

חומש עם רש"י • ויצא • ששי

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

VAYETZEI • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Yaakov Avinu packs up his entire family and all the wealth he worked so hard to acquire in Paddan-aram, setting out to return to his father Yitzchak in Eretz Canaan. Knowing Lavan would try to stop him, Yaakov leaves secretly without telling him. Meanwhile, Rachel takes Lavan's terafim (idols) to wean her father away from his idol worship. When Lavan hears three days later that Yaakov has fled, he gathers his kinsmen and pursues him, catching up to him at Har HaGilad, but Hashem warns Lavan in a dream at night not to say or do anything to Yaakov, whether good or bad.

Upon confronting Yaakov, Lavan complains about the secret departure and accuses him of stealing his terafim. Unaware that Rachel took them, Yaakov invites Lavan to search everything, declaring that whoever possesses the terafim shall not live. Lavan searches all the tents thoroughly but fails to find them because Rachel had hidden them inside the camel's saddle. After the search turns up nothing, Yaakov speaks up with great pain and righteousness, recounting his twenty years of total faithfulness, how he bore every loss himself, and how Hashem saw his affliction and protected him from Lavan's trickery.

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

פסוק א

Pasuk 1

וַיָּקָם יַעֲקֹב וַיַּעֲלֵב וַיִּשָּׂא אֶת בָּנָיו וְאֶת נָשָׁיו עַל הַגָּמְלִים:

the camels upon his wives and — his sons — and lifted up Yaakov And arose

רש"י

אֶת בָּנָיו וְאֶת נָשָׁיו. הַקָּדִים זָכְרִים לְנִקְבוֹת, וְעָשָׂו הַקָּדִים נִקְבוֹת לְזָכְרִים, שְׁנֵאמַר

as it is said to males females preceded and Esav to females males he preceded his wives and — his sons —

וַיִּקַּח עָשָׂו אֶת נָשָׁיו וְאֶת בָּנָיו וְגוֹמֵר:

and so on his sons and — his wives — Esav and he took

פסוק ב

Pasuk 2

וַיִּנְהֵג אֶת כָּל מִקְנֵהוּ וְאֶת כָּל רֶכְשׁוֹ אֲשֶׁר רָכַשׁ מִקְנֵה קִנְיָנוֹ אֲשֶׁר

that his purchase the livestock of he acquired that his wealth all and — his livestock all — and he drove

רָכַשׁ בְּפָדִין אֶרֶם לְבֹא אֶל יִצְחָק אָבִיו אֶרֶץ כְּנָעַן:

Kanaan to the land of his father Yitzchak to to come Aram in Padan he acquired

רש"י

מִקְנֵה קִנְיָנוֹ. מֵה שֶׁקָּנָה מִצֹּאֲנוֹ, עֲבָדִים וּשְׁפָחוֹת וְגַמְלִים וְחֲמוֹרִים:

and donkeys and camels and maidservants menservants from his sheep that he acquired what his acquisition The livestock of

וּלְכֹן הִלֵּךְ לְגֹזֵז אֶת צֹאנוֹ וַתִּגְנֹב רָחֵל אֶת הַתֵּרָפִים אֲשֶׁר לְאָבִיהָ:
her father's which were the teraphim — Rachel and stole his sheep — to shear had gone And Lavan

רש"י

לְגֹזֵז אֶת צֹאנוֹ. שָׁנְתָן בְּיַד בְּנָיו דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין
and between between him days three a distance of his sons into the hand of which he gave his flock — to shear

יעקב:

Yaakov

רש"י

וַתִּגְנֹב רָחֵל אֶת הַתֵּרָפִים. לְהַפְרִישׁ אֶת אָבִיהָ מֵעֶזְיָ נִתְכַּוְּנָה בְּרֵאשִׁית רַבָּה :
Rabbah Bereshis she intended from idol worship her father — to separate the teraphim — Rachel And Rachel stole

וַיִּגְנֹב יַעֲקֹב אֶת לֵב לָבֹן הָאַרְמִי עַל כָּלִי הַגִּיד לוֹ כִּי בָרַח הוּא:
he was fleeing that him telling not by the Aramean Lavan the heart of — Yaakov And stole

וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ וַיָּקָם וַיַּעֲבֹר אֶת הַנָּהָר וַיֵּשֶׁם אֶת פָּנָיו
his face — and he set the River — and he crossed and he arose was his that and all he and he fled
הַר הַגִּלְעָד:
Gilead toward the mountain of

