



The Path To Follow VAYISHLACH

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GUARD YOUR TONGUE!

A Single Flaw

Imagine a person who has several sons that are admired for their fine character traits and good rapport with others. They possess the best possible traits, and the only flaw that bothers their father is the strife that exists between them, to the point that they are ready to devour one another. How could their father be happy in such a case? Likewise, although the Holy One, blessed be He, refuses nothing to His creatures, the goal of Creation cannot be attained as long as peace does not exist in the world and Jews are not living in complete harmony with one another. According to the Midrash, the Holy One, blessed be He, tells the Children of Israel: "My beloved children, there is but one thing I ask of you: That you love one another, respect each other, show concern for others, refrain from seeking faults in others, and do not steal or commit other dreadful deeds." Hence the prophet states, "He has told you, O man, what is good. What does the L-RD require of you but to do justice, to love kindness, and to walk humbly with your G-d?" (Micah 6:8).

- Zachor LeMiriam, ch. 15

THE WICKEDNESS OF ESAU (BY RABBI DAVID HANANIA PINTO SHLITA)

It is written, "Jacob sent malachim [messengers] before him to Esau his brother, to the land of Seir, the field of Edom. He commanded them, saying: 'Thus shall you say to my lord, to Esau: So says your servant Jacob - I have sojourned with Laban and stayed until now. I have oxen and donkeys, flocks, servants, and maidservants, and I am sending to tell my lord to find favor in your eyes'" (Genesis 32:4-6).

Our Sages have said (Bereshith Rabba 75:4) that Jacob sent Esau actual angels (malachim). This is difficult to understand, for was Jacob unable to send messengers of flesh and blood, such that he was forced to use angels? What did he gain by this?

It is also difficult to understand another statement of our Sages: "I have sojourned [garti] with the wicked Laban, but I kept the 613 [taryag] mitzvot and did not learn from his evil deeds" (Midrash Aggadah on Genesis 32:15). Why did Jacob go and tell Esau that he had remained righteous while living with Laban? Furthermore, even the verse itself says: "I am sending to tell my lord to find favor in your eyes," which means that he relayed all this to him in order to find favor in his eyes. Yet what he actually told Esau was that he had lived with Laban and now had oxen and donkeys! Was Esau meant to be pleased by this news? Our Sages have said, "I have oxen and donkeys. Oxen allude to Joseph, as it says: 'His firstling ox, majesty is his' [Deuteronomy 33:17]. Donkeys allude to Issachar, for it is written: 'Issachar is a large-boned donkey' [Genesis 49:14]" (Bereshith Rabba 75:12). It is difficult to understand what message Jacob was trying to convey to Esau by all this.

We may explain by saying that Jacob was afraid of Esau, for of Esau it is written: "Game was in his mouth" (Genesis 25:28). This cannot mean that he hunted beasts and birds with his mouth, for the hunting that this refers to consisted of using words to draw in prey. What the verse is telling us is that Esau used his words to lead people into sinning. Esau was fundamentally evil, and he committed every kind of sin (Tanhuma, Toldot 8). Therefore Jacob sent him real angels, for he was afraid that this evildoer would lead human messengers into sin. Jacob did not send him men endowed with freewill, lest they be drawn into sinning and not complete their mission. From the fact that Jacob sent him actual angels, it is clear that Esau would be unable to deceive them with his fine-sounding words. This meant that they would be able to transmit his words to Esau, which would calm him and prevent him from killing Jacob. We see the power of words in the story of Onkelos the proselyte, concerning whom our Sages said: "Onkelos the son of Kalonymus became a proselyte. The emperor sent a contingent of Roman [soldiers] after him, but he enticed them with verses from Scripture, and they converted to Judaism. Thereupon the emperor sent another Roman legion after him, bidding them not to say anything to him. As they were about to take him away with them, he spoke to them.... Then they also converted. Again [the emperor] sent another legion, ordering them not to enter into any conversation whatsoever with him. So they took hold of him, and as they were walking he saw a mezuzah that was fixed on a doorframe. He placed his hand on it, saying to them: 'What is this?' They replied: 'You tell us.' He said, 'According to universal custom, the mortal king dwells within while his servants keep guard outside. Yet with the Holy One, blessed be He, it is His servants who dwell within while He keeps guard outside, as it is said: 'The L-RD will guard your going and your coming, from this time and forever.'" Then they also converted to Judaism. [The emperor] no longer summoned him" (Avodah Zarah 11a).

