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COMPLETE SELICHOS SCHEDULE ON  
PAGE 10

SPECIAL LABOR DAY SHIUR BY  
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DETAILS ON PAGE 10



RABBI YY JACOBSON

SHABBOS  
9:00AM - CHASSIDUS  
AND SERMON BEFORE MUSAF  
OPEN FOR MEN AND FOR WOMEN  
TUESDAY  
9:30 - 10:30 AM SHARP  
20 FORSHAY RD  
FOR WOMEN ONLY

THE YOUTH MINYAN IS BACK SEE PAGE 10

Shabbos Morning MINYAN STARTING AT 8:00AM 18 FORSHAY RD. MAIN SHUL ASHKNAZ

WELCOME TO THE NEW AND IMPROVED BET. WE ARE CONSTANTLY STRIVING TO ENHANCE YOUR EXPERIENCE. WE WELCOME YOUR SUGGESTIONS AND COMMENTS.



**PARASHAT KI SAVO**

This week's haftorah brings us to the concluding dimensions of Hashem's encompassing efforts to comfort the Jewish people. The prophet Yeshaya shares with us a glimpse of the glorious era of Mashiach and reveals Hashem's unbelievable sensitivity and concern for His chosen nation. Yeshaya says, "Lift your eyes and see them coming; your sons coming from afar and your daughters accompanied by the kings of the world." (60:3-5) The cloud of darkness and confusion which continuously plagues society will finally be lifted and the entire world will flow into Jerusalem in streams to discover the truths of Hashem and His Torah. Instead of the all too familiar scene of the Jewish people streaming out of their homeland into exile, a new flow will occur. Not only will our oppressors permit us to return

to Israel, they will even personally escort us back to our homeland. And to complete this picture, nations will display sincere interest in the Jewish people's traditions and will flock to our homeland to discover our Jewish values and systems. The prophet continues, "All the choice sheep of Kedar will gather to you.... to be offered on My altar and accepted with desire." (60: 7) The nations of the world will appreciate in sincerity the value of service to Hashem through sacrifice and will continuously offer Him an abundance of sacrifices. In place of their cruel campaign for thousands of years to destroy and never allow the reconstruction of the Bais Hamikdash they will finally comprehend spiritual values and utilize the Bais Hamikdash to capacity. The prophet adds, "And foreign nations will build your walls and their kings will contribute the funds" (60:10). Even the demolished walls of Israel's cities

will be rebuilt by her oppressors, nations who previously acted so harshly toward the Jewish people. According to the Rambam Mishneh Torah, Hilchos Melachim 11:1,4 the Beis HaMikdash will be built by man, more specifically by Mashiach. Indeed, its construction will be one of the signs of Mashiach's advent. The message of the Navi makes sense as the Bais Hamikdash will be manmade so the nations can partake in the rebuilding. But according to Rashi there will be nothing for them to do; it will come down complete from Hashem. According to Rashi, (Sukkah 41a, Rosh HaShanah 30a- see also Tosafos, Sukkah) he explains that the Beis HaMikdash has already been constructed by G-d and exists in the heavenly realms, waiting for the time when it will descend to the earth. For the Third Beis HaMikdash will be "the Sanctuary of G-d, established by Your hands."

When the setting within the world is appropriate, this heavenly structure will descend and become an actual reality within our material world. Why would we want the nations to partake at all in the building of the Bais Hamekdash? Why should they have that privilege after all that they put us through in 2000 years of Galut? Maybe this is a lesson that is appropriate for entering the Yamim Noraim; the ability and freedom of forgiveness. To forgive liberates us in a way that enables us to move on and rebuild. When we hold on to the past we suffer and can never rebuild anything. However, if we want the Bais Hamikdash we will have to rid ourselves from that hate and move on. As the New Year is upon us and we really want to build the next year we can only do so if we forgive.

**Shabbat Shalom**



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**SHABBOS ZMANIM**

**EARLY MINYAN FRIDAY 1:30 & 3:30**

CANDLE LIGHTING	7:13 <sup>PM</sup>
MINCHA <sup>TENT</sup>	7:00 <sup>PM</sup>
MINCHA/KABALAS SHABBOS <sup>18 DOWNSTAIRS</sup>	7:23 <sup>PM</sup>
SHKIYA	7:31 <sup>PM</sup>
MINCHA <sup>20 FORSHAY</sup>	7:15 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	5:50 <sup>AM</sup>
SHACHRIS	8:00 <sup>AM</sup>
SHACHRIS <sup>YOUTH MINYAN 18</sup>	9:15 <sup>AM</sup>
SHACHRIS	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
MINCHA	1:45 <sup>PM</sup> & 6:00 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
DAF YOMI	6:20 <sup>PM</sup>
PIRKEI AVOS 3&4	6:40 <sup>PM</sup>
MINCHA <sup>SHALOSH SEUDOS</sup>	7:10 <sup>PM</sup>
SHKIYA	7:29 <sup>PM</sup>
MARRIV	8:09 <sup>PM</sup> & 8:14 <sup>PM</sup>

**WEEKDAY ZMANIM**

SHACHRIS	
20 MINUTES BEFORE NEITZ	
S 6:03	M 6:04 T 6:05 W 6:06 T 6:07 F 6:08
MINCHA & MARIV	
12 MINUTES BEFORE PLAG	
S 5:53	M 5:52 T 5:50 W 5:49 T 5:48
MINCHA & MARIV	
12 MINUTES BEFORE SHKIA	
S 7:15	M 7:13 T 7:12 W 7:10 T 7:08
<b>SEPTEMBER 02 - SEPTEMBER 07</b>	
NEITZ IS 6:23 - 6:28	
PELAG IS 6:05 PM - 6:00 PM	
SHKIA IS 7:27 PM - 7:20 PM	
MAGEN AVRAHAM	
9:04 AM - 9:05 AM	
GRA- BAAL HATANYA	
9:40 AM - 9:41 AM	

