

# Zera Shimshon

*Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michoel Nachmeni zy"u, 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.*



Yom Kippur תשפ"ה • Zera Shimshon - the Limud that brings Yeshuos •

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## אמרות שמשוך

## *One Achieves Atonement for His Sins When Ashamed of Them*

כל העושה דבר עבירה ומתבייש בו מוחלין לו על כל עונותיו. (ברכות יב, 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 Pasuk 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 Pillishtim 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' כח-א) 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 שבי אדם למקום יו"ה מכפר, עבירות שבי אדם

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**שאול בן רחל**  
לרוב ברכה והצלחה ולשפע בלי גבול

.For sins between man and Hashem - לחבירו אין יוה"כ מכפר עד שירצה את חבירו.  
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.

פרשת אמור אות י"ט זרע שמשון

## Out of Hashem's Love to His People, He Grants Us Atonement Even for Those Sins About Which We Are Unaware

עבירות שבין אדם למקום יום הכיפורים מכפר, עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד שירצה את חבירו. דרש רבי אלעזר בן עזריה, מכל חטאתיכם לפני ה' תטהרו, עבירות שבין אדם למקום יום הכיפורים מכפר, עבירות שבין אדם לחבירו אין יום הכיפורים מכפר עד שירצה את חבירו. (יומא פה ע"ב)

*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. R' Elazar ben Azaryah derived this from a Passuk: 'From all your sins before Hashem [i.e. between you and Hashem] shall you be cleaned'. From here we see that 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.*

The words of R' Elazar ben Azarya seem to need some clarification; how is he disputing or enhancing the words of the first Tanna, who taught us the exact same lesson.



The Mishnah in Kereisos teaches us the following Halacha (כ"א ע"א): Those who are liable and obligated to bring either a chatas or a definite asham offering [which is brought by a person who knows that he has committed a sin], are obligated to do so even after Yom Kippur has passed [i.e. once a person becomes obligated to bring a Korban, he remains obligated to do so even after Yom Kippur has passed, for the atonement of Yom Kippur cannot substitute for the atonement of the Korban]. But those who are liable and obligated to bring an asham talui [which is

brought by a person who is in doubt whether he inadvertently transgressed a sin] are exempt from bringing them once Yom Kippur has passed.

The Gemara (כ"ה ע"ב) goes on to prove that those sins about which one is unsure about, and is thus obligated to bring an asham talui, is atoned for on Yom Kippur. From where do we know that Yom Kippur provides atonement for sins that require an asham talui [i.e. sins about which one is unsure about]? R' Elazar said: The Passuk stated, regarding the atonement that one achieves on Yom Kippur: 'From all your sins before Hashem shall you be cleaned', which implies that for a sin that no one, other than Hashem, knows about, Yom Kippur atones, [this is precisely the type of sin for which one brings an asham talui; a sin which even the transgressor himself is unsure about]. Thus, this Passuk teaches us that Yom Kippur indeed atones for those sins which obligate one to bring an asham talui.



When the opening Tanna tells us that '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', we would have been able to make the following assumption. The Tanna seems to compare the atonement for the sins between man and Hashem to the sins between man and his fellow, aside from the one difference that the Tanna himself raises; 'for sins between man and his fellow, Yom Kippur does not atone until he appeases his fellow'. Accordingly, we can presume that just as in regards to the sins between man and his fellow, one cannot achieve atonement unless he recalls and is aware of the sin about which he is seeking atonement, for only then can he appease his fellow and thus achieve atonement, so too in regards to sins between man and Hashem, one cannot achieve atonement unless he recalls and is aware of the sin about which he is seeking atonement.

Accordingly, the words of the first Tanna, that one cannot receive atonement unless he recalls and is aware of the sin about which he is seeking atonement, would be a direct contradiction to that which the Tanna taught us in the Mishnah of Kereisos, that Yom Kippur atones for the sins which obligate one to bring an Asham talui, which in essence are sins about which one is in doubt whether he has committed, and can definitely not be considered a sin of which one is aware.

It is to dispute this very notion, that R' Elazar ben Azarya derives the first Tanna's lesson from the Passuk 'From all your sins before Hashem shall you be cleaned'. His intention being to infer that the first Tanna learns his lesson from that very Passuk which teaches us an additional lesson; that Yom Kippur atones even for a sin that no one other than Hashem knows about. And thus, the idea to infer from the first Tanna's words that Yom Kippur does not atone for sins about which one is unaware about, is obviously incorrect, rather, out of Hashem's great love for His children, He grants us atonement for all our sins on Yom Kippur.

פרשת אחרי מות עניני תשובה אות א'

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