

## אעבר בכל צאנך היום הסר משם כל שה נקד וטלוא....והיה שכרי...בראשית ל"ב

When we read the פסוקים of how יעקב conducted his business with his Shver לבן, we are appalled! How could it be that יעקב is using tricks, peeling sticks & placing them in לבן's herd to make all the new cattle being born, to be spotted etc. & become his? Is this the יעקב of ישרות?

The אומרים רבים brings from the אור זרוע (ראשון), a new מהלך different than רש"י! He begins with poetry! He then adds, כי לא כן כאשר, מי יראנו, בפרשת יעקב אבינו, על מחשף הלבן טעם מבינו, אולי יש אשר לזכות ידינו דמינו, אשר פצל בשל לבן והפקיע ממונו ממנו, אלא איש תם חסידות למדנו, מד' ומישראל לנקותנו, ומן הכעור ומן הדומה להרחיקנו, שלא להחשד!

In truth, יעקב was scared of לבן's רמאות. He feared that לבן would find a small טענה that would negate the deal. He therefore offered לבן a deal that לבן couldn't refuse. יעקב would only make פרנסה through ד' help in which he believed. This was the deal. In every herd of cattle, there are some small percentages of animals that have dots or stripes, not a pure solid black or white color. יעקב This will only get those that are not solid which is pitiful. והיה שכרי! After they are separated, if we find a solid black or white by me, it's שכר. All the rest which is the overwhelming majority, is yours! The opposite is also true, any spotted animal in לבן's herd reverts to לבן. If he has a solid herd, the chances of him having spotted are slim indeed! But יעקב has that ד' will help him as he says מחר ביום צדקתי ביום מחר!

They separated the animals. יעקב put his sons, שמעון & ראובן in charge of his herd, while he continued to manage לבן's herd! What will happen if in his herd some of the spotted animals will give birth to solid black or whites? Then לבן will say that יעקב is a גנב! Plus he will have to pay פסוק ל"ז, ל"ח! This is all in יעקב's own herd, to ensure that every newborn will be spotted! In regard to לבן's herd, that is in לבן's herd of solids, there he didn't place any peeled sticks! These sheep belong to לבן, how could I fool him? Of course, in לבן's herd there were spotted animals born naturally & as per the agreement, they belonged to יעקב! But יעקב was scared that now לבן will claim that there are new spotted animals mixed into his herd causing more & more animals to give birth to spotted ones & לא פייר! Therefore, יעקב separated them too into a third herd! As פסוק מ' says, והכשבים, so no new spotted ones should be born!

The תורה is teaching us all this to show us how much we have to be מרחק ourselves from any חששות, & he who is בוטח in ד', will be זוכה to get his שכר straight from הקב"ה!

### ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי ראה ד' בעניי כי עתה יאהבני אישי...בראשית כ"ט

This פסוק tells us that לאה called her son ראובן because ד' saw my pain & now my husband will love me. The בעל הטורים asks, why is the description of ראובן's name calling, different than all the other שבטים? By all the other שבטים, first it says the reason for their name & then the תורה gives us their name. Yet here by ראובן, first we get the name & then we get the reasoning! Why? look at the difference between my son & my Shvigger's son, עשו, that says, the reason that לאה named her firstborn ראובן was because she said, ראו מה בין בני לבן חמי, even though עשו sold the בכורה While my son ראובן, had the בכורה taken from him against his will & still, וישמע ראובן ויצילו מידם, he saved יוסף from being killed! Fregen Di מפרשים, why is there one reason for ראובן's name in the פסוק & a different reason in the גמרא?

The נבואה answers, that לאה didn't want to reveal this reason of the גמרא as this reason contains a נבואה about the future! It's a נבואה that רחל will indeed have a boy, יוסף, who will become יעקב's בכור & get שנים! לאה was worried that if found out that רחל will be having children, he will again love רחל more than לאה! In order to hide this reason, לאה shared her other reason for naming her בכור ראובן!

