

“Shall I Conceal from Avraham What I Am about to Do?”

Avraham’s Tefilah Teaches Us that No Tefilah Returns Unanswered

In this week’s parsha, parshas Vayeira, we learn that HKB”H notified Avraham Avinu, prior to the fact, of His intent to destroy Sodom (Bereishis 18, 17): **“וה' אמר המכסה אני מאברהם אשר אני עושה, ואברהם היו יהיה לגוי גדול ועצום ונברכו בו כל גויי הארץ, כי ידעתי למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט, למען אשר יצוה את בניו ואת ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט, and Hashem said, “Shall I conceal from Avraham what I am about to do, and Avraham will surely become a great and mighty nation, and all the nations of the earth will be blessed through him? For I have cherished him, because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice, in order that Hashem might bring upon Avraham that which He had spoken of him.”**

Rashi comments: This is a rhetorical question to be read in astonishment. **“Shall I conceal from Avraham what I plan to do in Sodom? It is unbecoming of Me to do this thing without his knowledge. I have given him this land and these five cities . . . I have called him Avraham— “a father of many nations”; shall I destroy the children and not inform the father, who is someone who loves Me?!**

With this interpretation, however, it is necessary to explain the the continuation of the text. To explain why HKB”H did not wish to conceal the future upheaval of Sodom from Avraham, the Torah states: **“And Avraham will surely become a great and mighty nation, and all the nations of the earth will be blessed through him? For I have cherished him, because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice.”** What possible connection can there be between Avraham’s destiny to become a great and mighty nation and the fact that

HKB”H revealed to him the plan to obliterate Sodom? Sensing this difficulty, Rashi comments in the name of the Midrash: **זכר “כזר” הואיל והזכירו ברכו, צדיק לברכה, הואיל והזכירו ברכו—the mention of a tzaddik is for a blessing; since He mentioned him, He blessed him.**

HKB”H Stored Avraham’s Tefilah in His Treasure-chest of Tefilos for All Future Generations

We find a wonderful explanation of this matter provided for us by the esteemed Admor, Rabbi Yehoshua of Belz, zy”a. First he addresses HKB”H’s apparent deliberation as to whether or not to share such information with Avraham. Addressing Himself, as it were, HKB”H says: **“Shall I conceal from Avraham what I am about to do, and Avraham will surely become a great and mighty nation?”** This statement implies that there was a legitimate reason for concealing the plan to obliterate Sodom from Avraham; yet, HKB”H decided not to conceal that information from Avraham, regardless. The reason being that he was destined to become a great nation. Hence, we must endeavor to reveal what the reason was not to inform Avraham of the upcoming cataclysm in Sodom.

Here is his unique and sacred explanation. The Torah relates how Avraham Avinu prayed at length on behalf of the people of Sodom. Despite his efforts, HKB”H denied his pleas to spare the people of Sodom. Thus, one could suggest that it would have been preferable not to inform Avraham of Sodom’s impending destruction, so that he would not pray on their behalf a futile tefilah. Notwithstanding, HKB”H decided to inform Avraham of Sodom’s destiny, and He provides the following reason for this decision: **“And Avraham will surely become a great and mighty nation.”**

We can understand this based on a concept that is prevalent in our holy sources. When a Jew prays to HKB”H in times of trouble, even if it appears as if his tefilah went unanswered and failed to yield results, he should believe wholeheartedly that his tefilah is safeguarded in HKB”H’s treasure-chest of Tefilos for all eternity. If it so happens that situations arise, where he or his offspring require salvation of a similar nature and they are unable to offer appropriate Tefilos, HKB”H recalls that original tefilah, in order to show them mercy and save them from all danger.

This explains very nicely why HKB”H revealed to Avraham, ahead of time, that He was going to exterminate the wicked people of Sodom. He wanted Avraham to make an effort to pray for their salvation in the merit of finding even a mere ten tzaddikim in the entire city; so that if even only nine were to be found, HKB”H would join them to produce the requisite number. Even though this did not turn out to be the case; nevertheless, Avraham’s tefilah was safeguarded forevermore for his children until the end of time. Thus, if Yisrael require that HKB”H join in to complete the necessary quorum of tzaddikim to evoke divine mercy, HKB”H will recall the tefilah that Avraham proffered on behalf of the people of Sodom, and He will rescue Yisrael.

