



Vayeitzei
Genesis 28:10-32:3

Ceaser

Overview

Vayeitzei

Genesis 28:10-32:3

Jacob leaves his hometown Beersheva and journeys to Charan. On the way, he encounters "the place" and sleeps there, dreaming of a ladder connecting heaven and earth, with angels climbing and descending on it; G-d appears and promises that the land upon which he lies will be given to his descendents. In the morning, Jacob raises the stone on which he laid his head as an altar and monument, pledging that it will be made the house of G-d.

In Charan, Jacob stays with and works for his uncle Laban, tending Laban's sheep. Laban agrees to give him his younger daughter Rachel -- whom Jacob loves -- in marriage, in return for seven years' labor. But on the wedding night, Laban gives him his elder daughter, Leah, instead -- a deception Jacob discovers only in the morning. Jacob marries Rachel, too, a week later, after agreeing to work another seven years for Laban.

Overview

Vayeitzei

Genesis 28:10-32:3

Leah gives birth to six sons -- Reuben, Shimon, Levi, Judah, Issachar and Zebulun -- and a daughter, Dinah, while Rachel remains barren. Rachel gives Jacob her handmaid, Bilhah, as a wife to bear children in her stead, and two more sons, Dan and Naphtali, are born. Leah does the same with her handmaid, Zilpah, who gives birth to Gad and Asher. Finally, Rachel's prayers are answered and she gives birth to Joseph.

Jacob has now been in Charan for fourteen years and wishes to return home, but Laban persuades him to remain, now offering him sheep in return for his labor. Jacob prospers, despite Laban's repeated attempts to swindle him. After six years, Jacob leaves Charan in stealth, fearing that Laban would prevent him from leaving with the family and property for which he labored. Laban pursues Jacob, but is warned by G-d in a dream not to harm him. Laban and Jacob make a pact on Mount Gal-Ed, attested to by a pile of stones, and Jacob proceeds to the Holy Land, where he is met by angels.

Vayeitzei

Genesis 28:10-32:3

- "And Jacob went out from Be'er-Sheva, and he went toward Charan." So opens the Parshah of Vayeitzei ("and he went out"), which describes the 20 years Jacob spent on the outside -- outside of the Holy Land, and outside of the "tents of learning" within which he had been sheltered for the first half of his life.
- Going towards Charan, Jacob encounters the place (as the Torah simply refers to it). Night had suddenly fallen, so Jacob "took of the stones of that place, and put them at his head, and lay down in that place."
- And he dreamed.
- A ladder stood on the earth, and the top of it reached to heaven; and behold, the angels of G-d were ascending and descending on it.
- G-d was standing over him; and He said:
- "I am the L-rd, the G-d of Abraham your father, and the G-d of Isaac. The land on which you lie, to you will I give it, and to your seed.

Vayeitzei

Genesis 28:10-32:3

- "And your seed shall be as the dust of the earth; and you shall burst forth to the west, and to the east, and to the north, and to the south; and in you and in your seed shall all the families of the earth be blessed."
- "G-d is in this place, and I knew it not," exclaimed Jacob upon waking. "How awesome is this place: this is no other than the house of G-d, and this is the gate of heaven."
- Jacob takes "the stone which he had put under his head" and designates it as an altar by pouring oil on it. He then makes a vow:
- If G-d will be with me, and safeguard me on this road that I am traveling, and He will provide me with bread to eat and clothes to wear--
- And I will return in peace to my father's house; and G-d will be my G-d--
- And this stone, which I have erected as a monument, shall be the house of G-d; and all that You give to me, I shall tithe to You.

Vayeitzei

Genesis 28:10-32:3

- *And Jacob went out from Be'er Sheva, and he went to Charan (Genesis 28:10)*
- *The story of Jacob's journey to Charan is the story of every soul's descent to the physical world.*
- *The soul, too, leaves behind the spiritual idyll of Be'er Sheva (literally, "Well of the Seven" -- a reference to the supernal source of the seven divine attributes or sefirot from which the soul derives) and journeys to Charan (literally, "Wrath"): a place of lies, deceptions, struggle and hardship; a place in which material concerns consume one's days and nights, sapping one's energy, confusing one's priorities, and all but obscuring the purpose for which one has come there in the first place.*
- *Yet it is in Charan, in the employ of Laban the Deceiver, not in the Holy Land and its "tents of learning," that Jacob founds the nation of Israel. It is here that he marries and fathers eleven of the twelve sons who will become the twelve tribes of Israel. Had Jacob remained in the Holy Land, the life of this pious scholar who lived 3,500 years ago would have been of no significance to us today.*
- *The soul, too, achieves its enduring significance only upon its descent into "Charan." Only as a physical being, invested within a physical body and inhabiting a physical environment, can it fulfill the purpose of its creation, which is to build "a dwelling for G-d in the physical world."*
- *(From the teachings of the Lubavitcher Rebbe)*

