

Zera Shimshon

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



תשפ"ו Shoftim

• Zera Shimshon - the Limud that brings Yeshuos •

407 תשפ"ו

אמרות שמשון

The Reason Why the Children of Israel Were Forbidden to Return to Egypt

"Only he (the Israeli King) shall not multiply horses for himself, nor shall he cause the people to return to Egypt in order to acquire many horses, for Hashem has said to you, 'You shall never again return by this way.'" (Devarim 17:16)

The reason the Torah warned the Children of Israel not to return to Egypt may be explained according to what our masters of the Kabbalah taught.

They revealed that the purpose of the Egyptian exile was to gather all the sparks of holiness that had fallen there. By the Children of Israel dwelling in Egypt, these sparks of holiness, which had become trapped in that place of impurity, would be elevated and redeemed.

This is the deeper meaning of the verse: "And Yosef gathered all the money..." (Bereshit 47:14), as explained by the masters of the Kabbalah (Likutei Torah of the Arizal, Parashat Ki Tetzei).

This same idea is also alluded to in the verse: "And they despoiled Egypt." (Shemot 12:36). The Gemara (Berachot 9b) explains that the Children of Israel left Egypt "like the depths of the sea without any fish."

In other words, the Children of Israel successfully fulfilled their mission: they emptied Egypt of every spark of holiness that remained there, leaving that land completely devoid of holiness, for everything had already returned to its source.

This is the reason the Children of Israel were warned never to return to Egypt: because absolutely nothing good remained there. There were no more sparks of holiness to redeem, and to dwell there would be to dwell in a place of utter impurity.

(Zera Shimshon, Parashat Vayigash, art. 9)

The Reason for the Repetition of "Anochi, Anochi" in the Haftarah

"I, I am He Who comforts you. Who are you that you should fear mortal man, and the son of man, who shall be made like grass?" (Yeshayah 51:12)

The verse in Hebrew says "Anochi, Anochi..." ("I, I am..."). To understand the repetition in this verse, the Midrash (Yalkut Yeshayah, remez 474) cites Rabbi Abba, who offers the following parable:

A king became angry with one of his wives and expelled her from his palace. After some time, he wished to bring her back. She said to him,

"Double the amount of my ketubah, and then I will return."

Through this parable we can understand what HaKadosh Baruch Hu said to Israel: "At Mount Sinai I told you once, 'I am HASHEM your G-d'; but in the future, in Jerusalem, I will say to you twice, 'I, I am He Who comforts you.'"

This is difficult to understand. How does the fact that Hakadosh Baruch Hu says the word "I" twice constitute praise for Israel, or what benefit does it bring them? What practical difference does it make?

The answer may be explained according to what is stated in the Midrashim (see Yalkut Zecharyah, remez 577), which teach that the earlier redemptions of the People of Israel, since they were carried out through human agency—that is, under the leadership of a flesh-and-blood man—were not permanent redemptions. Consequently, after some time had passed, the Children of Israel once again fell under foreign domination.

The Final Redemption, however, will be brought about by HaKadosh Baruch Hu Himself, and after that redemption there will never again be any subjugation.

One might object that, in the redemption from Egypt, during the plague of the death of the firstborn, the promise of Hashem was fulfilled: "And also the nation whom they shall serve will I judge..." (Bereshit 15:14).

Furthermore, regarding that Redemption it is written: "And I will pass through the land of Egypt..." (Shemot 12:12).

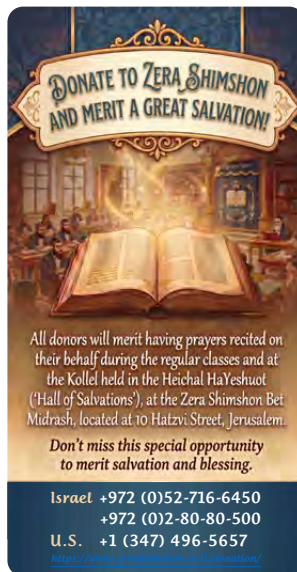
Our Sages of blessed memory explained that the expression "And I will pass through" means that Hashem Himself would pass through—not an angel; He Himself, and not a messenger.

Despite these clear indications that the Redemption was accomplished by HaKadosh Baruch Hu, the greater part of the Redemption was nevertheless carried out through Moshe and Aharon. In the future, however, the entire Final Redemption will be accomplished solely by HaKadosh Baruch Hu.

Therefore, in this verse of the Haftarah—which speaks of the future Redemption—the word "I" is repeated twice, alluding to the fact that everything will literally be accomplished by the hand of Hashem.

