—Toledot—

Saturday Morning Torah Study

Shabbat November 14, 2026

(Plaut pp. 185-89)

Genesis 27:1-4:

א וַיְהִי֙ כִּֽי־זָקֵ֣ן יִצְחָ֔ק וַתִּכְהֶ֖ין עֵינָ֑יו מֵרְאֹ֗ת וַיִּקְרָ֞א אֶת־עֵשָׂ֤ו | בְּנוֹ֙ הַגָּדֹ֔ל
וַיֹּ֥אמֶר אֵלָ֖יו בְּנִ֑י וַיֹּ֥אמֶר אֵלָ֖יו הִנֵּֽנִי: ב וַיֹּ֗אמֶר הִנֵּה־נָ֙א זָקַ֣נְתִּי לֹ֣א יָדַ֔עְתִּי
יֹ֖ום מוֹתִֽי: ג וְעַתָּ֕ה שָׂא־נָ֥א כֵלֶ֖יךָ תֶּלְיְךָ֣ וְקַשְׁתֶּ֑ךָ וְצֵ֥א הַשָּׂדֶ֖ה וְצ֥וּדָה לִּ֖י
צָֽיִד [צַיִד] : ד וַעֲשֵׂה־לִּ֤י מַטְעַמִּים֙ כַּאֲשֶׁ֣ר אָהַ֔בְתִּי וְהָבִ֥יאָה לִּ֖י וְאֹכֲלָ֑ה
בַּעֲבֻ֗ור תְּבָרֶכְךָ֙ נַפְשִׁ֣י בְּטֶ֔רֶם אָמֽוּת:

When Isaac was old and his eyes were too dim to see, he called his older son Esau and said to him, “My son.” He answered, “Here I am.” And he said, “I am old now, and I do not know how soon I may die. Take your gear, your quiver and bow, and go out into the open and hunt me some game. Then prepare a dish for me such as I like, and bring it to me to eat, so that I may give you my innermost blessing before I die.”

Commentary of Rashi (Rabbi Shlomo ben Yitzhak: 1040-1105):

ותכהין. בַּעֲשָׁנָן שֶׁל אֵלּוּ. דְּ"אַ כְּשֶׁנֶּעֱקַד עַ"גַ הַמִּזְבֵּחַ וְהָיָה אָבִיו רוֹצֶה לְשָׁחֲטוֹ, בְּאוֹתָהּ שָׁעָה נִפְתְּחוּ הַשָּׁמַיִם וְרָאוּ מַלְאֲכֵי הַשָּׁרֵת וְהָיוּ בוֹכִים, וְיָרְדוּ דִּמְעוֹתֵיהֶם וְנָפְלוּ עַל עֵינָיו, לְפִיכָךְ כָּהוּ עֵינָיו. דְּ"אַ כְּדֵי שֶׁיִּטֹּל יַעֲקֹב אֶת הַבְּרָכוֹת:

1. His eyes were too dim to see. Dimmed by the smoke from those idolatrous wives of Esau’s. another reading: When he was bound on the altar and his father was about to slaughter him the heavens opened and the ministering angels saw it and wept. Their tears came down and fell on his eyes. This is what dimmed them. Another reading: His eyes were deliberately dimmed so that Joacbo could take the blessing.

Commentary of Nachmanides (Rabbi Moshe ben Nachman: 1195?-1270):

בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי הָיָה בְּדַעְתּוֹ לְבָרֵךְ אוֹתוֹ שֶׁיִּזְכֶּה הוּא בִּבְרַכַת אַבְרָהָם, לִנְחֹל אֶת הָאָרֶץ וְלִהְיוֹת הוּא בַּעַל הַבְּרִית לֵאלֹהִים, כִּי הוּא הַבְּכוֹר. וְנִרְאֶה שֶׁלֹּא הִגִּידָה לוֹ רִבְקָה מֵעוֹלָם הַנְּבוּאָה אֲשֶׁר אָמַר ה' לָהּ "וְרַב יַעֲבֹד צָעִיר", כִּי אֵיךְ הָיָה יִצְחָק עוֹבֵר אֶת פִּי ה' וְהִיא לֹא תִצְלָח. וְהִנֵּה מִתְּחִלָּה לֹא הִגִּידָה לוֹ דֶּרֶךְ מוּסָר וּצְנִיעוּת, כִּי "וַתֵּלֶךְ לִדְרֹשׁ אֶת ה'", שֶׁהָלְכָה בְּלֹא רְשׁוּת יִצְחָק, אוֹ שֶׁאָמְרָה אֵין אָנֹכִי צְרִיכָה לְהַגִּיד נְבוּאָה לַנָּבִיא כִּי הוּא גָּדוֹל מִן הַמַּגִּיד לִי, וְעַתָּה לֹא רָצְתָה לֵאמֹר לוֹ כָּךְ הֻגַּד לִי מֵאֵת ה' טֶרֶם לֵדָתִי, כִּי אָמְרָה בְּאַהֲבָתוֹ אוֹתוֹ לֹא יְבָרֵךְ יַעֲקֹב וְיִנִּיחַ הַכֹּל בִּידֵי שָׁמַיִם, וְהִיא יָדְעָה כִּי בְּסִבַּת זֶה יִתְבָּרֵךְ יַעֲקֹב מִפִּיו בְּלֵב שָׁלֵם וְנֶפֶשׁ חֲפֵצָה. אוֹ הֵם סִבּוֹת מֵאֵת ה' כְּדֵי שֶׁיִּתְבָּרֵךְ יַעֲקֹב וְגַם עֵשָׂו בְּבִרְכַּת הַחֶרֶב, וְלוֹ לְבַדּוֹ נִתְכְּנוּ עֲלִילוֹת:

