

# 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"ד Ki Savo

• Zera Shimshon - the Limud that brings Yeshuos •

ל"ן 308

## אמרות שמשון

### To Whom Do We Show Gratitude When Bringing Bikkurim

וְלִקְחַת מִרְאשֵׁית כָּל פְּרֵי הָאֲדָמָה אֲשֶׁר תִּבְיָא מֵאֲרָצְךָ אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ וְשָׂמַת בְּטָנָא, וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם: וּבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יִהְיֶה בַיָּמִים הַהֵם, וְאָמַרְתָּ אֵלָיו הִגְדַּתִּי הַיּוֹם לַה' אֱלֹקֶיךָ, כִּי בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאֲבֹתֵינוּ לֵאמֹר: (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, Rashi explains that when the Torah spells out, *'You shall come to the Kohen who will be in those days'*, it is to indicate that אין לך אלא *'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 *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. *'ולקח הכהן הטנא מידך והניחו לפני מזבח ה' - The Kohen 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, להניף אותו. כהן מניח ידו תחת - The Kohen takes the basket from your hand and places his hand under yours, and then waves the bikkurim.* The Gemara in Succah (לז 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 בימים ההם - 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

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הנוף והנפש וימצא חן בעיני כולם

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התורמים  
ומשפחותיהם  
החפצים בעילום  
שם

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זכות המותר יין עדים אכיר

ישועה וברכה בקרוב

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בן רגינה מלכה  
שיזכה לעשרות שפע ברכה  
והצלחה בכל הענינים

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 Torah's Clear Confirmation That Reuven Did Not Sin

וְאֵלֶּה יַעֲמְדוּ עַל הַקְּלָלָה בְּהָר עֵיבֵל וְגו' (כו יג). אֲרוּר שְׂכָב עִם אִשְׁתּוֹ אֲבִיו וְגו' (שם פסוק כ).

**And these shall stand for the curse on Mount Eival: Reuven, Gad and Asher... Cursed is he who lies with his father's wife...**

The Gemara in Shabbos (נה ע"ב) establishes Reuven's innocence from the fact that his descendants were among those who were chosen to stand on Mount Eival and affirm the curses. מוצל אותו צדיק מאותו עון. ולא בא מעשה זה לידו אפשר עתיד זרעו לעמוד על הר עיבל ולומר ארוך שוכב עם אשת אביו ויבא חטא זה לידו וכו' - *That righteous person* [i.e. Reuven] *was clearly saved from that sin* [that the Torah seems to attribute to him; lying with his father's wife, Bilhah], *as it's certain that this deed could not have come to his hand, for is it possible that his descendants would in the future stand on Mount Eival and declare, 'Cursed is he who lies with his father's wife', if this very sin had come to his hand?* [i.e. For if Reuven had actually laid with Bilhah, Hashem would surely not have selected his descendants to be among those affirming this curse].

The commentaries ask on this Gemara; why the need to establish Reuven's virtuousness from this incident which happened a short time before Moshe Rabainu's death, when it could have been proven from a much earlier indicator. For the Gemara in Sotah (לו ע"ב) says the following; יוסף, אמר לו, יוסף, באותה שעה פָּתָה דִּיקוֹנוֹ שֶׁל אֲבִיו וְנִרְאָתָה לוֹ בַּחלוֹן. אמר לו, יוסף, - *At that moment* [before Yosef succumbed to the sin], *the visage of his father came and appeared to him in the window and said to him,*

"Yosef! Your brothers are destined to be inscribed upon the stones of the Efod, and you are destined to be among them. Do you want your name to be erased?" In view of that, when we find Reuven's name inscribed on the stones of the Efod, that in itself should clearly attest to his integrity, for had Reuven indeed sinned, his name would have been erased from the Efod; just as Yaakov had warned Yosef would happen if he would sin.



Truthfully, we can pose a much greater question on the proof that the Gemara chose to use when establishing Reuven's innocence. For immediately after the Torah narrates the incident which seems to indicate a wrongdoing on Reuven's behalf, the Passuk proceeds and says, ויהיו בני יעקב שנים עשר - *and the sons of Yaakov were twelve*, and Rashi cites the Chazal who say, וכולם צדיקים, - *These words come to teach us that all Yaakov's twelve children are equal and all are righteous, for Reuven did not sin*. Accordingly, we need to understand why the Gemara would need to prove Reuven's innocence from the incident which occurred on Mount Eival, when the Torah itself plainly and clearly vindicates him of any sin?

This obvious difficulty would compel us to say that that those words alone, where the Torah acknowledges that all twelve sons were equally righteous, would not suffice to prove that Reuven didn't sin, as we can easily say that Reuven *did* indeed sin, yet only because he repented was his sin atoned for, and thus was he once again considered righteous, equal to his brothers. Accordingly, we can similarly say that from this fact alone, that Reuven's name was inscribed on the stones of the Efod, we could not have proven that he had never sinned, for by the same token we can say that he had indeed sinned, and only because he repented was his name eventually inscribed on the Efod stones.



We can now understand why the Gemara needed to prove Reuven's virtuousness from the fact that his descendants were chosen to stand on Mount Eival and affirm the curses, and not from the fact that Reuven's inscription was on the Efod, nor from the fact that Reuven was considered equally as righteous as his brothers. For if he had indeed sinned, then although his repentance would have sufficed for him to be considered righteous and to be reinstated in having his name inscribed on the Efod, nevertheless, out of respect for his honor, Hashem would still not have chosen Reuven's descendants to be among those selected to affirm the curses which the Torah places upon those who violate the Torah's commandments.

זרע שמשון פרשתנו אות ב

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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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