Vayeitzei

Genesis 28:10-32:3

- *And he encountered the place (28:11)*
- *"The place" is Mount Moriah (the "Temple Mount" in Jerusalem, where Abraham had bound Isaac upon the altar and where King Solomon would erect the Holy Temple).*
- *(Rashi)*
- *Why do we call G-d Hamakom, "The Place"? Said Rabbi Jose ben Chalaftha: We do not know whether G-d is the place of His world or whether His world is His place. But when the verse (Exodus 33:21) states, "Behold, there is a place with Me," it follows that G-d is the place of His world, but His world is not His place.*
- *(Midrash Rabbah)*

Vayeitzei

Genesis 28:10-32:3

- *Rabbi Joshua ben Levi said: Our patriarchs instituted the three daily prayers. Abraham instituted the morning prayer, for it says (Genesis 19:27): "And Abraham got up early in the morning to the place where he had stood before G-d." Isaac instituted the afternoon prayer, as it says (Gen. 24:63), "And Isaac went out to meditate in the field toward evening." Jacob instituted the evening prayer, as it says, "And he encountered The Place... because the sun had set."*
- *(Midrash Rabbah)*
- *And he slept over the night there because the sun had set (28:11)*
- *G-d caused the sun to set prematurely, so that Jacob should sleep over ... For G-d said: "Should this righteous man enter My home, and depart without staying the night?"*
- *(Talmud; Rashi)*
- *And he lay down in that place (28:11)*
- *Here he lay down to sleep, but during the fourteen years of his seclusion in the Holy Land when he studied under Eber he did not lie down... Here he lay down to sleep, but during the entire twenty years he spent in Laban's house he did not lie down.*
- *(Midrash Rabbah)*
- *A ladder stood on the earth, and the top of it reached to heaven (28:12)*
- *This is prayer.*
- *(Zohar)*

Vayeitzei

Genesis 28:10-32:3

- *The land on which you lie, to you will I give it, and to your seed (28:13)*
- *G-d rolled up the whole of the land of Israel and put it under our father Jacob, to indicate to him that it would be very easily conquered by his descendants.*
- *(Talmud, Rashi)*
- *And Jacob rose up early in the morning, and took the stone that he had put under his head (28:18)*
- *But earlier in it says, "And he took of the stones of the place, and put them under his head." This tells us that all the stones gathered themselves together into one place and each one said: "Upon me shall this righteous man rest his head." Thereupon all were merged into one.*
- *(Talmud, Chulin 91b)*

Vayeitzei

Genesis 28:10-32:3

- *Jacob... took the stone ... and set it as a monument; and he poured oil on its head (28:18)*
- *Monuments are built of stone. For a more monumental monument, one takes bigger and more substantial stones. What is the oil all about?*
- *But in order for the monument to be a house of G-d (as Jacob proclaimed, And this stone which I have set as a monument shall be the house of G-d), one requires oil.*
- *Oil is extracted from the olive only when it is trod upon and crushed. Oil thus represents a persons self-abnegation and submission to G-d.*
- *To walk away from Ebers house -- to walk away from fourteen years of in-depth Torah study to begin dealing with the material world, as Jacob did with his move to Charan, requires a great deal of oil. Only one who has totally abnegated his own will to that of G-d's is capable of such sacrifice.*
- *(The Lubavitcher Rebbe)*
- *This... shall be the house of G-d (28:22)*
- *Not like Abraham, with whom it is called a "mountain" (Genesis 22:14); not like Isaac, with whom it is called a "field" (Genesis 24:63); but like Jacob, who called it a "house".*
- *(Talmud, Pesachim 88a)*

Vayeitzei

Genesis 28:10-32:3

- **At the Well**
- Jacob now proceeds to Charan, where he encounters a group of shepherds waiting with their flocks at a well. The well is covered with a huge stone. The shepherds explain: only after all the other shepherds have gathered will they be able, with their combined strength, to roll the stone off the well and water their flocks.
- As they speak, Rachel, arrives at the well with her father's sheep.
- And when Jacob saw Rachel the daughter of Laban his mother's brother... he rolled the stone from the well's mouth, and watered the flocks of Laban...
- And Jacob kissed Rachel, and raised his voice, and wept.
- Jacob told Rachel that he was her father's kin, and that he was Rebecca's son; and she ran and told her father.
- Laban extends a warm welcome to his nephew. Jacob tells his uncle all that has happened to him, and becomes a shepherd of his flocks.