**SHABBOS WEATHER**

FRIDAY 75° ☁️  
SHABBOS DAY 72° ☁️

**WEEKDAY MINYANIM**

<b>שחרית</b>		<b>מנחה ומערב</b>	
כותרת	20 Forshay ↑	על מנחה	18↓
6:15AM	18 Forshay ↓ Mon-Fri	שקיעה מנחה	18Tent
7:00	18 ↓	AT שקיעה	20 Tent
7:30	18 Tent	20 מנחה מנחה	18Tent
8:00	18 ↓	50 מנחה מנחה	18Tent
8:30	18 Tent		
9:00	18 ↓		
9:30	18 Tent		
10:00	18 ↓		
10:30	18 Tent		
11:00	18 ↓		
<b>מנחה 18↓</b>		<b>מערב</b>	
1:30PM		פולג	18 ↓
2:00		AT שקיעה	18 Tent
2:30		10 MIN שקיעה מנחה	18Tent
3:00		30 MIN שקיעה מנחה	18Tent
3:30		60 MIN שקיעה מנחה	18Tent
4:00		8:30	18 Tent
4:30		9:00	18 Tent
5:00		9:15	18 Tent
5:30		9:30	18 Tent
6:00		9:45	18 ↓
6:30	18 Tent	10:00	
7:00	18 Tent	10:15	
7:30		10:30	
8:00		10:45	
		11:00	
		11:15	
		11:30	
		11:45	
		12:00	
		12:45	

**BLUEBERRY HILL ZMANIM**

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA	5:50	PLAG	6:08
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ELUL THE KING IS IN THE FIELD SHOWING A PLEASANT FACE

In Likkutei Torah (Re'eh 32b), the Alter Rebbe describes the tightening of the bond between G-d and the Jewish people in the month of Elul with the following parable: Before a king enters his city, its inhabitants go out to greet him and receive him in the field. At that time, anyone who desires, is granted permission approach him and greet him. He receives them all pleasantly, and shows a smiling countenance to all. Editor's note: You can focus on the tremendous opportunity to meet the king in your familiar territory by studying Torah as we say every day in davening Hashem is close to those who call him B'emes. Emes is Torah. Or if you focus on yourself, as what you want to look like when you meet the king, then change one thing in your life.



RABBI COREN

BIKURIM AND AMALEK

Last Shabbos we discussed the significance of the nation of Amalek. Why are the people so bad that-- as pointed out by the Ramban--we must continually tell our children the story of how they attacked us right after we left mitzarayim? Rashi explains that no other nation dared to attack us; Amalek was the first and it is because of this that we need to eradicate its name and memories. There is, however, an inherent problem here. If we are forced to review this act each year, how are we erasing its memory? Aren't we in fact keeping the memory alive and well? It must be that by eradicating the name we are actually expunging from within ourselves a deep trait that their name evokes.

The midrash explains that Amalek is called a letz, a scoffer, a clown. What is wrong with a being referred to as a joker? Plenty of kids have been called clowns by their teachers.

Do they deserve a terrible punishment? The pasuk says that the main problem with Amalek was that they 'cooled us off'-- asher karcha baderech. Rashi provides three explanations as to what this word 'karcha' means. The simple pshat is that Klal Yisrael were hot and parched from their journey.

This was the nation that everyone respected and revered after being showered with the miracles that took place in Mitzaryim and Amelek cooled everyone off by illustrating that this esteemed nation could also be attacked and that damage can be inflicted on those stragglers in the back of the crowd.

My friend R Dovid Gurwitz told me an amazing gimatria: The name Yisrael is 541 minus the gimatria of fire-ash- which is 301 and you're left with 240 which is the gimayria of Amalek. So we can say that on a deeper level, Klal Yisrael's power is their passion and this is represented by fire. Amalek, it would seem, has the ability to cool off that fire. What is that power?

The gimatria of Amalek is also sefek--doubt. The power of Amalek was to demonstrate that things that happen are not to be taken at face value. Don't be so sure that

Hashem runs the world. It is not so clear that Klal Yisrael is special and that Hashem glorifies himself in the Jewish people and has a special hashgacha on every Jewish soul.

The critical aspect of Amalek is its power of taking something significant and diluting it.

Amalek removed the most significant feature of the Jewish people--its pride and specialness-- thereby created a division between them and Hashem. There is nothing more important in life than living each day with the goal of being committed to and aware of Hashem.

We know that Germany has direct ties to Amalek which is referred to as Edom. Hitler, yimach shmo, inflict once wrote that the Jews imposed two obligations on humanity-- consciousness to the soul and circumcision to the body. [Rashi tells us that Amalek would take the foreskin and throw it up in the air.] The mitzvah of Milah represents working on ourselves to control our bodies and this is what the Jewish people adhere to. Amalek--and years later the Nazis--tried to remove our ability to do this and this is why their descendants continue to be such dangerous enemies.

So how does this tie into bikurim? The first fruit that a person sees budding in his field represents all the hard work he put into its growth the previous year. When a person takes that fruit and brings it to Hashem he is saying, "I recognize that everything comes from you" and by doing so he is removing the memory of Amalek from this world. He is showing that he is aware of Hashem's presence and that His constant hashgacha was needed so that this first fruit was able to bud and grow. How many miracles must take place in order for fruits to ripen? This is the power of bikurim and the connection between Amalek who fights hashgacha as opposed to the act of giving bikurim which celebrates and trains us to constantly be aware of Hashem's chesed in this world - olam chesed yibane.

