Bereishis 2013

Hashems Berachas last eternally

Nachalas Tzvi pages 3-4:
(1:22) "and Hashem blessed them (the fish) saying be fruitful and multiply."
The question is the word saying/laimor/לאמור generally implies someone is telling something he heard from someone else. So what is the depth behind laimor?
Also, when Hashem blessed man it doesn't say laimor. Why not?
The Nachalas Tzvi says **it's not respectful to Hashem that He Himself should speak to his creations besides for people.** He brings a proof from Bilaam that Hashem spoke to him, but Hashem didn't speak to the donkey directly. So when Hashem spoke to the fish he said laimor, meaning Hashem told a Malach (angel) to bless the fish pru urvu. But when Hashem blessed people, He spoke to them directly. We see the higher attribute of people of animals.

That's pshat in kesubas in the first mishna that says a besulah (virgin) gets married on the 4th day, Wednesday. This is because if they found out she wasn't a besulah they can go to beis din right away when they sit on Thursday. The Gemara says that when she gets married on Wednesday and had relations on Thursday (Wednesday night) this is good because this is when the Berachos were given to this fish. However, a widow gets married on Thursday and has relations on Friday. This is good as well since the beracha was given to man on that day. So the Gemara asks why doesn't the widow get married earlier like the besulah?
The Gemara answers the beracha for humans is better than the one for fish. The Nachlas Tzvi explains **every salvation from Hashem Himself lasts eternally. However that which comes through an angel is only temporary. Why? An angel just wants to fulfill its shlichos/mission and return to heaven.** So since we said the beracha to man was from Hashem himself and will last eternally, the widow gets married on that day. The besulah can't because we have to worry about the beis din reason and we don't have to worry about this reason by a besulah.
(The ramban says there were fish that were 1500 miles long. Therefore we see the beracha of fish didn't last!)

2)

There is no night on Shabbos

Tiferes Shlomo: Rav Shlomo Schneider Zt'l: daf 26: “Hashem blessed the seventh day and sanctified it.” (2, 3) 2 questions: question 1) why doesn't it say vayihi erev vayihi boker by the 7th day. 2) A seemingly unrelated question, why is it that we light shabbos candles on Friday night? He brings the Tosefos Revea (see also Bereishis Raba 11, 2) that the first Shabbos had 36 hours of light: Erev Shabbos, the night of Shabbos (still considered light), and Shabbos day itself. So **it doesn't say erev because there was no night**!! He brings the Sefer Nachalas Tzvi in likutim end of parshas shoftim daf 495: The main reason we light candles is for shalom bayis/שלום בית. However another reason is because as we said there was no night on the 7th day! **Since keeping Shabbos is to remember the first Shabbos where Hashem rested, that's why we light many candles on Shabbos night; to remember on that first Shabbos it was really like day and not like night!**

 Thank you Yair Moshe Ausabel for typing this up.