

Ohr SHABBOS

Parshas Vayeira

R' Moshe Bauman



There is a pretty basic question that many of us have been bothered by. We know that Lot went to live in Sedom to get away from Avraham Hashem (Rashi in last week's Parsha tells us that). He went to Sedom where hachnasos orchim was the biggest possible aveira, as seen from the sellout crowd of the entire Sedom who came to "take care of" the guests at Lot's house. Lot's wife, daughters, and sons in law, were all regular Sedomites. Rashi also tells us that he had just been appointed as the judge of Sedom, which obviously means that he is judging based on their law system. If that is case, were did he get his מסירת נפש to try and save his guests? He was willing to destroy his daughters in order to protect them! Where does that fit in to the whole picture??

I saw an answer brought down from Rav Meir Rubman ztl who explains based on a Rashi. The possuk says (Bereishis 18:2), "and he ran towards them from the entrance of the

tent"- Rashi says: from the house of Avraham he learned to go find guests. You see from here that what a person learns in his younger years, stays with him forever.

As an aside, when I told my Rosh Yeshiva Shlita, Rav Yaakov Schnaidman, that I would be teaching Grade 3, he told me that at that age the boys are like a clean slate, ready to be written on. He said that I must be careful what I tell them as they will remember everything I teach them.

Getting back to Lot, we see that despite everything that he did to go against what he learned in his youth from Avrohom Avinu, and all of the 'great' influences that he had there in Sedom, his Chinuch that he got when he was younger stayed with him to the point that he was willing to be מסירת נפש. Let's remember when it comes to guiding our own children, how important their beginning years are and how careful we must be in providing a proper Chinuch.

Inspiring Stories

Rabbi Yosef Pollak was a tzaddik who lived in Tel Aviv and taught Torah to any Jew whose path he crossed. He was a beloved figure in the world of kiruv, known and respected by Jews from all walks of life. During the shiva after his passing, people streamed into his humble abode to share their memories with his children. One day, a tall man with a long beard came to share an incredible story involving the Pollak children's illustrious father: Many years ago, your father gave Gemara classes in Norther Tel Aviv. He was happy to share his knowledge with anyone who was interested and to give them a taste of Torah's sweetness. The crowds would vary depending on the time of year, but your father was always there to teach anyone willing to learn. One winter day there was a heavy downpour. The rain, combined with the freezing cold, turned the streets slick and icy. But that didn't deter your father. He came with mesiras nefesh to give his Gemara shiur as usual. To him, even if only one person showed up, the class would be worth teaching. But on that winter day, your father walked into the shul to find it completely empty. He waited for a while to see if anyone would come, but after some time, he realized that no one was going out in that weather. Most people would have simply gone home, but your father wasn't like most

people. He ventured out into the street to see if there was anyone passing by who wanted to learn with him. Even on a regular day, it wasn't easy to gather people from outside, but especially on a day like this, who was going to come? He stood outside in the cold and waited for someone to pass by. The first person he approached looked at him as if he were crazy and hurried away. The second and third people responded the same way. It was beginning to look like a lost cause, but your father was not one to give up. He decided to enter the first building he saw and seek a "student" there. He walked up a flight of steps and knocked on the door, but no one answered. After knocking a few more times to no avail, he left the building and went back out to the street to see if perhaps someone was walking by whom he could pull into the shul to learn. He waited there awhile but still was unable to convince anyone to come into shul to learn with him. For some reason he decided once again to go back to that first apartment building. He climbed the stairs and began to knock on the door again, this time a little harder. He kept on knocking until finally the door opened up. A large man with wild hair and a crazed look on his face stood in the doorway. To be continued.

Riddle

Which five words in the Torah are made up of just one letter written two times?

Last Week: Which three different words in a row in the daily davening are made up of the same letters and have t different meanings? **Answer:** In Aleinu we say "שהם משתחיים להבל וריק ומתפללים אל אל לא יושיע"



I travel to Israel and back regularly. How should I conduct myself in regards to the insertion V'Sein Tal U'Matar in Shemonei Esrei.?

