



not possessed until then—for it is well known that Pinchas did not become a *kohen* until after he killed Zimri (*Zevachim* 101b). Rather, My intention was that he and his descendants would be *Kohanim Gedolim*.” And why was this particular reward granted? Because the verse says: “Because he was zealous for his G-od.”

The *Gemara* (*Yoma* 18a) teaches that during the preparations of the *Kohen Gadol* for Yom Kippur, bulls, rams, and lambs were brought before him. The *Gemara* asks why goats were not likewise brought before him. It answers that goats are associated with sin-offerings and might cause him distress.

The *Gemara* objects: “But bulls also come because of sin.” It answers: “The bull comes to atone for himself and for his fellow priests. If one of them has some failing, he knows about it and can bring him to repentance. But regarding all of Israel, he does not know their affairs.”

From here we see that part of the role of the *Kohen Gadol* is to bring the members of his own priestly tribe to repentance.

Therefore, when the priesthood was granted to Pinchas as a reward for his zeal on behalf of Hashem, it must necessarily refer to the High Priesthood, because only through that office could he continue exercising this quality of zeal for the spiritual welfare of Israel and lead them toward repentance. An ordinary priest does not possess the authority necessary to bring the other priests to repentance.

Furthermore, it can be demonstrated that Pinchas’s primary reward was becoming *Kohen Gadol* and that all future *Kohanim Gedolim* would descend from him. For concerning his reward the verse states: “And he made atonement for the Children of Israel.” And our Sages explained (*Yalkut Shimoni*, end of *Parashat Balak*): “That he would forever stand and make atonement for Israel.”

Now, the principal atonement achieved through the service of Yom Kippur is valid only when performed by the *Kohen Gadol*. It therefore follows necessarily that the essence of Pinchas’s reward was that he and his descendants merited the High Priesthood.

(See further how Rabbeinu develops and proves this idea at length.)

(*Zera Shimshon, Parashat Pinchas, art. 2*)

## The Signature of Salvation on the Day of the Hillula

A prominent Torah scholar, author of numerous books and one of the respected figures of Jerusalem (who requested that his name not be published), relates:

My wife has a friend whose son had spent many years seeking to get married, yet no match ever came to fruition, and he had already reached the age of twenty-nine. His parents made great efforts to find him a suitable spouse, but nothing progressed. They tried everything: prayers, good resolutions, suggestions, ideas, and conversations with matchmakers. Yet the long-awaited salvation had still not arrived.

Some time ago, my wife came up with an idea: the well-known *segulah* associated with the *Zera Shimshon*, a *segulah* endorsed by many of the leading sages of the generation, **foremost among them the great Torah authority Rabbi Chaim Kanievsky, zt”l; the eminent halachic authority Rabbi Meir Brandsdorfer, zt”l; and, may they be granted long life, the distinguished Rabbis Moshe Tzadka, Naftali Nussbaum, Mordechai Shmuel Edelshtein, and many others.**

My wife thought to herself, “How is it possible that they have not yet tried this particular *segulah*?” She immediately called her friend, and they arranged to study teachings from the *Zera Shimshon* together by telephone for a few minutes each day, hoping that through this, with Hashem’s help, the long-awaited salvation would emerge.

And indeed, that is exactly what happened. A short time later, the young man became engaged, in a most auspicious and successful manner.

A few days afterward, I met the future *mechutan*—the groom’s father—on the street. After exchanging the customary congratulations, I asked when the wedding was scheduled to take place. I could hardly believe what I heard. Without attaching any special significance to the date, he replied: “**Baruch Hashem, everything has been arranged for the 6th of Elul.**”

I never could have imagined such an answer: the 6th of Elul! That great and auspicious day!

I immediately said to him: “**You should know that this is the day of the hillula of the Zera Shimshon!**”

He too was astonished and deeply moved upon hearing this.

It seemed that Rabbeinu, the *Zera Shimshon*, had placed his own signature upon this great salvation.

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