This then is the interpretation of the passuk: **וזה אמר המכסה: “אני מאברהם אשר אני עושה”**. While it is true that there is seemingly a legitimate reason for concealing from Avraham what I am about to do in Sodom; so that he will not pray for them in vain. Nevertheless, I am not concealing this information from Avraham, because: **“ואברהם היו יהיה לגוי גדול ועצום”**. Since he is destined to become a great nation, his tefilah will not be in vain. HKB”H will take his tefilah out of the treasure-chest of Tefilos as necessary to rescue his descendants throughout the generations. This is the gist of his explanation.

Avraham Instituted Tefilas Shacharis after His Previous Tefilah Was Not Accepted

Now, let us introduce a wonderful idea added by his son, the esteemed Rabbi Yissachar Dov of Belz, zy”a. In this week’s parsha, after the upheaval of Sodom, it states (Bereishis 19, 27): **“וישכם אברהם בבוקר אל המקום אשר עמד שם את פני ה’, וישקף על פני סדום—ועמורה ועל כל פני ארץ הכנר וירא והגה עלה קיטור הארץ כקיטור הכבשן—Avraham arose early in the morning to the place where he had stood before Hashem. And he gazed down upon Sodom and Amorah and upon the entire surface of the land**

of the plain; and he saw, lo and behold, the heavy smoke rising from the earth like the smoke of a furnace. We must endeavor to explain why Avraham rose early in the morning to return to the very same spot where he stood previously to pray to Hashem.

Yet, our blessed sages provide us with an explanation in the Gemara (Berachos 26b). Avraham did so in order to institute the tefilah of Shacharis, as we have learned: **“אברהם תיקן תפלת: וישכם אברהם בבוקר אל המקום אשר עמד שם, ואין עמידה אלא שחרית שנאמר ויעמוד פינחס ויפלל” תפלה שנאמר (תהלים קו-ל)** At first glance, this defies comprehension. What possessed Avraham to institute Tefilas Shacharis specifically in the same location and at the same time period that his tefilah to save the people of Sodom and Amorah was rejected?

Yet, based on what we have discussed thus far, we can provide an explanation. We have learned a tremendous lesson regarding the extent of Avraham Avinu’s “emunah.” Despite the fact that HKB”H did not heed his tefilah regarding the people of Sodom, nevertheless he believed wholeheartedly that his tefilah was not proffered in vain. Therefore, he returned to the same spot to pray again and instituted the tefilah of Shacharis for all future generations. He wanted us, his descendants, to know beyond a shadow of a doubt that no tefilah returns unanswered. Even if the tefilah is not answered immediately, HKB”H stores it away in the treasure-chest of Tefilos, in order to rescue him or his offspring at the appropriate time.

This fundamental concept that no tefilah goes unanswered actually comes from the incredible teachings of the holy Ba’al Shem Tov, as presented in his name by his grandson in Degel Machaneh Ephraim (Haftarah parshas Ki Teitzei). He addresses the elucidation in the Gemara (Berachos 6b) regarding the importance of tefilah, based on the passuk (Tehillim 12, 9): **“כרום זלות לבני אדם - אלו דברים שעומדים ברומו של עולם ובני אדם מזלזלין—these are things that stand at the pinnacle of the world.** The Ba’al Shem Tov explains the Gemara as follows: **“שנעשה מזה דברים נוראים ברומו של עולמות, ובני אדם סוברים שלא נתקבלו—these in the heavenly realms; and human beings are of the opinion that their Tefilos were not accepted; therefore, they treat them irreverently.** In other words, people belittle the importance of tefilah. A similar explanation is found in the Avodas Yisrael:

“כרום זלות לבני אדם. פירוש לפי הגמרא (יבמות סד.) שהקב"ה מתאוה לתפלתן של צדיקים לתקן עליונים, והצדיק יש לו לידע שכל מה שיבא לו ומתפלל עליו, בודאי דוגמא זו צריך בעולמות עליונים, והקב"ה מזמן זה להצדיק כדי שיתפלל עליו, וזה עיקר כוונת התפלה כמ"ש אדוננו מורינו ורבינו מוה"ר דוב בער [ממעזריטש] זצ"ל. ובודאי ככל התפלות נעשה התיקון בעולמות עליונים, ולפעמים יתקן גם בעולם הזה מה שהצדיק צריך, ולפעמים אין נעשה לתת, וכשאדם רואה שאין תפלתו עושה פירות מזלזל, ובאמת עמדו ברומו של עולם ושם עשו פירות.”

