



## *Israel's Angels -by Rabbi Avrohom Lipszyc*

At the end of the Torah-portion (-32:2), when Jacob is returning to the Land of Israel, on the verse of, "(And Jacob went on his way,) and angels of G-d met him," the Sages state (-Tanchuma, Vayishlach 3) and Rashi comments on the verse, that these were "Angels of Israel came to greet him to escort him to the land." From the wording ("to greet him to escort him to the land") it is understood that the place where the angels "came to greet him" was in the *Diaspora*, before Jacob arrived to the Land of Israel.

*Question:* At the beginning of the Torah-portion (-28:12) when speaking of Jacob's *Dream*, the verse states, "and behold, angels of G-d were ascending and descending upon it," the Sages state (-Bereishis Rabba Portion 68:12), "'ascending and descending on it': Those who accompanied him in the Land of Israel were 'ascending'; 'descending' - those who would accompany him outside the Land of Israel." Rashi on the verse explains this more explicitly, "The angels who escorted him in the [Holy] Land do not go outside the Land (of Israel), and they ascended to heaven, and the angels of outside the Holy Land descended to escort him." Thus, the question, how is it that by returning from *Charan* to the *land of Israel*, the angels of the *Land of Israel* did go out to the *Diaspora*?

☞ The Rebbe is now going to establish that the "Angels of Israel came to greet him to escort him to the land" was a matter of honoring Jacob, and not of protecting Jacob:

The *Gur Aryeh* (Rabbi Judah Loew ben Bezalel, the *MaHaRaL of Prague*, 1525-1609) explains (-on Rashi, Genesis 32:2) that being that Jacob was going to Israel, thus, the angels of Israel went to protect him that he arrive to Israel without any disturbances. While the angels of the *Diaspora* that were accompanying Jacob until Israel were protecting him of other damaging forces (connected with the *Diaspora*, but not specifically with his arriving in Israel). However, this answer is seemingly not 'smooth': Being that we are speaking of one and the same road, going from the *Diaspora* to the *Land of Israel*, then why do we need two types of protections? The angels of the *Diaspora*, which were protecting Jacob, were automatically protecting him from any disturbances until he reached the *Land of Israel*?

From this it is understood that the angels of Israel that "came to greet him," went to "to escort him," not for the sake of *protecting* him but to accompany him only for the sake of honor.

*Question:* Thus, we need to understand, if it is only for the sake of honor, and not for the sake of protection, then why are we sending angels of Israel to the *Diaspora*, contrary to the rule, "do not go outside the Land (of Israel)"? More than this, being that the question is due to the words of Rashi ("do not go outside the Land (of Israel)") -- unlike the Midrash that does not say these words-- and nevertheless, we don't find Rashi addressing this question, thus, we must say that from the simple meaning of the words of Rashi this is not a question at all that begets an answer!

*Explanation:* At the onset of the Torah-portion where it speaks of Jacob's exiting Israel to go to the *Diaspora*, it is understood that the angels of Israel cannot accompany Jacob any further, being that the angels of Israel "do not go outside the Land." However, at the end of the Torah-portion, where it speaks of Jacob returning to the *Land of Israel*, that could --and must-- come to the *Diaspora*, being that it is for "to escort him to the land." More than this, this is entirely not in the category of exiting to the *Diaspora*!

If we are to learn that the angel' "do not go outside the Land (of Israel)" is as that of the law (with all the categories of the law) of the prohibition concerning one who lives in *Isarel* from exiting to the *Diaspora* (which is not only due to the mitzvas that exist only in Israel, but also because of the holiness that exists only in Israel): Maimonides rules (-Laws of Kings 5:9), "It is forbidden to leave the Land of Israel for the Diaspora at all times except to study Torah, to marry, or to save one's property from the gentiles." The question than arises that we find in the Talmud (-Kedushin 31b) "A Rabbi's Action" (in the Talmud "A Rabbi's Action" is used as a ruling force. Meaning, that once there is a testimony that a Sage did so-and-so this becomes the law) that they exited from Israel to the *Diaspora* in order to greet his mother, and as the *Meiri* (Rabbi Menahem ben Solomon Meiri, 1249-1315) clearly states (-Kedushin 31b), "It is permissible to exit from the Land of Israel to the Diaspora in order to greet one's father or to greet one's mother, and likewise for other forms of honoring (them)."