4. So that I may give you my innermost blessing. It was indeed Isaac's intention to have Esau get the blessing of Abraham to take possession of the land and become heir to the convent with God. For he was the first-born. Apparently Rebekah never told him the prophecy that God had given her: "The older shall serve the younger."(25:23) How could Issac have dared transgress God's command? "This would not succeed!"(Num. 14:41) At first she had perhaps kept it private because she "went to inquire of God"(25:22") without Isaac's permission, or perhaps she thought, "There's no need to tell him; he is a greater prophet than the prophet who told this prophecy to me." By now, though, she certainly did not want to tell him, "This is the prophecy that was given to me before I gave birth." For she thought that out of his love for Esau, he would not give the blessing to Jacob either and simply leave things in heaven's hands. But she knew that if her plan worked Isaac would give Jacob his "innermost blessing," willingly and wholeheartedly, or the whole thing may have been God's plan form the beginning, to have Jacob blessed as he was and Esau blessed with the "sword."(v. 40) For "actions are arranged by God alone."(1 Sam. 2:3)

Genesis 27:5-13:

ה וְרִבְקָה שֹׁמַעַת בְּדַבֵּר יִצְחָק אֶל־עֵשָׂו בְּנוֹ וַיֵּלֶךְ עֵשָׂו הַשָּׂדֶה לָצוּד צַיִד לְהָבִיא: ו וְרִבְקָה אָמְרָה אֶל־יַעֲקֹב בְּנָהּ לֵאמֹר הִנֵּה שָׁמַעְתִּי אֶת־אָבִיךָ מְדַבֵּר אֶל־עֵשָׂו אָחִיךָ לֵאמֹר: ז הָבִיאָה לִּי צַיִד וַעֲשֵׂה־לִי מַטְעַמִּים

וְאֹכְלָה וַאֲבָרֶכְכָה לִפְנֵי יְהוָה לִפְנֵי מוֹתִי: ח וְעַתָּה בְנִי שְׁמַע בְּקֹלִי
לַאֲשֶׁר אֲנִי מְצַוֶּה אֹתָךְ: ט לֶךְ־נָא אֶל־הַצֹּאן וְקַח־לִי מִשָּׁם שְׁנֵי גְדָיֵי
עִזִּים טֹבִים וְאֶעֱשֶׂה אֹתָם מַטְעַמִּים לְאָבִיךָ כַּאֲשֶׁר אָהֵב: י וְהֵבֵאתָ
לְאָבִיךָ וְאָכָל בַּעֲבֻר אֲשֶׁר יְבָרֶכְךָ לִפְנֵי מוֹתוֹ: יא וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה
אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק: יב אוּלַי יְמֻשֵּׁנִי אָבִי
וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה: יג וַתֹּאמֶר לוֹ
אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אַךְ שְׁמַע בְּקֹלִי וְלֵךְ קַח־לִי:

Rebekah had been listening as Isaac spoke to his son Esau. When Esau had gone out into the open to hunt game to bring home, Rebekah said to her son Jacob, "I overheard your father speaking to your brother Esau, saying, 'Bring me some game and prepare a dish for me to eat, that I may bless you, with the Eternal's approval, before I die.' Now, my son, listen carefully as I instruct you: Go to the flock and fetch me two choice kids, and I will make of them a dish for your father, such as he likes. Then take it to your father to eat, in order that he may bless you before he dies." Jacob answered his mother Rebekah, "But my brother Esau is a hairy man and I am smooth-skinned. If my father touches me, I shall appear to him as a trickster and bring upon myself a curse, not a blessing." But his mother said to him, "Your curse, my son, be upon me! Just do as I say and go fetch them for me."

