

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michoel Nachmeni zy"u, 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.



Vayigash תשפ"ד

• *Zera Shimshon - the Limud that brings Yeshuos* •

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אמרות שמעון

Nothing Will Prevent Hashem from Resting His Presence Amongst His Beloved Jewish People

וַיֹּאמֶר אֱלֹקִים לְיִשְׂרָאֵל בְּמִדְבַּר הַלֵּילָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר
הִנְנִי. וַיֹּאמֶר אָנֹכִי הֵקֵל אֲלֵךְ אִתְּךָ אֶל תִּירָא מִדֶּדָּה מִצְרִימָה כִּי לִגְוִי
גָדוֹל אֲשִׁימְךָ שָׁם. אָנֹכִי אֲרַד עִמָּךְ מִצְרִימָה וְאָנֹכִי אֶעֱלֶךְ גַּם עֲלֶה
וְיוֹסֵף יֵשִׁית יָדוֹ עַל עֵינֶיךָ. (בְּרֵאשִׁית מו ב-ד):

Hashem spoke to Yisrael in night visions, and He said, “Yaakov, Yaakov”, and he said, “Here I am”. And He said, “I am the God, the God of your father, do not be afraid of descending to Egypt, for I shall establish you as a great nation there. I shall descend with you to Egypt, and I will also surely bring you up, and Yosef shall place his hands on your eyes”.

When describing the final plague that Hashem brought upon the Egyptians, the Torah (שמות יב כג) states as follows. ועבר ה' לנגף את מצרים. - *Hashem will pass through to smite Egypt*. This Passuk clearly implies that it was Hashem Himself, with no intermediate at all, Who administered this plague. The Midrash (שמו"ר יח ח) goes on to explain that the reason why indeed Hashem Himself brought about this plague, was in order to fulfill His promise to Yaakov in which He said, *'I shall descend with you to Egypt, and I will also surely bring you up'*.

יתברך שמו של הקב"ה, שאין כנסיו וכנפלאותיו ואין כגבורותיו וכמעשיו, שנאמר גדול אדונו ורב כח. הקדוש ברוך הוא קדוש וטהור, ופשט ידיו בטמאים. למה, בשביל שגדול ונורא הוא, ובשביל ישראל הודיע כחו. ולמה בשביל ישראל, שאמר ליעקב אנכי ארד *May the name of Hashem be blessed, for there are none like His miracles and wonders, and there are none like His mighty deeds and actions, as it is stated, 'Great is our Lord and abundant in strength'*. [i.e. The deeds that Hashem performs Himself are much greater and mightier than those that He performs through an intermediary.] *Hashem is holy and pure, yet He Himself stretched out His hands against the impure ones. Why did he do so? He did so because He is great and awesome.* [i.e. Hashem administered the final plague Himself, not through any intermediate, so that it would be a most great and mighty plague, and thereby His greatness and might would be known to all.] *He also did so in order to exhibit His strength for the sake of Israel. And why did he do so for the sake of Israel? For he had thus promised to Yaakov, "I shall descend with*

you to Egypt, and I shall also surely bring you up" [i.e. for Hashem had indicated to Yaakov that He Himself would redeem Yaakov's descendants from Egypt.]

The Midrash could have simply stated that ‘*Hashem Himself stretched out His hands against the impure ones*’, in order to underline the simple idea that it was Hashem Himself who slayed the firstborns, and not through any intermediary. Why then does the Midrash need to elaborate and say that, ‘*Hashem is holy and pure, yet He Himself stretched out His hands against the impure ones*’? There seems to be an additional message that the Midrash is trying to convey.

The Gemara in Yuma (יומא נו ע"ב) relates the following exchange in regard to Hashem's dwelling amidst the Jewish People. אמר ליה הווא צדוקי לר' חנינא, השתא ברי טמאים אתון, דכתיב טומאתה בשוליה. אמר ליה, תא חזי מה כתיב בהו, השוכן אתם בתוך טומאתם, אפילו בזמן שהן טמאין שכינה שרויה ביניהן - *There was this Sadducee who said to R' Chanina: Now that you have been exiled, you Jews are certainly impure, and the Divine Presence has surely forsaken you! For it is written regarding the Jewish Nation, 'Her impurity is visible on her hems'. R' Chanina said to him: Come, see what it is written regarding the Jews. The Passuk states, 'The Mishkan that dwells with them in the midst of their impurities'. This teaches that even in a time that the Jews are impure, the Divine Presence rests among them.*

We can explain that although Hashem, indeed, took the Jewish People's revenge by bringing the ten plagues upon the Egyptians, and also ultimately redeemed them from the land of Egypt, nevertheless, because the Jewish People had become entirely entrenched in the impurity of Egypt during their adjournment in the land, one might have thought that Hashem would never actually **rest** His Presence amongst them, in the midst of their impurities. It was to contradict this very idea that the Midrash specifically emphasized that although '*Hashem is holy and pure, nevertheless it was He Himself who stretched out His hands against the impure ones*'. This was to demonstrate that no impurity can stand in the way of His Holy Presence, and therefore, just as Hashem had descended His Holy Presence amidst the utmost Egyptian impurity in order to strike the Egyptian people, so too does He descend His Presence to rest among his beloved Jewish People, even as they might still be impure.

