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Weekly Parsha

Vayishlach

RABBI BERNIE FOX

Yaakov's Conflict and His Limp

And the sun was shining upon him when he left P'nuel and he was limping because of his thigh. (Beresheit 32:32)

Parshat VaYishlach includes a mysterious incident. Yaakov is

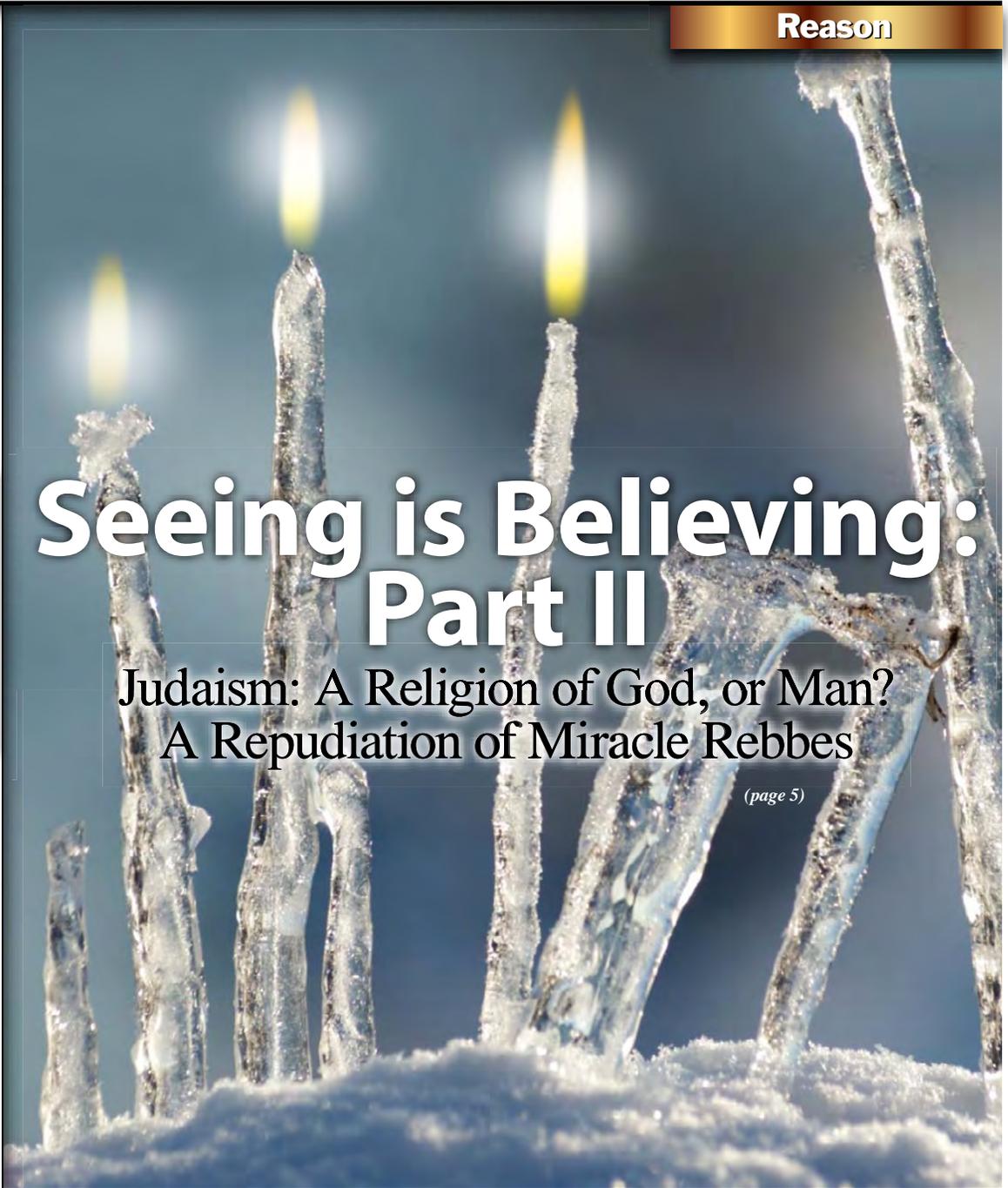
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Reason