Commentary of Radak (Rabbi David Kimchi: 1160?-1235?):

וְרִבְקָה שֹׁמַעַת... בְּדַבֵּר יִצְחָק. וְרָאֲתָה כִּי הָלַךְ עֵשָׂו לַעֲשׂוֹת מִצְוַת אָבִיו וְאָמְרָה לְיַעֲקֹב, כִּי קִנְאָה בָּזֶה, וְהִיא לֹא יָדְעָה כִּי יַעֲקֹב יִהְיֶה מְבֹרָךְ אֲפִלּוּ לֹא יְבָרְכֻנּוּ אָבִיו. וְכֵן הָיְתָה דַּעַת אָבִיו כִּי יִצְחָק צַדִּיק הָיָה וְלֹא הָיָה גּוֹזֵל אֶת הַבְּרָכָה מִיַּעֲקֹב וְנוֹתְנָהּ לְעֵשָׂו בַּעֲבוּר תַּבְשִׁיל אֶחָד, חָלִילָה! אֲבָל רִבְקָה הָיְתָה לִבָּהּ הוֹמֶה עָלֶיהָ עַל יַעֲקֹב לִרְאֹב אַהֲבָתָהּ אוֹתוֹ, וְיָעֲצָה לוֹ לַעֲשׂוֹת דְּבַר מִרְמָה כְּדֵי לְקַבֵּל הַבְּרָכָה מֵאָבִיו, וְלֹא הָיְתָה חוֹשֶׁבֶת לַעֲשׂוֹת עָוֹן בַּדָּבָר הַזֶּה.

5. Rebekah had been listening as Isaac spoke to his son Esau. And she did not realize that Jacob was blessed even without his father's blessing him. Isaac was a righteous man and would not have stolen Jacob's blessing and given it to Esau just for the sake of a meal. God forbid! But Rebekah, out of her love for Jacob, was extremely disturbed at this possibility. She certainly did not intend in any way to transgress.

Commentary of Rashbam (Rabbi Samuel ben Meir: 1085-1174):

עלי קללתך - עלי ועל צווארי כלומר: כי הייתה בוטחת במה שאמר לה הקב"ה: ורב יעבד צעיר.

13. Your curse, my son, be upon me! "On me and on my head!" She was confident there was nothing to fear, relying on what the Holy One had told her: "The older shall serve the younger."(25:23)

Genesis 27:14-17:

יד וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מַטְעַמִּים כַּאֲשֶׁר אָהֵב אָבִיו: טו וַתִּקַּח רִבְקָה אֶת־בִּגְדֵי עֵשָׂו בְּנָהּ הַגָּדֹל הַחֲמֻדֹת אֲשֶׁר אִתָּהּ בַּבָּיִת וַתַּלְבֵּשׁ אֶת־יַעֲקֹב בְּנָהּ הַקָּטָן: טז וְאֵת עֹרֹת גְּדָיֵי הָעִזִּים הִלְבִּישָׁה עַל־יָדָיו וְעַל חֶלְקַת צַוָּארָיו: יז וַתִּתֵּן אֶת־הַמַּטְעַמִּים וְאֶת־הַלֶּחֶם אֲשֶׁר עָשָׂתָה בְּיַד יַעֲקֹב בְּנָהּ:

He got them and brought them to his mother, and his mother prepared a dish such as his father liked. Rebekah then took the best clothes of her older son Esau, which were there in the house, and had her younger son Jacob put them on; and she covered his hands and the hairless part of his neck with the skins of the kids. Then she put in the hands of her son Jacob the dish and the bread that she had prepared.

Commentary of Bekhor Shor (Joseph ben Isaac Bekhor Shor: 12th Century):

ותלבש את יעקב. שהיה הולך לקבל שררה וגם לשמש לפני אביו בסעודתו, הלבישה לו בגדים נאים כדאמ' בגדים שבישל בהם קדירה לא ימזוג בהם כוס לרבו כי אם בבגדים נקיים, ועוד שהיו מריחים ריח צידה שפעמים באקראי היה מוליכם בשדי או מיד שהיה בא מן השדה עם הריח שבו היה לובשן ובכך לא הרגיש יצחק ביעקב כי הריח ריח השדה:

15. Rebekah then took the best clothes of her older son Esau, which were there in the house, and had her younger son Jacob put them on. He was not only going to serve his father; he was about to receive rulership. And they would smell like Esau's clothes, since he often took them out of the field with him, or put them on immediately upon returning from there.

