

Afterward, she bore a daughter and she called her name, Dinah. (30:21)

Everyone wants to get ahead, to rise to the summit of the spiritual ladder. What are we willing to sacrifice in order to achieve spiritual distinction? Are we willing to expend time and effort, give up financial security all for the purpose of spiritual achievement? The answer obviously should be a resounding, “Yes.” Nothing should stand in the way of spiritual ascendancy. It cannot, however, be achieved on the “back” of someone else: a friend or even someone who is not a friend. Achieving closeness with Hashem cannot and should not be achieved at the expense of another Jew’s feelings or sensitivities, regardless of the veracity and legitimacy – or lack thereof – of those emotions.

Horav Shlomo Wolbe, zl, makes this observation based on the ethical behavior of our Patriarch, Yaakov *Avinu*, and our Matriarchs, Rachel *Imeinu* and Leah *Imeinu*. Leah gave birth to six *shevatim*, tribes, sons, while Rachel gave birth to Yosef and Benyamin. Bilhah and Zilpah each gave birth to two sons. It was, however, not supposed to have been this way. Leah had a seventh child, a daughter, Dinah. The root of the name is derived from *din*, judgment. *Rashi* explains that Leah chose this name by design. Apparently, our Matriarchs were aware that there would be a total of twelve *shevatim*. Thus, when Leah became pregnant with a seventh child, she became concerned, lest she have seven sons, and her sister, Rachel, would have only one. This would mean that Rachel would have fewer sons than even Bilhah and Zilpah, who originally had maidservant status. Leah made a judgment and prayed that Hashem change the gender of her fetus from male to female – resulting in a little girl, whom she named Dinah, after her “judgment.”