וְכָתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבִשְׁעֵיךָ: לְמַעַן יָרְבוּ יְמֵיכֶם וְיְמֵי בְנֵיכֶם וְכו' (דברים י"א). *And you shall write them on the doorposts of your house and upon your gates. In order to prolong your days and the days of your children...* This Passuk alludes that Hashem commanded us to place a Mezuzah on the doorpost, in order to protect us and our children, and prevent any harm or evil from befalling us.

Korach assumed that when Hashem commanded us to put one thread of blue wool on the Tzitzis, the intention was only that one must put on at least one thread of blue wool, but if one would put on more blue wool, how much greater it would be. The reason being; since the blue wool is there to help us 'remember all the commandments of Hashem', it only makes sense that the more blue wool that one would put on his Tzitzis, the more it would remind him, and thus the more he would fulfill the Mitzvah. Similarly, Korach assumed that when Hashem commanded us to put a Mezuzah - which consists solely of two passages of scripture - on our doorposts in order to protect us, how much more of a protection, and thus fulfillment of the Mitzvah, would one have if he were to put the entire Torah in his home.

When Moshe stated that even a cloak which is entirely of blue wool is obligated to have a thread of blue wool on his Tzitzis, and even a house which is full of scriptural books is obligated to have a Mezuzah on the doorpost, he claimed that this proves that Moshe misunderstands the intended details of that which Hashem commands him. In view of this, Korach intended to convince his fellow Jews that regarding the appointment of Elitzaphan, as well, Moshe misunderstood Hashem's intention, for it was obviously much more appropriate for him, Korach, to be the prince over the sons of Kohos.

## The customer who returned

The following account came through **Rabbi Menachem Biniamin Fashkas, Shlita**, who, in turn, heard it from Mr. S. M., owner of a printing press in New York. It should be noted that Mr. S. M. helps us a lot in spreading the Torah of the author of **Zera Shimshon**. This is what he related:

About thirty years ago I established my printing shop. Since then, **baruch Hashem**, this workshop provides me with an honorable livelihood. Many of the clients who come in are occasional, such as parties involved in a wedding or the parents of a boy who has reached Bar Mitzvah age who come to have their invitations printed. There are also permanent clients, such as businesses, institutions, companies, etc. Success in a business like this depends heavily on these regular customers. If I can attract and keep clients like these, I know I have a strong foundation to continue in business. Therefore, both I and all the workers of the press pay the greatest attention to these customers, we provide them with the best service, so that they are happy and remain faithful to our business.

One of our largest permanent customers, in fact the most important, orders print jobs from us in large quantities. Our dealings with this company dated from the beginning of our print shop, decades ago. In the last season, I realized that this company had not ordered any printing work from us for several months. Obviously, this made me incredibly stressed, and after a simple investigation, I got the disturbing tidbit. The person we were in contact with at the company, who ordered all the company's printing orders, had reached retirement age and, in his place, a new, young and diligent manager entered. This new manager, after making his own inquiries and making price comparisons in the field of printing, decided to change the printing press and directed all the printing jobs of that company to another, cheaper workshop. This caused me great pain, because this company was our main column of support, our best client; he placed endless orders with us and paid immediately. I did not know what to do, and this situation

seriously tormented me.

Precisely in that week in which I had learned of the change of manager of the company, the **hilulah** of the **Tzaddik, Rabbenu** the author of **Zera Shimshon**, was going to be celebrated. It is my custom each year to bear a generous portion of the printing costs of the special edition of the newsletter published by the World Organization for the Diffusion of the Torah of **Zera Shimshon** in honor of the **hilulah**, and this year (2019) was not different. In the workshop we were dedicated to the printing of the newsletters at a subsidized price that are distributed throughout Boro Park and, while I was dealing with the technical issues involved in the printing of the newsletters, my lips articulated a **tefillah**: "**Ribono shel Olam! Avinu shebashaim!** Notice how much I am concerned with the fulfillment of the request of the **Tzaddik**, who assured that the houses of those who dedicate themselves to his book would be full of everything good". With this prayer in my mouth, I found myself pulling out one sheet after another from the printing machine, completely submerged in **tefillah** before **Hakadosh Baruch Hu**.

I had not finished saying my entire prayer and, virtually, with my lips still articulating said **tefillah** to **Hakadosh Baruch Hu**, I received a phone call from precisely that important client. On the other end of the line was that new manager, who called to notify me that he had a print order that he wanted to make, and it was an exceptionally large order. As he continued to talk to me and give me the details of the order, I was thinking about what kind of discount I could offer him and how to reach a middle ground in terms of price, for the company to continue its deal with us. But the new manager finished his words without even touching on the subject of price. All he asked me was, "By when will you deliver it to us?"

Simply wonderful!

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Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 [mbpaskesz@gmail.com](mailto:mbpaskesz@gmail.com)  
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg  
052-716-6450 [zera277@gmail.com](mailto:zera277@gmail.com)



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