



el iz`xae rxd xvi iz`xa

oíl az dxez

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

j l j l zyxt ycew zay
Shabbos Parshas Lech Lecha
October 20, 2007 - g"qyz oeyg xn'g

1:11 - zay/ dlecb dgpn (Monsey, NY) 5:52 - zay zexp zwlcd
6:09 - zayd mei ly driwy ~~~~~ 9:21 - ``n/rny z`ixw onf
6:59 - aixrn / miakekd z`v ~~~~~ 9:57 - ``xbd /rny z`ixw onf
7:21 - mz epiax zhiyl / k"d`v ~~~~ 10:52 - ``xbd / dlitzd onf seq

``hily lxrt mely axd z`n
iwqal yew v`xbd zaiyia p`ep

מאצרותיו של המגיד

zexxerzd ixace miig igwl
reayd zeiyxt i"tr excqp

(d -ai) `ebe oxga ey r xy` y tpd z`e`ebe ezy` ixy z` mxa` gwie

oeikny, ``hily xebn iaxd xiaqde ,zegny x`ya ok ep`vn
ezy` zece` mc` xn` ,mlera eidy mipay`xd oi`eyipay
ziy`xa)``Ike`e urd on il dpzp`id ,icnr zzp xy` dy`d ,deg
oiieri) ecbpk xfr el dyry mewn ly ezaeha xtk dfael,(a`i`b
,mipzgznyk dlecb dgny migny, z`f owzl icka,(my i`yxa
,ecbpk xfr epl dyry lr`dl daeh mixikn ep`y mi`xn dfae
,zegilq xnel miligzn eay w`ay i`vena mrtty ,xteqne
,dwrfae ikaa r`` giked ,envr mr ytpd oeyg g`gd dyryk
lky j l ozpy lr`dl aeh xikn dz` m`d ,xi`n l`xyi` :exne`a
ea micnel miax jzekfay lre ,miig utg xtqd z` xagl dpiae
mi`xewe el lba jze` micakny lre ,mpeyl lr`xeny l mixxerzne
,alkd on dz` rexb ,jk lr`aeh xikn jpi` m` ,miig utg`d j l
,zepn` pa eixg` ``ed jexk ,eil ra el ozepy mihren zepfn l l bay
!!,"mdil r aeh xikn jpi` z laiwy minevrd zeaehd zexnl dz` e
i`yx ixac lr`dix` xeb extqa l`xdnd ixac mr epixac miigpe
dginvd`le ux`d lr`d xihnd`ly ,azky (d`a ziy`xa)
zeyrl oi`y ,minyby ly ozaeha xikny mc`d`xapy cr dnc`d
k``e,daehdl lawn oi`y enk dfy ,da xikn epi`y inl daeh
aihne aehdy i`ce ,epl nby miaxd eicqg lr`dl aeh xikpyk
!zeleche zeax zeaeh epi lr`ritydl jiyini

xikdy f`ny x`eane`eke dpikydl itpk zg z oqipkdy i`yx azk
iyp`lv` lrt ,eitpk zg z qpkpe e`xea z` d`r epia`mdxa`
hie" ,aezk dyxt d jynda .m`xea z` md mb exikiy mlerd
xiaqne,"d mya`xwvie`ebe mcwn irde min l` zia ,dl d`
e`xwa renyl mi`ad eaxi orn l ,zelecb zexiir ipy oia` :epxetqd
'da dpen`d uitdl epia`mdxa` lczydy ,epiide, ""d mya
.xzeiy dnmyny ceak zexad l e
eti dn" (a`f mixiyd xiy ) weqtd lr` (b dbibg)`xnba`zi`
mdxa`ly eza mdy l`xyil dpeekdy ,a'icp za mil rpa jinrt
xikdl eal eacpy" meyn ,ok`xwpy i`yx x`ane ,aicp`xwpy epia`
?"`xead zxkd"l ald jiiy dna oiadl mikixve,"e`xea z`
,aehd zxkd ly dyegz mc`d zedna dreah dpdc ,x`al yie
el aiydl aiiegn eala yibxn ,edyinn daeh lawnyky epiide
zeaehd lk mr aaeqn envr d`xy epia`mdxa`okle ,daeh
el aihdy inl daeh aiydl aiiegn yibxd ,mlera yiy zenevrd
f`e ,ecqg yi`e eaihin ahid xikdy cr el kya xwg okle ,jk lk
mlyl jiiy dfay ,mlera eny mqxtl ,epnrl ezleki lka lczyd
ici lry`vnp ,eil r zlhend aehd zxkd ly aegd on edyn
.ie`xk e`xea z` xikdl ribd ,aehd zxkd ly aeg eala yibxdy
`ly ce`n dlecb dgny migny mipzgznyky ,ep`vn dpde

