English

בסייעתא דשמיא

Zera Shimshon

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



Vayishlach תשפ"ז • Zera Shimshon - the Limud that brings Yeshuos • גליון 421

אמרות שמשון

Why Yaakov Had to Send Angels, Literally

"And Yaakov sent mal-akhim ('messengers') ahead of him to Esav his brother, to the land of Seir, the field of Edom." *(Bereishit 32:4)*

It is necessary to understand: According to the *Tana'im* of the *Midrash*, these emissaries were real angels, since the word in Hebrew *mal-akhim* (מלאכים), besides 'messengers,' literally means 'angels.' But why did Yaakov need to send angels to Esav? If it was to find out if Esav still hated him or not — as Rashi explains on the verse "We came to your brother, to Esav," the emissaries told him: "You might think he treats you like a brother, but he continues to behave like Esav, with his hatred intact" — then, why didn't the angels reveal Esav's attitude to Yaakov before he sent them?

We can say that, of course, the angels did inform Yaakov beforehand of the magnitude of the hatred Esav felt for him. And yet, Yaakov sent them, with the purpose of instilling fear in Esav and prompting him to return in *Teshuvah* (repentance).

Yaakov had no objection to Esav dying — on the contrary, he knew he deserved it because of the magnitude of his sins — but he desired that Esav perform *Teshuvah*, that he would return in repentance, so that it would benefit him and make him meritorious of the World to Come.

(Zera Shimshon, Parashat Vayishlach, Art. 1)

מתוך ברכת והבטחת הרב המחבר
רבנו **שמשון חיים נחמני** זלה"ה
בבקשתו ותחינתו בהקדמת ספריו
'למען אחי רעי ותלמידי ישאו את שמי על שפתם, ועל הטוב יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות של תפילה אני מחלה פניהם, ובעל הגמול ישלם במיטב חיי אריכי ומזוני טפי לגומלי חסדים טובים'.

The Zera Shimshon
promised those who study his words:
"May your eyes merit to see children and grandchildren, wise and perceptive, thriving as olive shoots around your table. And may your homes be filled with an abundance of good, with wealth and honor never ceasing from amongst your progeny."
The Yohrtzeit of the Holy Zera Shimshon zy"a is on Friday, the 6th day of Elul. Those wishing to partake in the expenses of the commemorative seuda should please contact Rabbi Pashkez at 347-496-5657.

Esav Came With Four Hundred Men to Hint That He Also Wanted a Portion in the World to Come

"And the angels returned to Yaakov, saying: 'We came to your brother, to Esav; and he himself is coming to meet you, and four hundred men with him.'" *(Bereishit 32:7)*

It must be understood: Why did Esav come with a retinue of exactly four hundred men?

A wonderful explanation can be given: It is known that Yaakov and Esav, while still in their mother's womb, divided the worlds, as the *Midrash* relates concerning the verse: "and the children struggled within her" (*Bereishit* 25:22): Yaakov took the World to Come for himself, and Esav took the earthly world.

But when Esav saw that Yaakov, during the years he spent in Lavan's house, prospered enormously and acquired material wealth — that is, Yaakov also obtained a portion of the earthly world — he understood that the blessings he had received from his father took effect, from which he deduced: Yaakov would have not only his own portion in the World to Come but also a part of this world that originally belonged to Esav.

Seeing this, Esav argued that it could not be that he had absolutely nothing in the World to Come, while Yaakov had both portions. And since Yaakov enjoyed assets in both worlds, Esav also wanted to have some part in the World to Come, even if he did not deserve it through his own actions: he sought to receive a portion

הוצאת הגליון והפצתו לזכות

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יצחק בן יעקב ושמחה אוחנה ז"ל
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נלב"ע י"ג מבת תשפ"ו

ת.נ.צ.ב.ה.

