

**A heartfelt Mazel Tov
to my close friends the Roths
on the Bar Mitzvah of Yosef!**

—Moshe Ben-Chaim

ESTD
1997

JewishTimes

Dedicated to Scriptural and Rabbinic Verification
of Authentic Jewish Beliefs and Practices

Volume VI, No. 5...Nov. 17, 2006

WWW.MESORA.ORG/JEWISHTIMES

Download and Print Free

IN THIS ISSUE

PARSHA: CHAYAY SARAH	I-3
PARSHA: EULOGY BEFORE TEARS	I
SATAN & ABRAHAM II	I,4,5
LETTERS	5-9
PARSHA: PATRIARCHS	9

SUPPORT THE JEWISHTIMES

EDUCATING 1000S WORLDWIDE



WWW.MESORA.ORG/DONATE

CANDLE LIGHTING 11/17

Boston	4:03	Moscow	4:02
Chicago	4:10	New York	4:18
Cleveland	4:48	Paris	4:49
Detroit	4:51	Philadelphia	4:25
Houston	5:07	Phoenix	5:07
Jerusalem	4:21	Pittsburgh	4:43
Johannesburg	6:17	Seattle	4:14
Los Angeles	4:30	Sydney	7:18
London	3:51	Tokyo	4:15
Miami	5:13	Toronto	4:34
Montreal	4:04	Washington DC	4:35

Weekly Parsha

Chayay Sarah

RABBI BERNARD FOX

“And the girl, to whom I shall say, “Tip your jug and I will drink,” and she will say, “Drink and I will also water your camels,” she is the one you have designated for your servant Yitzchak. And through her I will know that you

(continued on next page)

Eulogy Before Tears

HABARMITZVAH YOSEF ROTH

In this week's Parsha the second verse says “Sarah died in Kiryas Arbah, which is Hebron, in the land of Canaan. Avraham came to eulogize Sarah and to cry for her”. Usually, a person would cry and then eulogize the person. Why in this case did Avraham eulogize her first, and then cry for her?

The reason the average person cries upon hearing of the death of a loved one is because of their emotional loss. They're upset that the person who was so close to them is now gone. Avraham, who was beyond the average person, was not only crying for his emotional loss. Avraham recognized that Sarah's death was a loss to mankind. As such Avraham realized that it was important for all the people to understand just how great an effect Sarah's death would have on them by explaining to how important she was while alive. The intellectual recognition of Sarah's loss to mankind was far more significant and painful to Avraham than his own personal loss. He eulogized her first so that he could comprehend and explain intellectually what her loss would mean. It was after this recognition that Avraham began to cry. ■

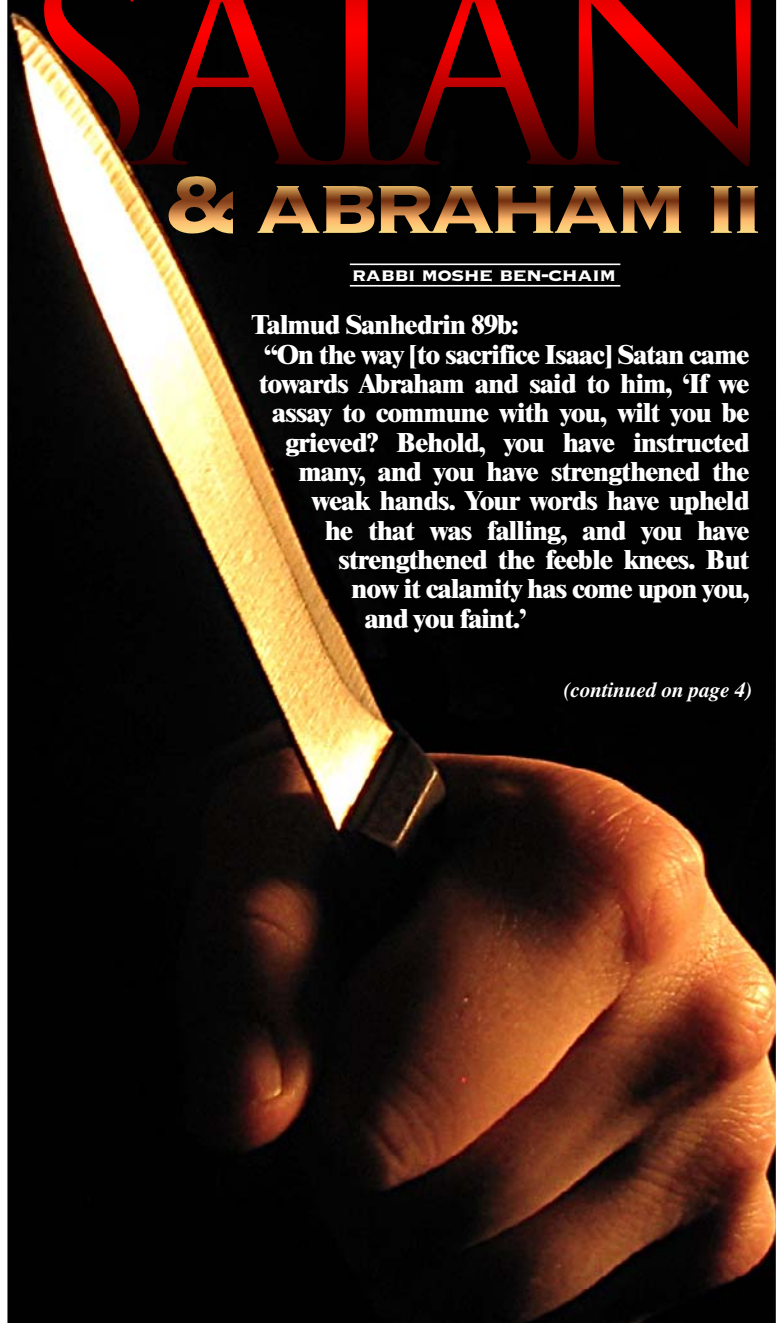
SATAN & ABRAHAM II

RABBI MOSHE BEN-CHAIM

Talmud Sanhedrin 89b:

“On the way [to sacrifice Isaac] Satan came towards Abraham and said to him, ‘If we assay to commune with you, wilt you be grieved? Behold, you have instructed many, and you have strengthened the weak hands. Your words have upheld he that was falling, and you have strengthened the feeble knees. But now it calamity has come upon you, and you faint.’

(continued on page 4)



(Chayay Sarah cont. from pg. 1)

Weekly Parsha

JewishTimes

Weekly Journal on Jewish Thought



The JewishTimes is published every Friday and delivered by email. Subscriptions are FREE. To subscribe, send any email message to: subscribe@mesora.org

Subscribers will also receive our advertisers' emails and our regular email announcements.