Vayitzei

Genesis 28:10-32:3

- *Laban ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things (29:13)*
- *Laban reasoned: Eliezer was but an unimportant member of Abraham's household, yet he came with ten camels laden with gifts; how much more then this man, who is the beloved of his home! But when he did not even see his wallet, "he embraced him," thinking: perhaps he has money in his girdle. On finding nothing at all, "he kissed him," thinking: he may have precious stones which he is hiding in his mouth. Said Jacob to him: "What do you think, that I come laden with wealth? I have come laden with naught but words," and so, "He told Laban all these things."*
- *(Midrash Rabbah)*
- *Elifaz the son of Esau had, at his father's command, chased after Jacob to kill him, and had caught up with him. But since Elifaz had grown up in Isaac's lap, he was reluctant to kill Jacob. Said he to Jacob: "What shall I do about my father's command?" Said Jacob: "Take everything I have, and a pauper is like a dead person."*
- *(Rashi)*

Vayeitzei

Genesis 28:10-32:3

- The Deception
- A month goes by, and Laban says to Jacob: "Because you are my brother, should you therefore serve me for nothing? Tell me what your wages shall be."
- And Laban had two daughters; the name of the elder was Leah, and the name of the younger was Rachel.
- Leah's eyes were weak; but Rachel was of beautiful form and of beautiful appearance.
- Jacob loved Rachel; and he said: "I will serve you seven years for Rachel your younger daughter."
- Jacob toils seven years for Rachel's hand. "And they seemed to him but a few days, for the love he had to her."
- Finally, the wedding day arrived. But then came a most bitter disappointment:
- And it came to pass, that in the morning, behold, it was Leah.
- And he said to Laban: "What is this that you have done to me? Did not I serve with you for Rachel? Why have you deceived me?"
- "It is not so done in our country," is Laban's explanation, "to give the younger before the firstborn." But if you promise to work for me for another seven years, says Laban, you can marry Rachel, too, at the end of end of the week of Leah's marriage celebrations.
- And he married also Rachel, and he loved Rachel more than Leah; and he served with [Laban] yet another seven years.

Vayeitzei

Genesis 28:10-32:3

- *Leah's eyes were weak (29:17)*
- *She heard that people were saying at the crossroads: "Rebecca has two sons, and Laban has two daughters; the elder will marry the elder, and the younger will marry the younger. And she sat at the crossroads and inquired: "How does the elder one conduct himself?" "He is a wicked man, a highway robber." "How does the younger man conduct himself?" "A wholesome man dwelling in tents." And she wept until her eyelashes fell out.*
- *(Talmud, Bava Batra 123a)*
- *And it came to pass, that in the morning, behold, it was Leah (29:25)*
- *When Jacob said to Rachel, "Will you marry me?" she replied to him: "Yes, but father is a sharper, and you will not be able to hold your own against him."*
- *"I am his equal in trickery," said Jacob.*
- *Asked Rachel: "May the righteous indulge in trickery?"*
- *Said Jacob: "Yes. 'With the pure be pure, and with the crooked be crafty' (II Samuel 22:27)."*
- *So Jacob gave over to Rachel identifying signals [to protect themselves against Laban's deception]. But when Leah was being led into the bridal chamber, Rachel thought, "My sister will now be disgraced," and she entrusted her with these signals... Thus Jacob did not know that it was Leah he married until morning.*
- *(Talmud; Rashi)*

Vayeitzei

Genesis 28:10-32:3

- *All that night, Leah was impersonating Rachel. When Jacob woke in the morning and saw that she was Leah, he said to her: "Daughter of The Deceiver! Why have you deceived me?" Said she to him: "And you, did you not deceive your father, when he asked you, 'Are you my son Esau?'"*
- *Fulfill her week, and we will give you [Rachel] also (29:27)*
- *From this verse is derived the practice of the week of celebrations following a wedding ("Sheva Berachot").*
- *(Avot d'Rabbi Natan)*

- *And he loved Rachel more than Leah (29:30)*
- *The Hebrew words vaye'ehav gam et Rachel mi-Leah also translate, "and he loved Rachel more from Leah" -- i.e. he loved her even more because of her noble deed in giving over the identifying signals to Leah, lest her sister be shamed.*
- *(Kedushat Levi)*