וַיִּגַּד לְלָבֹן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב:
Yaakov had fled that the third on the day to Lavan And it was told

רש"י

בַּיּוֹם הַשְּׁלִישִׁי. שְׁהָרִי דֶּרֶךְ שְׁלֹשֶׁת יָמִים הָיָה בֵּינֵיהֶם:
between them there was days three a journey of for behold the third On the day

וַיִּקַּח אֶת אָחָיו עִמּוֹ וַיִּרְדֵּף אַחֲרָיו דֶּרֶךְ שִׁבְעַת יָמִים וַיִּדְבֹּק
and he overtook days seven a distance of after him and he pursued with him his kinsmen — And he took
אֹתוֹ בְּהַר הַגִּלְעָד:
Gilead in the mountain of him

רש"י

את אחיו. קרוביו:

his kinsmen his brothers —

רש"י

דרך שבעת ימים. כל אותן ג' ימים שהלך המגיד להגיד ללבן הלך יעקב

Yaakov walked to Lavan to tell the messenger that walked days three those all days seven A journey of

לדרכו, נמצא, יעקב רחוק מלבן ששה ימים, ובשביעי השיגו לבן. למדנו

we learned Lavan he overtook him and on the seventh days six from Lavan was distant Yaakov it turns out on his way

שכל מה שהלך יעקב בשבעה ימים הלך לבן ביום אחד שנאמר וירדף אחרי

after him and he pursued as it is said one in day Lavan walked days in seven Yaakov that walked which that all

דרך שבעת ימים, ולא נאמר וירדף אחרי שבעת ימים :

days seven after him and he pursued was it said and not days seven a journey of

פסוק ח

Pasuk 8

ויבא אלהים אל לבן הארמי בחלום הלילה ויאמר לו השמר לך פן

lest yourself guard to him and He said the night in a dream of the Aramean Lavan to God And came

תדבר עם יעקב מטוב עד רע:

bad to from good Yaakov with you speak

רש"י

מטוב עד רע. כל טובתן של רשעים רעה היא אצל הצדיקים יבמות ק"ג :

103 Yevamos the righteous according to it is bad wicked ones of their favor all bad to from good

פסוק ט

Pasuk 9

וישג לבן את יעקב ויעקב תמק את אהלו בחר ולבן תמק את

with pitched and Lavan on the mountain his tent — had pitched and Yaakov Yaakov — Lavan and overtook

אחיו בחר הגלעד:

the Gilad in the mountain of his kinsmen

פסוק י

Pasuk 10

ויאמר לבן ליעקב מה עשית ותגנב את לבבי ותנהג את בנותי

my daughters — and led away my heart — that you deceived have you done what to Yaakov Lavan And he said

בשביות חרב:

a sword like captives of

רש"י

כשביות חרב. כל חיל הבא למלחמה קרוי חרב:

sword is called to war that comes army any sword like captivity of

פסוק יא

לָמָּה נִחַבְּתָה לְבָרַח וַתִּגְנוֹב אֹתִי וְלֹא הִגַּדְתָּ לִּי וְאֲשַׁלַּחְךָ בְּשִׂמְחָה

with joy and I would send you me did you tell and not me and deceive to flee did you hide why

וּבְשָׂרִים בָּתֵּף וּבְכִנּוֹר:

and with lyre with drum and with songs

רש"י

וַתִּגְנוֹב אֹתִי. גָּנַבְתָּ אֶת דַּעְתִּי:

my mind — you stole from me and you stole

פסוק יב

וְלֹא נִטְשָׁתָנִי לְנִשְׁק לְבָנִי וּלְבָנֹתַי עַתָּה הִסַּכְתָּ עָשׂוּ:

to do you acted foolishly now and my daughters my sons to kiss did you allow me and not

פסוק יג

יֵשׁ לְאֵל יָדַי לַעֲשׂוֹת עִמָּכֶם רָע וְאֱלֹהֵי אֲבִיכֶם אָמַשׁ אָמַר אֵלַי

to me said last night your father and the God of harm with you to do my hand in the power of There is

