

English

בסייעתא דשמיא

# 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

• Zera Shimshon - the Limud that brings Yeshuos •

290 ז"ת

## אמרות שמשון

### How The Descendants Of Eisav Were Able To Defeat King Shaul

וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲמַר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא יִטְמָא בְעַמְּיוֹ (ויקרא כא, א)

Hashem said to Moshe, "Say to the Kohanim, the sons of Aharon..."

The Midrash (ילקוט שמעוני רמז תרכ) expounds on this Passuk as follows. מלמד שהראה הקב"ה למשה, דור דור ומלכיו, והראהו את דור ודורשיו, דור דור ושופטיו, דור דור ומלכיו, והראהו את שאול ואת בניו נופלים בחרב. אמר לפניו, רבש"ע, מלך ראשון שיעמוד על בניך ידקר בחרב. אמר לו הקב"ה, ולי אתה אומר. Hashem showed Moshe all of the future Leaders, Judges and Kings that He will appoint over the Jewish Nation. Hashem also showed Moshe how King Shaul and his children will fall to the enemy's sword. Moshe told Hashem, "The first King that You anoint over Your children shall be slain with the enemy's sword?" Hashem responded, "To me you say this? 'Say to the Kohanim' whom he killed, and who accuse him". [Ed note: We need to realize that King Shaul was of the greatest of our People, and it is beyond our comprehension to understand why he felt it was permitted and even necessary for him to kill the Kohanim, nevertheless, according to his level of greatness, Hashem did consider it a sin.]

We need to understand what it was that troubled Moshe. Moshe asked, 'The first King that You anoint over Your children shall be slain with the enemy's sword?'. It seems that he was only disturbed because it was Shaul, who was the first anointed king, that was slain by the enemy's sword. Why would he be less bothered if it was the second or third king, or if he was slain in any other manner other than by the enemy's sword?

Additionally, we need to understand Hashem's response. For Hashem's reply, 'Say to the Kohanim whom he killed, and who accuse him', implies that it was only because of the accusation of the Kohanim whom he killed that Shaul deserved to be slain. Why would he not deserve to be punished for the sin itself, even without their accusation?



The commentaries discuss why it was specifically the tribe of Binyamin who merited to have one of its own tribe members,

King Shaul, to be anointed as the very first king over the Jewish People. They explain it as follows. After Yaakov left Lavan's home, he made his way back to his father. On the way, he and his children met his brother Eisav, and in order to appease him they bowed to him in an expression of honor. At that moment when they bowed to Eisav, they had essentially subjugated themselves to him, and no longer had the ability to take away reign over the land from his descendants. Only Binyamin, who was not born at that time and therefore never bowed before Eisav, was able to take their reign away and bring it over to Yaakov's descendants.



When Yitzchok blessed Eisav before he passed away (בראשית כ"ז מ) he said, ועל חרבך תחיה - By your sword shall you live. What bothered Moshe was; how can it be that Shaul, who merited to take the reign from the descendants of Eisav due to his being a descendant of Binyamin who never bowed and subjugated

himself to Eisav, will be slain by Eisav's descendants over whom he had essentially defeated.

Furthermore, the Zohar (פרשת בלק) tells us that when Hashem offered the Torah to Eisav's descendants they told Him that they, who live by their sword, cannot accept the Torah, which clearly prohibits killing people. Rather, they told Hashem, let Him offer the Torah to the descendants of Yaakov. Hashem asked them,

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"How can I [so to speak] convince Yaakov's descendants to accept the Torah?" To which they replied, "Bequeath them a portion of our blessing, so that they too can use the sword, at least when punishing those who deserve to die". Accordingly, Moshe was additionally bothered; how can it be that Eisav's descendants, who granted at least partial rights over the sword to the Jewish People, should be able to use the sword to slay Shaul, who was anointed king over the Jewish People?

To this Hashem replied, "Say to the Kohanim whom he killed, and who accuse him", with which He was alluding to the following. When Shaul slayed the Kohanim unlawfully, he had essentially used the

power of Eisav. By doing so, he had submitted to Eisav's power, in direct contrast to his grandfather Binyamin, who had never submitted to Eisav. As such, in accordance to his own actions, he no longer deserved the kingship which he only inherited due to his grandfather never having deferred to Eisav. And although his grandfather's merit was not diminished, nevertheless because the Kohanim whom he slayed were accusing him, their accusations towards him overpowered his grandfather's merits, and thus Eisav's descendants were able to overcome him. Additionally, because he unlawfully used Eisav's sword to slay the Kohanim, he himself deserved to be slain by Eisav's sword, as well.

(זרע שמשון פרשתנו אות א)

### גבורת שמשון סיפורי ישועה

#### The lost item that was finally found

The young man Y. V., from one of Benei Brak's important yeshivot, recounts his anecdote:

Some time ago, one fine day my shoes disappeared. They were very expensive shoes and that caused me enormous sadness. At first, I searched in my room in the yeshiva dormitory, and since I couldn't find them there, I started looking throughout the yeshiva; in the Beth Hamidrash, in the classrooms, in the dining room, in the backyard and by the dormitory. However, I did not find the slightest trace of my expensive shoes.

Since I knew that it had been difficult for my parents to buy shoes like those new ones, I continued my search, while making all my friends and acquaintances participate. Obviously, they, too, dedicated themselves to the search, and furthermore, they added all the other youth of the yeshiva to the important mission. Even so, the shoes did not appear.

In the middle of the search, one of my friends told me: "You already made your effort and did your part. Perhaps you should make your

spiritual effort now and study from the book **Zera Shimshon**. That way you will have a spiritual help to find what you lost." I didn't have many options left, so I accepted his advice. I went up to the Beth Hamidrash, took the book **Zera Shimshon**, and began to study from it, to be worthy of the blessing of its author. About twenty minutes passed and, in the middle of my study, one of the young men from the yeshiva arrived carrying in his hands what I had lost. My shoes were finally found!

What had happened was that the cleaner, who was new to the job at the yeshiva, innocently thought that the shoes that were found next to the bed in the bedroom should be put in the lost and found room, which is far from the yeshiva. It hadn't occurred to me to look there. And by the merit of studying the auspicious book **Zera Shimshon**, the friends who were in the search came to that place and found my precious shoes.

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