

# Zera Shimshon

*Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michoel 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.*



תשפ"ז Bo

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

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## אמרות שמישון

## *Israel's Inner Desire Was Directed Toward Hashem*

**“Moses called all the elders of Israel and said to them: ‘Draw forth and take for yourselves sheep for your families, and slaughter the Paschal lamb.’” (Shemot 12:21)**

Our Sages taught (*Shemot Rabbah* 15:2): “‘Draw forth’ — withdraw your hands from idolatry, and ‘take’ sheep for the Pesach offering.”

This requires explanation. How could it suffice merely to “withdraw one’s hands” from idolatry to deserve salvation? One who has served idolatry surely requires full repentance and a complete abandonment of his evil path, as the verse states: “Let the wicked abandon his way … and return to Hashem, and He will have mercy upon him” (*Yeshayah* 55:7). How, then, could the Sages say that this simple withdrawal was enough?

It may be explained that, without question, the Children of Israel truly desired to be faithful to HaKadosh Baruch Hu. However, because of the mental confusion and the crushing oppression they endured in Egypt, their inclination overcame them and led them to behave like the Egyptians, as is described in the *Midrashim*. Therefore, the verse specifies: “Draw forth and take for yourselves” — that is, withdraw your hands from idolatry, for they served it only under coercion. Consequently, it was sufficient for them to express their will to separate from idolatry and to offer a sacrifice to HaKadosh Baruch Hu.

This accords with what Rambam writes in the laws of divorce (*Hilchot Gerushin* 2:20) regarding a man who is obligated to divorce his wife but refuses to do so. The Beit Din compels him until he says, “I want [to divorce],” and then the bill of divorce is valid. At first glance, this is puzzling: how can a divorce be valid if the husband was forced to say “I want”? Rambam explains that, in truth, such a person desires to be part of Israel, to fulfill the commandments, and to distance himself from transgressions; it is only that, at that moment,

his Evil Inclination overpowered him and prevented him from fulfilling this *mitzvah*. When, through coercion, his Evil Inclination is weakened and he says "I want," he is in fact acting in accordance with his true and deepest will.

So too with the Children of Israel in Egypt. The Egyptians forced them to commit transgressions and to serve idolatry, but their inner and genuine desire was directed toward the Holy One, blessed be He. Therefore, as soon as they withdrew their hands from idolatry—that is, once the coercion ceased

and they said, “We want [to abandon idolatry and serve Hashem alone]”—their authentic will to fulfill the will of their Creator was revealed. In truth, even beforehand their hearts were with Hashem; they were merely subjugated by the power of Egypt.

(*Zera Shimshon, Parashat Bo, art. 10*)

# *All the Firstborn Died in a Single Instant*

*“And there shall be a great outcry throughout the entire land of Egypt, such as there never was and never will be.”*

### *(Shemol 11.6)*

It must be clarified why the verse says “there shall be a great outcry” in the singular when seemingly there should have been many cries coming from countless households.

The Alshich explains that a unique miracle occurred during the plague of the firstborn. Unlike the other plagues, which lasted for seven days and could cease through Moses' prayer, this plague took place in a single instant. All the firstborn died at the same moment.

Therefore, the verse is exceedingly precise in stating “a great outcry”: everyone cried out at exactly the same time, and the sound was perceived as one unified cry. Had they died one after another, many successive cries would have been heard.

Furthermore, Rabbeinu explains that the Holy One, blessed be He, wanted them all to die simultaneously so that they would have no opportunity to repent out of fear of punishment and thereby halt the plague.

(*Zera Shimshon, Parashat Kedoshim, art. 2,*



*The Good Commitment That Brought  
One More Child to the Daycare*

**Rabbi A. Sh. came to participate in the classes held at Hechal Hayeshuot, the Zera Shimshon Bet Midrash of Jerusalem, and shared his personal story with those present:**

Baruch Hashem, for many years now I have been deeply connected to the holy and merit-filled book, **Zera Shimshon**. I was among the first to participate in the very first class given in Jerusalem — perhaps even the first fixed class of its kind in all the Land of Israel — which at that time took place in the Har Tzvi Bet Midrash and today is held at the Zera Shimshon Bet Midrash on 10 Hatzvi Street. Since then, I have been connected to this book with all my soul, my spirit, and my being. Baruch Hashem, over the years I have witnessed many salvations; but the reason I am here today is as follows:

Before the start of the school year, my wife, who runs a small home daycare, found herself in a complex situation. According to the regulations of the Ministry of Economy, if the number of children reached five, her salary would increase significantly. However, at that time, she only had four children enrolled. She tried to contact acquaintances and neighbors in the area to see if anyone wanted to send their child to our daycare, but everyone had already settled their arrangements.

Days before the school year began, I attended the **hilula** (anniversary of passing) of the Zera Shimshon, which took place on the 6th of Elul. On my way to the event, I made a resolution: in addition to the regular study I already do from the book, I committed to making a significant donation to the World Association for the Spread of the Torah of Zera Shimshon, in order to be a partner in all the great work they do to fulfill the will of the **Tzadik**. Thus, while my mind was full of thoughts and my lips murmured prayers and supplications, I entered the impressive **hilula**, having the merit of being among thousands of Jews who, with Heavenly help, had already seen salvations thanks to the powerful blessings of the Zera Shimshon.

The elevated atmosphere experienced at that event is impossible

to describe with words; only someone who was there can understand it. There were people who had come to give thanks and praise for the miracles and wonders they had already witnessed, and others who awaited Divine mercy, eager to connect with his wonderful Torah and achieve a salvation. I felt part of both groups: on one hand, I had already witnessed numerous great salvations over the years; but on the other, I was at a crossroads where only the enrollment of a fifth child in the daycare would allow us, with Hashem's help, to obtain a significant salary increase. My wife's entire livelihood hung in the balance: either an economic improvement or an enormous effort for minimal pay.

During the festive and special meal, my inner strength and faith in the power of the righteous **Tzadik** intensified even more. I decided with renewed determination to continue studying his Torah, and as I left the venue, I was full of confidence and hope that I would undoubtedly see more salvations and blessings—especially regarding what I needed immediately: for one more child to join my wife's daycare.

Dear friends, I knew with certainty that salvation would come. But I never imagined it would happen with such extraordinary speed. Well, the very next morning — that same day, the 6th of Elul, the day of the **hilulá** — a neighbor from the neighborhood called. With great shyness and no small amount of hesitation — and after apologizing for daring to inquire so close to the start of the school year — she asked if there was still room in the daycare. Of course, the answer was yes, and her son was enrolled immediately. My wife's joy and mine knew no bounds.

After having seen all this, I can only exclaim: "Blessed is the generation in which resides our Master, Rabbi Shimshon Chaim Nachmani!"



*Part of the audience at the Hilula*

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