לֵאמֹר הַשְׁמַר לָךְ מִדִּבֶּר עִם יַעֲקֹב מִטּוֹב עַד רָע:

bad to from good Yaakov with from speaking for yourself beware saying

רש"י

יֵשׁ לְאֵל יָדַי. יֵשׁ כֹּחַ וְחֵיל בְּיָדִי לַעֲשׂוֹת עִמָּכֶם רָע, וְכָל אֵל שֶׁהוּא

that is Eil and every harm with you to do in my hand and power strength there is my hand to the strength of It is

לִי קֹדֶשׁ עַל שֵׁם עֲזוּז וְרַב אוֹנִים הוּא:

it is power and abundance of might account of on holy for

פסוק יד

וְעַתָּה הִלַּךְ הָלַכְתָּ כִּי נִכְסְךָ נִכְסַּפְתָּ לְבֵית אָבִיךָ לָמָּה גָּנַבְתָּ

did you steal why your father for the house of longed you greatly because went you surely and now

אֶת אֱלֹהֵי:

my gods —

רש"י

נִכְסַּפְתָּ. חֲמַדְתָּ, וְהִרְבָּה יֵשׁ בַּמִּקְרָא, נִכְסַּפָּה וְגַם כָּלְתָה נַפְשִׁי תְהִלִּים פ"ד ,

84 Tehillim my soul pined and also yearned in Scripture there is and much you desired you longed

לְמַעֲשֵׂה יָדֶיךָ תִּכְסֶּךָ אִיּוֹב י"ד :

14 Iyov you would desire your hands for the work of

פסוק טו

וַיַּעַן יַעֲקֹב וַיֹּאמֶר לְלָבָן כִּי יִרְאַתִּי כִּי אֶמְרָתִי פֶן תִּגְזֹל אֶת

— you would rob lest I said for I was afraid because to Lavan and said Yaakov And answered

בְּנוֹתַי מֵעִמִּי:

from me your daughters

רש"י

כִּי יִרְאַתִּי וּגו'. הָשִׁיבוּ עַל רִאשׁוֹן רִאשׁוֹן, שָׁאֵמַר לוֹ, וַתִּנְהַג אֶת בְּנוֹתֵי

my daughters — and you led away to him for he said first the first on he answered him etc. I feared Because

וגו':

etc.

פסוק טז

עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ לֹא יִחְיֶה נֶגֶד אַחֵינוּ הֶכָּר לָךְ מָה

what is for yourself identify our kinsmen in front of live shall not your gods — you find whomever With

עֲמַדֵּי וְקַח לָךְ וְלֹא יָדַע יַעֲקֹב כִּי רָחֵל גָּנְבָתָם:

had stolen them Rachel that Yaakov did know and not for yourself and take with me

רש"י

לֹא יִחְיֶה. וּמֵאוֹתָהּ קָלָלָה מֵתָהּ רָחֵל בְּדֶרֶךְ בְּרֵאשִׁית רַבָּה

Rabbah Bereshis on the way Rachel died curse and from that shall live Not

רש"י

מָה עֲמַדִּי. מִשְׁלָּךְ:

from yours with me what is

פסוק יז

וַיָּבֵא לָבָן בָּאֵהָל יַעֲקֹב וּבָאֵהָל לֵאָה וּבָאֵהָל שְׁתֵּי הָאֲמָהוֹת

the maidservants the two and into tent of Leah and into tent of Yaakov into tent of Lavan And he entered

וְלֹא מָצָא וַיֵּצֵא מֵאֵהָל לֵאָה וַיָּבֵא בָּאֵהָל רָחֵל:

Rachel into tent of and he entered Leah from tent of and he went out find and did not

רש"י

בֵּאֵהָל יַעֲקֹב. הוּא אֵהָל רָחֵל, שֶׁהָיָה יַעֲקֹב תָּדִיר אֶצְלָהּ; וְכֵן הוּא אוֹמֵר בְּנֵי

the sons of says it and so with her constantly Yaakov for was Rachel the tent of it was Yaakov into the tent of

רָחֵל אִשְׁתּוֹ יַעֲקֹב וּבְכָלֵן לֹא נֶאֱמַר אִשְׁתּוֹ יַעֲקֹב:

Yaakov the wife of is it said not and regarding all of them Yaakov the wife of Rachel

רש"י

וַיָּבֵא בֵּאֵהָל רָחֵל. כְּשֶׁיֵּצֵא מֵאֵהָל לֵאָה חָזַר לוֹ לְאֵהָל רָחֵל קִדְּם

before Rachel to the tent of to he returned Leah from the tent of when he exited Rachel into the tent of And he came