Contacts:

We invite feedback or any questions at this address: jewishtimes@mesora.org
Ph(516)569-8888 Fx(516)569-0404

Advertising:

<https://www.Mesora.org/Advertising>

Donations:

<https://www.Mesora.org/Donate>

Content at Mesora.org:**JewishTimes Archives:**

<http://www.Mesora.org/JewishTimes>

Philosophy Archives:

<http://www.Mesora.org/Philosophy>

Weekly Parsha Archives:

<http://www.Mesora.org/WeeklyParsha>

Audio Archives:

<http://www.Mesora.org/Audio>

Interactive, Live, Audible Sessions:

<http://www.Mesora.org/TalkLive>

Database Search:

<http://www.Mesora.org/Search>

Articles may be reprinted without consent of the JewishTimes or the authors, provided the content is not altered, and credits are given.

have done kindness with my master?" (Bereshit 24:13)

Our parasha discusses the selection of Rivka to become the wife of Yitzchak. This parasha also introduces Lavan – Rivka's brother. The Torah describes Rivka as a person of tremendous sensitivity and kindness. Lavan is generally regarded as the classical villain. However, it does not seem from our parasha that this characterization of Lavan is completely justified. As the Torah explains, Lavan and Rivka were products of the same household, and it is clear from the parasha that Lavan was not completely bereft of positive qualities. Let us summarize the Torah's introduction of these two characters and compare the manner in which they are portrayed.

Avraham sends his servant Eliezer to Aram Naharayim. There, he is to find a wife for Yitzchak. Eliezer arrives at Aram Naharayim and prepares to fulfill his mission. He devises a test. He will stand by the town's well. The girls of the town will come to draw water for their families. Eliezer will approach each. He will ask each to share some water with him. The girl that offers him water and also offers to water his camels will be destined to be Yitzchak's wife. The objective of Eliezer's test is clear.

He is seeking a wife for Yitzchak who exemplifies the characteristics of kindness and sensitivity. He has created a test designed to identify a candidate with these qualities.

Eliezer has barely completed formulating his test when Rivka appears. She fulfills all of the requirements of the test. Eliezer immediately rewards her with jewelry. He does not yet identify himself or explain his mission. Instead, he asks Rivka to identify her family, and he asks if there is available lodging with her family. Rivka responds by telling Eliezer that she is the

daughter of Betuel, and that there is lodging available at her home as well as provisions for Eliezer's camels. Eliezer thanks Hashem for His assistance, and Rivka rushes home and relates her experiences to her family.

Lavan observes the gifts that Rivka has received from Eliezer and rushes to greet him. Lavan finds Eliezer and immediately insists that he lodge with the family.

It is clear that Rivka was a person of tremendous compassion. But, it is also evident that Rivka's home was a place where guests were welcome. As Rivka explained, their home included room for guests, and provisions were kept on hand for their needs. Lavan was eager to invite Eliezer into their home. He was very insistent that Eliezer accept the invitation. So, it is true that Rivka demonstrated remarkable sensitivity to Eliezer's needs. But, Lavan was also eager to accommodate this guest. What precisely was the difference between Rivka and her brother?

“And it was when he saw the nose-ring and the bracelets on the hands of his sister and he heard the words of Rivka – saying this is what the man said – that he came to the man and he was standing by his camels near the spring.” (Bereshit 24:30)

The above pasuk plays a significant role in the traditional understanding of Lavan. The pasuk tells us that Lavan saw the jewelry that Rivka had received from Eliezer and he rushed to greet Eliezer. Rashi comments that the Torah is implying a connection between Lavan's observation of the jewelry and his eagerness to entertain Eliezer. According to Rashi, Lavan was not interested in practicing kindness. He was determined to develop a relationship with Eliezer and through this relationship devise some means of securing some of Eliezer's wealth.[1]

(continued on next page)

However, there is a problem with Rashi's interpretation of our pasuk. In the previous pasuk, the Torah tells us that Lavan heard Rivka's account and rushed out of the house to greet Eliezer. Only upon leaving did Lavan notice Rivka's jewelry. It seems the Lavan had decided to greet Eliezer before he even noticed the gifts that Rivka had received!

However, this does raise an interesting problem. Why does the Torah note that Lavan observed Rivka's jewelry? In other words, the Torah implies that this observation had some impact on him. But, the Torah does not describe the nature of this impact. How was Lavan influenced by his observation of the jewelry that Rika had received from Eliezer?

Sforno answers these questions. He explains that although after hearing Rivka's story Lavan rushed to greet Eliezer, he did not initially intend to invite him to his home. He merely wished to take advantage of the opportunity to meet a wealthy traveler. However, when Lavan saw the jewelry, his intentions changed. He recognized the generosity that this stranger had shown towards his sister and he wished to respond with an invitation of lodging. Lavan felt that Eliezer's kindness towards his sister should be rewarded.[2]

In short, Sforno's characterization of Lavan is very different from Rashi's. According to Rashi, Lavan was only interested in taking advantage of Eliezer. But, according to Sforno, Lavan felt obligated to repay Eliezer for his generosity to his sister.

Now, according to Rashi, we can see that there is a clear difference between Lavan and Rivka. Rivka was a sincere and sensitive person. She observed a traveler; ascertained his needs, and immediately acted to address these needs. In contrast, Lavan saw Eliezer's needs as an opportunity to take advantage him. He was not sincerely interested in extending hospitality to Eliezer. He was interested in bringing Eliezer into his home in the hope that he could devise a plan to take advantage of him.

However, according to Sforno, the difference between Eliezer and Rivka is not as clear. Rivka demonstrated kindness by assessing and responding to Eliezer's needs. Lavan extended his hospitality to Eliezer as an expression of gratitude for the generosity that Eliezer had shown Rivka. Why is Lavan morally inferior to Rivka?

“And he said, “Blessed is Hashem, the G-d of my master Avraham, who has not withdrawn His kindness and His truth from my master. Here I am, still on the road, and Hashem has led me to the house of my master's close relatives.” (Beresheit 24:27)

Eliezer recognizes that his success is a result of the Almighty's providence. He offers thanksgiving and praise to Hashem. In his words of thanks, Eliezer says that Hashem has treated Avraham with kindness and truth. What is the meaning of these terms? What is the kindness and truth to which Eliezer is referring?

Radak explains that Hashem acted with truth towards Avraham by guiding Eliezer to a wife that was fitting for Yitzchak. However, Hashem acted with kindness – chesed – in guiding him to a wife from Avraham's own family.[3]

Radak explains himself more fully in Sefer Yehoshua. Yehoshua sent spies to scout the land of Canaan. The spies came to the house of Rachav. They were observed entering the house. But, Rachav hid the spies and saved their lives. Rachav asked these spies to treat her and her family with kindness and truth. She asked that Bnai Yisrael spare them in their conquest of the land. Radak is concerned with Rachav's characterization of her own request as an appeal for kindness and truth. Rachav asked for kindness – she asked to be spared. But, in what manner was she requesting truth?

