

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.



Shoftim תשפ"ד • Zera Shimshon - the Limud that brings Yeshuos • 306 ז'יין

אמרות שמשון

Why Shaul Should Not Have Remained Silent in The Face of His Antagonists

שׁוֹם תְּשִׁים עֲלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקְרֵב אַחֶיךָ תְּשִׁים עֲלֶיךָ מֶלֶךְ לֹא תוּכַל לְתַת עֲלֶיךָ אִישׁ נִכְרִי אֲשֶׁר לֹא אַחֶיךָ הוּא (יז, טו):

You shall set over yourself a king whom Hashem shall choose...

The Gemara in Yuma (כב ע"ב) discusses what it was that caused the great and Holy Shaul Hamelech to ultimately lose his kingship. Rav Yehudah said in the name of Rav: *Why was Shaul punished [that his monarchy did not endure]? Because he renounced his honor, as it is stated: 'And the vile men said; "How can this person save us?" And they ridiculed him, and did not bring him a tribute, but he remained silent'.*

When Shaul was anointed as king over the Jewish nation, there were those who refused to accept his sovereignty and even spoke mockingly of him, yet Shaul, in his humility, did not assert himself and avoided speaking out against his detractors. When Shaul behaved in

this manner, although it stemmed from his positive virtue of humility, nevertheless as king he ought to have defended the honor of his crown, not forgiving any slight to his honor; for the honor of a kingship isn't the king's personal honor, but

rather the honor of the Nation whom he represents. Thus, as king of the Jewish nation, Shaul was to have upheld the honor of his people.

Additionally, the Gemara in Yuma continues and says the following. *Any Torah Scholar who does not take revenge or bear a grudge like a snake is not a true Torah scholar [for an insult to him is perceived as an insult to the Torah that he represents].* When Shaul did not respond to those who ridiculed him, aside from failing to maintain the honor of the nation that he represented, he also did not stand up to the task of a Torah scholar, to uphold the honor of the Torah. It was these two shortcomings which ultimately cost him his kingship.

It would seem that we can explain and defend Shaul's silence in both regards, and therefore it is hard to comprehend why this silence cost him his sovereignty.

Regarding Shaul not maintaining the honor of the kingship, because this episode occurred so soon after

With the upcoming *hilulah* of Zerah Shimshon, ז'י

on the 6th of Elul (8/9/24)

we are preparing for the traditional events of spectacular splendor in honor of the tzaddik

<p>Main dinner of the <i>hilulah</i></p> <p>With the participation of Guedolei Israel.</p>	<p>"Lomdim Vezojim" (Study and Merit) Raffle</p> <p>Prizes for study participants. Details later.</p>
<p>Event "Siftotav Dovevot" (His lips speak)</p> <p>With the participation of about 300 avreichim, who jointly completed the study of the books Zera Shimshon and Toledot Shimshon.</p>	<p>Distribution of books and newsletters</p> <p>Thousands of copies will be distributed in dissemination centers throughout the Land of Israel and also around the world.</p>
<p>Kolel "Lo Pasik Pumeh" (His Mouth Didn't Interrupt)</p> <p>Uninterrupted study of the books of the tzaddik throughout the night and all day of the <i>hilulah</i>.</p>	<p>Tefillah ceremony for all donors</p> <p>Donor names will be mentioned throughout all events and will be presented on the desks of Gedolei Israel.</p>

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The wedding engagement that was made on the day of the hilulah

Ribbi N. Y. P., from the United States, tells us about the salvation that he experienced:

At a certain point in my life, I was divorced for several years and did not have a steady job. All the jobs I was offered were temporary, and this situation worried me a lot. Due to this irregular circumstance, I felt very pressured to find a permanent job with which I could establish a normal routine in my life. Also, in the aspect of getting married again, I had not found anything constant. Proposals arose, but just as they arrived, they left; nothing showed stability.

Many of my acquaintances, who were concerned about my situation, recommended that I study the dissertations in the book Zera Shimshon, by whose merit, without a doubt, the blessings that the author assured in the introduction of the book would be fulfilled. For some reason, the advice they gave me did not "enter my ears." Perhaps, because the time had not yet come.

