

Zera Shimshon

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



Rosh Hashana תשפ"ד • Zera Shimshon - the Limud that brings Yeshuos • 256 ל"א

אמרות שמשון

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 וכיום 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 (ע"ב) tells us. The Gemara says as follows. אין מלאכי

השרת אומרים שירה למעלה עד שיאמרו ישראל למטה, שנאמר, בין השרת אומרים שירה לפניך בראש השנה ויירעו כל בני אלהים. 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 (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-ג) recounts a vision in which he merited to view that which occurs in the Heavenly Court, and he describes it as follows. ואראה את ה' ישב על כסא רם ונשא וכו'. שרפים עמדים ממעל לו וכו'. וקרא זה אל זה ואמר קדוש קדוש קדוש ה'. 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 (ישעי' 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.

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The filtration problem that was instantly solved with the donation

Rabbi J. H., haiu, of Jerusalem, sent us the anecdote of the immediate salvation he experienced:

This summer we had the merit of moving to the new apartment that we had finally been able to buy, after many years of living in rented apartments, and during which we moved up to four times. The excitement among all the members of the family was enormous; we finally arrived at the longed-for moment of living in our own splendid apartment. On the occasion of the purchase of the new apartment we also bought new furniture for each of the rooms. Everything seemed to run smoothly, just as we expected.

This joy was clouded with the arrival of the cold winter months. Jerusalem was hit with heavy rains and little by little we began to see rainwater seeping through the roof. At first, there were just a few simple damp stains in the corners of the apartment, which we reported to the contractor. He replied that in the coming days they were going to reinforce the impermeability of the roof, particularly the spots where the water was seeping. They came and worked on the roof. However, with the increase in rainfall, we already had up to eight different points where the water dripped considerably in the house.

There is no need to describe the great disappointment I felt. We invested a lot of money in the purchase of the apartment and furniture. It seemed preferable to live in rented apartments, where we were protected from the rain, than in a splendid apartment that was all puddles of rainwater. Needless to say, the furniture was damaged due to the leaks from the rain.

I went to see the contractor again, who was very sorry for what was happening and promised me that he would do everything possible to seal the entire roof permanently. They came and worked again on sealing the roof, however, days passed, and then weeks, and yet the promise did not materialize; we still had leaks and reported it to the contractor. The situation was definitely unbearable, but I

had no way to fix it.

In my anguish I remembered the *segula* of the study of **Zera Shimshon**, about which its author, *z'iaa*, promised "houses full of all that is good." I took the book and delved into it. At that time, I made the decision to donate a respectable sum of money to the World Organization for the Dissemination of the Torah of **Zera Shimshon**, while adding a particular plea, saying: "**Ribono shel Olam!**

Just as I fulfill the request of the author of the book Zera Shimshon, who did not have the merit of having offspring who remember him in this world, and who asked that others engage in the study of his Torah words, please, You, on high, cause my personal request to be fulfilled and send me salvation soon." When I concluded my prayer I could already feel a special confidence in Hakadosh Baruch Hu that I would undoubtedly have the merit of seeing soon the great salvation I awaited. So, I got rid of all my worries and continued my daily routine.

That very same day, in the evening, the contractor called me with good news! They had discovered the source of the problem and had properly sealed the entire roof of the house. From now on it was no longer going to drip inside the apartment. The contractor apologized profusely,

explaining that he could not understand how they had not been able to detect the source of the leak problem until that day.

What the contractor did not know – and what we do know – is that all that was needed to date was the power of **Zera Shimshon**. Once I became a partner in spreading the Torah of **Zera Shimshon**, I had the merit of receiving Heaven's help in a particular way.

And, indeed, the word of the Tzaddik is fulfilled, and what the Tzaddik decrees Hakadosh Baruch Hu causes it to be fulfilled.



As Rosh Hashana is upon us everyone here at Zera Shimshon
- would like to bless -
all the supporters who helped us translate, print and distribute all of Zera Shimshon, Totdot Shimshon Books, the weekly Divre Torahs in so many languages.
We want to extend a special Beracha in the Zechut of the Mechaber and of all the books, all the learning that takes place either in the Kollel and in the homes that you should see and be Zoche all the berachot that Rabenu Rav Shimshon Haim Ben Nechmani has promised in his Hakdama, you and your families should be written and sealed in the book of life, be blessed with a sweet new year and again only should hear good things for you and your families! Amen

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