

Zera Shimshon

Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmeni zy"א, 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"ג

• Zera Shimshon - the Limud that brings Yeshuos •

ג'יין 252

אמרות שמשון

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

שׁוֹם תְּשִׁים עֲלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקִּרְבֵּי אֲחֶיךָ
תְּשִׁים עֲלֶיךָ מֶלֶךְ לֹא תוּכַל לְתַת עֲלֶיךָ אִישׁ נִכְרִי אֲשֶׁר לֹא
אֲחֶיךָ 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 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 כמחריש, 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



Hilullah Banquet - Fountain of Salvation

On the occasion of the upcoming hilullah of Rabenu, we are preparing the printing of the special edition of the Zera Shimshon newsletters for a wide dissemination. We will also host the respectable main banquet of the hilullah with the participation of hundreds of people in Jerusalem. During the banquet we will dedicate ourselves to the study of the words of the Torah of the Zera Shimshon; Mishnaot will be studied and completed, as well as the special prayer that the Zera Shimshon wrote will be said with concentration; also, candles will be lit in his memory.

Anyone who is interested in the merit of participating in the expenses involved in the hilullah can call the phones

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inevitably be passed on, in its entirety, to his son, and 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

גבורת שמשון סיפורי ילועה

The resolution that opened the doors

From Bnei Brak comes the anecdote of Rabbi Shelomo Wingarten:

I have known the book Zera Shimshon for a long time, since, after I had married, my wife and I had not been able to have children for a while, until a dear friend suggested that I make a resolution to study from the book Zera Shimshon daily. I made this resolution in the hope that by that merit my wife and I might soon see the salvation and mercy we hoped for. And, indeed, very soon we were redeemed from that terrible anguish with the birth of our son. But this was not the only salvation I saw through the study of Zera Shimshon.

I recently saw the appeal made by the World Organization for the Dissemination of the Torah of Zera Shimshon to anyone who has had the merit of seeing their salvation through the study to make it public in the weekly Zera Shimshon bulletins. In this way, there would be a sanctification of the Name of Heaven and those who study the propitious book would increase.

So, I said to myself that I was not going to refrain from being grateful to the author of Zera Shimshon and I was going to tell everyone another personal anecdote which, although small, in my eyes was great, because we had the merit of seeing our particular salvation, with the help of Heaven, at the very moment of having prayed and taken the resolution to study it daily. Here's what happened:

We planned to travel to Europe in the summer with an organized tour. When

we arrived at the airport, for some reason – and I don't know how it happened – my carry-on bag, the one I was going to take with me on board the plane, did not pass the security check. With that alert, I was immediately surrounded by security officers, who asked me all kinds of confusing questions. I was under a lot of pressure because I understood that with this delay, even if it were brief, I could miss my flight, with all the economic loss that entailed. At that moment, I remembered the power of salvation of the merit of studying Zera Shimshon, to whose study I was already accustomed. Every day I study his sacred words, since that time long ago when I had resolved to study it every day to see the salvation of having children. I did not hesitate, and instantly I decided to increase a little more of the time I spend studying it each day. Only a few seconds passed after I made this resolution and I immediately saw my salvation. The security officer ordered me to be allowed to continue on my way!

Here I appeal to every Jew who may be going through some anguish or affliction: pray for the merit of the Tzaddik, author of Zera Shimshon; take the resolution to study from this book; separate some tzedakah and dedicate it to the spread of his Torah; and surely you will have the merit of seeing your particular salvation as well, with the help of Heaven and by the merit of the Tzaddikim.

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אליהו בן שלמה

נלב"ע ח' אב תשפ"ג

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