

יַעֲקֹב בָּנָה הַקָּטָן: וְאֵת עֵרְתָּ  
הַלְבִישָׁה עַל-יָדָיו וְעַל חֻלְקֹתָ  
תָּתֵן אֶת-הַמְטַעֲמִים וְאֵת-  
רַעְשֵׁתָהּ בֵּינָה יַעֲקֹב בָּנָה:  
כִּי וַיֹּאמֶר אָבִי וַיֹּאמֶר הַזְּנִי  
בִּי: וַיֹּאמֶר יַעֲקֹב אֶל-אָבִיו

cites *Onkelos* [who apparently perceives the word as implying: those garments which Esau scrupulously kept *unsoiled* from hunting]. In an alternative translation, *Rashi* identifies these garments as the ones which Esau *קָמַר, coveted*, from the famous hunter Nimrod [see footnote to 25:27.]

These were the precious garments which Esau [renowned for his great filial devotion] would wear while he waited upon his father (*Rashbam*).

— He would wear these glorious garments while at leisure and while in the company of important personages. He kept them in fragrant grasses so they had a pleasant odor. This is why his fragrance was easily recognizable [see v. 27], and Rebecca chose them for that very reason (*Radak*).

אֲשֶׁר אִתָּהּ בְּבֵיתָ — *Which were with her in the house.*

This provides an insight into Esau's married life. He left his best treasures in his mother's keeping because he knew his wives' ways

and did not entirely trust them (*Rashi*; see *Hirsch*).

[According to *Rashbam's* interpretation (see above) they were presumably kept there *out of convenience* since those were the garments Esau wore when he served his father. Thus, they would be ready whenever Isaac summoned him. This follows the *Midrashic* understanding also.]<sup>11</sup>

וְתַלְבַּשׁ אֶת יַעֲקֹב — *And [she] clothed Jacob.*

Jacob's reluctance is evident. With filial devotion he allowed his mother to dress him; he did not wish to put them on himself (*HaKesef U'haKaballah*).

בְּנָה הַקָּטָן — *Her younger son.*

As *Hirsch* notes in v. 11, it was his *mother* that she demanded, a *son* that he obeyed.

That the narrative describes Esau as the *older* and Jacob as the *younger* is to the credit of Rebecca. Although a mother would normally recognize that the blessing belonged to the firstborn, she was

1. Esau's filial devotion was proverbial among the Rabbis.

Rabban Shimon ben Gamliel said, "I attended to the needs of my father all my life but I did not do for him even a hundredth of what Esau did for his father. When I would care for my father, I would do so in soiled garments so as not to dirty my good clothing; but when Esau cared for his father he put on his clean ones. But when Esau catered to his father he put on his precious garments, for he would say, 'Nothing but royal robes befits my father's honor' (*Midrash*). [See *Overusto*.]