

# Zera Shimshon

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



השפ"ג Vayishlach

• Zera Shimshon - the Limud that brings Yeshuos •

איין 215

## אמרות שמשון

### The Display of Mercy Shown When Praying on Behalf Of Wicked People

וַיִּשָׂא יַעֲקֹב יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֹשׂוּ בָא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיִּחַץ אֶת הַיְלָדִים עַל לֵאָה וְעַל רָחֵל וְעַל שְׁתֵּי הַשְּׁפָחוֹת: וַיִּשֶׂם אֶת הַשְּׁפָחוֹת וְאֶת יְלִדֵיהֶן רֵאשִׁנָּה וְאֶת לֵאָה וְיְלִדֶיהָ אַחֲרָיִם וְאֶת רָחֵל וְאֶת יוֹסֵף אַחֲרָיִם: וְהוּא עָבַר לִפְנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שִׁבְעַת פְּעָמִים עַד גִּשְׁתּוֹ עַד אַחֲיו: (לג א-ג)

Yaakov raised his eyes and saw - and behold, Eisav was coming, and with him were four hundred men, so he divided the children among Leah, Rachel and the two maids. He put the maids and their children first, Leah and her children next, and Rachel and Yosef last. Then he himself went on ahead of them and bowed earthward seven times until he reached his brother.

The Midrash (ע"ה) goes on to interpret a Passuk in Tehillim to be alluding to this very incident. והוא עבר לפניהם. הה"ד כרחם אב על בנים, תני. והוא עבר לפניהם. ר' חייא כרחמן שבאבות. ואי זה הוא רחמן שבאבות, ר' יהודה אמר זה אברהם, אמר אברהם חלילה לך מעשות כדבר הזה, ר' לוי אמר יעקב, והוא עבר לפניהם, אמר טב כדבר הזה, ר' לוי אמר יעקב, והוא עבר לפניהם, אמר טב. 'Then he himself went on ahead of them'. Thus, it is written, 'As a father is merciful towards his children, so has Hashem shown mercy to those who fear him. R' Chiya taught us; this means that Hashem's mercy is like that of the most merciful of fathers. And who is 'the most merciful of fathers'? R' Yehudah said: That is Avraham, for Avraham said in his prayers on behalf of the people of Sedom, "It would be a sacrilege to you to do such a thing, to bring death upon the righteous along with the wicked". R' Levi said: It is Yaakov, of whom our verse states, 'Then he went on ahead of them'. Yaakov said to himself, "If Eisav comes to do battle, it is better that he strike me and not them".

We can understand the opinion of R' Levi who interprets the Passuk which mentions the 'merciful father', to be alluding to Yaakov's mercy, as he indeed displayed great mercy when he went in front of the others and said "If Eisav comes to do battle, it is better that he strike me and not them". However, the opinion of R' Yehudah who interprets the 'merciful father' to be alluding to Avraham who prayed on behalf of the people of Sedom, is hard to comprehend, for why do those prayers of Avraham represent the epitome of mercy, when all he prayed for was that Hashem judge them with justice, and that He spare the righteous people of Sedom?



When Avraham prayed on behalf of the people of Sedom, all he asked of Hashem was that He should judge them with justice, as he clearly said, חלילה לך מעשת כדבר הזה, להמית צדיק, עם רשע... חללה לך השפט כל הארץ לא יעשה משפט ייח. It would be a sacrilege to you to do such a thing, to bring death upon the righteous along with the wicked... It would be a sacrilege to you! Shall the Judge of all the earth not do justice?! Therefore it's difficult to understand why Hashem replied to Avraham, אם אמצא בסדם, חמישים צדיקים בתוך העיר ונשאתי לכל המקום בעבורם. "If I find in Sedom fifty righteous people in the midst of the city, then I would spare the entire place on their account", for just as the righteous do not deserve to die along with the wicked, so too do the wicked not deserve to be

spared along with the righteous.

It would seem that from Hashem's reply to Avraham's request, we can gather that when Avraham appealed for justice, he was in fact entreating for justice in light of Hashem's virtue of justice. As the Gemara in Brachos (ע"ה) tells us, וחנותי את אשר אתון אע"פ, Hashem said, "I shall show favor to whom I choose to show favor" - which implies even to one who may indeed be unfit to be shown favor - "And I shall show mercy to whom I choose to show mercy" - which implies even to one who may indeed be unfit to be shown



הספר שמחולל פלאות.  
אלפים נושעו בהבטחתו.

mercy. Therefore, when Avraham prayed on behalf of the people of Sedom, he did in fact pray on behalf of the wicked people as well, in light of Hashem's virtue of 'showing favor and mercy even to those who may indeed be unfit of such'. Accordingly, Hashem replied, "If I find in Sedom fifty righteous people in the midst of the city, then I would spare the entire place on their account."

wasn't an appeal of mercy solely on behalf of Sedom's righteous people, but was rather an appeal on behalf of the wicked people of Sedom as well, we can understand the opinion of R' Yehudah who recognized these prayers of Avraham as the epitome of man's mercy; for when one utilizes an opportunity to beseech for mercy for all of mankind, even for wicked people, there is certainly no greater display of mercy.

According to this insight, that Avraham's prayers for justice

דע שמשון פרשת וישלח אות 1

## Abundant livelihood and houses

Rabbi Amar continues telling:

**Certainly, there are many cases that we hear of salvations related to livelihood that people experience through the merit of studying the Zera Shimshon. When I recounted the aforementioned emotional anecdote to the audience attending the shiur, one of those present asked to speak and recounted the salvation that he himself had experienced thanks to the study of Zera Shimshon:**

Recently, because my family had grown, I decided to buy a large and spacious apartment. My plan was to sell the apartment we lived in and add a little more money. So, we proceeded to buy a new and bigger one.

When the deadline for the payment for the new apartment was approaching, I organized myself to put the old apartment up for sale. I went to several real estate agencies, which tried to find a suitable client. However, even though many potential clients interested in the apartment had come forward, not even one closed the contract. As the days passed, the money became much more urgent to me, and the date was already approaching when I would have to pay a penalty

for late payment, or, even worse, when the contract would be cancelled, with all its repercussions.

I was under a lot of pressure and didn't know what to do. Potential clients kept coming to see the old apartment, but none of them closed the deal. I resolved to start studying the book **Zera Shimshon** to merit the blessing that its author promised to everyone who studied it: "**houses full of everything good.**"

And it so happened that, about two weeks after I began studying the **Zera Shimshon**, I was able to sell the old apartment for a very good price.

Once that man finished telling his story, the Magid Shiur, Rabbi Amar announced:

Dear brothers, the segula of studying the Zera Shimshon cannot be taken lightly. This study is wrapped in salvations; many people have experienced it. And even though salvation is sometimes slow in coming, no one should despair. Rather, it is necessary to put hope in Hashem, strengthen the heart and put hope in Hashem again; be strengthened in prayer and in faith and trust in Hashem. B'ezrat Hashem, in the end salvation will come.

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