Genesis 27:18-23:

יח וַיָּבֹא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי מִי אַתָּה בְּנִי: יט וַיֹּאמֶר יַעֲקֹב אֶל־אָבִיו אָנֹכִי עֵשָׂו בְּכֹרֶךָ עָשִׂיתִי כַּאֲשֶׁר דִּבַּרְתָּ אֵלָי קוּם־נָא שְׁבָה וְאָכְלָה מִצֵּידִי בַּעֲבוּר תְּבָרֲכַנִי נַפְשֶׁךָ: כ וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מַה־זֶּה מִהַרְתָּ לִמְצֹא בְנִי וַיֹּאמֶר כִּי הִקְרָה יְהוָה אֱלֹהֶיךָ לְפָנָי: כא וַיֹּאמֶר יִצְחָק אֶל־יַעֲקֹב גְּשָׁה־נָּא וַאֲמֻשְׁךָ בְּנִי הַאַתָּה זֶה בְּנִי עֵשָׂו אִם־לֹא: כב וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו: כג וְלֹא הִכִּירוֹ כִּי־הָיוּ יָדָיו כִּידֵי עֵשָׂו אָחִיו שְׂעִרֹת וַיְבָרְכֵהוּ:

He went to his father and said, “Father.” And he said, “Yes, which of my sons are you?” Jacob said to his father, “I am Esau, your first-born; I have done as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing.” Isaac said to his son, “How did you succeed so quickly, my son?” He said, “Because the Eternal One, your God granted me good fortune.” Isaac said to Jacob, “Come closer that I may feel you, my son—whether you are really my son Esau or not.” So Jacob drew close to his father Isaac, who felt him and wondered. “The voice is the voice of Jacob, yet the hands are the hands of Esau.” He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him.

Commentary of Rashi:

אנכי עשו בכורך. אָנֹכִי הַמֵּבִיא לְךָ וְעֵשָׂו הוּא בְּכוֹרֶךָ: **עשיתי.** כַּמָּה דְּבָרִים כַּאֲשֶׁר דִּבַּרְתָּ אֵלַי: **שבה.** לְשׁוֹן מֵסֵב עַל הַשֻּׁלְחָן, לְכָךְ מְתֻרְגָּם אִסְתָּחַר:

19. I am Esau, your first-born. “I am [the one bringing this to you]; Esau [is] your first-born.” **I have done as you told me.** A number of different times. **Pray sit up.** Rather, “Take your seat” at the table; see Onkelos.

Commentary of Kimchi.

אָנֹכִי עֵשָׂו בְּכֹרֶךָ. יֵשׁ תְּמֵהִים אֵיךְ יַעֲקֹב שָׁהָיָה צַדִּיק וְיָרֵא אֱלֹהִים דִּבֵּר שֶׁקֶר? וְאֵין זֶה תִּימָה, כִּי יוֹדֵעַ הָיָה יַעֲקֹב כִּי הוּא רָאוּי יוֹתֵר לַבְּרָכָה מֵאָחִיו וְרוּחַ הַנְּבוּאָה שֶׁתִּשְׁרֶה עַל יִצְחָק לְבָרְכוֹ יוֹתֵר יִתְעַשֵּׂת הָאֱלֹהִים לְבִרְכָתוֹ מִבִּרְכַּת אָחִיו, כִּי הוּא רָצוּי לָאֵל יוֹתֵר מִמֶּנּוּ, וְחִלּוּף הַדְּבָרִים בִּמְקוֹמוֹת כָּאֵלֶּה אֵינָם גְּנַאי וְחִלּוּל לַצַּדִּיק, שֶׁהֲרֵי רָאִינוּ כִּי הָאֵל אָמַר לִשְׁמוּאֵל "עָגְלַת בָּקָר תִּקַּח