From here we learn that words are more powerful than armies, for Onkelos defeated the emperor's legions by the words of his mouth;

the emperor's legions did not defeat him. Jacob was afraid of sending human messengers to Esau, for he knew how to entice people with his persuasive words and lead them into sin. In fact even tzaddikim can sin as a result of what they hear, which is why Jacob sent Esau angels, which are not influenced by the words of men.

Why did Jacob send angels to placate Esau? It was because he wanted to lead him to repentance (Bereshith Rabba 75:11). This was Jacob's habit throughout life, to bring people under the wings of the Shechinah. He even drew idolaters under its wings, something that he learned from his father Isaac, who in turn learned it from his father Abraham (ibid. 84:4). What did Jacob tell Esau? He said: You were raised for your entire life in the home of our parents, who were tzaddikim, and yet you failed to learn from their good deeds. Not only that, but you deceived our father, for you pretended to be a tzaddik as you attended to him, but as soon as you left you engaged in shameful practices, committing every possible sin! I implore you, please repent! Then angels of destruction will not take your soul, as they come to take those who act like you. I am sending you these angels as a reminder.

This is why Jacob said to Esau: "I have sojourned [garti] with the wicked Laban, but I kept the 613 [taryag] mitzvot." In other words: You lived in our father's home and saw him studying Torah and serving his Creator. Nevertheless you did not learn from his good deeds. I lived with Laban for 20 years, but I did not learn from his wicked deeds, and not only that, but I observed all the mitzvot. If you ask how I managed not to learn from Laban's wicked deeds, it is by the Torah that I toiled to learn in the Beit Midrash of Shem and Eber. I did not sleep in a bed for many years (Bereshith Rabba 68:11), and just as you cannot have a harmful influence on these angels and lead them into sin, likewise you cannot have a harmful influence on me, for I have studied a great deal of Torah and I am like an angel, which cannot be enticed. The word mitzvah has the same numerical value as malach ("angel"), and because I observed the 613 mitzvot under difficult conditions, I am certain that you cannot harm me in any way.

Generally speaking, it is impossible for a person to protect himself from the influence of evildoers unless he toils in the study of Torah, which protects and saves. If a person fails to diligently study, the Torah will not protect him. This is why Jacob told Esau, "I have oxen and donkeys," which alludes to Joseph and Issachar. This was his way of saying: All my life I progressed in the service of G-d, and I was not content with what I did yesterday, for each day I sought to elevate myself a little more. I also studied Torah under difficult circumstances, like a donkey that carries heavy burdens. As our Sages said, "As a donkey bears burdens, so does Issachar bear the Torah" (Bereshith Rabba 99:10). There is another allusion contained in Jacob's mention of oxen and donkeys, namely that he put an effort into studying like oxen and donkeys that act as such, as it is written: "In order to study the words of the Torah, one must cultivate in oneself the [habit of] the ox for bearing a yoke, and of the donkey for carrying burdens" (Avodah Zarah 5b). What does this refer to? It refers to the diligent study of Torah - which protects a person - when he does not grow proud of his Torah learning. However if he becomes proud of his Torah, believing that it will earn him a crown and honors, the Holy One, blessed be He, will pay absolutely no attention to him and his Torah will not protect him. This is why Jacob said, "I am too small for all the mercies" (Genesis 32:11). In other words: Although I did all these things, studying a great deal despite a lack of sleep during all those years, I still have not done anything, and I am not worthy that a miracle should be performed for me.

MUSSAR FROM THE PARSHA

A World of Deception

When Jacob defeated the angel that he wrestled with, he said: “Tell me your name.” The angel replied, “Why do you ask me for my name?” We may question why the angel did not answer Jacob’s request, since it did not reveal its name to him. The truth is that the angel actually answered his question, doing so in a very precise way. The “name” of a people is the internal power that drives it, and which is expressed in the culture of that people. The goal of Esau’s culture is to elevate the life of man through art, music, theater, and the like. In the worst case scenario, such activities exist in order to amuse people in their spare time, and in the best case they exist to help people better understand themselves. Although Esau’s culture worships man and his accomplishments, have we ever asked ourselves if man becomes better and more elevated on account of these activities? Does he become more humane when he indulges his animal passions? Is our quality of life better because we have the ability to sow destruction among nations that are thousands of miles away? What have we gained, in the grander scheme of things, from the fact that we can receive information from the Singapore stock exchange in fractions of a second? It is clear that murder is more rampant, misfortune is more common, and strife among families and in society as a whole is more prevalent today than at any other time in history. Are the advantages brought about by technology not cancelled out by human suffering? Is this what we call progress?