If so, the reason that the גמרא brings is the עיקר reason & the reason brought in the פסוק is only to keep the real reason secret! Therefore, says the תורה stated the name of ראובן before the reason, different than by all the other שבטים, & prefaced it with 'כי אמרה'! This is what לאה was claiming, was the reason of the name but really there is a hidden reason! However, by the other שבטים, the reason is stated first since the reason stated was the factual reason of their name!

ותרא רחל כי לא ילדה ליעקב, ותקנא רחל באחותה..הבה לי בנים ואם אין מתה אנכי- בראשית ל"א

The **תורה** adds to this, that even if a person from **כלל ישראל** will be **מקיים** all the **עשה** **מצוות** in the **תורה**, he will never reach anywhere near 248! As most of **כלל ישראל** aren't **כהנים**, we can't do the **מצוות** of the **כהנים**! Then there are **מצוות** that only a **מלך** can do. There is only one Yid at a time that can be **מלך**! And how can someone living a happy peaceful life be **מקיים** the **עשה** **מצוות** of **לה** **וכתב** **לה** **ספר** **כריתות**??

The answer is that we are מצטרף all of ישראל, כלל, and between us all, we are מקיים all 248 מצוות עשה! This is all with a big תנאי. The תנאי is that there is אחדות & שלום among Yidden! Only then can we work together to combine to a total of 248. But if we are divisive, then how can we be מצטרף our מצוות with someone that we're in a fight with?!?

This was נורא המקום הזה...אם מה הר המוריה when he Davened by תפלה's עקב אבינו when he woke up after his dream. and with this I'll be able to do all his מצוות! How? ושבתי בשלום אל בית אבי if there will be כל' ישראל in שלום everyone's מצוות & everyone will get 310 worlds.

Now we understand the end of that משנה in השלום אלא ברכה לישראל לא מצא הקב"ה כלי מחזיק ברכה לישראל, לא מצא הקב"ה עוקצין, and the connection to the beginning of the משנה is now self-understood, as with out שלום, one cannot get 310 worlds!

**זה לי עשרים שנה בביתך עבדתיך ארבע עשרה שנה בשתי בנתיך ושש שנים בצאנך...בראשית ל"א מ"א**

The מדרש says אמר יעקב ללבן אם אתה מבקש את בנותי אין אתה יכול לבקש את צאנך ואם אתה מבקש את צאנך אין לך לבקש את בנותי. The question is, why? Why are the daughters תלוי in the צאן & why are the צאן dependent on the status of the daughters? We also need to understand why did יעקב need to repeat the breakdown of the 20 years as 14 + 6? Why didn't just '20 years' suffice?

י"ז. מגילה י"ז. If so,  $2108 + 77 = 2185$ . So the year יעקב came to לבן was 2185!

In the 'חכמים we find a מחלוקת תנאים if the year of יובל is year 50 and the next year is year 1 in the new cycle like the חכמים or year 50 is also year 1 of the new cycle like רבי יהודה. If so, year 2185 according to the חכמים would be 43 35 & יובלות years into the cycle and according to רבי יהודה it would be 44 29 & יובלות years. We also know that יובל is משמט all שכירות which means if someone rents an item from his friend, when יובל comes, he must return it. (דברי יונתן)

Now we can understand what יעקב is telling לבן. לבן claimed that יעקב...והצאן בנתי...everything is really mine! So יעקב answered him, אם אתה מבקש את בנותיך, if you hold like the חכמים, and you agree that I arrived in the 35th year of the יובל, which is the 5th שמיטה & afterwards I worked 14 years for your 2 daughters which ended the 49th year, then the יובל came & was משמט משמט this יובל so it wasn't yours – שכירות הבנות, אין אתה יכול לבקש את צאנך – you can't ask for the sheep as I began the next six years from the יובל now – יובל, זה לי עשרים שנה בביתך, and my arrival was the 29th year of the יובל, ואם אתה מבקש את צאנך – if you hold like יהודה, now is the end of the 49th year so now יובל arrived & is משמט the הצאן as it's all from the previous 6 years, אין לך לבקש את בנותיך, שכירות הבנות the משמט יובל, so יובל is not being משמט as their שכירות finished in the 43rd year of the יובל.