He expounds on the same passuk in Tehillim, based on the Gemara's (Yevamos 64a) statement that **“HKB”H craves the Tefilos of tzaddikim.” He craves their Tefilos in order to make adjustments in the heavenly realms. It is essential for the tzaddik to realize that everything that he encounters and prays about serves a purpose above. In fact, HKB”H arranged for the tzaddik to have this encounter, so that he would pray about it. This is the essence of tefilah. . . Without a doubt, every tefilah achieves some form of tikun in the heavenly realms. Sometimes what the tzaddik requires in Olam HaZeh is also realized and sometimes its effect is not realized below. When a person sees that his tefilah does not produce results, he treats it lightly (without proper respect); while, in truth, his Tefilos produced results in the heavens.**

Based on the explanation of Rabbi Yehoshua of Belz, zy”a, we have learned that the tefilah that remains stored in the heavenly realms is used by HKB”H at a later time to assist Bnei Yisrael. It was precisely for this reason that HKB”H did not conceal from Avraham His plan to wipe out Sodom. Because his tefilah on behalf of Sodom ultimately was not in vain. For, Avraham was destined to become a great nation, and HKB”H would rescue his offspring in the future in the merit of that tefilah.

Avraham’s Tefilah Benefitted the People of Sodom Allowing Them to Reincarnate into His Children in Mitzrayim

Based on this enlightening insight, we can expand on our explanation of HKB”H’s statement: **“המכסה אני מאברהם”**. For, upon careful scrutiny, we can see the actual realization and fulfillment of Avraham’s prayers; they were certainly not uttered in vain. On the contrary, his tefilah enabled the people of Sodom to achieve tikun by reincarnating into Avraham’s descendants—the neshamos of Bnei Yisrael in Mitzrayim. The Megaleh Amukos (Vaeschanan 173) writes that Avraham

Avinu fathered his son Yitzchak when he was one hundred years old, because the word מא"ה (which means “one hundred”) is an acronym for the three generations: **מ'בול א'נוש ה'פלגה** (flood, Enosh and dispersion). These three generations achieved their tikun via Avraham’s offspring from Yitzchak, by reincarnating into the children of Yisrael in Mitzrayim. This same allusion is also present in our passuk: **ה'מכסה א'ני**—the first letters of these three words in reverse order also spell **מא"ה**, alluding to the three generations: **מ'בול א'נוש ה'פלגה**. This concludes his remarks.

We can explain the significance of his remarks based on a revelation from our teacher, the Arizal (Sha’ar HaKavanot). The purpose of Yisrael’s descent into exile in Mitzrayim was to purify them and refine them there of all defects and impurities, as it is written (Devarim 4, 20): **“ואתכם לקח ה' ויוציא אתכם מכור הברזל: וממזרים להיות לו לעם נחלה כיום הזה”**—**but Hashem has taken you and withdrawn you from the iron crucible, from Mitzrayim, to be a nation of heritage for Him, as this very day.** Rashi explains that an **“iron crucible” (יכור)** is a vessel with which **they refine gold**. In other words, just like the impurities adherent to the gold need to be removed by means of melting in an iron crucible, so, too, was it necessary to purify and refine the neshamos of Yisrael from their adherent impurities, by means of the suffering and hard labor in Mitzrayim. This was the preparation necessary for them to receive the Torah. We must endeavor to explain what sin Bnei Yisrael were guilty of that demanded this rigorous cleansing process in Mitzrayim.

The Arizal explains that when Adam HaRishon sinned and ate from the Eitz HaDa’as Tov VaRa, he damaged all of the neshamos that were part of his being; they all had a share in the sin. However, we know that HKB”H, in His infinite mercy and kindness, desires the tikun of all the neshamos, as it is written (Shmuel II 14, 14): **“וחשב מחשבות לבלתי ידח ממנו נדח”**—**and He ponders thoughts, so that no one will be banished from Him.** Consequently, He arranged for these neshamos to undergo one purification and refinement process after another via a series of reincarnations.

