

Zera Shimshon

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



Ki Savo תשפ"ג

• Zera Shimshon - the Limud that brings Yeshuos •

ענין 254

אמרות שמשון

To Whom Do We Show Gratitude When Bringing Bikkurim

וְלָקַחְתָּ מִרְאשִׁית כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֲרָצְךָ אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ וְשָׁמַתָּ בְּטָנָא, וְהֵלַכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ לְשָׁכֵן שְׁמוֹ שָׁם: וּבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם, וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַה' אֱלֹקֶיךָ, כִּי בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לֵאמֹר לְתֶת לָנוּ: (דברים כו ב-ג)

And you shall take of the first of every fruit that you bring in from your land that Hashem gives you, and you shall put in a basket and go to the place that Hashem will choose, to make His Name rest there. You shall come to the Kohen who will be in those days, and you shall say to him, "I declare today to Hashem that I have come to the land that Hashem swore to our forefathers to give us".

Rashi explains that when the Torah spells out, ובאת אל הכהן אשר יהיה, *'You shall come to the Kohen who will be in those days'*, it is to indicate that אלא כהן שבימך כמו שהוא - *you have no Kohen other than the Kohen of your days, however great he is.* [I.e. Bikkurim should be given to the Kohen even if he is lacking greatness.] This clearly implies that the bikkurim should ideally be given to a Kohen who embodies greatness, and thus the Torah needs to go out of its way to teach us that even in the event that the Kohen does not embody greatness, the bikkurim should still be given to him. This is difficult to understand, for what need would there be to give the bikkurim to a Kohen of great stature; after all, it isn't as if he is being sought out to render a halachic ruling, but rather is only being approached in order to be given the gift of bikkurim.

Rashi further explains that when the Torah commands us, ובאת אל, *you shall come to the Kohen and declare to him that you come to the land that Hashem swore to your forefathers...* it is in order to convey to the Kohen כפוי טובה - *that you are not ungrateful.* This too is difficult to understand, for what need is there to verbally convey his gratitude, when his very action of bringing bikkurim from his first grown fruit bespeaks his gratitude in the clearest manner?



The Passuk describes the ritual of the mitzvah of bikkurim as follows. *The Kohen* - ולקח הכהן הטנא מידך והניחו לפני מזבח ה' אלהיך (כו ד)

should take the basket from your hand, and lay it before the Altar of Hashem. Rashi quotes the Gemara in Menachos (סא ע"א), who explains this procedure. ולקח הכהן הטנא מידך, להניח אותו. כהן מניח ידו תחת יד הבעלים. *The Kohen takes the basket from your hand and places his hand under yours, and then waves the bikkurim.* The Gemara in Succah (לו ע"ב) discusses the purpose of waving the bikkurim, and explains that they are waved side to side in order to ward off harmful winds, and they are waved up and down in order to ward off harmful rains and dews.



In light of this we can understand why ideally one would wish to bring his bikkurim to a Kohen of great stature, who can indeed be worthy of accomplishing this great feat of warding off the harmful and damaging winds, rains and dews through his prayers and mystical meditations during the waving process. Therefore, the Torah considers it necessary to spell out that, ובאת אל הכהן אשר יהיה, *'You shall come to the Kohen who will be in those days'*, in order to indicate that the bikkurim should be given to the Kohen of your day, even if he seems to be lacking greatness.

The reason for this is because, first of all, although the Kohen may appear to be simple and unworthy, he is certainly anything but that, for Hashem would have never enabled him to rise to his present prominence had his heart not been directed Heavenward, infused with fear of Hashem. Therefore, the Kohen is certainly worthy and able to ward off all harmful elements with his prayers and meditations. Secondly, even were it to be so that the Kohen indeed is not of great stature to be able to ward off harmful elements through his meditative and kabbalistic concentration, nevertheless, the very performance of a Mitzvah, even when performed simply with basic and simple concentration, can bring about Hashem's merciful and plentiful Kindness upon the world.

In this vein we can also understand why one needs to verbally convey his appreciation, and cannot solely rely on his gratitude-driven act of bringing his first grown fruit to the Bais Hamikdash. For although, indeed, his actions of bringing bikkurim undoubtedly express his utmost gratitude to Hashem, Who caused these fruit to grow, nevertheless, aside from expressing his gratitude to Hashem, he also needs to express his gratitude to the Kohen, who - through his prayers during last year's bikkurim-waving-ceremony - drove away all harmful winds and rains from spoiling these fruit.

זרע שמשון פרשתנו אות ב

The improvised shiur in the lobby sealed the engagement

Our dear friend, Rabbi Shaul Sakal, haiu, may he live to 120 years, told us the following account of which he was a partaker:

By the time of Hanukkah 5783 I had to be in Spain for certain pressing matters. Since I devote myself daily to the study of the sacred and propitious book **Zera Shimshon**, I took a copy of it with me to study on my trip. Obviously, I didn't waste every spare moment to delve into its subjects. On one occasion, after I had finished a long day of the business that I had come to attend to, it occurred to me to go down to the lobby of the hotel with the intention that, if there were some other fellow Jews, I might merit them with a study of the sweet words of **Zera Shimshon**, as I usually do in the neighborhood where I live in Israel.

It was obvious that this thought was nothing but a sweet dream, for how could I find in a hotel in Spain Jews who wanted to participate in an improvised **shiur** on the **Zera Shimshon**? Certainly, there were groups of Israelis in the hotel who had come to vacation, but what connection could they have with **Zera Shimshon** to participate in a **shiur** about it in the middle of their vacation? And how could I bring them together late at night!

However, I'm not someone who doesn't try, at least. So, I went from thought to action. I went down to the hotel lobby immediately and addressed the first group of Jews I saw. I showed them the book I had in my hand and suggested that they meet me right there and do an impromptu **shiur**. The members of the group expressed their astonishment at the proposal and wanted to know what the book I wanted to exhibit was about, since they had already seen me studying it at all times. "What excites you so much about that blue book?" they asked me with great astonishment. As expected, I immediately showed them the sweet and sacred language the author used in the introduction to his book and also the blessing he promised to give to everyone who studied it. I told them about the many salvations that merited those who have studied it.

When they heard those words, they were excited about the idea and in a few minutes, we were in the middle of the study of **Zera Shimshon** on the subject of Hanukkah. And all this took place in the lobby of a hotel in Spain! I myself couldn't believe what I was seeing. After we finished the **shiur**, I asked them how long they were going to stay in the hotel, we exchanged phone numbers, and we agreed that, if possible, we would continue with the **shiur** in the coming days.

Two days later, one of the Jews of that group who participated in the **shiur** called me and announced with joy that his son was going to get engaged in a few days. He explained to me the particularity of his joy: "You must know that my son had been looking for a wife for a long time and could not find a way to make a decision about anyone in particular. Thus, a long time passed, in which his affliction and that of the whole family only increased. Two days ago, when you approached us with the idea of making the improvised **shiur** of the book **Zera Shimshon**, conducive to making salvations, I told myself that I was

going to participate in the **shiur**, and that this study would be in merit of my son realizing his marriage commitment soon. And today my son let me know that he had definitely decided to proceed and commit himself to the young woman he had been seeing for quite some time now! He was ready to ask for her hand in marriage!"

I had heard many stories about salvations experienced by Jews in Israel and the United States, but this anecdote particularly moved me, since I was able to be the representative of the **Zera Shimshon** in Spain to unite more Jews to the study of this holy book and influence them with abundance and salvation. Who knows, maybe the whole reason I had to go to Spain for Hanukkah was to serve as an emissary and influence other Jews.

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ת.נ.צ.ב.ה.

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