- *And he served with him yet another seven years (29:30)*
- *Jacob served Laban as faithfully in the second seven years as he did in the first, even though he had been tricked into them by Laban's deception.*
- *(Rashi)*

Vayeitzei

Genesis 28:10-32:3

■ Eleven Sons and a Daughter

- "G-d saw that Leah was unloved, and He opened her womb," giving her four sons in succession: Reuben, Simon, Levi and Judah.
- Rachel remains barren and is jealous of her fruitful sister. Following Sarah's example, she urges Jacob to marry her handmaid, Bilhah, so "that I may also have children, by her."
- Bilhah gives birth to a son, Dan, and then to another, Naftali. Not to be outdone, Leah gives her handmaid, Zilpah, as a wife to Jacob. Zilpah bears two children, Gad and Asher.
- The competition between the sisters to bear sons for Jacob continues. On the night on which Leah "hires" Jacob from Rachel in exchange for mandrakes picked in the field by her son Reuben, Leah conceives a fifth son, Isaachar. She then gives birth to yet another son, Zebulun, and to a daughter, Dinah.
- Finally,
- G-d remembered Rachel; and G-d hearkened to her [prayers], and opened her womb.
- And she conceived, and bore a son...And she called his name Joseph, to say: "G-d shall add ('yosef') another son to me."

Vayeitzei

Genesis 28:10-32:3

- *And [Leah] said: "Now this time will my husband be joined (yilaveh) to me, because I have born him three sons"; therefore was his name called Levi (29:34)*
- *A woman who has one child, carries it on her arm; when she has two children, both her arms are full; when her third child is born, her husband has no choice but to help her out... Thus Leah said: "Now this time will my husband be joined to me, because I have born him three sons."*
- *(Chizkuni)*
- *And afterwards she bore a daughter and called her name Dinah (30:21)*
- *What is meant by "afterwards"? Rav said: After Leah had passed judgment on herself, saying, "Twelve tribes are destined to issue from Jacob. Six have issued from me and four from the handmaids, making ten. If this child will be a male, my sister Rachel will not be equal to one of the handmaids." So she prayed that the child should turn into a girl.*
- *(Midrash Rabbah; Rashi)*
- *And it came to pass, when Rachel had given birth to Joseph, that Jacob said to Laban: "Send me away, that I may go to my own place, and to my country" (30:25)*
- *As soon as Esau's nemesis was born, Jacob no longer feared to return to the Holy Land; as it is written (Obadiah 1:18): "And the House of Jacob shall be fire, the House of Joseph shall be flame, and the House of Esau -- straw."*
- *(Rashi)*

Vayeitzei

Genesis 28:10-32:3

■ **Jacob is Rich**

- Joseph was born at the end of the second seven-year period of Jacob's work in Laban's service, and Jacob now expressed his desire to return to the Holy Land.
- But Laban was loath to let him go; his flocks had greatly prospered in the years that Jacob worked for him. "Set your wages," he says to his son-in-law, "and I will give them to you."
- Jacob agrees that it is time that "I earn something for my own house, as well." He proposes that, in return for his labor, he should be given all the sheep and goats that will be born with dark markings. Laban consents, but then attempts to minimize Jacob's profits by changing their arrangement "tens of times": when many spotted sheep are born, he decrees that Jacob will get the striped sheep; when many striped sheep are born, he changes that to speckled sheep.
- Jacob, however, bests Laban at his own game:
- Jacob took rods of fresh poplar, and of the almond and plane tree; and he peeled white streaks in them, and made the white appear which was in the rods.
- And he set the rods which he had peeled before the flocks... And the flocks conceived before the rods, and brought forth cattle streaked, speckled, and spotted.
- Six years went by, during which Jacob "prospered exceedingly; and he had much sheep, and maidservants, and menservants, and camels, and asses."

