



PIRCHEI Weekly

Agudas Yisroel of America

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סוכות ב' ימים: וידבר ה'... שור או כשב... הלל שלם

הלל שלם כל ימי החג ארבע מינים מיום ב לחג

יום ב

יום א

הפטרה: ויקהל אל המלך שלמה... (מלאכים א ח:ב-כא)

הפטרה: הנה יום בא... (זכריה יד:א-כד)

דף יומי: בכורות ט'

דף יומי: בכורות ח' תפילת טל

Torah Thoughts

... כי בסוכות הושבתי את בני ישראל ... (ויקרא כג:מג)
... because I caused to dwell in sukkot to dwell in sukkot.

The מצוה tells us that the basis for the מצוה of sitting in the סוכה is the fact that ה' provided ענני הכבוד for בני ישראל at the time of יציאת מצרים. If so, why are we instructed to celebrate סוכות during תשרי, six months later?

The Vilna Gaon explains the significance of celebrating on the 15th of תשרי. It is true that the ענני הכבוד, Clouds of Glory, were given to בני ישראל upon leaving Egypt. However, following the sin of the עגל הזהב, the golden calf, the ענני הכבוד were removed. On יום כפור, the 10th of תשרי, ה' pardoned His people for the sin of the עגל הזהב. On the 11th of תשרי, משה issued the command concerning the building of משכן. During the next two days, the 12th and 13th of תשרי, the necessary materials for the משכן were donated by בני ישראל. On the 14th of תשרי, חכמי לב collected the materials from משה and, on the 15th of תשרי, the actual construction began. The ענני הכבוד were returned when they started to build the משכן. For this reason, the תורה tells us to observe סוכות on the 15th of תשרי, to mark the return of the ענני הכבוד.

The only difficulty, with this explanation is the following: Since סוכות is simply based upon the ענני הכבוד sheltering the Jewish people in the wilderness, why do we not have a remembrance based upon the giving of the original ענני הכבוד - when we left Egypt?

The difference between the ענני הכבוד and their return is the manner in which the בני ישראל received them. At the time of יציאת מצרים, the ענני הכבוד were granted as an outright gift to the Jewish people. On the 15th of תשרי, they were regained through תשובה.

After the miracles of יציאת מצרים, the בני ישראל were very close with ה'. They then strayed and served the עגל הזהב. This resulted in a separation between ה' and בני ישראל. With their תשובה, the closeness and love of ה' for His people was even greater than before. This closeness brought about the return of the ענני הכבוד, which express an intimacy in which they lived under the protective shield of ה'. This extra closeness with ה' is what is being celebrated by sitting in the סוכה in תשרי, since in ניסן this extra closeness was not there yet.

Adapted from: **A דבר תורה** by Rabbi Daniel Yormark (with kind permission from NCYI)



Yahrtzeits of our Gedolim

י"ט תשרי (גר"א/א), born **5480 – 5558** in Vilnius, Lithuania, to ר' שלמה זלמן and טרפנא, **1720 – 1797** displayed extraordinary talent while still a young child. He married his first wife חנה at age 17. By age 20, רבנים were submitting their difficult הלכה problems to the גר"א. His writings are on שולחן ערוך, תלמוד וירושלמי, תלמוד בבלי, מדרש, (אדרכת אלהים) תנ"ך (שנות אלהים) משנה, (באור הגר"א) חלקי התורה and many more including קבלה. None of his writings were published during his lifetime. Though he lived during the period known as the אחרונים, he is held by many to have the authority of the ראשונים. One of his

Gedolim Glimpses

When he was lying on his deathbed, the Vilna Gaon זצ"ל's family called for the local doctor, Dr. Yaakov Lubashitz ז"ל. The Vilna doctor checked him over. As he bent down to listen to the גאון's heartbeat, he heard ה' quietly mumbling to himself. After the doctor straightened up, one of those present asked him nervously, "וה האלט ער?" — Where is he holding [health-wise]?" The doctor smiled and said, "ער האלט אין מסקת פלים!" — He is holding in פלים!"



לע"נ ר' ישראל בן אברהם ז"ל

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אחינו כל בית ישראל, הנתונים בערה ובשבה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויציאם מערה לרונה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:

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Esrogim Before Sukkos

וַעֲנוּ ד' עֲלֵיהֶם ... בְּנִסְעָם מִן הַמִּצְנָה (בַּמִּדְבָּר י: לד).