Shabbat Shalom

KESIVA VECHASIMA TOVA

פרשת כי תבוא

מתיקות התורה

כתב האוה"ח הק' וז"ל: "גם ירמו במאמר בכל הטוב, אל התורה כאמרם ז"ל ואין טוב אלא תורה [אבות פ"ו מ"ג] ברכות (ה). שאם היו בנ"א מרגישים מתיקות וערבות טוב התורה, היו משתגעים ומתלהטים אחריה, ולא יחשב בעיניהם מלא עולם כסף וזהב למאומה, כי התורה כוללת כל הטובות שבעולם" עכ"ל הקדוש. ויש להעיר בכיפול לשונו תרי זימני א. [מש"כ "מתיקות וערבות". ב.]. "משתגעים ומתלהטים"

יש שלכאו' היא היא, ומהו הני תרי לישני וצ"ב? והנראה בזה עפ"מ רש"י ברכות (יא): ד"ה והערב נא ה' אלוקינו וז"ל: "יערבו עלינו לעסוק בהם

והנראה מאהבה" עכ"ל ומבואר מלשונו שיש שני דברים א. מה שעצם דברי תורה מתוקים, על שפתינו וז"ש דוד המלך ע"ה "מתוקים מדבש ונופת צופים" והיינו שזהו מתיקות תמידית שיש בעצם זה שישוב ועוסק בתורה ומוציא בפיו תלמודו [עין עירובין (נד)]. וזהו פ"י 'מתיקות'. ב. יש עוד דבר שנובע מזה וזה 'אהבת התורה' והיינו שד"ת ערבים עלינו, שיש בנו כסדר כסדר, השתוקקות פנימית ואש בווערת רק לישב ולעסוק בתורה שזהו קירבת אלוקים הגדולה ביותר. וזהו שאנו מתפללים כל יום שהתורה תערב עלינו שיכנס בנו אהבת תורה, [שהרי שייך שכשולמד וזהו יהיה לו מתוק אולם אי"ז משפיע עליו בגופו כשגומר ללמוד] וע"כ מתפללים שהך מתיקות תמשך שוב שיהיה בנו חשק בתורה כמו שכתוב במדרש רבה [ויקרא פרשה ל"ה ריש בחוקתי] וז"ל: אם בחוקתי תלכו הדין הוא דכתיב (תהלים קיט ב"ט) "חשבתי דרכי ואשיבה רגלי אל עדתיך" אמר דוד רבונו של עולם בכל יום ויום הייתי מחשב ואומר למקום פלוני ולבית דירה פלונית אני הולך, והיו רגלי מביאות אותי לבתי כנסיות ולבתי מדרשות והדין הוא דכתיב ואשיבה רגלי אל עדתיך עכ"ל (וע"ע מש"כ האוה"ח הק' ריש פ' בחוקתי), והיינו שעצם עריבות התורה משפיעה על כל רמ"ח אבריו ושם"ה גידיו, שמצד מציאותו נהיה שבע שני אצל, שזהו רצונו.

וכן אמר דוד המלך ע"ה "טוב לי תורת פיך מאלפי זהב וכסף" כמו שאיתא בילקוט שמעוני [פ'] וכן קרח פרק י"ח רמז תשנ"ו וז"ל: ואומר "זמירות היו לי חקיק" וכו' אבל משלמד תורה ונתרגל מהו אומר "טוב לי תורת פיך מאלפי זהב וכסף" עיי"ש, וכמו"ש, והיינו שבתחילה היה לו מין זמר, ע' סוטה (לה). והיינו שכשולמד היה לו מתיקות, אולם ע"י שעסק בתורה ונתרגל אליו השיג מעלות רבות, כמו שסיים הילקוט, וכן כתב האוה"ח הנ"ל "שלא יחשב בעיניהם מלא עולם כסף וזהב למאומה", וכ"כ הילקוט "שזהב וכסף מוציאין את האדם מן העוה"ו ומן העוה"ב, אבל תורה מביאה את האדם לחיי עוה"ב.

ובזה נבוא לברא לשונו הקדוש, שכתב שבנ"א שהם מרגישים מתיקות וערבות התורה - אז כלפי ובוז עצם "המתיקות" כתב שהם "משתגעים" שיש לו הנאה אדירה בלי סוף, וע"ז הוא משתגע - אולם כלפי "עריבות" התורה שהיינו כנ"ל שיהיה בו אפ"י אחר שלומד חשק ואהבת התורה, הוא "מתלהט", שעדיין בווער בו אש ואהבת וחשקת התורה ומצפה לזמן שיוכל רק לשבת וללמוד תורת ה'.

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## KI SAVO



PARSHA  
SNAPSHOT

LAZZER SCHEINER

When the Bnei Yisrael dwell in the Land of Israel, its first fruits are to be taken to the Temple and given to the Kohen in a ceremony which expresses recognition that it is Hashem who guides the history of the Jewish People throughout all the ages. This chapter forms one of the central parts of the Haggadah that we read at the Seder. On the last day of Pesach of the fourth and the seventh years of the seven year cycle of tithes, a person must recite a confession that he has indeed distributed the tithes to the appropriate people in the prescribed manner.

With this mitzvah Moshe concludes the commandments that Hashem has told him to give to The Jewish People. Moshe urges them to walk in Hashem's ways, because they are set aside as a treasured people to Hashem.

When the Bnei Yisrael cross the Jordan River they are to make a New Commitment to the Torah. Huge stones are to be erected and the Torah written on them in the seventy primary languages of the world, after which they are to be covered over with a thin layer of plaster. Half the tribes will stand on Mount G'rizim, and half on Mount Eval and the Leviim will stand in a valley between the two mountains and recite twelve commandments and all the people will answer "Amen" to the blessings and the curses. Moshe then details the blessings that will be bestowed on the Bnei Yisrael. These blessings are both physical and spiritual.

However, if the Jewish People do not keep the Torah, Moshe details a chilling picture of destruction, resulting in exile and wandering among the nations.

The parsha of Ki Savo is always read prior to the week of selichos . What is the connection? Parshas Ki Savo contains the tochachos , the dire warnings of what will befall the Jewish People if they neglect the Torah and follow after foreign ideologies. Just as by learning the halachos of bringing offerings it is considered as if we had actually brought those offerings, so too, if, chas v'shalom, Yisrael deserves to be punished, then by reading the tochachos it is considered as though we had in reality already received the rebukes — 'Let the new year and its curses be ended, and may the new year and its blessings begin.' (Tiferes Shlomo)

## YISHAYAHU , 60

This week is the sixth of the "Shiva D'Nechemta", the seven weeks of comfort that begin following the fast of Tisha Be'av and run until the Shabbas before Rosh Hashanah. During this time, one's concentration should be on repentance, and improving one's behavior. The Haftorah talks about the glory of Hashem that we will realize when Moshiach comes .