Vayeitzei

Genesis 28:10-32:3

- *I will again feed and keep your flocks (30:31)*
- *This profession is a most desirable one, seeing that all the prophets occupied themselves with it. Regarding Jacob it is written, "I will again feed and keep your flock"; regarding Moses it is written, "And Moses was shepherding the flocks of Jethro" (Exodus 3:1); regarding David it is written, "And He took him from the sheep pens"; regarding Amos it is written, "I am a herdsman" (Amos 7:14).*
- *(Mishnat Rabbi Eliezer, ch. 8)*

Vayeitzei

Genesis 28:10-32:3

- **Flight from Charan**
- After twenty years in Charan, G-d appears to Jacob and tells him that it is time to go home.
- Jacob takes his family and possessions and flees in secret. Before going, Rachel removes the idols from her father's house.
- Laban and his men give chase. Seven days later, they make camp on Mount Gilad; Jacob and his family are across the valley, on the opposite mountain. That night Laban has a dream in which G-d warns him against harming Jacob.
- The next day, Laban confronts his son-in-law. "Why did you run away?" he cries. "And why did you steal my gods?"
- "I went in stealth," says Jacob, "because I knew that you wouldn't let me take your daughters with me. As for your stolen gods, whoever took them shall die!" Jacob did not know that his beloved Rachel was the culprit.

Vayeitzei

Genesis 28:10-32:3

■ **Flight from Charan**

- Laban searches Jacob's camp, but finds nothing. Now it is Jacob who vents his anger at Laban:
- "What is my crime, and what is my sin, that you have so hotly pursued after me?"
- "These twenty years have I been with you; your ewes and your she-goats have not miscarried, nor have I eaten the rams of your flock... In the daytime the drought consumed me, and the frost by night; and my sleep departed from my eyes..."
- "I served you fourteen years for your two daughters, and six years for your cattle; and you changed my wages tens of times."
- "Were it not that the G-d of my father, the G-d Of Abraham, and the Awe of Isaac, had been with me, surely you would have sent me away empty. G-d has seen my affliction and the labor of my hands, and He rebuked you last night..."
- Laban is unrepentant. "These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that you see is mine," he claims. But he offers that they make a pact, to be attested to by a mound of stones, that "I will not pass over this mound to you, and that you will not pass over this mound and this pillar to me, for harm." They pile up the stones, make the pact and share a meal. Laban in turn heads back to Charan,
- And Jacob went on his way. And angels of G-d met him to escort him into the Holy Land.

Vayeitzei

Genesis 28:10-32:3

- *And it was told to Laban... that Jacob had fled... And he pursued after him a seven days' journey; and overtook him in the Mountain of Gilad (31:22-23)*
- *Jacob had left behind holy letters which he had not yet extracted from Laban. This is why Laban pursued him -- to give him the letters which remained with him. An entire chapter was added to the Torah by these letters.*
- *(Ohr HaTorah)*

Vayeitzei

Genesis 28:10-32:3

- *"Anyone with whom you find your gods, let him not live" For Jacob knew not that Rachel had stolen them (31:32)*
- *This was "Like an error which proceeds from a ruler" (Ecclesiastes 10:4) which must nevertheless be carried out. It was because of these words spoken by Jacob that Rachel died in childbirth shortly thereafter.*
- *(Midrash Rabbah)*

Vayeitzei

Genesis 28:10-32:3

- *And Jacob went on his way, and angels of G-d met him... and he called the name of that place Machanayim ("Two Camps") (32:2-3)*
- *There were two camps of angels: the angels connected with the world outside of the Holy Land, who had accompanied him, and angels of the Holy Land, who came toward him.*
- *(Rashi)*
- *But in the very next verse (32:4), we find Jacob dispatching the newly-arrived Holy Land angels to Esau!*
- *Said the Rebbe of Kotzk: A Jew in the Holy Land has no need for angels. Here, where one has ready access to G-d Himself, Jacob had no desire to deal with any divine emissary, no matter how exalted.*

Yaakov and His Posterity

Rabbi Eliyahu Touger

Yaakov is described as "the chosen one of the Patriarchs.

" Among the unique characteristics by which Yaakov can be distinguished from the other Patriarchs is the posterity which he left. "From Avraham descended Yishmael, and from Yitzchak descended Esav;" i.e., their holiness did not encompass all of their children.

In particular, the Hebrew phrase translated as "descended," *mimen yatza*, literally means "he went out from him," i.e., Yishmael and Esav withdrew their connection to Avraham and Yitzchak. With regard to Yaakov, by contrast, it is stated: "his posterity was perfect"; the holiness of Yaakov our Patriarch encompassed all his descendants.

It is true that with regard to Reuven, it is said: "He profaned his father's couch." Our Sages, however, state that this does not mean he committed a sin. "Whoever says Reuven sinned is surely speaking in error." Reuven was defending his mother's honor.

