

# Rachel's Legacy

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## בראשית פרק כט, י-כו

וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רַחֵל בִּתְּ לָבָן אָחִי אִמּוֹ וְאֵת צֹאן לָבָן אָחִי אִמּוֹ וַיֵּגֶשׁ יַעֲקֹב וַיִּגְלֹל אֶת הָאֶבֶן מֵעַל פִּי הַבְּאֵר וַיִּשְׁקֹף אֶת צֹאן לָבָן אָחִי אִמּוֹ: וַיִּשְׁקֹף יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת קִלּוֹ וַיִּבְדֹּךְ: וַיִּגְדֹּל יַעֲקֹב לְרַחֵל כִּי אָחִי אֲבִיָּהּ הוּא וְכִי בֶן רִבְקָה הוּא וַתֵּרֶץ וַתִּגְדֹּל לְאֲבִיָּהּ: וַיְהִי כִשְׁמֹעַ לָבָן אֶת שְׁמֵעַ יַעֲקֹב בֶּן אָחִיתוֹ וַיֵּרֶץ לִקְרָאתוֹ וַיַּחֲבֹק לוֹ וַיִּנָּשֶׁק לוֹ וַיְבִיֵּאוּהוּ אֶל בֵּיתוֹ וַיְסַפֵּר לָלֵב אֶת כָּל הַדְּבָרִים הָאֵלֶּה: וַיֹּאמֶר לוֹ לָבָן אֶדְ עֲצָמִי וּבָשָׂרִי אֶתָּה וַיֵּשֶׁב עִמּוֹ חֹדֶשׁ יָמִים: וַיֹּאמֶר לָבָן לַיַּעֲקֹב הֲכִי אָחִי אֶתָּה וַעֲבַדְתָּנִי חֲנֹם הַגִּידָה לִּי מַה מִּשְׁכַּרְתְּךָ: וַיִּלְלֵבֶן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לָאָה וְשֵׁם הַקְּטָנָה רַחֵל: וַעֲיִנֵּי לָאָה רַכּוֹת וְרַחֵל הִיָּתָה יָפֶת תֹּאֵר וַיִּפֹּת מֶרְאָהּ: וַיֹּאֲהֵב יַעֲקֹב אֶת רַחֵל וַיֹּאמֶר אֶעֱבֹדָךְ שִׁבְעָ שָׁנִים בְּרַחֵל בְּתֻדָּה הַקְּטָנָה: וַיֹּאמֶר לָבָן טוֹב תַּתִּי אֶתָּה לָךְ מִתַּתִּי אֶתָּה לְאִישׁ אַחֵר שְׁבָה עִמָּדִי: וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שִׁבְעָ שָׁנִים וַיְהִיו בְּעֵינָיו כְּיָמִים אֶחָדִים בְּאַהֲבָתוֹ אֶתָּה: וַיֹּאמֶר יַעֲקֹב אֶל לָבָן הֲבָה אֶת אִשְׁתִּי כִּי מָלְאוּ יָמִי וְאַבּוֹאָה אֵלֶיךָ: וַיֹּאסֹף לָבָן אֶת כָּל אַנְשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתָּהּ: וַיְהִי בָעֶרֶב וַיִּקַּח אֶת לָאָה בִּתּוֹ וַיָּבֵא אֶתָּה אֵלָיו וַיָּבֵא אֵלֶיךָ: וַיִּתֵּן לָבָן לָהּ אֶת זֹלָפָה שִׁפְחָתוֹ לְלָאָה בִּתּוֹ שִׁפְחָהּ: וַיְהִי בַבֹּקֶר וְהָיָה הוּא לָאָה וַיֹּאמֶר אֶל לָבָן מַה זֹּאת עָשִׂיתָ לִּי הֲלֹא בְרַחֵל עֲבַדְתִּי עָמָד וְלָמָּה רַמִּיתָנִי: וַיֹּאמֶר לָבָן לֹא יַעֲשֶׂה כֵן בְּמִקְוָמִנוּ לְתֵת הַצְעִירָה לְכָנִי הַבְּכִירָה:

## Genesis 29:10-26

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him: 'Surely thou art my bone and my flesh.' And he abode with him the space of a month. 15 And Laban said unto Jacob: 'Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?' 16 Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon. 18 And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.' 19 And Laban said: 'It is better that I give her to thee, than that I should give her to another man; abide with me.' 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban: 'Give me my wife, for my days are filled, that I may go in unto her.' 22 And Laban gathered together all the men of the place, and made a feast. 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 24 And Laban gave Zilpah his handmaid unto his daughter Leah for a handmaid. 25 And it came to pass in the morning that, behold, it was Leah; and he said to Laban: 'What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?' 26 And Laban said: 'It is not so done in our place, to give the younger before the first-born.'

אמר רבי אלעזר: מאי דכתיב

"לא יגרע מצדיק עינו" בשכר צניעות שהיתה בה ברחל – זכתה ויצא ממנה שאול, ובשכר צניעות שהיה בו בשאול – זכה ויצאת ממנו אסתר.

ומאי צניעות היתה בה ברחל – דכתיב "ויגד יעקב לרחל כי אחי אביה הוא". וכי אחי אביה הוא? והלא בן אחות אביה הוא!

אלא אמר לה: מינסבא לי? אמרה ליה: אין. מיהו, אבא רמאה הוא, ולא יכלת ליה. אמר לה אחיו אנא ברמאות. אמרה ליה: ומי שרי לצדיקי לסגויי ברמיותא? אמר לה: אין, עם נבר תתבר ועם עקש תתפל.

אמר לה: ומאי רמיותא? אמרה ליה: אית לי אחתא דקשישא מינאי, ולא מנסיב לי מקמה. מסר לה סימנים.