And the cloud of 'ד... when they journeyed from the camp.

כָּלֵל יִשְׂרָאֵל (פג) סְפָרִי רַשִׁי

journeying with seven clouds. [Ed. Note: The 4 clouds on the sides and the 2 on top and bottom created a soft carpet-feel, uniquely secluded, climate-controlled environment.] The front cloud, however, had multiple tasks. Wherever כָּלֵל יִשְׂרָאֵל travelled, not only did it serve as a huge directional beacon, but it was also a super large bulldozer / steamroller which flattened every slight bump and mountainous bulge, and filled every crevice and valley to level the road. It also behaved as an astounding bug killer that quietly killed every one of the myriads of ferocious and deadly wilderness species like snakes and scorpions.

The אֲוִי"ח תִּרְכִּי"ה: ב, ב"ח (quoted by the רַשִׁי) asks why on סוכות do we simply focus our memory on the one cloud that protected us from the sun? One possible answer is that this cloud was a different protection to any of the others walls. Everyone needs some sun, each person had just the right amount of light. The young babies and older people needed the most protection. Different from the others that were constant, this cloud actually adapted to each person specifics needs. We thank on ד' סוכות not just for the many protections, but also for the loving fatherly way He protected us.

In some way, the same can be said about our גְּדוֹלִים and leaders. We can learn not only from their guidance in תורה and everyday matters, but also from the loving selfless manner in which they protect us.

∞ ∞ ∞ ∞ ∞

R' Elazar Meir Preil, (1878-1933), a renowned תלמיד חכם and author of סֵפֶר הַמְּאוֹר, was the רב of Elizabeth, New Jersey for 14 years. American Jewish communities in the 1920s and 1930s were not as observant as they are today, and the רב's role in guiding his community in תורה observance was crucial. Quite often, communal observance and understanding of תורה dictates and

principles was totally dependent on the רב's commitment to these ideals.

Few Jews during those years brought their own אֶרְבַּע מִינִים. They took it for granted that their רב would purchase sets of the אֶרְבַּע מִינִים and allow the members of the congregation to use them.

In 1933, a few weeks before סוכות, R' Preil became very ill. A few hours before טוב יום, he called his friend and colleague, R' Nosson Nota Zuber of nearby Roselle, New Jersey.

"I need you to come in a hurry," R' Preil said anxiously, "and I need you in person. What I need you to do for me cannot be done by telephone."

Although he was busy before טוב יום, R' Zuber came rushing to R' Preil's home. Upon entering he found his friend in bed, weak and deathly ill.

"I have only one son, my Yehoshua Yosef, who is nine years old," R' Preil said to R' Zuber. "If Heaven forbid I die before or during סוכות, my sets of the אֶרְבַּע מִינִים would automatically become his [by virtue of Jewish inheritance laws]. If the אֶרְבַּע מִינִים are his, no one in shul will be permitted to use them."

In order to fulfill the מִצְוָה of taking the אֶרְבַּע מִינִים on the first day of סוכות they must be owned by the user (see: סוּכָה כט:). A minor cannot halachically transfer an item from his possession. Thus, the townspeople would not have אֶרְבַּע מִינִים to use on סוכות because R' Preil's nine-year-old son could not transfer ownership.

"I need you to take ownership of my אֶרְבַּע מִינִים on behalf of my community," said R' Preil. "Then regardless of what happens to me, the אֶרְבַּע מִינִים would belong to the קהלה and everyone will be able to perform the מִצְוָה on טוב יום."

The קנין (transaction) was performed.

R' Preil passed away six hours later. Even in the face of death, with remarkable foresight and responsibility to his community, he selflessly protected his community from a potential spiritual disaster.

Adapted from: *Echoes of the Maggid* (with kind permission from ArtScroll)

Special Yom Tov message from our devoted editorial staff ...

זמן שִׁמְחָתָנוּ כָּלֵל יִשְׂרָאֵל initiates the devoted editorial staff of this publication would like to take this golden opportunity to bentch all of כָּלֵל יִשְׂרָאֵל with a year full of שְׂמֵחוֹת, נְחִמּוֹת, and יְשׁוּעוֹת, רְפוּאוֹת!

