

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.



Va'era תשפ"ז

• Zera Shimshon - the Limud that brings Yeshuos •

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אמרות שמשון

The Children of Israel Understood That the Redemption from Egypt Would Not Be a Final Redemption

"Moses spoke thus to the Children of Israel, but they did not listen to Moses, because of shortness of spirit and hard labor." (Shemot 6:9)

This requires explanation, for it is written: "Good news refreshes the bones" (Mishlei 15:30). If so, Israel – who were enslaved in Egypt under harsh labor – should have rejoiced at the good tidings brought by Moses, who came as an emissary of HaKadosh Baruch Hu and announced to them that they were destined to leave Egypt. Moreover, precisely the "shortness of spirit and hard labor" should have been a reason to heed the voice of Moses, not the opposite.

It may be explained that earlier, Moses hinted to them that in the future the Children of Israel would descend into additional exiles, as is alluded to in the four expressions of redemption that he conveyed to them in the Name of Hashem: "I shall bring out," "I shall rescue," "I shall redeem," and "I shall take." The Children of Israel understood that the cause of those future exiles would be that they were leaving Egypt before the full, designated time of redemption had elapsed. For that reason, they did not experience the news of the redemption from Egypt as an entirely complete and joyous proclamation.

This is the meaning of the verse: "They did not listen to Moses because of shortness of spirit and hard labor" – that is, because of the harsh labor that would yet come upon them in other exiles if they were to leave Egypt before its appointed time.

(Zera Shimshon, Parashat Beshalach, Art. 1)

Why Moshe and Aharon Had to Command the Children of Israel to Leave Egypt

"Hashem spoke to Moshe and to Aharon and commanded them concerning the Children of Israel and concerning Pharaoh, king of Egypt, to bring the Children of Israel out of the land of Egypt." (Shemot 6:13)

The plain sense of the verse suggests that they were commanded to order the Children of Israel to leave Egypt and to order Pharaoh

to release them. However, this requires clarification: why was it necessary to command the Children of Israel to leave Egypt? Surely they desired to leave – why, then, was a command needed? (Indeed, Rashi explains the verse differently.)

It may be said that since the Children of Israel knew that if they were to leave Egypt before the appointed time, they would need to descend once again into other exiles in order to complete the total number of years decreed for exile – as Moshe hinted to them in the preceding verses through the four expressions of redemption, corresponding to the four future exiles – therefore they preferred to complete the full measure of exile in Egypt and not be forced to endure further exiles afterward.

Accordingly, just as it was necessary to compel Pharaoh to send them out of Egypt, so too was it necessary to compel the Children of Israel themselves to leave Egypt.

(Zera Shimshon, Parashat Beshalach, Art. 1)

In the Chambers of the Kings, the Frogs Came from the Land and Not from the Water

"Their land swarmed with frogs, in the chambers of their kings." (Tehillim 105:30)

This indicates that the frogs arose from the land and not from the river [the Nile]. This is difficult, however, for the Torah states explicitly: "and the river shall swarm with frogs" (Shemot 7:28), not the land.

This may be explained in accordance with what is stated in the Midrash (Shemot Rabbah 10:4). Rabbi Yochanan says: "In every place where there was dust and a drop of water, a frog was formed" – that is, outside the Nile, on dry land, the frog was formed from water and dust together. However, Chizkiyah Berabbi says: "If that were so, the houses of the nobles would not have been struck, for they were built of marble and mosaic, where there was no dust. Rather, this teaches that the frog ascended and shattered the marble. Indeed, in the houses of the nobles, the frogs came up from the land and not from the water."

Therefore, the verse concludes by saying "in the chambers of their kings," meaning that what Tehillim says – "their land swarmed," and not the Nile – refers specifically to the chambers of the kings, which were made of marble and mosaic, where the frogs emerged from the land, broke through the marble, and ascended.

