

חומש עם רש"י • ויצא • שליש

Complete Word-for-Word Interlinear • Navy & Gold Edition

VAYETZEI • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu agrees to work for Lavan for seven years in order to marry Rachel. However, when the time comes, Lavan tricks him on the wedding night by switching Leah for Rachel. When Yaakov confronts Lavan the next morning, Lavan claims it is against their local custom to marry off a younger daughter before the elder. Lavan agrees to give Rachel as well after the seven days of feasting for Leah, on the condition that Yaakov serves him for another seven years.

Seeing that Leah is hated, Hashem opens her womb, while Rachel remains barren. Leah gives birth to four sons: Reuven, Shimon, Levi, and Yehuda. Out of a deep desire to build the Shevatim, Rachel gives her maidservant Bilhah to Yaakov as a wife, and Bilhah gives birth to Dan and Naftali. Leah then gives her maidservant Zilpah to Yaakov, who gives birth to Gad and Asher.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיֵּאָהֵב יַעֲקֹב אֶת רָחֵל וַיֹּאמֶר אֶעֱבֹדָה שְׁבַע שָׁנִים בְּרָחֵל בְּתָרָה הַקְטָנָה:
the younger your daughter for Rachel years seven I will serve you and he said Rachel — Yaakov and loved

רש"י

אֶעֱבֹדךָ שְׁבַע שָׁנִים. הֵם יָמִים אֲחָדִים שְׁאֵמְרָה לוֹ אִמּוֹ וַיֵּשְׁבֶת עִמּוֹ יָמִים
days with him and you shall dwell his mother to him that said a few days they are years seven I will serve you
אֲחָדִים כְּרֹאשִׁית רַבָּה; וַתֵּדַע שְׁכֵן הוּא, שֶׁהָרִי כָּתִיב וַיְהִי בְּעֵינָיו כְּיָמִים
like days in his eyes and they were it is written for behold it is that so and know Rabbah Bereishis a few
אֲחָדִים כְּרֹאשִׁית כ"ט:
29 Bereishis a few

רש"י

בְּרָחֵל בְּתָרָה הַקְטָנָה. כָּל הַסִּמְנִים הֵלָלוּ לָמָּה? לְפִי שֶׁהוּא יוֹדֵעַ בּוֹ שֶׁהוּא
that he about him knew that he because why these the signs All the younger your daughter For Rachel
רַמָּאי, אָמַר לוֹ, אֶעֱבֹדָה בְּרָחֵל, וְשָׂמָּה תֹאמַר רָחֵל אַחֲרַת מִן הַשּׁוּק, תִּלְמֹד לוֹמַר
says the teaching the street from another a Rachel you will say and lest for Rachel I will serve you to him he said a deceiver
בְּתָרָה, וְשָׂמָּה תֹאמַר אַחֲלִיף לְלֵאָה שְׁמָהּ וְאֶקְרָא שְׁמָהּ רָחֵל, תִּלְמֹד לוֹמַר
says the teaching Rachel her name and call name Leah's I will exchange you will say and lest your daughter
הַקְטָנָה; וְאַף עַל פִּי כֵן לֹא הוֹעִיל, שֶׁהָרִי רַמָּהוּ:
he deceived him for behold did it help not so though · and even the younger

פסוק ב

וַיֹּאמֶר לָבֵן טוֹב תָּתִי אֶתָּה לָךְ מִתַּתִּי אֶתָּה לְאִישׁ אֲחֵר שְׂבָה עִמָּדִי:

with me dwell other to a man her than my giving to you her my giving Better Lavan And said

פסוק ג

וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שִׁבְעַ שָׁנִים וַיְהִיו בְּעֵינָיו כְּיָמִים אֶחָדִים בְּאֶהְבָּתוֹ

in his love a few like days in his eyes and they were years seven for Rachel Yaakov And served

אֶתָּה:

for her

פסוק ד

וַיֹּאמֶר יַעֲקֹב אֶל לָבֵן הֲבֵה אֶת אִשְׁתִּי כִּי מָלְאוּ יָמִי וְאָבוֹאָה אֵלֶיָּה:

unto her that I may come my days are fulfilled for my wife — give Lavan to Yaakov And he said