After a few months, one of my closest friends made the decision not to give in until I finally promise him that I was going to establish a daily study of this very auspicious book. This friend had experienced several salvations himself due to the merit of his study of the Zera Shimshon. He has heard as well of so many other cases of Jews in need of some salvation, that they saw materialize in themselves the blessing that the author assured to anyone who would study it. My friend talked to me about it repeatedly, until, in the end, I made up my mind to study the Zera Shimshon lectures on a daily basis.

Indeed, the author's promise did not take long to materialize. Shortly after I had made that resolution and started my daily study, I was accepted for a position in a company. This position was a steady, well-paid, and promising job, with particularly good working conditions.

And the great salvation that I expected was not long in coming. Immediately after I saw how my livelihood had been established in a permanent way, I was proposed a candidate for marriage that seemed ideal to me. We started dating and everything progressed well, besiate Dishmaia. Near the culmination of the month of Av (August) we were about to formalize our relationship, only that, suddenly, a lateral obstacle arose—with no logical reason that could explain it—that prevented our relationship from progressing. Only after two weeks, we were able to formalize our relationship by celebrating it with a marital engagement, to the joy of both our families. At the time of making the vort ('engagement'), I noticed the particular date in which all that was taking place: it was the night of the sixth of Elul 5779 (September 6, 2019), the day of the hilulah of the holy Tzaddik, author of Zera Shimshon! I was stunned and had a great sense of spiritual elevation. Because not only that the author fulfilled his promise faithfully in my person, but he wanted me to know with total clarity that that ideal partner that I had found had been thanks to his blessing. Therefore, the progress of the relationship had been virtually impeded until the day of the hilulah.

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הצלחה וברכה בכל הענינים

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עב"ג הכלה
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בקרוב ובניקל

לישועה והצלחה

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ותזכה לשידוך הגון והאיר לשמחת כל
משפחתה

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וזוגתו

נטלי בת אליסיה
להפקיד בוש"ק בקרוב ולשפע ברכה
בלי נבול

הצלחה וברכה

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בן שושנה לאה

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בקרוב ממש מתוך מנחת הנוף והנפש
וימצא חן בעיני בולם

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סופיה בת אסתר

לזוב ברכה שפע
ועושר בלי נבול

הצלחה וברכה

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וזוגתו

צביה רחל בת רבקה
שיזכו להצלחה וברכה בלא נבול ומדה
פרנסה בשפע מתוך הרחבת הדעת ומלא
ה כל משאלות לבם לטובה

שפע וברכה

שאול בן רחל
לזוב ברכה והצלחה ולשפע בלי נבול

ברכות וישועות

מדרכי בן רחל

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ומציאת דיה לקניה במהרה ובריאות
איתנה

לזכות ולברכה

להצלחת
השותפים התורמים
ומושפחותיהם החפצים
בעילום שמם

שיזכו לשפע ברכה והצלחה בני ברכי חיי
איריכי ומזוני רוחי נתת מכל יוצא זכות
המחבר יגן בעדם אכיר

ישועה וברכה

דניאל אורי
בן רגינה מלכה

שיזכה לעשירות שפע ברכה והצלחה
בכל הענינים

הצלחה בכל

ישעיה בן צלחה

לברכה והצלחה בכל הענינים לחתושו
ולבשר בשורות טובות

גבורה

“And you will see with your eyes children and grandchildren”

One day, at the center of the World Organization for the Diffusion of the Torah of Zera Shimshon, we received an emotional call from a precious Jew, in whose voice one could hear extraordinary emotion. We understood that behind this emotion there was a story and we asked him to share it with us. He had called to buy a hundred copies of the splendid Bircat Hamazon with the explanation of the Zera Shimshon that the organization publishes, and he intended to distribute them to family and friends at his grandson's bar mitzvah celebration. This is what he told us:

My special connection to the study of the **Zera Shimshon** goes back many years. Almost twenty years ago we experienced the ups and downs of life with the family. All those experiences I do not forget for a moment. But, in particular, fourteen years ago I had reached a crossroads. At that time, my son had already been married for several years and he and his wife had not yet had the merit of seeing the fruit of the womb, of being able to embrace a child. It was very difficult for me to see the pain that my son and his wife were going through. Worrying about them was my daily portion.