Seeing is Believing: Part II

Judaism: A Religion of God, or Man?
A Repudiation of Miracle Rebbes

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Weekly Parsha

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alone prior to his meeting with Esav. He has an altercation with a man. Yaakov and the stranger struggle. Eventually, Yaakov overcomes the man and secures his blessing. However, Yaakov is injured in this battle. In the morning, he is limping from his injury. The Torah does not indicate the identity of Yaakov's adversary or the reason for his conflict with Yaakov. Our Sages explain that this man was an angel representing Esav. Yaakov's contest with this angel foreshadowed his struggle with and ultimate triumph over his brother.[1]

Maimonides explains that the encounter with the angel took place in a vision. The vision was a prophecy.[2] This prophecy revealed that Bnai Yisrael would contend with Esav's descendants and eventually prevail.[3] Nachmanides disagrees with this interpretation of the event. He argues that Yaakov actually engaged in physical battle. The angel with whom he fought assumed the form of a human being. Yaakov struggled with this material being. Nachmanides offers a simple proof for this thesis. According to Maimonides, the entire encounter took place in a vision. This means that Yaakov was never actually struck by his adversary. Why, then, did Yaakov limp in the morning? The limp implies that physical contact took place. Therefore, the angel must have had physical form.[4]



Don Yitzchak Abravanel and others offer an important response to this question. They explain that a prophetic vision is very real to the prophet. The experience of the vision can best be compared to a dream. Often, our dreams are vivid. Sometimes movement and sensation accompanies our dreams. We may thrash in our dreams in response to the dream experience. Our dreams sometimes are so emotionally evocative that their influence remains with us even after waking. It may affect our mood. We may even be left with sensations. Abravanel argues that if this is true for dreams, these affects can also occur in response to a prophetic vision. The struggle Yaakov experienced in his prophecy was absolutely real to him. He felt the blows of his adversary. This pain remained with him after waking. Consequently he limped.[5]

The Use of Dots in the Torah

And Esav ran to greet him. And he hugged him. And he fell upon his neck and he kissed him. And they cried. (Beresheit 33:4)

Yaakov and Esav finally meet. Yaakov succeeds in appeasing Esav. Our pasuk describes Esav's response to Yaakov; Esav hugs and kisses his brother. In the actual text a series of dots appear over the term "and he kissed him." It is generally agreed that these points indicate a secondary meaning within the phrase. There is a controversy as to the secondary meaning of the above pasuk. Rashi offers two explanations. He comments that some Sages suggest that the notation indicates that the kiss was not completely sincere. Other Sages argue that Esav was genuine. However, the notation tells us that this behavior was exceptional and temporary. In general, Esav's hatred of Yaakov remained undiminished.[6]

It seems that both opinions agree that the dots indicate a need to qualify the overt message of the passage. The two opinions differ only on the specific qualification intended. But how do these dots transmit the message that a qualification is needed? Gershonides provides a fascinating response to this question. He explains that dots were traditionally used by scribes

to identify words to be erased. For example, if a scribe would find a mistake in a document, he would indicate the error with a series of dots. Later the scribe would erase the mistake. Now the message of the dots is clearer. The passage has two meanings. The overt meaning is communicated by reading the passage with the dotted phrase. However, the passage has a second message that is indicated by reading it without the dotted phrase.

The example of our pasuk serves to illustrate Gershonides' interpretation. The term, "and he kissed him", is accompanied by dots. This means that the Esav did not kiss Yaakov in the fullest sense. Something was lacking from Esav's expression of love. It remains for the Sages only to determine the specific quality that was lacking.

