

# 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.*



תשפ"ב Ki Saiytzai

• Zera Shimshon - the Limud that brings Yeshuos •

איין 203

## אמרות שמשון

### From Where We Learn That Every Mitzvah, Whether Big or Small, Merits Great Reward

כי יקרא קן צפור לפניך בדרך בכל עץ או על הארץ אפרחים או ביצים והאם רבצת על האפרחים או על הביצים לא תקח האם על הבנים שלח תשלח את האם ואת הבנים תקח לך למען ייטב לך והארכת ימים (דברים כב ו-ז)

*If a bird's nest happens to be before you on the road, on a tree or on the ground - chicks or eggs - and the mother bird is roosting on the chicks or on the eggs, you shall not take the mother bird while she is on the young. You shall surely send away the mother bird and take the young for yourself, so that it will be good for you and you will prolong your days.*

The Mishnah in Chulin (קמב ע"א) learns the following lesson from the fact that the Torah promises a great reward for the observance of the Mitzvah of Shiluach Hakein; 'If in regards to an easy commandment [i.e. 'Shiluach Hakein'] that at most involves the loss equivalent to an issar coin [for by sending away the mother bird, all one loses is a bird which at most is worth a mere issar coin] the Torah said, 'You should perform it so that it will be good for you and you will prolong your days', how much more so does this great reward apply to the difficult commandments in the Torah which involve toil and great expense'.

Similar to the Mishnah in Chulin, the Yerushalmi in Peah (פ"א ה"ג) also learns this very same lesson, that every Mitzvah has great reward, from the fact that the Torah promises great reward to anyone who observes either of these two Mitzvos, Shiluach Hakein or honoring one's parents, and says as follows. 'The Torah equated the most minor of Mitzvos to the most major of Mitzvos in regard to their reward. 'The most minor of Mitzvos' refers to the Mitzva of 'Shiluach Hakein', which is an easy and inexpensive Mitzva, while 'the most major of Mitzvos', refers to the Mitzva of honoring one's father and mother, which can involve toil and expense. And in regards to both of them, the same reward is written, 'And you will live long', to teach us that the observance of any Mitzvah, whether minor or major, is equally guaranteed to engender great reward.

To begin with, we need to understand why the Yerushalmi would need to learn this lesson, that every Mitzvah earns great reward, from both Mitzvos

together, and not from the Mitzvah of Shiluach Hakein alone, as the Gemara in Chulin seems to do. Additionally, we need to understand why the Torah felt it necessary to explicitly convey to us the great reward that one receives for honoring his parents, when this reward would have been inferred from the reward specified for the Mitzvah of Shiluach Hakein, just as the reward for all the Mitzvos are inferred from there.

We can explain, that from the Mitzvah of Shiluach Hakein alone we would not be able to learn the lesson that *all* commandments alike will merit great reward, for although, indeed, the Mitzvah of Shiluach Hakein involves very little loss, not more than a mere issar coin, nevertheless there are Mitzvos that involve no loss at all, and therefore in regards to those Mitzvos we would be able to counter this lesson and say that perhaps only a Mitzvah which involves some loss earns great reward, while those Mitzvos that don't involve any loss don't procure any reward. The same can certainly be said in regards to the Mitzvah of honoring one's parents, that from there alone we would not be able to learn this lesson, for honoring one's parents can involve much toil and expense, and therefore this lesson would definitely be easily contested by the notion that perhaps only a Mitzvah which involves much effort and cost will merit great reward, while any Mitzvah which involves less effort and cost won't earn much reward.

It is indeed to teach us this very lesson, that all Mitzvos will generate great reward, that the Torah specifically expressed the great reward for both of these Mitzvos, Shiluach Hakein and honoring one's parents. For after learning about the great reward awarded to one who observes the Mitzvah of Shiluach Hakein, we can at least take for granted that any Mitzvah that involves even just a minimal loss will definitely gain the same reward. This would make us wonder, as we indeed questioned above, why the Torah would need to explicitly teach us that honoring one's parents also gains great reward, when we would be able to easily learn its reward from the reward that the Torah allotted to those who

observe the Mitzvah of Shiluach Hakein. Inevitably, we need to explain that when the Torah tells us the reward for honoring one's parents, it is obviously discussing an instance where there is no cost or toil involved (i.e. serving one's parents or standing up for them) and therefore its reward would not have been self-understood; hence the need for the Torah to explicitly tell us about its reward. After we understand that the Torah revealed to us that the observance of honoring one's parents, even when it does not involve any cost, grants one great reward, we can go ahead and learn from that Mitzvah and its reward that every Mitzvah, even those who have no financial loss at all, will also merit great reward.

