

# 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 תשפ"ג • Zera Shimshon - the Limud that brings Yeshuos • איין 237

### אמרות שמשון

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ אֲשֶׁר אָנִי נֹתֵן לָכֶם וְשָׁבַתָּהּ הָאָרֶץ שִׁבְתָּ לָּהּ. שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וּשְׁשׁ שָׁנִים תִּזְמַר כְּרֶמֶךְ וְאָסַפְתָּ אֶת תְּבוּאָתָהּ. וּבַשְּׁנָה הַשְּׁבִיעִת שָׁבַת שְׁבַתוֹן יִהְיֶה לְאָרֶץ שִׁבְתָּ לָּהּ שְׂדֶךְ לֹא תִזְרַע וְכֶרֶםְךָ לֹא תִזְמַר. (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. והלא כל מה ענין שמיטה אצל הר סיני, והלא כל המצות נאמרו בסיני, אלא מה שמיטה כללותיה ודקדוקיה מסיני אף כולן נאמרו במצות נאמרו בסיני, – כללותיה ודקדוקיה 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

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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 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.

(ורע שמשון פרשת בהר אות א)

## *Loving and Feeling Devotion to The Mitzvos Is A Prerequisite to Be Able to Truly Fulfill Them*

אם בְּחַקְתִּי תִלְכוּ וְאֵת מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם: וְנָתַתִּי גְשְׁמֵיכֶם בְּעֵתָם, וְנָתַנָּה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִי: וְאִם לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֵת כָּל הַמִּצְוֹת הָאֵלֹהִים: וְאִם בְּחַקְתִּי תִמְאָסוּ וְאִם אֶת מִשְׁפָּטִי תִגְעַל נַפְשְׁכֶם וְכו': (ויקרא כו ג-ד יד-טו)

*If you will go in My laws, and observe My commandments, and perform them; then I will provide your rains in their time, and the land will give its produce, and the tree of the field will give its fruit... But if you will not listen to Me, and will not perform all of these commandments; and if you will consider My laws revolting and your being will reject My ordinances...*

The Torah mentions three distinct qualities for which Hashem will reward with ample blessings and provisions; 'If you will go in My laws, and observe My commandments, and perform them'. We need to understand the distinctive significance of each of these three virtues, as it would seem that all three are truly just one all-encompassing virtue. Similarly, by the curses as well, the Torah mentions two distinct sinful traits, 'but if you will not listen to Me, and will not perform all of these commandments', which also seems to only be one sinful attitude. And finally, what is the Torah alluding to when concluding with the most awful trait of all, 'and if you will consider My laws revolting and your being will reject My ordinances'?



More than being commanded to abide to and observe the Torah's commandments, and to refrain from violating any of the Torah's transgressions, a Jew is also obligated to actually feel devotion and love towards all of Hashem's commandments, and to feel an utter revulsion towards any sin.

For, although, without love and passion towards the Mitzvos, one may indeed be able to observe the Mitzvos, nevertheless he'll never be able to feel alertness and vigilance towards the Mitzvos, and will thus never be able to fulfill the Mitzvos to their utmost perfection. Similarly, without feeling aversion towards sin, he may indeed be able to refrain from sinning, nevertheless he'll never be able to feel confident that he will retain his righteousness.

It is for this reason that in order to truly be most righteous and virtuous, one must work to instill within himself a love for Torah and a disgust for anything that goes against the Torah.



In view of this notion, we can explain that when the Torah initially says 'If you will go in My laws and observe My commandments', it isn't referring to the actual fulfillment of the laws and commandments, but rather to the preceding virtue which facilitates and brings one to the ultimate righteousness. Accordingly, the Passuk can be understood as follows. 'If you will go in My laws' - alludes to one who feels a disgust towards anything which is antitheses to the Torah. 'And observe My commandments' - alludes to one who feels a love for the Torah's commandments. The Torah then goes on to state that it is this person, the one who achieved these two exclusive virtues, who will indeed be most vigilant and attentive to the Torah's commandments 'and will perform them'. For it is only someone with these two virtues who can be sure to merit to truly perform all Hashem's commandments with the utmost perfection.

Similarly, when the Torah says, 'But if you will not listen to Me', it isn't referring to the transgression of the Torah's commandments, but rather to the prerequisite needed in order to be protected from transgression. The Passuk is thus understood as follows. 'But if you will not listen to Me' - alludes to one who does not love the Torah's commandments and does not feel disgust towards the forbidden sins. The Torah then goes on to bear witness that he will accordingly 'not perform all of these commandments'.

The Torah then refers to someone who stooped even lower; that not only does he not love the Mitzvos and does not feel disgust towards the sins, moreover he even 'considers My laws revolting and rejects My ordinances'.

(ורע שמשון פרשת בחוקתי אות א)

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