בְּיָדֶךָ וְאָמַרְתָּ לִזְבֹּחַ לַה׳ בָּאתִי״ (שמואל א טז:ב) וְכֵן אַבְרָהָם וְיִצְחָק אָמְרוּ עַל נְשׁוֹתֵיהֶם ״אֲחֹתִי הִוא״ (בראשית כ:ב; כו:ז) וְלֹא נִקְרְאוּ בַּעֲבוּר זֶה דּוֹבְרֵי שֶׁקֶר, כִּי מִירְאָה אָמְרוּ מַה שֶּׁאָמְרוּ, וְכֵן יַעֲקֹב לְקַבֵּל בִּרְכַּת אָבִיו, וְאִם שִׁנָּה דְּבָרוֹ לֹא הָיָה בַּעֲבוּר זֶה דּוֹבֵר שֶׁקֶר, וְעוֹד כִּי מִצַּוַּת אִמּוֹ הָיְתָה, וּכְתִיב ״אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ״ (ויקרא יט:ג) גַּם נְבוּאָה הָיְתָה, וְתִרְגֵּם אֱנָקְלוֹס ״עָלַי קִלְלָתְךָ בְּנִי״ (בראשית כז:יג), ״עָלַי אִתְאֲמַר בִּנְבוּאָה דְּלָא יֵיהוֹן לָוָטַיָא עֲלָךְ בְּרִי״. **קוּם־נָא שְׁבָה.** כִּי הוּא הָיָה שׁוֹכֵב, וְאוֹמֵר לוֹ שֶׁיָּקוּם מִשְׁכִּיבָתוֹ וְיֵשֵׁב עַל מִטָּתוֹ לֶאֱכֹל.

19. I am Esau, your first-born. Some wonder how a righteous, God-fearing man like Jacob could lie. But there is no need to wonder. Jacob knew perfectly well that he was more deserving of the blessing than his brother, and that the spirit of prophecy that would rest upon his father would much more readily bless him. For he was much more acceptable to God than Esau. In any case, it is no shame for a righteous man to bend the truth in such a situation. When Samuel was instructed to anoint David as king and asked, "How can I go? If Saul hears of it, he will kill me." God told him, "Take a heifer with you, and say, 'I have come to sacrifice to God.'"(1 Sam. 16:2) Abraham and Isaac both claimed that their wives were their sister and were not called liars on that account. They only said so out of fear. As for Jacob, don't forget that he was also obeying his mother, in accordance with: "You shall each revers his mother and his father."(Lev. 19:3) And she, of course, was a prophet. As Onkelos translates v. 13, "The curse, according to a prophecy that has come upon me, will not fall upon you, my son."
Pray sit up. Isaac had been lying down on the bed.

Genesis 27:24-29:

כד וַיֹּאמֶר אַתָּה זֶה בְּנִי עֵשָׂו וַיֹּאמֶר אָנִי: כה וַיֹּאמֶר הַגִּשָׁה לִּי וְאֹכְלָה מְצֵיד בְּנִי לְמַעַן תְּבָרֶכְךָ נַפְשִׁי וַיַּגֶּשׁ־לוֹ וַיֹּאכַל וַיָּבֵא לוֹ יָיִן וַיֵּשְׁתְּ: כו וַיֹּאמֶר אֵלָיו יִצְחָק אָבִיו גְּשָׁה־נָּא וּשְׁקָה־לִּי בְּנִי: כז וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרֲכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרַכוֹ יְהוָה: [ששי] כח וְיִתֶּן־לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ: כט יַעַבְדוּךָ עַמִּים וְיִשְׁתַּחֲו [וְיִשְׁתַּחֲוּוּ] לְךָ לְאֻמִּים הֱוֵה גְבִיר לְאַחֶיךָ וְיִשְׁתַּחֲוּוּ לְךָ בְּנֵי אִמֶּךָ אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ:

He asked, “Are you really my son Esau?” And when he said, “I am,” he said, “Serve me and let me eat of my son’s game that I may give you my innermost blessing.” So he served him and he ate, and he brought him wine and he drank. Then his father Isaac said to him, “Come close and kiss me, my son”; and he went up and kissed him. And he smelled his clothes and he blessed him, saying, “Ah, the smell of my son is like the smell of the fields that the Eternal has blessed. “May God give you of the dew of heaven and the fat of the earth, abundance of new grain and wine. Let peoples serve you, and nations bow to you; be master over your brothers, and let your mother’s sons bow to you. Cursed be they who curse you, and blessed they who bless you.”

Genesis 27:30-40:

