

A LESSON FROM THE PARASHA

Dealing with Sinners

GUEST CONTRIBUTOR
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The Torah relates the conversation that Avraham Avinu had with Hashem after Hashem informed him of S'dom and Amora's impending destruction. Avraham Avinu begs and pleads with Hashem to spare the cities and their inhabitants and he tries every argument he can think of to save them. Who were these people that Avraham Avinu was trying to save? They were some of the most debased human beings the world had since the times of the *mabul* (flood)! Instead of hospitality, travelers to these cities were greeted with great hostility. They had a perverse justice system, and robbed and killed innocent people. For these people Avraham *davened*? Yes! Avraham Avinu knew the greatness of all human beings and the power they had to turn themselves around. Thus, he prayed for them to be saved in order that they have an opportunity to do *teshuva* (return to Hashem).

However, this is not the only thing Avraham Avinu did, as is related by the following story: The Satmar Rav, Rav Yoel Teitelbaum, was a holy man and tremendous *tzaddik*. He spared no expense or effort to help a fellow Jew. It is also well known that he was vehemently against Zionism and the Zionist movement. Many, many times he spoke harshly against Zionists and what they were doing, as he felt the path they were taking would lead to a desecration and destruction of the holy land, Eretz Yisrael. After hearing one of his fire and brimstone

speeches, a member of the crowd came over to him and asked him, "Why is the Rav so outwardly against people who are fellow Jews? Did Avraham Avinu himself not daven for the people of S'dom and Amora, gentiles who were totally debased?" The Satmar Rav answered back, "The Torah only records what Avraham Avinu's conversation with Hashem was regarding the people of S'dom and Amora, not the conversations he personally had with those people. I assure you that day and night Avraham reprimanded them and urged them to change their ways. You, however, only hear what I say about Zionists and their ideals publicly, but you have no idea what I tell Hashem when I *daven*." He then looked away and started to cry.

When we have to have a difficult conversation with people or have to call them out about something wrong that they've done, it should only be done with a tremendous amount of love and wanting for them to be better. A good way to ensure that this is where our feelings are coming from is to *daven* for them, beseeching Hashem that they should be successful, yet have the strength to change their ways. When we subsequently have that difficult conversation, we can be assured that it is only coming out of love for our fellow, which will then be exponentially more effective! 🕊

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

We began discussing how there is a rabbinic prohibition for a Jew to instruct a non-Jew to perform on his behalf any activities that are prohibited on Shabbos.

There are three reasons given for this prohibition: A) The Rambam (*Shabbos* 6:1) writes that it is prohibited so that Shabbos will not be taken lightly. B) It is included in the prohibition of *V'Daber Davar*, forbidden speech on Shabbos. C) The non-Jew is your messenger to do a prohibition.

Under certain circumstances, it is permissible to tell a non-Jew explicitly to perform even a biblical prohibition

One of those conditions is *bein hashmashos* (twilight). *Bein hashmashos* is the time between sunset and nightfall. It has an indeterminate status and is treated as possibly day and possibly night. During *bein hashmashos* on Friday night one can be lenient to ask a non-Jew to perform any activity, even biblical in nature, for any one of the following reasons (*O.C. Siman 261:1*):

- A *Mitzvah*. For example, one may ask a gentile to drive and bring a *Sefer Torah*, *Siddur* (prayer book) etc. (*OC 261:1, MB 15*).
- *Oneg Shabbos* (Shabbos enjoyment). For example, one can ask a gentile to turn on the light, or one may ask a non-Jew to drive and purchase any item for the Shabbos meal.
- Great Necessity. For example, one may ask a gentile to light a *Yartzeit* candle (memorial candle) (*MB OC 261:16*).
- Potential Significant Monetary Loss. For

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A RIDDLE FOR YOU

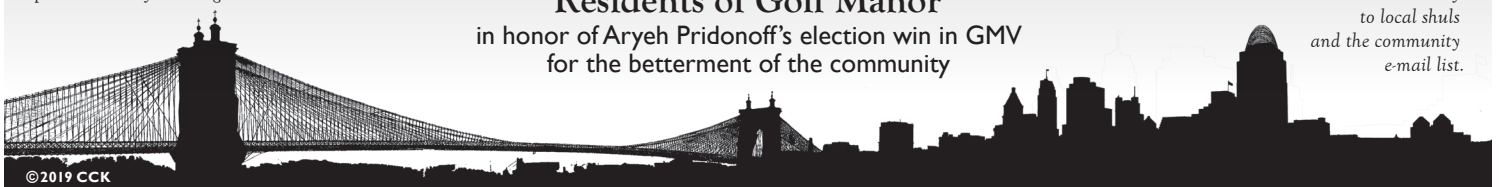
How would it be possible for two kosher animals to be slaughtered correctly and while one part of one animal would be forbidden to be consumed, the same part of the other animal would be permitted? 🕊