## KNIFE AT BENTCHING



RABBI BERACH  
STEINFELD

In Devarim, Perek Chof Zayin, posuk heh it says that one is prohibited from lifting metal over a mizbeach. The Shulchan Aruch, in siman kuf peh says that the minhag is to cover the knife on the table while saying birkas hamazon. The Bais Yosef brings down two reasons for this minhag. The first reason is that a table is compared to a mizbeach and just like one may not raise a knife on a mizbeach, we cannot

have a knife on the table while we bentch. Secondly, there was once a person who was bentching and when he mentioned that we do not have the Bais Hamikdash he was overcome with depression and stabbed himself with the knife that was on the table near him. The chachamim therefore made a takana that knives should not be on the table during bentching.

If according to the first reason we say that the table is compared to a mizbeach, doesn't that apply to the whole meal? Why isn't the knife forbidden to be on the table the entire time? The Pri Megadim in the Eishel Avraham explains that since we say in birkas hamazon "ve'al shulchan zeh sheachalnu alav" the takana of not having a knife on the table is appropriate for birkas hamazon.

Would one need to remove a plastic knife from the table during birkas hamazon? Would one need to remove a knife while saying al hamichya?

The Taz says that the takana of removing knives from the table was set up according to the way the story took place and since the story occurred with a metal knife during bentching, the gezeira applies to a metal knife during bentching. The Taz says that this is the reason why on Shabbos and Yom Tov one does not need to remove the knives from the table because the story mentioned above took place during the week. The only question is that this only satisfies the second reason of the Bais Yosef. We would still have the question of Shabbos and Yom Tov and al haminchya according to the reasoning that one's table is considered a mizbeach. In addition, why is just the knife forbidden if yeast and honey were forbidden on the mizbeach as well? Shouldn't they also be prohibited during bentching?

The answer is that the main reason was the second one mentioned, the first reason is just a remez; therefore during birkas hamazon when we use the words "al shulchan ze shachalnu alav" we are more liable to lose our emotions. The gezeira was not established on Shabbos and Yom Tov when we have some extra simcha.

May we all be zocheh to eat from the mizbeach to which our shulchan today is compared!

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## RABBI NACHUM SCHEINER

ROSH KOLLEL

### TERUAH – MACHLOKES RASHI AND TOSFOS – THREE SOUNDS OR NINE

I would like to share some highlights of the recent shiur that I gave on the topic of the proper length of the different sounds of the shofar.

The Mishna states that a tekiah is equivalent to the length of a teruah, which is three yevavos. How long is the sound of a yevavah? This is a machlokes between Rashi and Tosfos. Rashi's opinion is that a yevavah is one small sound, which means that a teruah is three short sounds. According to Tosfos, a yevavah is the equivalent of three small sounds, which means that a teruah will need to be nine short sounds. Thus, there is a machlokes whether a teruah consists of three short sounds or nine short sounds. According to Rashi it is enough to blow three short sounds and according to Tosfos one must blow nine short sounds.

The length of the tekiah will also depend on this machlokes. According to Rashi it is enough to blow the tekiah which is the length of three short sounds, whereas according to Tosfos one must blow the length of nine short sounds.

What about a shevarim? Tosfos points out that according to Rashi one is very limited in how to blow a shevarim. Since a tekiah is the length of a teruah, which is the length of three

short sounds, if one blows a shevarim as long as three short sounds it will turn into a tekiah. On the other hand, if one blows a very short sound it will be a teruah. Hence, according to Rashi, only the length of two kochos will be a valid shevarim.

But, according to Tosfos – since the tekiah is the length of 9 kochos – the shevarim is 3 yevavos, which is the length of 9 kochos. This will also affect the tekiah, which will also need to be longer – the length of 9 kochos. In addition, the shevarim will be so much easier, since it can be anywhere between 3 kochos and 8 kochos.

It is important to point out that the tekiah – both at the beginning of each set, as well as the end of each set – has to be as long as the teruah of that specific set and it will depend on each specific set. In other words, the tekiah of the set of tsh"t has to be as long as the shevarim, the tekiah of the set of tr"t has to be as long as the teruah and the tekiah of the shevarim-teruah has to be as long as the shevarim-teruah, which is obviously twice as long.

### A LONGER TEKIAH, SHEVARIM, OR TERUAH

However, all agree that this is just the minimum and both the tekiah can be longer and the teruah can be made up of more short sounds. Therefore, when we blow a long tekiah or teruah, we are fulfilling the

mitzvah even according to Rashi, since the length of three sounds is only a minimum and blowing longer is also a fulfillment of the mitzvah. However, according to Tosfos, if one blows a tekiah or teruah less than the length of nine sounds he will not fulfill the mitzvah.

It is worth noting that although the tekiah can be as long as you want, Rav Shlomo Zalman recommends that one not blow longer than necessary,



to ensure that the tekiah doesn't change pitch in the middle. This is based on the chumra of Rav Yehoshua Leib Diskin zt"l, who was careful to have the sound of the tekiah completely straight, without even a change of pitch midstream. Although Rav Shlomo Zalman ruled that this is an extra chumra and one need not be concerned with a change of pitch, it is still better not to have longer tekios than necessary, to avoid the issue.

Thus, the tekiah can be as long as you want. A teruah also can be as many small kochos as you like – which will work according to all. However, in regards to the shevarim, there is seemingly no happy medium, because according to Rashi, if one blows a shevarim as long as three short sounds it

will turn into a tekiah, and according to Tosfos, it needs to be anywhere between 3 kochos and 8 kochos.

The Ketzei Hamateh and Rav Chaim Brisker suggested a solution to have a shevarim that will be halachically valid according to Rashi and Tosfos. They propose that since one is allowed to blow more than three shevarim, one can blow five short shevarim, the length of two sounds each, and thus fulfill the mitzvah according to both Rashi and Tosfos.

