

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"ב Ki Savo

• Zera Shimshon - the Limud that brings Yeshuos •

עליון 204

אמרות שמשון

The Torah's Clear Confirmation That Reuven Did Not Sin

וְאֵלֶּה יַעֲמִדוּ עַל הַקְּלָלָה בְּהַר עֵיבֵל וְגו' (כו יג). אֲרֹרָה שְׂכֵב עִם אִשֶּׁת אָבִיו 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 ארור מוצל אותו צדיק. *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: באותה שעה פָּאָתָה דְיוֹקְנֵי שֶׁל אַבְיָו וְנִרְאָתָה לֹו בְּחַלּוֹן. אמר לו, יוסף, עתידין בניך שיִּפְתְּבוּ עַל אַבְנֵי אַפּוֹד וְאִתָּה בִּינְיָהוּ, רְצוֹנָךְ שִׁמְחָה שֶׁמֶךְ אִתָּךְ. *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 Eford, 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 Eford, that in itself should clearly attest to his integrity, for had Reuven indeed sinned, his name would have been erased from the Eford; just as Yaakov had warned Yosef would happen if he would sin.

הוצאת הגליון והפצתו לזכות
להצלחה וברכה Dena Bas Leah Chaya Raizel Bas Dena להצלחה וברכה ולישועה גדולה ובשורות טובות בקרוב
לזיווג הגון Mordechai Yakov Shabse ben Chaya david moshe ban yehudit לזיווג הגון במהרה מתוך אושר ונחת
לרפואה שלימה טובה בן עקיבא ועלא שישלח ה' לו רפואה שלימה ובריאות איתנה במהרה בתשח"י לשמוחה ולשמחה כל בני משפחתו
לעילוי נשמת רבי אברהם בן אסתר ד"ל ת.ג.צ.ב.ה.



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, *and the sons of Yaakov were twelve*, and Rashi cites the Chazal who say, *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 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 Eford, 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 Eford 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 Eford, 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 Eford, 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.

דע שמשון פרשתנו אות ה

Salvation comes immediately

The following anecdote comes from M.G.R., haiu:

My teenage son is very close to the Rosh Yeshiva of the yeshiva where he studies. The Rosh Yeshiva is a widely recognized figure in the Torah world and has been credited with establishing regiments of dedicated Torah alumni over the years. Many are those who wake up at his door to ask for his advice on all kinds of issues. Since the Rosh Yeshiva is close to the age of eighty, he saw the need to appoint someone to assist him by tidying his room, receiving the public that came to consult him and attending to all the matters that this requires. Since my son has a close relationship with the Rav, it was only natural that he receive such an appointment.

A few weeks ago, on a Friday, after noon, my son wanted to go into the Rosh Yeshiva's room to arrange it for Shabbat, but he couldn't find the key, which should have been in his pocket. He went back to his bedroom at the yeshiva to look for it there, but it wasn't there either. So, my son became worried and very stressed, particularly because he began to think what would happen if in the next hour, when the Rosh Yeshiva arrived at the yeshiva, the Rav would want to enter his room and found it locked.

In that circumstance, the Rosh Yeshiva would have to wait outside and, unable to enter his room, he would, without a doubt, go to the Beis Medresh to study. Due to his great humility, the Rosh Yeshiva would not resent any of that. But since it is not his habit to go to the Beis Medresh in those hours, that could cause a stir among the students, and obviously all the yeshiva boys would know who to blame for causing the Rosh Yeshiva unnecessary inconvenience. So, my son, in his distress, called me to ask what he could do to avoid that problem.

I told him that, without a doubt, I, from home, could not go looking for a key that was lost in the yeshiva... But what I could do was donate **leiluy nishmat** the **Tzaddikim**, and surely, the **tefillah** after the donation would help. I did so immediately after I hung up the

conversation. I phoned the call center of the World Organization for the Dissemination of the Torah of the **Zera Shimshon**. This call center works automatically 24 hours a day and through it one can make donations at any given time. I donated a generous sum for the dissemination of the Torah of the **Zera Shimshon** and left a voice message with my request and the **tefillah** that, due to the **tzedakah** I had given, and the satisfaction that this provides the **Tzaddik**, my son will quickly find the key.

When I made that donation, it was getting late, and the beginning of Shabbat was approaching. I didn't know if those in charge of the World Organization had enough time to listen to my message with my request. * But **Borei Haolam** certainly saw that we acted and heard our prayers. Just a minute after he had made the donation, my son called me very excited to notify me that at that very moment he had found the key.

One of the yeshiva youths had found it in the yeshiva courtyard and, in fulfillment of the **mitzvah** of returning a lost item, he did not hesitate to return it immediately. Although this young man had to attend to his own preparations for Shabbat, he went around the yeshiva asking the students who had lost a key. Just a moment after I had made my donation at the **Zera Shimshon** call center, that young man met my son and asked him if he had lost a key, and with the positive answer, he handed it to him.

With great excitement, I called the **Zera Shimshon** call center again to notify them that the salvation for which we had made the donation had arrived immediately, shortly before Shabbat Kodesh began.

*Note from the Donations and Tefillot Department of the **Zera Shimshon** call center: Indeed, the message had been heard instantly and an entire portion of the **Zera Shimshon** was immediately studied in merit of said request.

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