

The Lecture Series With Reb T (Biweekly): *The Shiur where we talk a topic per session with some practical lessons*, Tonight's topic is **“Be Our Guest, Host With Zest!”**
Sources from [Sefaria](#) and [aish.com](#) (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*, to take with you hopefully from the Shiur
All Shiurum on [shiurenjoyment.com/shiurim/shiurim-reb-t/](#) -Shoutout to Jake W. & Eli N.!
The Lecture Series, The P.A.L., The Audio D.T., and O.T. Talk Show are on different Podcast Forums
Email: rebt@shiurenjoyment.com
-The Shiur should serve as a **zechus** for the **refuah sheleimah** of anyone sick or needing a yeshuah or refuah

What is your favorite mitzvah in the Torah? What mitzvah particularly appeals to you and fits with your personality and your life?

For me my favorite mitzvah is that of hachnassat orchim, having guests. Ever since I can remember, I loved having people over. Even as a teenager, bringing friends home for shabbat was always a huge highlight of the week, sometimes having one, two, or even more friends at a time. When I was in yeshiva in Israel, I used to take a friend or two, sometime more, with me to someone's house for shabbat, whether a family friend, or a family we met through the wonderful “Anywhere In Israel” program that would connect you to a Shabbos experience anywhere you wanted to go.

The program explains on their website [anywhereinIsrael.org](#)
AnywhereinIsrael is a free service that expresses the love of Jews to other fellow Jews. Every home that participates in AnywhereinIsrael.com is Shomer Shabbos. Our goal is to bring out the beauty of Jewish Life in the Land of Israel through the warmth of a Shabbos atmosphere in a wide variety of locations throughout the Land of Israel.

Choose a place in Israel, choose preferences, they'll contact you—using the automated online system (can request to be a host as well)

Similar to the idea of [shabbat.com](#), which they describe as
A social media platform and a global movement whose mission is to assist Jewish organizations and individuals worldwide with Shabbat hospitality, matchmaking, and employment opportunities free of charge.

I think of The famous Jeff Seidel in Jerusalem who would match up people for shabbat, as well as the famous Machlises' who have hundreds of people for shabbat—more on them later Iy'h.

[aish.com](#) explains

For a complete listing of synagogues and Shabbat hospitality around the world, there is an excellent book called "*The Jewish Travelers' Resource Guide*" compiled by Jeff Seidel's Jewish Student Information Center. See it online at [www.makshivim.org](#)

In college and grad school I still would love to have people over for Shabbos, but would involve myself in shabbatons through yachad arranging different elements and being involved in many different aspects to ensure the members and advisers would have a great shabbat experience. I also was involved with Hasc and even NCSY on a time or two, ensuring members I was responsible for were having a good time as the guest or participant.

Once we were married, My wife and I were able to start having people for meals as well as sleep over, family or friends, in our apartment in Brooklyn, and later on in our house in Long Island, especially in the past few years up until Corona.

As will be repeated and related later, There can never be enough hachnassat orchim, there's always more than can be done and it has no set amount or Shiur. We should have famous and not famous guests, guests of all types and calibers. We should be ready at a moments notice for guests and make sure to have

designated areas for them. For example, In our house we have two beds in the attic plus two movable cots as well as a sofa bed/ couch in the basement.

But Hachnassat orchim does not only mean literally in your house. Especially during Corona times, how can we go about this mitzvah? I believe there are creative ways to go about it. If you have a front yard or a backyard, a front deck or a back deck, especially in the nice weather of spring into summer, its easy to have people in a distanced, safe, and healthy manner.

You can also bring food to people, cook food for people, send food to people, send gifts to people, and send clothing or the like for others.

It has been said that giving other people rides also counts, especially in non-corona times or done in a safe manner. Hachnassat orchim means welcoming guests, in whatever manner or way possible.

The Aish Rabbi describes on aish.com

Hachnasat Orchim, welcoming guests, is one of the key ways of "emulating God." *In describing the mitzvah to walk in God's ways, the Talmud says: "Just as He is merciful, so you be merciful. Just as He is kind, so you be kind." One example of God's kindness includes feeding the hungry, as God did by providing the manna bread to the Jews wandering in the desert (Exodus 16:4).*

Abraham emulated God by performing endless acts of kindness. In Genesis (Chapter 18), we find God talking to Abraham. When Abraham sees three strangers approaching from afar; he suddenly jumps up to offer them food and drink. Abraham treats the guests royally and serves the finest foods, and involves his whole family in the mitzvah.

On what basis did Abraham prioritize the helping of strangers over talking with God?!

The answer is that even greater than talking to God, is to be like God. God is a giver. We are created in the image of God; thus giving is our greatest form of spiritual expression. Abraham achieved great spiritual levels because he emulated God by welcoming guests into his home.

Hachnasat Orchim is one of the mitzvot described in the Talmud (Shabbat 127a), for which we receive the rewards both in this world and in the world to come.

Chief Rabbi Goldstein, Of The Shabbat Project Fame explains on aish.com

The Torah sets the scene. Abraham, at the ripe age of 99, is recovering from his recent brit mila (circumcision). He's in extraordinary pain, it's a searingly hot day in the desert, yet there he is, sitting at the opening of his tent waiting restlessly for guests.

Our sages teach us that Abraham's tent was always open on all four sides, so that anyone needing rest and comfort and shelter could enter. In fact, the Midrash says on that day, God specifically ensured it was an intensely hot day to prevent people from venturing out, so Abraham would be spared the trouble of looking after them. Yet, despite the heat, despite the lingering pain of his circumcision, despite his old age, Abraham remained undeterred. As the day wore on, and Abraham became increasingly distressed at having no opportunity to do kindness, God relented and sent him three angels, masquerading as weary travelers - whom, with the help of his wife, he proceeded to lavish with choice delicacies and painstaking care and attention.

There is one detail that is especially striking. The parsha begins with the Shechinah - God's Divine Presence - appearing to Abraham and being with him while he recovers from his brit mila. When the travellers appear on the scene, Abraham says: "My Master, if I find favour in your eyes, please do not move on from your servant." (Genesis 18:3) The most obvious reading here is that he is addressing one of the travellers. But, according to one extraordinary explanation in Rashi, these words were actually addressed to God, Himself. In effect, Abraham was asking God to hold on for him, so to speak, while he attended to the needs of the travellers. Based on this, the sages of the Talmud (Shabbat 127a) make a radical statement: "Greater is hachanasat orchim (welcoming guests) than receiving the Divine Presence."