Questions of the week

1. What is the theme of קהלת that is learned from the first word, דְּבָרִי? [Hint: same meaning as אֱלֹהֵי הַדְּבָרִים]
2. Who are the real מְקִימֵי הָאָרֶץ, sustainers of the earth, who try to remain unknown?



1. The word 'דְּבָרִי' introduces and means 'I speak', rebukes. The theme of קהלת is 'דְּבָרִי' (I speak). The words 'אֱלֹהֵי הַדְּבָרִים' (God of the word) are both messages of rebuke. (עֲזַרְיָהוּ לֵוִי ט"ז — 1:1).

2. 'אֱלֹהֵי הַדְּבָרִים' (God of the word) learn from the words 'אֱלֹהֵי הַדְּבָרִים' (God of the word) that those who humble themselves [towards 'אֱלֹהֵי הַדְּבָרִים' (God of the word)] keep the world up. These are the 'אֱלֹהֵי הַדְּבָרִים' (God of the word) who are referred to as 'אֱלֹהֵי הַדְּבָרִים' (God of the word). (עֲזַרְיָהוּ לֵוִי ט"ז — 1:4).

Halacha Corner

עֲזַרְיָהוּ לֵוִי
הַלְכוֹת סוּכוֹת

- The לִיבָב should be tied in 3 places, with the last binding at least 3-4 inches from the top of the שְׁדָרָה, spine from which all the leaves grow out, NOT the top of the לִיבָב.
- For סִכָּךְ made from bamboo poles, some poles should be at right angles to the rest to break up any long, uninterrupted air space.

Reviewed by R' Gedalyahu Eckstein

"Since we only discuss a few הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study."



Focus on Middos

Dear תלמיד,

In 5551 (1791), the Vilna Gaon sent a message to R' Yaakov Kranz זצ"ל, the Dubno Maggid (5500-5564/1740-1804), to please come and revive his נשמה עיפה, *tired soul*. The two shared an unusually close relationship. It is said that the מגיד originally met the גאון many years before, in 5518 (1758), when he was 18 years old. At that time, the גאון gave him special instructions and set him on his path to become a successful מגיד.

The only letters that were ever found in which the Vilna Gaon wrote terms of endearment and longing were the ones written to the Dubno Maggid. The Maggid's warm, outgoing personality and בין אדם נראת were matched by his תורת גאון in both נגלה ונסתר, *the revealed and secret parts of תורה*, and he refrained from any worldly pleasures or honors.

There is a well-known episode about an unusual debate that is said to have taken place between the Vilna Gaon and the Dubno Maggid. On one occasion, the גאון asked him, "You give

מוסר everywhere you go; why don't you give me מוסר as well?" The מגיד grew ill at ease. How could he rebuke the גאון? But the גאון was insistent. Finally, the מגיד spoke: "רבי ומורי, you sit at home with your doors closed. Is it any real קונץ, *wonder* (literally, trick) that you are a צדיק? Perhaps if you went out into world you would be a different person!"

The Vilna Gaon is said to have cried for a few moments. He then responded that the basic imperative for a Jew is to become a תלמיד חכם. It is not written anywhere that a person has any obligation to produce קונצן, *magic*, in order to become a תלמיד חכם.

My תלמיד, the Vilna גאון and the Dubno מגיד each left behind their own unique legacy in תורה ומסורה that only a few people in the centuries after them ever left. Both of these men served ד' to the best of their ability and were successful accordingly. ד' is only asking you to be the best you!

הי זכרו ברוך!

בגידות, Your רבי
A letter from a Rebbe, based on interviews

Sage Sayings

The Vilna Gaon's life was totally dedicated to תורה and עבודה. He inspired his תלמידים to do the same. His תלמיד, R' Chaim Volozhin זצ"ל opened the Volozhin ישיבה which became the model for ישיבות to the present day. R' Chaim would offer words of encouragement when he heard the term "Vilna Gaon": "דער וואס וויל נאך, — If you only have the will, you too will become a גאון!"

Source: 2,000 Years of Jewish History (ArtScroll)

Understanding Davening

סדר הזכרת נשמות - זכר

Memorial service for the souls [of the departed] –

[May ד']remember

What is the source of זכר? Why is it said on יום כפור? Why were the last days of ג' רגלים chosen to say זכר? The earliest מקור of the old מנהג of זכר is a קצור (פי האזינו) מדרש תנחומא. The קצור quotes a ספרי that on יום כפור we can create a כפרה for both the living and those who have passed away. ד' in His mercy credits our צדקה to the נפטר because if he/she would be alive they would have done the same. At a later time (likely after the Crusades massacres) they added another opportunity to give זכותים of צדקה to the נפטרים on the last days of יום טוב when we read: איש כמתנתו קדו, *each according to the amount he gave*.

