



ויחלם והנה סלם " 28:12

מצב ארצה וראשו מגיע

השמימה, והנה מלאכי

"אלקים עלים יורדים בו"

"And he dreamt, and behold, a ladder was set earthward and its top reached heavenward; and behold, angels of Hashem were ascending and descending on it." Rashi explains that first Malachim were going up, and then Malachim were coming down, as the Posuk says, "עולים ויורדים". The Malachim who were escorting Yaakov Avinu while he was in Eretz Yisroel ascended, as they were not allowed to leave Eretz Yisroel. Then the Malachim who would escort Yaakov while he was in Chutz La'aretz descended. Why didn't the Malachim from Chutz La'aretz descend, and then the Malachim from Eretz Yisroel ascend – that way Yaakov would have always been protected by Malachim? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

ויחלם והנה " 28:12 - באר משה

סלם מצב ארצה וראשו מגיע השמימה, והנה מלאכי אלקים עלים יורדים בו – "And he dreamt, and behold, a ladder was set earthward and its top reached heavenward; and behold, angels of Hashem were ascending and descending on it." The word, "סלם" is the Roshei Taivos for the words, "סעודת לוו מלכה" – that the Seudah of Melavah Malkah on Motzai Shabbos, "מצב ארצה" – is not considered to be an important Seudah like those of Shabbos Kodesh, and it is set towards the ground – not important. However, "וראשו מגיע השמימה" – in truth it is a very important Seudah and it reaches the Shomayim. The Gemara in Sanhedrin 91b says that "שמים" is a reference to the Neshama, while "ארץ" is a reference to the Guf. Similarly, Shabbos Kodesh is like the Neshama of a person, while the six days of the week were like the Guf. As the Zohar Hakodosh says that Shabbos is the day of the Neshama – not the Guf. This is why the Seudah of Melavah Malka on Motzai Shabbos is so important, for that is the Chol, and the Seudah of Melavah Malka connects the Neshama, Shabbos, to

the Guf, the weekdays. "מוצב ארצה". The days of Chol, "מגיע השמימה" – is the day of Shabbos, which is a Bechina of Shomayim. Just as the סלם, the ladder in Yaakov's dream, is the intermediary between the earth and the Heavens, so too the Melavah Malkah connects the weekdays to the Kedusha of Shabbos. (The words, "ארצה שמימה" together with the nine letters of these words, and the Kolel is the same Gematria as, "שבת"). This is what the Posuk says, "והנה מלאכי" – and Chazal say in Bereishis Rabbah 68 that those Malachim that were going up were the Malachim who escorted Yaakov Avinu in Eretz Yisroel, and the Malachim coming down were the ones to escort Yaakov Avinu in Chutz La'aretz. Shabbos also has a concept of "עולים ויורדים" – going up and down, for when Shabbos comes, the Malachim of the weekdays go up, and on this we say, "צאתכם לשלום" and the Malachim coming down, are the Shabbos Malachim, whom we greet when we say, "שלום עליכם".

The Gemara in Taanis 11a tells us that two Malachim are always at each person's side, escorting him. The Gemara in Shabbos 119b tells us that on Leil Shabbos Kodesh two Malachim escort every Yid home from Shul – and these are the Malachim designated for Shabbos. On Motzai Shabbos, as well, there are Malachim going up and down. One is to prepare his table for Leil Shabbos and for Motzai Shabbos Kodesh. Rashi tells us that it is also a Kovod to Shabbos Kodesh to be Melaveh the Shabbos, to escort Shabbos, just as one escorts a king when he leaves a city. On Motzai Shabbos Kodesh, the Malachim of Shabbos ascend to Shomayim, and the Malachim of the weekdays descend from Shomayim. It says in the Sefer Chof Chaim at the end of שער פ"ד at the end of שבת that the Nefesh Yeseira remains until after the Seudah of Melavah Malkah. In the Pirush which is attributed to Rashi in Divrei Hayamim 1:34 it says that because of the honor of Dovid Hamelech it says over there, "יעקב" and not "ישראל". What is the meaning of this? The אור החיים in the beginning of Parshas Vayechi says

that the Neshama Yeseirah is referred to as, "ישראל" and in the honor of Dovid Hamelech, it mentions "ישראל". Meaning that the Neshama Yeseirah which is called "Yisroel" remains until after the Seudah of Melavah Malkah, because of the honor of Dovid Hamelech. (The Seudas Melavah Malkah is the Seudah of Dovid Hamelech, and Yisroel, the Neshama Yeseira remains until after this Seudah, in the honor of Dovid Hamelech).

28:12 - 5675 - שם משואל

ויחלם והנה סלם מצב ארצה וראשו מגיע "השמימה, והנה מלאכי אלקים עלים יורדים בו" – "And he dreamt, and behold, a ladder was set earthward and its top reached heavenward; and behold, angels of Hashem were ascending and descending on it." Rashi explains that initially Malachim were going up, and then Malachim were coming down. The Malachim who were escorting Yaakov Avinu while he was in Eretz Yisroel ascended, as they were not allowed to leave Eretz Yisroel. Then the Malachim who would escort Yaakov while he was in Chutz La'aretz descended. The Gemara in Shabbos 23b says that the עמוד ענן would complete the עמוד האש, and the עמוד האש would complete the עמוד הענן. There was a pillar of clouds by day, and a pillar of fire by night. The pillar of fire would appear slightly before nightfall. The pillar of fire would overlap the pillar of cloud as well, as it would appear slightly before daybreak. Why didn't the Malachim act in this manner, to ensure that there was complete coverage, and have the Malachim of Eretz Yisroel remain with Yaakov until the Malachim of Chutz La'aretz descended to be with him? We actually see that this was done when Yaakov returned, as the Posuk says, "ויפגעו בו מלאכי", and Rashi explains that the Malachim of Eretz Yisroel met him in Chutz La'aretz, to escort him into Eretz Yisroel. When the Malachim of Eretz Yisroel went to him, the Malachim of Chutz La'aretz were still with Yaakov Avinu, as Rashi explains on the words, "ויקרא שם המקום מחנים" – that Yaakov called the name of the place, מחנים camps – for there were

two camps there simultaneously: the Malachim of Eretz Yisroel and the Malachim of Chutz La'aretz. Here Yaakov had complete coverage, always had Malachim with him. Why when Yaakov left Eretz Yisroel, did the Malachim of Eretz Yisroel ascend before the Malachim of Chutz La'aretz descended – leaving Yaakov without any Malachim? Why did Yaakov need Malachim to escort him? Wasn't he greater than Malachim?