.... And so, even though the Shechinah came to be with him in the wake of his circumcision, Abraham knew he would in fact have a more meaningful interaction with God through engaging with the Tzelem Elokim - the Divine image - in another human being.

Rabbi Gefen points out on aish.com

The men of Ammon and Moav displayed a great failing in the character trait of kindness when they refused to give the Jewish people bread and water. This is one of the reasons that they can never marry into the Jewish people. The Maylitz Yosher notes that their failure to be gracious hosts is all the more difficult to understand when we bear in mind their patriarch - Lot. Lot excelled in hachnasat orchim (hosting people) to the extent that he risked his life to look after the angels who came to Sodom. In light of this, how is it possible that in a few generations this trait completely disappeared and his descendants displayed such indifference? He answers that if a person performs kindness because of an internal recognition of its importance and a genuine desire to help others, then it will become ingrained in his descendants for many generations. However, if the kindness comes from habit then it will not be internalized by future generations.

Lot did indeed excel in kindness; however this was only because he was brought up in the home of the paragon of kindness, Abraham. He did not attain an internal recognition of the importance of kindness, it was merely a course of habit for him. Consequently actions such as those of Lot that are not internalized into a person's soul do not last.

We should make sure that our ability to do hachnasat orchim is literally ingrained in our personality, embedded in our DNA, second nature to use. It should be a spruce of good habit, routine, and structure to our very essence and our very being.

It brings to mind the idea of the wonderful legendary hospitality of the Machlis's in Israel, as explained by aish.com by Sara Yocheved Rigler

One Shabbat a young American student from the Hebrew University was among the 100 guests who crowded into the modest Jerusalem apartment of Rabbi Mordechai and [Henny Machlis](#). This student, wearing a nose ring and an eyebrow ring, was determined to undermine every word of Torah Rabbi Machlis tried to share with his guests. Every time Rabbi Machlis spoke, the student would yell out, "That's stupid!" or "That's archaic!" or he would laugh out loud.

The seemingly infinite patience of Rabbi Machlis almost gave out. He sat down and said to his wife, "That's it. He's just too disruptive."

Henny encouraged her husband. "Ignore what he says. Don't speak to him; speak to his neshama [soul]." Mordechai somehow continued. At the end of the meal, the obnoxious student left. As he walked out the door, seven-year-old Moshe, one of the Machlises' thirteen children, asked him, "Why do you have that dumb thing in your nose?"

The student retorted, "Why do you have that dumb thing on your head?"

Moshe answered: "Because I always have to know that there's something above me and higher than me and better than me. Now why do you have that dumb thing in your nose?"

The student returned to his dorm room and wrote in his diary: "Just imagine – that little kid knows why he's wearing a kipa, but I have no idea why I'm wearing a nose ring."

Three days later he returned to the Machlises' apartment, and announced, "I want to learn more about what it means to be a Jew. And I want to learn how to put on tefillin."

For more than two decades Rabbi Mordechai and Henny Machlis opened their home to an amazing assortment of Shabbat guests. Every week 60-100 guests showed up for Friday night dinner, and an equal number for Shabbat lunch. Who came? Travelers, yeshiva students, university students, the homeless, the mentally ill, Hadassah ladies, tourists, lost souls, U.J.A. mission visitors, new immigrants, drunkards, widows, orphans, Sar El volunteers for Israel, Birthright participants, and truth seekers.

While most of their guests were from English-speaking countries, the Machlis family hosted people from every continent, and from countries as far away as Japan, China, and the Philippines.

Some people came hungry for food -- the ample helpings of home-cooked gefilte fish, chicken soup, chicken with barbeque sauce, at least three kinds of kugel, an array of salads, vegetarian alternatives, and four kinds of cake. Of course, destitute souls could pick up food at a public soup kitchen, but what is

Shabbat without Shabbat songs and words of Torah, which Rabbi Machlis provided as profusely as his wife's cooking?

Some people came hungry for love and warmth. Two orphaned young women in their early twenties had an apartment and good jobs, but on Shabbat they missed the family atmosphere they once knew. A refined 67-year-old widow ate alone every Shabbat for five years after her husband died; her independent persona dissuaded her friends from inviting her. Those three then enjoyed the palpable warmth of the Machlis table.

Some people came for the spiritual inspiration and unconditional acceptance Rabbi Machlis radiated. Religious and secular guests sat side-by-side, most wearing kipot, some opting not to. Most people said the appropriate blessings, often for the first time; some opted not to. Everyone was encouraged to say a few words, of introduction or wisdom or personal reflection. Everyone was lovingly received.

A smattering of gentiles, curious to experience a Jewish Sabbath, managed to find their way to the Machlis house on Shabbat.

Once a group of ten Mormons came for Shabbat. When it was their turn to speak, each one rose and politely thanked the Machlises for their hospitality. When the last Mormon -- a young woman -- rose to speak, she burst into tears. She finally managed to compose herself, and declared: "I'm Jewish. Both my parents are Jewish. This is the first time I'm in a real Jewish home. I had no idea how beautiful Judaism is."

Once an American man in his early twenties partook of all the Shabbat meals at the Machlis home. At the end of Shabbat, he approached Rabbi Machlis and admitted that he was confused. Although his mother was born Jewish, she had raised him completely secular. In fact, he had become a born-again Christian, and had come to Israel with an Evangelical group in order to missionize the Jews. But what he had seen over Shabbat revealed that, contrary to what he had thought, Judaism was a vibrant, profound religion, full of love and compassion.

The Machlises' hospitality was not reserved for Shabbat. Rare were the days when needy persons were not sleeping in the Machlises' extra beds, or on their two couches, or on the rug in the living room. Every night one, two, or three men, too drunk or crazy to want to sleep inside the house, slept in the Machlises' van. When Mordechai left for work in the morning, he could tell how many "van guests" he had by how many pairs of shoes he saw in the front windshield.

Once a drunk Russian immigrant in his early fifties came for Shabbat dinner. When everyone else had left, the Machlises discovered this man asleep on the floor. He woke up, vomited, and was invited to sleep on the couch. He stayed for a few months, during which time he gave up alcohol cold turkey. When he started to suffer withdrawal symptoms, Henny, alarmed, called up specialists to make sure it was safe for him. Eventually, they found him a job and an apartment.