Thus, the difference between the instances that Maimonides lists, and that of the *Meiri*, is that when exiting the *Land of Israel* "to study Torah, to marry, or to save one's property from the gentiles" it is an exiting of the *Land of Israel*, only that the exiting is a permissible one. Not so when, "to greet one's father or to greet one's mother," in order to accompany them in arriving to the *Land of Israel*, is not at all within the category of exiting the land.

And the simple explanation is that the other concepts (to study Torah, etc.) the ultimate purpose of the exit is to do mitzvos an actions in the Diaspora (usually it is not for a set length of time). However, not so with the exiting to *Diaspora* "in order to greet one's father or to greet one's mother" who are coming to Israel, is not for the sake of the *Diaspora*, but for the sake of (and connected with) the Land of Israel (coming up to the *Land of Israel*), and therefore, it is completely not in the category of exiting the *Land of Israel*.

☞ The Rebbe explains the difference between the angels of Israel not exiting the Land of Israel, while our forefathers Abraham and Jacob did leave the Land of Israel:

*Question:* It was previously explained (-Likkutei Sichos, Vol 15, Page 201 and further) that Rashi's opinion is that in the times of our forefathers the prohibition of exiting the Land of Israel did not apply. Therefore, we find that the forefathers were not careful of this. For according to Rashi's opinion the Land of Israel was not outstanding in its holiness from the other lands. To the point that according to the Rashi there was no change in the ownership of Israel (to our forefathers and their offspring).

--[☞ The Rebbe is now going to deal with G-d's stopping Isaac from leaving the Land of Israel:

And this which Rashi (-Genesis 26:2) explains G-d's command to Isaac "*Do not go down to Egypt*" is because of "*You are [as] a perfect burnt offering, and being outside the Holy Land is not fitting for you.*" And the difference between the Land of Israel and the Diaspora is not because of a change in the holiness in the "object" of the Land of Israel. Rather, it is because Abraham had accomplished that in the Land of Israel G-d was (-Rashi, Genesis 24:7) "*the G-d of the heaven and the G-d of the earth*" "*because I have made Him familiar in the mouths of the people*". While not so in the Diaspora, where G-d was only "*the G-d of the heaven*", while G-d's being "*G-d of the earth*" was not yet recognized, as explained in length elsewhere (-Likkutei Sichos, *ibid*, Page 159 and further).]--

Thus, we need to understand the reason as to why concerning the angels the Land of Israel is already uniquely separated in the manner of "*do not go outside the Land*" --being that the reason for Isaac's ("*You are [as] a perfect burnt offering*") not being able to exit the Land of Israel does not apply to the angels?

*Explanation:* This which in the times of the forefathers the Land of Israel did not have in it the special holiness (so too concerning its ownership) means that the "body - physicality" was not yet sanctified. There was not yet the permanent establishment with the object of the Land of Israel. Therefore, for the forefathers who were living here below in the physical world, there was no prohibition of exiting the Land of Israel to the Diaspora. However, contextually and conceptually the Land of Israel is always the (-Nachmanides, Leviticus 18:25), "*The inheritance of G-d, sanctified to His name.*" It is a land which, "*The desire of G-d was in it, for the ladder (in the dream of Jacob) of which its top reached Heaven, was set in it (the Land of Israel).*" And just as the *Heavenly Holy Temple is aligned with the Earthly Holy Temple*" always and eternally so, so too, in kind, it applies to the entire Land of Israel. Only that prior (to the times that Joshua conquered the land of Israel for the Jewish people) this was not revealed and permanently established is the Earthly Land of Israel --but was so only in the conceptual and contextual Heavenly Land of Israel.

Thus, we understand that even though that by the forefathers here below there wasn't yet the prohibition to exit the Land of Israel to the Diaspora, nevertheless, there was the prohibition for the angels, for the angels in Heaven there is the distinction between the Land of Israel and the Diaspora.

