

# 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.



Mishpatim תשפ"ז

• Zera Shimshon - the Limud that brings Yeshuos •

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## אמרות שמשון

**Even One Who, According to Their Mazal, Is Not Destined to Have Children, Will Have Them by the Merit of Living in the Land of Israel**

**"You shall serve Hashem your G-d [...] there shall not be a woman who loses her children nor a barren woman in your land; and I will fulfill the number of your days."**  
(Shemot 23:25-26)

Our Sages say (Moed Katan 28a): "Children, life, and sustenance do not depend on merit, but on mazal (destiny)." The Tosafot (Shabbat 156a) clarify that a great merit can change one's mazal.

Rabenu deduces from these verses that, regarding life and sustenance, the blessing falls and acts only when it is not necessary to change the person's destiny; but concerning children, the merit of dwelling in the Land of Israel is so great that even when a person would require their *mazal* to be changed to have children, the merit of dwelling in the Land of Israel suffices for them to have children.

Rabenu raises a difficulty, for one must understand: if the merit of living in the Land of Israel is capable of changing a person's *mazal* (destiny) and granting children, why should it not also serve to grant long life and abundant sustenance?

He answers that HASHEM acts "measure for measure." Our Sages say (Ketubot 110b): "Whoever dwells in the Land of Israel is like one who has a G-d, and whoever lives outside of it is like one who has no G-d." They also teach (Yevamot 64a): "Whoever does not engage in procreation causes the SHECHINAH to withdraw from Israel, for it is written: '...to be a G-d to you and to your offspring after you'; when there is offspring, the SHECHINAH rests; and if there is no offspring after you, upon whom shall the SHECHINAH rest? Upon the trees and the stones? Therefore, when there are children, the SHECHINAH rests."

Thus, one who lives in the Land of Israel does so to merit the resting of the Divine Presence, and this manifests precisely

through children—as discussed in the Gemara regarding the verse "to be a G-d to you...", that only when there is offspring continuing after you does the SHECHINAH rest. Therefore, for the one who resides in the Land of Israel and desires the presence of the SHECHINAH, it is necessary to change their destiny and grant them children. In contrast, regarding life and sustenance, the merit of living in the Land of Israel does not reach the point of altering the *mazal*.

(Zera Shimshon, Parashat Mishpatim, Art. 9)

## Why the Elders Thought They Were Permitted to Gaze upon the Shechinah

**"And they saw the G-d of Israel [...] and He did not stretch out His hand against the nobles of the Children of Israel; and they beheld G-d, and they ate and drank."** (Shemot 24:10-11)

Rashi explains that they gazed in an improper manner and thereby made themselves deserving of the death penalty, but HASHEM did not wish to disturb the joy of the giving of the Torah and postponed the punishment. Rather, regarding the punishment due to Nadav and Avihu, HASHEM waited until the day of the inauguration of the *Mishkan*; and regarding the elders, He waited until the episode where they complained unjustifiably in the desert (Bamidbar 11:1).

It must be explained that, at the moment of the giving of the Torah, Israel was at the level of angels, as it is written: "I said: you are godlike beings" (Tehillim 82:6) (and see Tractate Avodah Zarah 5a), for they had not yet sinned with the Golden Calf. Therefore, they thought it was not forbidden

for them to gaze upon the SHECHINAH, as the prohibition applies only to mortal man; but one who is like an angel, over whom death has no dominion, would not be included. The angels—they considered—are superior to the righteous and have the strength to behold the Divine Presence.

However, since they were punished, it is clear that they erred in their reasoning. Rather, it is quite the opposite! In reality, the righteous are loftier than the angels, and if it is forbidden even for the righteous to gaze upon the SHECHINAH, how much more so for the angels. Therefore, although at that moment they were like angels, they were not permitted to look.

(Zera Shimshon, Parashat Mishpatim, Art. 12)





From "We Shall Do" to "We Shall Hear"

• In memory of his soul and for  
the dissemination of his Torah

# "Zera Shimshon Day by Day" in Yiddish

*"To choose the most beautiful portion of these insights."* This was the call and the heartfelt request of Rabenu, the author of the Zera Shimshon, of blessed memory, which he left inscribed in the introduction to his book Zera Shimshon. And behold, b'siata Dishmaiah, this past year saw the publication – by the initiative of the World Organization for the Dissemination of the Torah of the Zera Shimshon

– of the wonderful book *"Zera Shimshon Day by Day"* in Hebrew. In it were gathered all the new insights and resplendent pearls of Rabenu's teachings from his celebrated and auspicious book Zera Shimshon, presented with clear typography and a layout pleasing to the heart.

The novel teachings were selected and arranged according to the days of the week to make it easier for students to fully fulfill Rabenu's wish: every day, day after day, a beautiful and sweet passage for each day.

At the end of the book, a special section was included dedicated to the festivals of the year, preceding the holidays: two passages for Rosh Hashanah; seven for the festival of Sukkot; two for Shemini Atzeret and Simchat Torah; and so on for all the festivals. Even two passages were incorporated for Tisha B'Av: one for the eve of Tisha B'Av and another for the day of Tisha B'Av itself, covering topics permitted for study on those days.

Likewise, at the end of the book, a brief compilation was added of stories of extraordinary salvations – regarding finding one's ideal match, enduring offspring, sustenance, health, protection, and much more – narrated by the protagonists themselves, who testified to the great and wondrous salvations that came to their lives thanks to the study of the book Zera Shimshon and the support of its dissemination.



The reactions that reached the World Organization for the Dissemination of the Torah of the Zera Shimshon were especially enthusiastic, and it can be said without exaggeration that this book has connected multitudes with the teachings of the author of the Zera Shimshon. Many Jews deeply desired to study his work and merit the author's numerous blessings, but found it difficult to approach the extensive and profound discourses of the book; now, everything is set before them like a Shulchan Aruch, a "set table" ready for the banquet.

Following numerous requests addressed to the World Organization for the Dissemination of the Torah of the Zera Shimshon asking why the portion of Yiddish speakers and speakers of other languages should be neglected, it was decided to publish *"Zera Shimshon Day by Day"* in several languages, despite the enormous costs such a project requires. Nothing, however, shall stand in the way when the sole objective before our eyes is to fulfill the author's desire to multiply the students of his book.

And indeed, in these days, *"Zera Shimshon Day by Day"* can already be obtained in Yiddish – the language chosen to be the first – translated by expert hands by the eminent **Rabbi R. Yerucham Chaim Aryeh Erlanger, shlit'a**, a unique specialist with extensive experience in the publication and editing of sacred books in Yiddish. He prepared the book and the accompanying stories of salvation in a clear language accessible to all. From now on, the Torah is set upon the table: whoever wishes, let them come and take it. It should be noted that, with the approach of the festival of Purim, the book *"Zera Shimshon Day by Day"* will also appear in English, in collaboration with the international publishing house ArtScroll.

*The World Organization for the Dissemination of the Torah of the Zera Shimshon calls upon the generous of the people to partner in these great projects destined to fulfill the author's wish and increase the number of students. Those interested in collaborating and in publishing the books of the Zera Shimshon in other languages – and thus meriting all his blessings – may contact the following telephone numbers:*

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