The rebbetzin Henny Machlis passed away on Friday, Oct. 16, 2015/Cheshav 3, 5776. May her soul be bound with the bonds of life.

I myself experienced the beauty of this household when my brother and his wife visited me when I was studying in Israel many years ago in Yeshiva on one particular Shabbos. We walked from the Kotel to his house, along with many many guests, and piled into the small modest apartment. We were literally elbow to elbow with the guests next to us, very cramped in. At the time I did not like it or appreciate it, but I think back now to how beautiful it was to try for them to fit as many people as possible into their modest home. They must have had over a hundred guests with us. Water was passed to wash with, food was passed out, and we ate physically but also ate spiritually. I will never forget that meal and its effect, bli neder.

aish.com points out with author Ronda Robinson a beautiful story from September 2017

In Atlanta synagogues all over town welcomed more than 1,000 Jews who fled Florida and coastal Georgia ahead of Hurricane Irma, which forecasters called one of the strongest storms ever recorded in the Atlantic Ocean.

The evacuees included everyone from pregnant young women to old men in wheelchairs. (Word quickly spread that one of the women had given birth to a baby boy after arriving in Atlanta.) They reflected the many faces of Jews from all backgrounds, from girls in blue jeans to guys in black hats.

Many invoked one word throughout the Shabbat of *Hurricane Irma*: **Unity**. Family hosts and guests became friends and played Jewish geography, discovering amazing coincidences of connection. For instance, the son of an Atlanta host had been roommates with the son-in-law of her Florida guest. Community members not only provided shelter from the storm, but also fed guests thousands of meals, from bagels to baked ziti and chicken to cholent.

"It feels like family," declared Ilana Parsons of North Miami Beach at a kumzitz, a Saturday evening gathering with lively music and dancing at Young Israel of Toco Hills. She, her husband, son, mother and niece drove 650 miles to Atlanta to escape the hurricane. "We're overwhelmed by the kindness, friendliness and compassion of the Atlanta Jewish community. They go the extra mile, putting welcome signs all over the shuls and in yards."

Her husband, Rabbi Avi Parsons, added, "Everybody's opened their doors and made you feel like you're doing them a favor" to be able to provide hospitality.

Indeed, Rabbis Ilan Feldman and Dov Foxbrunner of Congregation Beth Jacob noted in the shul bulletin, "To the Atlanta host community: We have been presented with an opportunity to unleash the latent giving and compassionate nature that exists in every Jewish heart. We know that, if roles were reversed, our guests would gladly be our hosts. We are immensely inspired by the outpouring of love and creativity in such a short span of time, and by the accomplishments that came from amazing teamwork. In addition, we thankfully acknowledge our partnership with Young Israel and others throughout the community, without which this would not have been possible."

Jodi Wittenberg, one of the Congregation Beth Jacob/Young Israel of Toco Hills team of 14 "command central" volunteers who arranged housing and feeding logistics in a mere 48 hours, credited the Orthodox Union for providing money to sponsor meals. "None of this would have happened as smoothly as it did had we not had their financial and emotional support."

—>We have the ability in our hearts but we have to tap into this for others, on a constant basis, whatever the circumstances around us and in whatever safe and effective way that may be even in the waves of the corona virus. We can still have others outside, distanced and masked. We can still drop off food for others or send food, gifts, toys, or clothing to others. We can still give and have guests and help guests and others in different ways.

Listen to this tale From nishmas.org

On the sanctity of Shabbos, the beautiful sounds of laughter, talking, walking, praying and singing can be heard all over the world and especially, all over Israel. What ruins this, is the sounds of motors running from busses, cars, and motorcycles. Different neighborhoods, especially in Jerusalem, want to preserve the sanctity and the peacefulness of the beautiful and holy Shabbos.

The residents in Meah Shearim had the idea to try to attempt to close Meah Shearim Street to traffic on Shabbos. There were trash bins set up across the street to try to keep out automobiles and the like from the community.

There was a committee formed to oppose the closure of the street, called by a name which declared their opposition to "religious coercion". They saw it as coercive against the secular that the residents wanted to close the street which runs through their completely Orthodox neighborhood. This committee against religious coercion used to bus ruffians into Jerusalem from kibbutzim and other places, to attack and beat up the residents.

There was one man who was one of those ruffians who went up to Jerusalem to try to force the residents through physical means in order to make them open the street in their neighborhood to traffic.

One Shabbos, he was in Jerusalem with his own automobile and decided to show those residents a thing or two. He drove his car down Meah Shearim Street "like a Roman charioteer", as he described it, with pedestrians scattering in panic; expectant women sprinting from the street, women with baby carriages bouncing across the uneven pavement. All to show them that they can't impose their "Shabbos" on him.

One man, a local teacher, had the presence of mind to memorize the number of his license plate and look him up the next day at the motor vehicle licensing bureau. Then he found the driver's telephone number. Then he called the driver up and invited him home for Shabbos, explaining that he wanted him to see what Shabbos is and "why it means so much to us."

The driver declined, explaining that he would not want to spend the whole of Shabbos. The teacher said "I am inviting you to be my guest, not my prisoner. You are free to leave whenever you want. Just do me the courtesy of parking your car outside the neighborhood."

He could find no honorable way of refusing a challenge so reasonably presented, so he went Shabbos evening for Kiddush and the meal. They talked somewhat and he left. When he left, his host invited him to return another Shabbos and, to reinforce the invitation, called him during the week.

Eventually, he came again for Shabbos. And again. And again. Over the next year or so, he became first an occasional Shabbos guest, then a frequent Shabbos guest and finally a regular Shabbos guest. Over a period of two to three years, he became a ba'al teshuvah. (newly religious)

A motorcade of secular Jews driving down Bar Ilan Boulevard on Shabbos is an opportunity to talk to them. They are in your neighborhood on Shabbos. Invite them for Kiddush. They have never seen you in a positive, sympathetic way before. Great good can come of it.

Now Listen to this story From chabad.org with author Blumah Wineberg, (Translated and adapted from Sippurei Tzaddikim #257)

The Baal Shem Tov once gathered a select group of his students and announced: "Come, I will show you someone who sincerely and wholeheartedly welcomes guests into his home."

The Baal Shem Tov asked for his horse and wagon to be prepared for a trip.

