



PIRCHEI Weekly

Agudas Yisroel of America

Nov 15, 2014 - תשע"ה - כ"ב מרחשון, תשע"ה - Vol: 2 Issue: 4

כרשה: חיי שרה - הכטרה: הכטרה: והמלך דוד זקן' (מלכים א:א-לא)
דף יומי: יבמות מ"ב - משיב הרוח ומוריד הגשם



Torah Thoughts

גם תבן גם מספוא רב עמנו גם מקום ללון ...

Even straw and feed is plentiful with us as well as place to lodge
 (בְּרֵאשִׁית כד-כה)

The *פסוק* is puzzled by the language in this *פסוק*. Wouldn't it have been more correct to say, "is plentiful **for** us"? What did *רבקה* mean by "is plentiful **with** us"? He answers that *רבקה* was aware that her home and riches were a gift from *די* to be used responsibly. Therefore, she told *אליעזר* with *הקמה*, "with us" — meaning, with us as a deposit from *די*; we don't own it. *אליעזר* would feel more comfortable when hearing that he was not taking away anything from anyone.

Rav Pam *זצ"ל* would also point out that *רבקה* not only used *הקמה* to give *צדקה*, but she also taught us many eternal lessons in how to give *צדקה*. When she was presented with the opportunity to give from the water in her jug, she also gave consideration to the man's other needs. She surpassed *אליעזר*'s test when she mentioned that his entourage and camels must also be thirsty, hungry, and would all need a place to rest after traveling through the desert. That was a complete *חסד*!

It is very special to give 'at the door' — but do you ever stop to think about an additional act of *חסד* that you can do for the poor man? It is likely that he has been walking the streets for many hours and is cold, tired and hungry. Why not invite him inside for a little rest or some food and drink?

The *חפץ חיים*, in *אהבת חסד*, enumerates the *מצות* that add up for one who acts in such a way:

First of all, the *פסוק* says, "Surely you should break your bread for the hungry"

(ישעיהו נח:). This is the best *צדקה*: to give him food, which has the advantage of allowing him to enjoy it immediately (unlike money, which is worthless in and of itself and can be used only as a medium with which to buy food).

אמנה is sometimes insulted as he goes from door to door! One who welcomes him pleasantly and invites him to sit down and have a cup of coffee greatly cheers and encourages him. We must relate respectfully to the *עני* who knocks on our door. He is *די*'s messenger, coming to collect what is owed to him, and is doing you a great favor by allowing you to perform the *מצוה* of *צדקה* without leaving your home.

Just think about the trouble involved in doing other *מצות*. How many hours/days are spent searching for the perfect set of *מינים*? How many years before a boy's *מצוה* *בר מצוה* do his parents arrange to provide him with a beautiful pair of *תפלין*? With the *מצוה* of *צדקה*, however, the *עני* presents himself on your doorstep to offer you the merit of this *מצוה*! Doesn't he deserve at least a thank you? Do you realize that the poor man knocking on your door is as if he brought a beautiful set of *מינים*? He deserves your utmost respect.

The *חפץ חיים* concludes, "בבא בתרא ט: (בבא בתרא ט:). One who gives a penny to a poor man is blessed with six *ברכות*; one who speaks pleasantly to him is blessed with eleven *ברכות*..."

כלל *ישׂראל* *אם* *צדקה*, the future *אם* *צדקה*, the future *אם* *צדקה* because she performed her selfless *חסד* with *הקמה* and it was a complete *חסד*!

Adapted from: *עליו לטוב* (with kind permission from ArtScroll)



Yahrzeits of our Gedolim

כ"ב חשוון
c. 5612 - 5687
c. 1852 - 1926

ר' *יששכר דוב רוקח זצ"ל*, was born in Belz, Poland, to *רבקה מרין* (second Belzer Rebbe) and *ר' יהושע*. Following his father's *פטירה*, in 1894, he took over as *רב* of Belz and served as the third *חסידים* until his own *פטירה*. *ר' יששכר דוב* was the accepted leader of Galician Jewry and was renowned as a *בעל מופת*, attracting thousands who sought his *ברכות*. In 1867, he married his first wife, *בתולה רחמה* Twersky, and they had two children together. After her *פטירה*, he married *חנה דבורה* Pytshnik. They had six children together. *ר' יששכר דוב* initiated the *יושבים* program, which encouraged married and unmarried men to learn all day in local *שטיבלעך*. He fled to Hungary with many of his *חסידים* during World War I, and returned to Belz in 1925 to re-establish his court.

Gedolim Glimpses

ר' יששכר דוב רוקח זצ"ל, was renowned for his *תורה*, *פסק הלכה* and keeping the *מסורה*, *tradition*, especially when it came to *תנופה*, *education*. He would say, "Teaching our children is mentioned in *קריאת שמע* together with *תפלין*. This is to demonstrate how even the tiniest deviation renders the education null, as it would *מוזות* and *פסול מוזות*!" However, with great foresight, he gave his warm *ברכות* to Sarah Schenirer's new girls' school that blossomed into the *יגעב* movement!



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לענין ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

This week's Pirchei Weekly is dedicated
 In Honor of the Attendees of the annual Agudath Israel Convention.