How has society managed to impose this absurd notion on people without revealing its true, destitute nature? The answer is that if everyone cleaves to a lie, it becomes an accepted norm. Just like “the emperor’s new clothes,” falsehood continues to exist and plague the human race.

This is why Jacob asked the angel for its name. It is why he asked it to describe the nature of its culture. The angel’s response was clear and to the point: “Why do you ask me for my name?” This means that “my name” was the essence of the angel and the source of its success, for as long as the angel was not asked its name, it continued to prosper. Yet as soon as its essence is sought, the earth gives way beneath its feet, for its entire existence depends on humanity’s tacit consent to not question the goal of human existence. “My name,” replied the angel of evil, “is ‘do not ask me for my name.’”

– Zecher Gedalia

A Pearl From the Rav:

Jacob and Esau – The War Against the Evil Inclination

This week’s parsha tells us that Jacob prepared himself to battle Esau by means of gifts, prayer, and warfare (Rashi on Genesis 32:9). From here we learn how to battle the evil inclination, meaning that we must prepare ourselves by means of gifts, prayer, and warfare. Gifts allude to the holy Torah, as the Sages have said concerning the passage: “From the desert, Mattanah [a gift]” (Numbers 21:18). That is, “If a man allows himself to be treated as the desert, upon which everybody treads, the Torah will be given to him as a gift” (Eruvin 54a). It is also written, “I

have given you a good gift, do not forsake My Torah” (Proverbs 4:2). Therefore the first thing to do in preparing ourselves to fight the evil inclination is to study the holy Torah. As the Sages have said, “I created the evil inclination, but I created the Torah as its antidote” (Kiddushin 30b). Furthermore, we must put an effort into our prayers, at which point we will be able to win the war against the evil inclination.

No Better Protection than the Torah

It is written, “I have sojourned [garti] with Laban” (Genesis 32:5).

Rashi explains: “I kept the 613 [taryag] mitzvot.” How could Jacob have kept all 613 mitzvot? He was not living in Eretz Israel, and there are numerous mitzvot that cannot be observed outside of it! The Chatam Sofer explains that this is why Rashi uses the word shamarti (“I kept”). This means that Jacob did not literally fulfill all the mitzvot, but shamar (“kept”) in his heart the memory of the mitzvot that are dependent on Eretz Israel, waiting for the time when he could completely fulfill them.

With Both Your Inclinations

It is written, “He took his two wives and his two handmaids” (Genesis 32:23).

We may say that man has two wives, the first being the one that the Creator commanded him to marry in order to have children, and the second being the holy soul that Hashem gave to man, whose every desire is aimed at serving his Creator in order to ascend to its source, the lofty place from which it was taken. It is called eishet chayil (“a woman of valor”) and isha tov (“a good woman”) – a good gift for her husband and through whom a man can achieve extremely lofty levels. One who chooses to serve G-d will encounter no obstacles, even from his wife. On the contrary, she will also help him, as it is written: “When the L-RD favors a man’s ways, even his enemies will make peace with him” (Proverbs 16:7), a reference to his wife. These are the two wives of man. Man also possesses two servants, the animal soul and the evil inclination, which act as obstacles to his service of the Creator. However when a person sanctifies and purifies himself, breaking his material desires and conquering his evil inclination, then everything comes to his aid. The evil inclination itself becomes good, and a person can then serve Hashem using both his inclinations – good and evil – as well as the animal soul that entices him towards physical desires. It helps him because he sanctifies himself in what is permitted, in areas such as food, drink, and other physical pleasures. Such a person elevates everything towards holiness, and this constitutes: “He took his two wives and his two handmaids.”

– Noam Elimelech

Don’t Go Back!

It is written, “Arise, go up to Bethel and dwell there” (Genesis 35:1).

