

## Rivkah took her older son Eisav's clean garments and clothed Yaakov her young son. (27:15)

*Rashi* explains that these garments were actually Eisav's precious garments, which he had stolen from the great King Nimrod. Eisav, who was meticulous in the honor he bestowed on his father, always served Yitzchak while wearing these precious garments. Obviously Eisav's attitude towards *Kibbud Av*, honoring his father; did not transform him into a moral human being. He continued in his evil ways, despite his meticulous performance of a single *mitzvah*. How are we to understand the paradox that was Eisav? How can someone who dons precious clothes to serve his father "moonlight" as a murderer?

The commentators respond in various ways to this anomaly. The **Yehudi m'Pechischa** suggests an insightful explanation which teaches a timeless lesson. A young man of questionable character once came to visit the *Rebbe*. He was concerned that the *tzaddik* would accurately perceive him, so he "prepared" himself prior to his visit. He went to the *mikveh*, made specific religious preparations and dressed himself in "*frum*" clothes, garments that would present him as G-d-fearing. He let his *payos*, earlocks, grow and made cosmetic changes that would give him the appearance of an observant Jew.

The *Yehudi*, sensing that something was not kosher, asked the Jew to explain how Eisav was able to remain Eisav given that he had served his father so meticulously. He must have been with Yitzchak often; how could he have continued along his sinful way? The *Yehudi* looked at the Jew and offered a response. He explained that Yaakov attended his father wearing his usual weekday garments. This means that Yaakov did not alter his appearance; Yitzchak saw the real Yaakov--without embellishment. He came as he was---with his good and "bad" characteristics. Yitzchak was able to notice Yaakov's faults and reprove him. Yaakov accepted his father's guidance and corrected his deficiencies. Eisav, however, made a point of wearing only his best clothes. He disguised all of his faults. His life was a sham, so why not continue his disguise when he presented himself before his father? Yitzchak was privy to see only Eisav's good side. He could not suggest to Eisav that he correct any flaws, because they were hidden from him. Consequently, Eisav remained evil.

The man who stood before the *Yehudi* understood the *Rebbe's* message and left a different person. We must remember that when we present ourselves falsely, the only one we hurt is ourselves.