One day, I learned about the **segulah** of studying the Zera Shimshon, about the author's promise to everyone who studies his work. However, at that time the **segulah** was not yet widely spread, which is why the book was not easily available; still, what is not

done to comply with an infallible *segulah*? Obviously, I exhausted myself searching for a copy of the **Zera Shimshon** until I finally found one in a bookstore. So, I resolved to study that book every Shabbat without fail so that my son would deserve to have offspring, deserve to have a seed that lasts. I thought about the words that the holy author engraved in the introduction to his work, the blessing of “and you will see with your eyes children and grandchildren”. Without a doubt, those were not empty words, and they were surely going to be fulfilled.

In fact, not a year passed, and my son and his wife had the merit of holding in their arms a boy who was born to them on the 6th of Elul, the day of the **hilulah** of the **Tzaddik** author of the Zera Shimshon! Our excitement knew no bounds. For us, that was a clear sign, a Celestial Echo that announced and said: “Go, joyfully circumcise your son. The blessing and promise of the author of the **Zera Shimshon** has been fulfilled in you.”

This year, *baruch Hashem*, we have the merit of celebrating the joy of my precious grandson's bar mitzvah. I feel the particular obligation to spread the word about how this good came to us; and act to fulfill the request of the author of the Zera Shimshon, and to increase the number of those who study it. Therefore, I want to distribute to all the guests at the party a copy of the wonderful **Bircat Hamazon** of the Zera Shimshon.

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לעילוי נשמת
הרה"ח רבי קהת ב"ר אברהם יצחק ז"ל
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מלכה מלכי
בת לאה אסתר
לזיווג הנזון בקרוב

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לזיווג הנזון בקרוב ממש
מתוך אשר ושמחה

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his anointment, it clearly indicated that his authority was not yet unanimously accepted, and therefore he had no choice but to be tolerant with the people until they would concede and defer to his authority. This very piece of advice, to be tolerant until the kingship is steadfast and accepted by the masses, is what the Elders counseled Shlomo Hamelech's son, Rechavam, many years later, and indeed, when Rechavam disregarded their counsel, most of the Nation rebelled and never accepted his sovereignty.

Likewise, regarding Shaul not standing up for the honor of the Torah, it is also hard to understand where he fell short. For the Gemara clearly concludes and explains that this doesn't mean that when a Torah scholar is insulted or disgraced he should respond in revenge, rather he should keep the matter in mind, and indeed, although Shaul did not respond, he did evidently keep the matter in mind, as the Passuk says, ויהי כמְחַרְשֵׁי, which literally translates, 'he remained *akin* to a silencer', which clearly infers that although Shaul was silent, it wasn't a total silence, for in his mind he kept the matter alive.



We may explain Shaul's shortcomings as follows. When the elders advised Rechavam to go easy with his subordinates until his authority would be resolute, it was only because Hashem had explicitly told his father, Shlomo Hamelech, that after he will die his kingship would not inevitably be passed on, in its entirety, to his son, and

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therefore, in order to gain a stronghold on an unwavering and loyal segment of the Nation, the Elders advised him to go easy with the people until they would voluntarily accept his authority. This notion clearly did not apply to Shaul Hamelech, to whom Hashem had distinctly given the kingship. Shaul thus had no need to win anyone over, and therefore had no reason to be overly forgiving with the people, but rather should have asserted his kingship and authority immediately. When he didn't do so, he essentially slighted the honor of his sovereignty, which ultimately cost him the kingship.

In regards to the proper behavior of a Torah scholar bearing a grudge, although the Gemara does indeed say that the Torah scholar should not take any positive action against his antagonist, but should rather merely keep the matter in mind, nevertheless Rashi clearly states that what it means to 'keep the matter in mind' is that he should allow others to avenge his honor. When Shaul's loyalists said regarding his antagonists, תנו האנשים ונמיתם - "Give the men over and we will put them to death", and Shaul replied לא יומת איש ביום הזה - "Let no man be put to death this day", he essentially fell short of his responsibilities as a Torah scholar to let others avenge his honor.

We can now understand the flaw that lay within Shaul's silence which, as Chazal teach us, is what prevented his monarchy from enduring.

זרע שמשון פרשתנו אות ג

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