Radak responds that Rachav's request that she be spared was not an appeal for kindness. She saved the lives of the spies and she deserved to be repaid and spared. This is not an appeal for kindness; it is an appeal for truth. The spies were indebted to her. Their dedication to the truth required that they recognize their debt. But, Rachav asked that her family be spared. Her family had not done anything for these spies. They did not owe anything to Rachav's family. Her request that her family be spared was an appeal for kindness.[4]

According to Radak, Eliezer applied a similar analysis to Hashem's providence over Avraham. Avraham was dedicated to the service of Hashem. Yitzchak was committed to continue in Avraham's path. In order to succeed, he needed an appropriate wife. Hashem helped Eliezer identify this wife. This, Eliezer regarded as an act of truth. It is appropriate for one who sincerely seeks to serve Hashem to be assisted in this mission. But, Rivka was more than just a fitting wife. She was also a member of Avraham's own family. This element of Hashem's providence – Rivka's relationship to Avraham – Eliezer regarded as an expression of Hashem's chesed.

In summary, according to Radak, some acts of charity are acts of truth. They are an acknowledgment and repayment of a debt. Other acts of charity are true acts of chesed. An act of chesed occurs when we demonstrate kindness to a person who has no claim on us and no right or reason to expect our kindness.

We can now return to our comparative analysis

of Rivka and Lavan. Rav Yehuda Copperman explains that according to Sforno, Lavan and Rivka had very different values. Both showed generosity towards Eliezer. However, their generosity expressed two different principles. Lavan was capable of recognizing truth. He recognized that Eliezer had been generous towards Rivka and he deserved to be repaid for his generosity. He was eager to repay this debt through providing Eliezer with lodging and provisions for his camels. However, at no juncture did Lavan demonstrate a commitment to chesed – unearned, spontaneous kindness. Rivka acted out of chesed. She observed a stranger in need of assistance and immediately threw herself into helping this stranger. She did not owe him her assistance; she did not even know him. Her act was an expression of pure chesed.[5]

It is essential to consider the reason that repayment of a kindness is referred to as truth. When we repay a kindness, we are repaying a debt; we are executing an obligation that we have towards the person that has acted towards us with chesed. It is not enough that we act with kindness in return. More is required. We must recognize that we have incurred a debt. We are required to accept that we are morally obligated to repay the chesed. If we believe that by demonstrating kindness in return we are performing chesed, our entire outlook is tragically flawed. We are denying our obligation and indebtedness.

Too often, we confuse chesed with truth. When one who has helped us asks for our assistance in return, we imagine that we are being asked for chesed. We do not like to be in debt – not financially or morally. So, rather than recognizing that we are required to act with truth to those that have demonstrated chesed towards us, we deceive ourselves into believing that we have no debt. This attitude is tragic. It undermines the value of our response. We may respond to the call for assistance. But, we depreciate the quality, significance, and meaning of our response if we believe that we are performing a chesed and deny that we are repaying a debt! ■

[1] Rabbaynu Shlomo ben Yitzchak (Rashi), Commentary on Sefer Beresheit 24:29.

[2] Rabbaynu Ovadia Sforno, Commentary on Sefer Beresheit, 24:29-30.

[3] Rabbaynu David Kimchi (Radak), Commentary on Sefer Beresheit 24:27.

[4] Rabbaynu David Kimchi (Radak), Commentary on Sefer Yehoshua 2:12.

[5] Rav Yehuda Copperman, Notes to Commentary of Sforno on Sefer Beresheit 24:29, note 58.

Perfection

SATAN & ABRAHAM II

(continued from page 1)

Abraham replied, 'I will walk in my integrity.' 'But', said Satan to him, 'should not your fear be your confidence?' 'Remember', Abraham responded, 'I pray thee, whoever perished, being innocent?'

Seeing that Abraham would not listen to him, Satan said to him, 'Now, a thing was secretly brought to me [from heaven] thus have I heard from behind the Curtain, 'the lamb for a burnt offering, but not Isaac for a burnt-offering.' Abraham replied, 'It is the penalty of a liar, that should he even tell the truth, he is not listened to.'

As the Rabbis teach, Satan refers to our instinctual drives. Since it "counsels" us, it is personified. In this account, Abraham is on route to slaughter his precious son Isaac, at God's command. This Talmudic portion describes three attempts Abraham's emotions (Satan) propose to him to deviate from God's command. What was each of Satan's arguments, and did they progress with any rhyme or reason?

Satan's first argument is, that although Abraham directed others in the correct philosophy, Abraham will not be able to apply this in his own trial: he will fail. This means that Satan's first attempt was to simply reject God's command from an argument of difficulty. In other words, Abraham's emotions were seeking to save his son by a compelling feeling of inability. "You can help others, but when it comes down to it, you can't abide by your own counsel". But Abraham countered this first internal impulse by rethinking his philosophy, and holding steadfast to his "integrity". Integrity refers to one who practically applies to his emotions and actions; those abstract truths arrived at through one's mind. Abraham directed others on the correct philosophy. And refused to listen to his emotions, even when it meant that he would suffer. He transformed his abstract convictions, into his personal behavior.

Satan's second argument was relegated to the arena of justice: "Should not your fear be your

confidence?" This means, "Shouldn't your confidence, i.e., living properly, protect you from mishap?" Satan was seeking to get Abraham to reject God's command, since now, living according to God is causing the death of his son. Again, Abraham responded, "Whoever perished, being innocent?" With this response, Abraham countered his emotions' second attack, reiterating to himself that no one innocent suffers. "There must be justice in all of God's commands, including this trial." Abraham's commitment to his mind's grasp of God's perfect justice dissuaded his emotions. Although practically this was severely painful, Abraham was even more attached to his knowledge, his knowledge that God is perfectly just. He did not allow his subjective, emotional experience cloud his clear convictions in a just God.

Finally, Satan attempted to confuse Abraham's perception of the command, "the lamb for a burnt-offering, but not Isaac for a burnt offering." Abraham's emotions presented a doubt, "Does God truly desire Isaac's death?" Abraham knew Isaac was righteous, and did not see any sin deserving his slaughter. "Perhaps", he thought, "God has a different intent than what I perceive it to be." This is what is meant by "I heard from behind the curtain". Meaning, Satan - Abraham's emotions - are suggesting there is a different plan, which God has: "Isaac is not truly to be sacrificed." This is certainly a possibility since man cannot know God's thoughts, but Abraham replied (to himself), "It is the penalty of a liar, that should he even tell the truth, he is not listened to." This means that although the emotions can touch on to some real truth concerning God's commands ("behind the curtain") regardless, since this counsel originates in the emotions, he thought, and emotions lie to gain their objective, Abraham discounted this "liar's" words. He would not act based on an emotional decision, even if it smacked of some doubt. Abraham would not act in accord with emotions, as his was a life of love for God and truth. He knew what he was commanded. He continued his mission.

