

# Zera Shimshon

by Rabbi Shimshon Chaim Nachmani zt"l

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## Chapter LVIII: Esther

### Essay 16. Resisting the nations of the world

**פסוק** "ביום אשר שברו איבי היהודים לשלוח בהם ונהפוך הוא אשר ישלטו היהודים המה בשנאיהם".

There is a **verse**: “And so, on the thirteenth day of the twelfth month—that is, the month of Adar—when the king’s command and decree were to be executed, **the day on which the enemies of the Jews had expected to rule over them, the opposite happened, and the Jews ruled over their enemies**” (Esther 9:1).

הוצרך לומר "ונהפוך הוא אשר ישלטו" משום דאי לאו הכי לא היה להם לישראל לשלוח יד באומות העולם, אבל עתה שהאומות בקשו להרגם לכן הותר אף לישראל, דאמרינן בפירק י"ג דכתובות שלש שבועות הללו למה, אחת שהשביע הקב"ה את ישראל שלא ימרדו באומות העולם ואחת שהשביע את אומות העולם שלא ישמעדו בישראל יותר מדאי.

It was necessary to say “**the opposite happened and [the Jews] ruled over [their enemies],**” for if this were not the case, Israel would not have been able to raise a hand against the nations of the world. But now, that the nations sought to kill [the Jews], therefore even Israel was permitted to raise a hand against the nations. As it says in the 13<sup>th</sup> chapter of tractate Ketubot:

Rabbi Yosei, son of Rabbi Chanina, said: **Why** [do we need] **these three oaths** [Song of Songs 2:7, 3:5, 8:4]? One, so that the Jews should not ascend [to the Land of Israel] as a wall [but little by little]. **And one, that the Holy One, Blessed be He, adjured the Jews that they should not rebel against** [the rule of] **the nations of the world. And one, that the Holy One, Blessed be He, adjured the nations** [of the world] **that they should not subjugate the Jews excessively.**

- Ketubot 111a

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ואיתא בשלחן ערוך יורה דעה (סימן רל"ו סעיף ו') שנים שנשבעו לעשות דבר אחד ועבר אחד מהם על השבועה, השני פטור ואין צריך התרה. לפיכך איש ואשה וכו'. ואף כן מקרי שישׁראל והאומות נשבעו זה לזה, והשתא שעברו האומות על שבועתם ובקשו להשמיד את ישׁראל שאין לה שעבוד יותר מדאי גדול מזה, גם השני פטור, ואין צריך התרה, כלומר שישׁראל מותרים להרגם ואינם בכלל השבועה שלא ימרדו באומות העולם. (ועיין לעיל בשיר השירים דרוש ט"ז שמבאר שם איסור של דחיקת הקץ).

**It's brought in the Shulchan Aruch, Yoreh Deah (siman 236, se'if 6), "If two [people] vowed to [jointly] do one thing, and one of them violated [the vow], both are exempt and don't need annulment [of the vow]. Therefore, a man and a woman who are engaged to each other and accepted a pledge to marry at a set time, and one violates and the deadline passes, it is forbidden for that person to marry another, and the other is permitted [to marry another] and does not need annulment [of the vow]." Even here, it is the case that Israel and the nations were adjured regarding each other, and now that the nations have violated their vow and sought to destroy Israel, as there is no subjugation more serious than this, then also the second party to the joint adjuration is exempt from their vow not to rebel against the rule of the other nations, and they do not need annulment of their vow. That is, as if to say, that Israel is permitted to kill them, and it's not included in the vow that they shouldn't rebel against the rule of the other nations.**

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