

# SICHA POEM

*Likkutei Sichos, Vol. 25*

## Vayetze, Sicha 2

— By Mrs. Chanie Gourarie, Chabad Toms River

At the end of Parshas Vayeitzei,  
“And the Malachim of Hashem met him,” the Torah does say,  
When Yaakov was returning finally,  
To Eretz Yisrael with his family.

The sages say and it is brought down in Rashi,  
That these were Malachim that belong in Eretz Yisrael only.  
So how did they go to welcome Yaakov in,  
When in his dream they couldn't leave and had to return to heaven?

The Malachim of Eretz Yisrael came for protection, says the Gur Aryeh,  
To ensure that for Yaakov's arrival there would be no delay.  
But the Malachim from Chutz La'aretz who were guarding him from harm already,  
Would surely guard him automatically, since it was the same journey.

The Rebbe comes to the conclusion,  
That the Malachim came only to accompany and welcome him in.  
But just to honor Yaakov, it is hard to believe,  
That the rule would be broken for the Malachim to leave.

There seems to be a contradiction,  
Between the beginning and the end of the Torah portion,  
At the beginning the Malachim couldn't leave but in the end they had permission,  
This seeming contradiction why doesn't Rashi question?

For Rashi it is clear that for the Malachim to cross the border,  
Wasn't considered to be a departure,  
Because their intention was only to bring Yaakov in right away,  
Halacha says that to leave Eretz Yisrael to honor a parent is surely okay.

The truth is that if we go back in history,  
The Avos were allowed to leave Eretz Yisrael when necessary,  
Because the physical land wasn't yet designated as holy,  
It's only advantage was that Hashem's name was common there for everybody.

Only on Yitzchok was there a restriction,  
Because he was holy like a Korban which made him a unique person.  
Outside of Eretz Yisrael an awareness of Hashem was lacking,  
So for him to leave Eretz Yisrael wasn't fitting.

In the Malachim's case,  
The limitation of leaving was in place,  
Because the Malachim did see even before it was revealed physically,  
The true reality, that Eretz Yisrael is eternally holy!

Now the deeper meaning we need to explore,  
To understand Yaakov's journey and our journey to the core.  
The fact that Yaakov ran from Eisav and went to Charan to establish his family,  
Symbolizes the entire Galus of the Jewish people throughout history.

The Midrash says that in Yaakov's dream, Angels climbing up and down a ladder were seen.  
This represented the four empires that to subjugate the Jews, rose so tall,  
But in the end they all had a great downfall.

Yaakov went down to Charan, such a lowly place,  
In order to refine and elevate the hidden sparks in that space.  
In that unholy environment specifically, he established the Jewish nation,  
Paving the way for every Jew to fulfill their mission in every future generation.

Our sages say, that we were sent into Galus for one reason,  
So that we should bring back Geirim.  
Converts doesn't just mean human beings,  
But rather into the realm of holiness we need to convert all our things.

In order to make this happen,  
There are two types of Malachim.  
The first type gave Yaakov power and protection,  
To succeed in his mission.

The second type are the Malachim that did come,  
To honor and greet Yaakov for a job well done!  
Since Yaakov transformed Chutz La'aretz through his service,  
When the angels crossed the border they were in a place of holiness.

Since we are Yaakov's children,  
For our journeys we also receive two types of Malachim.  
They correspond to two levels above,  
When Hashem arouses us with love.

The first is a surprise initiated from above without us doing anything on our part,  
The goal is to empower and protect us so that our service can start.  
The second is gifted after we unlock all of our potential,  
After we work as hard as we can we get a bonus which is incredible.

We can look at Maariv which Yaakov established in the same way,  
On one hand it comes at the completion of our service at the end of the day,  
Like the limbs and fats that to burn on the Mizbeach all night did remain,  
From above tremendous bonuses for doing incredible work we gain.

On the other hand we know that in Yidishkeit,  
The day begins at night,  
Which implies that Maariv is the key,  
To start off our service with protection and energy.

Initially Maariv was optional and not obligatory,  
Because it relates to such a high level of spirituality.  
That a human can not attain or achieve it as much as they grow,  
It is an arousal from Hashem that automatically does flow.

Therefore the word ויפגע the Torah chooses for the Maariv prayer,  
It is an expression of a surprise encounter.  
ויפגע במקום Yaakov was surprised to encounter the place,  
Miraculously he got there quicker because Hashem shortened the space.

At the end of the Parsha, from the words **ויפגעו בו מלאכי אלקים** the Torah implies,  
That when Yaakov encountered the angels it was a mutual surprise.  
After Yaakov completed everything that in Lavan's house he could achieve,  
He received gifts flowing from Ein Sof that even the Malachim couldn't believe.

**תורה** comes from the word **הוראה** which means instruction,  
For each and every one of us there is a lesson.  
We need to be aware that our Avodah in Galus to Hashem is so dear,  
That He sends us Malachim to show His love and care.

In Galus, not only should we not have any fear but we should stand with pride,  
Because we have Malachim to protect us at our side.  
Additionally, we have Malachim to escort us with honor and dignity,  
Into Eretz Yisrael with the coming of Moshiach speedily!

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