(continued on next page)

The Rescue of Dinah and the Dispute between Yaakov and His Sons

And Yaakov said to Shimon and Leyve: You have stained me through making me despicable to the people of the Land – the Canaanites and the Prezites. And my people are few in number. And they will gather against me and strike me and destroy me and my household. (Beresheit 34:30)

The prince Shechem kidnaps Dinah, the daughter of Yaakov. He loves Dinah and wishes to make her his wife. Yaakov's sons devise a plan to rescue Dinah. They tell Shechem and his father, Chamor, that they cannot allow Dinah to marry an uncircumcised man. However if Shechem, Chamor, and their people will agree to circumcise, then they can join with the children of Yaakov as a single people. Shechem, Chamor, and their people accept this arrangement; they circumcise. While they are recovering from the procedure, Shimon and Leyve enter the town, kill all of the men and rescue Dinah.

In our pasuk, Yaakov condemns the actions of his sons. His sons defend their behavior; they argue that they could not allow their sister to be treated as a prostitute. This dispute is difficult to understand. Yaakov was present when the brothers presented their proposal of circumcision. He certainly knew that circumcision would not change the moral character of Shechem, Chamor, and their people. He must have suspected that the brothers had some hidden plan and were not sincere in their suggestion that through circumcision. Bnai Yisrael would unit with the people of Shechem. Yet, when this plan was executed, Yaakov protested! In short, what caused Yaakov to change his position and what was his dispute between Yaakov and his sons?

Rabbaynu Ovadia Sforno explains that Yaakov and his sons never assumed that the Shechem and Chamor would agree to circumcision. They also assumed that even should they accept this condition, they would never convince their people to undergo circumcision. They hoped that Shechem and Chamor would recognize that they could not meet the condition. They would return Dinah.[7] However, Shechem, Chamor, and their people surprised Yaakov and his sons; they accepted circumcision. Now, Yaakov and his sons were confronted with a dilemma. They were faced with two options. They could allow Dinah to stay with Shechem. This was an outcome they had not anticipated. Alternatively, they could attempt to rescue Dinah.

We can now begin to understand Yaakov's reaction to the behavior of Shimon and Leyve. Yaakov and his sons felt that it would be tragic to give Dinah to Shechem. They had never expected this outcome. However, at this point, Yaakov and his sons were faced with the consequences of their bargain. Yaakov maintained that they must accept these unfortunate results and give Dinah to Shechem in marriage.

Shimon and Leyve did not agree and chose the option of rescuing Dinah. Yaakov chastised them for their decision. According to Sforno, Yaakov made two points. He argued that Shimon and Leyve had endangered all of Bnai Yisrael. They were a minority group in the Land of Canaan. The other people of the Land would identify with the Shechem, Chamor, and their people. They would seek to avenge this wrong committed by Bnai Yisrael. Yaakov and his children could not defend themselves from such an attack. However, this was not Yaakov's whole argument. Yaakov raised a second issue. Yaakov and his sons had violated their bargain. This disturbed Yaakov. The people of Canaan would conclude that Yaakov and his sons were dishonest. This would reflect poorly on their morality and ultimately on Hashem.

What was the response of Shimon and Leyve? According to Sforno, they disputed both of Yaakov's arguments. They maintained that the people of Canaan were not so immoral as to condone the behavior of Shechem. They would recognize the right of Yaakov and his sons to rescue Dinah. Finally, they would understand the necessity of using subterfuge. Shechem, Chamor, and their people outnumbered Yaakov and his sons. They could not rescue their sister without first disabling her captors. Bnai Yisrael would not be condemned for acting unethically. Neither were they in danger of retribution.[8] ■

[1] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 32:25.

[2] Rabbaynu Moshe ben Maimon (Rambam/Maimonides) Moreh Nevuchim, volume 2, chapter 42.

[3] Rav Ahron HaLeyve, Sefer HaChinuch, Mitzvah 3.

[4] Rabbaynu Moshe ben Nachman (Ramban/Nachmanides), Commentary on Sefer Beresheit, 18:2.