רש"י

מִלְאוּ יָמִי. שְׁאֵמְרָה לִי אִמִּי, וְעוֹד מָלְאוּ יָמִי, שְׁהָרִי אֲנִי בֶן פ"ד

eighty-four a son of I am for behold my days are fulfilled and another my mother to me which she said my days are fulfilled

שָׁנָה וְאִמִּיתִי אַעֲמִיד י"ב שְׁבָטִים? וְזֶהוּ שְׁאֵמֵר וְאָבוֹאָה אֵלֶיָּה, וְהֵלֵא קַל

a light one and behold unto her that I may go in that he said and this is tribes twelve will I establish and when years

שְׂבָבָלִים אֵינּוּ אוֹמֵר כֵּן? אֶלֹּא לְהוֹלִיד תּוֹלְדוֹת אָמַר כֵּן:

so he said offspring to beget but so say does not of the light ones

פסוק ה

וַיֵּאסֹף לָבֵן אֶת כָּל אַנְשֵׁי הַמָּקוֹם וַיַּעַשׂ מִשְׁתָּה:

a feast and he made the place the men of all — Lavan And he gathered

פסוק ו

וַיְהִי בָּעֶרֶב וַיִּקַּח אֶת לֵאָה בָּתוֹ וַיָּבֵא אֶתָּה אֵלָיו וַיָּבֵא

and he came to him her and he brought his daughter Leah — and he took in the evening and it was

אֵלֶיָּה:

to her

פסוק ז

וַיִּתֵּן לָבֵן לָהּ אֶת זִלְפָּה שִׁפְחָתוֹ לְלֵאָה בָּתוֹ שִׁפְחָה:

as a maidservant his daughter to Leah his maidservant Zilpah — to her Lavan and gave

פסוק ח

וַיְהִי בַבֹּקֶר וַהֲנִיָּה הוּא לֵאמֹר אֵל לָבֵן מַה זֹּאת עָשִׂיתָ לִּי

to me you have done is this what Lavan to and he said Leah she was and behold in the morning And it was

הֲלֹא בָרַחֵל עֲבַדְתִּי עִמָּךְ וְלָמָּה רַמִּיתָנִי:

did you deceive me and why with you I worked for Rachel was it not

רש"י

וַיְהִי בַבֹּקֶר וַהֲנִיָּה הוּא לֵאמֹר. אֲבָל פְּלִילָה לֹא הָיְתָה לָאָה, לְפִי שִׁמְסַר יַעֲקֹב

Yaakov that gave because Leah she was not at night but Leah she was and behold in the morning And it was

סִימָנִים לְרַחֵל, וּבִשְׂרָאֵתָה רַחֵל שִׁמְכֵנִיסִין לוֹ לֵאמֹר אֶמְרָה: עֲכָשׁוּ תַּפְלָם אֲחוֹתִי,

my sister will be shamed now she said Leah to him that they were bringing Rachel and when saw to Rachel signs

עֲמָדָה וּמִסָּרָה לָּהּ אוֹתָן סִימָנִים מַגִּילָה י"ג:

13b Megillah signs those to her and transmitted she arose

פסוק ט

וַיֹּאמֶר לָבֵן לֹא יַעֲשֶׂה כֵן בְּמִקְוֵמָנוּ לְתֵת הַצְעִירָה לְפָנֵי הַבְּכִירָה:

the older before the younger to give in our place so it is done not Lavan And said

פסוק י

מִלֵּא שָׁבַע זֹאת וְנָתַנָּה לָּךְ גַּם אֶת זֹאת בַּעֲבֹדָה אֲשֶׁר תַּעֲבֹד עִמָּדִי

with me you will work that for the work this one — also to you and we will give this one the week of Fulfill

עוֹד שִׁבְעַת שָׁנִים אֲחֵרוֹת:

other years seven another

רש"י

מִלֵּא שִׁבְעַת זֹאת. דְּבִיּוֹק הוּא, שְׁהָרִי נִקּוּד בְּחֶטֶר, שָׁבוּעַ שֶׁל זֹאת, וַהֲנִי

and these are this one of a week with a Sheva it is punctuated for behold it is in construct this one the week of fulfill

