

Zera Shimshon

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



אמרות שמשון

Why the fish died during the plague of blood

ויעשו כן משה ואהרן כאשר צוה ה' ויגם במטה ויך את המים אשר ביאר לעיני פרעה ולעיני עבדיו ויהפכו כל המים אשר ביאר לדם. והדגה אשר ביאר מתה ויבאש היאר ולא יכלו מצרים לשתות מים מן היאר ויהי הדם בכל ארץ מצרים (ז, כ - כא):

Moshe and Aharon did so, as Hashem had commanded, and he held the staff aloft and struck the water that was in the river in the presence of Pharaoh and in the presence of his servants, and all the water that was in the river changed to blood. And the fish that were in the river died...

It would seem that the reason the fish died during the plague of Blood, was simply due to the lack of oxygen in the river's waters when they turned into blood. What we need to understand is; if the fish died naturally when the water turned to blood, why did the Torah see it important to tell us about it, being that it was nothing more than a natural outcome?



We need to understand why indeed the fish died, as the Gemara in Megillah (יב ע"ג) says, - *With the measure that a man measures, the Heavenly tribunal measures out to him*, i.e. in the manner that one deals with others, Hashem will deal with him. Accordingly, because the Egyptians bestowed goodness upon the Jews by freely providing them with fish, as the Jews clearly acknowledged when they said, - *We remember the fish that we would eat in Egypt for free*, therefore, this merit in itself should have sufficed to prevent the fish from dying, so that the Egyptians should not bear a loss in that distinct entity with which they had bestowed goodness upon the Jews.

The answer seems to be that when the Jews said *זכרו את הדגה אשר נאכל במצרים חנם - We remember the fish that we would eat in Egypt for free*, it doesn't mean 'free of charge' as the Gemara in Yuma explains, rather is referring to something else entirely, as the Midrash, quoted in Rashi, explains. *If you would say that this means that the Egyptians would give them fish free of charge, this cannot be so, for has it not already said, 'Straw will not be given to you'; if the Egyptians would not give them straw free of charge, would they give them fish free of charge?*

What, then, did they mean when they said 'free'? They meant, 'free from any obligations to perform the commandments of the Torah'.

Nonetheless, it is still hard to understand why the fish died, for although the Jews might have not eaten the fish entirely free of charge, nevertheless, they definitely were nourished from those fish, as the Jews themselves proclaimed, 'We remember the fish that we would eat in Egypt'; therefore that in itself should have sufficed to keep the fish alive, so that the Jews should continue to have from where to eat and be nourished.

We can explain this phenomenon according to the Midrash (שמ"ר ט"ו) which expounds on it as follows. **And the fish that were in the river died.** The great scholar, R' Avin the Levite, said: *The Jews became wealthy from the plague of Blood. How so? Picture an Egyptian and a Jew living together in one house, and the barrel there is full of water. When the Egyptian would go fill his ladle from inside the barrel, he would take it out full of blood, while the Jew is drinking water from inside the barrel. The Egyptian says to him, "Give me a little water from your own hand", but when the Jew gives it to him it becomes blood. The Egyptian then says to the Jew, "Let you and I drink from one bowl", and even so the Jew drinks water while the Egyptian drinks blood. However, when the Egyptian would purchase the water from the Jew with money, he would drink water. From these transactions the Jews became wealthy.*

We need to grasp how Rav Avin was able to discern, from the fact that the fish died, that the Jews had become wealthy. We can explain that Rav Avin was bothered by this very question that we just posed; he found it hard to understand why the fish would die when that was the source of the Jew's livelihood. Consequently, he surmised that the Jews must have become rich from this very plague, and thus no longer had any need for the fish to sustain them.



We can now understand why the Torah felt it to be significant to tell us that the fish died. For we can say that, in truth, the water never actually turned into actual blood, rather it only appeared that way as a way to punish the Egyptians by making them be repulsed from drinking the water. Therefore, naturally speaking, the fish did not have to die. But nevertheless, they did die as punishment to the Egyptians. And as for the livelihood of the Jews? No need to worry, for the Jews all became wealthy during this plague, and no longer had any need for the fish.

