

Eisav said, “I have plenty... in as much as I have everything. (33:9,11)

In addition to differences in their chosen vocations, Yaakov and Eisav had completely different perspectives on life. Yaakov *Avinu* was totally immersed in spiritual pursuits. The life of Eisav *ha'rasha* was all about the physical and the material. Spirituality did not play a role of any sort in Eisav's world view. Satiating his physical desires, fulfilling his material needs, was what made life worth living. One powerful difference exists between the physical/material and the spiritual, with regard to satisfaction. One who is focused on the physical/material can never satisfy his physical/material hunger. One who is focused on spirituality, however, is satisfied with his physical/material lot in life.

We observe their disparate outlooks from the manner in which they spoke. We find Yaakov attempting to appease Eisav by sending him a generous gift prior to their subsequent encounter. At first, Eisav declined the gift, claiming, *Yeish li rav*, “I have plenty” (33:9). Yaakov, however, prevailed upon him when he said, *Yeish li kol*, “I have everything” (33:11). *Kol* – everything – *rav* – much; is there really a difference? Yes. One who feels he has it all – is satisfied. He has amassed all that he needs, all that he wants. One who says, “I have plenty,” is indicating that he does not have it all; he wants more. One who is immersed in spirituality requires very little materialism. To him, the purpose of material bounty is to help others. Thus, after allowing himself whatever he needs for sustenance, he views whatever is left as extra – something to be shared with those less fortunate than he. The Eisavs of the world [and most go by “other” names] are never happy, because they never have enough. *Mi she'yeish lo manah – rotzeh masaim*; “He who has one hundred (now) wants two-hundred.”

Horav Shlomo Wolbe, zl, teaches that every positive trait is dependent upon another positive quality. Positive traits are not free-standing attributes. They require support. In order for an individual to acquire the *middah*, attribute, of *emunah*, faith, in Hashem, he must work on his *bitachon*, trust. Likewise, for one to acquire *bitachon*, he must rid himself of “himself.” There is no room for arrogance if one is to trust in Hashem. To purify oneself of the destructive character trait of anger, he must first develop a sense of humility. One who is humble realizes that he has nothing to get angry about. After all, who is he? The ascent towards spirituality brings an individual to the point that he acquires the *kol* perspective. He has it “all,” because he has achieved *sheleimus*, completeness, perfection.

We all have dreams which reflect our personal aspirations. Some of us dream because we do not have the tools for realizing our dreams; we lack self-confidence, determination and resolve, strength of character, to bring fruition to our dreams. Thus, the dreams remain mere fantasies – leaving the dreamer an unhappy, sometimes bitter person. First, one must transform his dream into a vision, concretizing his dream to a certain extent. A vision is more structured and rooted in daily living. A dream is usually wishful thinking. A dream does not impose anything on the dreamer,

while a vision, having gone to the next step, makes subtle demands on the dreamer to stop dreaming and do something about realizing the dream!

Rav Wolbe suggests that often our dreams remain mere fantasies because we do not know how to begin. A man once came to *Horav Abba Grossbard, zl*, and asked for the *Mashgiach's* guidance concerning the proper focus in Torah study. He had so much to learn. He wanted to set priorities, so that his limited time would be put to good use. Was *Daf Yomi* a good idea, or was that asking too much? Perhaps more focused learning that covered less ground, but delved deeper into the topic's profundities, would be appropriate? Should he learn *Kodoshim*, a section of the *Talmud* which deals with sacrifices and the *Bais Hamikdash*, or should he devote time to *mussar*, works of the Ethicists, which deals with character refinement? They discussed the issues; *Rav Grossbard* offered his advice, and they each went his own way. Twenty years later, the two met up again, and the questioner expressed his previous dilemma. On what should he focus his Torah study?

Focus is what success is all about. When one is unfocused and thus unable to clearly delineate and define his ambitions – he will have nothing! In order to achieve success, one must have concrete aspirations and goals, and he must designate time for realizing these ambitions. All too often, the individual gets bogged down in wavering about what he should focus on, rather than determining the area in which he seeks to advance and allotting time to this objective. In other words, some people just want to spend time talking – but not doing. Once the designated time has been determined, it should be adhered to – without fail, with no room for excuses. Otherwise, one will not pass the first rung of the ladder. Furthermore, one should stick to doing one thing at a time – not five. When one accepts on himself to do many things, he will do nothing.