ל וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב
מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ: לא וַיַּעַשׂ גַּם־הוּא
מַטְעַמִּים וַיָּבֵא לְאָבִיו וַיֹּאמֶר לְאָבִיו יָקֻם אָבִי וְיֹאכַל מִצֵּיד בְּנוֹ בַּעֲבֻר
תְּבָרֲכַנִי נַפְשֶׁךָ: לב וַיֹּאמֶר לוֹ יִצְחָק אָבִיו מִי־אָתָּה וַיֹּאמֶר אֲנִי בִּנְךָ
בְכֹרְךָ עֵשָׂו: לג וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה עַד־מְאֹד וַיֹּאמֶר מִי־אֵפוֹא
הוּא הַצָּד־צַיִד וַיָּבֵא לִי וָאֹכַל מִכֹּל בְּטֶרֶם תָּבוֹא וָאֲבָרְכֵהוּ גַּם־בָּרוּךְ
יִהְיֶה: לד כִּשְׁמֹעַ עֵשָׂו אֶת־דִּבְרֵי אָבִיו וַיִּצְעַק צְעָקָה גְּדֹלָה וּמָרָה
עַד־מְאֹד וַיֹּאמֶר לְאָבִיו בָּרְכֵנִי גַם־אָנִי אָבִי: לה וַיֹּאמֶר בָּא אָחִיךָ
בְּמִרְמָה וַיִּקַּח בִּרְכָתֶךָ: לו וַיֹּאמֶר הֲכִי קָרָא שְׁמוֹ יַעֲקֹב וַיַּעְקְבֵנִי זֶה
פַּעֲמַיִם אֶת־בְּכֹרָתִי לָקָח וְהִנֵּה עַתָּה לָקַח בִּרְכָתִי וַיֹּאמֶר הֲלֹא־אָצַלְתָּ
לִי בְּרָכָה: לז וַיַּעַן יִצְחָק וַיֹּאמֶר לְעֵשָׂו הֵן גְּבִיר שַׂמְתִּיו לָךְ
וְאֶת־כָּל־אֶחָיו נָתַתִּי לוֹ לַעֲבָדִים וְדָגָן וְתִירֹשׁ סְמַכְתִּיו וּלְכָה אֵפוֹא מָה
אֶעֱשֶׂה בְּנִי: לח וַיֹּאמֶר עֵשָׂו אֶל־אָבִיו הַבְרָכָה אַחַת הִוא־לְךָ אָבִי בָּרְכֵנִי
גַם־אָנִי אָבִי וַיִּשָּׂא עֵשָׂו קֹלוֹ וַיֵּבְךְּ: לט וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו
הִנֵּה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשָׁבֶךָ וּמִטַּל הַשָּׁמָיִם מֵעָל: מ וְעַל־חַרְבְּךָ
תִחְיֶה וְאֶת־אָחִיךָ תַּעֲבֹד וְהָיָה כַּאֲשֶׁר תָּרִיד וּפָרַקְתָּ עֻלּוֹ מֵעָל צַוָּארֶךָ:

No sooner had Jacob left the presence of his father Isaac—after Isaac had finished blessing Jacob—than his brother Esau came back from his hunt. He too prepared a dish and brought it to his father. And he said to his father, “Let my father sit up and eat of his son’s game, so that you may give me your innermost blessing.” His father Isaac said to him, “Who are you?” And he said, “I am your son, Esau, your first-born!” Isaac was seized with very violent trembling. “Who was it then,” he

demanded, “that hunted game and brought it to me? Moreover, I ate of it before you came, and I blessed him; now he must remain blessed!” When Esau heard his father’s words, he burst into wild and bitter sobbing, and said to his father, “Bless me too, Father!” But he answered, “Your brother came with guile and took away your blessing.” Esau said, “Was he, then, named Jacob that he might supplant me these two times? First he took away my birthright and now he has taken away my blessing!” And he added, “Have you not reserved a blessing for me?” Isaac answered, saying to Esau, “But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine. What, then, can I still do for you, my son?” And Esau said to his father, “Have you but one blessing, Father? Bless me too, Father!” and Esau wept aloud. And his father Isaac answered, saying to him, “See, your abode shall enjoy the fat of the earth and the dew of heaven above. Yet by your sword you shall live, and you shall serve your brother. But when you grow restive, you shall break his yoke from your neck.”

Genesis 27:41-45:

מא וַיִּשְׂטֹם עֵשָׂו אֶת־יַעֲקֹב עַל־הַבְּרָכָה אֲשֶׁר בֵּרֲכוֹ אָבִיו וַיֹּאמֶר עֵשָׂו בְּלִבּוֹ יִקְרְבוּ יְמֵי אֵבֶל אָבִי וְאַהַרְגָה אֶת־יַעֲקֹב אָחִי: מב וַיֻּגַּד לְרִבְקָה אֶת־דִּבְרֵי עֵשָׂו בְּנָהּ הַגָּדֹל וַתִּשְׁלַח וַתִּקְרָא לְיַעֲקֹב בְּנָהּ הַקָּטָן וַתֹּאמֶר אֵלָיו הִנֵּה עֵשָׂו אָחִיךָ מִתְנַחֵם לְךָ לְהָרְגֶךָ: מג וְעַתָּה בְנִי שְׁמַע בְּקֹלִי וְקוּם בְּרַח־לְךָ אֶל־לָבָן אָחִי חָרָנָה: מד וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים עַד אֲשֶׁר־תָּשׁוּב חֲמַת אָחִיךָ: מה עַד־שׁוּב אַף־אָחִיךָ מִמְּךָ וְשָׁכַח אֵת אֲשֶׁר־עָשִׂיתָ לּוֹ וְשָׁלַחְתִּי וּלְקַחְתִּיךָ מִשָּׁם לָמָּה אֶשְׁכַּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד:

