

English

בסייעתא דשמיא

Zera Shimshon

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



Vayailech תשפ"ו • Zera Shimshon - the Limud that brings Yeshuos •

איין 361

אמרות שמשון

Only Prayer in Eretz Yisroel can abolish the evil inclination for idolatry.

וַיֹּאמֶר ה' אֶל מֹשֶׁה הִנֵּה שָׁכַב עִם אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה אַחֲרֵי אֱלֹהֵי נֹכַר הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה בְּקִרְבּוֹ וַעֲזָבְנִי וְהִפָּר אֶת בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ (לא, טז):

— And Hashem said to Moshe, “Behold, you will lie with your forefathers, and the people will rise up and stray after the idols of the foreigners of the Land in the midst of whom they shall be coming, and they will forsake me and annul my covenant that I have sealed with them”.

We need to understand what Moshe Rabainu’s passing has to do with Klal Yisroel straying and serving the idols, as it seems that the Passuk is clearly attributing their straying to his death.

We can’t explain the connection by saying that Klal Yisroel would never have “strayed after the idols of the foreigners of the Land” while Moshe Rabainu was still in their midst, because we find that many times Klal Yisroel did stray from the proper path and did sin even as long as Moshe was still alive.

There is something else that seems difficult to understand. We find that Hashem told Moshe as follows; הִנֵּה קָרְבוֹ יָמֶיךָ לָמוּת, קֵרָא אֶת יְהוֹשֻׁעַ וְהִתְעַבּוּ בָּאֵלֶּיךָ; — מוֹעֵד וָאֲצֻנּוֹ וְכוּ' וַיֹּאמֶר ה' אֶל מֹשֶׁה, הִנֵּה שׁוֹכֵב עִם אֲבוֹתֶיךָ (לא י"ד) — “Behold, your days are drawing near to die; summon Yehoshua and both of you shall stand in the Ohel Moed and I shall instruct him” ... And Hashem said to Moshe; “Behold, you will lie with your forefathers ...”. It would clearly seem

that Hashem told Moshe to summon Yehoshua because He wanted to instruct Yehoshua, but the Passuk goes on to say; And Hashem said to Moshe, and only after Hashem concluded talking to Moshe did He begin to talk to Yehoshua. What we need to understand is, why didn't Hashem first tell Moshe what he wanted to tell him and only afterwards tell him to call Yehoshua? Seemingly, Hashem wanted Yehoshua to hear Him telling Moshe “Behold, you will lie with your forefathers, and the people will rise up and stray after the idols etc.”. Why was it important for Yehoshua to hear this?

We can explain all of this with a Gemara in Eruvin where the Gemara says as follows; דְּבַעֵי רַחֲמֵי עַל יֶצֶר דְּעִבּוּדָּה זָרָה וּבִטְלִיָּה וְכוּ' וְהֵינּוּ דְקָא קְפִיד קְרָא עֵילוּיָה דִּיהוֹשֻׁעַ וְכוּ' בְּשִׁלְמָא מִשֶּׁה לֹא בִּעָא רַחֲמֵי דְלֹא הוּוּ זְכוּתָא דְאֶרֶץ יִשְׂרָאֵל אֲלֵא יְהוֹשֻׁעַ דְּהוּוּ לִיָּה זְכוּתָא דְאֶרֶץ יִשְׂרָאֵל אֲמַאי לֹא לִיבֵעֵי רַחֲמֵי - Ezra Prayed to abolish the evil inclination for idolatry ... and that is why the Verse is severe toward Yehoshua... it is understandable why Moshe did not pray to have the evil inclination for idolatry abolished because he did not have the Merit of Eretz Yisroel but Yehoshua who did have the Merit of Eretz Yisroel why did he not Pray for this?

According to this we can understand why Hashem told Moshe, very explicitly and in the presence of Yehoshua, “you are about to lie with your forefathers”, and hence will not be entering Eretz Yisroel, which is why you won't be able to Pray on behalf of Klal Yisroel, and without your Prayers “the people will rise up and stray after the idols of the foreigners of the Land in the midst of whom they shall be coming”. All this was said to Moshe in front of Yehoshua so that Yehoshua should realize and understand that because he will merit to enter Eretz Yisroel it will be up to him to Pray for the abolishment of the evil inclination for idolatry.

