



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### Melave Malka Parshas Vayeira 5767

The Midrash Rabbah (שמות מ"ד:ז) explains why Moshe Rabeinu asks Hashem to remember the *Avos*, when he asks Hashem to forgive Bnei Yisrael after the sin of the *eigel ha'zahav*.

זָכַר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדָיךָ (שמות מ"ד:ז) - Why did Moshe Rabeinu mention the three *Avos*? R. Avin said, 'Hakadosh Baruch Hu told Moshe, Just as I with Sedom and Amora, if you will identify from among them ten Tzadikim, I won't destroy them'. Moshe Rabeinu said, '*Ribon Ha'Olam*, I present myself, Aharon, Elazar, Itamar, Pinchas, Yehoshuah, and Kalev'. Hashem said, 'There are seven. Where are the other three?' Moshe Rabeinu responded, '*Ribon Ha'olam*, do the dead live?' Hashem said, 'yes'. Moshe Rabeinu said, 'if the dead are indeed alive, 'Remember Avraham, Yitzchak, and Yisrael', and there will be ten'. This is why he mentioned the three *Avos*."

We see from this Midrash that Moshe Rabeinu learned how to defend Am Yisrael from Avraham Avinu's words in Parshas Vayeira. When Avraham begged Hashem to not to destroy Sedom and Amora, if ten Tzadikim could be found in those cities, he accomplished something eternal.

Avraham Avinu's request provided Moshe Rabeinu with the "opening" that enabled him to defend Bnei Yisrael and to save them from destruction. Even though Avraham's *tefillah* didn't save Sedom and Amora from destruction, his *tefillah* did not "return empty". As Chazal said, (דברים רבה ב:י"ז) "Some *tefillos* are answered after forty days... and some are answered in another season". The *tefillos* of Avraham Avinu



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

only bore fruit years later, and in their merit, Am Yisrael was saved from destruction.

We should pay attention to the fact that Avraham Avinu's *tefillah* that, emanated from the great pain he felt upon hearing about the imminent destruction of the accursed *reshaim* who lived in Sedom. If, rather than feeling pain, he had taken the approach of קנאות, zealously rejoicing because the day of vengeance had arrived, Moshe Rabeinu wouldn't have had the "opening" that enabled him to save Am Yisrael after *cheit ha'egel*.

It was Avraham Avinu's *midas ha'rachamim*, that saved Am Yisrael so many years later.

Moshe Rabeinu followed in the footsteps of Avraham Avinu and had mercy on every single Jew, protecting them and defending them until the end of his days. As we learned in the *Tana D'vei Eliyahu* (פרק ד:אות א) "All of his days, he yearned and hoped for there to be *shalom* between Yisrael and their Father in Heaven.' Since he followed the path of Avraham Avinu, he was able to utilize Avraham Avinu's approach in order to save Am Yisrael.

The *sefer Emes Ve'Emuna* brings the Kotzker Rebbe's explanation of Hashem's promise to Avraham (בראשית י"ב:ב) וְהָיָה בְרִכָּה. Chazal explained that this means בך חותמים - They will conclude (the first *brachah* of the *Amidah*) with you. Even though Avraham, Yitzchak, and Yaakov are mentioned in the beginning of the *amidah*, the *brachah* concludes only with Avraham Avinu - מגן אברהם.

The Kotzker explained that in Pirkei Avos, we learn that the world stands on three pillars, Torah, Avodah, and Gemilus Chasadim. Those three pillars correspond to Yaakov Avinu, Yitzchak Avinu, and Avraham Avinu. In the end of days, said the Kotzker, Torah and Avodah will be greatly diminished in comparison to their level in earlier generations. However, Gemilus Chasadim, acts of loving-kindness, will increase.



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

This is what Chazal meant by בך חותמין, the Galus will be “sealed” and concluded by your *midah* of *Chesed*.

On one hand, Avraham Avinu’s *midah* of *chesed* was so great that he tried to bestow *chesed* on all of Hashem’s creatures, even the *reshaim* who lived in *Sedom*. On the other hand, it is important to emphasize that while he prayed for Hashem to have mercy on *Sedom*, he also took great care to remain separate and distant from the people of *Sedom* and their negative influence. When the King of *Sedom* offered the spoils of war to Avraham, he refused to take even one thread or shoelace, because he didn’t want to touch anything that came from *Sedom*. Even while maintaining that necessary distance, he still asked Hashem to have mercy on them.

Similarly, we find that although Avraham Avinu was angry with Lot for choosing to live in *Sedom*, he still risked his life to save Lot from captivity.

When Hashem sent Yonah to warn the people of Ninveh that they would be destroyed, it was because they were *reshaim*, who deserved to be destroyed. Rabeinu Bechayei (כד הקמח – כיפורים א), explains that they were people of thievery and violence who resembled *dor hamabul*. Just as the rain came down for forty days in the time of the *mabul*, the people of Ninveh were told that in forty days Ninveh would be destroyed.

Despite their wickedness, Hashem had mercy on them. When Yonah Hanavi was upset that Hashem didn’t destroy Ninveh, Hashem taught him a lesson of mercy, by providing him with a *kikayon* that protected him from the sun, and then causing that plant to die. Yonah was very upset by the loss of the *kikayon*. Hashem then told Yonah that if he can regret the loss of a *kikayon* that he didn’t even work for, how could Hashem not have mercy on Ninveh, a large city with more than one-hundred and twenty thousand people.



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)

We must follow the *midos* of Hakadosh Baruch Hu. As Chazal taught us, (מסכת סוטה י"ד.) - Just as he is merciful, so too, you should be merciful. We have to walk in the path of Avraham Avinu, having mercy on all of Hashem's creatures, and certainly on every Jew, (for הקרוב קרוב קודם - we must give priority to those who are close to us) while still maintaining the necessary distance from anyone whose outlook or actions can influence us negatively.

כך נזכה *לחתימת הגלות ולבוא לציון גואל במהרה בימינו אכי"ר*



[4]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

[hamaortolna@gmail.com](mailto:hamaortolna@gmail.com)