

Zera Shimshon

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

• Zera Shimshon - the Limud that brings Yeshuos •

ליל 379

אמרות שמשון

Why HaKadosh Barukh Hu Had to Attest to Yitro's Pure Motives

"And he said to Moshe..." (Shemot 18:6)

It is brought in the Midrash Rabbah (Shemot Rabbah 27:2) that HaKadosh Barukh Hu said to Moshe: "I am the one who brought Yitro close and did not distance him. This man who has come to you, came only for the sake of Heaven."

It is necessary to reflect on why HaKadosh Barukh Hu had to tell Moshe that Yitro had come with a purely spiritual intention.

This can be explained in light of what the Gemara teaches (Yevamot 47a): "Converts are not accepted in the days of the Messiah (once the Messiah has already been revealed), for fear that they are converting only due to the greatness and prestige of Israel, and not for sincere reasons. Therefore, they are not accepted." However, the Tosafot clarify that when it is evident that their intention is genuinely for the sake of Heaven, they are indeed accepted.

Thus, since Yitro came to join Israel after the exodus from Egypt, the Giving of the Torah, the war against Amalek, the descent of the Manna, and the Well of Water — a time of great elevation and prestige for Israel — Moshe feared accepting him as a convert. Therefore, HaKadosh Barukh Hu told him explicitly: "This man who has come to you has come for the sake of Heaven, and therefore you must accept him with full confidence."

(Zera Shimshon, Parashat Yitro, Art. 2)

Why Yitro Was More Impressed by the Miracle of the Exodus Than All Others

"And Moshe told his father-in-law all that Hashem had done to Pharaoh and to Egypt for Israel's sake, all the hardships that had befallen them on the way, and how Hashem had saved them." (Shemot 18:7)

One might ask: what need did Moshe have to tell Yitro all this if he had already heard the facts? For it is written: "And Yitro heard... all that HASHEM had done," and Rashi explains that he heard about the splitting of the Red Sea and the war against Amalek. What, then, did Moshe add with his account?

Furthermore, the Zera Berach asks: if it was already said that Yitro heard all that Hashem had done, why does the verse explicitly add "that HASHEM brought Israel out of Egypt"? Moreover, Rashi comments that the exodus from Egypt was "greater than all" the other miracles, which seems difficult to understand, as the splitting of the Red Sea — which extraordinarily altered the order of nature — would seem to be an even greater miracle.

The explanation is as follows: Yitro, having been a priest of idolatry and a great sorcerer, believed that sorcery had the power to oppose — Hashem forbid — the heavenly forces. Therefore, in his eyes, the miracle of the Shemot from Egypt was the greatest of all, even greater than the splitting of the sea. This is because Egypt was "sealed" by means of sorcery, so that no slave could escape from there. Therefore, although Yitro heard of all the miracles, the fact that Hashem brought Israel out of Egypt impressed him in a special way: he saw that the power of HaKadosh Barukh Hu was superior even to sorcery. For this reason, he came and converted.

Moshe perceived that, even having heard about the splitting of the sea and the war against Amalek, Yitro had been primarily impressed by the exodus because in it the forces of impurity and sorcery were nullified. Understanding that Yitro did not know that these same forces were also nullified in the splitting of the sea and in the war against Amalek, Moshe explained it to him: at the Red Sea, the Divine power was so great that even the angel of Egypt (spiritual dominion) was surrendered and drowned in the sea, as the Zohar teaches; and in the war against Amalek, whose power resided mainly in sorcery, HASHEM defeated them and nullified them completely, as Rabbenu Bahya explains.

(Zera Shimshon, Parashat Yitro, Art. 3)

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A Colossal \$22 Million Lawsuit That Threatened to Destroy a Business



Just a few weeks ago, a respected Jewish businessman from the United States called – visibly shaken and deeply distressed – Rabbi Menachem Binyomin Paskasz, *shlit"l*^a, one of the leaders of the World Organization for the Dissemination of the Torah of the **Zera Shimshon**. During the call, he expressed his wish to donate a substantial sum of money to strengthen Torah study, and added an exceptionally urgent request:

"Please do everything within your power to increase merit and prayer, drawing on the spiritual strength of the **Zera Shimshon**, so that I may emerge victorious in the court case scheduled to take place on the 18th of Tevet."

He then went on to describe the difficult situation in which he found himself. These were his words:

"I am the owner of a delivery company. Some time ago, one of our drivers struck a pedestrian, causing him severe injuries. The injured man's family hired a top-tier attorney and filed a lawsuit against the company for no less than **twenty-two million dollars**.

"Such a lawsuit could completely destroy my business and – G-d forbid – transform me overnight from a successful and well-established man into someone ruined,

burdened with debt for the rest of his life.

"Several hearings have already taken place, and now the final session is approaching. I live under unbearable tension and anxiety, utterly overwhelmed. I do not know how to calm myself in the face of this immense pressure, and the closer the court date draws, the more intolerable my anxiety becomes.

"Of course, I did my part: I hired an attorney who is highly experienced in this field. But instead of calming me, this only increased my distress, for I know all too well the financial power of the plaintiff's family and the immense influence of the prestigious lawyer they retained against me.

"In recent days, a thought occurred to me: believing Jews know that faith is paramount, but we are also obligated to engage in *hishtadlut* – practical human effort. That I have done. But where is my *spiritual hishtadlut*? On the spiritual plane, I am a thousand times stronger than my adversaries, who have no understanding or awareness of such matters.

"So I decided to turn thought into action and to call you, Rabbi Paskasz, in order to fulfill the *segulah* of the **Zera Shimshon** and merit its great promises. I wish to become a partner in all your efforts to disseminate the Torah of Rabenu, the **Zera Shimshon**, and to increase the number of its students.

"I humbly and earnestly ask that my name be mentioned and that prayers be offered on my behalf during the study of the book **Zera Shimshon**, especially in the classes and *kolelim* held with large participation at the **Hejal Hayeshuot**, the Bet Midrash Zera Shimshon, which is renowned throughout the world as being especially auspicious for salvation. I place my complete trust in the power of that

tzadik to stand by me in such a difficult hour."

And indeed, from that very day until the date of the trial – the 18th of Tevet, 5786 (January 5, 2026) – his name was mentioned daily during the regular study sessions at the **Hejal Hayeshuot**, the Bet Midrash Zera Shimshon.

Rabbi Paskasz concludes:

"A few days later, I received a call from the Gaon Rabbi **Israel Zilberberg, shelita**, one of the rabbinic leaders of the organization, asking whether he could already announce the good news of salvation to the students of the Bet Midrash, since the participants in the classes and the members of the *kolelim* were eager to know how the court case had ended.

"So confident was I in the power of that righteous one that I replied with a Talmudic maxim: '*Chazakah al chaver she'ein devarav shavin reikam*' – 'There is a firm presumption that the words of a **Tzadik** never return empty [from Heaven]. There is nothing to worry about; the words of the righteous are always fulfilled.'"

And indeed, a week later that same Jew called me again, his mouth filled with songs and praises. He said:

"With the help of Heaven, the final and decisive court hearing has taken place, and here I am, thanking Hashem for His wondrous mercy and kindness. Against all expectations, the court dismissed the family's claim for twenty-two million dollars and reduced the compensation to **three million dollars** – exactly the amount for which our company is insured in the event of damages."

Thus, nothing was lacking in the fulfillment of the promise of Rabenu, the **Zera Shimshon**, which he etched with tears in the introduction to his book: "**Both wealth and honor.**"

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