דע שמשון פרשתנו אות ד

הוצאת הגליון והפצתו לזכות
להצלחה וזריחה Dena Bas Leah Chaya Raizel Bas Dena להצלחה וזריחה ולישועה גדולה ובשרות טובות בקרוב
לזיווג הגון Mordechai Yakov Shabse ben Chaya david moshe ban yehudit לזיווג הגון במהרה מתוך אושר ונחת
לרפואה שלימה טוביה בן עקיבא ועלא שישלח ה' לו רפואה שלימה ובריאות איתנה במהרה בתשח"י לשמחתו ולשמחת כל בני משפחתו
לעילוי נשמות דבי אברהם בן אסתר ד"ל ת.ג.צ.ה.

*The warranty that came back into effect*

**Rabbi D. J. from Jerusalem, tells us about his experience:**

I have known the book **Zera Shimshon** for a long time. Ever since I heard about this holy and auspicious book, I study it constantly, every day, and I can't disconnect myself from it. Recently, I decided to increase the merit of studying this book and extend it to the masses, so I started to distribute around the neighborhood in which I live the weekly bulletin containing the sweet words of the author.

Every Friday, after noon, I go around the Batey Hakeneset in my neighborhood to leave several copies of the bulletin. In many Batey Hakeneset they receive me with great honor; and I hear phrases like, "Here it is, the auspicious bulletin arrives!" or "Thank you so much for bringing us salvation!" Expressions like these move me every time and, obviously, give me strength to continue with this special activity.

A few weeks ago, my car broke down. I innocently thought that it was a routine problem, and I went to the workshop where they always take care of it for routine revisions, repairs, change of parts, etc. After the mechanics performed a thorough examination, they discovered that a very expensive part needed to be replaced, amounting to about \$2,500USD. I didn't flinch too much because I was sure my car was still under warranty, and I should get that part for free.

But after a few minutes, when the shop checked the computer about the car's warranty, they notified me that it had expired the week before. Currently, the warranty was no longer valid. So I would have to pay full price for the expensive part.

At that moment all my plans complicated. When I had entered the workshop with the car broken down, I thought I would have to pay a couple of hundred dollars, but I never imagined that it would be thousands of dollars. How could I raise that sum?

My situation became very complicated. For my

sustenance I need the car every day; what could I do now? I went back home and tried to continue with the daily routine, but I couldn't concentrate. I knew that I had no way of raising that sum of money overnight.

Despite the difficulty I was facing at the time, at night I sat down to study the **Zera Shimshon** as I usually do every night. But tonight, opening the book had a different meaning than before. I felt that the blessing of the author was on my side. I said to myself: "Right now I need the author's blessing a lot", and so I continued praying from the depths of my heart, for the merit of the sacred author, so that he would provide me with the great salvation I needed. I promptly donated a sum of money to the World Organization for the Dissemination of the Torah of the **Zera Shimshon**. In addition, I lit candles for the elevation of the soul of the author, Rabbenu Shimshon Chaim ben Rabbi Nachman Michael, **z"aa**, and made the resolution that, if, **beezrat Hashem**, I merited salvation in this matter of the car, I would tell my miracle to the public, to let the masses know about the power of the holy author.

Indeed, my salvation came unexpectedly. The next morning the garage called me, and while I was thinking about how to ask them for a discount or if they would allow me to pay in installments, they told me that the owner of the garage had decided that, since little time elapsed since the warranty expired, he was willing to do the repair for free, even though the warranty had expired.

From this anecdote I learned that the holy author does not abandon one who gives him satisfaction by complying with his request that one study his work, and from on High Hashem influences the one who studies the **Zera Shimshon**. And I, for my part, keep my promise to publish the experience of my special salvation, by sharing this anecdote with you.

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