

Cincinnati Torah מסינסי

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Ha'azinu-Shuva

DELVING DEEPER

Back to Nature

PARASHAS HA'AZINU BEGINS WITH MOSHE RABBEINU asking the sky and land for their attention, as witnesses to what he is about to tell the Jewish people. Why were specifically the sky and land picked to be Moshe's witnesses?

One answer given is that Moshe wanted to teach the Jewish people a lesson, as explained in Rashi's commentary on Parashas Nitzavim:

"Today I call heaven and earth to bear witness against you." ...Just as [the sky and the land], which are not made to gain or to suffer—if they do right, they don't receive any reward, and if they "sin," they receive no punishment—follow Hashem's word consistently, you (the Jewish people), who receive reward for doing right and punishment for disregarding Hashem's commands, certainly should [follow them faithfully]. (Commentary to 30:19)

This begs the following question:

A RIDDLE FOR YOU

What blessing will never be said on a Sunday, Tuesday, or Friday?

The answer will appear in the next issue.

LAST WEEK'S RIDDLE:

Q Who was a king over a gentile nation, before becoming a king of the Jews?

A The Rambam (Maimonides—*Hil. Bais Hab'chira* 6:11) states that Moshe Rabbeinu had the status of a king over the Jewish people. The Midrash says that Moshe had previously been the king of the land of Kush for 40 years. 📖

RABBI MOSHE TZVI CRYSTAL



Let's say a person sees two children at soccer practice, working on their shooting. One child scores on every attempt, while the other is not successful at all. The difference? In one goal there stands a goalie, who is quick and blocks all the shots, while in the other, there is no goalie. Would you fault the child who didn't score, saying, "Look at your friend on the other side—he scores on every try?" Obviously not!

In the same way, the sky and the earth have no Evil Inclination pulling them away from following Hashem's directive, while we most certainly do. So what, then, is the lesson from the earth and sky that Moshe was trying to teach us?

The answer could be, says R' Moshe Rabinowitz ז"ל, that we also have an innate, natural desire to heed Hashem's word—like *Mesilas Yesharim* writes, in his first chapter, we can be similar to a magnet, drawn to iron, in following Hashem's will. However, the magnets on our fridges will fall to the ground when we jam underneath them too many to-do lists and beautiful coloring projects by our children. When we allow things to get in between us and the Master of the Universe, that connection also weakens, and we fall.

On the other hand, we can remove the interference and develop the pull that we have inside. We have to start taking down the things that interrupt our magnetic attraction to Hashem and His will. This is the Moshe's charge to the Jewish people: Eliminate the interruptions, and you will find yourself pulled to Hashem! 📖

כתיבה וחתימה טובה

*We wish everyone
a happy and healthy New Year*

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

During the Aseress Y'mei T'shuva—from Rosh Hashanah to Yom Kippur—there are several changes made by our Sages in the *Amidah* prayer. The most famous, and definitely the most crucial one of all, is that the conclusion of the blessing "*HaKel haKaddosh*" is switched to "*haMelech haKaddosh*." (O.C. 582:1)

If one forgot to make this change, but remembered within *toch k'dei dibbur* (2–4 seconds), it can still be corrected by immediately saying "*haMelech haKad-*

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THIS WEEK IN JEWISH HISTORY

RABBI MOSHE TZVI CRYSTAL

On 27 Elul, 5497 (1737), Jews were barred from voting for representatives for the General Assembly of the British colony of New York. In 1715, Jews in New York had received the right to vote in local elections. However, a heated race for seats in the Assembly of 1737 prompted a lawyer representing one side to convince the Assembly that Jews should not be able to vote (and thereby help elect the other side), ostensibly because they did not have the right at that time to vote in England either. By the same rationale, Jews were also barred from serving as witnesses in court. Referring to the minutes of that New York Assembly meeting, the colonial governor of New York is quoted as saying that those minutes were a "spot which the friends of rational liberty would wish to see effaced." There is evidence of Jews voting in New York once again as early as the 1760's. 📖

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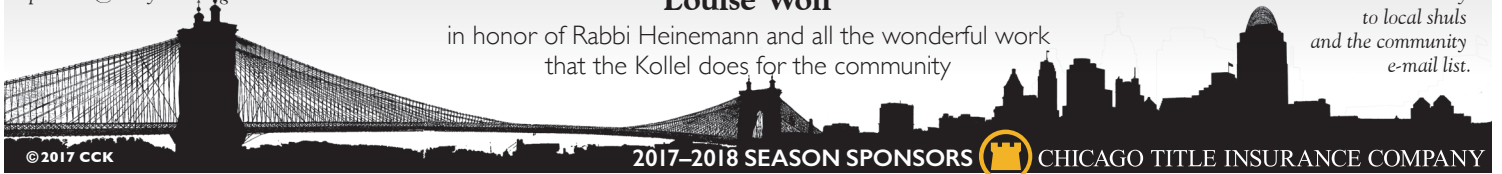
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Cincinnati Torah

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e-mail list.



