

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.



Beshalach תשפ"ז

• Zera Shimshon - the Limud that brings Yesuos •

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אמרות שמשון

Explanation of the verse: "And it came to pass when Pharaoh sent the people"

"And it came to pass, when Pharaoh had sent the people, that Elokim led them not by the way of the land of the Philistines, although that was near; for Elokim said: 'Lest the people repent when they see war, and they return to Egypt.'" (Shemot 13:17)

It is striking that the Torah says here, "when Pharaoh sent," whereas in Parashat Balak we find that Bilaam said: "Elokim brings them out of Egypt." This is very difficult to understand: how is it possible that Bilaam attributes the Exodus to Hakadosh Baruch Hu while our verse seems to grant the merit to Pharaoh? At first glance, the opposite would seem more logical.

It can be explained that when Bilaam said "Elokim brings them out of Egypt," his intention was not to praise Israel, but to harm them. In contrast, when the Torah states "when Pharaoh sent," its intention is favorable toward Israel. Indeed, it is known that had the Children of Israel remained in Egypt until the decreed time was fully completed, they would not have been subjected to subsequent exiles. However, since they had already descended to the forty-ninth level of impurity, they could not tarry any longer. Therefore, Hashem had to take them out of Egypt before their time, leaving a "pending balance" of years in exile; thus, they remained exposed to future exiles.

For this reason, Bilaam said "Elokim brings them out," meaning they were removed by force and before the intended time, implying they still had to endure other exiles. In contrast, the Torah says "when Pharaoh sent," implying he let them go because their time had arrived, which would exempt them from additional exiles.

This relates to the idea that, due to the extreme harshness of the servitude suffered in Egypt, it was not strictly

necessary for all other exiles to be fulfilled. (Elsewhere, Rabbeinu explains at length why, despite this, the other exiles were ultimately fulfilled).

(Zera Shimshon, Parashat Beshalach, Art. 2)

The complaint of Pharaoh and his servants: They understood that Israel would remain enslaved to other nations

"And it was told to the king of Egypt that the people had fled; and the heart of Pharaoh and of his servants was turned against the people, and they said: 'What is this we have done, that we have let Israel go from serving us?'" (Shemot 14:4)

One must analyze why Pharaoh and his servants used such an extended expression by saying: "What is this we have done, that we have let Israel go from serving us?" At first glance, it would have sufficed to say: "What is this we have done, that we have let Israel go?"

This can be explained in light of what is known: because the Children of Israel left Egypt before the decreed time, they did not yet merit an eternal redemption and had to descend into other exiles. This is what motivated the complaint of Pharaoh and his servants.

They reasoned as follows: If Israel were going out now toward definitive freedom, it would be understandable, for the years of

exile would have been completed and no further servitude would be necessary. But now that Israel will continue to be enslaved by other nations, why did we send them away "from serving us"? They might as well have remained our slaves rather than the slaves of other peoples.

Therefore, they explicitly said: "that we have let Israel go from serving us." That is to say, if from now on they were to be free men, there would be no cause for reproach; but since they are destined for future exiles, why should they serve other nations and not us?

(Zera Shimshon, Parashat Beshalach, Art. 1)





The Obligation to Give Thanks and How Miracles Are Linked, According to the Teaching of Rabbeinu, the Zera Shimshon

From the weekly class of the **Gaon Rabbi Israel Zilberberg, shlit'a**, of the World Organization for the Dissemination of the Torah of the **Zera Shimshon**, at the "Heichal HaYeshuot," the **Zera Shimshon Beit Midrash** (Jerusalem):

Rabbeinu, the Zera Shimshon, presents a wondrous idea from which one can learn a genuine guide for life and, even more so, a true "secret" for opening the gates of miracles. Those who study his works — so well known for their **segulah** — and who await deliverance must walk this path in practice. In doing so, they will merit that the gates of assistance and blessing be opened for them "like the entrance of a great hall".

Rabbeinu interprets the verse in **Tehillim**: "Give thanks to Hashem, for He is good; for His kindness endures forever." At first glance, the verse should say: "Give thanks to Hashem for the acts of kindness," since it refers to the many good things that Hashem bestows upon a person. However, Rabbeinu explains that initially Hashem grants a person a single act of goodness, and then — so to speak — waits to see whether the person will give thanks and praise for it. For the essential purpose of Creation, and of Israel, is to recognize and give thanks to the Creator, as it is written: "This people I formed for Myself; they shall declare My praise."

If a person gives thanks, Hashem adds and bestows upon him further goodness, compassion, and miracles, without limit. But if — **HALEM** forbid — he does not give thanks for the first benefit he received, the flow is halted: the blessing is stopped, and the person remains with only that initial good. This is the deeper meaning of "Give thanks to Hashem, for He is good..." — for through gratitude, one becomes worthy that His goodness continue eternally, "...for His kindness endures forever."



Many great teachers, among them the well-known **mashpia** (influencer) **Rabbi Elimelech Biderman, shlit'a**, emphasize these words of the **Zera Shimshon** with great enthusiasm, for they teach how decisive gratitude truly is: upon it depends all the influence that descends from Heaven to a person. The power of **hoda'ah** — giving thanks — is immense in opening the wellspring of deliverance.

At times, people perceive a first ray of light, an initial step toward salvation, which then seems to come to a halt, and they wonder why this happened. The words of the **Zera Shimshon** illuminate the path: as soon as salvation arrives, one must give thanks for it, and then it continues without limit; but when gratitude is lacking, the flow is interrupted — **HALEM** forbid.

Therefore, it is fitting that each person strengthen himself in gratitude: to thank **HALEM** for everything, small or great; for every assistance, blessing, or success, even when it is not yet complete. In this way, with Heavenly help, one will merit miracles and wonders in their full measure, without limit or bound.



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"It is written in the Shulchan Arukh, Orach Chayim, chapter 218 (section 5):

'One who has experienced many miracles in many places — when he arrives at one of the places where a miracle was performed for him, he must also mention all the other places together with it, and include them all in a single blessing'.

"It may be explained that the reason one must mention all the miracles upon seeing one of them is as follows: the first caused the second, the second caused the third, and so on with all of them. For had a person not given thanks to HaKadosh Barukh Hu for the first miracle, and had he been ungrateful, the second miracle would not have occurred. Thus, the first 'produced' the second: because when the first miracle was granted, the obligation to give thanks arose, and the merit of that gratitude was what drew the second miracle.

"Therefore, when one sees the second miracle, he must mention the first, since it was its cause. And when he sees the first, he must mention the second, to demonstrate the power of the first — that it brought with it the second as well, and so too with all the other miracles.

"And this is the plain meaning of the verse: 'Give thanks to Hashem, for He is good; for His kindness endures forever' (Tehillim 107:1). 'Give thanks to Hashem, for He is good' — at the moment when He grants you good — because through that gratitude He will sustain goodness and kindness for you forever.

"And this is also the reason for what is stated there in the Shulchan Arukh, chapter 219 (sections 1–2): that four people are obligated to give thanks [by reciting Birkat HaGomel], and those who hear them respond: 'May the God who bestowed good upon you continue to bestow upon you all goodness forever.'"

(Zera Shimshon, Parashat Beshalach, article 24)

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Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg
052-716-6450 zera277@gmail.com



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