Yaakov did indeed reach a level where he was greater than Malachim, but he did not reach that level until after his stint at the home of Lavan, and at this point still needed the protection of Malachim. Rashi tells us that the rocks Yaakov placed around his head were quarreling – each rock said that the great Tzaddik Yaakov Avinu should lay his head down on them. Hakodosh Boruch Hu performed a miracle and made all of the stones into one stone. There was something special about this first time that Yaakov lay down, that was different than all the other times. There is a concept that at first, one is given the entire power to accomplish something, then it is removed from him, and then he has the opportunity to achieve that thing through his hard work and dedication. R' Chaim Vital says that at the time of one having a Bris Milah, he is Zoche to have his Nefesh, Ruach, and Neshama come to be with him at the Bris Milah, so that he completes that special Mitzvah while he is in a status of being complete. However, they then leave until he breaks the Yetzer Hara which seeks to control him through Torah and Mitzvos, and then he can once again reach the level of having the Nefesh, Ruach, and Neshama return. What is the explanation of this?

Chazal tell us that on the night which Klal Yisroel left Mitzrayim, they were elevated to great spiritual heights, they received great lights – they reached the highest level, the fiftieth level of Kedusha. After that, they went all the way back down to where they were before that, and for the next fifty days, the days of Sefirah, they worked their way back up to seek to achieve the level they

were at on that fateful night. They reached it on Shavuot with the giving of the Torah. This is the way of the world, where the initiation is with all of the potential there at that time. All of the power, the Kedusha, the Ruchniyos, – it is all there at the beginning. Then it leaves, and one needs to go step by step to attain what one had. It is not like one is beginning anew, for the elevated levels of Kedusha which are there in the beginning, leave a mark, and thus it is easier to replicate. Additionally, one can see that it is possible for him to reach that exalted level, as he was already there at one time, and this should give him the drive to seek to achieve it again. This was the "beginning" for Yaakov. He reached an extremely exalted level of Ruchniyos at this time, and thus had no need for Malachim. He was greater than Malachim. Everything that Yaakov Avinu would achieve in his lifetime, he was Zoche to it at this time, all gathered up for him, and then it left. Then his life work would be to reclaim that elevated level of Ruchniyos. Though as he went from level to level in Ruchniyos, it was only a level at a time, while at that initial moment – it was all there together. It was then that all of the rocks wanted Yaakov to lay his head on them – all of that Ruchniyos that was there at that time was immense. Thus, the Malachim left before the new ones came – to demonstrate that at that time in between – it was when Yaakov received all of the potential Ruchniyos, and then did not need to have Malachim protecting him. He was on a higher level than the Malachim, and Hakodosh Boruch Hu Himself was there protecting him.

Why is it that the main Kiddush of Shabbos Kodesh is recited on Leil Shabbos, and not on Shabbos day? One would have thought that the main Kiddush should be by day, for we learn Kiddush from "זכור", and we know that "שמור" is the night, and "זכור" is the day. The reason that we recite it at night is because at the onset of Shabbos Kodesh, all of the Kedusha, all of the spiritual light is gathered at that moment; all the

parts of Shabbos are there at that time. That is a time of "זכור" and "שמור" together, the highest point, and thus is the proper time for Kiddush. Then the Kedusha and light leave, and then step by step, everyone is to work on achieving elevated levels of Kedusha with Kedusha of Shabbos and Oneg Shabbos. This is also why we recite "צאתכם לשלום" prior to Kiddush on Leil Shabbos. We invite the Malachim into our homes, we recite "שלום עליכם," and then we say goodbye to them, "צאתכם לשלום". Why do we say goodbye to them; why don't we want them to stay?

Some explain that we are saying "שלום עליכם" to the Malachim which escort us on Shabbos Kodesh, and we are saying "צאתכם לשלום" to the Malachim who escort us during the week. However, we can explain that we are saying צאתכם לשלום to the Malachim, for at that precious time, those precious moments, we don't need Malachim. All of the Kedusha of Shabbos Kodesh is gathered together, and we are on an extremely elevated level of Ruchniyos. We have no need for Malachim, for we are on a greater level than them. The Kedusha then leaves, and we must work to elevate ourselves in Kedusha, step by step, as Shabbos Kodesh progresses.

Now we can understand why the Malachim didn't overlap, and Yaakov remained without Malachim for a period of time. Yaakov Avinu was on the Madreiga at that moment greater than Malachim. He did not need Malachim. That was the beginning, for in the beginning, there is much Kedusha. It is all there, then it leaves, and one must work step by step to get there. Every Shabbos Kodesh, there is a great burst of Kedusha which arrives at the onset of Shabbos. We are to appreciate that great Kedusha, and then seek to elevate ourselves step by step to achieve greatness. We must continue our journey of Kedusha into the week – take the Kedusha of Shabbos Kodesh and extend it into the week. May we be Zoche to be a proper receptacle of the great Kedusha of Shabbos Kodesh and make our entire week Shabbos.