כי מטא ליליא, אמרה: השתא מיפספא אחתאי, מסרתינהו מיהלה. והיינו דכתיב "ויהי בבקר והנה היא לאה", מכלל דעד השתא לאו לאה היא! אלא: מתוך סימנין שמסרה רחל ללאה לא הוה ידע עד השתא. לפיכך זכתה ויצא ממנה שאול.

§ Rabbi Elazar said: What is the meaning of that which is written:

"He withdraws not His eyes from the righteous;<sup>n</sup> but with kings upon the throne He establishes them forever, and they are exalted" (Job 36:7)? This teaches that in reward for the modesty shown by Rachel she merited that Saul, who was also modest, should descend from her, and in reward for the modesty shown by Saul, he merited that Esther should descend from him.

The Gemara explains: What was the modesty shown by Rachel? It is as it is written: "And Jacob told Rachel that he was her father's brother, and that he was Rebecca's son" (Genesis 29:12). It may be asked: Was he, Jacob, in fact her father's brother?<sup>n</sup> But wasn't he the son of her father's sister?

Rather, it must be understood that when Jacob met Rachel, he said to her: Will you marry me? She said to him: Yes, but my father, Laban, is a swindler, and you will not be able to outwit him. Jacob alleviated her fears, as he said to her that he is her father's brother, referring not to their familial affiliation but rather to his ability to deal with her father on his level, as if to say: I am his brother in deception. She said to him: But is it really permitted for the righteous to be involved in deception? He said to her: Yes, it is permitted when dealing with deceptive individuals, as the verse states: "With the pure you will show yourself pure, and with the perverse you will show yourself subtle" (11 Samuel 22:27), indicating that one should deal with others in the manner appropriate for their personality.

Jacob then said to her: What is the deception that he will plan to carry out and I should be prepared for? Rachel said to him: I have a sister who is older than I, and he will not marry me off before her, and will try to give you her in my place. So Jacob gave her certain distinguishing signs that she should use to indicate to him that she was actually Rachel and not her sister.

When the wedding night arrived, and Laban planned to switch the sisters, Rachel said to herself: Now my sister will be embarrassed,<sup>n</sup> for Jacob will ask her for the signs and she will not know them. So she gave them to her. And this is as it is written: "And it came to pass, that in the morning, behold, it was Leah" (Genesis 29:25). Does this imply by inference that until now she was not Leah? Rather, due to the distinguishing signs that Rachel had given to Leah, he did not know until now, when it was light outside, that she was Leah. Therefore, Rachel merited that Saul should descend from her, due to her act of modesty in not revealing to Jacob that she had shown the signs to Leah.



ומה צניעות היתה בשאול – דכתיב  
 “ואת דבר המלוכה לא הגיד לו אשר  
 אמר שמואל” – וכה ויצאת ממנו  
 אסתר. ואמר רבי אלעזר: בשהקדוש  
 ברוך הוא פוסק גדולה לאדם – פוסק  
 לבניו ולבני בניו עד סוף כל הדורות,  
 שנאמר “ויושיבם לנצח ויגבהו” (וגו’)  
 ואם הגיס דעתו – הקדוש ברוך  
 הוא משפילו, שנאמר “ואם אסורים  
 בזקים” וגו’.

And what was the modesty shown by Saul? As it is written: “But of the matter of the kingdom, of which Samuel spoke, he did not tell him” (1 Samuel 10:16). Saul expressed his modesty by not revealing Samuel’s promise that he would be king, and thereby merited that Esther would descend from him. Similarly, Rabbi Elazar said: When the Holy One, Blessed be He, assigns greatness to a person, He assigns it to his sons and to his son’s sons for all generations, as it is stated: “He withdraws not his eyes from the righteous; but with kings upon the throne He establishes them forever, and they are exalted” (Job 36:7). And if he becomes arrogant due to this, the Holy One, Blessed be He, lowers him in order to humble him, as it is stated in the next verse: “And if they are bound in chains, and are held in cords of affliction, then He declares unto them their work, and their transgressions, that they have behaved proudly” (Job 36:8–9).

### עין יעקב, שם

ובמה לנישואים היה גם כרתל וכו' סימנים שזכר לה \* וגדלה דסיס לנישואים באומץ לא היה  
 לזוהר וסיס לחמדת לאנים שהיא חסן \* ויש לה סימנים עמו לא סי' אניה עושה רמאות  
 זה רק מחמת נישואים לא גילתה לאנים וקל:

### מיכה פרק ו, ח

הגיד ה' אדם מה טוב ומה ה' דורש \* ומד כי אם עשות משפט ואהבת חסד והצנע לקח עם \* ה'יך:

### Micah 6:8

It hath been told thee, O man, what is good, And what the LORD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy God.

### שבת כט:

מתיב רבה: מוכרי כסות מוכרין  
 כדרךכן, ובלבד שלא יתבויין בחמה  
 מפני החמה ובגשמים מפני הגשמים,  
 והצנועין יפשילין במקל לאחוריהן.

Rabba raised an objection to Rabbi Yirmeya’s statement from that which we learned in a mishna: Clothing merchants<sup>H</sup> who sell garments made of diverse kinds, a prohibited mixture of wool and linen, may sell them as they normally would<sup>N</sup> to gentiles, and they may place the garments that they are selling on their shoulders and need not be concerned about the prohibition against wearing diverse kinds, as long as the merchant does not intend<sup>N</sup> to benefit from the garments in the sun as protection from the sun, or in the rain as protection from the rain. However, the modest people, those who are particularly fastidious in performing mitzvot, would suspend the wool and linen garments on a stick behind them