A TIMELY HALACHA

CONTINUED

dosh." If one already began saying the next blessing, or only remembered after a pause—even a silent pause—one must start the *Amidah* all over. (O.C. 582:2) If one isn't 100% sure whether 2–4 seconds passed or not, it can still be corrected. (Rabbis S. Elyashiv and Shmuel Kamenetzky)

If one is unsure how he ended the blessing, he should return to the beginning of the *Amidah*—we assume that he said what he is accustomed to. (M.B. 582:3). This is true even if he knows that he remembered to say the other seasonal additions, like "*Zochreinu l'chaim*" and "*Mi kamocha*." However, if the doubt arises on Rosh Hashanah or Yom Kippur, after reciting "*Uv'chen Pachd'cha*" (the special, extended version of the blessing), one does not repeat the *Amidah*; we cannot assume that he ended the blessing the normal way, since the whole prayer service is so different on those days. (M.B. 582:4; *Chaye Adam* 28:8)

Additionally, authorities tell us that if one knows that, after starting the *Amidah*, he intended to make the change to "*haMelech haKaddosh*," but at some point afterward is unsure what he actually said, he does not repeat the *Amidah*. (*Taz* 422:1; *Aruch haShulchan* 422:4)

A Chazzan who makes the above mistake, and doesn't correct it in time, must also go back and begin the *Amidah* anew, including the "*Kedusha*" prayer. (*Matteh Efrayim* 582:6; *Kitzur Shulchan Aruch* 129:3)

On Friday night, in the *Birchas Me'eyn Sheva* ("*Magein Avos*," recited after the congregation completes the *Amidah*), "*HaKel haKaddosh*" is also replaced by "*haMelech haKaddosh*." However, there is no need to go back. (*Aruch HaShulchan* 582:6; *Kitzur S.A.* 129:4) 🕊



a busy end to the year!

At the Kollel

EVERY DAY

EVERY WEEK

Sunday *Free brunch!*

👤 **Beginner's Halacha & More**
(skills-building)

Rabbi Moshe D. Zeffren.. 9:30–10:30 AM

👤 **Shivti** (Self-contained learning,
geared toward practical halacha)

Rabbi Avrohom Weinrib..... 10 AM–noon

Monday

👤👤 **Torah Treasures for
Seniors at the Mayerson JCC**

Rabbi Yitzchok Preis 10:30–11:15 AM

🕊 *Homemade refreshments served*

Tuesday

👤👤👤 **Partners in Torah
at the Mayerson JCC**

Rabbi Michael Soroka..... 8 PM

Wednesday

👤👤 **Downtown Lunch-n-
Learn at Strauss & Troy**

Rabbi Yitzchok Preis 12–1 PM

Thursday

👤👤👤 **Yehoshua/Shabbos
in the former Back Office**

Rabbis Michael Soroka and
Moshe Dovid Zeffren..... 9:10–10 PM

KEY: 👤 Beginners 👤 Intermediate 👤 Advanced 🕊 for men and women

Chavrusos are available for private and group learning—

speak to Rabbi Chaim Heinemann!

weekdays noon–1 PM • Sun.–Thurs. 8–9:45 PM

DAVENING TIMES CAN BE FOUND AT CINCYKOLLEL.ORG/MINYAN-SCHEDULE/

GREAT ACTS OF ORDINARY PEOPLE

IT WAS VISITING DAY IN CAMP. AVI FEINBERG, excited to see his parents, sat by the entrance to camp, so that he could see immediately when his parents' car would pull into the campground.

Time passed, however, and he was still waiting.

As the morning wore on, Rabbi Charlop, the head counselor, made several attempts to peel Avi away from his vigil, to no avail. *Avi is not the most popular kid in the bunk, and he's struggling to fit in*, Rabbi Charlop thought to himself. *This certainly doesn't help with his disappointment.*

Later in the day, Rabbi Charlop passed by Avi's bunkhouse and saw, through the window, Avi sobbing into his pillow. With a sinking heart, Rabbi Charlop resolved to check up on him later.

When he made his second check of the bunkhouse he noticed that Avi was gone, and instead saw Avi's bunkmate, Danny, sticking his hand underneath Avi's pillow!

Rabbi Charlop burst into the bunkhouse. "What did you take from under Avi's pillow, Danny?!" Rabbi Charlop shouted.

Danny turned beet red and answered, hesitantly, "I didn't take anything."

"So what were you doing with your hand under Avi's pillow?"

Danny sheepishly reached his hand back under the pillow and produced a little card. "I noticed how disappointed Avi looked today, and I wanted to try to cheer him up."

Rabbi Charlop read the card. What it said brought Rabbi Charlop to tears. "Dear Avi: We are so sorry that we were not able to come to camp today, but we wanted you to know that we love you so much! Love, Mommy & Daddy." 🕊