A SERIES IN HALACHAH LIVING A "TORAH" DAY

הלכה למעשה

Laws of Tzedakah - continued

Accepting from and Giving to Non-Jews

Avoiding Accepting from a Non-Jew

One who is collecting *tzedakah* for himself, for other needy Jews, or for an organization that assists needy Jews, should avoid receiving money from non-Jews (1). There are two reasons for this:

- 1) This might cause a slight *Chilul Hashem* (Desecration of Hashem's Name) by Gentiles thinking that Jews do not take proper care of their needy. They also might look down upon Jewish individuals or charities who feel that they have to come unto non-Jews for assistance (2).
- 2) They are giving special merits to Gentile givers which can lengthen their rule over us and push off the date of our redemption (3). If a needy person or group cannot manage on Jewish charity alone, they may accept from non-Jews privately, but not in a public manner. If they cannot arrange to do this privately, they can even take in a public, well-known way, e.g. handouts on a public street (4).

Exceptions Common exceptions to the above rule are:

- 1) Taking from Government welfare programs for the needy is permitted, because the funds are coming from taxes that were collected from both Jews and Gentiles (5).
- 2) If a Gentile is giving for his own good, e.g. to get a tax-credit, or as a merit to get out of a stressful situation, it

gq: `h tyne dwcv(5) ``cpx c`ei oglyd jexr(4) i`xza`aa(3) ek oixcdpq(2) ``cpx c`ei(1)
dwcv gxe`a`qa` ``hily iwqai pwg`xbd(8) a:cp x c`ei` ``nx(7) b`tw`iprc`z qwx t`z`ey(6)
``px` ``nx(12) ``b d nkgd lva z`ey(11) c:hpx c`ei(10) a:cp x` ``nx(9) b`z centr

חורא היה אומר

R' Yosef Dov Halevi Soloveitchik ZT"L (Beis Halevi) would say:

"The *mitzvah* of *Bris Milah* that has been performed by Jews since the time of *Avrohom Avinu*, contains two unique but separate concepts: Adding *kedusha* and holiness to the child and removing the defect that he was born with. This is implied in the dual process of 'dlin' and 'dixt'. *Milah* is the act of cutting away the foreskin, while *Periah* is uncovering the tender part beneath it. Hence, *Milah* serves to remove the defect of the foreskin and *Periah* serves to increase the sanctity of a Jewish child."

Rabbeinu Menachem Ben Shlomo HaMeiri ZT"L would say:

"One who is happy with his portion is one who delights in the toil of his own hands and has enough for his daily needs. He does not seek the luxuries of life. He will merit both this world and the World to Come for he will have ample time to engage in the study of *Torah*."

A Wise Man would say:

"Be who you are and say what you feel because those who mind don't matter and those who matter don't mind!"

MAZEL TOV TO MR & MRS ELI GELB ON THE BARMITZVAH OF THEIR SON RAFI.

