

Zera Shimshon

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



Va'eschanan תשפ"ה • Zera Shimshon - the Limud that brings Yeshuos • איין 354

אמרות שמשון

The Salvation That One Can Bring About by Just Praying to Hashem

וְאֵתְחַנֵּן אֵל ה' בְּעֵת הַהוּא לֵאמֹר. ה' אֱלֹקִים אֲתָהּ הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלָּךְ וְאֵת יָדְךָ הַחֲזָקָה אֲשֶׁר מִי אֶל-לְבָשִׁים וּבְאֶרֶץ אֲשֶׁר יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרָתְךָ. אֶעֱבֹרָה נָא וְאֶרְאֶה אֶת הָאֶרֶץ הַטּוֹבָה אֲשֶׁר כְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְכֵנּוּ. וְיַתְעֲבֹר ה' בִּי לְמַעַנְכֶם וְלֹא שְׁמַע אֵלֵי וַיֹּאמֶר ה' אֵלַי רַב לָךְ אֶל תּוֹסֵף דְּבַר אֵלַי עוֹד בְּדִבְרֵי הַזֶּה. עֲלֶה רֹאשׁ הַפֶּסֶסָה וְשֹׂא עֵינֶיךָ יָמָה וְצָפְנָה וְתִמְנָה וּמִזְרָחָה וְרֹאֶה בְּעֵינֶיךָ כִּי לֹא תַעֲבֹר אֶת הַיַּרְדֵּן הַזֶּה. (ג כג-כז):

I implored Hashem at that time, saying... Please let me cross and see the good land that is on the other side of the Jordan... and Hashem said to me, "It is much for you! Do not continue to speak to Me further about this matter. Ascend to the top of the cliff and raise your eyes westward, northward, southward and eastward, and see with your eyes..."

Moshe prayed that he be allowed to 'cross and see the land'. Hashem replied that although He would not allow Moshe to cross into the land, He would permit him to see it from afar. The Gemara in Brachos (לכ ע"ב) gathers the following lesson from Hashem's acceptance of Moshe's prayers. *R' Elazar said: Prayer is more effective than good deeds, for you have no one greater in good deeds than Moshe Rabainu, yet nonetheless he was not answered except through prayer; as it says in the Passuk: Do not continue to speak to Me further about this matter; and adjacent to it it says: Ascend to the top of the cliff... and see with your eyes.*

The commentaries ask on this Gemara; how can R' Elazar prove that prayer is more effective than good deeds from that which Moshe was answered only after he prayed, as we can equally justify it by saying that in truth, prayer is just as effective as good deeds, and the reason why Moshe was answered only after he prayed, was because one needs both, prayer and the merit of good deeds, in order to receive Heavenly deliverance? Furthermore, we need to understand why R' Elazar would demonstrate the efficacy of prayer from the latter part of the Passuk, 'Do not continue to speak to Me further about this matter', where Hashem essentially told Moshe to stop praying, rather than demonstrate it from the beginning of the Passuk that says, 'I implored Hashem at that time, saying... Please let me cross and see the good land that is on the other side of the Jordan', in which the Passuk relates to us that Moshe did indeed pray to Hashem.

Regarding Moshe's prayers, Rashi expounds on the inference of the word 'ואתחנן' - which is the word that Moshe chose in relating to the Jews that he prayed to Hashem to allow him to cross into the land - and says; *forms of the word 'חנוך', imploring, always indicate a request of a gift for free, and although the righteous can request a gift as reward for their good deeds, nevertheless, they don't seek from Hashem to be rewarded for their good deeds.* About these prayers, Hashem explicitly told Moshe; 'Do not continue to speak to Me further about this matter'. We can explain that the reason for this is because Hashem didn't want the Jews to see Moshe's prayers going unanswered, as that might give the impression that prayer is ineffective. In summary, Moshe prayed that his request be fulfilled in the merit of his prayers alone, without adjoining any merits of his good deeds, and nevertheless, Hashem declared that if his prayers were to go unanswered, it would appear as if prayer is not ever so powerful. Accordingly, we can clearly deduce that prayer alone, without the merit of good deeds, is intended to bring about a salvation.

We can still ask what Hashem achieved by asking Moshe to stop praying, for although He thereby protected the image of the effectiveness of prayer in the eyes of the Jews, nevertheless, the effectiveness of the merit of good deeds would now become diminished in their eyes. For we all know that Moshe had many good deeds, and in that merit alone his wishes should have been fulfilled. Thus, when the Jews would see that Moshe's good deeds could not give him what he so yearned for, it would belittle the power of good deeds in their eyes. Accordingly, we can clearly deduce that good deeds alone are not intended to bring about a salvation, and therefore when the Jews would see that Moshe's good deeds did not bring about the fulfillment of his wishes, it would do nothing to diminish the power of good deeds in their eyes.

