

English

בס"ת דשמיא

Zera Shimshon

Profound Divrei Torah culled from the writings of the
 Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy"a,
 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.

אמרות שמשון

"Bakesse, leynom hageinu"
 - That the Night Should Become Day and
 the Moon Remain Hidden

"Blow the shofar on the New Moon, on the appointed day, for the day of our festival." (Tehillim 81:4)

Our Sages, of blessed memory, explained (*Rosh Hashanah* 8b) that the expression *"bakesse, leynom hageinu"* ("on the appointed day, for the day of our festival") refers to Rosh Hashanah, which is a festival that takes place at the beginning of the month, at the New Moon, when the moon is hidden.

One may ask about the simple meaning of the *Gemara's* words: if Rosh Hashanah takes place when the moon is hidden, it should actually be the opposite. When the *Beit Hamikdash* existed and the months were sanctified according to the sighting of the moon, it was precisely when two witnesses saw the moon that Rosh Hashanah could be established. Therefore, it would certainly not be appropriate to identify as a characteristic of Rosh Hashanah that it is a festival during which the moon is hidden.

Furthermore, one may ask why it is written *"bakesse, leynom hageinu"* ("on the appointed day, for the day of our festival"), when apparently it should have said *"bakesse, beyom hageinu"* ("on the appointed day, on the day of our festival").

This can be explained based on what appears in the *Zohar* (*Parashat Beshalach* 44a) concerning the verse relating to the episode of the Shunamite woman (*Melachim II* 4:11), *"Vayehi hayom..."* ("And it happened that the day..."), which refers to the day of Rosh Hashanah. Likewise, regarding the verse *"Vayehi hayom..."* ("And it happened that the day...") (*Iyov* 1:6), the *Zohar* (*Parashat Bo* 32b) points out that this too refers to Rosh Hashanah. We must understand why the verse refers to Rosh Hashanah simply as *"hayom"* ("the day").

This can be explained according to what is brought in the *Midrash* (*Beresheet Rabbah* 11:2): the sixth day of Creation did

not have a night following it; rather, the day continued shining until the morning of Shabbat. The seventh day of Creation did not begin with night. Therefore, it is not written, "And it was evening and it was morning, the seventh day," because it did not actually become night.

It is known (*Zohar, Parashat Emor* 100b) that that sixth day, on which Adam Harishon was created, was Rosh Hashanah. And since, at the time of Creation, Rosh Hashanah was a long day that had no night, every place where the expression *"Vayehi hayom"* ("And it happened that the day") appears alludes to the day of Rosh Hashanah, which at the time of Creation was an extended day without night.

And certainly, during the period that corresponded to that night—the night of the seventh day of Creation—the moon remained hidden, for when the light of the sun is present, there is no need for the light of the moon.

It is known that the day alludes to the *Midat Hachessed* (the Attribute of Hashem's Kindness), while the night alludes to the *Midat Hadin* (the Attribute of Strict Justice). Therefore, *HaKadosh Baruch Hu* prolonged the day on Rosh Hashanah to show us that He desires to nullify the Attribute of Justice and judge the world with the Attribute of Kindness. For this same reason, He commanded us to blow the shofar on Rosh Hashanah, in order to awaken mercy and nullify the judgment, as our Sages said in the *Midrash* (*Vayikra Rabbah* 29:3).

We can now understand the verse: **"Blow the shofar on the New Moon"**—we were commanded to blow the shofar in order to awaken the Attribute of Kindness. And lest we say, "What benefit will blowing the shofar provide, if in the years following Creation the moon is no longer hidden on Rosh Hashanah, but there is a night and the Attribute of Justice holds sway?" *HaKadosh Baruch Hu* answers us: "You must not refrain from awakening the Attribute of Kindness through the blowing of the shofar, for *'bakesse'*—on the appointed day, on Rosh Hashanah—at the time of Creation, I hid the moon, *'leynom hageinu'*—for the day of our festival—and thus the day of the festival was also prolonged throughout the period that corresponded to the night that followed it, remaining as day."