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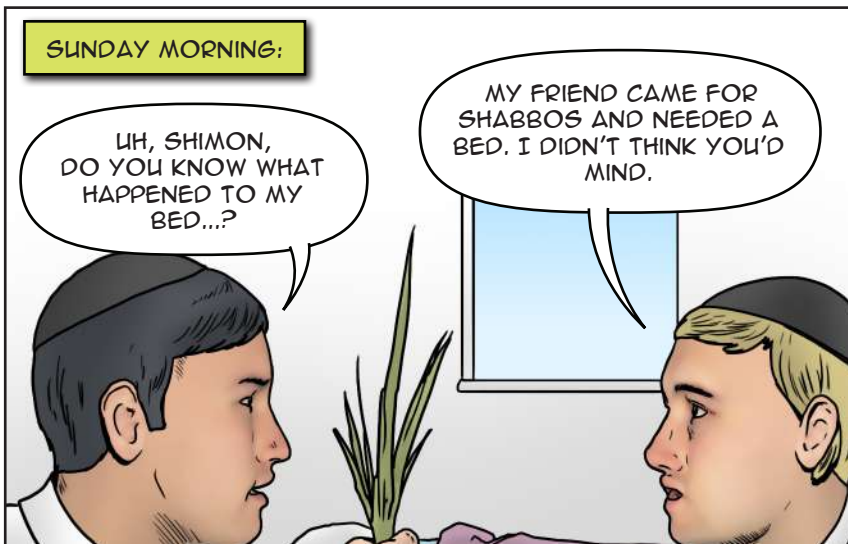
A FEW DAYS BEFORE SUCCOS, YEHUDAH ACQUIRED A NICE LULAV FOR HIMSELF. HE PUT IT NEAR HIS BED IN THE YESHIVAH DORM AND WENT AWAY FOR SHABBOS.



SUNDAY MORNING:

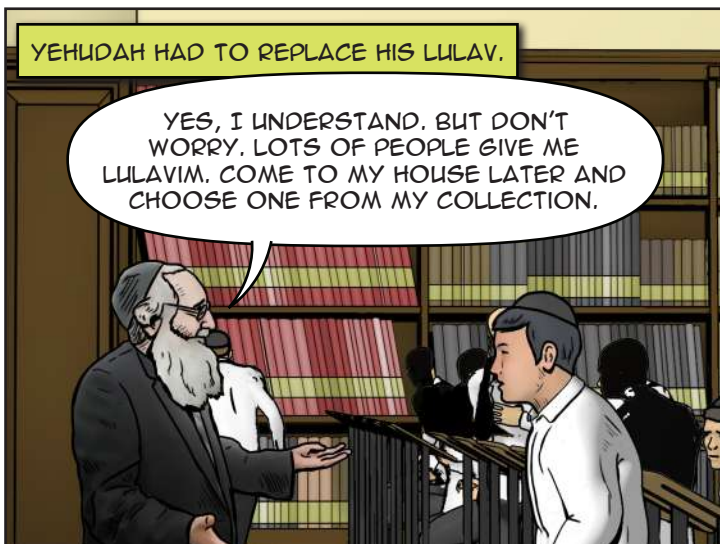
UH, SHIMON, DO YOU KNOW WHAT HAPPENED TO MY BED...?

MY FRIEND CAME FOR SHABBOS AND NEEDED A BED. I DIDN'T THINK YOU'D MIND.



YEHUDAH HAD TO REPLACE HIS LULAV.

YES, I UNDERSTAND. BUT DON'T WORRY. LOTS OF PEOPLE GIVE ME LULAVIM. COME TO MY HOUSE LATER AND CHOOSE ONE FROM MY COLLECTION.