שְׁבַעַת יָמֵי הַמִּשְׁתָּה, בְּתַלְמוּד יְרוּשָׁ' בְּמוֹעֵד קָטָן וְא"א לומר שָׁבוּעַ מִמָּשׁ, שְׁאֵם

for if literally a week to say and it is impossible Katan in Moed Yerushalmi in the Talmud the feasting days of the seven

כֵּן הָיָה צָרִיךְ לְהַנְקִיד בְּפִתַּח הַשִּׁי"ן; וְעוֹד שִׁשְׁבֻּעַ לְשׁוֹן זָכָר,

masculine is a form of that a week and furthermore the letter Shin with a Patach to be punctuated required it would be so

כְּדִכְתִּיב שְׁבַעַת שָׁבַעַת תִּסְפֹּר לָּךְ, לְפִיכָּךְ אֵין מִשְׁמַע שָׁבוּעַ אֶלָּא שְׁבַעַת,

a seven-day period except a week meaning to there is no therefore for yourself you shall count weeks seven as it is written

שְׁטִי"נָא בְּלָעוּ:

in Old French septaine

רש"י

וְנָתַנָּה לָּךְ. לְשׁוֹן רַבִּים, כְּמוֹ נִרְדָּה וְנִבְלָה וְנִשְׂרָפָה בְּרֵאשִׁית י"א,

11 Bereshit and let us burn and let us confuse let us go down like plural an expression of to you And we will give

אִף זֶה לְשׁוֹן וְנָתַן:

and we will give an expression of this also

רש"י

גם את זאת. מיד לאחר שבעת ימי המשתה, ותעבד לאחר נשואיה:
her marriage after and you shall work the wedding feast the days of seven of after immediately this one — also

פסוק יא

Pasuk 11

ויעש יעקב כן וימלא שבוע זאת ויתן לו את רחל בתו לו
to him his daughter Rachel — to him and he gave this one the week of and he completed so Yaakov And did
לאשה:
as a wife

פסוק יב

Pasuk 12

ויתן לבן לרחל בתו את בילה שפחתו לה לשפחה:
for a maidservant to her his maidservant Bilhah — his daughter to Rachel Lavan and gave

פסוק יג

Pasuk 13

ויבא גם אל רחל ויאהב גם את רחל מלאה ויעבד עמו עוד
another with him and he served more than Leah Rachel — also and he loved Rachel to also and he came
שבע שנים אחרות:
other years seven

רש"י

עוד שבע שנים אחרות. אחרות הקישן לראשונות, מה ראשונות באמונה
were with faithfulness the first just as to the first He compared them other other years seven yet
אף האחרונות באמונה, ואע"פ שברמאות בא עליו בראשית רבה:
Rabbah Bereshit against him he came that with deceit and even though were with faithfulness the latter so

פסוק יד

Pasuk 14

וירא יהוה כי שנואה לאה ויפתח את רחמה ורחל עקרה:
barren and Rachel was her womb — and He opened Leah unloved was that Hashem And saw

פסוק טו

Pasuk 15

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי ראה
has seen because she said for Reuven his name and she called a son and she bore Leah And she conceived
יהוה בעניי כי עתה יאהבני אישי:
my husband will love me now for my affliction Hashem

רש"י

ותקרא שמו ראובן רבותינו פֿרשו, אַמֶּרָה ראו מה בין בְּנֵי לֶבֶן חָמִי
of my father-in-law and the son my son is between what see she said explained Our Rabbis Reuven his name And she called
שֶׁמֶכַר הַבְּכוֹרָה לְיַעֲקֹב, וְזֶה לֹא מִכְרָה לְיוֹסֵף וְלֹא עָרַעַר עָלָיו, וְלֹא עוֹד
only and not against him protest and did not to Yosef sell it did not and this to Yaakov the birthright who sold
שֶׁלֹא עָרַעַר עָלָיו אֲלָא שֶׁבִקֵּשׁ לְהוֹצִיאוֹ מִן הַבּוֹר בְּרֻכּוֹת ז':
7b Berachos the pit from to extract him that he sought but against him protest that he did not