ברכות וישועות

אלברטו אברהם בן אלין
להצלחת הניתוח לרפואה שלימה בריאות איתנה והחלמה מלאה ומהירה

לזכות והצלחת התורמת החפצה בעילום שמה
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להצלחה גדולה בכל עסקיו ויזכה שחכלי שעשה יהיה צינור לשפע וברכה בקרוב ממש

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לרפואה שלימה והחלמה מהירה ומלאה ואריכות ימים ושנים טובות

יהודה בנימין בן חוה
לשפע ברכה והצלחה ועושר גדול בקרוב

אשר אנשיל דוד הלוי בן נילי
לשפע ברכה והצלחה בלא גבול בקרוב ממש

רפאל דוד בן נעמי
להצלחה גדולה בכל העניינים ולהרחבת עסקיו ולזכות לעושר ואושר

in the World to Come by inheritance from his righteous father Yitzchak.

And it is known that the main core of the World to Come consists of **four hundred spiritual worlds** (see *Likutei Torah* of the Arizal, *Parashat Beshalach*). Therefore, upon going out to meet Yaakov, Esav took four hundred men with him, hinting that his struggle with Yaakov was due to his desire to obtain a portion in the World to Come, constituted by those four hundred worlds.

(Zera Shimshon, Parashat Vayishlach, Art. 2)

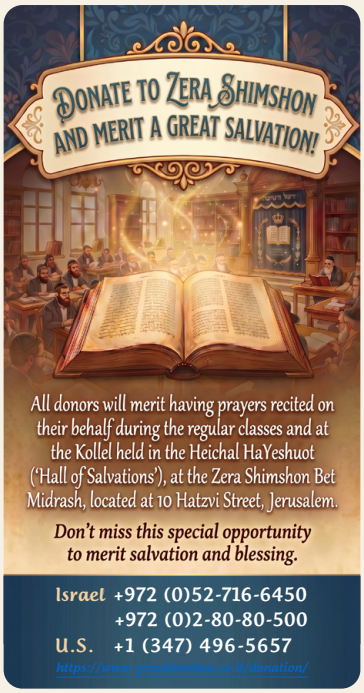
גבורת שמשון
סיפורי ישועה

Admission to the Yeshivah and the Building Permits That Were Obtained

Rabbi Chaim Avraham Kahana, from Jerusalem, relates:

With the help of Heaven, I have known the book Zera Shimshon for approximately fifteen years, ever since the World Organization for the Dissemination of the Torah of Zera Shimshon published the first edition of the books with the blue cover. From the moment I became familiar with the author's request and the segulah associated with studying his books, I have remained connected to the study of his Torah. From time to time, I would study the book and delight in its wonderful teachings.

Approximately two years ago, I began studying the book Zera Shimshon on a regular and organized basis, together with a chavruta, several times each week, devoting myself to thorough and extended study. This kind of study is not merely an academic exercise; it is a form of learning that truly connects you to the author hakadosh and to the holiness of the book. Even during periods when I had important commitments, I did not give up this regular study.



*And now, as I reflect and look back, I realize that it was precisely during that same period that I merited to receive the author's blessing in its most literal sense: **"Wise and understanding children."** My son, may he live a long life, reached the age of entering a yeshivah ketanah (a junior yeshivah) that very year. With the help of Heaven, I merited to see him accepted into one of the most prestigious yeshivot in the holy city of Jerusalem. There, he has made tremendous progress in his studies and has achieved a level of success beyond anything I could have expected.*

*The blessing **"houses filled with all that is good"** was also fulfilled in my life, quite literally. I had always hoped to expand my home, but, as is well known, the bureaucracy in Jerusalem is extremely difficult and complicated. Obtaining building permits for a balcony can take many years, not to mention permits for an additional extension to one's home! Nevertheless, I did not give up. I continued trying until, with the help of Heaven, I obtained the permits in a period of time far shorter than usual.*

*All of this happened precisely during the period when I was studying Zera Shimshon consistently and seriously. I am filled with deep emotion when I realize that I merited to witness with my own eyes the fulfillment of the blessing of Rabbeinu, the Zera Shimshon: **"Wise and understanding children, houses filled with all that is good."***

Rabbi Kahana concludes with a call to all the readers of the weekly Zera Shimshon bulletin:

My friends, no one who listens to me will lose out! The blessings and promises of the tzaddikim do not go unfulfilled. Embrace the segulah of Zera Shimshon with both hands, and bring blessing into your homes!

Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon
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