We learn a great deal from this small Talmudic portion. It teaches that emotions are relentless, and that even the most righteous individuals possess evil inclinations: every person has a "Satan", which means to "veer away". Satan causes man to veer from the correct life.

We also learn how the emotions operate, and in what hierarchy of attack: First, the emotions seek an easy way out, through simple feelings of incapability: no thinking is evoked. If that fails, the emotions incite a "justification", seen in Abraham's questioning of God's justice. He felt on some level what Job felt, that following God

should procure a good life, in all ways. Abraham's Satan questioned why his righteousness was not rewarded with keeping his precious son. But Abraham rejected this thinking, and remained firm that all God does is perfectly just, "even if I don't understand it, and even if it places me in such pain...but I cannot allow my pain to cloud my convictions."

Finally, the emotions will push man to question his accepted truths: "Did God really command Isaac to be slaughtered, or is there a different plan behind the curtain [on High]?" Abraham accepted that he does not know God's knowledge, and even if it was true that another plan might unfold, he refused to follow an emotional appeal. This is what is meant by "It is the penalty of a liar [Satan], that should he even tell the truth, he is not listened to."

Abraham's emotions progressed from a simple urge of laziness, to the realm of justice (morality), finally culminating in the arena of our metaphysical knowledge (God's will).

This does not mean that emotions cross the border of their limited scope of function. Emotions can only push forth impulses; they cannot think. So how did Abraham's Satan generate these questions on God's justice and metaphysics...how do OUR emotions do this?

The method is as follows: at first, we sense an emotion pull. This is based on the fact that God designed us in a certain way, and nothing else. This is not due to upbringing, environment, or other influences. Although outside influences can increase the 'quantity' of emotion we feel towards a given desire, there exists in each person a set of natural desires. This quality of being an emotion being is planted in our hearts while in the womb: no one needs to "learn" the desire for intercourse, food, or friendship. Now, once we sense an emotional pull, let's say to degrade a fellow human being publicly, the correct course is to recognize God desires that we refrain, and we should follow what our minds tell us is God's will. But this is not always the case. People do speak against others. How do our emotions cause us to deny God's word? How does it get us to question God's justice, and even His knowledge?

Once we have a strong emotional pull, if our minds are not convinced that God's word is an absolute good for us, our other feelings of rationalization, justification, and "I'll repent later" allow the emotions to become stronger. We are literally drawn by both; the magnetism of the emotions, and our sense of what is right. But since "man's inclination is evil from youth", he senses greater familiarity, ease and pleasure, to again, follow what "feels" good. And rejecting an emotion feels bad. Until one educates his mind clearly, and fully grasps and becomes convinced

(continued on next page)

(continued from page 4)

how detrimental sin is to his soul, his emotions will win. The draw of the emotions has a head start in our lives, and inherently, emotions feel better than logic, since logic is a cerebral experience, and acclimating to that lifestyle takes time.

In the end, the only path to following a good life, first and foremost is Torah study. It may be that a person with urges can equally quell his urge. But that is not an internal value change, rather, merely a temporary restraint. Inside, he still values sin, so his soul is still corrupt. Only through the knowledge of how sin damages one's soul, will a person make an internal change, which is what true Teshuva is.

So the emotions do not think, but they operate within each of us, side by side with our intelligence. Both bring information to the person "in the middle". But the 'language' of their respective information is of two types: emotional urges, and cerebral truths. God designed us in a manner that even though emotions have a head start, we will follow our minds over our emotions, if we educate ourselves, and arrive at convictions, which takes time. We will eventually value truth, over temporary gratification, as we sustain a schedule of Torah study. We are designed to value truth over all else, but the attachment to truth, is in proportion to our knowledge of truth. The more we learn, the more we will value God's truths, and the less we will sin. We will understand the detriment of sin, and the pleasure and truths encased in study. We will have altered the course of our lives, as God desires, and as we will see, is most pleasurable. The reality of God's Will, will propel us to do so, and free our involvements in other pursuits.

Our emotions are no different, and even more corruptible than Abraham's, since he was far more perfected than anyone alive today. In all areas of our lives, when we seek to oppose our emotions by living in line with God, we will suffer first by an onslaught of laziness, then justification, and finally, questioning our understanding of God's will. We will seek gratification in all possible means. But, if we are conscious, we can apply this vital lesson to ourselves. We can steer clear of succumbing to false rationalizations. But to do so, to save our souls from further corruption, we require knowledge, as displayed by Abraham's arguments. Had he not spent decades in thought, arriving at truths, he would not be armed to conquer the falsehoods presented by his emotions. But we are more fortunate than Abraham: God gave us a Torah, which he didn't possess. Nonetheless, Abraham arrived at these same Torah truths independently.

We must learn more so we are equipped to deal with the daily trials, albeit nothing compared to sacrificing our sons. ■



Letters

from our

READERS



Not the Man

Reader: Rabbi Ben-Chaim, Thank you for your prompt reply, knowing that you have a truly heavy schedule. It is somewhat a shame that Rav Chaim Ozer's momentous statement (and I truly mean momentous) cannot be corroborated by a first- or second-hand testimony (written in a sefer by a chaver or talmid of his). I cannot quote this to anyone I am debating with, as the obvious retort will be "show me your source". Can you share your source of the statement with me? How can I be more confident about the quote?

Thanking you again,

Moshe

Rabbi Moshe Ben-Chaim: The "source" you truly want - which contradicts my main point here - is from Rambam, who says, "Hear the truth from anyone who speaks it". In other words, a source or a person is not authoritative: the idea's logic is. The idea is more important than "who" said it. Rav Chaim Ozer's point is irrefutable, and should be accepted based on its

Letters

sound logic, not its author. For light to reach us from a star 10,000,000 light years away, the universe MUST have existed that long, in order that this light traveled this distance. If I can travel up top 100mph at top speed, and I was seen in two towns 200 miles apart, I must have existed for at least 2 hours, the duration necessary to travel that distance. Irrefutable.

This allegiance to personalities over principles is crippling our people. Jews accept anything, as ludicrous as it sounds, as long as there's a reputation backing that statement. And when Jews today meet with two contradictory statements from equally popular Rabbis, their minds go blank. However, if teachers would train our students to engage the same reasoning found in Talmud debates, applying it to daily life, our people would easily refute all the popular idolatry practiced today.

Ramban did not accept Maimonides' words based on reputation, but he reasoned for himself, and disagreed many times. Maimonides did not accept all of Aristotle's claims; he too engaged his mind and disagreed.

Their honesty and attachment to reasoning enabled them to truly become "convinced" of truths. For merely saying "I agree" with some Rabbi's statement is of no merit, since the person has not become convinced of anything. And when we are not convinced, we fail in what God desires of us. We fail to arrive at new knowledge of the Creator, His Torah, and the universe. God did not place each of us here to merely verbally "agree", or flow with the tide of ignorance and idolatry. God placed us here, with intelligence, so that each of us might engage this Tzelem Elohim in clear thought, arriving at convictions.

