

Our Sedra opens with Avraham Avinu, aged 90 years old, sitting, recovering from his recent brit mila, outside his tent during the heat of the day. Our Chazal explain that Avraham is sitting outside his tent, anxious to welcome guests, that despite his discomfort and recovery from his recent "surgical" procedure, he is literally sitting and waiting for an opportunity to welcome visitors into his home. Of course, the guests that arrive, are none other than the malachim that Hashem sends his way to cheer Avraham up, to enable Avraham to do that maaseh chesed he is longing to fulfill, as well as ultimately to share with Avraham and Sara that they will finally be blessed with a child.

In a stirring and beautiful teaching, Rabbi Shlomo Zalman Horowitz zy'a, known as the *Patiker Rav*, points out that there are four eternal lessons to be learned from this story as to how one should perform the *mitzva* of *hachnasat orchim*, the *mitzvah of* welcoming guests into our homes.



The first message- Avraham is waiting outside his home, seeking opportunities to be hospitable, rather than waiting for someone to knock on his door or ask to be welcomed. Each one of us must ask ourselves, how can we emulate this mida-to literally actively seek opportunities to do chesed and to welcome others into our homes.

The second point, *Avraham Avinu* of course had many servants. When these travelers arrive to visit them, it is he and *Sara* themselves who engage in welcoming the guests, in making sure they are comfortable, that they have shade and that they can freshen up. It is *Sara* herself who prepares a meal for these visitors. All this teaches us that *hachnasat orchim* should be done ourselves and not simply through an emissary. Each one of us should look for opportunities to be kind and welcoming to others, and to express that kindness, directly, ourselves.

The third message we can learn is that one should not interrogate our guests, or bombard them with questions to see if indeed they really are in need of our hospitality and assistance. Our *Chazal* point out that *Avraham Avinu* intuited through his prophetic capabilities that these guests were *malachim*, that they really were not in need of any physical comforts or sustenance, yet this does not impact or limit *Avraham* in any way in terms of his desire to treat them with kindness and dignity, nor does it limit him in anyway in the way his

warmth and hospitality is extended.

Finally, these special guests ultimately reveal to *Avraham and Sara* that they will miraculously be blessed with a child! This, explains the *Patiker Rav*, teaches us the most profound message of all regarding the *mitzva* of *hachnasat orchim* and any act of *chesed*,- in reality our guests end up giving us much more than they receive!

The Midrash teaches us that since Avraham exerted himself, even as he recovered from his brit mila at such an advanced age, to welcome these guests, to feed them, invites them to rest under the shade of the branches, we, the descendants of Avraham, merit the mitzvah of dwelling in the sukka, sitting not only beneath the shade of the branches, the schach we lay upon the sukka, but also to dwell in the shade of divine protection and serenity which the sukka represents. This penultimate example of Avraham's great chesed and hachnasat orchim, ultimately has a lasting impact for all subsequent generations of the Jewish People.

May we be blessed to heed the *Patiker Rav*'s powerful words, emulate the ways of *Avraham Avinu*, and find fulfillment in a life filled with *chesed* and *hachnasat orchim*.