There is another interesting question in the achronim: if one blew a longer teruah – more than nine little sounds – does that require one to blow a longer tekiah, as well. In other words, the question is if the tekiah has to be as long as the length of the teruah, in general, or if it depends on each person's teruah that he blew.

The Yaavetz and the Sfas Emes rule that it depends on each person's teruah and if one blew a longer teruah he will be required to blow a longer tekiah. However, the poskim do not seem to be concerned with this.

As always, this shiur is available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.

Wishing you a Wonderful Shabbos,

*Rabbi Nachum Scheiner*

# SEPTEMBER 11TH AND THE UNIVERSITY CRISIS

A Tale of Two Mountains:  
*Mt. Gerizim and Mt.  
Ebal*



## A VISIT TO THE NORTH

Some time ago, during a visit to Israel, I traveled to the twin mountains of Gerizim and Ebal, to stand on the soil my ancestors treaded 3,280 years ago, during a historic moment when they had just entered the Promised Land. Located in the north of Israel, in the area known today as Samaria (Shomron), towering over the city of Shechem (Nablus) and the gravesite of Joseph, the two majestic mountains dominate the horizon for the many Jewish settlements located in that area. As I entered into the wellspring flowing on Mt. Gerizim for a spiritual pre-Sabbath cleansing, I closed my eyes, and allowed my imagination to take me back more than three millennia, to the time when the Jewish people, according to Moshe's instructions in this week's Torah portion, Ki Savo, gathered atop these mountains shortly after their entry into the Land in order to rededicate themselves to the ethical values of Torah.

## MOSHE'S DIRECTIVE

These were Moshe's instructions to the people in the book of Deuteronomy: "When Your G-d brings you to the land, to possess it, you shall deliver the blessing on Mount Gerizim and the curse on Mount Ebal." Later in the Bible, Moshe is more specific. Six tribes were to ascend Mt. Gerizim, while another six tribes were to ascend Mt. Ebal. The elders of the Levites were to stand in the valley between the two mountains. They would loudly pronounce 12 basic moral commandments of the Torah. As the Talmud explains, turning their faces to Mt. Gerizim, the Levites declared that fulfilling these commandments would bring blessings, to which all of Israel responded Amen. Then, turning their faces to Mt. Ebal, they declared that violating these commandments would cause detriment, to which all of the tribes again responded with an Amen.

## THE IMPLEMENTATION

Indeed, Moshe's instructions to the people of Israel were fulfilled meticulously. Here is the re-

port in the eighth chapter of the book of Joshua: "Then Joshua built an altar to G-d, G-d of Israel, on Mount Ebal, as Moshe, the servant of G-d, has commanded the children of Israel... All of Israel and its elders and officers and its judges stood... half of them on the slope of Mt. Gerizim and half of them on the slope of Mt. Ebal, to first bless the people of Israel." This was a profoundly dramatic moment in our early history. Entering for the first time into their homeland, the Jewish people, atop these two mountains, defined their mission statement as a people, rededicating themselves to the novel and revolutionary system of biblical ethics still unheard of in that milieu of cannibalism and pagan feasts of child slaughtering. According to the Talmud, it was at that moment that the Jewish people accepted shared duty for each other as a single spiritual organism. Parenthetically, it is worth noting that at the northern corner of Mt. Ebal a great archeological find was excavated a number of years ago. After searching the entire area for signs of an early Israelite settlement, a solid stone structure was uncovered on the northern summit of Ebal surrounded by large amounts of animal bones. After the bones were submitted for testing the results showed that 93 percent to 97 percent of the bones came from kosher animals, and specifically animals that were permitted for use on a Jewish altar. The nonreligious archeologist who discovered the sight concluded that he had excavated the altar described above in Joshua chapter eight. Another fascinating fact I observed is that although the two mountains are closely situated to each other, and subject to the same rains and climates, Mt. Gerizim is green and fertile, while its neighboring Mt. Ebal is stark white rock and barren. This is easily observable, perhaps a result of Ebal being designated as the mountain of curse.

## WHY TWO MOUNTAINS?

Yet the obvious question is, why the need for two distinct mountains in order to proclaim the benefits of loyalty to the Torah ethic and the detriments resulting from abandoning the Torah? Why couldn't the entire ceremony be performed on one mountain? Even if all of the Jews could not fit on a single mountain, why were blessings directed toward one mountain, while curses directed to another? The answer seems to be uniquely relevant to our age. With the vivid visualization of two distinct mountains, separated by a valley, one of blessing, the other of curse, the Torah is attempting to convey the message that life can and should be divided into two distinct pathways: one path as a source of blessing and growth; the other as a source of curse and devastation. A very real gulf separates the moral life from the immoral life and it ought not to be obfuscated. With this clear designation of a mountain of blessing vs. a mountain of curse the Bible is rejecting the notion that the true progressive personality is open to all kinds of people, all kinds of lifestyles, all

ideologies, all choices. According to this modern-day ethos, the primary enemy is the person who cannot be tolerant to all forms of behavior, the individual who believes that some deeds are absolutely blessed, while others are absolutely cursed.

## THE UNIVERSITY FAILURE

In the introduction to his book "The Closing of the American Mind," the late Chicago University professor Allan Bloom argued that higher education in the U.S. has failed democracy and impoverished the souls of today's students. The great virtue of the day, he wrote, became the unshakable belief that all truth is relative, and that no one idea or moral value is truer than any other.