פסוק טז

Pasuk 16

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי שָׁמַע יְהוָה כִּי שָׁנוּאַה אֲנֹכִי
am I hated that Hashem heard because and she said a son and bore again And she conceived
וַיִּתֵּן לִי גַם אֶת זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:
Shimon his name and she called this one — also to me and He gave

פסוק יז

Pasuk 17

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר עֲתָה הַפַּעַם יִלְוֶה אִישִׁי אֵלַי כִּי
for to me my husband will become attached this time now and she said a son and bore again and she conceived
יִלְדֹתִי לוֹ שְׁלֹשָׁה בָּנִים עַל כֵּן קָרָא שְׁמוֹ לֵוִי:
Levi his name he named · therefore sons three to him I have borne

רש"י

הַפַּעַם יִלְוֶה אִישִׁי. לְפִי שֶׁהָאִמְהוֹת נִבְיאוֹת הָיוּ, וַיּוֹדְעוֹת שְׁי"ב שִׁבְטִים
tribes that twelve and knew were prophetesses that the Matriarchs because my husband will attached this time
יוֹצְאִים מִיַּעֲקֹב וְד' נָשִׁים יִשָּׂא, אַמֶּרָה, מֵעַתָּה אֵין לוֹ פֶּתַח־וֶחַל פִּי עָלַי,
against me mouth opening of for him there is no from now she said he would marry wives and four from Yaakov would issue
שֶׁהָרִי נִטְלָתִי כָּל חֲלָקִי בְּבָנִים בְּרֻכּוֹת ס':
60 in Bereishis Rabbah in the children my portion all I took for behold

רש"י

עַל כֵּן. כָּל מִי שֶׁנֶּאֱמַר בּוֹ עַל כֵּן מְרֻבָּה בְּאַכְלוּסִין, חוּץ מִלֵּוִי
from Levi except in population is abundant · therefore regarding him about whom it is said one any · Therefore
שֶׁהָאֲרוֹן הָיָה מְכֻלָּה בָּהֶם:
among them consuming was for the Ark

רש"י

קָרָא שְׁמוֹ לֵוִי. בְּכָלֶם כְּתִיב וַתִּקְרָא, וְזֶה כְּתִב בּוֹ קָרָא, וַיֵּשׁ
And there is he called about him He wrote and this one And she called it is written by all of them Levi his name He called
מִ"א בְּאֵלֶּה הַדְּבָרִים רַבָּה שֶׁשָּׁלַח הַקֹּדֶשׁ הַגָּבְרִיאֵל וַהֲבִיאוֹ לְפָנָיו
before Him and brought him Gavriel the Holy One blessed be that sent Rabbah Hadevarim in Eleh a Midrash Aggadah
He
וַקָּרָא לוֹ שֵׁם זֶה, וְנָתַן לוֹ כ"ד מַתָּנוֹת כְּהֻנָּה, וְעַל שֵׁם
the name and on account of priesthood gifts of twenty-four to him and gave this name him and He called

שְׁלוּהוּ בְּמִתְּנֹת קָרָא לְוִי:

Levi He called him with gifts that He accompanied him

פסוק יח

Pasuk 18

וַתֵּהָר עוד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפֶּעַם אוֹדָה אֶת יְהוָה עַל כֵּן

therefore Hashem — I will praise this time and she said a son and she bore again and she conceived

קָרָאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֵד מִלֶּדֶת:

from bearing and she stopped Yehudah his name she called

רש"י

הַפֶּעַם אוֹדָה. שֶׁנִּשְׁתַּלְּתִי יוֹתֵר מִחֶלְקִי, מֵעַתָּה יֵשׁ לִי לְהוֹדוֹת:

to thank upon me there is from now than my portion more for I took I will thank This time

פסוק יט

Pasuk 19

וַתֵּרָא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתִּקְנֶא רָחֵל בְּאֲחֹתָהּ וַתֹּאמֶר אֶל יַעֲקֹב

Yaakov to and she said her sister Rachel and envied to Yaakov she bore not that Rachel And saw

