

A LESSON FROM THE PARASHA

Justice Illuminated

GUEST CONTRIBUTOR
 ALTER RAUBVOGEL

The torah reading for the first day of Rosh Hashanah tells of Yitzchak's birth, and of what happened when Hagar and Yishma'el were evicted from Avraham's household. We know that Sarah conceived Yitzchak on Rosh Hashanah. But are there other connections—ways this passage can help us experience a more meaningful Day of Judgment?

Here are some thoughts from Rabbi Shimon Schwab's *Ma'ayan Beis haSho'eivah*.

After we hear the *shofar*, during the *Musaf Amidah*, we say *Hayom Haras Olam*—

Today the world was conceived. Today all creations stand in judgment, either as children or as servants. If as children, have compassion on us, like a father has mercy on his children. If as servants, our eyes look to You till You grace us and bring out our verdict like light—O Awesome and Holy One!

We see this father/master dichotomy in Sarah and Avraham.

Sarah saw [Yishma'el], whom [Hagar] had borne to Avraham, mocking. She told Avraham, "Banish this maidservant and her son! This maidservant's son won't be an heir alongside my son, Yitzchak." The matter was very bad in Avraham's eyes, on account of [Yishma'el's being] his son. (B'reishis 21:9-11)

Sarah was not Yishma'el's mother. As far as she was concerned, Yishma'el was chattel; if he was going to misbehave, she would just get rid of him. Avraham, on the other hand, was Yishma'el's father; he really didn't want to cast him out.

But what do we mean when we ask Hashem to produce our verdict "like light?"

Another question: Rashi explains that "Yishma'el mocking" is a euphemism—he was actually violating the three cardinal sins of idolatry, adultery, and murder! If that's true, why was Avraham loath to be rid of him? And how do we explain the following Gemara?

Rabbi Yitzchak said, "[Heaven] only judges

a man based on his deeds at that moment, as [the Torah (B'reishis 21:9-11)] says: 'Hashem heard the voice of the boy... as he was there.'" (Rosh Hashanah 16b)

At that moment, was Yishma'el innocent?

Another point worth noting: Why does the Torah emphasize that Sarah saw Avraham's son sinning?

The Talmud (*Bava Metzi'a* 87b) says that many cynics doubted that Yitzchak was really the child of Avraham and his elderly wife, Sarah. (To counter this, Hashem made Yitzchak look just like Avraham, and He gave Sarah the ability to wet-nurse everyone else's babies.)

Perhaps Yishma'el (an insider!) had also been "mocking" Yitzchak, saying that he too doubted Yitzchak's pedigree. If so, it would cast doubt on every other claim made by Avraham and Sarah—including their arguments for monotheism and morality! As far as Sarah was concerned, that would be tantamount to cardinal sin. But Avraham would be reluctant to condemn his son; Yishma'el hadn't yet committed any physical sin, and he could still repent.

Hashem followed Avraham's inclination. He encouraged Avraham to follow Sarah's bidding and throw Hagar and Yishma'el out. Lost and dying in the wilderness, Yishma'el then discovered that it was he who had no father. The justice Hashem had meted out was clear, "like light." Yishma'el repented, and Hashem heard his prayer, "as he was there."

We can follow that template on Rosh Hashanah.

"[A psalm] of David: Hashem is my light and my salvation." (*Tehillim* 27:1) He's my light on Rosh Hashanah, and my salvation on Yom Kippur. (*Vayikra Rabbah* 21:4)

If Hashem is inclined (G-d forbid) to be punitive, to dismiss us as insubordinate bondsmen, we ask Him to let us see His judgment "like light," and understand how we have sinned. Then we can repent whole-heartedly.

May we all experience Hashem's salvation this year, on both Rosh Hashanah and Yom Kippur. 🕊️

A TIMELY HALACHA

RABBI CHAIM HEINEMANN

During the *Aseres Y'mei Teshuvah* there are several changes made by our sages in our *Shemoneh Esrei*.