On the 7th of Cheshvan, in Eretz Yisroel, they began to say V'Sein Tal U'Matar in Shemonei Esrei. This is based on the Mishna in Taanis. In essence they would have begun asking for rain earlier due to the pressing need for rain in Eretz Yisroel. However, since we want to ensure a safe and dry trip for the people that were Oleh l'Regel to Yerushalayim for Succos we wait two weeks. Once we assume they got home, they began to ask for rain in Israel. The need for rain in Babylon was not needed at that time. The Gemara in Taanis says that the B'nei Chutz l'Aretz therefore begin saying V'Sein Tal U'Matar 60 days after the fall equinox (as specially calculated by Mar Shmuel). This falls out on the night of Dec 4th or 5th, and is the Minhag outside of Israel.

As there is a discrepancy in the davening during the 7th of Cheshvan until Dec 4th, the question is what do travelers/visitors going to or from Israel do in their davening? Do they change their Minhag based on where they currently are?

The Mishna Brura brings a machlokes: The Pri Chadash says that if he plans to return within the year, he still has the status of Eretz Yisroel and should say V'Sein Tal U'Matar from 7th of Cheshvan. If he plans on staying past the year, even if his family is still in Israel, he has the halacha of a Ben Chutz l'Aretz. However, the Birkei Yosef says you go like the country you are currently in. There are many opinions on what should be done.

Practically:

If one leaves Israel after the 7th of Cheshvan (in which case he has already began saying V'Sein Tal U'Matar), he continues doing so, even if he plans on being out of Israel for over a year, as long as he has his wife and children there. The exception would be if he moves the family with him and doesn't intend on returning, in which case he should switch to the Minhag of where he is moving to.

If one travels from Eretz Yisroel to Chutz l'Aretz before the 7th of Cheshvan and plans to return within the year: R'Shlomo Zalman Auerbach and Rav Elyashiv are quoted as saying that in that case, one should mention V'Sein Tal U'Matar in the bracha of Shma Koleinu (after 7th of Cheshvan), but to keep to the country that he is in for Bareich Aleinu, so that he is covering both situations. I heard in the name of Rav Chaim Scheinberg and Rav Ben Tzion Abba Shaul that he should also add the words "ותן טל ומטר בארצינו הקדושה", in the bracha of Shma Koleinu. (There is still the opinion of the Radvaz that allows him to still keep the minhag of Eretz Yisroel).

If one travels to Israel before the 7th of Cheshvan there is the similar Machlokes to the one mentioned above. It seems like the accepted practice is to take on the Minhag of Eretz Yisroel as long as he is there, even if he plans to return to Chutz l'Aretz Before Dec 4th. When he returns to Chutz l'Aretz, he should switch back to V'Sein Bracha, but he should additionally mention ותן טל ומטר בארצנו הקדושה as mentioned above in the Bracha of Shma Koleinu. In all cases, if one is leading the services, he must do like the Minhag of the place that he is in.

Knowing Our Sages

The Rema: Rav Moshe Isserles

The Rema was born in 1520 in Krakow, Poland, to Rav Yisroel, the parnes of the Krakow community, and Dina Malka, in whose memory Rav Yisroel built a shul. The Rema went to Lublin to study by Rav Shachna and later married his daughter Golda. In 1550, he moved back to Krakow and founded a yeshiva, where he taught many students, including the Levush. Golda died in 1552, and the Rema then married the sister of the Sheeris Yosef of Krakow. He was appointed a dayan on the Krakow beis din in 1558. The Rema's works include the sfarim Toras HaOlah on the Beis HaMikdash and korbanos, Toras HaChatas on kashrus, Darkei Moshe on the Tur, and glosses on the Shulchan Aruch. The Rema passed away on Lag BaOmer 1572, having lived 52 years. The Shlah testified that in all of Poland, Bohemia, Moravia, and Germany, the halacha is like the Rema - even lekula.

Shabbos Schedule

Mincha & Candlelighting - EC	4:38
Shkiah	4:56
Shacharis - EC	8:15
Shacharis - 601 Clark	8:45
Sof Zman Krias Shema - 1	8:59
Sof Zman Krias Shema - 2	9:35
Mincha #1 - EC Cafeteria	3:30
Mincha #2 - EC	4:20
Shkiah	4:55
Maariv #1 - EC	5:45
Maariv #2 - EC	5:55
72 Minutes	6:07