

בס"ד. טבלת-סיכום לקו"ש חלק כ"ה, וירא א' – גדולה הכנסת אורחים מהקבלת פני שכינה

1	Introduction	<p>There are 2 Elements in Chessed: 1) That the recipient receives what he needs. 2) That the giver acts in a kind manner.</p> <p>Usually, the more important element is the recipient. Here we will see that when it comes to Hachnasas Orchim we take a novel approach.</p>	
2	(הל' אבל פי"ד, הלכה א':) מצות עשה של דבריהם לבקר חולים .. וללוות האורחים	<p>The Rambam emphasizes "escorting guests," not the regular and more inclusive expression "hosting guests," to emphasize that Hachnasas Orchim must be done with all the heart, showing care and attention to the guest. This is expressed by accompanying the guest as he goes on his way. (See 6).</p>	
3	(הלכה ב':) שכר הלוי מרב מן הכל.	<p>The reward for accompanying is greater than all, meaning that it affects everything else that is done (providing food and drink, etc.), as will be explained.</p>	
4	והוא החק שחקקו אברהם אבינו ודרך החסד שנהג בה,	<p>This is the statute that Avraham established and the manner of kindness he conducted, to perform the Mitzvah of Hachnasas Orchim with kindness, care and attention to the guest, they should feel cared about.</p>	
5	מאכיל עוברי דרכים, ומשקה אותן, ומלווה אותן.	<p>How did he do that? Together with providing food and drink, he would also accompany them on their way. (See 6).</p>	
6	ולוויים, יותר מהכנסתן. אמרו חכמים: כל שאינו מלווה כאלו שופך דמים.	<p>The importance of accompanying is not just that they be protected from predators along the way (<i>Talmud Sotah 46b</i>), but also that the guest should know that they are cared for. When the guest is not accompanied, they feel that they are imposing and it is embarrassing to them, to the point that they become pale in the face, which is a form of "spilling blood."</p>	
7	וגדולה הכנסת אורחים מהקבלת פני שכינה,	<p>How could Avraham walk away from the Shechina, if the guests weren't even real (they were angels)?</p>	<p>As explained, the most important part of the Mitzva is on the host to make the guest feel welcome. Since Avraham hosted appropriately (They <i>especially appreciated the attention from someone who was so precious, and bottul, to Hashem</i>), he was fulfilling the Mitzva, even though they weren't real humans.</p>
8		<p>How could we learn a Halacha from Hachnasas Orchim that isn't real?</p>	<p>The Mitzva is more about the actions of the host, and Avraham showed us that he did his part properly, we can be use this as a lesson for future generations.</p>
9	שנאמר "וירא והנה שלשה אנשים..."	<p>What is the proof from this Passuk?</p>	<p>The fact that he was able to see – notice and pay attention – to the three men, even though he was sitting with Hashem, tells us that it was the most important thing to do.</p>
10		<p>Why does the Rambam change from the Passuk used by the Gemara?</p>	<p>Since the Rambam wants to emphasize the importance of caring for your guest from the very first moment, the Rambam uses this Passuk that shows how Avraham paid attention to his guests as soon as he saw them.</p>

רמב"ם הל' אבל פרק י"ד:

It is a positive commandment of Rabbinic origin¹ to visit the sick, comfort mourners, to prepare for a funeral,² prepare a bride,³ accompany guests, attend to all the needs of a burial . . . These are deeds of kindness that one carries out with his person that have no limit.⁵ Although all these mitzvot are of Rabbinic origin, they are included in the Scriptural commandment: "Love your neighbor as yourself."⁶

The reward one receives for accompanying guests is greater than all of the others.⁸ This is a statute which Abraham our Patriarch instituted and the path of kindness which he would follow. He would feed wayfarers, provide them with drink, and accompany them.⁹ Showing hospitality for guests surpasses receiving the Divine Presence as it states: "And he saw and behold there were three people."¹⁰

Accompanying them is greater than showing them hospitality. Our Sages said:¹¹ "Whoever does not accompany them is considered as if he shed blood."

א. מצוות עשה של דברייהם לבקר חולים, ולנחם אבלים, ולהוציא המת, ולהכניס הכלה, וללוות האורחים, ולעסק בכל צרכי הקבורה . . . ואלו הן גמילות חסדים שבגופו, שאין להם שעור. אף על פי שכל מצוות אלו מדברייהם, הרי הן בכלל "ואהבת לרעהך כמוך" (ויקרא יט, יח). כל הדברים שאתה רוצה שיעשו אותם לך אחרים, עשה אותן אתה לאחיה בתורה ובמצוות.

ב. שכר הלוויה מרבה מן הכל. והוא החק שחקקו אברהם אבינו ודרך החסד שנהג בה - מאכיל עובדי דרכים, ומשקה אותן, ומלווה אותן. וגדולה הכנסת אורחים מהקבלת פני שכניה, שנאמר "וירא והנה שלשה אנשים..." (בראשית יח, ב).

ולווים, יותר מהכנסתן. אמרו חכמים: כל שאינו מלווה כאלו שופך דמים.