

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.



תשפ"ו Ki Tavo

• Zera Shimshon - the Limud that brings Yeshuos •

409 תליון

אמרות שמשון

No Evil Can Approach One Who Cleaves to HaKadosh Baruch Hu

"You shall observe the words of this covenant and fulfill them, so that you may prosper in everything you do." (Devarim 29:8)

We find that the commentators struggled to understand the connection between this verse, with which *Parashat Ki Tavo* concludes, and the verse that immediately follows it at the beginning of *Parashat Nitzavim*: "You are standing firmly today before HASHEM, your G-d..."

Indeed, this connection requires explanation, for the two *parashiyot* certainly form a single continuation. Thus wrote the Ridbaz (Responsa, sec. 769): "*Parashat Nitzavim* must necessarily be connected with *Parashat Ki Tavo*, for otherwise it would be difficult to understand why the curses of *Parashat Ki Tavo* are not followed by words of consolation, as we find in *Parashat Bechukotai*."

It must therefore be that the two form a single unit, and the words of consolation that follow the admonitions of *Parashat Ki Tavo* appear in *Parashat Nitzavim*, as it is written toward the end of the *parashah* (Devarim 30:1-3): "And it shall be when all these things come upon you [...], and you return to HASHEM [...], then HASHEM, your G-d, will bring back your captives..."

The connection between these verses may be explained as follows.

We must examine the verse: "You shall observe the words of this covenant [...] so that you may prosper." *HaKadosh Baruch Hu* appears to be promising them a reward for observing the *mitzvot*. However, the *Gemara* (*Kiddushin* 31a) teaches that the reward for *mitzvot* is not received in this world. How, then, can He promise a reward here for observing the *mitzvot*?

The answer is that it is precisely to resolve this difficulty that the two verses were placed next to one another: "So that you may prosper in everything you do. You are standing firmly before HASHEM, your G-d..." This alludes to the fact that the verse is not speaking here of a reward for observing the *mitzvot* at all.

Rather, it is similar to what we find in the *Gemara* (*Avodah Zarah* 19b): one who engages in Torah study prospers in his possessions, and *HaKadosh Baruch Hu* causes his endeavours to succeed. This is not a reward for the *mitzvot*, but rather an inherent reality: no evil or harmful force can approach one who cleaves to *HaKadosh Baruch Hu*.

This is precisely what is alluded to by the juxtaposition of the verses: "You shall observe [...] so that you may prosper in everything you do.

You are standing firmly before HASHEM, your G-d..."

That is to say, since through the fulfillment of the *mitzvot* you stand firmly before HASHEM, you will therefore always prosper in everything you do, and no evil will cling to you.

(Zera Shimshon, Parashat Ki Tavo, art. 12)

The More Children There Are, the Greater the Mazal in the Home

"Blessed shall be the fruit of your womb, the fruit of your land, and the fruit of your animals, the offspring of your cattle and the flocks of your sheep. Blessed shall be your basket and your kneading bowl." (Devarim 28:4-5)

We must understand why, when speaking of the blessings, the verse first says, "Blessed shall be the fruit of your womb and the fruit of your land," and afterward, "Blessed shall be your basket and your kneading bowl," whereas in the curses mentioned later in the *parashah* (Devarim 28:17-18), the order is reversed: first it says, "Cursed shall be your basket and your kneading bowl," and only afterward, "Cursed shall be the fruit of your womb and the fruit of your land."

This may be explained in light of what we find in the *Gemara* (*Ketubot* 103a; see Rashi): the blessing of a household increases when there are many people in it, because the *mazal* of many is greater.

With this, the verses can be understood wonderfully.

Regarding the blessings, the verse deliberately says first, "Blessed shall be the fruit of your womb," meaning that the members of the family will multiply; only afterward does it say, "Blessed shall be your basket..." For when there are many people in the household, they will enjoy an even greater blessing, since the *mazal* of many is greater.

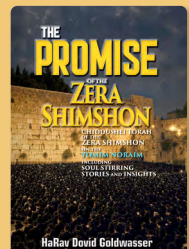
Regarding the curse, however, had the verse first said, "Cursed shall be the fruit of your womb," and afterward, "Cursed shall be your basket," it could have been understood to mean that they would lose only that additional blessing they had received as a result of having many children. In other words, as the children died and their numbers diminished, the additional blessing that had come through their great numbers would automatically diminish as well. But this would not constitute a curse in itself.

Therefore, the verse first says, "Cursed shall be your basket and your kneading bowl," indicating that the curse will fall directly upon their material needs and means of sustenance; even if there were many members in the household, they would have no blessing at all.