הֲבֵה לִי בָנִים וְאִם אֵין מִתָּה אָנֹכִי:

am I dead not and if children to me give

רש"י

וַתִּקְנֶא רָחֵל בְּאֲחֹתָהּ. קָנְאָה בְּמַעֲשֵׂיהָ הַטּוֹבִים, אָמְרָה אֵלּוּלִי שֶׁצָּדִיקָה

that she was righteous were it not she said good her deeds she envied her sister Rachel And Rachel envied

מִמֶּנִּי לֹא זָכָתָה לְבָנִים בְּרֹאשִׁית רַבָּה:

Rabbah Bereishis children would she merit not more than me

רש"י

הֲבֵה לִי. וְכִי כָּךְ עָשָׂה אָבִיהָ לְאִמָּהּ? וְהִלָּא הִתְפַּלֵּל עָלֶיהָ:

for her he pray and did not to your mother your father act so and did to me Give

רש"י

מִתָּה אָנֹכִי. מִכָּאן לְמִי שֶׁאֵין לוֹ בָּנִים שֶׁחֲשׁוֹב כְּמֵת בְּרֹאשִׁית רַבָּה:

Rabbah Bereshis like dead that he is considered children to him who has no for one from here I am dead

פסוק כ

Pasuk 20

וַיִּחַר אָף יַעֲקֹב בְּרָחֵל וַיֹּאמֶר הֲתַחַת אֱלֹהִים אָנֹכִי אֲשֶׁר מָנַע

has withheld Who I God Is in place of and he said at Rachel Yaakov the anger of And flared

מִמֶּנִּי פְּרִי בֶטֶן:

the womb fruit of from you

רש"י

התחת. וכי במקומו אני?

I am in his place and is it Is instead of

רש"י

אשר מנע ממך. את אומרת שפעשה כאבא, אני איני כאבא, אבא לא היו לו

· have did not Father like Father; am not I like Father; that I should do say You from you has withheld Who

בנים, אני יש לי בנים; ממך מנע ולא ממני:

from me. and not He withheld from you children; · have I children,

פסוק כא

Pasuk 21

ותאמר הנה איתי בלהה בא אליה ותלד על ברכי ואבנה

and I will be built up my knees upon and she will bear to her come Bilhah my maidservant here is And she said

גם אנכי ממנה:

from her I also

רש"י

על ברכי. כתרגומו ואנא ארבי:

will rear and I as its Targum my knees Upon

רש"י

ואבנה גם אנכי. מהו גם? אמרה לו זקנה אברהם היו לו בנים

children to him there were Avraham your grandfather to him she said also what is I also and I may be built up

מהגר ויחגר מתניו פגד שרה, אמר לה זקנתי הכניסה צרתה לביתה,

into her house her rival-wife brought in my grandmother to her he said Sarah for his loins and he girded from Hagar

אמרה לו אם הדבר הזה מעכב, הנה איתי:

my handmaid behold prevents this the matter if to him she said

רש"י

ואבנה גם אנכי. פשרה:

like Sarah I also and I may be built

פסוק כב

Pasuk 22

ותתן לו את בלהה שפחתה לאשה ויבא אליה יעקב:

Yaakov to her and came for a wife her maidservant Bilhah — to him and she gave

פסוק כג

Pasuk 23

ותהר בלהה ותלד לייעקב בן:

a son to Yaakov and bore Bilhah And she conceived

פסוק כד

וַתֹּאמֶר רָחֵל דָּנְנִי אֱלֹהִים וְגַם שָׁמַע בְּקוֹלִי וַיֵּתֶן לִי בֶן עַל כֵּן קָרָאָה

she called • therefore a son to me and gave my voice heard and also God judged me Rachel and said

שְׁמוֹ דָן:

Dan his name

רש"י

דנני אלהים. דנני וחיבני וזכני בראשית רבה :

Rabbah Bereshit and acquitted me and found me guilty He judged me God judged me

פסוק כה

וַתַּהַר עוֹד וַתֵּלֶד בִּלְהָה שִׁפְחַת רָחֵל בֶּן שְׁנֵי לַיֵּעֶקֶב:

to Yaakov second a son Rachel the maidservant of Bilhah and bore again And she conceived