In the Dec. 17, 2001 issue of Newsweek, Yale University student Alison Hornstein wisely observed: "On the morning of Sept. 11, my entire college campus huddled around television sets, our eyes riveted in horror to the images of the burning, then falling, Twin Towers... But by Sept. 12, as our shock began to fade, so did our sense of being wronged. Students' reactions expressed in the daily newspaper and in class pointed to the differences between our life circumstances and those of the perpetrators, suggesting that these differences had caused the previous day's events. "Noticeably absent," she wrote, "was a general outcry of indignation. These reactions, and similar ones on other campuses, have made it apparent that my generation is uncomfortable assessing, or even asking, whether a moral wrong has taken place. My generation may be culturally sensitive, but we hesitate to make moral judgments." This is a tragedy raging in American campuses across the country. The fact that so many otherwise intelligent university students cannot recognize some actions as objectively evil, despite differences in cultural standards and values, is not only philosophically problematic, it is practically dangerous and suicidal. If we cannot define anything as evil, we cannot stand up to it. We then ensure its victory. If hijacking planes and killing thousands of civilians is not objectively bad, what then can be deemed evil? If blowing up two buses filled with civilian men, women and children, blowing to pieces ten or twenty innocent human beings—as Hamas has done for years in Israel—is not absolutely evil, what is? Three thousand and two hundred years ago, the Torah taught us that some acts constitute blessings; others constitute curses. They ought never to be equated. They ought to be distinguished not only conceptually, but also physically. They could never be associated together in one domain. An absolute, though narrow, gulf separates the two. Distinguishing good from bad is not an act of arrogance, peasantry or a display of closed-mindedness. It is the only way to purge our beautiful world from militants who slaughter people who do not adhere to their beliefs.



## PARSHAS KI SAVO

### LOVING THE LAND

If we merited visiting the land of Israel this summer we came back with many new and beautiful memories, BH.

Tovah haaretz meod meod. The land of Israel is beautiful to its core.

We all must deal with the philosophies we grew up with, political or otherwise. Perhaps we sense something amiss because of the lack of observance, there. Do we view Eretz Yisroel as a tourist destination, more "Jewish than Miami", beautiful..the sightseeing, the Kosel, the food..

It's only normal for these thoughts to come to mind when we contemplate vacationing in Eretz Yisroel. But is this what Chazal had in mind when they made the observation that The Jewish people and the land of Israel are eternally linked?

Has our pure unadulterated love for Eretz Yisroel been tainted by our disillusionment with the government and the religious apathy that comes along with it?

Let's listen to some stories of our gedolim and their love for Eretz Yisroel letting their desire run through our souls, mending our spirits and connecting us to the loftiest vision of both the land and ourselves.

The Bas Ayin, R' Avrohom Dov Averitch from Zhitomir was enthralled with the land

of Israel. Each and every meshulach from Eretz Yisroel that passed through his part of the Ukraine stayed with him. One Motzai Shabbos a particularly holy Jew sat up with the Bas Ayin praising the land and its sublime qualities.. "And furthermore all it's stones look like diamonds and rubies." Something clicked that night and the Bas Ayin, a miracle worker and Chasidic Rebbe unparalleled, perhaps to this day... had made a decision. He was going to live in the land of his forefathers. Years later, after finally settling in the land. He met up with that particular meshulach in Tzfas.

"I take no issue with any of the praise that I heard from you that night about our holy land- except for one thing.. I am here in the land now and the stones are not all diamonds and rubies."

The meshulach spoke in all earnest-" It takes a special person to see the stones as diamonds." From that day on, the Bas Ayin sequestered himself in his room crying and praying to G-d that he merit to see what only the biggest Tzaddikim see- the stones of Eretz Yisroel as jewels!" After a period of time he emerged and told his chasidim- If anyone does not see the plain stones of the land as shining jewels - the fault lies with the person himself as the stones are truly jewels.

Rav Aryeh Ginzberg tells the following story in the same vien:  
R Hillel Seidman,a famous historian and

talmid Chacham, on a visit to Israel was surprised to see the Tzaddik of Yerushalayim, Rabbi Aryeh Levin dancing with fervor in the streets of Jerusalem along with non-religious youth on the eve of Israel's Independence Day..

Rabbi Levin sensed his wonderment and verbalized a thought that should be our guiding light in making sense out of the religious-political aspect of modern day Israel. "After the sea of tears and the flood of hardships that befell our Jewish brethren in the Holocaust, we finally have the good fortune to see Jewish children dancing with joy in their hearts; isn't that reason enough for us to give praise and thanksgiving to Hakadosh Baruch Hu?"

Every Jew is a diamond, as represented by the holy stones of our precious land.. their lofty souls originate from beneath the veritable throne of the Creator! As selichos begins and we cry out to Hashem to please judge us mercifully, let us daven for the wellbeing of every single Jew in the holy land and throughout the world and for the safety of the young soldiers who give their lives to protect us from those who harbor evil plans to destroy us R"L. May we all merit to see the diamonds and rubies of every Jewish soul and may we enter Eretz Yisroel together with Moshiach this coming year!

Good Shabbos!

## JOKES

### FIGURE IT OUT

"Doctor, there's a patient on line 1 that says he's invisible"  
"Well, tell him I can't see him right now."

I told my sister she drew her eyebrows too high. She seemed surprised.

I ordered 2000 lbs. of Chinese soup. It was Won Ton.

Don't spell part backwards. It's a trap.

A courtroom artist was arrested today for an unknown reason... details are sketchy.

Claustrophobic people are more productive thinking out of the box.

I swear I wasn't lying, I was just writing fiction with my

mouth again.

I can totally keep secrets. It's the people I tell them to who can't.

Why do people make end-of-the-world jokes like there's no tomorrow?

The past, present and future walked into a bar, it was tense  
It will always annoy me that a group of squids is not called a squad

What's worse than raining cats and dogs? Hailing Taxis  
Remains to be seen if glass coffins become popular

Time flies like an arrow, fruit flies like a banana  
Shout out to all the people who don't know what the opposite of in is!

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TO

**RABBI & MRS. MOSHE SCHEINER**

UPON THE MARRIAGE OF

THEIR DAUGHTER

## Saving You Saving Me

Dr. Jack Cohen

כי ד' אלקיכם ההלך עמכם

Allow me to share with you the words of a girl who related the following:

I have wanted to tell this story for some time now because I believe many people will learn from it. My parents are fine, religious Jews who raised us, their children, very well. Our home is in Jerusalem, and growing up, we were a dream family. All of my brothers went to the best *yeshivot* and my sisters went to the best *bais yaakov's*. But then, one of my brothers, Dovie, started going off the *derech*. He began associating with questionable friends. He then started staying at home all too often. "Why is Dovie home at 11 o'clock in the morning?" we wondered. "He should be in a classroom in yeshiva!" He started changing the way he dressed and the way he spoke. Eventually his whole conduct was not that of a *frum* Jewish boy. He changed completely.