The most famous and definitely the most crucial one of all is that the conclusion of the *bracha Hakel Hakadosh* is switched to *Hamelech Hakadosh* (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 Hakadosh*. If one already began the next *bracha* or remembered only afterwards, one must start again from the beginning of *Shemoneh Esrei* even if he just waited that amount of time without reciting anything (O.C 582:2). When not 100% sure whether *toch k'dei dibbur* passed or not, it can still be corrected (R' S Elyashiv and R' Shmuel Kamenetzky).

If one is unsure if he said *Hakel Hakadosh* or *Hamelech Hakadosh*, one should return to the beginning of the *Shemoneh Esrei* because we assume that he followed what he is accustomed to doing which is to saying *Hakel Hakadosh* (M.B 582:3). This is true even if he knows that he added the other additions like *Zachreinu Lechaim* and *Mi Kamocha*.

➡ CONTINUES ON NEXT PAGE ➡

A RIDDLE FOR YOU

The custom is to recite the *Shehecheyanu* blessing each day of a two-day *yom tov* because of the possibility that each day is the proper day of *yom tov*. Why do we not repeat the *shehecheynu* blessing that we make on the *sukkah* and the *lulav* on the second day of Sukkos as well? 🕊️

See reverse side for the answer

Sponsorship & feedback:

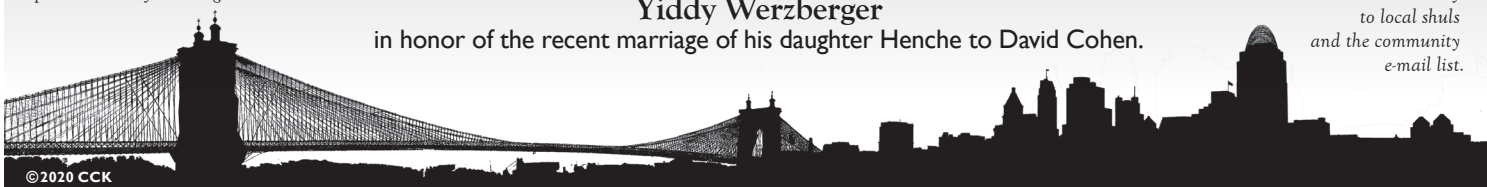
parasha@cincynollel.org

Sponsored by
Yiddy Werzberger

in honor of the recent marriage of his daughter Henche to David Cohen.

Cincinnati Torah

is distributed weekly
 to local shuls
 and the community
 e-mail list.



A TIMELY HALACHA

CONTINUED

However, if the doubt arises in Rosh Hashana or Yom Kippur davening after reciting *Uv'chen Pachdicha*, one does not go back. The reason is because we cannot say that one probably said what he normally says, since the whole order of *tefillah* is different on those days (brought in *M.B. 582:4* and *Chayei Odom 28:8*).

Additionally, the *Poskim* tell us that if one had in mind to make the change to *Hamelech Hakadosh* after starting *Shemoneh Esrei* and sometime afterwards is unsure what one actually said, does not go back (*Taz 422:1* and *Aruch Hashulchan 422:4*).

A *chazzan* who makes the above mistake and does not correct it in time, must also go back and begin *Shemoneh Esrei* anew, including *Kedusha* (*Matteh Efrayim 582:6* and *Kitzur S" A 129:3*).

On Friday night, in the *Birchas Me'eyn Sheva* (*Magein Avos*) as well, *Hakel Hakadosh* is replaced by *Hamelech Hakadosh*. However, there is no going back if missed (*Aruch Hashulchan 582:6* and *Kitzur S" A 129:4*).

Some of the other additions to *Shemoneh Esrei* are the lines of *Zachrenu Lechaim*, *Mi Kamocho*, *Uch'sov L'chaim*, and *Uv'Sefer Chaim* (*O.C. 582:5*).