[5] Don Yitzchak Abravanel, Commentary on Sefer Beresheit, p. 344.

[6] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 33:4.



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Judaism: Religion of God, or Man?

RABBI MOSHE BEN-CHAIM

Last week we addressed the single issue central to Judaism: our correct perception and understanding of all reality. We stated that God designed man with the five senses, in order that we accept what we perceive, is in fact true. And also God gifted us intelligence, so we might develop proper conclusions, based on those very senses. The two – senses and reason – go hand-in-hand. This explains the phrase "Making Sense", referring to that which is reasonable, as jiving with what we "sense" physically.

The one faculty may not be used without the aid of the other, if we are to arrive at truth.

If we would follow our senses and ignore reason, we might accept that a magician can make an elephant vanish. But reason tells us that matter can neither be created or destroyed. And if we use reason but ignore our senses, we would be as those depicted in that analogy, whose faces were turned away from the fire. They saw images moving on the ground, and using reason alone, arrived at false conclusions. But had they turned around and seen the flames and other people, they would realize what they saw moving, were merely shadows.

Last week we explained how our greatest leaders rejected the medrashim as literal. We

intended to address Rebbes and educators who still teach medrashim in this harmful manner. Maimonides teaches in his introduction to the Mishna that accepting medrash as literal leads one to the height of absurdities. King Solomon and all of our leaders agreed. But there is yet another foolish, prevalent teaching that is spread by Rabbis and educators who ignore King Solomon and Maimonides' warnings...

The Torah tells us that Daniel was a prophet, on a higher level than anyone in the past few thousand years. Higher than Rebbes and "tzaddikim". Nonetheless, Daniel, Mishael, Azarya and Chananya were all powerless to save themselves from the furnace, into which Nevuchadnezzar tossed them. It was God who saved them. As is true regarding all creations, these men had no control over natural laws. They did not rely on miracles, and they said so. They said it was God alone who could save them. In light of this fact, and that prophecy has since ended, it is alarming that I once heard in person, a highly distinguished Rabbi tell this story:

"Once, it was a wintery Friday evening, and the great Rabbi XXXX had no candles to light for Shabbos. He thereby instructed his students to climb up the roof, detach a few icicles, and bring

(continued on next page)

If one believes isolated fables where masses did not witness the event, one has no grounds to reject Christianity, Islam, and all other religions.

The Torah teaches that Daniel and his friends could not control the flames, by their own admission. Yet, Jews and pulpit Rabbis claim that Rebbes are on a higher level. Thereby, they reject the status reserved exclusively for prophets.



(God or Man? continued from previous page)

Reason

them to him to use in place of candles. The great Rabbi XXXX ignited the icicles, and sure enough, they lit!"

This is but one of literally hundreds of similar stories in current circulation. Shul Rabbis recite these "accounts" to their large audiences, who in turn "ooh" and "ahh" when they hear these fables. They all believe these stories as fact. But should they? If we apply the lessons above, they should not, for a few reasons.

1) "One must not rely on miracle" is a Torah principle, which this Rabbi violated. Assuming ice can ignite, man denies his senses, he denies reason, and he is relying on a miracle.

2) Revelation at Sinai is the sole proof that Judaism is true, and that all other religions are impostors. God created a "mass" revelation, as He desired that Judaism possess proof, not belief. We accept Sinai – and Torah – for the exclusive reason that it contains incontrovertible proof provided by an event witnessed by masses. For such an event cannot be perpetrated as truth, accepted, and transmitted, had it not occurred. Mass attendance is at the core of all historical truths. However, when masses are absent, one either believes or he does not...but there is no proof in such a case. We accept Caesar was Rome's emperor due only to the masses who witnessed this. God's will is that we follow reason, and reject any story lacking mass witnesses. This is why He orchestrated Revelation at Sinai. God desires that man use his senses and his intelligence, and not his blind faith.

Therefore, God desires that we reject isolated fables where masses did not witness the event, like these stories of miracle-working Rebbes. For if one accepts such stories, he has no grounds to reject Christianity, Islam, and all other religions.