Afterward, the verse adds that they themselves will also diminish: "Cursed shall be the fruit of your womb." Consequently, their sustenance will diminish yet further. (Zera Shimshon, Parashat Ki Tavo, art. 6)

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Special Events in Jerusalem in Honor of the Hilula of the Zera Shimshon

The World Organization for the Dissemination of the Torah of the Zera Shimshon organized a series of special events in Jerusalem this year, 5786 (2026), in honor of the *hilula* of the Zera Shimshon, with the participation of thousands of people devoted to the study of his teachings.

During the events, **moving testimonies of salvations beyond the laws of nature** were heard, under the auspices of the great Torah sages and luminaries of the generation.

Thousands gathered to study and complete the book *Zera Shimshon* together, and afterward to participate in a grand *seudat hilulá* (banquet in honor of the anniversary). The event began in the afternoon with the special *Siftotav Dovevot* ('His Lips Move') study gathering, in which hundreds of participants studied together for several hours until they completed the entire book, thereby fulfilling the author's request that people engage in his Torah teachings.

After *Maariv*, the central *hilula* gathering began. **Gaon Rabbi Israel Zilberberg, shlit"a**, president of the World Organization, opened the event by emphasizing that those who study the teachings of the Zera Shimshon are considered his students and thereby attain a special bond with him. He also related numerous accounts of salvations and miracles that he had heard from participants themselves.

With great reverence, the words of **Maran, the Gaon and Tzadik Rabbi Mordechai Shmuel Edelstein, shlit"a**, were heard. He spoke of the greatness of this sacred book and of the merit of having been able to publish accessible, elucidated editions of its works.

Also participating was the **Tzadik Rabbi David Alter, shlit"a**, son of Maran, the Admor of Gur, *shlit"a*. He noted that today the *Zera Shimshon* is studied in numerous places throughout the world and is received with great love and affection by its students.

Maran Rabenu, the Gaon and Tzadik, pillar of prayer, Rabbi Yitzchak Cohen, shlit"a, spoke with emotion about the great merit of perpetuating the memory of the Zera Shimshon and of bringing satisfaction to this holy and righteous figure.

A special testimony was given by the **Gaon Rabbi**

Naftali Nussboim, shlit"a, who testified that he himself regularly studies the *Zera Shimshon* every day. He added that, in his opinion, following the author's request and his promise of salvations, everyone should study this book at least once a week.

The gathering was also honored by the words of the **Gaon Chacham Nissim Ben Shimon, shlit"a**, who spoke about the importance of studying the teachings of the *Zera Shimshon*.

Subsequently, **Gaon Rabbi Abraham Mordechai Zilberberg, shlit"a**, delivered a public *derashá* based on the teachings of the *Zera Shimshon*, emphasizing that Rabenu's blessing encompasses virtually everything: children and grandchildren, sustenance and wealth, satisfaction, health, and longevity.

The audience enthusiastically welcomed **Maran, the Rishon LeZion, the Gaon and great Rabbi Yitzchak Yosef, shlit"a**, who said that he, too, regularly studies the *Zera Shimshon* and cites his teachings in his work *Yalkut Yosef*. He also bestowed abundant blessings upon the supporters and contributors and called upon them to continue supporting the activities of the *Zera Shimshon* institutions for *avreichim* devoted to Torah study.

Finally, **Maran Rosh HaYeshiva Chacham Rabbi Moshe Tzadka, shlit"a**, noted that approximately a decade ago, when he saw the first books published by the World Organization, the *Zera Shimshon* was virtually unknown. Today, however, it has become the heritage of the entire Jewish public: thousands and tens of thousands study his teachings, with many more joining each year.

Other prominent rabbis and Torah leaders also participated, including **Gaon Rabbi Abraham Chaim Shatzig, shlit"a**, who regularly delivers classes to hundreds of Jews and expressed the special feeling that exists in numerous communities around the world toward the *hilula* of the *Zera Shimshon*.

The gathering included the recitation of *Kel Maleh Rachamim* and the lighting of candles, followed by *Kaddish*, recited by **Gaon Rabbi Yosef Chaim Ohev Tzion**.

The event was enhanced by songs performed by the **Malchut Choir**, together with singer **Uziel Deitch**.

In the late hours of the night, the participants departed deeply moved, filled with feelings of prayer, spiritual elevation, and holiness.



It is still possible to participate in the expenses of the hilula: **Israel** +972-2-80-80-500 **United States** +1-347-496-5657

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