

Zera Shimshon

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

• Zera Shimshon - the Limud that brings Yeshuos •

גלייך 105

אמרות שמשון

Hashem Is as Faithful and Just to The Righteous as He Is to The Wicked

א-ל אַמוּנָה וְאֵין עוֹל צְדִיק וְיֹשֵׁר הוּא (לב ד):

Hashem is faithful and without injustice, He is righteous and proper.

The Gemara in Taanis (יא ע"א) learns the following message from this Passuk, and says as follows. א-ל אמונה ואין עול. אל אמונה. כשם שנפרעין מן הרשעים לעולם הבא אפילו על עבירה קלה שעושין, **Hashem is faithful and without injustice.** 'Hashem is faithful'; just as we know that the wicked are punished in the next world for all minor transgressions that they have committed, so too we can know that the righteous are punished in this world for any minor transgression that they commit.

The Maharsha asks; because the righteous getting punished in this world we see with our own eyes, while the wicked getting punished in the next world we don't see with our own eyes, therefore the Gemara should have said to the contrary; *Just as we know that the righteous are punished in this world for any minor transgression that they commit, so too we can know that the wicked will be punished in the next world for all minor transgressions that they have committed.*



We find that the Navi Yermiah wondered; מדוע דָּרַךְ רְשָׁעִים צְלָחָה; *Why does the way of the wicked prosper and why are all the betrayers tranquil?*

We can answer Yirmiah's bewilderment through a lesson that Moshe himself taught us in understanding some of Hashem's ways. ומשלם לשנאיו אל פניו, לא יאחר לשנאו, אל פניו ישלם לו. *And He repays each of those who hate Him to his face, to make him perish; He will not delay for the one who hates Him, to his face He will repay him.* Rashi enlightens us to what this Passuk is referring to. ומשלם לשנאיו אל פניו. בחייו משלם לו. *And He repays each of*

those who hate Him to his face. This means that Hashem pays him [i.e. the one who hates Him] his due rewards, in his lifetime, for the good that he has done, in order 'to make him perish' from the World to Come.



We can explain that what the Gemara is trying to gather from the Passuk, א-ל אמונה - 'Hashem is faithful', is to reject the following notion. Because the righteous truly love Hashem and Hashem truly loves them in return, one might think that, out of His love to them, Hashem waives their minor misdemeanors and only punishes them for the very significant transgressions which they have committed.

The Gemara thus says as follows. Because the Passuk clearly calls the wicked 'Hashem's enemies', and the Passuk also clearly tells us that Hashem pays the wicked their due rewards in their lifetime in order 'to make them perish from the World to Come, therefore we can be assured that Hashem will definitely punish the wicked for every misdemeanor that they have committed. We can learn from this that when the Passuk says א-ל אמונה - 'Hashem is faithful', it's telling us that Hashem Is faithful and impartial to all, and the righteous as well are punished even for their minor transgressions.

In light of this, we can understand what it is that the Gemara is deducing from the wicked people's punishments in the Next World. **Hashem is faithful and without injustice.** 'Hashem is faithful'; just as we know that the wicked are punished in the next world for all minor transgressions that they have committed, so too we can know that the righteous are punished in this world for any minor transgression that they commit.

זרע שמשון פרשתנו אות ב

Yom Kippur

One Achieves Atonement for His Sins When Ashamed of Them

כל העושה דבר עבירה ומתבייש בו מוחלין לו על כל עונותיו. (ברכות יב ע"ב)

Anyone who commits a sin and is embarrassed of it, is forgiven for all his sins.

The Gemara learns this lesson from the words that the prophet Shmuel told King Shaul. This occurred on the eve of a major battle with the Philistines, and Shaul was deeply afraid. He desperately sought Heavenly counsel. When Hashem ignored his entreaties, he enlisted a forbidden medium to achieve communication with the spirit of the prophet Shmuel, who had recently died. The Gemara quotes a Passuk from the dialogue between Shmuel's spirit and Shaul, and learns this lesson from Shmuel's words.

Anyone who commits a sin and is embarrassed of it, is forgiven for all his sins. For it is stated: And Shmuel said to Shaul, "Why did you disturb me, to raise me up!" Shaul replied, "I am in great distress, and the Philistines are at war against me; Hashem has turned away from me and does not answer me anymore, neither through the hand of the prophet nor in dreams, so I called upon you to inform me what I should do". Now, Shaul did not mention the fact that he was not answered through the Urim VeTumim as well [i.e. this was a slip of parchment upon which the Ineffable Name of Hashem was written and which was inserted into the breastplate worn by the Kohen Gadol], and this is because he was embarrassed that he had massacred the residents of Nov, the city of Kohanim [i.e. he was embarrassed to complain that the Kohen's breastplate did not assist him when he had ordered the massacring of so many Kohanim when he wrongfully accused them an act of treason punishable by death]. And from where do we know that, after being embarrassed for this sin, Shaul was indeed actually forgiven by Heaven for all his sins? For it is stated: And Shmuel said to Shaul... "Tomorrow you and your children will be with me". And R' Yochanan said that the words 'with me' means in my enclosure in Gan Eden [i.e. since Shaul was destined to enter the enclosure in Gan Eden occupied by the great prophet Shmuel, all his sins must have been forgiven].

The commentaries ask that we can clearly deduce that Shaul was actually not forgiven for all his sins, from the fact that after this incident we find the Jewish People being punished for Shaul's sins. It happened after Shaul's death (שמואל ב' כ"א א-ה) that there was a famine for three years. Dovid inquired of

Hashem as to its cause, and Hashem responded that it was because Shaul had killed the Gibeonites. The Sages explain that what had occurred was that the Gibeonites were woodchoppers and water drawers for the inhabitants of the city of Nov, and when Shaul ordered the massacre of Nov, seven Gibeonites were killed, and the rest were left without a livelihood. The prophet goes on to relate that Dovid asked the Gibeonites how he could atone for this injustice so that the famine would end. The Gibeonites replied that seven of Shaul's sons be given to them and they will hang them.

It is these tragic incidents, which were brought about as punishment for Shaul's sin, that seem to challenge the idea that the Gemara presented - that after feeling ashamed for his sin of massacring the Kohanim of the city of Nov, Shaul was forgiven for all his past sins - for the sin of killing the Gibeonites should also have been forgiven along with any other sin of Shaul that was forgiven, and hence any ensuing punishment for that sin would be superfluous.



The Gemara in Yuma (פ"ה ע"ב) teaches us a lesson regarding the atonement for sins which a man has committed to his fellow man. עבירות שבין אדם למקום יוה"כ מכפר, עבירות שבין אדם לחבירו אין. *For sins between man and Hashem Yom Kippur atones, but for sins between man and his fellow, Yom Kippur does not atone until he appeases his fellow.*



In view of this, we can understand that although Shaul was certainly forgiven for all his sins, as the prophet Shmuel had clearly indicated, nevertheless, that specific sin of killing the Gibeonites was not forgiven. The reason for this is because the killing of the Gibeonites was a sin between one man and another, and therefore even after achieving atonements for his other sins, Shaul was unable to be forgiven for the sin of killing

the Gibeonites so long as they did not forgive him. Hence, the sin still carried the severe punishments, until Dovid was able to appease them by handing over seven of Shaul's children, through which he obtained the Gibeonites' forgiveness.

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