שִׁיחַפֵּשׁ בָּאֵהָל הָאֲמָהוּת, וְכָל כֶּהֱ לָמָּה? שֶׁהִיא מִפִּיר בָּהּ שֶׁהִיא
that she was with her familiar because he was why this and all the maidservants in the tent of that he searched
מְשַׁמְשֵׁנִית:
meddlesome

פסוק יח

Pasuk 18

וְרַחֵל לָקְחָה אֶת הַתְּרָפִים וַתִּשְׁמֶם בְּכֹר הַגָּמֶל וַתֵּשֶׁב עֲלֵיהֶם
upon them and sat the camel in the cushion of and placed them the idols — had taken and Rachel
וַיִּמְשֹׁשׁ לָבֹן אֶת כָּל הָאֵהָל וְלֹא מָצָא:
find and did not the tent all — Lavan and rummaged through

רש"י

בכר הגמל. לשון פרים וכסתות, פתרגומו בעביטא דגמלא, והיא
and it of the camel in the pack-saddle as its Targum and bolsters pillows an expression of the camel In the saddle-pillow of
מרדעת העשויה כמין פרי; ובערובין דף ט"ז שנינו הקיפוה בעביטיו, והן
and they are with pack-saddles they enclosed it we learned 16 page and in Eruvin pillow like a type of that is made a saddle-pad
עביטי גמלים, בשט"ו בלעז:
in foreign language bast camels pack-saddles of

פסוק יט

Pasuk 19

וַתֹּאמֶר אֶל אָבִיהָ אֵל יָחַד בְּעֵינַי אֲדַנִּי כִּי לֹא אוֹכַל לָקוּם מִפְּנֵיהָ כִּי
for from before you to arise I am able not that my lord in eyes of burn let not her father to And she said
דָּרָה נָשִׁים לִי וַיִּחַפֵּשׁ וְלֹא מָצָא אֶת הַתְּרָפִים:
the terafim — did he find and not And he searched is to me women way of

פסוק כ

Pasuk 20

וַיַּחֲר וַיִּצְקֹב וַיָּרֹב בְּלָבֹן וַיַּעַז וַיֹּאמֶר לָבֹן מָה
what is to Lavan and said Yaakov and answered with Lavan and he quarreled Yaakov And became incensed
בְּשִׁעִי מָה חָטָאתִי כִּי דָלַקְתָּ אַחֲרָי:
after me you pursued that my sin what is my transgression

רש"י

דלקת. רדפת, כמו על ההרים דלקנו איכה ד', וכמו מדלק אחרי פלשתים
Philistines after from chasing and as in 4 Eichah they chased us the mountains upon as in you pursued dalakta
שמואל א י"ז:
17 I Shmuel

פסוק כא

כִּי מִשְׁשֹׁתָּה אֶת כָּל כְּלֵי מָה מָצָאת מִכָּל כְּלֵי בֵּיתְךָ שֵׁים כֹּה

here place your house objects of from all have you found what my things all — you rummaged through for

נֶגַד אֶחָי וְאַחֶיךָ וַיּוֹכִיחוּ בֵּין שְׁנֵינוּ:

us two between and let them decide and your kin my kin before

רש"י

וַיּוֹכִיחוּ. וַיִּבְרְרוּ עִם מִי הַדִּין, אֶפְרוּבִי"ר בְּלָעִז:

in foreign tongue eprouver is the justice whom with and clarify And let them decide

פסוק כב

זֶה עֲשָׂרִים שָׁנָה אֲנֹכִי עִמָּךְ רְחֵלֶיךָ וְעֵזֶיךָ לֹא שָׁכְלוּ וְאֵילֵי צֹאנְךָ

your flock and the rams of miscarry did not and your she-goats your ewes with you I years twenty This

לֹא אָכְלָתִי:

eat I did not

רש"י

לֹא שָׁכְלוּ. לֹא הִפִּילוּ עֲבוּרָם, כְּמוֹ רָחֵם מִשְׁכֵּיל הוֹשֵׁעַ ט', תִּפְלֹט פָּרְתּוֹ וְלֹא

and not his cow calveth 9 Hosea miscarrying a womb like their fetus miscarry did not they miscarried not

תִּשְׁכֵּל אִיּוֹב כ"א :

21 Iyov does miscarry

רש"י

וְאֵילֵי צֹאנְךָ. מִכָּאן אָמְרוּ אֵיל בֶּן יוֹמֹ קְרוֹי אֵיל, שָׂאֵם לֹא כֵן, מַה שִּׁבְּחוּ?