See reverse side for the answer

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A HALACHA FROM THE PARSHA

CONTINUED

example, one may ask a non-Jew to drive and search for a lost/stolen new bicycle or activate the alarm system (MB ibid).

- Slight Illness. If one feels a little below par or has a localized pain (a bruised foot, backache, etc.), he may ask a non-Jew to put a Vaseline-type medication on the bruised area and even smear it.

Obviously, any *melacha d'oraysa* (work prohibited by the Torah) performed by a non-Jew must be completed before *tzeis hakochavim* (the stars come out). The exact parameters of *bein hashamashos* are unclear and there are divergent opinions amongst the *Poskim*. According to R' Moshe Feinstein (*Igros Moshe OC 4 siman 62*), *bein hashemoshos* in regards to *amirah l'akum* (asking a non-Jew) on Friday night is the 30-minute period after sunset. 🕯

NEXT SHABBOS - PARASHAS CHAYEI SARAH

Prelude
TO THE

Kollel's Annual Event

Community Shabbos with Rav Eliezer Breitowitz

ROSH YESHIVA DARCHEI TORAH - TORONTO



• Friday Night Oneg | 8:30PM
at the Goldschmiedts - 7480 Elbrook Ave
with a discussion of "G-d Made Me This Way?"
Rambam vs. Ba'al HaTanya on Limitations?

• Shabbos morning at CZE
Drasha - "Marriage: What Are We Looking For?"
After Kiddush Shilur -
"Are We Allowed To Daven At Kivrei Tzaddikim?"

• Shilur at Golf Manor Synagogue | 4:15PM
"Our Belief In Techiyas Hameisim"

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GLIMPSES OF THE KOLLEL



A LESSON LEARNED

A recently married student accompanied the venerable sage and *halachic* authority, Rabbi Shlomo Zalman Auerbach, on his walk home one evening. As they approached Rabbi Auerbach's home, Rabbi Auerbach stopped, brushed off his clothes, inspected his hat, and made sure his beard was neat. Puzzled by his actions, the student inquired, "Is the Rabbi having guests tonight?" "No, what makes you think so?" "Well, you stopped to check your appearance so I would just imagine that you're expecting there to be a guest when you arrive home." "As a matter of fact, I am hoping there is a guest - the *Shechinah* (G-d's divine

presence.)" "The *Shechinah*, wondered the student?" "I want to make sure I show my wife the respect she deserves, which I begin with making sure that I look presentable for her. Hashem tells us he brings his presence to dwell where a husband and wife dwell in harmony. So yes, I pray that my wife and I merit the presence of the *Shechinah* in our home." 🕯

RIDDLE ANSWER

One is a woman and the other is a man. The woman is a Jew and the man is a non-Jew. The woman is a Jew and the man is a non-Jew. The woman is a Jew and the man is a non-Jew. 🕯

BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

Although the stereotypical Jew is seen as having gotten off the boat at Ellis Island or another northeastern port and settling in the closest dense Jewish community, it is clear that the Jew could also get around. A 1927 study reported that Jews lived in upward of 9,700 locales across America, with one-sixth of the total Jewish population living in small urban centers and rural areas. The densest population of Jews was in the northeast, with over 3 million Jews, compared to 406,900 out of that area. Additionally, 1,090 places reported ten or fewer Jewish residents. The five largest Jewish communities in order were New York City (1,765,000), Chicago (325,000), Philadelphia (270,000), Boston (90,000), and Cleveland (85,000). Jews were reported to be living in all (then) 48 states of America. The states with the smallest Jewish representation were, in order, Nevada (with just over 260), followed by New Mexico (with a little over 1,000), Idaho, Wyoming, and Arizona. The state of Ohio reported upwards of 173,000 Jews, with 23,500 living in Cincinnati. 🕯

SOURCE: Linfield, H. S. "JEWISH POPULATION IN THE UNITED STATES, 1927." *The American Jewish Year Book*, vol. 30, 1928, pp. 101-198.

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