

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 Lech Lecha

• Zera Shimshon - the Limud that brings Yeshuos •

ליל 365

אמרות שמשון

Because the Canaanites Conquered the Land, the Israelites Were Able to Receive It

"And Abram passed through the land until the place of Shechem, until Elon Moreh; and the Canaanite was then in the land. And Hashem appeared to Abram and said: 'To your descendants I will give this land.' And he built there an altar to Hashem, Who had appeared to him." (Bereishit 12:6-7)

We must delve into why the Torah found it necessary to mention that "the Canaanite was then in the land" before recounting Hashem's promise to Abram. Rashi comments on this phrase: "The Canaanite was then in the land—they were in the process of conquering the Land of Israel from the descendants of Shem, for when Noah divided the earth among his sons, the Land of Israel fell into the portion of Shem. [...] Therefore, Hashem said to Abram, 'To your descendants I will give this land'—meaning, I intend to return it to your children, who are descendants of Shem."

According to this, it would seem that, at first glance, Hashem could not have granted the land as an inheritance to Abraham, since the land rightfully belonged to all the descendants of Shem by virtue of the inheritance they had received from their father Noah. How, then, could it be given solely to Abraham, who is only one of Shem's descendants?

For this reason, the Torah clarifies: "And the Canaanite was then in the land." As Rashi explains, the Canaanites had already conquered it from the descendants of Shem. Consequently, the latter lost their right to that land, for nations acquire possession from one another through conquest in war.

Thus, Hashem could now promise the land to Abraham as a gift — that is, that his descendants too would conquer it [from the Canaanites] through war. The other descendants of Shem would have no claim that something was being taken from them that they had inherited from their forefather Noah, since they had already lost their share earlier, when the Canaanites seized it from them. Therefore, the Children of Israel would not be taking anything that truly belonged to others.

(Zera Shimshon, Parashat Lech Lecha, art. 3)

Where Do We Learn That Terach Repented?

"As for you, you shall go to your fathers in peace; you shall be buried at a good old age." (Bereishit 15:15)

Rashi comments: "His father [Terach] was an idolater — yet HASHEM tells him that he will go to be gathered to him? This comes to teach that Terach repented (did teshuvah)."

All the commentators raise a question: how can this verse serve as proof that Terach repented? If that were the verse's intent, it should have said, 'You shall go to **your father** in peace', not 'to **your fathers**' in the plural. And if the intention were to tell us that all of Abraham's ancestors repented, then Rashi would have had no reason to single out Terach alone. For if they had all repented, why mention only him?

This can be explained as follows. The *Talmud* (Sanhedrin 103a) teaches, "A son brings merit to his father" ("Bera mezekeh abba"). Based on this principle, if the verse had said, "You shall go to **your father** in peace," we might have assumed that Abraham could go in peace to Terach even if Terach himself had not repented—thanks to the merit that Abraham, his righteous son, brings to Terach.

However, since the verse says, "You shall go to **your fathers** in peace," in the plural, and we have no tradition that all of his forefathers had repented, we cannot attribute this peace merely to Abraham's merit. The merit of a son extends only to his father, not to his grandfather.

It follows, therefore, that Terach must have repented, and by doing so he brought merit also to his own father. This explains why the verse so precisely says that HASHEM told Abraham, "You shall go to **your fathers** in peace" — in the plural — because both Terach and

his father attained peace and tranquility: Terach, through his repentance; and Terach's father, through the merit of his son, for indeed, "A son brings merit to his father."

[According to these words of Rabbeinu, the Zera Shimshon, Rashi's difficulty — "His father [Terach] was an idolater, and yet He tells him that he will go to be gathered to him?" — does not concern Terach alone, but all the ancestors included in the plural "your fathers." Rashi's question was: what consolation is there in telling Abraham that he will be gathered to idolatrous ancestors? The answer: that Terach repented, and in so doing also benefited his own father, Abraham's grandfather. Therefore, the Torah fittingly says "to your fathers," in the plural, to include both Terach and his father.]

(Zera Shimshon, Parashat Lech Lecha, art. 18)

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*The voice message received more than half
a year later · A stopover in Chicago ·*

A wondrous chain of events in a foreign land

Rabbi Menachem Binyomin Paskesz, Shlit"u, one of the directors of the World Organization for the Dissemination of the Torah of Zera Shimshon, relates a remarkable incident that happened to him:

to a message that had arrived on my phone during the night. It was from an esteemed Rabbi living in Chicago. In the recording, he thanked me for the wonderful book **"Zera Shimshon Yom Yom"** that I had sent him about six months earlier, with the intention of increasing the number of people studying Zera Shimshon in his community.

In his message, he shared how much he enjoyed the book and how blessed he felt to be able to spread the teachings and merits of the sacred Torah of Zera Shimshon, known for its spiritual power. He added a note of apology — explaining that for some reason he had forgotten to call me when the book arrived. He ended his message by saying that there was no need for me to call him back, since it was merely a simple, routine expression of gratitude.

Or so he thought...

Not even a minute passed when one of my grandsons called me to ask about an issue related to an insurance company I happen to know. During the conversation, he shared some family news. Among other things, he mentioned that his twin brother and his family had missed a connecting flight in Chicago, on his way to New York, due to a delay in departure from Switzerland. The replacement flight would not take off until late the next morning.

He described how difficult the situation was and the hard night that awaited them: they were stranded with their entire family, with no money, no kosher food, no place to sleep, and no synagogue nearby. They knew no one in Chicago — a completely foreign place to them. After a long flight from Europe, they were exhausted, hungry, and without any options. My grandson, on the other end of the line, was about to hang up without even asking for help, realizing that there was seemingly nothing I could do for them from so far away.

But at that very moment, I clearly perceived the hand of **Hashgachah pratit** (Divine Providence). I told him excitedly:

—Call me again in a few minutes; with Hashem's help, I hope

to have good news.

I had no contacts in faraway Chicago — but **HaKadosh Baruch Hu** had already prepared the solution, through the merit of **Rabbeinu**, the author of **Zera Shimshon**, who brings about so many salvations.

Immediately, I called the Rabbi from Chicago who had left me that message. As I dialed, I thought to myself: "He believes there's no need for me to return his call... but many are the plans in a man's heart, and with **Hashem** there are no coincidences — every moment is measured and directed from Above."

I told him about my grandson, who was stranded at the airport with his family, and asked if perhaps he knew of any Jew who might be able to host them, even just for that night.

As soon as he heard the situation, he replied without hesitation: —In half an hour I'll be there! I'll personally go to the airport, pick them up, and bring them to my home. There they'll be able to stay, eat, rest, study, and pray. I'll welcome them with royal honor, as befits the grandchildren of one who spreads the study of the sacred Zera Shimshon."

Of course, the Rabbi kept his word faithfully. Instead of spending a nightmare night at the airport, my grandson and his family enjoyed exemplary hospitality — with food, lodging, and everything they needed — just as befits the descendants of Avraham Avinu, **alav Hashalom**. They even managed to pray **Maariv** at the last **minyan** of the community, shortly before midnight.

Once again, we witnessed that the merit of Zera Shimshon protects not only those who study and spread his Torah, but also their children, grandchildren, and great-grandchildren. They too are worthy of special Divine providence and wondrous salvations.

And all this came about thanks to that very copy of **"Zera Shimshon Yom Yom"** that had been sent to increase Torah study in Chicago. **HaKadosh Baruch Hu** orchestrated all the events and the exact timing so that the rabbi would call precisely then to express his gratitude for the book — and through that merit, my family received a great kindness from Heaven.

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