

And Hashem said; Let us make man in our image after our likeness. (1:26)

Just as a human head of state confers with his cabinet before issuing a decree or enacting a law, so does Hashem "take counsel" with His angels. When Hashem said, "Let us make man," He was addressing His ministering angels, He was soliciting their "opinion" in the matter.

The *Midrash* describes the following discussion that went on in Heaven: Some angels were opposed to Adam's creation, while others were in favor. The *middah*, characteristic, of *chesed*, kindness, affirmed, "*Let him be created*," because he will perform acts of kindness. The *middah* of *emes*, truth, stood in opposition. It protested, "*He should not be created, for he will be full of falsehood*." *Tzedek*, righteousness, maintained, "*Let him be created for he will practice righteousness*." *Shalom*, peace, opposed his creation, since man will be full of strife.

Chazal state that, in response, Hashem took truth and flung it down to the earth, in order to maintain a majority of righteousness and kindness in contradistinction to peace. This seems puzzling. Why did Hashem choose to send truth down to earth, rather than peace? If peace would have been sent down a majority affirming the creation of man would have been maintained.

Rabbi Yosef Ch. Sonenfeld z.t.l. explains that, if peace had been sent to earth without truth, the world would be very bleak. It would be conceivable to maintain peace without truth! People, in the name of *achdus*, togetherness, and *shalom*, peace, would come together despite apparent divergences in philosophy, religious observance, and moral character. This would be a destructive form of peace. Such a peace is better not to exist at all! Consequently, Hashem sent truth down to this world, for truth without peace constitutes a stronger foundation than peace without truth.