עשפ"ר Vayeira

•Zera Shimshon - the Limud that brings Yeshuos•

A new book

by Rabbi

David Goldwasser

on matters

of Galus and Geulah

Binyamin Pashkas

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366 דליון

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אמרות שמשון

HaKadosh Baruch Hu wished to make known that Abraham rejoiced and did not feel troubled by the commandment of circumcision

"Hashem appeared to him in the plains of Mamre, while he was sitting at the entrance of the tent in the heat of the day. He lifted his eyes and saw, and behold, three men standing before him; and when he saw them, he ran from the entrance of his tent to greet them and bowed down to the ground." (Bereshit 18:1-2)

Rashi, citing the Sages, explains that Hashem appeared "to visit the sick." Rami bar Hama said: "It was the third day after his circumcision, and HaKadosh Baruch Hu came to visit him." And regarding the phrase "And behold, three men," Rashi explains that they were three angels: one to announce to Sarah [that she would conceive], one to destroy Sodom, and one to heal Abraham.

In the Talmud (Bava Batra 16b), it is taught that Rabbi Shimon bar Yochai said: "Abraham had a precious stone hanging from his neck, and any sick person who looked at it was immediately healed." If so, why was Abraham not healed right after being circumcised? And furthermore, why did Hashem not visit him until the third day?

We may explain that if Hashem had healed him on the first or second day, people would have said that there was nothing particularly meritorious about Abraham's circumcision, for he had surely recovered thanks to the precious stone that possessed healing power. They would have thought as well that this was precisely why Abraham agreed to circumcise himself — knowing that he could heal himself immediately.

Therefore, HaKadosh Baruch Hu wished to make known that Abraham was willing to endure the pain of circumcision and that he did not feel in the least bothered by the commandment. For that reason, He did not come to heal him during the first two days, and it is recorded in the Torah that His visit was only on the third day, so that all would know that Abraham did not resort to any healing aid; on the contrary, he joyfully accepted the suffering involved in fulfilling the mitzvah of circumcision. And only once this was evident to all — three days later — did Hashem come and heal him. (Zera Shimshon, Parashat Vayeira, art. 1)

and fire from Hashem out of heaven. And He destroyed those cities, all the plain, all the inhabitants of the cities, and the vegetation of the ground." (Bereshit 19:24-25)

> cities became brimstone and salt, as the verse says (Devarim 29:22): "Sulfur and salt have burned up its entire land... like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which Hashem destroyed in His anger and His wrath." From this it is understood that all the land of Sodom turned into brimstone and salt. But why specifically into these elements?

> We can explain the reason according to the Midrash (Bereshit Rabbah 50:4): Lot told his wife to bring salt for the guests, and she replied, "Do you also wish to introduce this evil custom into this place?"

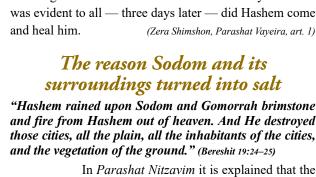
> Lot, however, greatly wished to bring salt, in accordance with what our Sages taught (cited in Levush, Orach Chaim 167): "When there is salt on

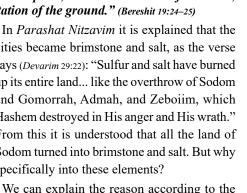
the table, the table is considered like an altar of atonement and protects from misfortune."

But the inhabitants of Sodom feared no misfortune, for they relied on themselves due to the abundance of good they possessed. They feared neither Divine judgment nor the mazikim ("harmful spirits"), and thus they took no precaution to place salt upon their tables to season their food and gain the protective power of that segulah. They called that practice an "evil custom."

Therefore, measure for measure, they were punished: because they did not make use of the segulah of placing salt upon their tables as a means of protection from harm, their cities were turned into brimstone and salt.