MAY THEY ONLY SEE NACHAS AND HAPPINESS FROM RAFI AND ALL OF THEIR CHILDREN

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM.



were'n't getting answered and few people in her society even cared or bothered with understanding it at all. A few meetings with the Reform rabbi resolved nothing. Now, she was totally confused as to what it meant to be a Jew, and she felt that she needed more spirituality. She was bored and apathetic to the Reform, uninterested and uninformed about the Conservative, and angry and repelled by the Orthodox. She was most upset at Orthodoxy for the way it seemed to treat women, how un-“modern” and un-“progressive” they seemed to be. Being an avid computer geek, she surfed the web and entered many “chat rooms” where she always threw religion into the conversation and made her opinions clear online. To her amazement, she received responses from all over the world - religious Jews trying to help her understand her religion - although each new response and logical argument made her realize even more that she did not know anything about Jews and the *Torah*.

While on the computer, she was told that an approaching holiday, *Shavuos*, was near and decided that she wanted to make it a more spiritual experience. She called around and located the nearest Conservative Synagogue intending to do something about her negative feelings and find inner satisfaction with the prayers and the supposedly more “intense” level of Conservative Judaism. To her dismay, however, she found that the Temple didn't “do” *Shavuos* and furthermore, the rabbi was away for the entire summer. Her Conservative experience would have to wait.

Disappointed, she stayed home for the holiday and decided to read up on the Jewish religion with a few books that were recommended to her. While reading about the history and transmittal of the legacy of Mount Sinai, she got the distinct impression that something was wrong, that she was missing something. It just didn't add up but she couldn't quite put her finger on it. That day, she checked her old messages and found that she had previously received three different correspondences from three different people exhorting her to speak with a certain Rabbi Teitelbaum from Silver Springs, MD. She decided it was worth a try.

After the holiday, she made an appointment and drove down to Silver Springs. When she began talking and explained her family and religious situation, the rabbi stopped her right away. “I hate to say this,” began Rabbi Teitelbaum, “but you are not Jewish. Your conversion 18 years ago was not effectual and you understand that your children are not Jewish either.” She was, of course, devastated.

After talking for over an hour, she finally began to understand why none of the Judaism that she had experienced was making sense and now had a clear picture of what her choices were; she knew she must have an Orthodox conversion. It was because of the support of the few observant Jews whom she knew only through e-mails and chat rooms, that she found the strength to make the decisions that had to be made, face the problems, and determine to overcome them. In the end, she moved from Bowie to Baltimore and she and the kids had kosher conversions. In more ways than one, they had all come home.

משל למה חדבר רומה

(d-fh) 'eke dipira lw'e dzxk id`xze jwiga izgty izzp ikp` jil r iqng mdxa` l` ixyn x` ze

lyn: Two men were thrown into prison for committing various crimes. In jail, they became close friends and even confided in each other what they wouldn't want anyone else to know about.

One day, it was announced that the king, himself, was coming to inspect the prison facilities. All the inmates lined up to greet the king with respect. As he walked down the line of prisoners, he caught the eye of one of the two friends and he smiled. For some reason, he liked this fellow and walked over to him.

“Today is your lucky day,” intoned the king. “I'm in a good mood and I've decided to grant you one single wish. Make it a good one.”

Without hesitation, the man cried, “Oh, King, please have mercy on my family and allow me to go free!” Amazingly, the king pardoned him on the spot.

Afterwards, the second man angrily ran over to his friend. “I am furious with you. You had one wish and you could have asked the King to pardon us both. But all you thought of was yourself!”

lyn: Sarai became angry with her husband. She told him, “When *Hashem* told you 'c`n daxd jxky' - ‘Your reward will be great,’ you answered 'ixixr j led ikp`' - ‘I will go barren.’ What about me? You could have asked for me as well! Now, you have a son with another wife and I will die with nothing!”

