

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.



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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 רכצת 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"א) 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

- הוצאת הגליון והפצתו לזכות
- לעילוי נשמת יהושע צבי מיכל ב"ר משה אליעזר נלב"ע ד' אלול תש"ע
- לעילוי נשמת טעמא פנינה ב"ר זאב וואלף נלב"ע ג' אלול תש"ס ת.צ.ב.ה.
- לעילוי נשמת מרת נעמי בת עבדי לעזיר דוד דלה ע"ה נלב"ע ט"ז מנחם את תשע"ח ת.צ.ב.ה.
- זיווג הגון בקרוב אסתר בת יהודית לזיווג הגון בקרוב משה פתור שמחה ואושר
- זיווג הגון בקרוב בלומא יהודית רבקה בת סימא מלכה לזיווג הגון בקרוב משה ובניקל
- זש"ק בניקל הדר בת צפרנה ללדיה קלה רוב שפע ומועצה
- הצלחה בעסקיו יונתן שמואל בן רבקה דינה ש"צילי לכל משה י"ד מנחם עושר וברכה ופתור מנחת חנוך והפסד ב"ל שום חובות
- זש"ק בקרוב רפאל בן סופיה וזוגתו נטלי בת אליסיה לזש"ק בוש"ק בקרוב ולשפע ברכה ב"ל בגל
- הצלחה גדולה וברכה ברוך צבי ניסים בן שושנה לאה ש"צילי לכל משה י"ד מנחם עושר וברכה ופתור מנחת חנוך והפסד ב"ל שום חובות
- שפע ועושר אליס בן אסתר וזוגתו סופיה בת אסתר לז"ב ברכה שפע ועושר ב"ל בגל
- הצלחה וברכה חיים דוד בן עטיא וזוגתו צביה רחל בת רבקה ש"צילי לזש"ק בוש"ק בקרוב ולשפע ברכה ב"ל בגל
- שפע וברכה שאול בן רחל לז"ב ברכה וצלחה ולשפע ב"ל בגל
- ברכות וישועות מרדכי בן רחל זיווג הגון פריסה טובה ועשירות גדולה ומצאת דורה לקניה במורד ובימות איונה
- לזכות ולברכה להצלחת השותפים התורמים ומשפוחתיהם החופצים בעילום שםם ש"צילי לזש"ק בוש"ק בקרוב ולשפע ב"ל בגל
- ישועה וברכה דניאל אורי בן רגינה מלכה שיכח לעשירות שפע ברכה וצלחה בכל הענינים
- הצלחה בכל ישיעה בן צלחה לזכרה וצלחה בכל הענינים ולחשבו ולכשר כשרות טובה

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.

זרע שמשון פרשתנו אות ד

The surprising proposal that brought back the lectures

גבורת שמשון
סיפורי יסוּעָה

One of the great Torah expositors related his recent experience:

A short time ago, an emotional phone call was received at the offices of the World Organization for the Dissemination of Torah from **Zera Shimshon**. On the other end of the line the voice of one of the greatest Torah expositors and speakers in the Land of Israel was heard, who called to thank and praise Hashem for the miracles he had the privilege of seeing thanks to **Zera Shimshon**. This is what he told us:

Baruch Hashem, I have the privilege of earning my living by giving lectures and dissertations on Torah, which I give to congregations and assemblies. I say that I am privileged, because in every dissertation I present, in which I call to the awareness on matters of Torah, kindness, fear of Hashem, and much more, I feel the enormous privilege of being counted among those who provide merit to the public. And even though I am forced to receive payment for it, because I must earn a living, still, with each dissertation I thank Hashem again for this privilege that has been my portion.

In fact, with enormous help from Heaven, for more than three decades I have been traveling from Beit Midrash to Beit Midrash, from one Dinner to the next; and from there to yeshivot, colelim, seminaries, groups of people who have returned in teshuvah, and much more. But I don't remember that I ever had a period like this: for several months I had hardly received invitations to give lectures. Apart from the pain of seeing this great privilege of providing merit to the masses diminished, my livelihood was also greatly

reduced because of this, to the point where I came to a state of having only bread and depending on tzedakah. Oh, who would have believed it!

One day, while debating whether I should just go and offer my services to the institutions and beg them to invite me, or whether perhaps it would be better to remain silent, I met one of my close friends. This man has a good spirit and is accustomed to studying **Zera Shimshon**. As soon as he saw me, he shared with me a vort, a brief special insight drawn from the words of **Zera Shimshon** about that week's Torah portion. Then he said to me, "You have great power in your mouth. When you connect to a vort (Torah idea), you have the power to connect thousands of people to this vort." I immediately recognized the opportunity presented to me from Heaven and said: "If I see that in the next few days I am invited to lectures, which has not happened recently, I will begin to study the book of **Zera Shimshon** regularly, and I will publish his Torah words to many, including the great men of the generation of whom I am close and with whom I speak in study."

And, indeed, the incredible happened. That week I was invited to two lectures on the same night, and, baruch Hashem, I managed to combine the two lectures so that I could give both of them on the same night. A few days later, I was invited to a special conference abroad. And so, from that day on, I went back to the rhythm I had when I was invited to conferences as I had always done.

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Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg
052-716-6450 zera277@gmail.com



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