זרע שמשון פרשתנו אות ח

הוצאת הגליון והפצתו לזכות

לעילוי נשמת
האשה החשובה מרת רחל לאה ווייס בת מוה"ר יקותיאל יהודה ע"ה אשר יסקה כל ימיה בצדקה וחסד לזולתה נלכ"ט סבת שפירא ת.נ.צ.ב.ה. וחקיקס על ידי בניו הל"ם לייב וזמנו עול ברכת הדין

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לזכות ולברכה
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הוב ברכות וישועות
מרדכי בן רחל עשירית גדולה וחסידת דורה לקי"ה מפורח וזכות אמת

עושר וכבוד
ברוך צבי ניסים בן שושנה לאה שיל"טא ככל עסקיו ויהיה ברכה ושפע בר קבוק ממש מחסד מנוח וזכות הנפש ונאמן חן עניני כולם

עושר והצלחה
אשר אנשיל דוד בן נילי שיחור בקבוק למסבו הראשון וזכות מלחמה מרובה וישועות וישר בקבוק שיעור טובות

הצלחה וישועות
ישעיה בן צלחה לישועות וברכה ולבשורת טובות בקבוק ממש



Hundreds of Magidei Shiur (class teachers) across Israel and around the world dedicate themselves to teaching the Torah lessons of the Zera Shimshon, delivering sweet and profound lessons to their students. These Magidei Shiur come from all sectors and communities and can also be found teaching in various locations worldwide and in multiple languages.

In the coming weeks, this section will feature a report on the vibrant activity happening across the country and globally, guided by the World Organization for the Dissemination of the Torah of Zera Shimshon. This organization oversees the extensive dissemination effort, provides beautifully edited books for all classes, and offers assistance as needed.

A significant portion of these classes can be accessed through Kol Zera Shimshon, the telephone platform dedicated to the teachings of Rabbi Zera Shimshon: +972-(0)2-80-80-400 (updated number).

Special Class in Ashdod

A particularly noteworthy class is held in Ashdod at the grand Beit Midrash Imrei Chaim of the Vizhnitz Chasidim, located in the Zayin neighborhood. This class, which has been running consistently for several years, began when one of the congregants sought salvation in a specific health matter. This person started studying the Zera Shimshon book daily at home and experienced a remarkable improvement in his situation, with everything turning out positively.

The incredible results spread quickly, and Rabbi Itamar Neuman, shlita, the organizer of the classes at the Beit Midrash, decided to establish a class to benefit the entire community and the Jewish people at large.

Led by Rabbi Yitzchak Hershkowitz


The class is delivered by Rabbi Yitzchak Hershkowitz,

shlita, who possesses a unique ability to communicate ideas clearly and delightfully. Initially unfamiliar with the book, Rabbi Hershkowitz soon connected with its unique content and the sweet style of Rabbi Zera Shimshon, to the point where he now cannot enter Shabbat without studying the book's teachings.

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A Fascinating Review

of the Zera Shimshon Classes



Beit Midrash Imrei Chaim of the Vizhnitz Ashdod

Class Details

The class takes place every Tuesday evening, following the Maariv prayer, at 9:35 p.m. It is exceptionally organized by Rabbi Neuman, who also ensures that refreshments are provided for the participants. In Elul 5784 (September 2024), during the anniversary of Rabbi Zera Shimshon's passing, the class experienced renewed momentum, drawing more attendees who committed to this meaningful study.

Rabbi Neuman shares with us that participants have witnessed various salvations in matters of health, business, and livelihood. Additionally, participants have a custom of reciting the famous bracha

(blessing) of Zera Shimshon before each class: "And your eyes will see sons and sons of sons like olive shoots, wise and understanding, and houses filled with all that is good, both wealth and honor."

Recent Event and Impact

During the most recent anniversary event, held at the Beit Midrash, the distinguished guest **Rabbi Yitzchak Lichtenstein, shlita**, shared astonishing stories of salvations attributed to studying the Zera Shimshon.

Would you like to establish a shiur in your city?
Contact the Zera Shimshon Center today to receive guidance and assistance: **+972-(0)2-80-80-500**

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