First, they reincarnated into the generation of the “mabul”; however, they continued their corrupt habits. The Torah expresses this fact as follows (Bereishis 1, 5): **“וירא ה' כי רבה: --רעת האדם בארץ”** **Hashem saw that man’s wickedness on earth was great**; here the wickedness of man refers to Adam HaRishon. Subsequently, they reincarnated into the generation

of the dispersion; yet, they continued to practice “avodah zarah.” The Torah expresses this fact as follows (ibid. 11, 5): ‘וירד ה’—Hashem descended to see the city and the tower which the sons of man built. The passuk specifically employs the term “בני אדם” stressing that they were the children of Adam HaRishon. Thus, they underwent the process of reincarnation until they ultimately landed in Mitzrayim; due to the harsh labor they endured there, they were finally refined and achieved their tikun.

Therefore, the punishment they endured in Mitzrayim reflected their previous transgressions “midah k’neged midah”—measure for measure. Corresponding to their sins in the generation of the “mabul,” which caused them to be wiped out by the waters of the flood, Pharaoh imposed upon them the following (Shemos 1, 22): “כל הבן הילוד היאורה תשליכוהו”-- every male child that will be born, you shall throw him into the river. Corresponding to their sins in the generation of the dispersion (Bereishis 11, 4): “הבה נלכנה לבנים... לבנות את העיר”-- let us make bricks. . . to build the city and the tower—they were punished “midah k’neged midah” (Shemos 1, 14): “וימררו את חייהם בעבודה קשה בחומר ובלבנים”-- they embittered their lives with hard work, with mortar and with bricks. Lastly, corresponding to the city and tower they built in the generation of the dispersion (ibid. 11): “ויבן ערי מסכנות לפרעה”-- it (Bnei Yisrael) built storage cities for Pharaoh, Pitom and Raamses.

Four Generations: Enosh Mabul Dispersion Sodom

Now, in truth, the Arizal here only mentions the generation of the “mabul” and the generation of the dispersion. The Megaleh Amukos, however, on several occasions includes the generation of Enosh with them; they, too, required tikun. In the writings of the Arizal, he considers the generation of Enosh to be part of the generation of the “mabul.” Hence, it turns out that there were three generations that reincarnated into Mitzrayim: **Enosh, “mabul” and dispersion.** This then is what the Megaleh Amukos explained; Yitzchak was born to Avraham when he was one hundred years old alluding to the fact that via his offspring in Mitzrayim, three generations—represented by the word “מא”ה—would achieve tikun. That being the case, why does the Megaleh Amukos draw attention to the passuk here: “המכסה אני מאברהם”—pointing out that the first letters of these words

in reverse order spell “מא”ה, alluding to the three generations of: “מבול אנוש ה’פלגה? What is the connection between these reincarnations—“gilgulim”—and HKB”H’s statement regarding Sodom: “המכסה אני מאברהם אשר אני עושה”?

It appears that we can explain the words of the Megaleh Amukos based on what he himself writes elsewhere (Vaeschanan 236). There he addresses a teaching in the Yerushalmi (Pesachim 10, 1), which also appears in the Midrash (B.R. 88, 5). Chazal instituted that we drink four cups of wine on the first night of Pesach corresponding to the four expressions of geulah mentioned in parshas Vaeira (Shemos 6, 6): “והוצאתי... והצלתי...” “I shall take you out” . . . “I shall rescue you” . . . “I shall redeem you” . . . “I shall take you.”

This deserves further explanation. In actuality, there was only one geulah from Mitzrayim. So, what benefit is served by mentioning four expressions of geulah—to the point that Chazal considered it important enough to institute four cups corresponding to them? Hence, the Megaleh Amukos explains that in fact four generations were damaged and corrupted by the “cheit Eitz HaDa’as”: **Enosh, מבול, הפלגה, סדום**—Enosh, “mabul,” dispersion and Sodom. They all reincarnated into Mitzrayim to be refined in the iron crucible—“kur habarzel.” Accordingly, the exodus from Mitzrayim incorporated four geulot, corresponding to these four generations.

With this in mind, the Megaleh Amukos adds an amazing allusion regarding David HaMelech’s declaration (Tehillim 6, 7): “מטתי בדמעתי ערשי אמוסה”—I drench my bed every night; I soak my couch with my tears. With these words, he expresses his intent to cry and make amends for the wrongdoings of these four generations, alluded to by the word “אמס”ה—an abbreviation for “אנוש מבול ס’דום ה’פלגה.” It seems clear that he is referring to that which is explained in the Midrash (Bamidbar Rabbah 14, 12): “ע’ שנה שחיסר אדם משנותיו ונתן לדוד בן ישי, לפי שראוי היה לחיות אלף שנים, שנאמר כי ביום אכלך ממנו מות תמות, ויומו של הקב”ה אלף שנים, שנאמר כי אלף Seventy years were subtracted from the years of Adam and given to David ben Yishai. Adam was supposed to live one thousand years, as it states: “On the day you eat from it, you will surely die.” Now, a day of HKB”H’s equals one thousand years, as it states: “For a thousand years in Your eyes are like a day that passes and like a watch in the night.”