his praise what is so not for if a ram is called day old one a ram they said from here your flock and the rams of

אֵלִים לֹא אָכַל, אָכַל כְּבָשִׁים אָכַל, אִם בֶּן גִּזְלָן הוּא בְּבֹא קִמָּא ס"ה :

65b Kamma Bava he is a thief so if he ate sheep but did he eat not rams

פסוק כג

טֶרֶפָה לֹא הֵבֵאתִי אֵלֶיךָ אֲנֹכִי אַחֲטָנָה מִיָּדִי תִּבְקָשְׁנָה גְּנֻבָתִי

stolen by you would demand it from my hand would bear its loss I to you I brought not that torn by beasts

יוֹם וּגְנֻבָתִי לַיְלָה:

night or stolen by day

רש"י

טֶרֶפָה. עַל יְדֵי אַרְי וְזֵאֵב:

and a wolf a lion hands of by Torn

רש"י

אֲנֹכִי אַחֲטָנָה. לְשׁוֹן קִלְעַ בְּאֶבֶן אֶל הַשְּׂעָרָה וְלֹא יִחַטֵּא שׁוֹפְטִים כ',

20 Shoftim miss and does not the hairbreadth at with the stone slings an expression of will bear its loss I

אָנִי וּבְנֵי שְׁלֹמֹה חֲטָאִים מְלָכִים אֵלֶּיךָ – חֲסֵרִים, אָנֹכִי אַחְסְרָנָה, אִם חָסְרָה
it was missing if will be lacking it I lacking 1 I Melachim lacking Shlomo and my son I
חָסְרָה לִּי, שְׁמִידִי תִבְקֶשְׁנָה:
you will demand it for from my hand to me it was missing

רָשׁ"י
אָנֹכִי אַחֲסֵנָה תַּרְגוּמוֹ דְּהוֹת שְׁגִיָּא מִמִּנְיָנָא, שְׁהִיְתָה נִפְקֶדֶת וּמַחְסְרָת, כְּמוֹ וְלֹא
and not like and lacking missing that was from the count missing that which was its Targum would suffer its loss I
נִפְקֶד מִמֶּנּוּ אִישׁ בַּמִּדְבָּר ל"א, תַּרְגוּמוֹ לֹא שָׁנָא :
was missing not its Targum 31 Bamidbar a man from us was missing

רָשׁ"י
גִּנְבְּתִי יוֹם וּגְנַבְתִּי לַיְלָה. גְּנוּבָת יוֹם אוֹ גְּנוּבָת לַיְלָה, הַכֹּל שֶׁלֹּמְתִי:
I paid everything by night stolen or by day whether stolen by night or stolen by day stolen

רָשׁ"י
גִּנְבְּתִי. כְּמוֹ רַבְּתִי בְּגוֹיִם שְׂרָתִי בְּמַדְיָנוֹת אֵיכָה א', מְלֵאֲתִי מִשְׁפָּט יִשְׁעִיהוּ א'
1 Yeshayahu justice full of 1 Eichah among the provinces princess among the nations great like stolen
אַהֲבָתִי לְדוֹשׁ הוֹשֵׁעַ י' :
10 Hoshea to thresh loving

פסוק כד

Pasuk 24

הָיִיתִי בַּיּוֹם אֲכָלְנִי חֶרֶב וְקָרָח בִּלְלִילָה וַתֵּדֵד שְׁנָתִי מֵעֵינָי:
from my eyes my sleep and fled by night and frost drought consumed me by day I was

רָשׁ"י
אֲכָלְנִי חֶרֶב. לְשׁוֹן אֵשׁ אֲכָלָה:
consuming a fire an expression of drought consumed me

רָשׁ"י
וְקָרָח. כְּמוֹ מִשְׁלֵיךְ קָרָחוֹ תִּהְיִילִים קמ"ז, תַּרְגוּמוֹ גְּלִידָא:
hoar-frost its Targum 147 Tehillim His ice He casts like And frost

רָשׁ"י
שְׁנָתִי. לְשׁוֹן שְׁנָה:
sleep an expression of my sleep

פסוק כה

Pasuk 25

זֶה לִּי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עַבְדְּתִיךָ אֶרְבַּע עָשָׂרָה שָׁנָה בְּשֵׁתִי בְּנִתֶיךָ
daughters for your two years teen four I served you in your house years twenty to me this
וְשֵׁשׁ שָׁנִים בְּצֹאנְךָ וַתַּחֲלֵף אֶת מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים:
times ten my wages — and you changed for your flock years and six