פסוק כו

וַתֹּאמֶר רָחֵל נִפְתּוּלִי אֱלֹהִים נִפְתַּלְתִּי עִם אֲחֹתִי גַם יָכַלְתִּי וַתִּקְרָא שְׁמוֹ

his name and she called I prevailed also my sister with I attached myself God Bonds of Rachel And said

נִפְתַּלְתִּי:

Naftali

רש"י

נפתולי אלהים. מנחם בן סרוק פָּרְשׁוּ בְּמַחְבֶּרֶת צָמִיד פְּתִיל, חֲבוּרִים מֵאֵת

from bonds covering closely bound in connection with explained it Saruk son of Menachem God Wrestlings of

הַמָּקוֹם נִתְחַבְּרְתִּי עִם אֲחֹתִי לְזִכּוֹת לְבָנִים. וְאֲנִי מְפָרְשׁוֹ לְשׁוֹן עֲקָשׁ וּפְתִלְתִּל

and crooked perverse as an expression of explain it and I children to merit my sister with I was joined the Omnipresent

דְּבָרִים ל"ב – נִתְעַקְשְׁתִּי וְהִפְצַרְתִּי פְצִירוֹת וְנִפְתּוּלִים הָרַבָּה לְמָקוֹם, לְהִיּוֹת שְׁוֶה

equal to be with the Omnipresent many and wrestlings pleadings and I pleaded I was persistent 32 Devarim

לְאַחֹתִי:

to my sister

רש"י

גַּם יָכַלְתִּי. הִסָּפִים עַל יָדִי; וְאֲנִקְלוֹס תְּרַגְּם לְשׁוֹן תְּפִלָּה, כְּמוֹ נִפְתּוּלִי

prayers of like prayer an expression of translated and Onkelos my request to He agreed I have prevailed also

אֱלֹהִים נִתְפַּלְתִּי בְּקִשּׁוֹת הַחֲבִיבוֹת לְפָנָיו; נִתְקַבַּלְתִּי, וְנִצַּעַתְרְתִּי כְּאַחֹתִי:

like my sister and I was answered I was accepted before Him that are beloved requests I prayed God

רש"י

נִפְתַּלְתִּי. נִתְקַבַּלָה תְּפִלָּתִי, וּמ"א יֵשׁ רַבִּים בְּלִשׁוֹן נוֹטְרִיקוֹן:

notaricon in the language of many there are and from Midrash my prayer was accepted I wrestled

פסוק כז

וַתֵּרֶא לְאָה כִּי עֲמָדָה מְלֻדָּת וַתִּקַּח אֶת זִלְפָּה שִׁפְחָתָהּ וַתִּתֵּן אֹתָהּ
 her and she gave her maidservant Zilpah — and she took from bearing she had stopped that Leah And saw
 לְיַעֲקֹב לְאִשָּׁה:
 as a wife to Yaakov

פסוק כח

וַתֵּלֶד זִלְפָּה שִׁפְחַת לְאָה לְיַעֲקֹב בֶּן:
 a son to Yaakov Leah the maidservant of Zilpah and bore

רש"י

וַתֵּלֶד זִלְפָּה. בְּכָל־זֶלְפָּה. נֶאֱמַר הָרִיוֹן חוּץ מִזִּלְפָּה, לְפִי שֶׁהִיְתָה בַּחֲוָרָה מִכָּל־
 of all of them youngest that she was because from Zilpah except pregnancy it is stated with all of them Zilpah And she bore
 וַתִּינָקֶת בְּשָׁנִים וְאִין הָרִיוֹן נֶפֶר בָּהּ; וּכְדִי לְרַמּוֹת לְיַעֲקֹב, נִתְּנָה לָבֶן לְלֵאָה,
 to Leah Lavan gave her Yaakov to deceive and in order in her noticeable pregnancy and not in years and a child
 שֶׁלֹּא יָבִין שֶׁמְכַנִּיסִין לוֹ אֶת לֵאָה, שֶׁפֶּה מְנַהֵג לְתֵן שִׁפְחָה הַגְּדוּלָּה
 the elder handmaid to give the custom for so Leah — to him that they bring in he would understand so that not
 לַגְּדוּלָּה וְקִטְנָה וְקִטְנָה:
 to the younger and younger to the elder