3) The Torah teaches that Daniel and his friends could not control the flames, by their own admission. Yet, Jews and pulpit Rabbis claim that Rebbes are on a higher level. Thereby, they reject the status reserved exclusively for prophets.

This problem – the same problem Christians have – stems from Jewish communities who view recent Rebbes as infallible, "holy", miracle workers. They incorrectly raise them above prophets, who could not render miracles. They dilute God's exclusive role as the only being that can perform a miracle.

I personally know of cases where desperate Jews seeking healing and advice were promised health and success by such Rebbes, only to find that they were lied to. In one case, the woman's sister stricken with cancer was told she would heal, but she died. In another, a man's daughter who was barren, was told by the Rebbe that she would conceive, but she too died.

To quote an intelligent Rabbi, "Today, Jews live a religion of man, not a religion of God." Their minds become crippled by a desire to accept childlike fantasy stories, instead of their own senses and reason gifted to them by God. Their infantile need for the parent expresses itself in a deification of Rebbes. And pulpit Rabbis enjoy the response evoked from such amazing stories. They

cannot prove their stories (thereby ignoring Sinai) but nonetheless intend to charm their flocks, reciting wild stories, enjoying their captivity of members like a mother who excites her child's imagination with amazingly drawn fairytale books. Such Rebbe stories were never witnessed, so these pulpit Rabbis live a lie, and mislead their members. They ignore both reason, and their senses.

In today's Judaism, tragically, the Rebbe is the center. God is no longer to sole focus.

But Judaism is about God.

And as Maimonides teaches, our love of God is increased when we study His creations and His Torah, not when we deify man.

Judaism is not about man, and for this reason, God hid Moses' grave, God recounts Moses' mistakes, and God sought to kill Moses on one occasion.

There is no deification of man, in God's Judaism.

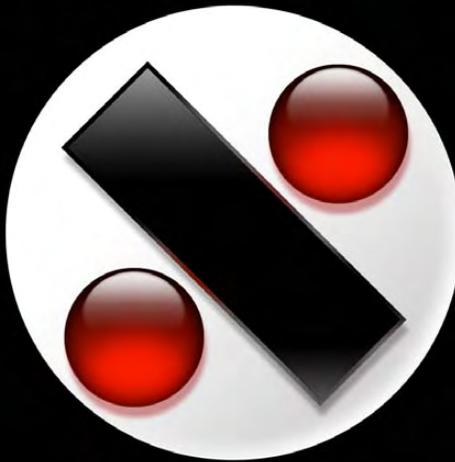
The Jews didn't run to receive blessings from Moses, in God's Judaism. Gods says "I will bless them". (Num. 6:27)

There is no man who controls nature, in God's Judaism. Moses and Daniel were defenseless, with no ability to create a miracle to save themselves. Yet, Jewish leaders today concoct and repeat miraculous stories of Rebbes who can do what prophets could not.

Where is the devotion to God's Judaism today?

Where are the true Torah leaders today, who will study and teach God's words alone, and not man's fantasies?

Where are today's leaders who will defend Torah? ■



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VAYISHLACH

THE MASTER OF POLITICS

Rabbi Israel Chait

Transcribed by students

By Yaakov's implication to Eisav that he merely lived with Lavan and, rather than learning from his evil ways, that he kept the 613 commandments, Yaakov would not permit Eisav the justification to act upon his anger and destroy Yaakov.

Chazal say that from parshat Vayishlach, specifically Yaakov's interactions with Eisav, we can learn how to deal with the other nations of the world, and we can gain an understanding of the concepts underlying anti-Semitism. The gemara emphasizes this point by noting that one of the Tanaaim would carefully study this parsha before visiting Rome and meeting with the Caesar. Vayishlach is a parsha of political insight conveying the narrative of Eisav's hatred for Yaakov, carefully describing how Yaakov precisely calculated how to confront his brother's hatred, avoiding contention and potential destruction by the great army of Eisav.