If one forgot to say these additions and didn't say Hashem's name of the conclusion of the *bracha*, one should go back to that addition even

A SHINING EXAMPLE

Hadassah's home was known to be open to all who were in need. She was a friend to all who felt alone, and so there were women who frequented her house, several of them mentally ill, who would come for the special warmth that Hadassah provided. There was one woman, Mazal, who was quite disturbed, whose favorite activity was to bake cookies. One day Mazal arrived in a worse mood than usual, but Hadassah suggested, as she always did, that they bake some cookies, which usually caused Mazal to brighten up. "No," replied Mazal. "Today I want to make doughnuts!" Hadassah cringed inwardly for a moment thinking about it. Cookies were really much easier, but she gamely put on her trademark smile

though there are *sheimos* (names) of Hashem between that addition and the conclusion of the *bracha* (*M.B. 582:16*).

If one forgot to say these additions one doesn't need to repeat one's *Shemoneh Esrei* (*O.C. 582:5*).

One may not skip *Uv'Sefer Chaim* in order to catch *Kedusha* with the congregation since according to some opinions it is integral to the *Shemoneh Esrei* and also one is involved in a *mitzvah* and shouldn't rush for another *mitzvah* (*R' SZ Auerbach in Shalmei Moed p. 55*). 🙏

RIDDLE ANSWER

The shechechavim are the angels and the lulav and etrog are the symbols of the Jewish people. The shechechavim are the angels and the lulav and etrog are the symbols of the Jewish people. The shechechavim are the angels and the lulav and etrog are the symbols of the Jewish people.

and invited Mazal to join her in making doughnuts. Once the doughnuts were finally finished, Hadassah was about to taste one to see how they came out, but the doughnut was snatched away by Mazal. "You were not a good girl today; you don't get doughnuts!" With that, Mazal packed up all the doughnuts and walked out the door. Hadassah at first did not think too much about it because she was used to Mazal's antics. Later a thought came to her mind that she shared with her children when they came home. "Do we act any different than Mazal in our relationship with Hashem? Everything we have is because Hashem gave it to us, but when Hashem asks for some of it, whether our money or our time or something else, we have a hard time not saying no!" 🙏



BEYOND ELLIS ISLAND

THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

Before Herzl ever thought about the Jewish people needing their own land to escape anti-Semitism, Mordechai Manuel Noah had plans to create a Jewish republic. Noah was a colorful individual who was somewhat a jack-of-all-trades, and whose personal experience with anti-Semitism drove him to seek a solution. Noah was politically connected and had become a leader in Tammany Hall, a powerful political organization. He was appointed ambassador to Tunis in 1813, until he received a letter from Secretary of State, James Monroe, which stated, "At the time of your appointment, as Consul at Tunis, it was not known that the religion which you profess would form any obstacle to the exercise of your Consular functions. Recent information, however, on which entire reliance may be placed, proves that it would produce a very unfavourable effect, in consequence of which, the President has deemed it expedient to revoke your commission." Having his ambassadorship taken away deeply affected Noah and he began to think about a Jewish homeland. Although he never meant to replace the land of Israel, Noah felt that an ingathering to a central place outside Israel before a mass immigration would be more advantageous for the Jewish people, and he looked for somewhere near the United States to make this a reality. In 1820 he hit upon using Grand Island, which is in the Niagara River opposite Buffalo, New York. He made a request of the New York to buy the island. In 1825, the state of New York finally decided to sell, and upon acquiring a portion of the island, Noah made a proclamation to all Jews announcing the new city of refuge "to be called Ararat" and "under the auspices and protection of the constitution and laws of the United States of America," and declaring Noah, "Judge of Israel." The ceremony to lay the cornerstone was done with enough pomp and circumstance to be remembered for years afterward. However, Ararat never amounted to anything, as the rest of the Jewish world was not interested. 🙏

SOURCES: Levine, Dr. Yitzchok. "A Haven for Jews in New York. The founding of Ararat." *The Jewish Press*. 2006.

Cincinnati Community Kollel

2241 Losantiville Avenue, Cincinnati OH 45237 • 513-631-1118 • kollel@shul.net • cincykollel.org

Please remember the Kollel with a gift in your will, trust, retirement account, or life insurance policy.