In Sefer HaLikutim (Ha'azinu), the Arizal explains that David HaMelech was a reincarnation and tikun of Adam HaRishon. This explains very nicely why it was David HaMelech specifically who cried on his bed: "מטתי בדמעתי ערשי אמסה" to provide a tikun for the four generations represented by the term אמס"ה—namely מ'בול א'נוש ס'דום ה'פלגה. As the gilgul and tikun of Adam HaRishon, who damaged and corrupted these four generations by eating from the Eitz HaDa'as, it was his obligation to make amends for them.

"המכסה אני מאברהם"

He Himself Will Provide Their Tikun

This enlightens us as to the deeper significance of the allusion presented by the Megaleh Amukos—that the first letters in reverse order of the words המכסה אני מאברהם spell מא"ה, an allusion to the three generations: מ'בול א'נוש ה'פלגה, that achieved tikun in Mitzrayim via the descendants of Avraham. We posed the question: How does this allusion relate to the statement: "המכסה אני מאברהם"? Let us provide an answer based on what we have discussed. The three generations of מ'בול א'נוש ה'פלגה reincarnated into the people of Sodom. They continued to behave corruptly, prompting HKB"H to decree their extermination from the world. That being the case, it is true that Avraham Avinu's prayers did nothing to rescue them from extermination. Yet, because they ultimately reincarnated into Avraham's descendants in Mitzrayim and were refined there in the "kur habarzel," in reality Avraham's tefilah was not in vain; it effected the tikun of their neshamos, preventing them from descending to their spiritual doom.

This then is the interpretation of the passuk: ז'ה' אמר המכסה "אני מאברהם אשר אני עושה". In other words, it is true that I have a legitimate reason for concealing what I am about to do from Avraham; so that he will not utter prayers in vain on behalf of Sodom. Notwithstanding, I am not concealing my plans from him. HKB"H alludes to the reason for this decision with the statement: המכסה אני מאברהם, whose first letters in reverse order spell מא"ה, alluding to the three generations that reincarnated into Sodom--ה'פלגה-מ'בול א'נוש. It was for this reason that Avraham fathered Yitzchak at the age of one hundred, alluding to the fact that these three generations would achieve tikun via his descendants in Mitzrayim.

Then HKB"H continues to explain why He chose not to conceal the upheaval of Sodom from Avraham; because

"Avraham was destined to become a great and mighty nation." In other words, he would become a great and mighty nation, namely the nation of Bnei Yisrael, that would be refined in Mitzrayim. Furthermore, "ונברכו בו כל גווי הארץ"—**and all the nations of the world will be blessed through him.** The term "ונברכו" can be understood based on the language of the Mishnah (Kilayim 7, 2): "המבריק שלש גפנים". This refers to a person who grafts and bends vines in order to join them, so that they will grow together. This was the message HKB"H was conveying. All the nations of the world—namely the four generations of Enosh, the "mabul," the dispersion and Sodom—will be joined together by reincarnating into Avraham's offspring to achieve their tikun. How do we know that after their reincarnation in Mitzrayim they would in fact achieve tikun? Perhaps they would continue their corrupt ways.

Therefore, HKB"H adds the following irrefutable testimony: "כי ידעתיו למען אשר יצוה את בניו ואת ביתו אחריני ושמרו דרך ה' לעשות צדקה --ומשפט" **for I have cherished him, because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice.** HKB"H emphasizes that they give tzedakah (charity) and adhere to principles of justice. This is in stark contrast to the people of Sodom, who were corrupt and lacking in these two areas. They refused to give tzedakah to the poor, and their courts and judgments were corrupt and perverted. Seeing as Avraham would command his children and his household after him to safeguard **"the way of Hashem, doing charity and justice,"** this would ensure that when the people of Sodom would reincarnate into Bnei Yisrael in Mitzrayim, they would achieve proper tikun. For all of these reasons, it was appropriate to reveal to Avraham the impending upheaval of Sodom. There was no need to be concerned that his prayers would be in vain, seeing as his tefilah would help effect their tikun in the guise of his descendants in the galus in Mitzrayim.

