



RABBI SHALOM

ROSNER

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Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

Responsibility Imbues Life with Meaning and Purpose

וַיִּמְרַע עֵשָׂו, הִנֵּה אֲנִי הוֹלֵךְ לְמוֹת; וְלִמְהֵרָה זֶה לִי, בְּכֹרֶה (כה:לב)

The first major action in the *parsha* occurs while Yaakov was cooking lentil soup for his father who was mourning the death of Avraham. Eisav arrived home tired after a full day of hunting. He walked into the tent and demanded some of the soup.

Yaakov agreed to provide soup to Eisav in exchange for the *bechorah*. Eisav's response? "What do I need the *bechorah* for? I'm going to die anyway." Eisav then sold the *bechorah* for the lentil soup.

What exactly did Eisav detest about the *bechorah*? Even after he had sold it and eaten the soup, he scorned it, as the *pasuk* says, וַיִּבְזֶה עֵשָׂו, אֶת-הַבְּכֹרֶה — he despised it. It was as if he put a stamp of disapproval on the *bechorah*. What about the *bechorah* did he detest so much?

Rav Pincus (Tifferes Shimshon) suggests as follows. What does the *bechorah* symbolize? It represents the *avodah*, the service in the Beis HaMikdash. Prior to *Cheit HaEigel* with the *bechorah* came the responsibility of performing the *avodah* in the Mikdash.

The greater one's stature in our nation yields higher levels of responsibility and obligation. The *Kohen Gadol* has more limitations, obligations and mitzvos than the average person. *Kohanim* and *Levyim* have more responsibilities in the Mikdash than *Yisraelim*.

Eisav was not interested in obligations. He desired immediate pleasure and satisfaction. Eisav was at fault for being focused only on the present and not anticipating the future. מי שטרח בערב שבת יאכל בשבת — As they say- "there is no free lunch". If one just focuses on the immediate pleasure, without investing and planning for the future, he is destined to fail.

Animals eat whatever and whenever they desire, yet no one envies these creatures. They are below humans on the pyramid, as the Kuzari places animals below humans who have the gift of speech.

The more responsibility we have and

Mazel Tov to
Dr. Dan & Phyllis Wiener and family
on the birth of a grandson



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the more obligations we take upon ourselves, the greater *kedushah* and spiritual heights we can obtain. Eisav had animalistic desires – to be satiated immediately by whatever he craved. Therefore, he sold the *bechorah*. He was not interested in future growth, but rather immediate gratification. We, on the other hand, have to recognize limitations in the present on account of the future.

When a non-Jew first becomes interested in *geirus*, we inform him of *mitzvos kalos* and *chamuross*. (Shulchan Aruch 268:2). Rav Chaim Shmuelevitz discusses what the term *mitzvos kalos* means.

Why do we inform a potential *ger* specifically about the mitzvos of *leket*, *shikecha*, *pei'ah*, and a couple of other examples of *tzedakah*? Rav Chaim Shmuelevitz answers that when it comes to other religions, there are primarily *mitzvos chamuross* — major laws like no killing, no cheating and no stealing. But the nitty gritty things about life — that is ignored. Judaism has something to say about how one puts on his shoes, how to eat, and when to wash one's hands. Eisav couldn't fathom that. Yet, that's what we are to inform a *ger*: know what you're getting yourself into, but at the same time, realize that it is a great *zechus* to be part of such a special family. God is in the details! May we focus on the "little things" and appreciate each and every command and act that we perform to fulfill Ratzon Hashem. ■



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