My parents tried to reach out to him, and my mother prayed day and night. She went to rabbis, lit extra candles, and went all over Israel to various graves of righteous people to pray for him. My parents also thought long and hard about the effect he would have on the rest of us, his twelve other siblings. It was hard to watch our parents struggle, but we admired them and their decision to love Dovie and keep him in the house. Never did he feel that he didn't belong.

Time went by as everyone adjusted to the idea that there was an off the *derech* child in our house. All the neighbors knew it. But any worries we had about how he would effect our *shidduchim* disappeared. It was not a problem. My older sis-

ter got engaged to one of the best yeshiva boys, and after that I got engaged. I'd like to send this as a message of encouragement to families dealing with similar situations. If you have a child in the house who is going off the *derech*, do not worry that they are going to hurt the marriage prospects of the other children. Families are not necessarily labeled by the actions of one child.

On July 2, 2008, Dovie was walking down Jaffa Road in Jerusalem. He was 18 years old at the time and had dropped out of yeshiva. Suddenly, he saw something very strange. A tractor trailer which was wildly making its way down the street rammed right into a bus stop at full speed. The tractor had been hijacked by an Arab. My brother thought at first that maybe it was an accident, though he saw how the driver kept on going, ramming into a bus and turning it over. It was pandemonium. My brother couldn't believe his eyes. The driver, though, continued on his rampage. My brother wanted to warn the other cars on the road to quickly move away, but it seemed useless. It looked like a battlefield in war.

Then my brother noticed something which made him stop cold. A few feet away was a woman trapped in her car, surrounded by multiple crushed cars on all four sides. The tractor was making its way right at her, yet she couldn't get out of the car. My brother noticed the woman lean to the back seat of her car and grab something. It was her baby who had been strapped in the baby seat. Frantically, the woman threw the baby out the window to my brother, who caught it and ran from the area as fast as he could. As my brother darted away, he heard the sound of crushed metal as the tractor made its way towards the car the woman remained in, flattening

it like a sardine can.

My brother could not afford to stop running. Breathless and terrified, he finally found a police officer who instructed him to wait in a police car until everything was cleared. He stayed with the baby, holding it tightly. The police located the driver of the tractor, and put an end to his rampage.

It was quite a while until the police returned to find my brother still sitting with the baby. "Where would you like us to drop you off now?" they asked him. My brother, an eighteen-year-old boy who just risked his life to save a baby and witnessed a traumatic event, insisted on being taken home.

The policemen complied with his wishes and returned him home. "Ima," he announced, "I have a baby!" Holding up the child, he related what had just occurred. The incident was so recent that news of it had not fully circulated around Jerusalem. My mother sent me to the store to buy everything the baby needed, after which we washed him and put him to bed. We couldn't believe our ears when we later heard of the tragedy on the news.

"We should call the police," my mother recommended. "The father of the baby must be looking for him!" My father went on to call the police station in Jerusalem and see if any inquiries had been made about a baby, but there were none. Social Services showed up at our house soon after, though they →



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thought we should hold onto the baby until the family was found or other arrangements were made. The next day, the identity of the mother was discovered. She was a Jewish Russian immigrant whose husband was not Jewish. The father had returned to Russia after the baby was born, and no other family relatives of the baby remained except for the mother's elderly mother.

For an entire week, Dovie did not leave the baby's side. He would feed him, play with him and try to make him laugh. Dovie became very attached to the little boy. At the end of the week, Social Services returned and reported that the grandmother was ready to take the baby. Yet, my brother stood there protesting, wishing he could take care of him longer. My brother, though, turned the baby over to the care of the grandmother.

But, rather quickly, the grandmother realized that it wasn't all too easy to care for such a young child. It had been many years since she raised a toddler. Social Services were once again contacted and informed that it would be in the baby's best interest to find a new home with parents, where he could be raised in a healthy, caring and wholesome environment.

As soon as Dovie heard that the baby was up for adoption, he jumped at the opportunity. "Can I adopt the baby?" he asked. "Dovie," he was told, "that is very sweet, but we cannot let a relatively young and unmarried boy like you adopt a baby." "I'll get married," Dovie said, "and I'll provide him with a good home." "That's not possible," Social Services said, "because the baby needs a home right now." But my brother wouldn't give up. "My mother can help take care of him until then!" After asking my mother if such an arrangement could be made, my mother said, "Dovie, don't think it is going to be easy to raise a child. You cannot wake up at two in the afternoon and go to sleep at four in the morning. . And I don't think your friends are good role models. Raising a child is not like raising a dog. He is a real child and needs real attention and guidance."

Dovie told my mother, "Mommy, I will go back to yeshiva and get up every morning and pray. I will learn Torah and make myself into an up-standing *mentch* as long as we are willing to adopt this baby. I need to do this. I will not let him be abandoned." For the next two years, he raised the baby as a real son.

Dovie slowly began wearing respectful clothing as he used to and made his teachers proud. And every evening after learning, he would come home to the little boy. He began teaching him *Modeh Ani*, how to wash his hands and many other practices.

When Dovie turned twenty, he began *shidduchim*. But it wasn't easy, as every time he went out and mentioned that he had a son, the girl would be shocked. Many of the girls were moved by the courageous story, but were uninterested in marrying a boy who came with a two-year-old child. Not many girls were willing to become a mother to a two-year-old child, and some didn't seem to be a good match for the baby.

Finally, though, the one in a million *eishet chayil* came into his life.

She was a wonderful and deep girl who thought the baby was the best thing about my brother. She fell in love with him and with the baby, and with that, they got married.

After this all unfolded, my brother realized that the baby was the means which brought him back to Hashem and Judaism. And despite being worried that as a twenty-year-old boy with an adopted baby he would never find a *shidduch*, he found the perfect wife.

