

"Dan shall judge his people as one of the tribes of Yisrael." (49:16)

Rashi states that the *pasuk* is referring to Shimshon, who judged *Klal Yisrael*. The *Rashbam* and *Kli Yakar* disagree. They maintain that the *pasuk* applies to all judges. *Horav Elchanan Sorotzkin z.t.l.* questions the emphasis on *shevet Dan*. Were there not judges from the other tribes? Indeed, Yissachar merited to be represented by two hundred heads of the *Sanhedrin*. What was so unique about *shevet Dan*, and especially Shimshon, that was distinguished for recognition?

Horav Sorotzkin explains that, although the other tribes also produced judges and erudite scholars who judged and led *Klal Yisrael*, Shimshon was unique in his "profession." Shimshon was the only one who fought *Klal Yisrael's* battles alone, without any assistance. He did not take men with him to fight the Philistines. Yaakov *Avinu* prophesized about the day when *shoftei Yisrael*, the Jewish judges and leaders, will be alone. He foresaw a time in which they would battle the incursions against Judaism without any support from the people. At such times, they will be viewed as *kana'im*, "cruel" zealots. Yaakov entreated Hashem with the words "*For your salvation I have waited Hashem (47:18)*", in order to address these obscure moments in Jewish history. Hashem shall accompany these *Torah* leaders as they stand alone, undaunted by public opinion, unfaltering in their battle to uphold the purity of *Torah* Judaism.