The wheels of the wagon flew through fields and forests, And mountains and valleys. By late afternoon, the Baal Shem Tov and his students arrived at a village, and the wagon came to a halt in front of an inn.

A Jewish man came running out of the inn to greet them. He called out: "Hooray, there are guests!

Precious Jewish guests!"

The innkeeper went over to the travelers and invited them into his home.

"Come, dear rabbis, come into my home. You can rest up and eat something. You will refresh yourselves, and at the same time bring life to me! It's not every day that I am so fortunate to do the mitzvah of hachnasat orchim [welcoming guests]!"

The Baal Shem Tov responded, "Perhaps it would be better that we continue on our way to the nearby city. There we will have a mikvah, and we will be able to pray with the congregation and hear the Torah reading."

"Oh, but I have a mikvah and a Torah scroll right here; and together with all of you, we will also have a minyan [quorum of 10]," the innkeeper said, entreating them to remain. He added that if they would like to pray in the city on Shabbat, they could walk there, because it was within the permissible area one is allowed to walk on Shabbat.

In the end, the Baal Shem Tov agreed to the request of the innkeeper, and the travelers became his guests. While the innkeeper lived modestly, he offered his guests his best rooms and did everything he could to make their stay comfortable. After they had prayed, he invited them to a table set with delicious food. He himself stood by to serve them.

On Shabbat morning, they all walked to the nearby city to pray. After Shabbat, the innkeeper prepared a lavish melaveh malkah feast (meal after the conclusion of Shabbat), and even invited many more guests from the area. He radiated joy as he greeted his guests and bustled around making sure everyone was cared for.

The Baal Shem Tov and his students spent a few more days with the villager, who took care of all their needs personally and did everything in his power to make sure they felt at home.

Before leaving, the Baal Shem Tov asked their host if he had any special requests.

"My only request is that you pray for me that I merit life in the world to come," he answered.

"The thing you ask for is dependent upon you," the Baal Shem Tov responded. "But if you want me to bless you, you must come to me in Mezhibuzh. And, by the way, I can give you some sound advice. Since in our country there is a shortage of wine, when you come, it would be worthwhile to bring with you 100 barrels of wine of the best kind, so that you can earn a nice profit."

Time passed, and the students all but forgot about the whole episode. One day, the Baal Shem Tov said to his students, "Today a group of poor people came to our town. Please go and tell them that I am inviting them to my Shabbat meal."

The students were very surprised to hear this. The local custom was that poor people and passing guests who came to town had all their needs met by the local committee in charge of accommodating wayfarers, who arranged meals and sleeping accommodations. And now the Baal Shem Tov was inviting this group to his house.

When the poor folk were seated around the table, the Baal Shem Tov turned to one of them and invited him to come sit next to him.

“Do you recognize me?” the Baal Shem Tov asked him.

“Yes,” the poor man answered. “I had the merit to host the Rebbe and his students in my inn.”

The students sitting around the table perked up their ears.

“Tell us what happened to you since then,” the Baal Shem Tov continued.

The villager told the following tale:

“When the Rebbe told me to come to him to Mezhibuzh and bring 100 barrels of the best wine, I firmly believed in the words of the Rebbe, and set out to do this. I sold everything I possessed, and bought 100 barrels of wine. Then I set out on my way. Toward evening, as we passed through a forest, a big storm broke out and torrents of rain fell.

“The path was totally sodden with water, and the wagons were unable to move forward. I got off the wagon and, leaving the merchandise with the wagon drivers, I started searching for a house or inn in which to spend the night.

“Eventually, I noticed a small light far ahead in the darkness. I went toward the light. Soon I reached a house in the forest. An old Jewish man with a flowing beard greeted me at the door. He invited me in. The house was warm and well-lit, and the old man treated me kindly until I warmed up. In the morning, after I said the morning prayers, I parted from the regal old man and went back to where I had left my wagons. However, there was no trace of them. It was as if they had vanished into thin air.

“At first I was very upset and depressed. However, then I began to think that I don’t have any reason to be upset. **‘G-d gave and G-d took, may the name of G-d be blessed.’**¹ Surely it is all for the good, I decided. I began to walk, and then came upon a group of poor people traveling this way. I traveled with them until I came to Mezhibuzh.”

The poor man finished his story, and all eyes now focused on the Baal Shem Tov.

“Do you regret that you asked me to be blessed with life in the world to come? Perhaps you would prefer to get all your lost wealth back?” the Baal Shem Tov asked the innkeeper.

“G-d forbid!” the man replied without hesitating. “Is the Rebbe suggesting that I give up my share in the world to come in exchange for 100 barrels of wine? Absolutely not, Rebbe. I am prepared to remain a poor person all my life, traveling from place to place, if only I can merit life in the world to come!”

“Indeed that is what I wanted to hear from you,” the Baal Shem Tov said. “A Jew needs to be ready to give up everything for faith in G-d. You accomplished this, and therefore you will merit life in the world to come.”

A smile of pure happiness spread across the poor man’s face.

The Baal Shem Tov continued: “You are thinking that now you will have to wander with your friends for a long time. Well, that is not the case. With the help of G-d, tomorrow the wagons with the wine that you lost in the forest will arrive here. You will sell them for a nice profit, and you will once again be able to do the mitzvah of welcoming guests as before.”

Sure enough, the very next day, the wagons arrived as the Baal Shem Tov had said. The villager became wealthy, and continued to host guests in a generous fashion.

We can on our own level be like the innkeeper. Using our house, our resources, our time and money to give and do for others.

Let’s see Some tips on hosting from aish.com's emunah braverman:

Host Tip #1: Serve your guests cheerfully. While in general we don't wait until we're in the mood to do a mitzvah, a frowning and ungracious host seems to defeat the purpose, and certainly puts a damper on the guest's experience. Guests feel awful and imposing where they should feel welcome and no trouble.

Certainly guests must make some allowance for busy hosts, distracted hosts, overwhelmed hosts, hosts

with teenagers (a special category all its own) but hosts must go out of their way to make the guests feel...well...at home.

This can, however, be taken too far. Guests do not want to be so at home that they are privy to internal squabbles and domestic disputes. Just as *family struggles* should not be played out in front of the children, the guests shouldn't be subject to this discomfort either. You may think this goes without saying, but experience as a guest suggests otherwise.