In life, there is hope for everyone. It is five years since my brother first met the baby and two and a half years since he got married, and he now has a growing family along with the little adopted boy. Dovie's family looks like any other religious family, but they know the true story behind it all.

Every year we celebrate the miracle which occurred. But, in truth, it is a double miracle. "Everyone thinks I saved this child," Dovie has said, "but, in truth, I know deep down inside that this child saved me."

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~Night Kolloel~

# RABBI NACHUM SCHEINER

## THE CANARY LULAV

The Gemara (Menachos 27a), in discussing the four species used, relates that two of them bear fruit – the esrog, which is a fruit, and the lulav that has dates. The other two – the hadas and the aravah – do not bear fruits. Although the Gemara states that the lulav grows on a date tree that bears fruits, the consensus of the poskim is that one can use a lulav even from a tree that does not have any dates.

There is a fascinating discussion in regards to the Canary Lulav, lulavim that grow on the Canary Islands, which was a major debate in the poskim, if it is halachically acceptable. One of the issues is the fact that it does not give off any dates. There is a similar question in regards to a certain species of date trees which grow in Florida.

Rav Shlomo Zalman Auerbach allows their use. Since these lulavim are very similar in many ways, they should be considered part of the lulav species and should be acceptable. Rav Moshe Feinstein (Igros Moshe 4:21:7) disagrees, and rules that these lulavim are not halachically acceptable. He posits that these are not considered the kosher lulavim. Since these lulavim's kashrus are questionable, one will not even find them being sold.

## IN SUMMARY

Although the lulav is called in the Torah a branch of a date tree, the consensus of the poskim is that one can use a lulav even from a tree that does not have any dates. Although some allowed the canary lulav, it is questionable and one will not find it being sold today.

## COMMUNITY KOLLEL NEWS:

The Kolloel Boker would like wish a hearty mazal tov to our dear members, Yehoshua and Chani Heber, on the birth of a baby girl. Special mazal tov wishes to the grandparents Rabbi and Mrs. Dovid Heber. Rabbi Heber – Rav of Kahal Yisroel Tzemach Tzedek of Baltimore and Kashrus Administrator at Star-k Kosher – has spoken numerous times in our Kolloel. May they see lots of nachas!

On Sunday night, Aug. 26, the Night Kolloel learning hilchos lulav hosted a shiur given by Rabbi Avrohom Reit Shlita, renowned author of the Tekufas Hashana series – halachic works aimed at demystifying everyday mitzvos. The topic: “A buying guide for Lulav,” included a power point presentation. Rabbi Reit is no stranger here at Ohr Chaim, and, once again, the crowd enjoyed immensely his presentation.

His clarity and audio-visual presentation truly shed a new light on otherwise misunderstood concepts. He covered many of the different cases of lulavim that are not kosher. He pointed out how knowing the ins and outs of finding a kosher lulav, which can save a person many hours of searching, when he doesn't know what he is looking for. He also covered some fascinating pointers, like which is the front of the lulav – up to the practical dimensions of how to check for a good lulav.

I will be giving a shiur at the Night Kolloel on Thursday night, August 30, at 9:15 – which will be an overview of the topic of a split tiyom'es in a Lulav.

Rabbi Moshe Weiss spoke on Tuesday at the Kolloel Boker on the topic: “A Practical and Halachic Guide to Teki'as Shofar.”

I gave a shiur this past Friday morning in Hilchos Tekias Shofar: “Options of Rashi & Tosfas on the length of Terua, with practical applications.”

The Kolloel Boker is pleased to present a shiur by Rav Benzion Ettlinger, Renowned Baal Tokea. Topic: “Is Your Blast Too Fast?” The shiur will take place on Friday, August 31st, 7:00-8:00am. Rabbi Ettlinger – with his vast knowledge and experience of over forty years

as a baal toke'a – is bound to keep the crowd enthralled with his live demonstration of the various sounds of the shofar.

The Night Kolloel, currently learning hilchos lulav, will be hosting a shiur from Rabbi Shimon Schreiber, author of B'damaich Chayi, on Tuesday night, Sep. 4. 8:45-9:45pm. Some of the topics to be covered will be: having a green lulav until the top, a split leave, and when is it considered dried out.

Ohr Chaim Community Learning Center, in conjunction with our Yarchei Kallah, is pleased to present a Legal Holiday Shiur given by Reb Sholom Mordechai Rubashkin shlit”a, this Monday, Sept. 3rd, Labor day, at 10:00am. Topic: “Ein Davar Ha'omeid Bifnei Hateshuvah.” Refreshments will be served.

As always, these shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and many of them are also available on Torahanytime.

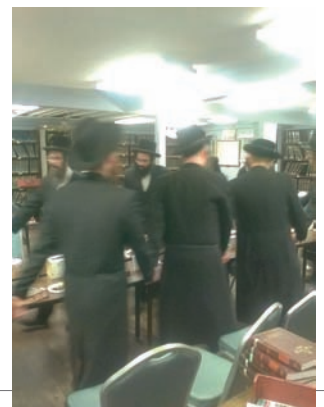
Wishing you a Wonderful Shabbos,

Rabbi Nachum Scheiner



Kolloel Chotzos Made a Siyum Dancing at the shul 3:00AM»»

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במוצאי מנוחה קדמנוך תחלה...

ב"ה

# לְשִׁמּוֹעַ אֶל הַרְנָה וְאֶל הַתְּפִילָּה



10:00 pm

Lekavod Dovid HaMelech

*Melave Malka*

with musical accompaniment by

**BENSHIMON**

10:30 pm

Powerful words of Chizuk and inspiration by

*Rabbi YY Jacobson*

1:00 am

Beautiful heartfelt Selichos by world renowned

*Yoely Lebovits*

WITH MUSICAL ACCOMPANIMENT BY

**BENSHIMON**

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MINYANIM**

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SELICHOS AS WELL AS A MUSICAL  
SELICHOS WITH YOELY LEBOVITS

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