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*The Spiritual Dimension:* The mystical explanation to "*Angels of Israel came to greet him to escort him to the land*" is that (-Genesis 28:10), "*Jacob left Beersheba and went to Charan*" alludes to the exile of the Children of Israel. As it states in the Midrash (-Bereishis Rabba, Portion 68:13) upon the verses at the onset of our Torah-portion, "*interpreted the verse regarding the exile,*" as the Midrash then goes on to interpret the details of all these verses. So too, another Midrash states (-Nachmanides, Genesis 28:10, in the name of *Pirkei D'Rabbi Eliezer*), "*G-d showed him (Jacob) the four sovereignties (which exiled the Children of Israel), there rule and their ruin, etc.*" And as Maimonides states in his book of laws (-Laws of Yesodei HaTorah 7:3), "*The ladder with the angels ascending and descending envisioned by the patriarch, Jacob, was an allegory for the empires and their subjugation of his descendants.*" And this is not just a "side" issue, but rather a "*(The actions of the (fore)fathers) are a sign for the sons\**", that the concept of exile by the Children of Israel come from "*The actions of the (fore)fathers*", meaning, from Jacobs exiting the Land of Israel to exile by Laban.

\*Note: In *Footnote 39* the Rebbe likens this to the *Rogochover Goan's* explanation (-Tzafnas Paneach on Maimonides, the beginning of *Laws of Forbidden Foods*) that the signs given in the Torah for kosher species are not just signs that *clarify for us* which species are kosher, but that the signs actually are what create that these species are kosher.

And just like by Jacob that his leaving the Land of Israel and his arriving to Charan was not only due to necessity --running away from Esau--, but rather --as Isaac, who didn't know of Esau's oath to kill Jacob, and thus sent Jacob to Laban only-- because of (-Genesis 28:2-3), "*and take yourself from there a wife... and make you fruitful and multiply you, and you shall become an assembly of peoples,*" and the work of Jacob in the house of Laban was in order to accomplish the *Service of Rectification* of his *G-dly Sparks* in the Diaspora to the point that it was specifically in the house of Laban that Jacob established the foundation to the Jewish nation: Most of the *Twelve Tribes* (sons of Jacob) were born there (excluding Benjamin). So too it is concerning the exile of the Jewish people ("*are a sign for the sons*"): The exit of the Jewish people from the Land of Israel is "*Because of our sins were we exiled from our land,*" however, the intention of the exile is to accomplish the *Service of Rectification* everywhere in the world. As the Sages clearly state (-Pesachim 87b), "*G-d did not exile Israel among the nations only for that that they gather unto themselves converts.*" In the language of *Our Rebbeim, Our Princes*, the well known guid-

ance (-Tzemach Tzedek's response (-Igeres HaKodesh, Rebbe MaHaRaYYitz, vol 1, p. 485)) to "Make here Israel!" to accomplish that the Diaspora should be become as the dimension of the Land of Israel. Meaning that the *Land* (in Hebrew *Eretz*, from the etymology of *Rotzoso - Ran* in order to fulfill the) *Rotzon - will* (of G-d), in the manner of *Yisroel -Israel* (which was the name given to Jacob because of (-Genesis 32:29)), "(Your name shall no longer be called Jacob, but Israel,) because you have commanding power with [an angel of] G-d and with men, and you have prevailed." Which happens through the work of each Jew, "To make for Him (G-d) an Abode her Below (of the physical world).", to the point that in the duration of exile there becomes established the wholeness of the Jewish nation.

These are the two categories of "angels":

(i) The *Angels of the Land of Israel*, which "accompany him in the land (of Israel)" before he exits to the Diaspora, into exile: Their concept is to the empowerment from *Above* for the work in the duration of exile.

(ii) The *Angels of the Land of Israel*, which "come to greet him and accompany him to the land (of Israel)" at the completion\* of Jacob's work in the Diaspora: They are the outcome of the all that we had accomplished in transforming the Diaspora into the Land of Israel. Being that Jacob there (in the Diaspora) had, "Made the Land of Israel" through his work, therefore, the *Angels of the Land of Israel* come there, drawing the holiness of the Land of Israel into the Diaspora.

\*Note: In *Footnote 48* the Rebbe explains the opinion that the *Angels of Israel* did not come to the house of Laban, but only on the journey home, after the covenant of (-Genesis 32:1) "And Jacob... made a pile... And Laban said, 'This pile is a witness between me and you today.' Therefore, he called it 'Gal (pile) Eid (witness)'" that Jacob made with Laban and (-ibid, 32:1) "And Laban arose early in the morning and kissed his sons and daughters and blessed them", which was the completion of the transformation and rectification of Laban for the moment.