Host Tip #2: The Torah admonishes against contradicting or correcting a guest unnecessarily.

Although a host may be able to prove he or she is right on a particular topic, there is a price to pay. Guests are made to feel extremely uncomfortable and unlikely to accept the next invitations. This is an important rule in marriages as well. *Being right may be a very lonely position.*

Host Tip #3: While guests should feel grateful for the efforts of their hosts, as hosts we shouldn't emphasize how much trouble we went to. "I know you like hearts of palm so I went to five stores to find it." "I stayed up all night baking your favorite cake." **Neither children nor guests respond well to this guilt trip and the comments suggest that the hospitality is meant to satisfy some needs of the host rather than those of the guests. This is a good rule for life as well, avoiding this kind of guilt trip at all costs in all areas.**

If you made that extra effort, keep it to yourself. Speaking of it diminishes everyone's experience.

Host Tip #4: Don't push your guests to eat. While this is a particular challenge for Jewish mothers and fathers, all hosts need to be vigilant. A hostess who takes pleasure in her cooking wants to share that pleasure with her guest (to put it in the nicest terms) and may be hurt when they don't like it or even try it. This is yet another opportunity to remember that it's about the guest's needs, not yours. (This can be recommend as a useful mantra) Maybe they have an allergy, a rigid diet or just a strong dislike. Not only do we not want our guests to take ill from our cooking but we don't want to sabotage their dieting efforts either... Although you notice exactly who eats what, who leaves what behind on their plates and who has seconds, try to keep smiling.

Helpful Hint: it has been found that the need to really feed guests can be satisfied by having over single guys of almost any age, although college works best. They haven't seen home-cooked food in months and will eat anything and everything on the table.

Host Tip #5: Involve your children in welcoming and serving guests. This is a multi-purpose piece of advice. It is good education for our children. It is a good example for our guests who will then proceed to say flattering things about your family to all their friends. It makes our children feel more warmly disposed to this invasion of their privacy. It relieves us of some of the food service burden and allows greater freedom for interaction with and enjoyment of our company. (As your children get older, that crashing sound in the kitchen will be less of a cause for worry)

Host Tip #6: Learn from others. In the area of kindness, there is always someone who is more thoughtful, more considerate. Just as we frequently pick up decorating tips from a friend's event, so too should we pick up hosting tips.

It's basic to provide overnight guests with towels. Maybe a small basket of soaps and shampoos would be nice. A bottle of water and snacks by their bed? Toys for their children to play with...Everyone's experience is enhanced by an attentive and considerate host or hostess.

Host Tip #7: Don't make your guests feel trapped. End the evening before they keep glancing at their watches and eyeing the door. It's better they should leave regretfully wishing the conversation (and maybe the eating) could have continued than with the relief and gratitude of an escaping convict.

Host Tip #8: Give overnight guests a key or code. This seemingly small and silly tip is actually an important one. On a practical level, Many of us have spent far too many nights lying on the living room couch in an exhausted stupor waiting for a guest to return (perhaps a victim of hosts who didn't adhere to tip #7!) to make that mistake again. But maybe the true value is psychological. Holding onto the key is holding on to control and power. Relinquishing the key says louder than words of **"Make yourself at home."**

This is the essence of good hosting. Guests should feel completely relaxed and at home. With full refrigerator and pantry privileges. They should feel that we are only concerned with their needs, whatever the reality.

Better a cheery, welcoming host with take-out on paper plates than a frazzled and miserable one with gourmet on Limoges.

—Even in crazy corona times, we should do what we can to do for others to host for others and care for others in a safe, respectable, healthy, and proper manner. Make sure to give to others, and host for others even if it means in a different way than pre Corona. In that way we can make the world a little lighter for all those around us.

Let's look in person at some other sources, including the in text story about Avraham.

[Genesis 17-18](#)

Then Abraham took his son Ishmael, and all his homeborn slaves and all those he had bought, every male in Abraham's household, and he circumcised the flesh of their foreskins on that very day, as God had spoken to him. Abraham was ninety-nine years old when he circumcised the flesh of his foreskin, and his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. Thus Abraham and his son Ishmael were circumcised on that very day; and all his household, his homeborn slaves and those that had been bought from outsiders, were circumcised with him. The LORD appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot. Looking up, he saw three men standing near him. As soon as he saw them, he ran from the entrance of the tent to greet them and, bowing to the ground, he said, "My lords, if it please you, do not go on past your servant. Let a little water be brought; bathe your feet and recline under the tree. And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant's way." They replied, "Do as you have said." Abraham hastened into the tent to Sarah, and said, "Quick, three seahs of choice flour! Knead and make cakes!" Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it. He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.

[Genesis 19:1-15](#)

(1) The two angels arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground, (2) he said, "Please, my lords, turn aside to your servant's house to spend the night, and bathe your feet; then you may be on your way early." But they said, "No, we will spend the night in the square." (3) **But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate....**(15) As dawn broke, the angels urged Lot on, saying, "Up, take your wife and your two remaining daughters, lest you be swept away because of the iniquity of the city."

[Chagigah 27a](#)

Rabbi Yoḥanan and Reish Lakish both say the following exposition: When the Temple is standing the altar atones for a person; now that the Temple has been destroyed, **it is a person's table that atones for him, for his feeding of needy guests atones for his sins.**

[Pirkei Avot 1:15 With Bartenura](#)

שִׁמְאֵי אָמְרֵי, עֲשֵׂה תוֹרָתָהּ קִבְעֵ. אָמַר מְעַט וְעֲשֵׂה הַרְבֵּה, וְהָיִי מְקַבֵּל אֶת כָּל הָאָדָם בְּסִכָּר פְּנִים יְפוֹת:

Say little and do much, [as we find with our father Abraham, of blessed memory, who first said ([Genesis 18:5](#)): "I will take a loaf of bread," and then ([Ibid. 7](#)): "And he took a calf, tender and good."], and receive all men with a kindly countenance. [When you invite guests to your house, do not receive them with your face "sunk in the ground," for if one does so, even if he bestowed upon them all the gifts in the world, it is accounted to him as if he gave them nothing.

