

English

בסייעתא דשמיא

# 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.



Behar Bechukosai תש"כ • Zera Shimshon - the Limud that brings Yeshuos • גליון 86

וידבר ה' אל משה בהר סיני לאמר. דבר אל בני ישראל ואמרת אליהם כי תכאו אל הארץ אשר אני נתן לכם ושבתה הארץ שבת לה. שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את תבואתה. ובשנה השביעת שבת שבתון יהיה לארץ שבת לה' שדך לא תזרע וכרמך לא תזמר.  
(כה א-ד)

Hashem spoke to Moshe on Har Sinai saying. Speak to the Children of Israel and say to them... for six years you may sow your field... but on the seventh year a complete rest there shall be for the land...

Rashi brings the Toras Kohanim who comments on this juxtaposition between Har Sinai and Shemittah, which we find in this Passuk, and says as follows. מה ענין שמיטה אצל הר סיני, והלא כל המצות נאמרו בסיני, אלא מה שמיטה כלליתה ודקדוקיה מסיני אף כולן נאמרו כללותיהן מסיני. What is the matter of Shemittah doing next to Har Sinai, i.e. why does the Torah specifically mention that the laws of Shemittah were given to Moshe on Har Sinai, when all of the Mitzvos were given to Moshe on Har Sinai? To teach us, that just as we find with the Mitzvah of Shemittah, that its general rules as well as all its fine details, were stated at Har Sinai, so too with all the Mitzvos, were their general rules as well as all their details, said to Moshe at Har Sinai.

There is much in this question and answer that needs to be explained. Firstly, because we are discussing the Parsha which teaches us the laws of Shemittah, and for some reason the Torah mentions Har Sinai, the question shouldn't be 'What is the matter of Shemittah doing next to Har Sinai', but rather, 'What is the matter of Har Sinai doing next to Shemittah'? Secondly, because the question essentially was, 'What does the Mitzvah of Shemittah have to do with Har Sinai more than all the other Mitzvos', it would seem that the Toras Kohanim's answer never really resolved the question, as we can still ask why the Torah specifically chose the Mitzvah of Shemittah to teach us the lesson that all the Mitzvos were given over to Moshe at Har Sinai along with their details.

Concerning the wording of the question, we can explain that although, indeed, the question is why the Torah mentions Har Sinai in the Parsha of Shemittah, nevertheless, the point of the question isn't so much why the Torah mentions Har Sinai in regards to the Mitzvah of Shemittah, for had the Torah mentioned Har Sinai in regards to any Mitzvah we would have had the same question. Rather, the question really is why the Torah exclusively chose the Mitzvah of Shemittah to be associated with Har Sinai, and thus the question is, 'What is the matter of Shemittah doing next to Har Sinai'.

In regards to the Toras Kohanim's answer, we can explain that not only were the general rules and all the details of Shemittah given over to Moshe on Har Sinai, moreover, many of its details were actually learned from Har Sinai itself, as we shall explain. Therefore, how appropriate it is indeed that the Mitzvah of Shemittah is the one that was chosen to be associated with Har Sinai.

One of the details of Shemittah which we learn from Har Sinai is the following. One can wonder why Hashem would command us not to work the field on the Shemittah year; isn't it pointless to let a healthy fruit-bearing-field sit uncultivated for an entire year? We can answer this question by observing something that transpired by Har Sinai.

Hashem's revelation by Har Sinai, of Himself as well as all the Heavenly Angels, was a one-time phenomenon. Nevertheless,

not all Jews were able to equally benefit from this opportunity to reap immense spiritual pleasure from this Holy revelation. Rather, Hashem commanded Moshe to enclose the entire mountain and to only allow himself, Aharon and his children to enter the fenced in area, and even those few couldn't all advance to the same point, but instead each had his designated spot up to where he was able to approach. For although Hashem's glory was certainly present, each person was able to benefit from it only as much as Hashem decreed upon him to benefit. This is a lesson which we can also internalize from the Mitzvah of Shemittah. When one goes ahead to plant his field, he must realize that the crop that will grow is not due to his efforts at all, for just as Hashem commands us to let the

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land lay barren for the full year of Shemittah, and even so promises that the field will reap enough profit to support us throughout the Shemittah year, so too, even the other six years when we do work the field, it is really only Hashem who is causing the crop to grow, and the crop that we harvest and benefit from is not so much the fruits of our labor, as much as it really is only the manifestation of that which Hashem has decreed upon us to benefit.