Yaakov was a true master of politics; this is made clear from his dealings with Lavan. Even from the first encounter with Lavan's household, Yaakov demonstrates his political savvy as Vayeitzei 29:12 reads: "Yaakov told Rachel that he was a relative of her father..." whereupon Rashi comments that the Midrashic interpretation of this verse is that Yaakov's implication was: "If he [Lavan] intends to be deceitful then I, too, am his brother in deception..."

In this light let us examine Yaakov's message to Eisav at the beginning of Vayishlach: "Yaakov sent messengers ahead of him to Eisav, his brother, to the and of Seir, to the field of Edom. He commanded them saying, this is what you should say to my master, Eisav. 'Your servant Yaakov says, with Lavan I lived, and was delayed until now.'" (Vayishlach 32:4-5) Rashi commenting on the words "with Lavan I lived" states that Yaakov was implying to Eisav that he "did not become an officer or anyone of importance but remained solely a transient guest. It is not worthy of you to hate me on account of your father's blessings, 'Be master over your brother for it has not been fulfilled in me..." Rashi is emphasizing the extent to which Yaakov acted to avoid battle with his brother. Yaakov diminished his own stature, allowing Eisav to feel superior, in order to foster peace.

While there is much to be discussed regarding this type of political strategy, surely we can see the logic behind this approach, especially when it comes to saving Jewish lives. What is more difficult to understand is the second interpretation of Rashi regarding the words "with Lavan I lived." Rashi writes: "the gimatria [numerical value] of garti [lived] is 613; as if to say, I have resided with the wicked Lavan and yet have kept the 613 commandments and have not learnt from his wicked deeds." What does Eisav, the wicked, the rejecter of Torah values, care if Yaakov kept the 613 commandments while he lived with Lavan? Furthermore, it seems this message could only antagonize Eisav.

Chazal say, quoting the Rambam in his Igeret Teyman, that the reason the mountain from which the Torah was given was called Sinai, was because from this same mountain came down sinah [hatred] to the other nations of the world. Meaning to say that the very source of the hatred that the other nations harbor toward the Jews is the Torah itself. What then did Yaakov intend to accomplish by implying to Eisav that he kept the

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(Master of Politics continued from previous page)

Weekly Parsha

Torah, when this very Torah was the source of Eisav's hatred for Yaakov?

Before answering these questions, a psychological principle of hatred must be understood; a distinction must be made between the cause of an individual's hatred, and the action of expressing that hatred. The gemara (Pesachim 48b) tells us that the hatred of an ignorant Jew toward the Torah scholar is greater than the hatred the idolaters have for the Jewish nation. This is indeed a perplexing gemara and must be understood in its own light. For the purposes of our discussion, however, it is interesting to note that these same ignorant Jews, whose hatred for the Torah scholar, according to Chazal, is greater than the hatred of an Eisav for Yaakov, are very often the greatest Torah supporters. The emotion of hate is powerful and complex and is disguised in many ways. One part of an individual's psyche may possess great hatred for the Torah scholar while another part of an individual's nature causes him to overcome this hatred and be the Torah scholar's greatest ally. Thus we see that the cause of an individual's hatred for another person does not translate into that individual acting upon that hatred. The question remains, however, why the expression of hatred might at times remain dormant, kept at bay in the

unconscious of the human psyche, and why in other instances hatred will manifest itself in its full assertion.

