

Parshas Vayeitze – Walking Modestly With Hashem:

1. **Gemara Megila 13b:** As a reward for the modesty that was exhibited by Rachel, she merited that Saul descend from her. And as a reward for the modesty that was exhibited by Saul, he merited that Esther descend from him. And what modesty was exhibited by Rachel? For it is written: "And Yaakov told Rachel that he was the brother of her father." Now was Yaakov really the brother of her father? ...Rather, he said to Rachel: "Will you marry me?" She answered him, "Yes. However, my father is a deceiver, and you will not be able to outwit him." He said to him, "I am his brother in deceit."She answered him, "I have a sister Leah, who is older than I, and my father will not marry me off before her." Yaakov gave Rachel signs. When the wedding night arrived, she said to herself, "Now my sister will be put to shame." She therefore conveyed the pre-arranged signs to her. And thus it is written: "And it came to pass in the morning, and behold, it was Leah." Is this to imply that until now it was not Leah? Rather, through the pre-arranged signs that Rachel conveyed to Leah, Yaakov did not know until now...
2. **Introduction to Midrash Eicha 24:** The souls of each of the forefathers and foremothers pleaded to God to spare the Jews from permanent exile. In exchange for God's promise, they offered all their merits: their faith, their devotion and their self-sacrifice. Abraham tried to prevail over God in the merit of having brought monotheism to the world. But God said that would not suffice. Then Isaac pleaded with God in the merit of his willingness to be sacrificed on Mount Moriah. But that too was rejected as insufficient. Jacob, Moses and others presented their merits. But none would suffice. Rachel's soul then presented itself before God. "Master of the Universe," she began, "I waited seven years to marry my beloved Jacob. When the time of the wedding finally arrived, my father schemed to switch me with Leah. I realized that she would be put to shame if the scheme were uncovered, so I had compassion and gave her the password. I overcame my own feelings and was not jealous. I allowed a competitor into my home. So if I was able to do it, God, then all the more so You too should not be exacting of the idol — the competitor in Your home." Immediately, God's compassion was aroused. He said, "*Don't cry over the exile, Rachel, because for your sake I will return the children of Israel in the future to their homeland once again.*"
3. **Bereishis 30,15:** Leah said to her, "Isn't it enough that you took my husband? Would you also take my son's Dudaim flowers?" Rachel said, "Therefore, he shall be with you tonight in exchange for your son's Dudaim's flowers.
4. **Midrash Bereishis Raba 70,17:** All night long, she was pretending to be like Rachel. Then the morning came along, and ...she's Leah. What did Yaakov say to her? He said, 'You swindler the daughter of a swindler, at night I called you in Rachel's name and you answered me, and now it is clear that you are Leah!' "And Leah said to him, 'Didn't you cheat your father? When he asked you, "Are you my son Esav or not?" and you answered, "I am Esav your firstborn," how can you say to me, "Why did you cheat me?" Didn't your father say about you to Esav, "Your brother came with cunning?"'"
5. **Talmud Baba Basra 123:** The firstborn was worthy to come from Rachel, but Leah preceded her through mercy. However, due to the modesty of Rachel, Hashem returned it to her...
6. **Midrash brought by Rashi 30, 22:** Hashem remembered that Rachel gave Leah the signs [that is why she conceived.]
7. **Midrash 73,14:** "And Hashem remembered Rachel" – what did He remember? Her silence towards her sister, for at the time they were giving Leah to him, she knew and was silent.
8. **Da'as Zekeinim 29,25:** The signs that Yaakov gave Rachel were 1]Nida, 2]Chala, 3]Candle lighting
9. **Micha 6,8:** What does Hashem require of you but to do justice, to love kindness, and to walk modestly with your God?
10. **Kedushas Levi Parshas Chayei Sara:** Subjugation before other people brings sadness, because you are not getting what you want. However, by subjugating yourself to Hashem, you are attaching yourself to the root of Simcha; consequently, Simcha rests upon the person.