(Zera Shimshon, Parashat Bo, Art. 2)

עלוי נשמה אוד מוציאש, שריד לדודו דעה, רב הפלים, איש החוץ והמעש הדגול והנערץ, חסיד אמן וסדור לרובו ק מקומי עוליה של תורה חסידות וחסיד אחר החורוב
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Selected Excerpts from a Special Conversation
with Rav Shalom Shtessel, who Merited a Son After
Nearly Thirty Years of Waiting

Rav Shalom Shtessel is one of the distinguished **avreichim** of the Toldos Avraham Yitzchak Hasidut. At the beginning of this year, the news of his great joy spread far and wide: after nearly thirty years of waiting, Rav Shalom merited the birth of his firstborn son. The emotion was redoubled, as his father, Rabbi Zalman Leib Shtessel, was also able to see a grandchild for the first time, given that Rav Shalom is his only son. In this way, father and son were worthy of witnessing the continuity of the generational chain.

It is worth noting that many people were unaware that Rav Shalom did not have children, as he was always seen full of vitality, serenity, and joy, without any sign of sadness or worry perceived in him. Those who knew him closely testify that he never allowed the prolonged wait to affect his countenance or his attitude toward life.

In conversation with the team from the **Zera Shimshon** newsletter, Rav Shtessel relates that he began to study the book **Zera Shimshon** as a **segulah** for offspring, and that he persevered in its study for several years. Even now, after having been graced with salvation, he continues to dedicate himself to the study of this work with deep attachment and gratitude.

This is how it all began: Rav Shalom was serving as a teacher at the Skver Talmud Torah in Jerusalem. During a Purim holiday several years ago, one of the parents of his students brought him an old copy of the book **Zera Shimshon** as **mishloach manot**. "Everyone knew we were waiting for children," Rav Shalom relates, "and that father confided in me that the book was known as a **segulah** for offspring." Although the copy was an old edition and was not always clear, Rav Shalom began to study it consistently, as far as his time permitted.

Sometime later, Rav Shtessel began working at the **Sifrei HaYeshivah** bookstore, located near the Mir Yeshiva. On one occasion, a man came into the shop and requested the promotion

of a special initiative for several weeks: anyone who committed to studying the **Zera Shimshon** regularly would receive the book free of charge, with the man himself assuming all distribution costs. Rav Shalom did not hesitate to join the initiative and took a new set of books, printed in a clear and pleasant edition.

Today, after having been worthy of this great miracle, Rav Shtessel emphasizes that a salvation of such magnitude requires many merits and powerful faith. "I always strengthened myself with the conviction of '**Ein od Milvado**' ('There is none besides Him [Hashem]'), and I am certain that the great merit of the author of the **Zera Shimshon** stood in our favor." He affirms that he attributes this great salvation also to the fact that he occupied himself for years with the study of the author's Torah, with Heaven's help.

During the conversation, Rav Shtessel also shared his deep connection to the author's style and language: "It is evident that Rabbeinu received a special strength from Heaven, so that even simple people of our generation can understand his words. This proves that his Torah belongs fully to our time."

In conclusion, Rav Shtessel shares a message directed to everyone: One must never despair: **HaKadosh Baruch Hu** is all-powerful, and the merit of the righteous adds innumerable spiritual credits. It is necessary to study with perseverance and to believe in the promises of the **Tzadik**. The author of the **Zera**

Shimshon promised blessings of children, life, sustenance, abundance, wisdom, wealth, and honor to those who study his work, and the promise of a **Tzadik** is certainly fulfilled.

As an encouraging allusion, it is mentioned that the year ¹5786/2026) can be read as the acronym for "**Tehei Shnat Pru Urvu**" ("May it be a year of 'Be fruitful and multiply'"), an auspicious sign of abundant salvations. May it be so for all the people of Israel. Amen.



In the margins of the conversation with Rabbi Shalom Shtessel, the **Gaon Rabbi Abraham Mordechai Zilberman, shlit'a**, one of the rabbis of the World Organization for the Dissemination of the Torah of the **Zera Shimshon**, recalled with emotion the wonderful moments when he had the merit of entering a private audience with the **Admor of Toldos Avraham Yitzchak, shlit'a**, and presenting him with the book in its magnificent new edition. As soon as he received the book, he proclaimed aloud and with enthusiasm: "**This book is something exceptional! Its study is a great segulah for all salvations, and particularly to be remembered with lasting offspring.**"

Likewise, he heard from the grandson of the great **Gaon, Rabbi Meir Brandsdorfer, zatza'h**, Rabbi of the Hasidic community of Toldos Avraham Yitzchak, that his grandfather used to study the **Zera Shimshon** daily, pointing to the author's promises in the introduction of the book and saying: "Who would be the man to renounce these blessings and promises?"

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