

## "And he struck the socket of his hip, and Yaakov's hip socket was dislocated." (32:27)

The *Zohar Ha'Kadosh* interprets the "*kaf yerech*" as "*tamchin do'oraisa*," referring to those who support *Torah*. The **Chafetz Chaim** explains that Eisav's angel disputed Yaakov's claim to the blessings, offering the argument that Eisav had as much right to the blessings as Yaakov did. Yaakov retorted that his descendants would one day receive the *Torah* to study. Although Eisav's angel could not impugn this rationale, he nevertheless attempted to hurt Yaakov. He succeeded in weakening the financial support for *Torah*. In the "*Ikvasa d'Meshicha*," the period of time close to the advent of *Moshiach*, *Torah* supporters will seek excuses to shirk their responsibility. This was the manner in which the *Sar shel* Eisav, angel of Eisav, left an eternal blemish on Yaakov's ability to "move" forward.

The *Chafetz Chaim* adds that the actions of the Patriarchs serve as a portent for their children. In every generation, those who seek to challenge and undermine *Torah*, attempt do so in every way possible. When they see that the *Iomdei Torah*, those who study *Torah*, reinforce themselves by affirming their commitment to *Torah* study, these detractors - by withholding their material support - attempt to prevent their continued study . They do everything in their power to undermine *Torah* study -- be it disparaging those who study, concocting reasons for channeling funds to other charities, or making impossible demands upon those institutions whose goal it is to teach and disseminate *Torah*. The demands are not based upon logic. Their goal, however, is apparent - to prevent the study of *Torah*.

Just as Yaakov triumphed over the angel, even though he limped away, he continued to build a vibrant nation devoted to the observance and study of *Torah*, so, too, will we continue to overcome the present detractors of *Torah*.