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With this --that the "Angels of the Land of Israel came to greet him and accompany him to the land" is connected to the completion of Jacob's work in the Diaspora-- we will understand the mystical reason as to why these angels came only to "greet him" --not for the sake of protecting him, but-- only a matter of honoring Jacob.

*Introduction:* The verse's wording is, "And angels of G-d met him - וַיִּפְגְּעוּ־בּוֹ מַלְאֲכֵי אֱלֹהִים", just as at the onset of the Torah-portion the wording is, "And he arrived at the place - וַיִּפְגַּע בְּמַקְוֹם" --which the Zohar (-Vayeitzei 165a) connects the two. Our Sages extrapolate (-Brochos 26b) from the verse "And he arrived at the place - וַיִּפְגַּע בְּמַקְוֹם" that Jacob prayed there (-Rashi on the verse), "and this teaches us that he [Jacob] instituted the evening prayer." The connection between to that of the angels being sent to greet and honor him is connected with the "And he arrived (met) - וַיִּפְגַּע" of the evening services specifically. As will be explained further on.

So too, the terminology "And he arrived (met) - וַיִּפְגַּע" denotes that it happened unintentionally. However, in this matter there is a difference between the two verses" In the verse "And he arrived at the place - וַיִּפְגַּע בְּמַקְוֹם" it means that it was unintentional from the perspective of Jacob. As the Sages teach (-Rashi on the verse), "to teach that the earth sprang toward him." However, the verse "And angels of G-d met him - וַיִּפְגְּעוּ־בּוֹ מַלְאֲכֵי אֱלֹהִים" denotes that this meeting was unintentional. Not only from Jacob's perspective, but also from the perspective of the *Angels of the Land of Israel*. Thus, we are to say that the difference between the two "And he arrived (met) - וַיִּפְגַּע" is also the difference that at the onset of the Torah-portion when Jacob is exiting Israel, the angels were there to protect him, while at the end of the Torah-portion, where Jacob is returning to Israel, the angels were there to honor him.

*Explanation:* The Talmud states (-Brochos 4b) that unlike the morning and the afternoon services which are obligatory, "the evening prayer is optional." The mystical reason behind this is that the evening services is connected with such an exalted dimension, to which the service of man cannot reach. It is an "Arousal From Above to which the Arousal From Below does not reach." Thus, it is drawn automatically, of its own --this is the mystical dimension of "is optional".

Thus, the evening services is extrapolated from the word "And he arrived (met) - וַיִּפְגַּע" (unintentional), unlike the morning services which are extrapolated from the word (-Genesis 19:27), "(in the morning to the place where) he had stood - עָמַד (before the L-rd)" (intentional) and the afternoon services which are extrapolated from the word (-ibid, 24:63), "(And Isaac went forth) to pray - לָשׁוּבָה (in the field towards evening)" (intentional). Being that the evening services is a dimension that is not drawn through the work of man, thus the evening services are as if they are drawn automatically of its own, "unintentional". Thus it was, "the earth sprang toward him" a dimension that comes not from the work of man, but from *Above: Arousal From Above: Of its own*.

Now, within the "Arousal From Above: Of its own" there are two categories:

(i) The category of *Arousal From Above* that is drawn "For He (G-d) Desires Kindness," which comes from *Above* to awaken the *Arousal From Below*.

(ii) The category of *Arousal From Above* that is drawn after the completion of all the service of the *Arousal From Below* and all of the *Arousal From Above* that the *Arousal From Below* reaches. After all of this service there is revealed the *Arousal From Above* which is above and beyond that the *Arousal*

*From Below:* (-Likkutei Torah, Songs 24b) "The revelation of the Interior Essence from the dimension that the Arousal From Below does not reach --higher even than the first Arousal From Above, which is just from the Exterior Dimension."

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With this we can understand the two dimension that we find in the *Evening Service*:

Chassidus explains the Zohar (-Vol I, 133a) that the reason why the *Evening Service* is "optional" --that which is above the reach of *Arousal From Below*-- is because this service comes after the obligatory service of the morning and the afternoon --as we find the Talmudic reason for the *evening Service* that it coincides with the (-Shulchan Oruch ADMUHa"Z 89:1) "to the limbs and fat" of the morning and afternoon offerings brought during the day (-ibid) "that could be offered throughout the night if they were not consumed [by the fire on the altar] during the day".

