

The Torah of Your mouth is better for me than thousands of gold and silver.

Shabbat

Candle Lighting: 6:27 pm

Shabbat Ends: 7:21 pm

Rabaynu Tam: 7:57 pm

Torat Emet

Hospitality



In this parasha we learn about the importance of the mitzvah "Hospitality". It says in the beginning of the parasha: **"and he was sitting at the entrance of the tent"**. Rashi explained that Abraham sat in the entrance of his tent in order to see the passersby and invite them over to his home. That day, because Abraham was sick, HASHEM took out the sun from its case so that there wouldn't be any guests, but when HASHEM realized that Abraham was sad because there weren't any guests, He sent him three angels in the appearance of humans. We learn from here that even though Abraham was very sick, he still greatly desired to fulfill the mitzvah of hospitality, and because of that mitzvah, HASHEM healed him and he was told that his wife, Sarah, would have a child. Our sages wrote in Tractate Shabbat (p. 127): **Rabbi Yehuda** said: Hospitality is a very great mitzvah, because with it one is receiving the Presence of HASHEM, as it says: **"My lords, if only I have found favor in your eyes, please do not pass on from beside your servant"**. At the moment the servants came to Abraham's home, he had been in the Presence of HASHEM, but he still left Him in order to receive the approaching guests. The **Midrash Rabah** (48:10) says that because of that mitzvah that Abraham fulfilled, all of Israel was rewarded, as it says: **Rabbi Eliazar** said in the name of **Rabbi Simai**: HASHEM said to Abraham, you said **"Take a little of water"** (Parashat Vayera 18:4), and because of that I will give water to your nation, as it says: **"And it shall come to pass on that day that spring water shall come forth from Jerusalem"** (Zachariah 14:8). You said **"wash your feet"**, so I will repay you through your sons, as it says: **"And I will wash you in water"** (Ezekiel 16:9). You said **"and rest under the tree"**, so I will repay you through your sons with: **"He spread out a cloud for shelter"** (Psalms 105:39). You said **"And take a piece of bread"**, so I will repay you through your sons, as it says: **"So the Lord said to Moses, Behold! I am going to rain down for you bread from heaven"** (Shemot 16:4). And where it says: **"And Abraham ran toward the cattle"** (Bereshit 18:7), I will repay you, as it says: **"A wind went forth from the Lord and swept quails from the sea"** (Bamidbar 11:31). And **"and he was standing over them under the tree, and they ate"** (18:8). He repaid with **"And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way"** (Shemot 13:21). We learn from here that the mitzvah of hospitality is very important and whoever fulfills it is repaid by HASHEM, and not only that, but one also has the privilege of enjoying the mitzvah in itself.

"So He Ran Toward Them" (Vayeira 18:2)

Mitzvahs should be fulfilled with desire. As is seen in this Parasha, **Abraham** fulfilled the mitzvah without thinking about it, for it says: **"And he saw them and he ran toward them"** and when he had to sacrifice his son it says: **"He woke up early in the morning and saddled his donkey"** (Bereshit 22:3). The **Pele Yoetz** wrote: it says in Psalms (119:32) **"I will run toward Your mitzvahs"** Our Sages said (Brachot 6) that a person should always be running to fulfill mitzvahs, even on Shabbat. The Holy Zohar says that when a person runs to do a mitzvah, in the Heavens- the attorneys dash before the accusers. In regards to this, it says in the **Scroll of Esther** (3:15), **"The couriers went forth in haste by the king's order, and the city of Shushan rejoiced"**. However, when a person runs to fulfill a sin, the accusers come ahead, as it says: **"The couriers went forth hurriedly and the city of Shushan was bewildered"**. The Mishna in Pirkei Avot (4:2) says that one should run to fulfill even a simple mitzvah and it also says (5:20) that one should be light as an eagle and run like a deer to fulfill the will of HASHEM. However, one should be careful when running not to be exaggerated and resemble a fool. A person should walk faster when going to fulfill a mitzvah, like a person who is going toward something valuable. When exiting a synagogue, even if in a great hurry, one should walk slowly so that it doesn't seem as if one had been burdened. Rushing shows love, as it says in the **Song of Songs** (1:4) **"Draw me near and I will rush after you"**.

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Shabbat

MinhaErev Shabbat: 6:15 pm

Kabalat Shabbat followed by a Torah Lesson &

Concluding with Arvit of Shabbat

Shaharit of Shabbat: 8:30 am

Followed by Kidush and Shabbat Meal

Talmud lesson: 4:20 pm

Minha of Shabbat: 5:50pm

Third Meal of Shabbat

Arvit: 7:21pm Followed by Havdala

Weekdays

Shaharit Sun & Fri: 8:00am

Shaharit Mon-Thurs: 8:30am

Followed by Lesson: "Hok L'Yisrael"

Minha: 5:30 pm

Arvit: 7:21 pm

Followed by a lesson in Halacha

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TALE FOR SHABBAT

A HUMAN IS GREATER THAN AN ANGEL

The secretary was completely stunned. The new assistant that arrived about a month ago and worked as an errand boy had suddenly become the department manager. It was known that the department manager had just been fired and that someone had to replace him. But how could it be that a new employee who had only been there for a month was given the position and the person who had been there for almost two decades wasn't even given a raise? He stood up with anger and walked toward the wooden door which had the golden letters that spelled 'CEO'. "Come in!" said the CEO from inside his office.