## ועיני לאה רכות.....בראשית כ"ט י"ז

The "תנאים" , an arrangement, that the older brother will marry the older sister & the younger one will marry the younger one, & לאה used to cry and say הונא ר' רשע! ר' הונא said, how powerful תפילה is, as it annuls the decree! ולא עוד and לאה got יעקב first! The גמ' ב"ב קכ"ג says שבח גנאי הוא לה אלא שבח גנאי, as she would hear people gossip older to older & younger to younger, and when she would hear about מעשים עשויים, she would cry עד ששנאו ריסי עיניה. The question is why does רב not want to count מעלה of her תפילות, as he only mentions the crying?

אמר ר' יהודה אמר רב מ' יום קודם יצירת הולד, בת קול יוצאת ואומרת it says סוטה ב'. In. זיווג זיווגין about מימרות we find 2 different ש"ס  
 According to רב, the בת קול is announced בכל יום יום בת קול יוצאת וכו it says מועד קטן י"ח In. בת פלוני לפלוני  
 once only before the man is created. However, according to שמואל, a new בת קול is announced every day.

רש"י told us last week (כ"ה כ"ה) that יעקב was created first and therefore came out last! If so, according to רב, then by יעקב's creation, the קול about him was first and since הגדולה לגדול, so לאה really belonged to יעקב. However, according to שמואל, that there is a new קול every day, then לאה would belong to עשו, as then we would work with the הלידה יום.

So גזירה had to change that לאה, so עשו really was destined to לאה, so בת קול there is a new everyday, שמואל held like ר' הונא So רב, so יעקב belonged to לאה as חידוש no, so יצירה, so once before בת קול is said that the one that רב is. But יעקב marry is not making a big deal about her Davening as that was not the reason why she got יעקב! However, רב was משבח her altruistic feelings ומצאתי ראייה לפירוש זו במדרש תהלים מזמור נ"ה על הפסוק פדה בשלום נפשי מקרב לי כי ברבים היו עמדי. דבר אחר פסוק זה על !!קדושה רחל נאמר, מהו מקרב לי, שלא תקרב עצתו של עשו ברחל, למה שכן היו התנאים, שיעקב נוטל לאה ועשו רחל ומי גרם (ליעקב) [לרחל] להנצל ממנו, כי ברבים היו עמדי, [שאף יעקב ולא היה סודרין עליה תפלה, הדא הוא דכתיב ויזכור אלקים את רחל (בראשית ל"ב), רחל בזכותה, את רחל בזכות האבות והאמהות.

**ויקה את האבן אשר שם מראשתיו וישם אותה מצבה.....בראשית כ"ח י"ח**

The טור asks, how could יעקב build a מצבה from these stones, one isn't allowed to make a מזבח from something that was used by a deity? The טור answers that by a במה it is מותר. Fregt der המנחה סימן מ' קומץ המנחה, in the זכרים קט"ז: is מבואר that this applies by a במה too! The מנחת חינוך answers that the stones that יעקב used for this מצבה were from the מזבח that יצחק was נעקד on by the עקידה, which actually were the stones אדם הראשון used for his מזבח! Since these stones were previously קדוש, it is no longer possible for a deity to ruin it from serving לגבוהה (עיין שו"ת חת"ס או"ח ס'ימן מ'). This thought, says the מנחת חינוך, can answer the אין ירושלמי עבודה זרה פ"ג ה"ה, the מצבה, from ארץ ישראל used by יעקב, asks, how could יעקב use stones from אדם הראשון by קודש? But since it was already made ע"ז שלא עבדו ע"ז (עיין מח') by worshipping it, no one can ruin it for הקדש.