[English Explanation of Pirkei Avot 1:15:2: אִיטוֹ:בִי:2:15:1: English Explanation of Pirkei Avot 1:15:2](#)

This is learned through the example set by Abraham, **who told his guests that he would bring them "a morsel of bread"** Visiting the sick, giving charity to the poor, welcoming **guests** into one's home and giving presents to friends must all be done with joy (and with saying little but doing much), for if he does so with a downcast face, his good deed will be spoiled

PTC. We should do what we can to have or help others, in whatever way we can do in safe measures in our current times. Also, do so above and beyond in a joyful manner, saying little and doing much, like Avraham

[Rashi on Chagigah 27a:2:1](#)

How does his table atone for him? Through Hachnasat Orchim.

[Shabbat 127a:5-14](#)

...**Rabbi Yohanan said: Hospitality toward guests is as great as rising early to go to the study hall**, as the mishna equates them and teaches: Due to the guests and due to suspension of Torah study in the study hall. And **Rav Dimi from Neharde'a says: Hospitality toward guests is greater than rising early to the study hall**, as it teaches: Due to the guests, and only afterward: And due to suspension of Torah study in the study hall. **Rav Yehuda said that Rav said on a related note: Hospitality toward guests is greater than receiving the Divine Presence, as when Abraham invited his guests it is written: "And he said: Lord, if now I have found favor in Your sight, please pass not from Your servant" (Genesis 18:3). Abraham requested that God, the Divine Presence, wait for him while he tended to his guests appropriately.** Rabbi Elazar said: Come and see that the attribute of the Holy One, Blessed be He, is not like that of flesh and blood. The attribute of flesh and blood people is such that a less significant person is unable to say to a more significant person: Wait until I come to you, while with regard to the Holy One, Blessed be He, it is written: "And he said: Lord, if now I have found favor in Your sight, please pass not from Your servant." **Abraham requested that God wait for him due to his guests. Rav Yehuda bar Sheila said that Rabbi Asi said that Rabbi Yohanan said: There are six matters a person enjoys the profits of in this world, and nevertheless the principal exists for him for the World-to-Come, and they are: Hospitality toward guests...**

[Shabbat 127b:1 א'ב:1](#)

The Gemara answers: These too, hospitality toward guests and visiting the sick, are in the category of acts of loving-kindness.

PTC. Having guests and doing for guests in whatever way we can especially in current turbulent times is one of the best things we can do, a truly wonderful and top-tier mitzvah

[Baba Batra 93b](#)

In Jerusalem there was a custom of displaying a flag in front of the door, thereby indicating that the meal was ready and that guests might come in and eat. The removal of the flag was a sign that the meal was finished and that guest should cease from entering.

[Brachot 58a](#)

Ben Zoma used to say, "What does a good guest say?" "How much trouble my host goes through for me. How much meat he has offered. How much wine he has set before me. How many cakes he has brought before me. And all of this trouble he went through for me." "But an inconsiderate guest, what does he say?" "What trouble has my host gone through? I have eaten one piece of bread and a single piece of meat. I have had but one cup of wine. All the trouble the host has gone to has been only for his family."

[Iyov 31:32](#)

The stranger did not sleep in the street. I opened my doors to the traveler.

[Betzah 25b](#)

A guest should not drink his goblet in one gulp. This is unmannerly.

[Adapted by Rabbi Natan 7:17a](#)

"Let your house be open; let the poor be members of your household. Let a person's house be open to the north and to the south and to the east and to the west, even as Abraham's house was, for Abraham made four doors to his house, that the poor might not be troubled to go round the house, but that each would find they faced a door as they approached. . ."

[Pirkei Avot 1:5 With Bartenura](#)

יוסי בן יוחנן איש ירושלים אומר, יהי ביתך פתוח לרוקה, ויהיו עניים בני ביתך

Yossi ben Yochanan Ish Yerushalayim says: Let your house be open wide, [like the house of our father Abraham, may peace be upon him, which was open on all four sides, so that guests would not have to make a circuit to find the door], and let the poor [of Israel] be the dwellers of your house, [— that one not hire (gentile) servants to serve him. Better that Jews benefit from his possessions and not the seed of the accursed Canaan.].

PTC. Make sure to make your house, time, resources, abilities, money open to all those around you, giving to them in a safe, positive manner. If you have the ability to have people and can host in a safe and proper way, even outdoors distanced in nice weather in our current times can be a wonderful meal.

[Tractate Kallah Rabbati 9:3 ט"ג:ט' מסכת כלה רבתי](#)

Guests who are received in a house should do whatever the host bids them do.

[Sotah 46b](#)

It is taught in a *baraita*: Rabbi Meir would say: There is coercion with regard to accompaniment, i.e., one who does not want to accompany another is nevertheless required to do so, as the reward for accompaniment is without measure. The proof of the importance of accompaniment is from a verse, as it is stated with regard to when the Jewish people laid siege to the city of Bethel: “And the watchers saw a man come out of the city, and they said to him: Show us, please, the entrance into the city, and we will deal kindly with you” (Judges 1:24)...

The Gemara continues to discuss the importance of accompaniment. **Rabbi Yohanan says in the name of Rabbi Meir: Whoever does not accompany another or will not allow himself to be accompanied is like a spiller of blood and is held responsible for any deaths that occur as a result of his inaction.** The proof for this is **that had the inhabitants of Jericho accompanied Elisha, he would not have incited the bears to attack the children, as it is stated: “And he went up from there to Bethel, and as he was going up by the way...**

[Legends of the Jews 1:5:1447 אגדות היהודים א"ה:קמ"ד](#)

After Abraham had entertained his guests, he went with them to bring them on their way, for, important as the duty of hospitality is, the duty of speeding the parting guest is even more important.

PTC. Make sure to be a good host up until the end. Walk them out, walk them down the block. Send them off with a good feeling and in a happy way.

[Avot D'Rabbi Natan 13:4](#)

Greet everyone with a smile. How so? This teaches that **if a person gives his friend all the finest gifts in the world, but does so with a pained face, Scripture considers it as if he had given him nothing.** But one who receives his friend with a smile, even if he gives him nothing, Scripture considers it as if he had given him all the finest gifts in the world.

[Taanit 20b:15](#)

The Gemara further relates: **When Rav Huna would eat bread, he would open the doors to his house, saying: Whoever needs, let him come in and eat.**

PTC. Do for others, host for others, give to others with a happy countenance and with gladness in the heart.

[Pesachim 101a:2 א"ב:ב' פסחים ק"א](#)

The Gemara answers: The purpose of kiddush in the synagogue is to fulfill the obligations of the guests who eat and drink and sleep in the synagogue.

