

מגילת רות ופסוקים

קמו בראשית יח וירא

אונקלוס
לקדמוהון מתרע משכנא
וסגיד על ארעא: ג ואמר
יי אם פצען אשכחית רחמיך
תר"א ויאמר אדני שבת קבו. ב"מ שם
שבועות לה.

עליו וירא וירץ לקראתם מפתח
האהל וישתחו ארצה: (ג) ויאמר
אדני אם-נא מצאתי חן בעיניך

רש"י

(במדבר כ. כ.) אצל לשון נקיה הוא כלפי המלאכים: וקדם הוא ורך לקראתם. (כך הגירסא ברש"י וירא. מהו וירא וירא שני פעמים, הראשון כמשמעו, והשני לשון הצנה, נסחכל שהיו נצנים במקום אחד, והצין שלא היו רוצים להטריחו, ואף על פי שידועים היו שילא לקראתם, עמדו במקומם לכבודו, ולהראותו שלא רצו להטריחו, וקדם הוא ורך לקראתם.)

עיקר שפתי חכמים

ורק"ל דמתחלה אמר ארזי ל' רבים ואח"כ אמר בעיניך לשון יחיד. ולכן אמר כי לנדול שבהם אמר:

לקוטי הלכות

וזהו: וירא וירץ לקראתם, 'וירץ' - זה בחינת זריזות ושמחה, כי זריזות הוא בחינת שמחה, כמובן בהתורה "אריכת אפים" (בסימן קנה בלקוטי א), וכמו שאמרו רבותינו ז"ל: מצוה לרוץ לבית הנקנס ולדבר מצוה, כמו שכתוב: שמחתי באמרים לי בית ה' גלף. כי מי שמסתכל על תכליתו באמת, בודאי פשמגיע לילך לבית הנקנס או לדבר מצוה, הוא רץ בשמחה גדולה ובזריזות גדול, כי רק זה הוא חיותו ותקנתו לנצח, וחזן מזה הכל הכל הבלים, כי לא ישאר כלום משום דבר, לא מעשירות ולא מצער העניות והדלות, ולא משום דבר תאוה וקבודת וקנאה ושבגה וקפידא, כמו שכתוב: כי לא במותו יקח הכל וכו' וכו'. ובתיב: גם אהבתם גם קנאתם גם שנאתם כבר אברהם. ולא ישאר רק מה שיתקף בכל פעם איזה טוב לילך לבית הנקנס ולבית המדרש, ולעשות איזה מצוה. ועל-כך בודאי מחיב כל אחד לרוץ בזריזות ושמחה גדולה לדבר מצוה, וכל מה שיודע

וזהו: וישתחו ארצה - זה בחינת פסול וקבליות באור האין סוף, כי כל ההשתחויות הם בחינת פסול, שגופל לארץ ומשתחויה ופושט ידיו ורגליו בכוון כל ההרגשות מחמת גדל אור הצח שנגלה אליו, הינו שעל-ידי השמחה שהוא בחינת 'ירץ לקראתם', על-ידי זה זכה לבחינת השגת אורות הצחצחות, ששם בחינת ההשתחויה. וזהו: ויאמר אדני אם נא מצאתי חן בעיניך אל נא תעבר מעל עבדך - שבקש מה' יתברך שלא יעבר ממנו, הינו שלא



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behold, three men were standing beside him, and he saw and he ran toward them from the entrance of the tent, and he prostrated himself to the ground. ³ And he said, "My Lord, if only I have found favor in Your eyes, please do not pass on from beside your servant.*
⁴ Please let a little water be taken* and bathe your feet and recline under the tree.*

Abraham felt the Divine Presence and suddenly noticed three travelers whom he did not know; they were not acquaintances or friends. What was Abraham supposed to do?

As Chazal describe it, this was one of the tests Abraham had to pass to show that he was worthy of becoming the father of the Jewish nation. Should he tell the Holy One to wait, or ignore the three travelers to attend to his God? How would we act? Here is an encounter with God: the most exalted experience to which a human being can ever aspire, the highest form of bliss. What more could a human being ask for, if not to be close to the Eternal? But when Abraham saw the travelers, he ran to meet them, prostrated himself, and said, *Adonai, if only I have found favor in your eyes, do not pass on from beside your servant.* One opinion in Chazal interprets Adonai as "my masters," referring to the travelers, and another opinion reads it as the Holy Name addressed to God (*Shevu'os*, 35b).

According to the latter reading, Abraham ran to meet the travelers, but before he left he turned to God and said, "My Lord, please wait for me. You came to visit me. I enjoy Your visit; You are very welcome here. But now I have to attend to the travelers." Then he turned around and addressed the travelers, *Please let a little water be taken and bathe your feet* (verse 4) Thus Chazal say that to receive lonely travelers on a hot day, and give them water to wash and drink and serve them food, is greater than being in the company and presence of the Almighty (*Shabbos* 127a).