פסוק כט

וַתֹּאמֶר לְאָה בְּגַד בָּא גַּד וַתִּקְרָא אֶת שְׁמוֹ גַּד:
 Gad his name — and she called good fortune has come good fortune Leah And said

רש"י

בֹּא גַּד. בָּא מְזֹל טוֹב, כְּמוֹ גַּד גְּדִי וְסָנוּק לָא שַׁבַּת ס"ז, וְדוּמָה לוֹ
 to it and similar 67b Shabbos not and tire my luck be lucky like good fortune came gad good fortune came
 הַעֲרָכִים לְגַד שֶׁלְחֹן יִשְׁעֵיהוּ ס"ה, וּמ"א שְׁנוּלָד מְחֹל, כְּמוֹ גְּדוֹ
 cut down like circumcised that he was born and Midrashic explanation 65 Yeshayahu a table for fortune who set out
 אֵילָנָא דְנִיאל ד', וְלֹא יָדַעְתִּי עַל מָה נִכְתְּבָה תִּבְחָה אַחַת; ד"א לְמָה
 why another explanation one word it was written as what on I know and not 4 Daniel the tree
 נִקְרְאת תִּבְחָה אַחַת בְּגַד, כְּמוֹ בְּגִדְתָּ בִּי, כְּשֶׁבִאתָ אֶל שִׁפְחָתִי, כְּאִישׁ
 like a man my maidservant to when you came with me you acted faithlessly like treachery one word is it read
 שֶׁבְּגַד בְּאִשְׁתּוֹ נְעוּרִים:
 youth against the wife of who acted faithlessly

פסוק ל

וַתֵּלֶד זִלְפָּה שִׁפְחַת לְאָה בֶּן שֵׁנִי לְיַעֲקֹב:
 to Yaakov a second a son Leah the maidservant of Zilpah and she bore

פסוק לא

וַתֹּאמֶר לֵאָה בְּאַשְׁרִי כִּי אֲשֶׁרוּנִי בָנוֹת וַתִּקְרָא אֶת שְׁמוֹ אָשֶׁר:

Asher his name — and she called women call me fortunate for In my good-fortune Leah And said

CHAPTER SUMMARY

The aliyah traces the marriages of Yaakov Avinu to Leah and Rachel, Lavan's deceit, and the birth of the first eight Shevatim. Yaakov works seven years for Rachel, but Lavan deceptively gives him Leah instead. After completing Leah's week of celebration, Yaakov marries Rachel as well and commits to another seven years of work. Hashem blesses Leah with four sons—Reuven, Shimon, Levi, and Yehuda—while Rachel remains childless. Rachel then gives Bilhah to Yaakov, producing Dan and Naftali, after which Leah gives Zilpah to Yaakov, who bears Gad and Asher.

לְמַעַשָּׂה WHAT TO TAKE HOME

Look at what happens when Leah Imenu gives birth to her fourth son. After naming her first three sons based on her pain and her yearning for her husband's love, she reaches a completely new madreiga with the fourth. She says, 'HaPa'amodeh es Hashem', this time I will praise Hashem, and she calls his name Yehudah. The chiddush here is incredible: Leah recognized that she had received more than her expected share in building the Shivtei Kah, and her immediate response was pure, uncalculated hoda'ah.

So often in life, we get caught up measuring our plight against others or focusing on what we feel is missing. We pray for something, and even when Hashem answers us, our minds are already drifting to the next missing piece or comparing our lot to our neighbor. But Leah Imenu teaches us the real avodah of a Yid. The moment you recognize a chesed from Hashem, stop everything and just say thank you. Don't let the moment pass without recognizing the 'Tov U'Meitiv.

This is why we are called 'Yehudim', named after Yehudah, because our very essence is to be modeh, to acknowledge and give thanks. Hoda'ah isn't just something we do when everything is perfect; it's a mindset that opens our eyes to see Hashem's personal Hashgachah in our lives every single day.

Today, stop at one moment when you notice a small chesed from Hashem, whether it's good news, a warm moment with family, or just a smooth drive, and say a heart-felt 'Thank you Hashem' out loud before moving on.