(ורע שמשון פרשת וילך אות ב)

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Yom Kippur

The Angels Themselves Realize That the Jewish People Are Greater Than Them

אמרו מלאכי השרת לפני הקדוש ברוך הוא, ריבוננו של עולם מפני מה אין ישראל אומרים שירה לפניך בראש השנה וביום הכפורים. אמר להם, אפשר מלך יושב על כסא דין וספרי חיים וספרי מתים פתוחים לפניו וישראל אומרים שירה. (ראש השנה לב, ב)

The ministering angels said before Hashem, "Master of the Universe, why do the Jews not sing Hallel before You on Rosh Hashana and Yom Kippur?" Hashem replied, "Is it possible that when the King is seated on the Throne of Judgement, and the Books of the Living and the Books of the Dead are open before Him, the Jews should sing Hallel?"

What the angels were asking was; because the Jews are commanded to be joyfully confident that they will be inscribed for a good year and thus Rosh Hashana and Yom Kippur are considered Yomim Tovim, therefore it would be fitting for the Jewish People to sing Hallel on those days. To this Hashem responded that, nevertheless, it would be inappropriate for the Jews to sing joyously while the Judgment is in progress.

We need to understand why the angels would have any interest in regard to the Jews singing Hallel; what difference would it make to them whether or not the Jewish People sing Hallel on Rosh Hashana and Yom Kippur?

The Iyun Yaakov explains this phenomenon according to that which the Gemara in Chulin (צ"א ע"ב) tells us. The Gemara says as follows. אין מלאכי השרת אומרים שירה למעלה עד שיאמרו ישראל למטה, שנאמר, ברוך יחד כוכבי. *The ministering angels do not sing Hallel above until the Jews sing Hallel below, as it is stated, 'When the morning stars [i.e. which alludes to the Jews who are likened to the stars] sing in unison - and only after that - all the heavenly beings shout'.* In view of this, we can understand why the Jews' refraining from singing Hallel carries great significance to the angels, for when the Jews refrain from singing Hallel it prevents the angels from singing it, as well.

This explanation seems to be quite reasonable, as it is based upon a concept found in the Gemara in Chulin. Nevertheless, Tosfos in Arachin (י"ג ע"ב) seems to clearly contradict this entire idea. For Tosfos infers from the wording of the angel's question, "why do the Jews not sing Hallel on Rosh Hashana and Yom Kippur?", that only the Jewish

People don't sing Hallel on Rosh Hashana and Yom Kippur, but the angels themselves do sing Hallel.

This opinion of Tosfos - that on Rosh Hashana and Yom Kippur the angels sing Hallel while the Jews don't - clearly indicates that the angels' singing Hallel is not dependent upon the Jews singing it, and thus clearly contradicts that which the Gemara teaches us, *that the ministering angels do not sing Hallel above until the Jews sing Hallel below*. Additionally, according to Tosfos, the angel's query once again begs for explanation; why does the Jewish People singing Hallel matter at all to the ministering angels?



The prophet Yeshaya (י"א-י"ג) recounts a vision in which he merited to view that which occurs in the Heavenly Court, and he describes it as follows. וקרא. ואראה את ה' יושב על כסא רם ונשא וכו'. שרפים עומדים ממעל לו וכו'. *I saw Hashem sitting upon a high and lofty throne... Seraphim were standing above, at His service... And one called to another and said, "Holy, Holy, Holy is Hashem..."*

When the prophet said, 'And one called to another', he is describing how the Seraphim each call to the other to open and lead the praising and glorifying of Hashem's name. The Yalkut Shimoni (רמז ת"ד) explains that the reason for this is because each angel feels that the other angel is greater than him, and thus more worthy to initiate the singing of Hashem's praise.

In this same vein we can explain why 'the ministering angels do not sing Hallel above until the Jews sing Hallel below'; the angels wait for the Jewish People to sing Hallel first because they feel that the Jewish People are greater than them, and thus more worthy of initiating the singing of Hashem's Praise and Glory.



In view of this, that the angels wait for the Jews to commence the Hallel only out of respect, we can easily understand that it is only applicable on a day that the Jewish People intend to sing Hallel, but on a day that they won't be singing it, there is no reason for the angels to be dependent on the Jews and to refrain from singing Hallel as well.

Therefore, on Rosh Hashana and Yom Kippur, the angels wait for the Jews to begin singing Hallel in order that they too should be able to begin, and when they see that the Jews aren't beginning to sing, it most definitely is very relevant to them, as this compels them to wait as well. They therefore ask Hashem why the Jews aren't singing Hallel, and when Hashem replies that on Rosh Hashana and Yom Kippur it isn't appropriate for the Jews to sing Hallel, the angels take the cue and begin to sing it on their own.

(זרע שמשון פרשת אמור אות ח)

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Translated and written by Rabbi Moshe Spira - yomospira@gmail.com

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

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