[ראש השנה כ"ט ב' ג' 3:29b Rosh Hashanah](#)

The Sages taught in a baraita: One should not break bread and recite a blessing for **guests** unless he is eating with them, so that he is obligated to recite a blessing for himself.

[Sotah 10b](#)

This teaches that Abraham our forefather caused the name of the Holy One, Blessed be He, to be called out in the mouth of all passersby. How so? After the guests of Abraham ate and drank, they arose to bless him. He said to them: But did you eat from what is mine? Rather, you ate from the food of the God of the world. Therefore, you should thank and praise and bless the One Who spoke and the world was created. In this way, Abraham caused everyone to call out to God.

PTC. Use your time, your meal, your house, your car, your resources to bring Torah to the table and to guests and to teach others around you. Ensure the name of Gd is on your lips through divrei Torah, songs, and proper talk.

[גיטין נ"ז א' י"ב 12:57a Gittin](#)

Kefar Bish, Evil Town, was called by that name because its inhabitants would not open their houses to **guests**.

[קידושין לב' ב' 2:32b Kiddushin](#)

But Rava served drinks to the **guests** at his son's wedding celebration, and he poured a cup for Rav Pappa and Rav Huna, son of Rav Yehoshua, and they stood before him when he approached them.

And furthermore, it happened that Rav Pappa was serving drinks to the **guests** at the wedding celebration [hillula] of Abba Mar, his son, and he poured a cup for Rav Yitzhak, son of Rav Yehuda, and he did... These anecdotes indicate that even when a rabbi forgoes the honor due to him by serving drinks to his **guests**, his honor is not forgone.

[מדרש תנחומא, כי תצא ב' א' 1:2 Midrash Tanchuma, Ki Teitzei](#)

There are also commandments with children as the reward; as, for example, Sarah, who hosted **guests**, and the Shunammite woman, who received Elisha.

[Exodus 18:12](#)

And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God; and Aaron came with all the elders of Israel to partake of the meal before God with Moses' father-in-law.

[Rashi on Exodus 18:12](#)

ויבא אהרן וגו' AND AARON CAME, etc. — But where had Moses gone? Was it not he who had gone out to meet him and had been the cause of all the honour shown to him? **But the explanation why he is not mentioned as having come to eat bread with Jethro is that he was standing by and waiting upon them** ([Mekhilta d'Rabbi Yishmael 18:12:2](#)).

לפני ה' BEFORE GOD — From this statement that they were “before God” we may learn that one who takes part in (more lit., who has enjoyment from) a meal at which scholars sit may be regarded as though he has enjoyment from the splendour of the Shechina ([Berakhot 64a](#); cf. [Mekhil](#)

PTC. Do not think it “beneath you” in any manner to serve and do for others. Even if you are world famous or rich beyond means or the greatest sage, it is never “beneath you” to serve others and give to guests and those around you.

[Midrash Tehillim 110](#)

Who awakened them to come and take shelter? Avraham, as it says: Who awakened one from the east. And not only the nations, but even righteousness itself was sleeping until Avraham awakened it. How did Avraham do this? He made an inn and opened doors in every direction in order to receive all those

passing by, as it says “He planted a tamarisk (eshel) at Beer-sheba...” (Genesis 21:33) R’ Azaria said: what is this eshel (אשל)? It is an acronym for eating (אכילה), drinking (שתייה) and escorting one’s guests (לוייה). This is “righteousness met wherever he set his foot...”

[Rabbeinu Bahya, Bereshit 21:33:2'א'ל'ג'ב'י'ב'2](#)

A Midrashic approach: The three letters in the word א-ש-ל are an acronym for לוייה-שתייה-אכילה that true hospitality involves providing one’s **guests** with food, -drink, - and an escort when they depart....Avraham was in the habit of saying to his **guests**: “ask whatever I can do for you and I will endeavour to do it.”

PTC. Make sure to fully accommodate all the needs of guests. Not just food and drink, but Torah, lodging and the like in safer times and in proper, healthy, safe, ways.

[From Davening, Siddur Ashkenaz, Weekday, Shacharit, Preparatory Prayers, Torah Study 3](#)

אלו דברים שאין להם שעור... וגמילות חסדים... אלו דברים שאדם אוכל פרותיהם בעולם הזה והקרן קנמת לעולם הבא, ואלו הם... הם... וגמילות חסדים... והכנסת אורחים

These are precepts⁵ *Mishnah, Peah 1:1: Talmud Maseches Shabbos 127a.* for which no fixed measure is prescribed: [performing] deeds of kindness, ... These are precepts, the fruits of which man enjoys in this world, [while] the principal [reward] is preserved for him in the World-to-Come. They are: ... [performing] deeds of kindness, ... providing hospitality to guests.

[Siddur Ashkenaz, Festivals, Sukkot, Prayers in the Sukkah, Ushpizin 6תפילות, סוכות, חגים, אשכנז, סידור](#)
[בסוכה, אושפיזין ו'](#)

I am inviting the lofty **guests**, Abraham, Isaac, Jacob, Moses, Aaron, Joseph and David.

[Daat Zkenim on Deuteronomy 21:7:1'א'ז'א'1](#)

Furthermore, the subject of escorting departing **guests** is of greater significance than handing out a gift.

[Orchot Tzadikim 14:19ט"ד:י"ד:19](#)

If he builds a house let him build in it room for the study of Torah, a gathering place for the wise, a place where **guests** are welcomed, and a place where he does kindness to men.

[Radak on Genesis 19:3](#)

ויעש להם משתה, seeing it was night he did not have time to slaughter an animal in their honour, but he prepared something at short notice, served them drinks, and unleavened bread which can be prepared at short notice. It is good manners to prepare something at short notice for guests who arrived unexpectedly. The guest arriving at such a time is usually tired and does not care to wait until an elaborate meal can be prepared in his honour. The story has been recorded for all times in order to teach us how to serve unexpected guests arriving at night.

PTC. There can never be enough hachnassat orchim, there’s always more than can be done and it has no set amount or Shiur. We should have famous and not famous guests, guests of all types and calibers. We should be ready at a moments notice for guests and make sure to have designated areas for them. Again to repeat: For example, In our house we have two beds in the attic plus two movable cots as well as a sofa bed/couch in the basement.

