

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת וירא תשפ"ו

## *Acts of the Fathers: Sign for the Children maaseh Avos Simon Lebanim*

וַיֵּרָא אֵלָיו ה' בְּאֵלֵינוּ מִמְרָא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל כְּתוּב הַיּוֹם: וַיֵּשֶׁא עֵינָיו  
וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וַיֵּרָא וַיָּרֶץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל  
(וַיִּשְׁתַּחוּ אַחֲרָיו: יח א-ב)

*Now Hashem appeared to him in the plains of Mamre, and he was sitting at the entrance of the tent when the day was hot. And he lifted his eyes and saw, and 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. 18:1-2*

We derive from Avraham that *Hachnasas Orchim* is greater than *Kabalas Pnei Hashechina*, as he left an audience with Hashem to go take care of his guests. This shows that *Hachnasas Orchim* takes precedence over speaking to the Shechinah. Avraham Avinu and Sarah merited children due to *Hachnasas Orchim*. Sarah was almost eighty-nine years old, and she was still barren. Avraham was ninety-nine. But after they did the mitzvah of *Hachnasas Orchim* (when the three angels came) the angels told her that she would bear a child. The child was born in the merit of *Hachnasas Orchim*. Avraham would actively seek guests. He would not wait for them to come. He would give them food that was of better quality than they were used to receiving.

The difficult test was passed as Rashi quotes the Midrash that Hashem took the sun out of its sheath so as not to trouble him with wayfarers, but since He saw that he was troubled that no wayfarers were coming, He brought the angels to him in the likeness of men. Avraham was restless, he had to go find some guests. When Hashem saw the sincerity in Avraham, He sent three angels dressed as people, and that was enough for him to undo his bandages and run towards the people to invite them in. Such *Hachnasas Orchim* rectifies the person and merits them to have children even if by nature they could not have children. The Gemara in Bava Metzia 87 goes through the entire story of Avraham step by step and explains how the Jewish People were repaid by Hashem for Avraham's chesed. The actions performed by Avraham himself were repaid by Hashem himself, those delegated to a messenger were repaid via messenger.

Of course, Avraham didn't take in guests in order to merit to have children. He was promised by Hashem twice that he would have children as it states in last week's Parsha: He would have children as many as the sand, and then as many as the stars in heaven. All he wanted to do was to teach future generations of this merit. We see throughout

the prayers in Selichos as well as Rosh Hashana and Yom Kippur and Hoshana Rabbah, that Hashem should use the merits of the Avos for us. The Avos had Mesiras Nefesh which paved the way for all future generations.

The Midrash (*Tanchuma Ki Seitze 2*) states, "there are mitzvahs that their reward is children, like Sarah who hosted guests, and Shunamis who after hosting Elisha was promised a son." Chazal in the first Mishna Peah, promise great blessings to those who welcome guests into their homes. It is counted amongst the mitzvahs that one 'receives the fruit from in this world, but his capital remains undiminished in the World to Come'.

A powerful story which we can learn a lesson from, happened when Two Yidden came to the city of Kozmir late at night, and were looking for a place to sleep. The only home that there was a light coming from, was the home of Rebbe Yechezkel of Kozmir, *ztza'l*, - Father of Rebbe Yisrael of Moditz *ztza'l* - since he was awake studying Torah. They didn't know that he was the Rebbe, and they knocked at his door, and asked if they could stay the night. The Rebbe was glad to have them, and he served them and took care of them.

Presently, the *gabbay* awoke from the commotion, due to the guests. The *gabbay* didn't come out of his room, for he assumed that the sounds he heard were *neshamos*, who came to Rebbe Yechezkel from heaven, that he fix their souls. The next day in the beis medresh, the *gabbay* was telling people about the souls who came to the Rebbe's home for a *tikun*. The Rebbe called over his *gabbay* and told him, "It is true that precious souls came last night, but they didn't come to me so I could fix their souls. They came to fix *my* soul." For they gave him the merit of *Hachnasas Orchim*.