The secretary entered and stood angrily in front of him, and asked:

- "Why him?"

- "Why who?" Replied the CEO, not knowing what the secretary was talking about.

- "Why did you give Moshe- the new errand boy- the promotion?, He's only been here for a month. I've been here for almost twenty years. Why him?"

- "Please, do me a favor and before you say anything tell me when is the next flight to Canada?"

The secretary did not understand but he did what he was asked and returned with the answer:

- "It's in five hours, at 4pm."

- "How much is a ticket?"

The secretary went to check the price then returned and replied that it cost \$849 for a business class ticket.

- "How much is it in first class?" asked the CEO.

The secretary was on his way to go and check when suddenly the CEO stopped him and said to him:

- "Sit next to me" and through the intercom he called in the new Manager and told him "Do me a favor and check when is the next flight to Canada".

After a few minutes, the Manager answered "In five hours, at 4pm there's a flight with Lufthansa. It is \$849 for business class and \$1,500 for first class, but if you in the Members Club, you receive 20% off and an open return ticket. Should I call a cab to take you to the airport?"

- "No, thanks" said the CEO. He turned to the secretary and he said:

- "I would have needed three of you to take the place of the Manager. Moshe did his work efficiently and in only one phone-call gave me all the answers I needed."

That is the power of a human being. We can do things with completeness. Three persons went to visit Abraham when he was in pain. The Midrash explains that the three men were angels coming toward him. One of them was coming to cure Abraham, another one to inform him that he will have a son and a third one to destroy the city of Sodom. Why were there three angels? Couldn't the work be done by only one? This is because an angel does not have the ability to perform two tasks. Every angel has his role, every angel his mission. No angel can perform more one task. But man is superior to the angels, a person has the ability to combine countless capabilities, he has the power to rise and rise and reach integrity, such as Abraham, as it says, "Walk before me and be blameless, innocence means complete, perfect. (Shalom L'am)

Shabbat Shalom L'Kol Am Israel

Dedicated to the Success of: Shlomo ben Chana Salin

Forgetfulness

One who forgets should write down all that happens between him and his fellow.

If he lends or borrows, even if it's a small amount, he should write it down and be mindful not to forget it. An honorable person should try to abstain from borrowing things from others, because if one forgets, others may be shamed in requesting their return and one will end up sinning. From here we learn many things: Whoever may forget, should try to remember. We need to put fences so as not to forget the Torah, as it says: (Devarim 4:9) **"Beware and watch yourself very well, lest you forget the things that your eyes saw"**. One should be careful not to forget the mitzvahs

and good deeds that he has. However, if he pays attention to remember them, he will forget his bad deeds and he will think he is righteous. Therefore he should try to write down his sins and read them once in a while in order to remember them and repent.

He should forget the sins of his fellows and forgive them and never hold hatred, envy or ill thoughts against them. Also, during prayers one should try to forget about everything in the world and only think about HASHEM's goodness and keep close to Him.

(Orchot Tzadikim)

Halacha Corner

Laws of Carrying:

1. Whoever transfers an object from a private domain to a public domain or carries an object 4 cubits into a public domain and moves and places it down, is transgressing the prohibition of carrying on Shabbat. Therefore, it is forbidden to go out into a public domain with an object in one's hands or pockets.
2. Whoever goes out into a public domain before Shabbat and realized that Shabbat is going to begin and he has an object on his shoulders or hands, if it is an important object he can hand it to a non-Jew. If there isn't a non-Jew with him, he should hand it to a child. If there isn't a child with him, he should walk less than four cubits at a time and stop until he reaches his destination.
3. If someone goes out and then realizes that his kippa is in his pocket, he shouldn't put it on right away. He should act according to what it says above, because putting it on would be considered placing it down, which is forbidden.
4. Whatever is considered an item of clothing is allowed to be worn out into a public domain; even if one is wearing two garments one on top of the other, whether the garment is for himself or for his fellow. Sephardic Jews even permit wearing two belts- one on top of the other. Ashkenazim do not allow wearing two belts- one on top of the other, unless one belt is in the shirt and the other one in the suit.
5. A reserve button that is attached to the inside of a garment and is not necessary- it is only there to replace a button that falls off, it is permitted to go out with them on, because they are annulled with the garment. However, it is best to remove them before Shabbat begins.
6. A tag attached to the garment in order to recognize whose it is should preferably be removed before Shabbat. But a tag placed in order to ascertain that the garment has been inspected and found free of shatnez (forbidden mixture of wool and linen) and the person does not intend of removing that tag- is permitted to wear this garment out into a public domain. (Yalkut Yosef)

Please preserve the sanctity of this bulletin, it requires sacred disposal. Do not carry it out into the public domain on Shabbat.