There is one further principle underlying the emotion of hatred, namely, the aggressive expression of one's hatred toward another person always seeks out a justification from reality. The Koran, which expresses great hatred toward the Jews on numerous occasions, often points out that the Jews transgressed their commandments and are therefore lowly people. Sura 2:63 writes: "And well you know there were those among you that transgressed the Sabbath, and We said to them, 'Be you apes, miserable slinking!' And we made it a punishment exemplary for all the former times and for the latter, and an admonition to such as are God-fearing." The Koran claims that the Jews did not adhere to the tenets of their own law and thus according to their Torah the Jews are despicable people. In this way Mohammed tried to justify the expression of his hatred toward the Jews in the Koran. We can now begin to understand Yaakov's implied message to Eisav. While the source of Eisav's hatred was the Torah itself, this did not mean that Yaakov's adherence to the Torah would antagonize Eisav to destroy Yaakov. As explained, the cause of an individual's hatred does not directly

translate into the action of expressing that hatred. Furthermore, by Yaakov's implication to Eisav that he merely lived with Lavan and, rather than learning from his evil ways, that he kept the 613 commandments, Yaakov would not permit Eisav the justification to act upon his anger and destroy Yaakov. Yaakov did not afford Eisav the opportunity to find fault with him and in this way Eisav could in no way assuage his guilt and justify acting upon his hatred toward his brother.

There is an amazing Rashi in support of this idea in Toldos regarding the blessing Yitzchak gave to Eisav. Toldos 27:38-40: "Yitzchak, his [Eisav's] father replied and said to him.... you shall live by your sword, and you shall serve your brother. When you have cause to be grieved, you will throw off his yoke from your neck." And on the words "when you have caused to be grieved," Rashi writes, "... meaning to say, when the Israelites will transgress the Torah and you will have justification to grieve over the blessings which he took, [then] you will throw off his yoke." And so in parshat Vayishlach Yaakov makes it very clear to Eisav, his brother and enemy, that this time had yet to come. ■

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The Avos: Jews or non-Jews?

Moshe Abarbanel

This question has plagued commentators for years. Let us examine the Torah for insights into this issue.

In the Parsha Va Yishlach, Yaacov sends his messengers to his twin brother Esau. In part of the message, they tell Esau, "I have sojourned with Laban" (Genesis 32:5. that is I, Yaacov have lived with Laban. The Hebrew word for sojourn "Gartee" bothers Rashi. He offers multiple explanations for the word. But one in particular sheds light on our question. Rashi quotes: "Midrashically the numerical value of Gartee equals Tariag 613. Thus Yaacov implied to Esau 'though I sojourned with Laban I kept all of God's 613 Mitzvot.'" At first glance this addresses our question clearly stating that Rashi believes the Avos were Jews observing all 613 commandments.

Let us look even further in Rashi. Genesis 26:5 Isaac receives a prophecy from God and in this sentence God tells him, "Because Abraham listened to my voice and kept My charge, My

commandments, My statutes and My Law." The word Charge, Commandments, Statutes and Laws in Hebrew very often refer to Gods different type of laws that He obligated the Jews to keep after receiving the Torah on Mount Sinai. In fact Rashi explains these word as follows:

"Keep My Charge ...Rabbinical prohibitions regarding Shabbos. My Statutes, matters which the evil inclination of the gentiles of the world criticize, such as the prohibition of eating swine flesh and the wearing of material mixed of wool and linen of which there is no explanation given but the decree of the king and his statues for his servants. And My Laws, This includes the Oral Law, the laws revealed to Moses at Sinai."

It appears very clear that Rashi implies that all the Avos had entire system of Jewish Law from the written book of the Moses to the Oral tradition and including Rabbinical injunctions. But how can Rashi take these Medrashim as literal? As Yaacov sends his message to his brother Esau he is married to at least two sisters in their life time...four, if want to take all of Rashi's statements as literal (Genesis 31:50). So how can the Avos observing all of Torah, be a literal statement according to the Medrash? The Ramban takes up this exact question and goes even further with it in Genesis 26:5: "The Question presents itself: If it be the case [that the laws of the Torah were observed by our ancestors before the Torah was given on Sinai], how did Jacob erect a pillar, and marry two sisters in their lifetime, and in the opinion of our Rabbis, four sisters? How then was it possible that they should be permissive in matters of Torah which Abraham their ancestor had prohibited on himself and for which God gave him reward, when he [Abraham] was wont 'to command his children and his household after him' to walk in His way?"