A new book
by Rabbi David
Goldwasser on matters
of YOMIM NORAIM

Available from
Rabbi Binyamin Pashkas

USA 347-496-5657
<https://www.zerashimshon.co.il/donation/>

הוצאת הגליון והפצתו לזכות

לעילוי נשמת

רבי אבשלום בן שלום
ז"ל עדי

נלבית ה' תשס"ד תשס"ה
הקדש כ"ב חזק אהרן ויו
השכח מאין קבעו כלם על לטות ורץ
בשמן שחורר וזה כל שפוחו בל
בית המדרש

הגאון רבי שלמה
מאיר ב"ר יהודה אריה
לייב בלום זצ"ל
מח"ס שואל כענין
נלבית ה' תשס"ד תשס"ה

האשה הצדקנית
דורה בת אסתר ע"ה
נלבית ה' תשס"ד תשס"ה

עובד ה' ומזכר הרבים
רבי בנימין בן חביבה
יוספה שרה שרגור
זצ"ל
נלבית ה' תשס"ד תשס"ה

ת.נ.צ.ב.ה.

ברכות ושושנות

לכל ידיו ורע שמשון
המסייע בקביעות
למען הפצת תורת דוד שמשון
ולמען ריבוי תלמידים

- שאלו בן רחל - אליאס
- בן אסתר - רפאל בן
- סופיה - נטלי בת אליסה
- אברהם בן אסתר
- יונתן שמואל בן רבקה
- דינה - תמרה בת איוון
- בנימין בן איוון - יעשה
- בן צלחה - יקותיאל יהודה
- בן רחל לאה - ערן בן יונה
- זאב בן מרים מחלה - יצחק
- בן רחל - ברוך צבי גיסים
- בן שושנה לאה - יהודה
- בנימין בן חוה - יוסף בן
- לאה רחל - שלמה בן שרה
- מיכאל בן פרח - רפאל
- דוד בן נעמי - מרדכי בן
- רחל - אשר אנשיל דוד
- הלוי בן נילי - שרה שרון
- בת סופיה - אוראל משה
- בן לימוד - שלום בן לילי
- משה בן חנה אניתה
- דניאל ארי צבי בן מיכאל
- יעשא - חיים ברוך בן שרה
- פעשה - אהרן נתן בן לולו
- הנקראת לילי - יהושע
- סלודור בן מנחם אסתר
- ארי ערן בן רבקה - מאיר
- בן פרידא - ששפת רייאק
- סלומון שמשון בן פרידא
- וכל משפחתו - חיים דוד
- בן מרים - דניאל אורי בן
- רגינה מלכה - משה בן
- אסתר - שלמה בן לינה
- יעוד יהודים - רבים
- שמואלים לימינו בכל
- עת ואי אפשר לפורש כי
- רבים הם

יכול ה' כל משאלות לבם לשובה
ולבשר וזהו חן וכו' שמשון לשיק
הנביא ככל המעשים והחיות. פירוש
בשפת דוד, דודים גרים, פירוש
אומת, ישיב, חן וכו' שוב, ששפת
הנביא ככל מנחת חנוך ונפש, שנה
שנה ונשמה וכל כבוד הספר
ועינינו הראיה כיום מצינו
הפאלי יחיד מפר לשלוחם המים
הנביא וזהו מלאה כל שוב גם עשר
בגדי אביי

This is why the verse was precise in saying “*leyom hageinu*” (“**for** the day of our festival”), and not “*beyom hageinu*” (“**on** the day of our festival”), in order to allude to this concept: that night of Rosh Hashanah was hidden and became day **in order** to make it a day of festival. And from the prolongation of the day at the time of Creation, we learn that *HaKadosh Baruch Hu* desires to judge the world with the Attribute of Kindness. Therefore, even in our days, although Rosh Hashanah has a night, we can awaken the Attribute of Kindness through the blowing of the shofar.

(Zera Shimshon, Parashat Vayelech, art. 8)

Why Do the Angels Care Whether Israel Sings Shirah or Not?

“The ministering angels said before HaKadosh Baruch Hu: ‘Why does Israel not sing Shirah (Halel) before You, neither on Rosh Hashanah nor on Yom Kippur?’ He answered them: ‘Is it possible that I am sitting upon the Throne of Judgment, with the Books of the Living and the Books of the Dead open before Me, and Israel should [praise Me and] sing Shirah?’” (Rosh Hashanah 32b)

Everyone asks: Why do the angels care whether Israel sings *Shirah* or not—that is, whether they recite Halel—to the point that they come before *HaKadosh Baruch Hu* to ask about it?

The *Iyun Yaakov* answered based on what we find in the *Gemara* (*Chullin* 92b): “The ministering angels cannot sing *Shirah* (Halel) above in Heaven until Israel recites Halel below, on Earth. Therefore, the angels ask on Rosh Hashanah and Yom Kippur: ‘What is the reason that Israel does not recite Halel today?’—because this causes them to be unable to do so as well.”