ז'רע שמשו'ן פרשתנו אות יא

Money poured in from all sides

Ribi Shelomo Wertheimher, from Modiin Ilit, Israel, told us:

About three weeks before the **hilullah** of the author of the **Zera Shimshon**, I was in the run-up to the wedding of my precious son. From the moment the engagement was arranged, everyone in the family knew that we were going to face a lot of expenses due to the wedding, expenses that were not easy for us to bear. For me it was particularly difficult, because even ordinarily, when I don't have this extra expense, I don't have enough money. Obviously, from the day of the engagement, I started thinking about ideas of how to have more income to get the minimum sum necessary to cover the abundant expenses of the wedding; However, it is one thing to have ideas and quite another to put them into practice. Time went by and suddenly I was two weeks away from the wedding without the financial power to pay the expenses of the banquet hall, the catering, the band, the photographer, and other expenses of every wedding. I was in the condition of "the needy lacks everything" (1 Shemuel 12:3).

I felt terrible; I had a constant lump in my throat, suffocating me. With each passing day I approached the night which, for me, should have been an occasion of great celebration, but my economic condition did not allow me to rejoice. I literally didn't know where to go or what to do. Obviously, I had approached family and friends to ask for their help with a considerable loan; However, despite their goodwill, they had no chance to come to my aid.

As I mentioned earlier, in those days there was the **hilullah** of the **Zera Shimshon**. Although I had heard in the past that studying his book was conducive to seeing salvations, I had not internalized that information. But on the occasion of the **hilullah**, **Baruch Hashem**, I stumbled upon an exemplary bulletin containing a few sample pages of the new edition that had just been released by the World Organization for the Dissemination of the Torah of the Zera Shimshon. I read shocking words about the power of studying that book, and I decided I had nothing to lose. If many anecdotes are told about the great salvations merited by countless Jews, **Besiate Dishmaiah**, why should I refrain from joining them? Why should I not receive the fantastic blessings promised by the author to those who study his books? So I went straight to a bookstore, bought the

propitious book, and began to study his Torah words.

Sure enough, salvation didn't take long to appear. Two days after I had begun studying, I suddenly remembered a dear friend from the past. I called him, explained my situation, and he came to my aid immediately. He offered me a hefty loan at particularly comfortable payments for me. However, the sum he offered me was still not enough to cover all the expenses. I continued my study of the **Zera Shimshon** daily while praying to **Hakadosh Baruch Hu** by the merit of **Rabbeinu Shimshon Chaim**, the author of the **Zera Shimshon**, that He would provide me with the money to cover the expenses of the wedding decently, so that I would not arrive at the wedding in shame. And my **tefillah** was received. A few days later, a friend came to see me and suggested that I accompany him to Rachel Imenu's tomb. I went with him, and on the way we talked; I poured out the anguish in my heart about the approaching wedding day, and told him that I had not yet collected all the money required. Instantly, my friend took out a considerable sum of money and gave it to me.

And this incident was not the last. In the days leading to the wedding, we saw that our bank account received a large money transfer. It was severance money owed to my wife from the place where she had worked. The payment had been delayed so long that we had already given up hope of receiving it. Now suddenly, without warning, all the money was transferred to our bank account. At the same time, a certain Jew who had owed me money for years suddenly "remembered" the debt he owed me and hastened to pay it.

When the wedding day came, **Baruch Hashem**, I had all the necessary money in my hands. I was able to pay it all off without having taken on unpayable debts, and having in the bank account a large transfer of money that we had not imagined would come to us. I am sure that all this was due to the merit of the fulfillment of the request of the author of the **Zera Shimshon**, in the concept of "The Tzaddik decrees and Hashem causes it to be fulfilled." Thanks to the author's blessing, I experienced a "rain" of money from heaven, so I was able to enjoy gladly the wedding of my precious son, with the peace of mind of not having debts impossible to pay.

הוצאת הגליון והפצתו לזכות

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