This was not the case with the redemption from Egypt. Although HaKadosh Baruch Hu also declared, "I will judge," nevertheless only a small part of the Redemption was carried out directly by HaKadosh Baruch Hu Himself, while the greater part was accomplished through Moshe and Aharon. It is therefore precisely fitting that the Haftarah repeats the word "I" twice, to indicate that the Final Redemption will be brought about entirely and exclusively by HASHEM.

(Zera Shimshon, Parashat Shoftim, art. 8)



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לעילוי נשמת הרה"ח רבי קהת ב"ר אברהם יצחק ז"ל נלב"ע ח' אלול תשס"ה ת.נ.צ.ב.ה.

הוקדש על ידי בנו יונתן שמואל בן רבקה דינה שמשותף בסכום נכבד בהוצאות סעודת ההילולא המרוממת. שיזכה לשפע ברכה והצלחה גדולה בכל העניינים

The Mystery of the Location of Our Rabbeinu's Burial Place

*In response to the numerous inquiries we have received, we
have decided to publish an excerpt from the biographical
chapters that were printed in the introductions to the books
Zera Shimshon and Toledot Shimshon.*

For many years, numerous people have devoted themselves to investigating and clarifying the location of the *Tziyun* (burial place) of Rabbeinu, the author of *Zera Shimshon*, Rabbi Shimshon Chaim bar Rabbi Nachman Michael Nachmani, z"l. Many have made great efforts to discover where his sacred burial place is located.

From the information that has been uncovered, it is clear that Rabbeinu was buried in the city where he last served as rabbi and where he also passed away: **Reggio Emilia** in northern Italy. Unfortunately, however, several decades after his passing, further burials were prohibited in the cemetery where he had been laid to rest, and subsequently a Christian school for monks was built on the site. This means that the graves were either relocated or remained hidden underground.

There is a relatively new cemetery in the city, containing tombstones dating approximately from the year 5590 (1830). It should be noted that about a century ago, a sign was placed on the wall of the cemetery stating, in Italian, that remains had been transferred to this cemetery from the old cemetery, which had been destroyed.

After extensive investigation, it was discovered that a small number of graves, located in certain rows, had been transferred to the new cemetery, but Rabbeinu's grave was not among them.

It is also important to emphasize that nowhere within the grounds of the new cemetery is there any marker or indication identifying the location from which those graves were transferred.

Indeed, it is reasonable to say that the entire power of our Rabbeinu, the *Zera Shimshon*, lies in the books and Torah insights that he left for future generations, just as he requested and instructed in his testament to his disciples and to the generations that would follow: that they perform *guemilut*

chasadim (acts of lovingkindness) on his behalf, so that his lips would continue to utter words of Torah.

Therefore, even his grave will remain unknown, for his memory is found solely in his Torah.

As our Sages said:

"No monuments are erected for the *tzadikim*; their words are their remembrance."

In light of all the above, it is important to emphasize that the rumors recently circulated claiming that the burial place of Rabbeinu has been discovered are completely untrue. No change has taken place in recent years regarding this painful matter, and to this day the location of Rabbeinu's burial place remains hidden and unknown.

At this point, it is appropriate to quote what was written at the end of the book *Meor Einayim* (*Likutei Yismach Lev* on the *Aggadah* of the Talmud, *Tractate Shabbat*, sub voce "*Uvedorot*"): that studying the book of a *tzadik* is considered as valuable as going to prostrate oneself at his grave, for the *tzadik's* vitality is buried and concealed within his words.

One who studies his words, by bringing his own vitality and his own *mochin* (מוחין) thoughts into the vitality and *mochin* of the *tzadik* that he concealed within his words, achieves what is called *itdabkut rucha berucha* ("the cleaving of one spirit to another"). For by studying the Torah teachings of the *tzadik*, he revives the *mochin* of that *tzadik*.

With our lips, we raise a prayer to the Master of all: May just as, during his lifetime, Rabbeinu testified concerning himself that he had a desire to enable the multitudes to merit Torah, so too may his power continue after his passing, enabling the People of Israel to merit Torah and showering upon them an abundance of *shefa* from the Upper Wellspring, with *benei, chayei u-mezonei revichei*—children, life, and abundant sustenance—so that all the desires of their hearts may be fulfilled for good and for blessing.

Amen, ken yehi ratzon.



Salvations Without Interruption

In these days, when the arrival of the month of **Elul** can already be felt in the air, the days of Selichot have already begun in many communities. The Days of Awe are drawing near, and whose heart would not tremble?