We earn no reward if we cannot prove what we claim. We are simply "yessing" others to gain their approval. We are elevating social needs above our only valued and true obligation...to approach God.

Isn't it a crime that so many of us seek approval by agreeing with others, who themselves cannot prove their claims? ■

Not the Place

Reader: Dear Mesora, I have the following question that confuses me. I hope you can help me. Where did Aaron die?

In Numbers 20:27-30 we find:

"And Moses did as the Lord commanded; and they went up to Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount."

(continued on next page)

(continued from previous page)

Letters

And correspondingly, in the account of the Israelites' journeys in the book of Numbers it is written:

"And they went on their journey from Kadesh, and encamped on Mount Hor, on the border of the land of Edom. And Aaron the priest ascended to Mount Hor according to the commandment of the Lord, and died there, in the fortieth year after the Exodus of the children of Israel from the land of Egypt, in the fifth month, on the first day of it. And Aaron was one hundred and twenty and three years old when he died on Mount Hor."

But in Deuteronomy 10:6 we find:

"And the children of Israel went on their journey from Beerot Benei Jaakan to Mosayra: there Aaron died, and there he was buried; and Eleazar his son became the High Priest after him."

Now, the question is where, according to the Torah, did Aaron die: on the top of Mount Hor, or at Mosayra? Almost all the Scriptural commentators tried to settle this contradiction, but all of them failed to produce an account consistent with all the verses. The most reasonable explanation of this contradiction is that the books of Numbers and Deuteronomy were written by two different authors, each of whom had his own tradition of Aaron's death.

Maybe Mesora has some other insights.

Yours sincerely,

Hugo

Rabbi Moshe Ben-Chaim: Good question Hugo. However, your statement that the commentators "failed" to respond, is itself a "failed response". Rashi resolves this issue beautifully!

Aaron did in fact die on Mount Hor as you cited. How then can Deuteronomy state that he died in Mosayra, a campsite the Jews left eight journeys earlier? Numbers 33:31-37 chronologically records eight campsites traveled by the Jews. It commences with Mosayra, and concludes eight locations later with Mount Hor. 33:38 openly states that Aaron died on Mount Hor, a completely different location than Mosayra. However, this only appears as a contradiction.

Rashi cites this problem, adding another question: "What does Aaron's death have to do with the current story of the broken Tablets on Sinai?"

He answers,

"The death of the righteous is as difficult before God, as was the day Moses broke the Tablets; and to make known that it was as difficult to Him when they said, 'set us a leader to return to Egypt', as was the day they forged the Golden Calf."

This explains descriptively why Moses joined Aaron's death to the story of the broken Tablets. Let's pause to understand this correlation.

This means that God's will in giving the first Tablets on Sinai, was to offer man a means of education. As the Jews were found worshipping the Golden Calf upon Moses' first descent from Sinai, the Jews displayed a corruption that would also be applied to the Tablets: they deified a lifeless golden statue, and would certainly deify Tablets received by the true God. Moses broke the Tablets since they would not serve God's intended purpose. The Torah's mission was compromised. But how is Aaron's death comparable? All men must die, so why is Aaron's death "difficult before God" as was the Jews' deviation in worshipping the Golden Calf?

We must understand; it is not the 'death' of the righteous per se that is difficult, since death is God's will. However, why did Aaron die here, before entering Israel? It was due to his sin in not sanctifying God's name at Mereva. (Numb. 20:24) We also note that it is not the death of "all" men that is difficult before God: only the death of the "righteous". This means that when a righteous person dies due to his sins, it too compromises the Torah's mission, just as the destruction of the Tablets due to idol worship.

Man views the righteous as proof of the Torah's truth and value. And when they sin – certainly in a public event – the Torah loses credibility. This is what is meant that it is "difficult" before God. Of course, God has no "difficulties". But this Rabbinic statement alludes to that, which opposes God's will. That is the correct definition of "difficult before God". Both, the destruction of the Tablets, and the sinful cause for Aaron's premature death conflicted with God's objective Torah retain a pristine reputation. Breaking the Torah (Tablets) and witnessing a righteous person die for his sins equally tarnishes the Torah.

Therefore, when Moses was rebuking the Jews regarding the cause of his breaking the Tablets, he includes another rebuke: their desire to set up a new leader and return to Egypt after Aaron died. When the Jews thereafter backpedaled eight campsites, returning to Mosayra, Moses writes that Aaron died "there", the source of your problem Hugo.

The Torah is not a history book. Each and every verse includes deep lessons, as its one Author – God – possesses infinite wisdom. He created the universe from nothingness, a concept the greatest scientists cannot fathom. The greatest man ever, Moses, too could not know what God is. Therefore, we must be mindful of His unattainable wisdom when we read God's words, and not offer simple answers, which also conflict with all of our wise Sages, as you suggested, "the Torah had two authors". Just as we would not enter Einstein's lab, and offer a quick suggestion to a problem he was grappling with, we must certainly not do so when addressing God's words.

What is Moses' lesson here? Moses says, "Aaron died there at Mosayra" when we know in fact that he died in Mount Hor. But Moses did so since he is their Rebbe and leader: the greatest teacher of human perfection. He describes Aaron's death "as if it was in Mosayra", to indicate the "cause" of why the Jews found themselves back at Mosayra.

Moses subtly taught the Jews that he attributed their national reversion to Egypt (by way of Mosayra) to be in connection with Aaron's death, and the departing of God's protective clouds at that time. As Rashi teaches, the Jews were then fearful of warring with the King of Ard. They headed back towards Egypt. This was a rebellion, and it required a rebuke. But instead of openly stating this rebuke as Moses did when describing the breaking of the Tablets, here, Moses used a subtle hint. Why? Perhaps this rebuke required more understanding by the Jews, as their sin was not as overt as prostrating to a Golden Calf. That sin could be addressed openly, since no one could deny his or her corruption. But on the surface, "traveling backwards" does not appear as sinful. In order to engage the mind of the Jews, Moses created an apparent contradiction in Aaron's place of death, which would awaken the Jews to ponder that location of Mosayra, and hopefully, awaken them to consider 'why' they arrived there. They might now consider that earlier event, and their rebellious nature. Joining Aaron's death with the rebuke of the broken Tablets, Moses helped the Jews associate Aaron's death and their return to Mosayra, with the sin of the Tablets and the Golden Calf. They might then view their return to Mosayra in the same sinful light, and unveil for themselves their national error.

Their desire to return to Egypt – why they were back at Mosayra – should also make the Jews realize their attachment to Egypt. But if Moses openly rebuked the Jews, and did not allow them to consider apparently contradictory

(continued on next page)

(continued from previous page)

Letters

burial sites of Aaron, their minds would be less engaged, and they would not ponder that return to Mosayra, with all of its ramifications. They would not reflect as much, and they would neglect to grasp their attachment to Egypt. Rashi concluded with these words:

"...it was as difficult to Him when they said, 'set us a leader to return to Egypt', as was the day they forged the Golden Calf."