But the very fact that the Torah relates this incident in a manner which can be *interpreted* to mean that Reuven sinned indicates that with regard to his high spiritual plane, his action surely reflected a deficiency, as explained in the works of our Sages and in the teachings of *Chassidus*, beginning with the *Baal Shem Tov*. Nonetheless, Reuven received Yaakov's entire spiritual heritage -- indeed, to a greater degree than his brothers, as it says: "greater in position and in power." Even in his decline, he is described as "Yaakov's firstborn."

(This is a position of status, as reflected in our Sages interpretation of the command: "Honor your father and mother." The Hebrew statement employs the word *es* which our Sages interpret as "including the elder brother," i.e., the honor due one's elder brother is an extension of the honor due one's father. R. Chayim Vital explains that the primary dimension of the father's spirit is invested in his

Yaakov and His Posterity

The Lubavitcher Rebbe

..... eldest son. Thus by honoring the eldest son, one is honoring the father.)

The uniqueness of Yaakov's posterity enables us to comprehend the statement of the *Talmud*: "The beauty of Yaakov is comparable to the beauty of Adam, the first man." Within Adam were included all the souls of the subsequent generations. Therefore every one of his deeds affected mankind in its entirety. As such, the spiritual decline he suffered through the sin of the Tree of Knowledge brought about a decline in all subsequent generations. For this reason, there are righteous men who died "because of the counsel of the serpent," i.e., the only reason they were forced to leave this world is the sin of Adam, the first man.

Similarly, Yaakov possessed "the beauty of Adam," i.e., he also included within him the souls of all subsequent generations. As such, all his positive achievements affected his descendants as well -- for "a positive attribute is more powerful than the attribute of retribution."

Where Yaakov and Lavan Contended

The Lubavitcher Rebbe

- Everything that happened to Yaakov, holds lessons for us in our Divine service.
- To focus on one of these points: On the verse, "He slept in that place," the *Midrash* comments: "Here, he slept. But in the 14 years in which he hid [studying Torah] in the School of Ever, he did not sleep." Alternatively, the *Midrash* states: "For the 20 years during which he stayed in the house of Lavan, he did not sleep." This is reflected by the verse: "Sleep was snatched from my eyes." Indeed, he did not even lie down at night.
- The second interpretation is problematic. We can understand why Yaakov did not sleep while he was in the School of Ever; he was studying Torah. But why did he have to display such self-sacrifice while working for Lavan?

Where Yaakov and Lavan Contended

The Lubavitcher Rebbe

- Based on the above, this concept can be understood: the purpose of Yaakov's journey to Charan and his activities there was to refine the world, to elevate the sparks of holiness that existed in Lavan's domain. And due to his commitment to this goal, he did not sleep at all. For at all times, he had to fortify himself against the designs of Lavan, who sought to foil Yaakov's efforts to refine his environment.
- Lavan told Yaakov: "The daughters are my daughters; the sons are my sons; the flocks are my flocks." What was Lavan's contention against Yaakov? What point was Lavan making? And what argument do Lavan's spiritual heirs offer Yaakov's descendants?
- Lavan told him: "You are an elderly Jew, and can do as you like. You're part of the old world, anyway. Go study the Torah day and night, who cares? But the children, that's another story! They're part of the modern world. They're my children. Why do you want to impair them? If you continue in your path, they will not be able to adjust to the world."

Where Yaakov and Lavan Contended

The Lubavitcher Rebbe

- "You want to teach them *Yiddishkeit*. All right, but do it in a modern way, with new methods. Don't make them into good-for-nothings."
- And similarly, when it came to the sheep, Lavan told him: "I don't interfere in the way you study or pray, that's your domain. But business is *my* realm. 'The sheep are mine.'
- "You've got to do things my way. If you want to make a profit, you can't be so careful about the prohibitions against deceit, against taking away another person's livelihood, and the like. If you follow the Torah path in business, it's hard to make a living."
- To counter this approach, it was necessary for Yaakov to lose sleep, indeed, not even to lie down. Such self-sacrifice was necessary not only for studying in the School of Ever, but also for his family and material concerns -- those matters to which Lavan had a claim. That's what Yaakov meant when he said: "I worked for you 14 years for your daughters, and six years for your flocks," i.e., with painstaking labor, I made sure that everything concerning these matters was conducted according to the Torah. In this way, he refined the sparks of holiness that were in Lavan's domain, and drew down G-dliness into these material affairs.

- All of what we are, we see, we did and will do, is the Work of HaShem.
- “May it be Your Will, HaShem, that the Holy Temple be rebuilt speedily in our days and grant us our share in Your Torah....”
 - Shavuah Tov