By way of allusion, we may explain this passage to mean that man is described as walking, for he proceeds from one level to another. However if he merits a lofty level, yet stops walking and progressing, he is told: “Arise, go up to Bethel.” If he has already reached this destination, then he is told to “dwell there.” Alternatively, in the same way as we interpret the passage, “Who

may ascend the mountain of the L-RD, and who may stand in His holy place” (Psalms 24:3), the verse would mean that it is not enough for a person to elevate himself only temporarily. That is, if he has reached a certain spiritual level, he should put an effort into staying there for as long as possible, not to go back. “Arise, go up to Bethel and dwell there” – for that is where you must constantly remain.

– Ateret Paz

Overview of the Parsha

Our parsha deals with Jacob’s family when it becomes independent and separated from Laban’s household. Jacob faces his enemies, Esau on the inside and Shechem on the outside, when he returns to the land of his fathers. In the description of Jacob’s apprehension and struggle, he sends gifts to Esau in order to find favor in his eyes. He also struggles against the one who injures his hip. Jacob and Esau then meet, and Jacob presents his wives and children to him, at which time they go their separate ways. Esau travels to Seir, while Jacob goes to Sukkot. From there Jacob arrives in Shechem, where Shimon and Levi sow death because of what was done to their sister. Jacob bitterly reproaches them for having made him odious to the surrounding peoples. From there he goes to fulfill his vow of constructing an altar and a memorial pillar in Bethel. When he leaves, Rachel and Isaac die, one on the way to Ephrath and the other in Hebron. At the end of Isaac’s life, the descendants of Esau are listed. They live in Seir with Esau, while Jacob lives in Canaan, for their wealth is too great to allow them to live in the same land. The kings and chieftains of Esau are listed, and then Scripture returns to the subject of Jacob and describes the beginnings of the Jewish people.

ESHET HAYIL

For Our Children

During Chanukah, the custom in many communities has been to focus on the education of children. Community leaders gathered together and took decisions with the purpose of drawing Jewish children to the Torah. In fact the term Chanukah comes from the root chinuch (“education”), and the primary focus of education deals with teaching children Torah. For this reason, fathers customarily give money to their children on Chanukah, an allusion to the fact that the gift a child receives today is meant to help him take the Torah upon himself forever. The custom to play with a dreidel on Chanukah is also part of the teachings of the holiday. Since children have received money from their parents, they are being told to rest and play today, but only on condition that after Chanukah they return to the Torah and put an effort into performing mitzvot. In other words: From now on, when you play, don’t forget the miracles and wonders that Hashem did for you, which are engraved on the dreidel by the letters nun, gimel, hei, and pe, meaning Nes Gadol Haya Po (“a great miracle occurred here”). Outside of Israel, dreidels bear the letters nun, gimel, hei, and shin, meaning Nes Gadol Haya Sham (“a great miracle occurred there”). The goal behind all of this is to prevent children from forgetting the miracle of Chanukah even while they are playing, for the customs of the holiday focus on education.

– Sefer HaToda’ah

REASONS FOR THE MITZVOT

Rachel’s Tomb

The eleventh of Heshvan marks the passing of the Matriarch Rachel, who is buried on the road to Ephrath, which is Bethlehem. Tradition tells us where Rachel is buried, namely in a tomb near Bethlehem, to the south of Jerusalem. A stone mausoleum was built above her tomb, and the inhabitants of Eretz Israel go there to pray and pour out their hearts before G-d. People evoke Rachel’s merit in times of trial, be it for the community or for the individual, and especially on the eleventh of Heshvan, the day of her passing. The tomb of our mother Rachel has always been a place of Jewish prayer, for she is the mother of all Jews and intercedes on their behalf. As long as the Jewish people experience misfortune, her compassion is aroused and Heaven’s mercy is awakened to save them, from the time they went into exile for the first time, until the words of the prophet Jeremiah are fulfilled: “Your children will return to their border” (Jeremiah 31:16).

Why did Jacob bury Rachel on the road to Ephrath? It is because he foresaw through Divine inspiration that the exiles would pass by there. Hence he buried her there so she could implore Hashem’s mercy on their behalf. When Nebuchadnezzar exiled the Children of Israel to Babylon, they passed by there, and Rachel left her tomb to weep and implore Heaven’s mercy on them, as it is written: “A voice is heard in Ramah – wailing, bitter weeping – Rachel weeping for her children. She refuses to be comforted for her children, because they are gone. Thus says the L-RD: ‘Refrain your voice from weeping and your eyes from tears, for your work shall be rewarded,’ says the L-RD, ‘and they shall return from the land of the enemy. There is hope for your future,’ says the L-RD, ‘and your children will return to their border’ ” (vv.14-16).