Now Esau harbored a grudge against Jacob because of the blessing which his father had given him, and Esau said to himself, “Let but the mourning period of my father come, and I will kill my brother Jacob.” When the words of her older son Esau were reported to Rebekah, she sent for her younger son Jacob and said to him, “Your brother Esau is consoling himself by planning to kill you. Now, my son, listen to me. Flee at once to Haran, to my brother Laban. Stay with him a while, until your brother’s fury subsides—until your brother’s anger against you

subsides—and he forgets what you have done to him. Then I will fetch you from there. Let me not lose you both in one day!"

Genesis 27:46-28:4:

מו וַתֹּאמֶר רִבְקָה אֶל־יִצְחָק קָצְתִי בְחַיַּי מִפְּנֵי בְּנוֹת חֵת אִם־לֹקֵחַ
יַעֲקֹב אִשָּׁה מִבְּנוֹת־חֵת כָּאֵלֶּה מִבְּנוֹת הָאָרֶץ לָמָּה לִי חַיִּים: א וַיִּקְרָא
יִצְחָק אֶל־יַעֲקֹב וַיְבָרֶךְ אֹתוֹ וַיְצַוֵּהוּ וַיֹּאמֶר לוֹ לֹא־תִקַּח אִשָּׁה מִבְּנוֹת
כְּנָעַן: ב קוּם לֵךְ פַּדֶּנָה אֲרָם בֵּיתָה בְתוּאֵל אֲבִי אִמֶּךָ וְקַח־לְךָ מִשָּׁם
אִשָּׁה מִבְּנוֹת לָבָן אֲחִי אִמֶּךָ: ג וְאֵל שַׁדַּי יְבָרֵךְ אֹתְךָ וְיַפְרְךָ וְיַרְבֶּךָ וְהָיִיתָ
לִקְהַל עַמִּים: ד וְיִתֶּן־לְךָ אֶת־בִּרְכַּת אַבְרָהָם לְךָ וּלְזַרְעֲךָ אִתָּךְ לְרִשְׁתְּךָ
אֶת־אֶרֶץ מְגֻרֶיךָ אֲשֶׁר־נָתַן אֱלֹהִים לְאַבְרָהָם:

Rebekah said to Isaac, "I am disgusted with my life because of the Hittite women. If Jacob marries a Hittite woman like these, from among the native women, what good will life be to me?" So Isaac sent for Jacob and blessed him. He instructed him, saying, "You shall not take a wife from among the Canaanite women. Up, go to Paddan-aram, to the house of Bethuel, your mother's father, and take a wife there from among the daughters of Laban, your mother's brother. May El Shad-dai bless you, make you fertile and numerous, so that you become an assembly of peoples. May God grant the blessing of Abraham to you and your offspring, that you may possess the land where you are sojourning, which God assigned to Abraham."

Genesis 28:5-9:

ה וַיִּשְׁלַח יִצְחָק אֶת־יַעֲקֹב וַיֵּלֶךְ פַּדֶּנָה אֲרָם אֶל־לָבָן בֶּן־בְּתוּאֵל הָאֲרַמִּי
אֲחִי רִבְקָה אֵם יַעֲקֹב וְעֵשָׂו: ו וַיַּרְא עֵשָׂו כִּי־בֵרַךְ יִצְחָק אֶת־יַעֲקֹב
וְשִׁלַּח אֹתוֹ פַּדֶּנָה אֲרָם לָקַחַת־לוֹ מִשָּׁם אִשָּׁה בְּבָרְכוֹ אֹתוֹ וַיְצַו עָלָיו
לֵאמֹר לֹא־תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן: ז וַיִּשְׁמַע יַעֲקֹב אֶל־אָבִיו וְאֶל־אִמּוֹ
וַיֵּלֶךְ פַּדֶּנָה אֲרָם: ח וַיַּרְא עֵשָׂו כִּי רָעוֹת בְּנוֹת כְּנָעַן בְּעֵינֵי יִצְחָק אָבִיו:
ט וַיֵּלֶךְ עֵשָׂו אֶל־יִשְׁמָעֵאל וַיִּקַּח אֶת־מַחֲלַת | בַּת־יִשְׁמָעֵאל בֶּן־אַבְרָהָם
אֲחוֹת נְבָיוֹת עַל־נָשָׁיו לוֹ לְאִשָּׁה:

