

# Zera Shimshon

*Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"o, 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.*



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## אמרות שמשון

### Why the Jews May Have Willingly Returned to Be Enslaved to Pharaoh

וַיְהִי בְשַׁלַּח פְּרַעֲהָ אֶת הָעָם וְלֹא נָחַם אֱלֹהִים דָּרָךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרֹב הוּא כִּי אָמַר אֱלֹקִים כִּי יִנְחָם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִמָּה (יג, יז):

*It happened when Pharaoh sent the people, that Hashem did not lead them by way of the land of the Philistines, because it was close, because Hashem said, "Perhaps the people will reconsider when they see a war, and they will return to Egypt".*

We need to understand why the Passuk associates the Jews' redemption to Pharaoh, and says 'when **Pharaoh** sent the people', instead of associating it to Hashem, by saying 'when **Hashem** redeemed the people', when in truth it was Hashem who redeemed the Jews and not Pharaoh. Furthermore, what is the meaning of the two distinct reasons that the Passuk gives; 'Hashem did not lead the Jews by way of the land of the Philistines, **because** it was close, **and because** perhaps the people will reconsider when they see a war, and will return to Egypt'?



The Torah (ח ב-ט) relates what occurred when Moshe had first informed the Jews that their prayers had been accepted, and that they were to be redeemed from their bitter exile, and says as follows. 'And Hashem spoke to Moshe... I have heard the wail of the Children of Israel... Therefore, say to the Children of Israel: "I am Hashem, and I shall take you out from under the burden of Egypt, and I shall rescue you from their service, and I shall redeem you... and I shall take you to Me for a people..." Moshe spoke accordingly to the Children of Israel; but they did not listen to Moshe, because of shortness of wind and hard work'.

This phenomenon is nothing short of astounding. The Jews had suffered so terribly and bitterly over the many years that they were enslaved to the Egyptians, that it would have been expected that when they were finally notified that Hashem would redeem them shortly, they would jump from great joy and happiness. Instead, the Torah clearly says, 'the Jews did not listen to Moshe, because of shortness of wind and hard work'. What is the meaning and rationale behind this apathetic reaction of theirs?!

We can explain it as follows. Hashem told Avraham Avinu (בראשית טו) ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדום, at the Covenant of the Pieces, "Now with certainty that your offspring shall be sojourners in a land that's not their own, and they will enslave and

oppress them for four hundred years". Nevertheless, because the Egyptians treated the Jews ever so bitterly and brought upon them much misery, Hashem resolved that He would redeem them early, after only two hundred and ten years. But this early redemption came with a stipulation, that the Jewish Nation would need to go into exile some time further down in history, to make up for those one hundred and ninety years that was decreed upon them but never carried out.

When Hashem notified the Jews that He would redeem them from their bitter exile, He used four expressions of deliverance to tell them of their upcoming redemption. וְהוֹצֵאתִי, וְהַצַּלְתִּי, וְגֹאֲלִתִּי, וְלִקַּחְתִּי - and I shall take you out, and I shall rescue you, and I shall redeem you, and I shall take you to Me. These four expressions of deliverance were inferring to the four exiles which their descendants would need to go through in order to make up for those one hundred and ninety years that their ancestors had left early from Egypt. Hence the four expressions of redemption, which corresponds to the four exiles from which the Jewish Nation would in the future need to be redeemed from.

We can now understand the hesitancy and lack of excitement on the part of the Jews upon hearing the news of their redemption. For when they heard that they would be redeemed early, but instead would go back into exile many years later, they weren't the utmost excited, and therefore didn't react at all to Moshe's words, but rather just continued on sadly with their hard work.



When the Passuk says 'when **Pharaoh** sent the people', and not 'when **Hashem** redeemed the people', it is alluding to the fact that Pharaoh had, so to speak, some hand in the matter of their redemption. For had the four-hundred-years passed as decreed, the redemption would have been an automatic and inevitable consequence, as Pharaoh only had rights over their enslavement for four hundred years, and when those years would be over the redemption would come on its own accord. But because the four hundred years did not pass, Hashem had to, so to speak, pull the redemption out of Pharaoh's rights, and thus it is as if Pharaoh had some involvement in the Jews' redemption, hence 'when **Pharaoh** sent the people'.