[Sefer HaMidot, Repentance, Part I 29ט"ט:א'ר'ק'ח'ל'ק'ר'א'ש'ו'ן'כ"י'ט'29](#)

A table to which **guests** are invited atones.

[Or HaChaim on Genesis 19:1:2'ב'י'א'1'ט'א'1'2](#)

He told them to wash their feet, a custom he had learned from the way Abraham conducted himself with his **guests**. The Torah reports the details to show the difference between Abraham and Lot....Abraham commenced with his **guests** washing their feet, Lot suggested they sleep first.

[Orchot Chaim L'HaRosh 4:5:ה"ש ד'ה"ה"ש ד'ה"ה"ש ד'ה"ה"ש](#)

Do not be irate with wayfarers and your **guests**. Receive them with a cheerful face.

[Sefer HaMidot, Hospitality, Part I 1'א' חלק ראשון](#)

One who does not take in **guests** strengthens the hand of evildoers, that they will not return in repentance.

[Kitzur Shulchan Arukh 42:4:ד'מ"ב ערוך](#)

Do not be irritable during the meal because the **guests** and the family members will be embarrassed to eat, for they may think that you are angry and irritable because you begrudge them their food.

[Marbeh Lesaper on Pesach Haggadah, The Simanim 9'ט' סימני הסדר](#)

Shulchan Arukh: One's house should be wide open and the needy should be **guests** in one's household, especially when one says, 'all who are hungry come and eat.'

[Tur HaAroch, Genesis 18:7:1'א' י"ח:ד'א'18:7](#)

These could be prepared in a hurry, and Avraham did not want to delay his **guests** for longer than necessary.

[Peninei Halakhah, Shabbat 22:3:5'ה'ג' כ"ב:ג'א'22:3:5](#)

However, if one's **guests** are waiting for the meal, then he should hurry and bring all the food at once, even if it means carrying the food as he would during the week.

PTC. Try to have a cheerful countenance when having guests, and try to do things in a quick manner so as not to make them wait. Try to have the best manners possible for those you hep, especially in safe, healthy ways in our current times.

[Kav HaYashar 26:4:ד'י"ז קב הישר](#)

Therefore when a person has **guests** in his home let him be sure to serve them a generous portion or let him not invite them at all, lest he be punished as above, Heaven forbid.

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayera, Torah Ohr 25'א' וירא, תורה שבכתב, וירא, תורה אור](#)

One simple answer is that it is not good manners to offer **guests** dishes that the host himself is not prepared to partake of.

[Maarechet Heidenheim on Pesach Haggadah, Magid, Ha Lachma Anya 3:4'ה'ג' על הגדה של3:4'ה'ג' על הגדה של](#)

They should invite guests to eat with them, serving them cheerfully and comforting them with kind words, This is the essence of the commandment of hachnasat orchim, **hospitality**:

PTC. Make sure to make things you yourself would eat, and to be generous with them and to fully be present and eat with them, even more than you would be for your own self, in safe, proper, and healthy manners in current times.

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayera, Ner Mitzvah 4'ה'ג' וירא, נר מצוה4'ה'ג' וירא, נר מצוה](#)

G-d performs acts of **hospitality** at all times, at every moment. Were He to desist from doing so for even a single moment the world would be lost.

[Maarechet Heidenheim on Pesach Haggadah, Magid, Ha Lachma Anya 3:3'ה'ג' על הגדה של3:3'ה'ג' על הגדה של](#)

By behaving with **hospitality** and generosity, we show that we are no longer miserly. A miserly person invites the needy person to his table but extends the invitation only once....Rabbi Bondi distinguishes

Jewish hospitality from that of their neighbors . The Jewish way is not simply to invite someone and leave it at that.

[Midrash Tanchuma, Noach 14:2:ב"ד:י"ג](#), נה תנחומא, נה י"ד:ב"ד:י"ג
Abraham introduced old age, trials, **hospitality**, and legacies.

[Shnei Luchot HaBerit, Torah Shebikhtav, Vayera, Torah Ohr 6'ו](#) תורה אור ו'6, תורה שבכתב, וירא, תורה שבלוחות הברית, שני לוחות הברית, תורה שבכתב, וירא, תורה אור ו'6
Hospitality is a practical expression of the virtue of חסד, a virtue that Abraham excelled in.

PTC. Hospitality comes in many forms and we should emulate Avraham Avinu as much as we can especially in this area

Points To Carryover

-We should do what we can to have or help others, in whatever way we can do in safe measures in our current times. Also, do so above and beyond, saying little and doing much, like Avraham

-Having guests and doing for guests in whatever way we can especially in current turbulent times is one of the best things we can do, a truly wonderful and top-tier mitzvah

-Make sure to make your house, time, resources, abilities, money open to all those around you, giving to them in a safe, positive manner. If you have the ability to have people and can host in a safe and proper way, even outdoors distanced in nice weather in our current times can be a wonderful meal.

-Make sure to be a good host up until the end. Walk them out, walk them down the block. Send them off with a good feeling and in a happy way.

-Do for others, host for others, give to others with a happy countenance and with gladness in the heart.

-Use your time, your meal, your house, your car, your resources to bring Torah to the table and to guests and to teach others around you. Ensure the name of Gd is on your lips through divrei Torah, songs, and proper talk.

-Do not think it “beneath you” in any manner to serve and do for others. Even if you are world famous or rich beyond means or the greatest sage, it is never “beneath you” to serve others and give to guests and those around you.

-Make sure to fully accommodate all the needs of guests. Not just food and drink, but Torah, lodging and the like in safer times and in proper, healthy, safe, ways.

-There can never be enough hachnassat orchim, there’s always more than can be done and it has no set amount or Shiur. We should have famous and not famous guests, guests of all types and calibers. We should be ready at a moments notice for guests and make sure to have disunited areas fo them. For example, In our house we have two beds in the attic plus two cots as well as a sofa bed or couch in the basement.

-Try to have a cheerful countenance when having guests, and try to do things in a quick manner so as not to make them wait. Try to have the best manners possible for those you hep, especially in safe, healthy ways in our current times.

-Make sure to make things you yourself would eat, and to be generous with them and to fully be present and eat with them, even more than you would be for your own self, in safe, proper, and healthy manners in current times.

-Hospitality comes in many forms and we should emulate Avraham Avinu as much as we can especially in this area