

שלוש דוחה את האמת

הרב שרגא נויברגר

If we make a *cheshbon* of how much tribute Yaakov Avinu sent Esav, we see he gave 550 animals. We don't know how to assess that in dollars and cents, but obviously it was a huge amount. When we think about this *matana* that he gave, really, he was not obligated to do so whatsoever. He bought the *bechora* outright, and Rivka told him to take the *berachos*. Even though it looked like theft, Yaakov still deserved it. In fact, the Gaon explains that Yaakov had to gain the *berachos* through trickery because he was the *dmus yukno* of Adam Harishon, whose *chet* came through *armimus*, and in order to be *mechaper* for that his part needed to be accomplished in the same fashion. The fact that Rivka played a role in that was a *tikkun* for Chava, the one who brought about the *chet*.

The fact that Yaakov accomplished gaining the *berachos* this way was all *ratzon Hashem Yisborach*, and it was a fulfilment of *tikkun Haolam* to get the world back to its state before *chet Adam Harishon*. He did not owe Esav anything. But, Yaakov made a *cheshbon* that he needed to set the Shevatim up to be protected. For the greater good, for the millions of future Yidden to come out from the Shevatim, each with its own special *techuna* in Klal Yisroel, it was certainly worthwhile to spend the extra \$100,000 to appease Esav, to protect the future of Klal Yisroel.

R. Moshe Soleveitchik, z"l, from Switzerland, used this as an example of the importance at looking at the big picture. He gives a *mashal*: A husband and wife have a disagreement, and each one is fully convinced and certain they are correct, that the *emes* is with them. R. Soleveitchik says, even if you are the one is actually right and truly the correct side, does that mean that *machlokes* is *muttar*? That a lack of *hashro'as Hashechina* is *muttar*? That children should see strife amongst their parents, is *muttar*?

There is a greater good. The good of seeing *shalom v'shalva*, peace in the family. Aha, but you are in the right! So was Yaakov Avinu, nevertheless he was willing to give up on the *emes* and pay the exorbitant sum to Esav, just to protect the greater good. There is a future to take into account that far outweighs the reality of the present. R. Soleveitchik used to tell young couples, 'You could be right, and know without any doubt that you are right! But that's not the end-all. Even though it's true, the bigger picture trumps that. *Shalom v'shalva* takes precedence.'

On the other hand, the fact that Yaakov Avinu is *midas ha'emes* is the reason he has the *mida* of Torah. He is the one with the responsibility to give over the Torah to the Shevatim. That is one of his *talkidim*. That is why the Rambam writes (in הל' עבודה זרה) that Yaakov Avinu gave over the Torah as his work being an Av, but by Yitzchok he does not use the title "Avinu." Being that Yaakov's role was to give over the Torah to the Shevatim, any support of being *mamshich* the *koach HaTorah* that people can do, whether it be by learning itself or by supporting learning, is being *mechazek* this *midda* of Yaakov Avinu.

The Rosh Yeshiva z"l, HaRav Ruderman, used to tell the story of when R. Elchonon Wasserman hy"d z"l came to Baltimore. In the 1930s, he came to collect money, and in yeshiva it was Gittin Zman and he said shiur in the yeshiva on "קנין הפירות כקנין הגוף". There was a *melave malka* in town in his honor, and he asked the Rosh Yeshiva what he could do to be *mechazek* the yeshiva. (The Rosh Yeshiva had been here for only 5 years and the yeshiva was struggling.) The Rosh Yeshiva asked him to give over to the *baalebatim* the importance of being *mechazek* Torah, whereupon R. Elchonon said at the *melave malka* that there was no *שר* who battled with Avraham Avinu, because he was doing *chessed*. Yidden can build hospitals and old age homes, and other great institutions, but they won't guarantee the continuity of Klal Yisroel. Yitzchok Avinu was the Av who represented *tefila*. Building *batei tefila* are essential, but that as well does not guarantee Klal Yisroel's future. Yaakov Avinu represented Torah, and the *שר של עשו* fought with him because that was the one item which, if successful, would protect and keep Klal Yisroel going through all ages. This has been the success of Klal Yisroel ever since, and any

chizzuk one can give to any *makom* Torah, especially to those which one learned in or his children learned in, is a *gevaldigge zechus*.

The following is a very moving story with the Alter of Slabodka which speaks about both the *gevaldigge ma'ala* of *hachzokas* Torah as well the *gevaldigge ma'ala* of thinking of another Jew. He was once recuperating in Vienna from not being well, and R. Isaak Sher traveled to see him to see how he was doing. Besides for his *pikchus* in molding *bochurim* into tapping into their full potential and building them up into giants, the Alter was renowned for being a *gevaldigge marbitz Torah*. He used to raise money for other yeshivos as well as send his talmidim to learn in other yeshivos to be *mechazek* them. He wanted *ribui Torah* everywhere. When R. Isaak Sher came to the spa in Vienna, it was getting dark and the Alter was walking and speaking to an *elter Yid*. He was telling him, "You know, if you support Torah it's *pashut* the *hartz*. The heart is to the body what the Torah is to Klal Yisroel. Without a beating heart, the body cannot function and without *mekomos Hatorah*, the *velt* cannot function either." He was impressing upon him the importance of supporting Torah, knowingly saying that people with money must use it for the right things.

Soon after, he retired to his room and R. Isaak Sher asked the Alter which project was he trying to get this Yid involved in supporting. The Alter told him that the Yid was a poor tailor who lost his father at eight years old and never had a chance to learn. He was a poor man with a collapsed lung, and a rich son of his who lived in Paris wanted his father to live out his remaining months in a comfortable place, so he put him up in this spa in Vienna. There was no money whatsoever that the Alter was going to get from this Yid. R. Isaak Sher was amazed, and asked what the purpose was in talking to him about *hachzokas Hatorah* if he could give no money? The Alter said, "imagine, when this Yid goes to sleep tonight and thinks to himself: *Ah! If I had money I would give it to Torah! I don't, unfortunately, but if I did- that's where it would go because I know how important it is to support Torah!* That Yid would be a *חשב לעשות מצוה ונאנס ולא עשאה*! He wanted very much to support Torah but, *nebach*, has no money for it. *מעלה עלי הכתוב כאילו עשאה* - it is if he did indeed do it. Now he will be able to bring that *zechus* to the *Kisei Hakavod*, that he would have supported Torah if he had the means to do it."

From this *ma'aseh*, which I am *nispoel* from, we see two important lessons. One, the importance of *hachzokas Torah* and spreading the idea that supporting Torah is the most important thing to do. Also, the importance of caring for another Yid. The Alter was worried about what *zechusim* that Yid would be able to take with him, so he helped him gain some more. This Yid had no money and no learning, but the Alter implanted the concept of *hachzokas Hatorah* within him just to engineer a thought of doing the mitzvah. Not even a word or action, just a thought!

The *Eibishter far helfen*, that the *oilam* keeps the world going through your own *kevias itim l'Torah*, as well as helping build Torah in any city which needs it, to be *marbeh limmud Torah* and *kevod Shomayim* in every place.