



RABBI SHALOM

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Esav was (Spiritually) Tired

וַיָּזַד יַעֲקֹב נָזִיד וַיָּבֵא עֶשֶׂן מִן־הַשָּׂדֶה וְהוּא עֵיף;
וַיֹּאמֶר עֶשֶׂן אֶל־יַעֲקֹב הֲלֵעִיטִינִי נָא מִן־הָאָדָם הָאָדָם
הַזֶּה כִּי עֵיף אֲנִכִי עַל־כֵּן קָרָא שְׁמוֹ אֶדוֹם. (בראשית
כה:כט-ל).

Now Jacob cooked a pottage, and Esav came from the field, and he was **tired**. And Esav said to Yaacov, "Pour into [me] some of this red, red [pottage], for I am **tired**"; he was therefore named Edom. (Bereshit 25: 29-30).

As we have expressed on other occasions, the first time a word appears in the Torah reflects on its true meaning. In Parshat Toldot, we encounter the verb עיף for the first time. For lack of a better translation we will interpret the word עיף, to mean tired, or faint.

Esav returns from a day of hunting, and we are told he is tired. Esav then asks Yaakov to feed him because he is exhausted. In both instances, the Torah utilizes the verb עיף. It is interesting to note that although individuals prior to Esav worked hard, they were never depicted as being tired. Avraham traveled to many places and hosted many guests. Surely his hard work left him tired, yet Avraham is never described as being exhausted from his chores.

Perhaps the term עיף is not to reflect upon a physical reality, but rather on a spiritual attitude. An individual may be physically exhausted after working for hours, but if they are inspired about what

they need to accomplish, they don't consider themselves tired. If one has nothing to accomplish, he can sit in bed until the late hours of the morning. וישכם אברהם. Avraham, we are told arose early to fulfill Hashem's command to sacrifice Yitzhak, no matter how painful such an act must have been.

Esav lived for the present, day by day. He did not appreciate life. He had no long-term goals. He was spiritually faint! What interested Esav was the pleasure of the moment, a tasty bowl of soup.

Rabbi Frand mentioned at a previous siyum Hashas, that setting a daily routine of a daf yomi, mishna yomi, halacha yomi etc, provides an individual with a purpose each day. It ensures that one will never be עיף (spiritually tired).

(ישעיהו מ:לא) וְקוּץ ה' יַחֲלִיפֵנו כַּח עֲלֵנו אֶבֶר
כַּנְשָׂרִים יִרְצוּ וְלֹא יִיגְעוּ יִלְכוּ וְלֹא יִיָּעִפוּ:

But those who put their hope in Hashem shall renew [their] vigor; they shall raise wings as eagles; they shall run and not weary, they shall walk and not tire.

If we engage in the study of Torah, acts of chesed and the fulfillment of mitzvot, we will infuse our lives with purpose and meaning, be invigorated and never experience spiritual tiredness (עיפות). ■