Meaning, that after the service of man (morning and afternoon services, "corresponding with the 'daily offerings' they were established"), then comes the conclusion, finish, and completion, that which is drawn through the *Evening Service*, the *Arousal From Above* that comes after the completion of man's service.

However, the question is, the daily service of man begins from the evening prior. Thus, the *Evening Services* is not a continuation and completion of the previous two prayers, but rather, it is the first prayer of the day. As our Sages (-Brochos 31a) state the verse (-Psalms 95:18), "Evening and morning and afternoon," concerning the differences of the times of prayer, in which the first states "evening" first?!

However, now we can understand, for in the *evening Services* there are two dimensions:

- (i) The dimension of the *evening Service* which comes at the beginning of th day, as the *Arousal From Above* which comes before the *Arousal From Below*. Which is the dimension that is higher than the service of man, and is drawn "For He (G-d) Desires Kindness," "optional". And this comes at the beginning of the day as an empowerment for the work of the following day.
- (ii) The dimension of the *Evening Service* that comes after the service of the day. The *Arousal From Above* that comes after the finish and completion of the service of the day.

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*In Greater Detail:* The difference between the two versus in our Torah-portion: (i)"And he arrived at the place - וַיָּבֹא בַמָּקוֹם," which is at the beginning of our Torah-portion, and (ii) "And angels of G-d met him - וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים," which is at the end of the Torah-portion:

- (i) At the beginning of the Toah-portion, when Jacob is beginning, first going out to his work, it is the first dimension of *Arousal From Above* which comes as an empowerment for the service of man. Therefore it is, "And he arrived at the place - וַיָּבֹא בַמָּקוֹם," wich only by Jacob this is "unintentional" - that the *Arousal From Above* comes of its own, not through the service of the *Arousal From Below*.
- (ii) However, at the end of the Torah-portion, after the completion of Jacob's work in Laban's house, and so too by every Jew after his work in exile and all the *flow* that comes trhogu the *Arousal From Below*, there comes the *gift* of the *Arousal of Above* from the *Infinite One*. This is the, "And angels of G-d met him - וַיִּפְגְּעוּ בוֹ מַלְאֲכֵי אֱלֹהִים," without the intention of Jacob (related to the work of man), and also, *per se*, fromAbove, for all the *flows* from the *Infinite One* are *per se* of itself.

This is why the latter happens in the manner of "Angels of Israel came to greet him to escort him to the land" only to honor him while the prior was in the manner of "to protect him" -empower him for his work. For the latter *Arousal From Above* was after there is a "whole place" and there is no need for *protection*. There is nothing lacking by man, including all the *flows* that attached with the *Arousal From Below*. Thus, this one is in the dimension of a gift.

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Every concept in *Torah* is a guidance for man in his service to G-d. Thus, this that the Torah ells a Jew that while still being in the Diaspora, exile, before we arrive in Israel, G-d sends the *Angels of Israel* to greet him in the Diaspora, in exile, in order to accompany him, is in order to reveal by the Jew the greatness of their service. And automatically, this brings an additional power, support, and strengthening in the work.

Even in the times of exile, when the Jew finds himself in exile, every Jew is told that, --not only he has nothing to be shaken from exile and from secularism, because with him goes the *Angels of the Diaspora* which protect him, and (-Psalms 121:4-5), "Behold the Guardian of Israel will neither slumber nor sleep. The L-rd is your Guardian; the L-rd is your shadow; [He is] by your right hand," to the point that (-Isaiah 49:23), "And kings shall be your nursing fathers and their princesses your wet nurses," even in the times of exile, but even more than this,-- G-d sends the *Angels of the Land of Israel* to accompany him, and adds on the Jew's honor. Meaning, that his

not being shaken from exile and secularism is not simply in an *exilic* manner, but in the broadness and *redemption* manner, *Angels of the Land of Israel* in a manner of honor!

And this very knowledge itself gives yet an additional support and strengthening in the finishing of the work at the end of the time of exile, we should not take in account any secularism, but rather go *with certainty* in his own way, in order to complete the work of the (-Rashi, Genesis 32:25), "*small jars*" which are still left to rectify during the times of exile.

And this hastens the entering of each Jew, together with all Jews, in the Land of Israel, with the *Angels of the Land of Israel*, in a manner of (-Sanhendren 98a) "*I will hasten it*" imminently in our days, truly and tangibly so.