In everyone's heart beats the desire and hope to merit being inscribed and sealed for a good year, and to have a good and sweet year. The graves of the tzadikim are filled with people who come to beseech and plead for themselves; everyone goes to their rabbis to receive their blessing for the coming year. This is also the most appropriate time to establish a regular study of the renowned and auspicious book **Zera Shimshon**, whose holy author, **Rabbi Shimshon Chaim bar Rabbi Nachman Michael Nachmani, z"l**, promised extraordinary blessings to anyone who would perform an act of kindness for him and study his books:

"And your eyes shall see sons and sons of sons like olive shoots around your table, wise and understanding, and homes filled with all goodness, wealth and honor that shall not depart from your offspring."

Thousands have experienced salvation through his promise.

Maran, Sar HaTorah, the Gaon Rabbi Chaim Kanievsky, z"l, testified that studying the book Zera Shimshon is a proven segulah. "Those who assist in disseminating his Torah and increasing the number of those who study it are also included in the blessing," added Maran, z"l. He was joined by—yibadel lechaim tov—Maran, the Gaon and elder of the Poskim, Rabbi Moshe Sternbuch, shlit"a, who ruled that those who assist are likewise included in the blessing. Many of the great Torah sages of Israel establish regular study of the wonderful book Zera Shimshon. Join them, and you too will merit all the blessings and all the salvations! **And if not now, when?!**

The fountain of salvations contained in the book Zera Shimshon flows throughout the entire year without interruption. As part of this, we present a small and very brief selection—one among a thousand—of extraordinary stories of salvation that occurred during the past few weeks through the merit of studying the book Zera Shimshon. **The tzadik decrees, and HaKadosh Baruch Hu fulfills.**

A Suitable Shidduch

Rabbi Elyasaf Shabetai relates that he attended an engagement celebration at which the Rosh Yeshivah, the great Gaon **Rabbi Moshe Tzadka, shlit"a**, was also present. In the middle of the celebration, the groom's father stood up and publicly announced that he wished to express his gratitude and make known to everyone that he had established a regular study of the book **Zera Shimshon** in the merit of his son, so that he would enter the engagement with a suitable shidduch. With the help of Heaven, he had merited the salvation.

The Rosh Yeshivah, *shelita*, who frequently encourages the study of **Zera Shimshon**, expressed great satisfaction and delight upon hearing this.

A Dignified Livelihood

Chaim Hersh Pashkos related that one of his friends had lost his source of livelihood and went through a period without work or income. One day, he decided to begin with the *segulah* of studying **Zera Shimshon**. He began studying on Shabbat, and less than twenty-four hours after he had begun his study, he was contacted and offered a new and good job.

Good Health

Rabbi Israel Zilberberg, shlit"a
one of the rabbis of the World Organization,

relates that during the month of Tammuz he attended a *seudat hilullah* in honor of the Or HaChaim HaKadosh.

A Jew approached him and told him that his father had been suffering from a chronic illness for some time and had decided to attach himself to the book **Zera Shimshon**. During that same period, in a miraculous manner, there was an enormous improvement in his health.

The Power of Speech

Baruch P. of Be'er Sheva relates:

"Every week I bring home the **Zera Shimshon** newsletters in English and Spanish. I study the English newsletter, and my wife studies the Spanish one. Since we began, several things in our lives that we had been truly stuck with have changed.

"In addition, my wife's sister's daughter reached the age of three and still had not begun to speak. We suggested that she begin studying **Zera Shimshon** in the merit of the child. Within a few days of beginning to study the book, her little daughter began to speak."

Medical Expenses

Eliezer Goldstein relates:

"One of my close friends told me that he had described his difficult situation to one of the great *Admorim* in Jerusalem: one of his family members had become ill, and an enormous sum of money was needed for medical expenses, and he had no

idea where the help would come from.

"The *Admor* took the book **Zera Shimshon** from the bookshelf and said to him: 'This book has a particularly great *segullah* for salvations relating to livelihood. Begin studying it, and Hashem will bring the salvation.'

"Indeed, he immediately began establishing a regular study of the book, and at the same time they succeeded in raising an enormous sum for him, greater than all the forecasts had anticipated."

Offspring

Avi Tzur of Petach Tikvah relates:

"More than a year ago, I participated in a Shabbat meal at my brother's home. As I customarily do, I taught the weekly study from the book **Zera Shimshon** before all those present. When I finished, I said, as I usually do, that the author had promised '*banim, chaim u-mezonei*' ('children, life, and sustenance'), and I shared with everyone a personal story of salvation: I had merited being blessed with *zera shel kayama* (lasting offspring), and everything had occurred in an exceptionally easy manner, thanks to the study of the **Zera Shimshon**.