When the travelers bade Abraham farewell and went to Sodom—this was after several hours at least; who knows how long?—Abraham was still standing before the Lord (verse 22). God waited for him, and Abraham was still in His presence. (*Abraham's Journey*, pp. 167-168)

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יִקַּח נָא מְעוֹט מַיִם - Please let a little water be taken. The cruelty of Sodom is portrayed in terms of cruelty to guests and strangers; in contrast, Abraham's kindness expressed itself particularly in *hachnasas orchim*. There are many ways to practice kindness. Why is *hachnasas orchim*, the mitzvah of welcoming guests, so emphasized here?

Hachnasas orchim is often for the poor. A rich man is in no need of hospitality; he can find an inn or a place to stay. Yet *hachnasas orchim* differs from *tzedakah*, or material help to others, in a crucial way. Giving *tzedakah* demonstrates sympathy. *Hachnasas orchim*, however, demonstrates full human equality, the belief that every being has dignity and is just as important as any other. It is much easier to give someone money and send him away than to invite him under your own roof. If I invite him in, that means that no matter what his station in life, I am treating him with respect, as an equal. *Hachnasas orchim* is symbolic of our personal relationships, the understanding that all Jews are *b'nei melachim*, princes, regardless of differences in wealth or knowledge. That is why the Torah gives us this picture of Abraham. (*Abraham's Journey*, p. 168)

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וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַחַת הָעֵץ - and bathe your feet and recline under the tree. When these three strangers passed his tent, Abraham did not immediately recognize them as angels. The first request he had of them was to wash their feet, since, according to the Midrash as quoted in Rashi, he thought they were Arabs who worshipped the dust of their feet. He assumed these strangers were

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a heavy cloud of grief and sadness. It's a hard job, but the Machlises did it.

A young Italian woman whose father was a non-Jew but whose mother was Jewish had been attracted to her people and started to learn about what it meant to be Jewish. Then she decided if she really wanted to pursue the truth she should come to Eretz Yisrael to study *Yiddishkeit*. She joined a seminary for *baalei teshuvah* and eventually became Torah-observant. She even persuaded her mother to come, and she, too, became *frum*.

Unfortunately, some time after coming to Eretz Yisrael her mother was diagnosed with a terrible disease and after a few months she passed away.

This young woman has just lost her mother. She has no home in Eretz Yisrael other than her dorm room in seminary which she shares with four other girls. She is a *baalas teshuvah*, alone and on her own. Where can she sit *shivah*?

Where? The Machlises, of course. For this Italian *baalas teshuvah* the Machlises turned their small apartment into a *shivah* home.

Not only did Henny face life with an attitude that she had all the time, space and money in the world, she also saw herself as having all the strength in the world.

Hot soup

Getting out of bed is so hard to do. Imagine you've gone to bed, all tucked in under your blankets, warm and cozy. There is a knock on the door. You just know it's someone asking for a handout or maybe kids in the building asking for food for an organization that helps poor children. Do we have the strength to get out of bed and answer the door?

Henny did.

It was a freezing cold Tuesday night. Henny had made soup for supper and after feeding the family she had gone to bed.

A while later she heard one of her daughters answering the door. Someone had come by for soup. From her room Henny heard Tamar telling him that they had no hot soup, but he was welcome to their leftover cold soup.

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Henny yelled out, "It's cold outside. He needs HOT soup. Wait just a minute; I'm coming out." She got out of bed and warmed up the soup.

When the Machlises were out and couldn't answer the phone, even their answering machine spread good feelings and joy to the caller. This was the message they would hear, in both Hebrew and English:

**Even when
no one
was home**

"*Shalom u'vrachah* from the Machlis family. Thank you so much for calling. May Hashem bless you in ALL that you do, with the highest levels of happiness, good health and success. May all gateways of blessing be eternally open for you and yours. And may you be blessed with a long, healthy, happy and sweet life, with no difficulties or stress. May this day be the greatest day of your life so far. And may tomorrow be even greater."

Where does greatness come from? Having a clear set of priorities and goals. Understanding in your heart and mind what is important.

In Henny's own words Here are Henny's thoughts, taken from one of her notebooks.

What inspired me to persevere in chesed:

1. "B'tach Ba'Shem v'asei tov—Trust in God and do good." (Tehillim 37:3)
2. Don't do what you can do. Do more than you can do.
3. When we do chesed, we bring more chesed into the world.
4. The Tanya says that you get help from Heaven when you decide to do something, not when you're just thinking about it.
5. When Hashem loves you, He sends you a present: guest to your door.

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