The Ramban offers two solutions: The first is that the Avos kept the Mitzvos, even though they were not commanded. This would imply that their status was that of non-Jews. He states "Now it appears to me from a study of the opinions of our Rabbis that Abraham our father learned the entire Torah by Ruach HaKodash, occupied himself with its study and the reason for its commandments and its secrets and observed it in its entirety as 'one who is not commanded but nevertheless observes it.'" Who is one that is not commanded? That is a non-Jew. This approach still leaves many problems, such as if they only voluntarily kept the commands and only in the Land of Israel, Yaacov remains married to three surviving sisters.

The Ramban's last solution has the least problems as he returns from the metaphorical world of Medrash to the simple meaning of the text: "In accordance with the literal meaning of Scripture, you may say 'My Charge' means faith in the Deity, implying that Abraham believed in the unique Divine Name and kept vigilant guard over it in his heart, differing thereby with the worshipers of idols and calling by the name of Eternal to bring many to his worship. 'My Commands' refers to all that God commanded Abraham: 'Go out of thy land', the bringing of his son as a burnt offering and the expulsion of the maid-servant and her son."

Now according to this line of reasoning, the Avos were clearly non-Jews. They had certain temporal commands that did not become part of the 613 Torah system. This approach has the least issues.

I would like to digress into the Ramban. His position is clear that the Avos were Noahides who kept the 7 Mitzvos of Noah, plus a few new ones given to them for all time. In his work of the Mishnah Torah. The book of Shoftim (Judges) Hilchos Malachim chapter 9.1 he states how the 7 Noahide laws were commanded and continues: "And this is how it continued in the entire world until Abraham. Abraham came and received an additional command of bris mila and he prayed the morning service. And Issac separated the tithing and added the afternoon prayer service. Yaacov added Gid Hanasha and the evening prayer." Now, had the Avos been commanded in all 613, how could they "add", that which they already possessed? Yet, Rambam clearly states based on historical fact that they did in fact add new acts of perfection of their own thinking. "Add" indicates that such actions were not previously given to them by God.

One last point on the Medrash of "im Lavan gartee". What do the Medrashim point us to? Why bother stating that the Avos kept the 613 Commandments down to the rabbinical decrees, if they were non-Jews? I once heard from Rabbi Israel Chait that this means the Avos had the entire philosophical ideas of the Torah System. All of God's Laws are given to us to perfect our Moral Character and our Intellect. The Avos had these perfections, without the formal commandments..."as if" they were commanded. And in particular, Yaacov is telling Esau that during his sojourn with their corrupt uncle Lavan, he remained Morally and Intellectually pure.

Yaacov did not literally keep the 613 Commandments. ■

Warmest wishes to Rabbi Fox & family
on the engagement of Yosef!

Moshe Ben-Chaim

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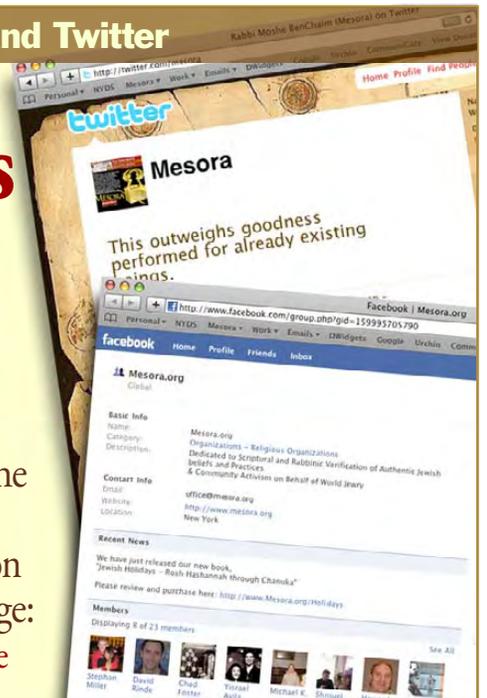
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