– Sefer HaToda’ah

The gaon Rabbi Chaim Shmuelevitz Zatzal, the Rosh Yeshiva of Mir, traveled to Rachel’s tomb for the first time after it was liberated from Arab hands, and upon arriving he began to weep. With a bitter voice he addressed our mother Rachel and said, “Imma, the prophet states that when you make your voice heard in Ramah and shed bitter tears, the Holy One, blessed be He, will console you by saying, ‘Refrain your voice from weeping and your eyes from tears, for your work shall be rewarded... and your children will return to their border.’ However I, your son Chaim, ask with a broken heart that you continue to weep, and that you not allow yourself to be consoled until everyone is saved for all time.”

YOUR EYES SHALL BEHOLD YOUR TEACHER

Rabbi Aaron Teomim and Rabbi Aaron Lapapa

The saintly Rav Aaron Teomim, may Hashem avenge his blood, the son of Rabbi Moshe Teomim and grandson of Rabbi Shimon Teomim, was a preacher in Prague. From there he became the Av Beit Din of Worms, where he taught Torah for 17 years. A miracle was performed for him on Monday, Kislev 6, 5446, which is why his family would fast on that day. He then became the Av Beit Din of Krakow and the surrounding regions, and later he moved to Berlin, though he did not live long afterwards. Due to the sins of the generation, he was murdered on Shabbat, Av 2, 5450 by some thugs who pursued him on account of the debts of the Krakow community. These thugs forced him to climb upon a horse during Shabbat to make fun of him. Due to his heavy build, however, he was unable to sit astride the horse and fell off several times. He died from this cruel treatment, as mentioned on his tombstone, located in Pintchov. He wrote Torah commentaries such as Sefer Mateh Aaron on the Passover Haggadah, which he composed following a vow that he uttered when he became seriously ill on the night of Passover, as he was leading the Seder meal, in the year 5435. He also composed Bigdei Aaron, a two-part work consisting of sermons on the weekly Torah portion, as well as Choshen Aaron, consisting of responsa that followed the order of the Arba Turim.

Rabbi Aaron Lapapa Zatzal was the son of Rabbi Yitzchak Lapapa and the son-in-law of Rabbi Shlomo Algazi. He was also the father-in-law of Yaakov Ben Naim, the author of Mishkenot Yaakov. Rabbi Aaron Lapapa taught Torah in his hometown, and as an elderly man he became the Rav of Izmir in the year 5421, near the end of Rav Yosef Escapa's life, where he issued rulings in civil matters. He did not live in peace for long, because in 5426 he and his father-in-law Rabbi Shlomo Algazi refused to kiss the hand of Shabtai Tzvi (the enemy of the Jewish people, who wanted to annul the fast of Tisha B'Av). As a result of this refusal, people became enraged with Rabbi Aaron, and he was forced to flee Izmir because that evildoer had chased him from the rabbinate.

– Sefer Ohr HaChaim

THE DEEDS OF THE GREAT

Gathering Sparks of Holiness

It is written, “I have sojourned with Laban” (Genesis 32:5).