We can now understand the words of R' Elazar. When Hashem told Moshe to stop praying so as not to give off a negative impression about the effectiveness of prayer, yet showed no concern for a negative impression to be established about the effectiveness of good deeds, it clearly confirms that 'Prayer is more effective than good deeds', for prayer alone is effective, while good deeds alone are not. Additionally, this is confirmed, not when we find Moshe actually praying, rather when we find Hashem telling Moshe to stop praying, for that was the moment that Hashem demonstrated that although He was concerned in regards to the formation of a negative impression about prayer, He was not concerned about that happening to the impression regarding the merit of good deeds.

(זרע שמשון פרשתנו אות ב)

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Feverish Preparations for the 6th of Elul

The Hilula of Rabbeinu, the Zera Shimshon, zt"l

A central seuda (banquet) will take place in Jerusalem, organized by the World Organization for the Dissemination of the Torah of the Zera Shimshon, with the participation of thousands • A great awakening to fulfill the Zera Shimshon's request and to study his Torah • Establishment of new shiurim (Torah classes) around the world.

"The Hilula of the Zera Shimshon" – these words stir deep emotion in the hearts of multitudes. As is well known, Rabbi Shimshon Chaim ben Rabbi Nachman Michael Nachmani, author of *Zera Shimshon*, lived about 300 years ago. After the passing of his only son during his lifetime, he took upon himself a vow to publish his books *Zera Shimshon* and *Toldot Shimshon*, declaring that these would be his children and legacy. Around a year before his passing, he published *Zera Shimshon*, a book known for its spiritual power to bring salvations.

In the introduction to his sacred works, he pleads — using ten expressions of supplication — that people do him a favor for the sake of his soul by studying his Torah, especially after his death. His soul ascended to Heaven on the 6th of Elul, 5539 (August 18, 1779). He was greatly honored in his passing in Italy, where he resided, and days of mourning were declared in the cities where he had taught Torah for many years.

However, with time and the changes of history, the book was nearly forgotten. The Zera Shimshon left no descendants, and after the passing of his community members, this wondrous and powerful work was all but lost.

The **World Organization for the Dissemination of the Torah of the Zera Shimshon** made it their mission to fulfill this Sage's passionate request and revive the study of his teachings, as in days of old. Since its founding, the organization has held a central *seuda* each year in honor of the *hilula*, with thousands of participants from across the Jewish world — gathering to honor his memory, learn his Torah, and awaken the power of his merit to bring both communal and personal salvation.

Throughout the year, miraculous stories are heard from those who fulfilled his request. But during the *hilula*, his spiritual influence becomes especially strong, and reports of salvations multiply. These wondrous stories pass from mouth to mouth, and everyone senses that on the day of his joy, he intercedes in Heaven on behalf of those who seek his merit. Many commit to studying his books or helping to publish them and merit great blessing and deliverance.

As every year, the World Organization will host the main events of the *hilula*, including:

- A dignified *seuda of hilula* attended by great Torah sages of Israel
- "Siftotav dovevot" events ("His lips continue to speak") at the Zera Shimshon



study hall

- A ceremony completing the study of one of his works
- Special global Torah study of his teachings by tens of thousands

A special call has also been issued to establish more regular classes, with dedicated support from the World Organization for those who create them.

This year, the *hilula* falls on **Shabbat Kodesh, Parashat Shoftim**. Therefore, in consultation with leading Torah Sages, the main event — led by the luminaries of our generation — will be held on **Thursday night**, the eve of the 6th of Elul. It will feature a special assembly of Rabbis, teachers, and Zera Shimshon scholars from around the world.

On **Shabbat**, the day of the *hilula*, a major "Siftotav dovevot" learning session will take place, involving full study of *Zera Shimshon* and *Toldot Shimshon*, from beginning to end, conducted by hundreds of Torah scholars and exceptional students.

The World Organization calls on all who seek salvation, blessing, and relief (and who doesn't?) to join these elevated days, support and uphold the *hilula* events in honor of our teacher, the Zera Shimshon, and thereby fulfill his heartfelt request. Surely, you will merit an abundance of blessings!

During the *seuda* and study events, the names of donors and supporters of the dissemination of his Torah will be mentioned for blessing and success in all they do, by outstanding Torah scholars who engage regularly with his teachings. These names will also be submitted to the great Torah leaders of the generation, including:

- Rabbi Moshe Tzadka, *shlit"a* (Rosh Yeshiva Porat Yosef)
- Rabbi Naftali Nusbaum, *shlit"a*
- Rabbi Mordechai Shmuel Edelstein, *shlit"a*

May the merit of our teacher, the Zera Shimshon, protect all those who study his Torah and support it, and may they see the fulfillment of his blessing and promise:

"And your eyes shall see your children and your children's children, like olive shoots around your table — wise and understanding; homes filled with all good, with both wealth and honor never departing from your descendants. Long life, generations of children, abundant livelihood — for those who perform acts of lovingkindness."

Thousands have already experienced salvation through his promise. Your salvation is here. Don't miss it.

Join the legion of those who fulfill the will of the Tzadik and donate to expand the circle of those who study his Torah.

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