

Zera Shimshon Day by Day,

and the Salvation Is Close at Hand

The chasid Rabbi J. D., from Monroe in the United States, relates:

With the help of Heaven, I had the privilege of participating in the printing of the book “Zera Shimshon Day by Day” in Yiddish, and about a month and a half ago the book arrived at my place of residence in the United States.

The great excitement in my family when the book arrived is impossible to describe in words. The book, which is entirely prepared in the Yiddish language, makes it possible to study the teachings of the Zera Shimshon easily even for those who are not accustomed to Hebrew. This is the case for many in our community, especially among the younger generation and in Bet Yaakov, that is, among women who do not understand Hebrew at all.

Moreover, the texts in this book are arranged in a wonderful manner, with teachings for each day of the year. This brings great benefit to all those who wish to connect with and study regularly the teachings of our master, the Zera Shimshon.

My dear daughter especially remembered a friend who had studied with her in the same class in the seminary (a second-cycle school for girls). Four years had already passed since then. During that time, all the other classmates had become engaged and established their homes, and all had already been blessed with children—some even with two. However, she was the only one who had remained alone.

My daughter has maintained a close friendship with her throughout all this time. At that moment, when the special book in Yiddish arrived, she immediately hurried to send it to her friend, together with a clear and enthusiastic recommendation about the importance of the book.

She explained to her that this is not simply another book among the many sacred and important books. This is a book whose holy author asked and pleaded that people study his teachings, and he promised great blessings to those who fulfill his request and devote themselves to the study of his Torah.

It is a book that possesses an extraordinary and well-established segulah. Now there is a special opportunity: the book is in Yiddish and divided into short sections for each day.

She told her: “Take this book with both hands and draw blessing and salvation upon yourself.”

*And indeed, her friend took the matter with the proper seriousness. From that very day she began to study regularly the book “Zera Shimshon Day by Day.” And during those very first days she was proposed a possible match which, in fact, was finalized only **three weeks (!!!)** later, with good fortune and success.*

It may be explained that this verse introduces a new teaching that is not derived from the word “*korban*.” Here the Torah comes to exclude even the case of an offering brought from an animal whose ownership is doubtful.

For example, the case mentioned in the *Gemara* (*Bava Metzia* 100a): if a person exchanges a cow for a donkey, the owner of the donkey acquires the cow once the owner of the cow takes possession of the donkey, even if the cow is still in the courtyard of its original owner. If the cow then gives birth and it is uncertain whether the birth occurred before the cow passed into the ownership of the new owner or afterward, a doubt arises as to whom the calf belongs.

The *Beit Din* (Jewish court) may rule that the calf remains in the possession of the one who currently holds it—in this case, the original owner of the cow—since the cow was still in his courtyard when the calf was born. This ruling is based on the principle: “The one who claims from another bears the burden of proof.” In other words, the buyer would have to prove that the calf was born after he transferred the donkey in order to establish legal ownership of the calf, despite the fact that it was born while the cow was still in the courtyard of its original owner.

However, for the one who retains possession of the calf due to this ruling based on the principle “the claimant bears the burden of proof,” the situation still remains one of possible misappropriation, since he possesses it only because of a doubt that cannot be resolved.

Although in practice, whenever there is doubt the object remains with the one who currently holds it—and he may use it as he wishes—the verse teaches us through the word “*adam*” that it is not appropriate to bring as a sacrifice an animal that could be considered a case of doubtful theft.

Just as Adam HaRishon did not offer anything that could even possibly be considered stolen—since everything unquestionably belonged to him—so too we should not offer something that may involve a doubt of theft. In the example mentioned above, the original owner of the cow should not bring the calf as an offering, for although the ruling left the calf in his possession, this occurred only because of the doubt.

(Zera Shimshon, Parashat Vayikra, Art. 3)

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 ומזוני 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