"My sister-in-law then told us about a woman who worked with her at a kindergarten, who had married at an advanced age and had already been married for seven years without children.

"I immediately said that I would purchase the book for her at my own expense after Shabbat, if her husband would decide to study it.

"And precisely these days, after exactly one year had passed, I received the news that they had been blessed with a baby boy."



Hillulah of the Zera Shimshon

Wednesday, 6 Elul (August 19, 2026)

Zera Shimshon. Two words that have become, throughout the Jewish world, synonymous with healing and salvation, light and hope. The study of the book works wonders. Thousands have experienced salvation through the promise of its author. Studying the book brings with it showers of salvation and relief. Women who had been childless have been blessed with children. The sick have recovered. Thousands have quickly found their proper match, and many have merited a good livelihood and financial sustenance. Protection. Salvation. And many, many other salvations of this kind.

With profound and elevated feelings and exalted emotions, we are now approaching the *Hillulah* of our holy Rabbeinu, the holy Divine *Mekubal*, Rabbi **Shimshon Chaim**, son of Rabbi **Nachman Michael Nachmani**, z"l, which this year will take place on Wednesday, *Parashat Ki Tetzé*, 6 Elul (August 19, 2026).

To the sorrow of all, we have not been granted the opportunity to approach and reach his resting place, and no one knows the location of his burial. The holy books have written that studying the Torah teachings of a *tzadik* is considered like prostrating oneself upon his grave (the book *Meor Enaim*). Hence comes the call to increase the study of his teachings, just as he himself requested and pleaded in the introduction to his books: that people perform acts of kindness for his spirit and soul, so that, through this, his lips will continue to utter words of Torah even after his passing, throughout all the days of the year and especially on the day of his *Hillulah*. In this way, there is great joy for his soul, and the act is considered like prostrating oneself upon his grave.

The World Organization for the Dissemination of the Torah of the *Zera Shimshon* has the merit of fulfilling his moving testament through a wide variety of activities throughout the year: printing the books in renewed and elucidated editions; printing beautiful booklets and distributing tens of thousands of *Zera Shimshon* newsletters every week in seven languages; establishing classes throughout the world; and operating the worldwide *Kol Zera Shimshon* Torah-class system.

These days, impressive gatherings are being organized in honor of Rabbeinu: a central and uplifting *seudat Hillulah* (festive meal in honor of the *Hillulah*), presided over by the great Torah sages of Israel [for information and registration to attend the *seudá*: 02-80-80-500 (Israel)]; a special study gathering, *Siftotav Dovevot* ("His Lips Move"), which will take place before the *seudat Hillulah*, with the participation of hundreds of *avrechim* who will complete the book *Zera Shimshon* together; and the *Lo Pasik Pumei* ("His Mouth Does Not Cease") program, which will take place at

the *Bet Hamidrash Zera Shimshon* in Jerusalem, where the renowned and spiritually auspicious book *Zera Shimshon* will be studied continuously throughout the entire night and day of the *Hillulah*.

In addition, a major raffle will be held for tens of thousands of participants who study from the holy book *Zera Shimshon* for at least 20 minutes [for participation details, see the separate notice in this newsletter].

And this I wish to make known: it is only through the strength of the multitudes who participate in the enormous expenses involved in publishing and disseminating the Torah of the *Zera Shimshon* that we have the ability to fulfill the will of the *tzadik*.

The great Torah sages of Israel have already established that all donors are included in the blessing and salvation. And indeed, we see it with our own eyes: donors and supporters merit experiencing salvations with redoubled force, even in

awesome and wondrous ways.

As we stand at the threshold of the day of the *Hillulah*, we appeal to the community of learners: come to our aid and join us through regular donations! In this way, we will be able to continue disseminating his Torah and fulfilling his request, and certainly all donors will merit seeing his extraordinary blessings fulfilled, as he engraved them in the introduction to his book:

"And your eyes shall see sons and sons of sons like olive shoots around your table, wise and understanding, and homes filled with all goodness, wealth and honor that shall not depart from your offspring." Amen, ken yehi ratzon.

At all the *Hillulah* gatherings, prayers will be offered for the salvation of the donors, and their names will also be given to the great Torah sages of Israel, so that they may pray for them while studying the book.

Your name must be there! Do not let your salvation pass you by!

To participate in the merits of the day of the *Hillulah* and for further information:

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