Rashi teaches us that the Jews' return to Mosayra – a mere stop along the way back to Egypt – carried a sin equal to the Golden Calf. Just as the Golden Calf expressed idolatrous tendencies, surely their return to the origin of calf worship – Egypt – expressed their sustained, idolatrous attachment.

Hugo, we learn from your good question how deep are Moses' lessons, and how much deeper are God's words. The Torah is not a history book, so its text must be studied, together with the counsel of the Sages' words, and not simply read. It had only one author. No Sage ever suggested otherwise, certainly, we must at the least investigate why the Sages held as they did, before offering suggestions that contradict all Jewish leaders.

I thank you for your question, as I learned a great deal. With this new understanding and appreciation, we may all now approach new areas of our Torah study with an increased level of awe for our Creator's wisdom. ■

Not Belief

Reader: Is it true that the Jewish Religion does not believe / accept the New Testament? If so, can you tell me in short why they do not believe in it. If they do not recognize it, I assume they also do not believe that Jesus appeared to Paul on the road to Damascus. Did GOD Himself appear to Paul on the road to Damascus?

Hansie Strauss

Rabbi Moshe Ben-Chaim: Hansie, we do not accept any historical claim unless there are masses of witnesses, which the accounts of Jesus fail to provide. In contrast, we fully accept accounts of Alexander, Caesar, and the Jews' receipt of Moses' Five Books at Sinai, since all of these accounts were witnessed by masses. Additionally, all of Jesus' accounts were reported decades after the fact, in multiple, contradictory stories or gospels. Had Jesus or

anyone performed miracles, those stories would have been accepted; not only by his followers, but also by Jews and all others, since witnessed fact cannot be denied. But the lapse in time between his supposed miracles and their published accounts is proof of fallacy. Mass silence is impossible. Christianity's originators knew this and therefore incorporated "blind faith" as a credo of their new religion, since proof was absent.

We do not accept scientific theory unsupported by proofs. Contrary to popular 'belief', Religion is no more excused from rigorous proof as the only means of validation.

No religion except Judaism offers proof.

No other religion is truly God's word. ■

Not God's Religion

Reader: Let me address one of the most divisive issues between Christian and Jews. When you look at the early Church Fathers, you find that so many of them came from pagan philosophies and religions that painted different pictures of the physical world than what the Bible truly says. If you were one of the early Church Fathers who were raised in a pagan philosophy most of their lives, and then converted to Christianity, you would view the Jewish Biblical writings with pagan filters.

In the minds of many of Early Church Fathers, the physical world was evil and the soul was waiting to be "redeemed" into the realm of the "spirit." In other words, the only real goal of the Believer was to wait until he or she died and could go to Heaven. To show you what these Fathers believed, some of them stated that the "Original Sin" was sex, and not just eating from the Tree of Knowledge! Around the Nicene Creed time the early Church forbade sexual relations, even between married husbands and wives. They said that sex was so evil that the Holy Spirit had to leave during married sex. And of course, that prohibition did not last long!

Christianity has taught that we are born so much in sin that there is no purity in kids. ■

Not Isaac

Reader: Ibn Ezra (Exod. 20.1) states:

"...The second category (of commandments) are commands which are hidden, and there is not explained why they were commanded. And God forbid, God forbid that there should be any

one of these commands which goes against human intelligence. Rather, we are obligated to perform all that God commands, be it revealed to us the underlying "Sode" (principle), be it hidden from us. And if we find any of them, which contradict human intelligence, it isn't proper that we should understand it as implied. But we should consult the books of the wise men of blessed memory, to determine if such a command is a metaphor. And if we find nothing written (by them) we (must) search out and seek with all our ability, perhaps we can fix it (determine the command). If we can't, then we abandon that mitzvah as it is, and admit we are ignorant of it".

According to Ibn Ezra you quoted, "abandon that mitzvah as it is", refers to commands, which do not comply with human reason. My question is why Abraham accepted the command of slaughtering his only son. Isn't this in opposition to human reason, to kill your own child? This question is strengthened, as the Ibn Ezra's very example of incomprehensible laws is the command "circumcise the foreskin of your hearts". This is a matter of killing as well, but here, Ibn Ezra says it is impossible that we should take this literally, i.e., to cut out our hearts. If this is so impossible on the literal level, what made Abraham so willing to sacrifice his son? Shouldn't he abandon the command from God, just as Ibn Ezra says we should?

Rabbi Moshe Ben-Chaim: Your question is very good. However, there is one distinction I would make. Regarding the Ibn Ezra, if a command FOR ALL JEWS would exist as literally "circumcise the foreskin of your hearts", this would cause the end of Jewish people, a direct contradiction to God's will that Jewish people should exist. Additionally, the second half of that verse reads, "and your necks shall no longer be stiff". This means that the command of "circumcising the foreskins of your hearts" must result in an improvement in man's nature, where he is no longer "stiff" or stubborn. Clearly, the command of "circumcising the foreskins of your hearts" is not a directive to kill ourselves, but rather to improve our ethics - to eradicate our stubborn nature in connection with Torah adherence.

Reader: That is not the reason that the Ibn Ezra says though. He doesn't mention the last part of the verse or anything about it contradicting another part of the Torah, namely that the Jewish people should exist to perfect themselves.

Rabbi Moshe Ben-Chaim: But that last half of the verse does in fact exist, and is

(continued on next page)

(continued from previous page)

Letters

divinely connected with the first half. We do not require all to be written by Ibn Ezra. You must learn the Ibn Ezra, not simply read him, and you must use reasoning. If God placed two ideas in one verse, they are inherently intertwined and related.

Reader: Ibn Ezra says, “does He (Hashem) wish to murder us like a cruel person?” In other words there would be no benefit what so ever in taking the commandment literally, just the opposite; it is totally destructive and makes no sense, and so it goes against reason. It is for this reason alone that he mentions the example of “circumcise the foreskin of your hearts”. He doesn’t say that if one commandment goes against another part of the Torah that we have to reinterpret it. He says if it goes against “reason” we can’t take it literally. That is his point.

Rabbi Moshe Ben-Chaim: But isn’t that which opposes another part of the Torah something which you consider going against reason”? Of course. So we must look at the entire verse, and the entire Torah.

Reader: So my question on the Akeida stands. Forget about the example of “Umaltem”. The fact is the Ibn Ezra (and not just him, Rav Saadia Gaon as well as many others) says that if our understanding of a Mitzva goes against reason “it is not proper to believe it literally”. So my question on the Akeida stands.

