



## FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE RAV DANIEL MANN



# Changes in Tefilla for Those Visiting Israel?

**Question:** I hope to visit Israel this summer. Should I say “*morid hata!*” in *Shemoneh Esrei* like Israelis, and should I continue to say *Baruch Hashem L’olam* (=BHLO) at *Ma’ariv*?

**Answer:** First, realize that neither of these differences has to do with being in *Eretz Yisrael* per se (in contrast to the different practices of asking for rain between 7 Marcheshvan and Dec. 4). Rather, in both matters to which you refer, there is a *machloket* which applies throughout the world, just that practical *halacha* has developed that for many Ashkenazim, their natural community rules one way in *Eretz Yisrael* and another way abroad.

Let us review the basic rules of competing allegiance between our personal familial

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*minhagim*, our communal ones, and our regard for the place we presently are in. Generally and conceptually, communal *minhagim* takes precedence over personal *minhagim* when one is set in a community, even if he was not raised there (see Pesachim 51a; Shulchan Aruch, Yoreh Deah 214:2; Living the Halachic Process I, H-12). Therefore, if you moved to Israel permanently (generally, very recommended), you would begin saying *morid hata!* in the summer and not recite BHLO at *Ma’ariv*. However, as a visitor, your basic *halacha* is to continue your practices.

An exception to the rule is based on the important *halacha* not to publicly do things that contradict the local *minhag* because of the conflict this could cause. This includes not being more lenient and, when possible, not being noticeably stricter than the locals are (Pesachim 51b-52a).

Saying or not saying *morid hata!* is certainly not noticeable. The *poskim* do not view even the longer BHLO as obtrusive if said quietly for travelers in either direction (Igrot Moshe, Orach Chayim II:102), and therefore you should continue silently as regular.

As *chazan*, though, one must conform to the local practice to avoid *machloket*. This is no real concern regarding *morid hata!* The *gemara* (Ta’anit 3a) says that mentioning

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



*tal* (dew) in *tefilla* is only optional because it is always present in *Eretz Yisrael*. Skipping *BHLO* is also not a problem because it is only a non-unanimous, post-Talmudic institution, based on the idea that the 18 *p'sukim* recited can represent the *Shemoneh Esrei*, which not always was done at *Ma'ariv* in *shul* because people were afraid of going home late (Tur, OC 236).

The only dilemma is whether it is permitted for a traveler/*chazan* from Israel to recite it abroad, as he is adding a *beracha* that his *minhag* does not recognize. However, there is halachic precedent for a *chazan* doing this type of thing. The *gemara* (Pesachim 106a) tells of Rav Ashi being asked as a visitor in Mechoza to make Kiddush on Shabbat morning in a way that sounded like they wanted him to include the *beracha* of *Mekadesh HaShabbat*. While he had misunderstood, the *gemara* implies he was willing to conform to the perceived local practice. The Chida (Chayim Sha'al I:99) rules based on this that a Sephardi who is *chazan* at an Ashkenazi *miryan* on Rosh Chodesh may recite the *beracha* on *Hallel*, against his regular *minhag*. Rav Ovadia Yosef (Yechaveh Da'at IV:31) disagrees, but to a great extent because of the word *v'tzivanu* (He commanded us), which is not used in *BHLO*. The consensus is that an Israeli may recite *BHLO* as a *chazan* abroad if necessary (Teshuvot V'hanhagot

I:88; B'tzel Hachochma IV:25). However, it is likely worthwhile to avoid being *chazan* if not necessary (ibid.).

In your case, though, it is fine to be *chazan* for no particular need because *BHLO* may be skipped for a simple need, such as if it will cause you to start *Shemoneh Esrei* after the *tzibbur* (Mishna Berura 236:11). You would not be required to make it up after *Shemoneh Esrei*, although you could do so if you leave out the *beracha* at the end (ibid.). As an individual as well, you should not recite it if it will cause you to start *Shemoneh Esrei* after the *tzibbur*. If you turn out to be a few seconds late, that is fine (B'tzel Hachochma IV:3), and you can answer *Y'hei Shmei Rabba* and the *amen* to *Kaddish* in the middle of *BHLO* (ibid. 27). ■

*Eretz Hemdah has begun a participatory Zoom class - "Behind the Scenes with the Vebbe Rebbe" - an analytical look at the sources, methodology, and considerations behind our rulings, with Rav Daniel Mann. Contact info@eretzhemdah.org to join.*

## Having a dispute?



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