

"And Yaakov's anger was kindled against Lavan." - "And Yaakov was angry and he argued with Lavan." (31:36)

The *Chidushei HaRim* notes that the traits of anger and indignation are mentioned solely in regard to Yaakov. The *Torah* does not apply this concept to the other two Patriarchs. He describes Yaakov as the Patriarch who excelled in the attribute of *emes* (truth), serving as the paradigm of "truth for truth's sake" - the essence of truth. He was therefore the only one who appropriately exhibited anger and indignation. These are emotions which emanate from a source untainted by any form of self-serving interests. *Horav Shimon Schwab Shlita* explains that when the deceitful Lavan kissed his children and grandchildren (32:1), they were influenced by him. This trait was transmitted to us, and now we must constantly fight the evil inclination of *sheker* (falsehood). The *Chazon Ish* writes in one of his letters that a person does not naturally hate falsehood. Only Yaakov was unique, states the *Chofetz Chaim*; he was the only one not kissed by Lavan. Because Yaakov is the personification of truth, a Lavan cannot kiss him! We must always be sure that our indignation originates from a pure source. Likewise, we must respect the statements made by our *Torah* leaders. We should not be provoked to anger as a result of personal prejudice, vested interests, or guilty conscience.