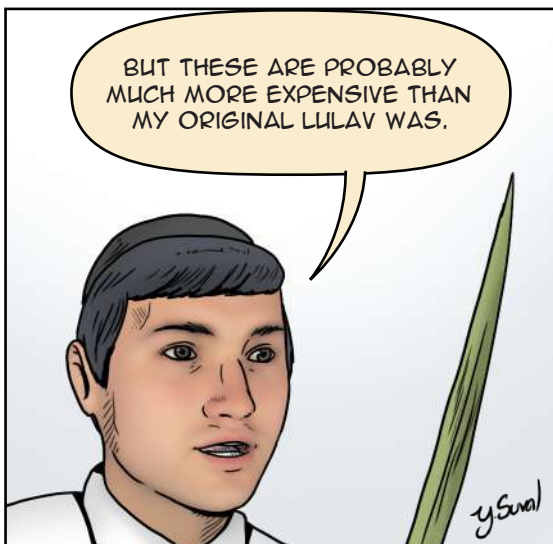
LATER THAT DAY...

HOW MUCH DOES THIS ONE COST?

JUST GIVE ME WHAT YOU PAID FOR THE FIRST ONE.



BUT THESE ARE PROBABLY MUCH MORE EXPENSIVE THAN MY ORIGINAL LULAV WAS.



IT'S FINE. BUT ON ONE CONDITION: I DON'T WANT YOU TO HAVE ANY HARD FEELINGS TOWARDS YOUR ROOMMATE.



IN FACT, R' NOSSON TZVI DID NOT HAVE ANY EXTRA LULAVIM; HE HAD ASKED HIS RELATIVES TO PUT THEIR LULAVIM OUT ON THE TABLE. AFTER YEHUDAH CHOSE ONE, EVERYONE GOT BACK A LULAV - EXCEPT FOR THE ROSH YESHIVAH HIMSELF!

ל' ב"ר, BORN TO אֱלִיהוּ מֵאִיר אֶלְיָהוּ FINKEL IN CHICAGO, IL, WAS NAMED AFTER HIS PATERNAL GREAT-GRANDFATHER, THE ALTER OF SLABODKA, אֲבִי FINKEL. HE ATTENDED A LOCAL SCHOOL AND RECEIVED AFTER-SCHOOL TUTORING IN תּוֹרָה STUDIES FROM R' YEHOASHUA LEVINSON. AT AGE 14, HE VISITED יִשְׂרָאֵל. אֲרֵץ יִשְׂרָאֵל. HIS GREAT-UNCLE, ר' FINKEL (מֵרֶאֱשׁ יִשְׂכֵּיָהּ), RECOGNIZING אֲבִי FINKEL'S ABILITY TO THINK CLEARLY AND HAVE PATIENCE FOR STUDYING, ASKED HIS PARENTS TO LET HIM STAY AND STUDY IN יִשְׂכֵּיָהּ. HE STAYED AN EXTRA 8 MONTHS TO LEARN. AT 17, HE RETURNED TO LEARN IN יִשְׂכֵּיָהּ AND LEARNED בְּהִתְמָדָה FOR 6 YEARS. WITH ONE OF HIS תַּכְרִיתוֹת, R' ZUNDEL KROIZER, אֲבִי FINKEL COMPLETED שְׁנֵי שָׁנִים EACH YEAR. IN 1964, HE MARRIED ר' שְׁמוּעֵלֵבִיץ' SHMUELEVITZ. TOGETHER WITH ר' שְׁמוּעֵלֵבִיץ', HE HAD 11 CHILDREN. אֲבִי FINKEL BEGAN GIVING שְׁעוּרִים IN THE יִשְׂכֵּיָהּ IN 1965. IN 1990, HE WAS APPOINTED רֹאשׁ יִשְׂכֵּיָהּ TOGETHER WITH ר' שְׁמוּעֵלֵבִיץ'. ON TOP OF HIS רֹאשׁ יִשְׂכֵּיָהּ, HE ALSO GAVE שְׁעוּרִים IN רִאשׁוֹנִים. HE DEVELOPED בְּחִינוֹת TO ENHANCE THE תַּחֲנוּנוֹת AND חוֹרֵת הַשָּׁ"ץ OR קְדוּשָׁת קְרִיאַת הַתּוֹרָה. Please do not read this publication during חוֹרֵת הַשָּׁ"ץ OR קְדוּשָׁת קְרִיאַת הַתּוֹרָה. Please be careful to handle this sheet in the proper manner as required חֻקֵּי תַלְמִיד. AND ON A SIMILAR LEVEL TO THE PONOVEZHER, רַב, HE BUILT IN תּוֹרָה IN חוֹרֵת הַשָּׁ"ץ.



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