מותר. The himself answers that when a שינוי is made in the worshipped item, it becomes מוזר. So since the 12 stones turned into one stone, זה גדול מזה. This thought of the הפלאה, answers the ז"ט's קשיא! The ז"ט asks, But with the הפלאה, we can answer, that יעקב hadn't slept in 14 years, so why is he now going to sleep? מה נשתנה הלילה הזה מכל הלילות? But with the הפלאה, we can answer, that יעקב wanted to make a מצבה, but he was bothered by the הפלאה's קשיא, all the stones are ז"ע? He had a great plan! If he goes to sleep on 12 stones, all the stones will fight "עלי יניח צדיק ראשו" and if כלל ישראל is indeed supposed to come out of me, then the 12 stones will turn into one. With this שינוי, the stones are no longer considered "נעבד", & he'll be able to build a מצבה! He went to sleep!! (קול יעקב)

### למה נחבאת לברוח ותגנוב אותי...ויאמר ללבן מה פשעי.....בראשית ל"א כ"ז ל"ו

The מלא says the argument between יעקב & לבן was Halachic. לבן claimed that when a worker runs away, he is not entitled to the הענקה. When the בעל הבית gives the הענקה, then the תורה Bentches him, וברכך ד' אלקיך בכל אשר תעשה. לבן complained to יעקב that now that you ran away, although you saved me from the הענקה, but you were מפסיד me from this special ברכה! יעקב's answer of עתה כי עתה meant that even if I didn't run away, you wouldn't have given me a nickel! So you didn't lose a ברכה!

But על פי דרוש, we can explain their argument in a deeper manner. The מדרש in שרה ח"י פרשת חיי ארור מדבק בברוך, says, the אפרים explain it to mean that, those that are ארור don't want to be associated with those that are ברוך, as רע hates טוב and the טבע is that יעקב hate רשעים! However, יעקב was such a צנוע in his ways that לבן thought of him as a conniving businessman just like him. But ד' came to לבן & warned him to lay off of יעקב, so לבן realized that יעקב is truly a צדיק & that is why ד' is protecting him. So לבן tells יעקב, שמחה why are you hiding your טובים & גדלות, if you would have told me I would have sent you away gladly with שמחה יעקב figured as יעקב didn't realize that לבן didn't know that he's a צדיק. He figured that לבן would be glad that I'm finally out of here! How shocked יעקב was, when he saw לבן chasing him. יעקב figured in his עניויות, it must be due to my עבירות & therefore רע loves רע. He promptly said מה פשעי (not as he definitely didn't wrong לבן), so maybe I was חוטא & therefore לבן wants to still be with me!

### וישכב במקום ההוא- בראשית כ"ח י"ב

רש"י brings the famous חז"ל that יעקב slept in *that* place but the 14 years that he spent in עבר, he didn't sleep. The question is, יעקב was sent to get married but made a detour. Why? And more specifically, why 14 years? Why not 12? Or 18-חי? Why 14? (See the new פרשה על התורה חפץ חיים at the end of last week's פרשה).

In the past we wrote as follows: The חיד"א in his נחל קדומים says that the גמ' קידושין כ"ט asks, how come in one place it says that one should marry a wife & then go learn תורה, and in another place it says that first one should go learn תורה and then one should go get married? The גמ' answers להו והא לן, which means that the בני ארץ ישראל got married first, but the בני בבל learned first! תוספות learns that the reasoning behind it was that the בני ארץ ישראל had money & therefore were able to afford being married, & still being able to stay in כולל, as they were rich. However, the בני בבל were poor, & couldn't afford to be married & not earning a living, so they went to learn before they got married!

יעקב אבינו, when he left באר שבע, was a rich man. So his master plan was to first find a שידוך & then go & sit & learn. Therefore, it was "יצא ללכת לחרן" as that was his true destination at the time of his departure. But then, along came אליפז and took away all his belongings besides his stick; now יעקב אבינו became poor! We know that poor people have to first sit & learn and then go find a mate; therefore, יעקב אבינו changed his plans & made a beeline for עבר ישיבת.

