



**VA'AD HAKASHRUS OF BUFFALO**

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*PARSHAS VEYECHEV*  
*5767*  
*Redeeming Qualities*

**P**

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Most importantly, *Yaakov* was not unaware of his unparalleled hardships. He tells Pharaoh, "...my days have been few and bad...", *Rah-im*.

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2 – The person (in this case *Yaakov*) who has troubles in his life must, ergo, have a stronger "Guardian Angel" than others<sup>1</sup>. Here too the answer does not hold up; I would imagine the opposite to be true – that he who was always saved from trouble throughout his life has the superior and mightier guardian.

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In truth, and this question aside, it would have fit better, and many people, I believe, half hazardly *do* translate it incorrectly this way, for *Yaakov* to say "*May the angel who has redeemed me from bad protect you...*". However, what he *did* say was "*May the angel who has redeemed me from bad bless you...*"

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As we, as a nation, were about to enter into the kingdom of the night of Egypt and beyond, *Yaakov*, aside from himself, wanted someone to eternally bless his progeny, some one who had passionate understanding of G-d-ordered restraint and its, hand tied behind the back and all, frustrations, a blessing that would speak to those throughout the ages who were slaughtered and misused angels<sup>2</sup> in *their* time. He found the one<sup>3</sup>. As we see from *Parshas Vayeira* (see *Drasha* there by this author) Angels too have the capacity for emotional reason and can even be punished for errors. *Yaakov*’s angel had to watch while his compatriot and “protectee” was pained while he, his guardian, who the strength and ability to redeem him, was commanded instead to hold back salvation until his final days.

At that pivotal moment of consequence in our nation’s history, our entering an exile, an exile that is so well defined by *Yaakov*’s own life in that we have experienced moments of great successes, both in the mundane and the spiritual, as well as – and sometimes simultaneously – the depths of despair, that we call upon this blessing, we, as well as our parents for *us*, because its source is one of true understanding for our enigmatic state and curbed resolve. This blessing is our hope that will carry us through to its own poetic ending of, “...*Bkerev Ha’aretz*”.

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