Rabbi Moshe Ben-Chaim: A command to Abraham to slay his son doesn’t contradict anything. It is not unreasonable for him to kill his son at God’s command. He is only killing one person, and not the entire nation. A Rabbi taught, Abraham questioned God upon His decision to destroy Sodom. Why did Abraham question God on Sodom, but at the command to kill his own son, Abraham did not question? The Rabbi answered that in terms of determining God’s justice; man may investigate and arrive at reasons. What God administers to man must be appreciated in man’s terms of justice. But how killing Isaac would perfect Abraham, here, Abraham felt, “God may have a method unknown to me just how this will benefit me. If God commands me in this act, it must contain perfection somewhere, although I may not be able to see it. My ignorance does not remove the perfection, or the obligation to act.” Justice (Sodom) is a different story; it is meted to man as a result of his actions, as a lesson to man or mankind. As such, “lesson” means that there is comprehension - there is understanding. Therefore, Abraham inquired about areas of justice - Sodom’s destruction - but did not inquire into the command to kill Isaac. A command relates

to the realm of “activity”, and we cannot state that our understanding is a prerequisite for acting upon God’s command. That is arrogant. God’s knowledge is far beyond that which mortal man comprehends. But if God invites Abraham to discuss Sodom’s fate, this is not an area of action, it is an area of thought and education. Abraham rightfully inquired as to the justice of Sodom. But he did not inquire before killing Isaac, or circumcising himself, and his household.

Again, nothing in the act of killing Isaac contradicted reason - but wiping out the entire nation by taking literally “circumcise the foreskin of your hearts” is unreasonable, and must be interpreted. We do not allow our ignorance to question God’s commands. However, contradictions are different, and that which is contradictory cannot be followed. God gave us a mind to lead our actions. This means, by definition, that contradiction goes against God’s wish for man’s actions. Abraham slaughtering Isaac presented no contradiction. Jews following a command literally of “circumcising the foreskins of our hearts” is a contradiction to God’s plan that mankind endures, and that murder is a Torah violation. Therefore, “circumcising the foreskins of our hearts” cannot be understood literally.

Now, you might say it contradicts God’s very promise to make Abraham’s seed as numerous as the stars and the sands. Perhaps Abraham thought there were new considerations to which God reacted, altering His original plan.

Reader: How can Hashem change his mind? First He tells Abraham to bring his son as a sacrifice, then He tells him not to. Either Hashem changed his mind, or, God forbid, one of the commands was not true, since contradictory statements cannot both be true! (Even Hashem can’t do that, that’s not possible). Many commentaries ask this question.

Rabbi Moshe Ben-Chaim: God altered His plan to have man live forever. But this is not a “change in His mind”. After the first sin, man caused his death to become a reality. Why cannot God alter His plan, as “part” of His plan? God knows the future! Ibn Ezra teaches that God initially desired the firstborns to serve in the Temple, but they were exchanged for the Levites subsequent to their sin of the Golden Calf. God knew this was to happen. He did not change His mind.

Here too God “changed” His plan. In reality, God never intended that Isaac die, only that Abraham be tried by God’s command. Once Abraham prevailed, just before cutting Isaac’s throat, God told Abraham the truth, that Isaac is not to be killed, but that it was a trial. Only after

this new command to abstain from killing Isaac, did Abraham understand this to be a trial. But prior, he fully knew God desired that he kill his son. God knows all future events. Based on this reality, we cannot say He has changed His mind, as His “mind” is never ignorant, therefore, no changes are required to compensate for unforeseen events.

Reader: Another question could be asked. If Hashem came to you and asked you directly to sacrifice your son would you be able to refuse? What was such a great test that Abraham went through?

Rabbi Moshe Ben-Chaim: Jonah refused God’s command; anyone can refuse. This is what is meant by free will. The greatness of Abraham is that he didn’t refuse, and was willing to sacrifice his beloved son.

Reader: The Ralbag points out that really there can be two understandings of Hashem’s initial command to Abraham. 1) Bring him as a sacrifice. 2) To bring Isaac up the mountain to bring a sacrifice ‘with’ him, to educate him in bringing sacrifices...but not to kill Isaac.

Using this insight of the Ralbag I would suggest that Abraham was in a dramatic dilemma. Should he interpret Hashem’s words literally and go against his reason? Or should he use his reason to reinterpret Hashem’s words? Abraham simply did not know what to do! Don’t forget, for the first period of his life Abraham discovered God using his intellect alone as the Rambam so beautifully describes. Then he merited prophecy later in life. But now these two “chords” that attached him close to Hashem contradicted each other! What should he do?

Now Abraham could have taken the easy way out. He could have reinterpreted Hashem’s command to fit with reason. But he didn’t! This was Abraham’s great test! He figured that, if in doubt, he should show the maximum sacrifice to Hashem. This shows Abraham’s Yiras HaShem.

Rabbi Moshe Ben-Chaim: I disagree with the Ralbag, or with your understanding of him. For if Abraham never thought he was truly commanded to kill his son, what great perfection is this story conveying? Why have all the greatest minds praised Abraham for risking the loss of his son, had he believed he was to sacrifice a sheep, and not Isaac? The converse is true: Abraham understood God’s command to be that he literally kills Isaac. The Talmud supports this.

The Talmud (Sanhedrin 89b) presents the story of Abraham traveling to the mountain to kill Isaac. Satan - a metaphor for Abraham’s

(continued on next page)

(continued from previous page)

Weekly Parsha



The Patriarchs vs Their Children

RABBI MOSHE BEN-CHAIM

own instincts - is recorded as trying to convince Abraham to abandon God's command, now that following God will prove to be the death of Isaac. What was the Satan (Abraham's instincts) saying? He was saying a principle we hear so often, "Why serve God when things go bad?" Satan was saying that adherence to God is worthless unless life is 100% good. But we know this life cannot be 100% good, as God gave all mankind free will. At some point in life we must be confronted with the harmful effects of corrupt individuals using their free will to harm others. This is exactly what King David said in Psalms, "Many evils befall the righteous, but they are saved from them all". This means that although due to free will, many evils must exist; nonetheless, God will remove their harmful effects from reaching the totally righteous person. God does not alter the free will of the evildoers - this cannot be. But God does protect the righteous.

So Satan (Abraham's emotions) was attempting to avoid killing his precious son. However, Abraham prevailed over Satan's arguments.

Abraham struggles further with his instincts, and posed another possibility to himself, as you suggest, (the Talmud continues), "Satan said, 'I heard behind the curtain (in heaven) "the sheep for a sacrifice, and not Isaac". Again this illustrates what Abraham's instincts were feeling. Perhaps he is to merely sacrifice an animal, and not Isaac. The Talmud entertains the idea that Abraham's instincts produced some doubt regarding killing his son. What was Abraham's response? "This is the punishment of a liar, that even when he tells the truth, he is not listened to." Abraham's instincts sought to confuse his comprehension of God's command. But when he said to Satan (to himself) "that even when Satan tells the truth, he is not listened to", Abraham was saying that since this idea came from his instincts, its veracity is inconsequential. As this thought originated from the instincts, it is not trusted. Abraham completely denied any value his emotions presented through these rationalizations to spare Isaac. Abraham prevailed over Satan - over his strong emotions.