Accordingly, when the Passuk says that 'Hashem did not lead them by way of the land of the Philistines, because it was close', we can explain it to be referring to that fact that Hashem brought the redemption closer than originally decreed. And consequently, because the Jews were not very excited about the early redemption, for it carried a heavy price of their descendants going back into exile, therefore 'Hashem did not lead them by way of the land of the Philistines because perhaps the people will reconsider and will return to Egypt'.

זרע שמשון פרשתנו אות א

The Wealthy Man Grateful for the Zera Shimshon

Rabbi Shelomo Teitelboim of Jerusalem told us the anecdote he experienced:

I am originally from the United States, from a family of Chassidim. After I got married, I longed very much to establish my home in Israel and devote myself to Torah study. My wife shared this vision with me, and we set this goal. So, it wasn't long until the day came when we found ourselves living in our modest rented apartment in the Romema neighborhood of Jerusalem. My parents and my entire family, as well as my wife's entire family, remained in the United States. This, however, did not prevent us from joining the people of Eretz Yisrael.

Baruch Hashem, everything went smoothly. We managed to get a little used to the local customs and enjoyed the holy city of Jerusalem very much. A short time later, a boy and then a daughter were born to us. We were very grateful to Hakadosh Baruch Hu for every moment we lived.

Last year, during the month of Tammuz, my son turned three, and I began researching the best Talmud Torah in my area in which to enroll him. I came to a certain Talmud Torah about which I heard many recommendations, that it is the best Talmud Torah in Jerusalem. Of course, I really wanted my son to study in a place where he could grow up in Torah and in fear of Heaven properly, but after I contacted the offices of the Talmud Torah, I realized that I wasn't the only one who wanted to put his son in this venerable institution... Therefore, the enrolment had already been completed and there was no more room.

Since I am accustomed to studying the Torah of the Zera Shimshon, who explicitly promised, "And your eyes shall see wise and learned children," I decided to pray for the merit of the Zera Shimshon that I would see his promise fully fulfilled. And so, with complete confidence in the promise of the Tzaddik, I inquired for someone who would have influence over the administration of the Talmud Torah; Perhaps with his influence he could favor me.

A brief investigation revealed that none other than one of the residents of the building where I live is a wealthy Jew who regularly supports and assists the Talmud Torah in which I was interested. If he asked them to let my son in, his request was certainly going to be granted. The big problem was that I had no familiarity or affiliation

with this Jew; Why should he help me when he doesn't know me at all? But, on second thought, I said to myself, "I'm going to make my effort and wait for Hashem's salvation."

And so, with a heart full of apprehension, I went up to his house, and was in for a surprise. It wasn't as I feared. When I first told him my request that I wanted him to influence the Talmud Torah's letting my son in, he immediately responded and said, "Of course, I will do everything for you! After all, you are helping to spread the Torah of the Zera Shimshon, and I will certainly do everything in my power to help you." I was shocked. This was not what I expected. "How do you know that I help spread the Torah of the Zera Shimshon?" I asked in wonder. "How do I know?" he replied simply. "Every week I see you putting up the booklets in the neighborhood synagogue. If you help me, won't I help you?"

A few days later I received a call from the Talmud Torah office telling me that my son had been accepted into the Talmud Torah.

In my heart I am filled with gratitude to Hakadosh Baruch Hu for giving me the privilege of seeing with my own eyes how the Tzaddik's blessing is fully fulfilled, even after two hundred and fifty years since his passing. And as a way of thanking for the good I received, I donated to the hilullah banquet held on the 5th of Elul in Jerusalem by the World Organization for the Dissemination of the Torah of the Zera Shimshon.

And from here I call on all those who have already seen salvation thanks to the author of the Zera Shimshon, to publish their own stories of salvation to the masses. And to present themselves to Hashem as heroes and contribute their donations to the many expenses that fall on the shoulders of the World Organization for the Dissemination of the Torah of the Zera Shimshon. In this way, thousands more Jews will be able to draw closer to the light of the sanctity of the Torah of the Zera Shimshon, and you will deserve to have all the blessings of the author fulfilled in you with greater intensity and power. And their eyes shall see wise and learned children and grandchildren; houses filled with all that is good, both wealth and honor. Long life and abundant sustenance to those who perform acts of kindness.

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