j kxa` e lecb iel j yr` e
(a-ai) 'ebe dkxa dide jny d lcb` e

TORAH GEMS

m` ikdf jyxii` l eil`
(c-eh) 'ebe jyxii` ed ji`

At a tender young age, *Avrohom Avinu* recognized the Almighty. He came to firmly believe in the One and only Omnipotent G-d and as a result, the Almighty assured him: “*I will make of you a great nation, and I will bless you; I will make your name great, and you shall be a blessing.*” The *Medrash* denotes from the words “dkxa dide” - “*And you shall be a blessing*” the following important lesson: l`" "dkixa` l` dkxa ixwz - “*Do not read it as ‘Beracha’ - blessing but rather ‘Bereichah’ (pool): Just as a pool purifies the unclean, so did Avrohom bring near to Hashem those who are far from Him in order to purify them to their Father in Heaven.*”

The **Ksav Sofer, R' Avrohom Shmuel Binyomin Sofer ZT”L** comments on the unusual rendering of “dkixa” - “pool” for “dkxa” - “blessing”: *Chazal* tell us that it was *Avrohom*’s custom to invite strangers into his unique four-entranced tent to eat a meal with him and then to give thanks to the Almighty for His bounty. In this way, *Avrohom* was able to gain converts to his belief in the One G-d. Thus, he used the bountiful blessing that *Hashem* gave him to allow others to partake as well, and through his kindness, he was able to portray the greatness of the Almighty and cause others to believe in Him.

This, then, is the meaning of the *Medrash*: Do not read “*and you shall be a blessing*” - you shall be a blessing for others in having them benefit from your nourishment, but rather, “*you shall be a pool*” - through your *chessed* you will ultimately serve as a pool in purifying the unclean and the unbelievers. Hence, *Avrohom*’s dkxa- *blessing*, will act as a dkixa - *pool*, in bringing others closer to the Almighty.

מעשה אבות ... סימן לבנים

(d-ai) 'eke oxga ey r xy` y tpd z` e eykx xy` myekx lk z` e

Avrohom Avinu was not only the first Jew - he was the first person to feel the tug of spirituality, to realize that there must be something more, a power greater than any known being that controls the entire universe. He made it his life’s mission to connect with the Almighty and bring others closer to him as well.

A young mother of small children, living in the decidedly un-Jewish city of Bowie, MD, was becoming increasingly frustrated with her lack of “spiritual growth” at her local Reform Temple. Intelligent and capable, she was a fourth-grade Hebrew teacher at the nearby Temple that offered afternoon classes. However, while being a member of the faculty and teaching children about Judaism, she felt that she herself was not fully understanding her Jewish role and what her religion was all about. She began to inquire into the details of Judaism and its practices and what she was told disturbed her even more. The questions she was

The question is raised in **Pirke D’Rabbi Eliezer** concerning the whereabouts of the descended *Avrohom Avinu*’s faithful servant, *Damesek Eliezer* (Eliezer of Damascus). What ever happened to them? The *gemara* (gk`nei) tells us that Eliezer “ruled over” and controlled the *Torah* of his master, *Avrohom*. He was the chief disciple of a burgeoning monotheistic faith who was always available to be “mixg`l eaz xxezn dwyne dlec” - “*Draw and give drink to others of his master’s teachings.*” So what happened to him and his descendants? Of course, *Yitzchok* was the son and successor of his father, but wouldn't it stand to reason that the descendants of Eliezer would continue in the path of their exalted forefather, in the service of the One and True G-d?

R' Eliyohu Lopian ZT”L cites the insightful words of the *Medrash*: dxwr l re` xie` l` xheg wexf" m`w`ed - “*If you throw a stick in the air, it falls back to its source.*” Just as when one throws a stick up in the air, regardless of how great the force of the thrust it will eventually descend, so too, the people who rose to great spiritual heights as a result of *Avrohom Avinu*’s spiritual “thrust” - his energizing magnetism, his propelling force of faith and kindness, which caused others to follow him and likewise believe in *Hashem* - once *Avrohom* died and this spiritual force could no longer be felt by the masses, they descended and “*reverted to their source.*”

Thus, *Chazal* tell us: "jexaa wacz n xex` oi`" - “*The accursed cannot connect with the blessed.*” Eliezer may have been a great disciple - but he was a descendant of Canaan who was “xex`” - “cursed” - and the evidence became clear from his offspring.