In his book Shem HaGedolim, the Chida writes: “Everything concerning Israel applies to the community and the individual. When someone travels from town to town, he is meant to gather sparks of holiness. See the marvels that occurred in the cities of Persia during the time of the Amoraim until the very last of them, Rabina and Rav Ashi, who fenced in the Talmud. Numerous generations of Geonim followed, as the Torah remained in the towns of Persia. The Torah eventually became impoverished, and today people in the towns of Persia do not even know the prayers, either orally or textually. Most people only know Ashrei yoshevi beitecha and the verse containing Shema Israel, not more, as certain reliable sources have told me. None of this has occurred by chance. How could the Torah have shined so brightly there, and how were people able, through the study of Torah, to gather all the sparks of holiness found in the cities of Persia, only to have it depart from there? In fact the Torah disappeared from there and settled in Spain, thanks to Rabbeinu Moshe, the father of Rabbeinu Chanoch, who as we know was one of the four Geonim to be imprisoned. The Torah prospered for several generations, until Jews were eventually expelled from Spain. At that point the Torah settled in Maghreb and the regions of Turkey. There was a great deal of Torah and understanding in France, where Rashi, the Ba'alei HaTosaphot, and the sages of the town of Lunel lived. From there Jews were expelled and traveled to Germany, where the Torah prospered. We already know that these exiles were destined to gather the sparks of holiness found in those lands. We achieve this on account of the Torah, and it is possible that this is why the Torah is called lechem [‘bread’], as it is written: ‘Come, eat of my bread’ (Proverbs 9:5). The Sages have said that each time eating or drinking is mentioned in the book of Ecclesiastes, it refers to Torah. This alludes to the fact that just as we can gather sparks of holiness by physically eating and drinking, likewise we can gather sparks of holiness by spiritually eating and drinking, namely by the study of Torah.”

IN THE LIGHT OF THE HAFTORAH

Fire and Flame

It is written, “The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble” (Obadiah 1:18).

Rashi states, “Fire without a flame does not burn anything at a distance” (Rashi on Genesis 30:25).

The Shem MiShmuel explains that the difference between a fire with flames and a fire without them lies in their ability to spread. A fire that burns on a wick is indeed a fire, but its zone of influence is extremely limited. On the other hand, a large blaze can be seen from afar and is capable of spreading far and wide, charring a huge area in the process. This means that activities that are permitted to us in this world are places that are far from a spiritual fire. In other words, they are far from holiness. A flaming fire is therefore needed to reach these areas as well. This is the commandment, “You shall be holy” (Leviticus 19:2), meaning: “Sanctify yourselves in what is permitted to you.” Holiness that spreads and sanctifies the pleasures of this world constitutes a response to Esau, whose life goal was the enjoyment of this world. Joseph, who tenaciously overcame adversity and controlled all his desires, symbolizes a flame that spreads far and wide. This flame spreads and burns Esau's reason for living, charring his assertions into silent ashes. True, he believed that this world was meant to serve him. However the fire of Jacob along with the flame of Joseph will show him what his world is really meant for. He will show him how to use this world for the sake of goodness and holiness. The descendants of Esau will then completely lose their right to exist in this world. With regards to Amalek, the grandson of Esau, it is written: “You shall wipe out the memory of Amalek from under heaven” (Deuteronomy 25:19). This refers not only to the loss of his physical form, but also to the loss of his godly image, which was created with the goal of harmoniously blending matter with spirit. Hence his physical form will disappear.

A TRUE STORY

How to Recognize a Hypocrite

There was an elderly man who was very wealthy, and before his death he spoke to his only son and said: “My son, I am leaving you a great deal of money, a great treasure, so you can have everything you need for the rest of your life. I order you to protect it from hypocrites, from those who pretend to be pious, but whose hearts are filled with depravity.”

Someone once stole the king's precious jewels. There was a tremendous clamor in the royal palace, and the king ordered the jewels to be found at all cost, even if it meant searching people's homes. His servants went through the city and found a man asleep in the street. Thinking that he was certainly the thief they were looking for, they seized him and condemned him to death after torturing him. As he was being led to the gallows, a priest accompanied him, as is the custom of the nations. This priest was a prominent figure, and the path to the gallows passed by a place filled with garbage and worms lying on the ground. The priest therefore told the executioner not to proceed by this way, lest they kill some worms by walking on them. After all, the priest said, the Bible states: “His mercy is on all His creatures.” Upon hearing this, the condemned man thought: “Even this priest is a hypocrite!” He then told the king's servants that the priest was the thief they were looking for, and the king immediately ordered his room to be searched. As it turned out, the priest had indeed stolen the king's jewels! From here we learn that we shouldn't trust people just because they appear innocent, for we cannot know what is in their hearts. We should adopt the principle that a person who does not want to profit from the money of others – especially one who does not desire stolen money – and a person who conducts his affairs with honesty is certainly an upright and righteous man. However if we see that someone kisses his tefillin as he prays, yet is dishonest in business, we should distance ourselves from him as much as possible, for the fear of Heaven and righteousness resides in one's attitude towards money. One who remains upright when dealing with money is truly righteous.

– Kav HaYashar, ch. 52