When a Mitzvah comes forth, it is sent by Hashem in order to benefit. When we help another Yid in his dire times, we are in reality helping ourselves. Tzaddikim explain the Posuk וַיִּקְחוּ לִי תְרוּמָה "and they shall take to Me a portion, from every man whose heart will motivate him shall you take My portion." (Shemos 25:2) The question is that, given the fact that people are being asked to give a portion rather than take a portion, the Posuk should say וַיִּקְחוּ לִי "they should give rather than take תְרוּמָה." The answer is that by giving tzedaka, you are receiving something in return. Besides doing the Mitzvah, you will be elevated and have merits. (Yehuda Z. Klitnick)

Harav Hatzaddik Reb Menachem Nochum Twersky of Chernobyl, also known as the "Meor Einayim," a Sefer of Chassidic insights on the Torah and holidays. He was a student of the Baal Shem Tov and Rav Dov Ber, the Maggid of Mezritch. He was a gifted and enthusiastic orator and one of the earliest propagator of Chassidus in Ukraine. He became the maggid of Chernobyl and the founder of the Chernobyl dynasty, which includes famous descendents, such as Trisk, Skver, Rachmastrivka, Tolne and more. His Yahrzeit is י"א חשוון 5547.

In the early days of Chassidus there was tremendous animosity towards the movement, as the greatest Rabbanim were unsure if this was an offspring of Shabse Tzvi who caused great damage to Klal Yisrael. The first Rebbe of Skver, Harav Hatzadik Reb Yitzchok, the grandson of the Meor Einayim told the following story:

One of the greatest Rabbanim was a staunch opponent of the Meor Einayim, and the hatred overtook his senses, that he would always cause the Meor Einayim pain and agony in whatever way he could. The Gadol had many students who were also giants in Torah and was a very successful spreader of Torah. His students followed his opinion on Chassidus. However of his closest students, and a Gadol himself, had doubts, as he heard many sermons and insights from the Meor Einayim, and felt that he was missing out of something good.

He yearned to go visit the Rebbe in Chernobyl, but was afraid of his Rebbe. As time passed on, and the name of the Meor Einayim emerged as a great person, and a Talmid Chacham, the student approached his Rebbe to ask permission to visit the Meor Einayim. He told him many insights and stories that he heard of the Meor Einayim, but his Rebbe refuted all and answered: "I forbid you to go visit the Meor Einayim as long as you are my student"! The student was very fond of his Rebbe and respected his opinion. He was also afraid of his Rebbe, and being happy with the Torah that he learned by him, he accepted the decree, and didn't go to Chernobyl. He knew the Halacha to honor a Rebbe and respect his wishes, and accepted it. He continued learning by his Rebbe who gave him special attention and brought him to great levels in Torah. He wouldn't want to cause agony to his Rebbe.

However, his Rebbe wouldn't live forever, and soon after his Rebbe became very sick, and was on his death bed, the Gadol visited his Rebbe. He wished to depart from him. It

was a dramatic and very close, and emotional dialogue between two very close people, and they discussed many aspects of Torah. Towards the end of the meeting, the Gadol admitted to his Rebbe that he admires the Meor Einayim, and that he is a great person, yet he listened to his Rebbe and never went to visit him.

He confided to his Rebbe that since he would be going to the next world where it is full of Emes, and the Rebbe would see if the path of the Meor Einayim is a good one, he has a request and said clearly: "I will not override my Rebbe's decree even after he passes on, as a student is obligated to honor his Rebbe even after he is no longer alive. But in a world where the truth is relevant, I beg the Rebbe to let me know and announce from the upper world to me if the path of the Meor Einayim is a good one!"

The Rebbe admired the sincerity of his student and answered: "I see that you are a great scholar and mean what you say with sincerity and are looking for the truth, and since you were devoted to me and honored my decree, I promise and assure you that I would let you know your wish." They gave each other blessings and the Rebbe closed his eyes and left this world!

The student waited patiently knowing that his Rebbe would keep his word. Finally his Rebbe came to him in a dream and stated: "As I arrived in heaven, I was sent to a respected place in Gan Eden, however I was in seclusion and unable to hear sermons of Torah from anyone, and was very sad as I always wanted to hear new insights in Torah. One day there was commotion in heaven and the angels announced the arrival of the Meor Einayim. They said that in his honor, he would deliver insights in the heavenly Yeshiva for 30 days, and all are neshamos must attend. I also came to the yeshiva, but an angel at the door told me that since I caused much pain to the Meor Einayim, I must stand on my feet outside, and listen to the insights of the Meor Einayim. With this punishment I would be forgiven. I accepted the decree, and grateful to be rectified."

The Rebbe continued to his student: "I was amazed at the greatness of the Meor Einayim's Torah, and saw that his path is a good one, therefore, I now allow you to follow in his path." His Rebbe then said farewell.

The student became a follower of the Meor Einayim's son HaRav Mordechai the next Maggid of Chernobyl.

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