Another thought: When faced with the emotional appeal that an animal was to be killed and not Isaac, Abraham reasoned, "It is purposeless that God would make a statement so vague, allowing me to be doubtful as to which one I shall slaughter. If He wished an animal, He would say so clearly." Perhaps Abraham saw that his confusion is just the workings of the emotions, and he did not heed to his emotions. This is what is meant by, "that even when Satan tells the truth, he is not listened to", that is, "even when my emotions suggest other possibilities, I cannot follow my emotions." ■

Rashi's commentary on Gen, 24:42. "Rabbi Acha said, 'More pleasant is the speech of the servants of the Patriarchs before God, than the Torah (commands) of their children, as we find Eliezer's account (describing his encounter with Rebecca) doubled in the Torah, while many of the central commands of the Torah are only given by way of hints.'"

This is a truly perplexing statement, as we are all of the opinion that that which is most central in the Torah are God's words. How then can a servant's words, even a servant of Abraham, be more precious to God? Was not the Torah given for the sake of the commands?

How do we approach such a question?

The first step is to note what is being compared, as the quote of Rabbi Acha is one of comparison. We find that "speech" is compared to "Torah", and "servant" is compared to "Patriarchs' offspring". In both comparisons, what generates our questions is that the latter appears obviously more important: Speech does not outweigh Torah, and servants do not outweigh Israelites, (in the capacity that Israelites must keep the Torah as the world's teachers.)

Rabbi Acha is teaching a central lesson. He intends to draw our attention to God's estimation of personal character. He first teaches, that which the Torah repeats is done so for emphasis of its importance. Based on this rule, Eliezer's words must be more important than the Torah's commands. But how so?

I believe the one difference between the Patriarchs and ourselves, is that they followed God out of an internal realization of God's truth, with no externally imposed system. Even the speech of the Patriarchs is replete with wisdom, and their attachment to God included no coercion. The Midrash says, "At Sinai, God held that mountain over our heads commanding us in the Torah's observance, and if we refused this

obligation, He would drop the mountain on us, and there would be our graves." This Midrash is of course metaphoric. But it teaches that the event of Sinai carried such clear proof of God's existence that His commands were undeniably emanating from the Creator, one Who we would be foolish to ignore. Our acceptance of the yoke of Torah was in a manner, "coerced", as if a mountain was suspended over our heads in threat.

Not so the Patriarchs. They arrived at a knowledge and service of God on their own. This is much more precious to God. The Megilla reads, "They arose and accepted that which they already accepted." This is referring to the Jews' re-acceptance of the Torah out of love, as opposed to their Sinai acceptance out of fear. Again, we are pointed to the concept that adherence has levels. Greater than one who is commanded, is one who arrives at the truth using his mind. True, there is a statement of the Rabbis, "One commanded is greater than one who is not." But this does not mean 'greater' in every way. This latter Rabbinical statement, once elucidated by a Rabbi, means that when one is commanded, he has more to conquer and is greater. He must fight the additional desire to rebel against "obligations". One with no obligations, but who observes Torah, is great. But such a person has not conquered his rebellious instincts. But here we discuss only the sphere of "conquering his instinct". A totally different question than our topic, "adherence to God".

"More pleasant is the speech of the servants of the Patriarchs before God, than the Torah of their children." This teaches that love supersedes fear. Our ultimate goal in life is not "fear" of God, but rather the "love" of God: the attachment to His knowledge through a true appreciation for the Source of all reality, an attachment to Him. This is love of God. ■

JewishTimes
Weekly Journal on Jewish Thought

**Ads
that
“click”
sell!**

Obtain a better response than static print ads: Reach the global Jewish audience with **interactive** ads in the JewishTimes, in our new widget, and with HTML emails. When your prospects can “click” your ad, you can sell more.

“Click” below to see our advertising page for rates and demographics:
www.Mesora.org/Advertise

In NY: 516-569-8888
advertise@mesora.org

It's here: Mesora's Widget.

News, candle lighting times, the JewishTimes, advertisers' specials, and links to important Jewish causes...right on your desktop. Free!

Download this free, new technology here:
www.Mesora.org/DesktopWidget

When cutting news breaks, our widget automatically displays summaries, images and links to full stories. When advertisers offer new savings, you will be notified first. We've also placed direct links to your favorite Mesora pages.

Mesora's widget is the first and only widget in the Jewish marketplace. Organizations are invited to contact us for consideration of free widget ads.

To advertise email us: advertise@Mesora.org



Businesses interested in your own custom designed widget, please visit www.DesktopWidgets.org

www.DesktopWidgets.org
DesktopWidgets™

Funding for small to medium sized, private or public companies.

**Private Transactions
Reverse Mergers
Block Trades
Convertibles
Stockloans
Shells
Pipes
IPOs**

Salamon Brothers

516.371.9440
salamon.brothers@verizon.net

Advertising

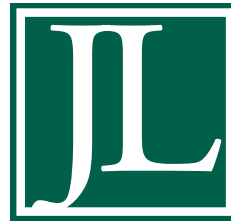


Speak to a designer
1.888.523.1999

The finest in handcrafted and completely custom antique lighting reproductions.



Mention this ad and save an additional 10%
www.customlightingfixtures.com



Ph: 516.792.0200
Fx: 516.792.9503
JL@JLichter.com

Law Office of Joseph E. Lichter

Real Estate Closings Contracts
Leases Wills Estate Planning



Manage Your Finances Wisely:

- Understand & control finances.
- Invest for your child's education.
- Create emergency funds.
- Plan for your child's wedding.
- Build a diversified portfolio.
- Make a budget and stick to it.

Everyone dreams of the day they will retire. Make sure you are financially ready for those golden years. We provide comprehensive assistance. Or, if you are self directed, we can simply look over your shoulder to make sure you are on the right path. Contact us today: arif@fortunefinancialadvisors.com

FortuneFinancialAdvisors 718-327-8294

HomeTech

All Home Improvements / Metro NY & LI

Pressure Cleaning, Staining, and Sealing of Decks, Concrete, Siding and Brick
Deck Construction / Repair / Brick, Trim
Tile Work / Painting

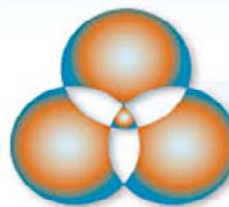
WEB: NYDesign.com/HomeTech
Email: HomeTech@NYDesign.com

516.668.3224

Let Us Brighten Your Smile!



Join our dental family and we will treat you with an **UNEXPECTED** difference in **AFFORDABLE** dental care.



Tri Boro DENTAL

Heshy Roth, DDS & Associates

Call For Your Convenient Appointment!

718-327-7000

SE HABLA ESPANOL

Located in Far Rockaway, NY – Also serving the Five Towns