(זרע שמשון פרשת בהר אות א)

## The Protection Accorded To Those Who Learn Torah

אם בְּחַקְתִּי תֵלְכוּ וְאֵת מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם (כו ג)

*If you will follow my decrees and observe my commandments and perform them...*

The Midrash brings this Passuk and expounds on it as follows. אם בחקתי תלכו. הדא הוא דכתיב, חשבתי דרכי ואשיבה רגלי אל עדתך. אמר דוד, רבנו של עולם בכל יום ויום היתי מחשב ואומר, למקום פלוני ולבית דירה פלונית אני הולך, והיו רגלי מביאות אותי לבתי כנסיות ולבתי מדרשות. הדא הוא דכתיב, 'If you will follow my decrees'. חשבתי דרכי ואשיבה רגלי אל עדתך. This [i.e. the Passuk that says אם בחקתי תלכו which literally translate as, 'If you will go in my decrees', and doesn't use the more grammatically correct words of, 'If you will observe my decrees'] is to be understood in light of that which is written, 'I considered my ways and I returned my feet to your testimonies'. In this Passuk Dovid Hamelech was saying as follows. "Master of the Universe! Each and every day I would plan and say to myself, 'I am going to this place and to that residence", but my feet would lead me to the Shul and Bais Midrash" [i.e. because Dovid was so accustomed to walking to Shul and Bais Midrash, his feet would lead him there, out of habit, even when he set out to go elsewhere]. Thus it is written, 'I considered my ways and I returned my feet to your testimonies'. The Midrash is telling us that when the Torah says, 'If you will go in my decrees', it is indicating that Hashem wants the Jewish people to habituate themselves to the study of Torah to such a degree that they will instinctively go the Shul and Bais Midrash, where Hashem's decrees are studied.

The Yifai To'ar asks on this Midrash; firstly, was this an act of madness, where Dovid Hamelech would start going in one direction and his feet would forcefully lead him in another direction? Secondly, why indeed did Dovid consider going to various places and residences instead of going to Shul and Bais Midrash to learn Torah?



The Gemara in Brochos (ד ע"א) discusses a request that Dovid made of Hashem. רבש"ע לא חסיד אני שכל מלכי מזרח ומערב ישנים עד שלש שעות ואני חצות לילה אקום להודות לך וכו' שכל מלכי מזרח ומערב יושבים אגודות אגודות בכבודם – Dovid says in Tehillim, 'Guard my soul, for a devout man I am' ... This is what Dovid said before Hashem: "Am I not devout, for all the other kings of the East and the West sleep until three hours into the day, but as for me 'at midnight I arise to give thanks to you' ... for all the other kings of the East and the West sit among their company in their glory, but as for me...".

The Iyun Yaakov asks on this Gemara; how can it be that Dovid would want to receive his compensation for being devout in this world, rather than reap the obviously much greater reward in the world to come? He thus explains Dovid's intention as follows. Because of the great stress and strain that running a kingdom puts on its ruler, all kings would unwind by sleeping late, and by relaxing and enjoying themselves with their friends. Dovid, on the other hand, didn't waste his time in relaxation and enjoyment, and thus didn't get the opportunity to unwind, and therefore requested of Hashem that he be protected from collapsing under the great stress and pressure that he would be under.



We can explain that, out of concern for his health due to the strain that ruling a kingdom may carry, Dovid did originally intend to go ahead and relax, just like the other kings, as the Torah (דברים ד) – ונשמרתם מאד לנפשותיכם, explicitly commands us, And you shall take great care of your souls. Dovid thus felt it necessary to go to various places instead of going to learn Torah in order to relax his mind, but he would subsequently realize that he can indeed go learn Torah with no need to be concerned about his health, for the Gemara in Brochos (ה ע"א) teaches us that העוסק כל העוסק – Anyone who engages in Torah study, afflictions keep away from him.

We can now understand the phenomenon that occurred to Dovid, as he described in Tehillim. Originally, Dovid would resolve to go to various places of pleasure so that he can relax and take care of his health. But he would then realize that if, alternatively, he would go learn Torah, there would nonetheless be no need to be concerned for his health, for the Torah itself would protect him, and as a result he would subconsciously turn his feet to direct him to Shul and Bais Midrash to learn Torah.

(זרע שמשון פרשת בחוקתי אות א)

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