(Zera Shimshon, Parashat Vayeira, art. 16)







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The Appointment Canceled for the Sake of the Shiur • The Unexpected Encounter • "The eyes of all look to You with hope"

Told by Rabbi Y. Sh. M. from the Holy City of Jerusalem:

It was Thursday, parashat Bereshit 5786 (October 2025). Early that morning, Rabbi Avraham Mordechai Zilberberg SHELITA called me with a request. Since he had to attend a family bar mitzvah

celebration that evening in Bnei Brak, he would not be able to deliver his regular Thursday-night lecture at the Heichal HaYeshuot, the

Zera Shimshon study hall, at Tzvi St., Jerusalem. He therefore asked me to give the **shiur** in his place.

At first I was overjoyed by the request. I felt a special sense of Divine providence, for I had been giving a weekly class on the Zera Shimshon for several years, and that particular week — unusually — the class had not taken place. I was moved to see how Heaven was granting me an opportunity to make up for it.

But a few minutes later I remembered that that very evening I had an appointment for a pre-surgery evaluation for laser eye correction. I felt some regret at the thought of canceling a slot I had been waiting for so long and delaying the entire procedure I had carefully planned for months.

Yet at that moment I told myself, No one ever loses from studying the Zera Shimshon. I had personally witnessed several wondrous stories of deliverance that came through its merit—and all the more so when the study is done publicly! I could not afford to miss such an opportunity. In a split second I decided and told Rabbi Zilberberg, "Yes, *I'll come and give the class, no matter what." I immediately* phoned the eye-surgery clinic and canceled my appointment.

I prepared for the lecture, choosing selected passages from

parashat Bereshit, and made my way toward Tzvi Street, to the place surrounded by salvations. Just as I reached the entrance to the Beit HaMidrash, I met an old friend of mine who had also come to attend the regular Thursday-night class. I noticed at once that the glasses he used to wear constantly were gone. When I asked him about it, he told me that a few months earlier he had undergone laser surgery at a certain clinic. It turned out he had thoroughly

> researched the matter and knew a great deal about it. He recommended the very clinic where he had been treated, assuring me that the

> > procedure there was completely painless. He also gave me several practical tips that anyone considering the surgery should know.

The next day I booked an evaluation appointment at that second clinic, and after the examination they scheduled my surgery for the following week — an exceptionally short waiting time.

Rabbi Avraham Mordechai Zilberberg, the regular lecturer, shares the final part of the story:

"On the eve of Shabbat Lech-Lecha, as I was waiting by a traffic light in Jerusalem, a car suddenly honked at me. Inside was

Rabbi Y. Sh. M., who pointed to his eyes — now free of glasses — and said with excitement and joy, 'It's all thanks to the Zera Shimshon! Baruch Hashem, I've already had the procedure; it went smoothly, calmly, and without pain, together with the wonderful advice I received from my

And although I have been learning **Zera Shimshon** for many years, once again I witnessed that whoever heeds the words of the Tzadik never loses. When one fulfills the will of the righteous, one merits to see the salvation of Hashem in the blink of an eye. Even when at first it seems you are losing, in truth — you are only gaining, and greatly so."

-כנו שמשון חיים נחמני זלה״ה בכקשתו ותׄחינתו בהקדמת ספו

למען אחי רעי ותלמידי ישאו את שמי על שפתם, ועל הטוכ יזכר שמי בפיהם אחר מותי, כאשר בעשר לשונות של תפילה אני מחלה פניהם, ובעל הגמול ישלם במיטב חיי אריכי ומזוני טפי לגומלי חסדים טובים".

The Zera Shimshon romised those who study his words:

"May your eyes merit to see children and ndchildren, wise and perceptive, thriving as ve shoots around your table. And may your omes be filled with an ahundance of good, vith wealth and honor never ceasing from amongst your progeny.

The Yohrtzeit of the Holy Zera Shimshon zy"a is on Friday, the 6th day of Elul. Those wishing to partake in the expenses of the commemorative seuda should please contact Rabbi Pashkez at 347-496-5657.

friend during the class.'

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