Then Isaac sent Jacob off, and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, mother of Jacob and Esau. When Esau saw that Isaac had blessed Jacob and sent him off to Paddan-aram to take a

wife from there, charging him, as he blessed him, "You shall not take a wife from among the Canaanite women," and that Jacob had obeyed his father and mother and gone to Paddan-aram, Esau realized that the Canaanite women displeased his father Isaac. So Esau went to Ishmael and took to wife, in addition to the wives he had, Mahalath the daughter of Ishmael son of Abraham, sister of Nebaioth.

Commentary of Nahmanides:

אֲחִי רִבְקָה אֵם יַעֲקֹב וְעֵשָׂו בַּעֲבוּר שֶׁאָמַר שֶׁצִּוָּה יִצְחָק אֶת יַעֲקֹב לָקַחַת לוֹ אִשָּׁה מִבְּנוֹת לָבָן אֲחִי אִמּוֹ, הִזְכִּיר הַכָּתוּב שֶׁהָיָה גַּם כֵּן אֲחִי אִמּוֹ שֶׁל עֵשָׂו, וְרָאוּי הָיָה שֶׁיְצַוֶּה גַּם כֵּן לְעֵשָׂו, אֲבָל מִדַּעְתּוֹ שֶׁבִּרְכַּת אַבְרָהָם תִּהְיֶה לְיַעֲקֹב וּלְזַרְעוֹ עָשָׂה כֵן. וְהִזְכִּיר כִּי עֵשָׂו שָׁמַע שֶׁצִּוָּה אוֹתוֹ שֶׁלֹּא יִקַּח אִשָּׁה מִבְּנוֹת כְּנַעַן וְשֶׁיֵּלֵךְ אֶל לָבָן אֲחִי אִמּוֹ, וְהוּא שָׁמַע לַעֲשׂוֹת רְצוֹן אָבִיו שֶׁלֹּא לָקַחַת אִשָּׁה מִבְּנוֹת כְּנַעַן, אַךְ לֹא עָשָׂה כָּרָאוּי שֶׁיִּקַּח מִבְּנוֹת לָבָן אַף עַל פִּי שֶׁהוּא אֲחִי אִמּוֹ, וְעוֹד הִזְכִּיר שֶׁלָּקַח אוֹתָהּ עַל נָשָׁיו וְלֹא גֵּרֵשׁ אֶת הָרָעוֹת, כִּי הָלַךְ עַל תַּאֲוַת נַפְשׁוֹ יוֹתֵר מֵרְצוֹן אָבִיו:

5. The brother of Rebekah, mother of Jacob and Esau. Isaac, after all, had instructed Jacob to get a wife "from among the daughters of Laban, your mother's brother."(v. 2) Our phrase is reminding us that Laban was also Esau's "mother's brother." Isaac should have given the same command to Esau, but he gave it only to Jacob because he knew that Abraham's blessing belonged only to Jacob and his offspring. At the same, Esau heard what Jacob had been commanded and wanted to heed his father's wishes. But he did not do what he ought to have done, which was to marry one of Laban's daughters, even though Laban was his mother's brother as much as he was Jacobs.

Commentary of Kimchi:

וַיַּרְא עֵשָׂו. וְרָאָה גַּם כֵּן שֶׁיַּעֲקֹב שָׁמַע אֵלָיו בָּזֶה, רָאָה **כִּי רָעוֹת בְּנוֹת כְּנָעַן**, וְאַף עַל פִּי שֶׁקֹּדֶם זֶה יָדַע כִּי בֶּאֱמֶת כְּשֶׁלָּקַח עֵשָׂו מִבְּנוֹת חֵת לֹא יָשַׁר בְּעֵינֵי יִצְחָק וּמָחָה בּוֹ, אֶלָּא שֶׁלֹּא הִתְחַזֵּק בּוֹ לְבַטְּלוֹ לְפִי שֶׁיָּדַע כִּי עֵשָׂו אֵינוֹ זֶרַע הַמְיֻחָד.

8. Esau realized that the Canaanite women displeased his father Isaac. He must have already realized this when he married them, for his father certainly

complained about it. But Isaac did not make a big point of it, since he knew that Esau was not the special son.