The ספר הישר has a different sequence of events. He says that immediately after the ברכות, יעקב went to hide in עבר ישיבת for 14 years. Then, ויתאוה יעקב לראות את פני אביו ואמו & he came home. But when עשו saw him, he remembered his hatred for him & wanted to kill him. רבקה found out about it & sent him to חרן. His father יצחק instructed him to marry one of לבן's daughters. Now begins פרשת ויצא.

We want to say a different מהלך according to רבינו בחיי. The מדרש רבה learns that יעקב married רחל ולא when they were 22. But רבינו בחיי says they were 12! That means that they weren't born until 9 years after the יעקב got the ברכות! So really what happened was that יעקב אבינו & he arrived in חרן! He knocked on his uncle לבן's door & told him "my father יצחק had a נבואה that I'm supposed to marry your daughter!" לבן's reply was, I'm so sorry but I currently have no children! But יעקב knew that יצחק's נבואה must be correct so he decided he meanwhile will learn in עבר ישיבת until רחל will be ראויה להריון which is when she'll turn 12! (יעקב אבינו) wanted his ראשית אוני to bring the first שבט. But since הגדול לגדולה והקטן לקטנה (שבט), there must be an older sister! So 12 years for רחל + 1 year for לאה and 1 year for the pregnancy = 14 years! (He didn't חשבון on twins as it's a שכיח) So יעקב figured he will spend the next 14 years at עבר ישיבת. But when he arrived at חרן, he found רחל as a 5 year old, so he offered לבן 7 years of work (not 2 or 3) says רבינו בחיי, as he needed to wait for her to be 12 years old & 5 + 7 = 12!! (קול יעקב)!

ותען רחל ולא ותאמרנה לו העוד לנו חלק ונחלה בבית אבינו...בראשית ל"א י"ד

כי כל העשר אשר הציל אלהים מאבינו לנו הוא ולבנינו...בראשית ל"א ט"ז

The מדרש says, למה מתה רחל תחילה? שדברה בפני אחותה. This requires an explanation. Why would רחל deserve such a strong punishment for speaking before her sister?

אשה שמכרה או נתנה את נכסיה לבעלה, יכולה לחזור בה ולומר שעשתה כן משום (סימן צ' ט"ז) Paskens שולחן ערוך אבן העזר The  
שלום בית. Adds the רמ"א that this הלכה applies only in a case where she sold it or gave it to her husband. In such a case, she may be  
חוזר. But if she was מוחל any זכות that she had over these נכסים, her מחילה stands and she may not be חוזר.

Zugt der סופר חתם, at the end of the conversation of רחל ולא with יעקב, it becomes clear that all the animals and their  
possessions, and the עושר that יעקב accumulated, really belonged to רחל ולא! But they were מוחל their rights to יעקב as they said, כי  
לנו הוא ולבנינו... כל העושר. What did יעקב אבינו do with all this wealth? (נ' ה') רש"י tells us, that יעקב made it into a large pile of money  
and gave it to עשו in exchange for עשו's חלק in the המכפלה. מערת המכפלה לעשו. ועשה אותו כרי ואמר לעשו. שנטל יעקב כל כסף וזהב שהביא מבית לבן, ו  
'טול זה בשביל חלקך במערה'!

Now, when רחל answered יעקב before her sister לאה, she showed that she was שלם בלב מוחל to יעקב on her entire חלק of the  
wealth. Included in that, is her rights to be buried in the המכפלה. מערת המכפלה. But לאה who answered second, it's very יתכן, that she only agreed  
due to שלום בית! If she really meant a מחילה, then she would have been more forthcoming and would have answered first!

Now we understand the מדרש. מתה רחל תחילה. It was נגזר upon her to die first and be buried where she died, על אם  
מערת. Why not in the המכפלה? Because אחותה בפני! By doing that, she showed that she was מוחל on her חלק in the מערת  
But לאה died later & got her חלק in the המכפלה because maybe she only agreed, due to שלום בית! 5VL ותען משה-ד"ה תורת  
רחל ולא