ותחלף את משכרתי. היית מְשַׁנֶּה תנאי שְׂכִינֵנוּ, מְנַקֵּד לְטוֹא, — and you changed my hire — altering you were
 ומַעְקוּדִים לְכָרְדִּים: togrisled and from streaked

פסוק בו

Pasuk 26

לוֹלִי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וַיַּחַד יִצְחָק הָיָה לִי כִּי עַתָּה
 now surely for me was Yitzchak and the Fear of Avraham God of my father God of were it not
 רִיקָם שְׁלַחְתָּנִי אֶת עֲנִי וְאֶת יָגִיעַ כַּפִּי רָאָה אֱלֹהִים
 God saw my hands the toil of and — my affliction — you would have sent empty-handed me
 וַיּוֹכַח אֹמֶשׁ: last night and He admonished

וַיַּחַד יִצְחָק. לֹא רָצָה לֹמַר אֱלֹהֵי יִצְחָק, שְׂאִין הַקָּב"ה מְיַחַד שְׁמוֹ עַל
 upon His Name associate the Holy One for does not Yitzchak God of to say did he want not Yitzchak And the Dread of
 הַצַּדִּיקִים בְּחַיֵּיהֶם, וְאַע"פּ שְׁאָמַר לוֹ בְּצֵאתוֹ מִבְּאֵר שֶׁבַע אָנִי ה' אֱלֹהֵי
 God of Hashem I am Sheva from Be'er in his departure to him that He said and even though in their lifetime the righteous
 אַבְרָהָם אָבִיד וְאֱלֹהֵי יִצְחָק, בְּשָׁבִיל שְׁכָחוּ עֵינָיו, וְהָרִי הוּא כִּמְתִּ; יַעֲקֹב
 Yaakov like the dead he was and behold his eyes that grew dim because Yitzchak and the God of your father Avraham
 נִתְיָרָא לֹמַר אֱלֹהֵי, וְאָמַר וַיַּחַד: and the Dread of and he said God of to say was afraid

וַיּוֹכַח. לְשׁוֹן תּוֹכָחָה הוּא וְלֹא לְשׁוֹן הוֹכָחָה:
 deciding proof an expression of and not it is reproof an expression of And he reproved

CHAPTER SUMMARY

Yaakov leaves Paddan-aram secretly with his family and possessions to return to Yitzchak in Canaan, while Rachel takes Lavan's terafim to separate her father from idolatry. Lavan pursues Yaakov for seven days and overtakes him at Har HaGilad after Hashem warns him in a dream not to harm Yaakov. Lavan accuses Yaakov of fleeing secretly and stealing his terafim, prompting Yaakov—who did not know Rachel took them—to declare that whoever has the terafim will not live and to bid Lavan search his entire camp. Lavan searches all the tents in vain because Rachel hid the terafim under a camel saddle, after which Yaakov defends his complete integrity over twenty years of grueling service, noting that only Hashem's intervention prevented Lavan from sending him away penniless.

Look at the cheshbon Yaakov Avinu makes when he answers Lavan. For twenty years, he worked in scorching heat by day and freezing cold by night. If a sheep was torn by a wild beast, Yaakov absorbed the loss himself. He treated every single sheep as if it were his own absolute responsibility. The Torah is coming to show us what true ne'emanus, genuine honesty and devotion, looks like in the eyes of Yaakov Avinu.

Lichoira, a person could say, "Lavan is a crook who keeps changing my wages, why should I break my back for his flock?" But that was not Yaakov's sevara. Yaakov knew that a Yid's integrity in business and in daily responsibilities is not dependent on how the other guy acts. When you take on a job or a commitment, you do it b'shlaimusz, with total yiras Shamayim, because Hashem sees "the toil of my hands" and ultimately He is the One who protects you and pays your true reward.

When we go out into the world, whether in our parnassah, in our homes, or in our bein adam l'chavero, we have to carry that same Yiddish ne'emanus. Give an honest day's work, keep your word down to the last detail, and take full responsibility without making cheap excuses.

Today, pick one commitment or task at work or at home, and fulfill it with extra care and complete honesty, just like Yaakov Avinu.