This teaches us a valuable lesson, which should provide encouragement for every Jew, with regards to his act of praying. Even though there was no ostensible proof that Avraham's Tefilos on behalf of the people of Sodom had served any purpose, in truth, they provided tremendous benefit to the generations after him. For, when the people of Sodom reincarnated into Bnei Yisrael in Mitzrayim, they achieved complete tikun in the merit of Avraham's tefilah. This should convince us that HKB"H hears every person's tefilah; however,

it is important to realize that every tefilah has an appropriate and designated time to come to fruition.

Avraham Avinu's Tefilah Rescued the Neshamah of David from Sodom

To conclude this essay, I would like to present before this esteemed audience a noble idea. As we have learned, HKB"H arranged for Avraham Avinu to pray for the salvation of Sodom, even though He knew from the outset that He would not heed his entreaties. Now, we find a precious tidbit in the incredible teachings of the great Rabbi Tzaddok HaKohen of Lublin, zy"a. He teaches us a tremendous chiddush regarding Avraham's tefilah. While it is true that HKB"H did not heed his tefilah with regards to the people of Sodom and Amorah; nevertheless, HKB"H heeded his tefilah, in order to rescue the neshamah of David HaMelech that was concealed with Lot in Sodom.

After examining the words of Rabbi Tzaddok, we obtain a clearer understanding regarding the juxtaposition of pesukim in this week's parsha (Bereishis 19, 27):

"וַיִּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי ה'—**Avraham arose early in the morning to the place where he had stood before Hashem.** This passuk teaches us that Avraham instituted Tefilas Shacharis. **"וַיִּשְׁקֶף עַל פְּנֵי סְדוֹם וְעַמּוֹרָה וְעַל כָּל פְּנֵי אֶרֶץ**—**and he gazed down upon Sodom and Amorah and upon the entire surface of the land of the plain; and he saw, lo and behold, the heavy smoke rising from the earth like the smoke of a furnace.** It seems very strange that HKB"H would arrange for Avraham to institute Tefilas Shacharis in the exact same location that He had previously rejected his tefilah. To resolve this issue, the narrative continues: **"וַיְהִי בַשַּׁחַת אֱלֹקִים אֶת עֵרֵי הַכְּכָר וַיִּזְכּוֹר אֱלֹקִים אֶת**—**and so it was when G-d destroyed the cities of the plain that G-d remembered Avraham.** That is to say, HKB"H

recalled the tefilah that Avraham had proffered on behalf of the people of Sodom. In the merit of that tefilah: **וַיִּשְׁלַח אֶת לוֹט מִתּוֹךְ הַהֲפָכָה בַּהַפּוֹךְ אֶת הָעָרִים אֲשֶׁר יָשַׁב בְּהֵן לוֹט**—**so He sent Lot from amidst the upheaval when He overturned the cities in which Lot had lived.**

Now, we can add a precious idea based on the commentary of the Sifsei Kohen (Vayeishev). He explains why the neshamah of David HaMelech emerged from Lot and his daughters rather than from a holier, purer union. For, when such an important and magnificent neshamah is about to descend to Olam HaZeh, there is a vehement objection in the heavens. Therefore, in order to deceive and mislead these adversaries, HKB"H brings this special neshamah down to earth in a roundabout manner. It appears in a place that these adversaries would never imagine that it could come from.

According to this scenario, had Avraham prayed on behalf of the neshamah of David HaMelech, all of the opposing forces would have rallied to prevent its rescue from Sodom. Therefore, HKB"H cleverly informed Avraham of the upheaval in Sodom, knowing that he would pray for their salvation. Seeing as HKB"H did not heed his tefilah, it did not occur to those opposing forces that HKB"H would employ his tefilah to rescue the neshamah of David HaMelech. In this manner, HKB"H rescued the neshamah of David HaMelech.

Thus, we have learned how powerful Avraham's tefilah was and the extent to which his tefilah produced results. Although, at first glance, it appeared as if his tefilah on behalf of the people of Sodom was not accepted by Hashem and failed to yield results; in reality, HKB"H accepted his tefilah and utilized it to save the neshamah of David HaMelech—from which the Melech HaMashiach is destined to emerge. May he arrive and redeem us swiftly, in our times. Amen.



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