However, this explanation can be challenged based on what the *Tosafot* wrote (*Arachin* 10b, s.v. “*Amru*”). They deduce from the fact that the *Gemara* does not say, “The ministering angels asked: ‘Why do we not sing *Shirah*?’” but rather, “Why **Israel** does not sing *Shirah*?” that the angels themselves do recite Halel; they simply find it strange that Israel does not. From here it is demonstrated that the angels sing *Shirah* (Halel) on Rosh Hashanah even though Israel does not recite Halel.

Nevertheless, the words of the *Tosafot* still seem very difficult to



With the arrival of the new year,

we extend our gratitude to all those who support the World Organization for the Dissemination of the Torah of Zera Shimshon –

to those who distribute the leaflets, to the teachers who give the classes, and to those who sponsor the dissemination of the Torah of the Zera Shimshon – for their help and dedication, both physically and materially, in fulfilling the request of Rabbeinu HaKadosh, the author of the Zera Shimshon, ZAL. Our achievement is your achievement.

May the merit of Rabbeinu HaKadosh stand in favor of all of you, that you may be inscribed and sealed in the Book of the Perfectly Righteous, and that you may be blessed with the choicest blessings from Heaven.

And may the coming year, arriving upon us for good, be a good, sweet, and blessed year

a year in which we hear only good tidings, and may all the blessings of the Zera Shimshon be fulfilled in you:

“And your eyes shall behold sons and grandsons, like olive shoots around your table – wise and understanding, homes filled with every goodness, also wealth and also honor, never departing from your descendants.”

Amen, may it be His will.

reconcile with the aforementioned *Gemara* in *Chullin*, where it is clearly stated that the angels do not recite Halel until Israel recites it.

It can be explained that what the *Gemara* said—that the ministering angels do not recite Halel until Israel recites Halel—refers only to a day on which Israel also recites Halel. Since the *Gemara* (*Chullin* 92b) explains that Israel is more beloved before *HaKadosh Baruch Hu* than the ministering angels—for Israel mentions Hashem’s Name after two words, in the *Shema Yisrael* (“*Shema Yisrael, Hashem [Elokeinu, Hashem Echad]*”), whereas the ministering angels do so only after three words (“*Kadosh, Kadosh, Kadosh, Hashem [Tzevaot, melo chol ha’aretz kevodo]*”)—the angels do not recite Halel above in Heaven until Israel does so below on Earth. Therefore, the angels honor the Children of Israel by waiting until they recite it first.

This is similar to what we find in the *Midrash* (*Yalkut, remez* 404), where it is taught that the angels honor one another, and the lesser one tells the greater one to begin. From the words of the *Yalkut*, it emerges that there is a notion of respect among the angels, such that they honor one who is superior to them.

So too regarding Israel: the ministering angels honor Israel. Even from the very words of the *Gemara*, it emerges that the reason the angels do not recite Halel until Israel does so is that Israel is superior and more important than the ministering angels, as explained there, and the angels honor them by yielding to them the right to begin first.

Accordingly, the difficulty is perfectly resolved. This applies only on a day when both Israel and the angels recite Halel: the angels do not begin until Israel

does so. But on a day when Israel does not recite Halel for some reason that applies specifically to Israel, certainly the angels may recite Halel even though Israel does not.

Therefore, even on Rosh Hashanah and Yom Kippur, at first the angels wish to wait for Israel to recite it first. When they see that Israel does not do so, they ask *HaKadosh Baruch Hu* why Israel refrains from reciting Halel. And after He answers them that Israel cannot recite it on that day, the angels do recite it. Thus, there is no difficulty whatsoever with the words of the *Tosafot*.

(Zera Shimshon, Parashat Emor, art. 8)

Published and distributed by The International Organization to Disseminate the Works of The Zera Shimshon
Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

To receive the Seforim of the Zera Shimshon or for sponsorships and donations please contact:

USA - Rabbi Menachem Binyomin Paskesz 347-496-5657 mbpaskesz@gmail.com
Zera Shimshon c/o Rabbi B Paskesz 1645 48th Street, Brooklyn NY 11204

Eretz Yisroel - Rabbi Yisroel Silberberg
052-716-6450 zera277@gmail.com

זכות הצדיק ודברי תורתו הקדושים יגן מכל צרה וצוקה, ויושפע על הלומדים ועל המסייעים בני חיי ומוזני וכל טוב סלה כהבטחתו בהקדמת ספריו



To subscribe, please send a request to zsen@zerashimshon.co.il or visit our website at www.zerashimshon.com
To hear Shiurim given in many languages on Sefer Zera Shimshon please call 716-229-4808