

Friday Night, Parshas Vayislach, 5769

At the first meal, Mohorosh *Shlit"a* spoke inspiring words about faith in *Tzaddikim* based on the words of Rebbe Nachman, in *Lekutei Mohoran*, Part I, Lesson 57.

Rebbe Nachman says, “Know! Each and every word spoken by Hashem creates an angel (*Chagigah* 14a). Each and every word is then divided into sparks and according to the amount of sparks is the number of angels created. The angel that is created from the all-inclusive word of the sparks is the ruler and head of the angels created from those sparks and they are his soldiers. Each and every angel is in charge of something. Even the all the trees and grasses have angels in charge of them as our sages of blessed memory have said in *Midrash (Bereishis Rabbah* 10), “There is not a blade of grass below that does not have an angel [in charge of it] from above striking it and telling it, ‘grow!’”. And each angel receives its life-force from the spoken word of Hashem and transmits it into the thing under its control – i.e. some grass or other thing that it rules over.

These two capabilities – the capability to the angel has to receive and to transmit – are the so-called "two hands" of the angel. With its right hand it receives its life-force and with its left it strikes and transmits, as in the above mentioned *Midrash* “striking it and telling it, ‘grow!’”. This creates a "healing cycle" which is ultimately dependent on the *Torah*, as the verse says (*Mishlei* 4), “a healing for all his flesh”. The *Torah* gives strength to the angels, they in turn transmit it to the grasses, and the grasses heal through the power of the *Torah*. Therefore whoever strays from the *Torah* by losing faith in the *Tzaddikim* and violating their restrictions, his punishment is that there is no cure for his ailments as the sages say (*Shabbat* 110a), “Perhaps a ‘snake of the Sage’ bit him, for which there is no cure”. Whoever violates the restrictions of the Sages removes the hands of the angels and they lose the power to receive and transmit thereby causing the grasses and herbs to lose their healing power.

This is the meaning of (*Devarim* 17), “Do not stray from the word [the Sages] declare to you, either to the right or to the left”. If one strays to the right of the Sages’ path, he removes the right hand of the angel and consequently, the angel is unable to receive. And if one strays to the left, he removes the left hand of the angel and is unable to transmit. And when the hands of the angel are damaged, one has no cure because the grass he needs no longer have the power to heal him (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman reveals to us here the greatness of the holy *Torah* and how its completion depends specifically on having faith in the *Tzaddikim*. An angel is created from each word of Hashem, meaning that an angel is created from each and every word of the holy *Torah*. And this angel is appointed to transmit bounty upon whoever studies and fulfills that word. All bounty comes about from the words of *Torah* and by a person learning and fulfilling it. Therefore, every word of *Torah* is worth more than all the fortunes of this world as our holy sages said (*Yerushalmi Talmud, Peah 4*), “Even the entire world is not worth as much as one word of the *Torah*”. Through the study of *Torah*, one binds himself to the angel that is appointed over that word and receives the Heavenly bounty from his hand. The capabilities that the angel has to receive and to transmit the bounty from the *Torah* upon mankind are called the aspect of the “two hands” – the right and the left – because the right hand receives and the left transmits. The right hand always alludes to *chesed* (loving-kindness) because the angel receives bounty with the *chesed* from above. The left hand always alludes to *gevurah* (severity) because it reinforces and distributes the bounty below as our holy sages said (*Bereishis Rabbah 10*), “There is not a blade of grass below that does not have an angel from above striking it and telling it, ‘grow!’”; and striking is the aspect of the left side – *gevurah*. Therefore the *mitzvot* of the *Torah* have a right and left side too – 248 positive *mitzvot* and 365 prohibitive *mitzvot*. Positive *mitzvot* are the right side, *chesed* – for when a person fulfills Hashem's commandments he does it out of loving-kindness. The prohibitive *mitzvot* are the left side, *gevurah* – for when a person overcomes his evil inclination and doesn't transgress any prohibition of the *Torah*, G-d forbid he is being severe. And when a person fulfills all the 613 *mitzvot* of the *Torah* – the positive (right) and prohibitive (left) *mitzvot* – he causes the hands of the angels who are in charge of the *mitzvot* to be complete, and in return, they transmit to him all spiritual and material bounty upon him.

All of this depends of faith in the *Tzaddikim*, because only through faith in them do we know how to properly fulfill all the *mitzvot* of the *Torah*. For example: The *Torah* says, “You shall bind them as a sign on your hand”, but without faith in the *Tzaddikim* we don't know how to fulfill the *mitzvot* of *tefilin* at all. Only through faith in them and through study of the Oral *Torah* (*Mishnah, Talmud*) do we know how to fulfill the *Torah*. Therefore the completeness of the angels' hands depends on having faith in the *Tzaddikim* and when a person has faith in them, and doesn't stray from their words to the right or the left, the angles have complete hands and are able to draw upon us great bounty.

This is what our holy sages say (*Sifrei Shoftim*) “Even if they tell you that the right is left and the left is right, believe them” – because only the true *Tzaddikim* know what is truly right and truly left. They know how to perform spirituality which is called "right" and how to elevate materialism which is called "left". Whoever loses faith in the *Tzaddikim* and does not fulfill their words, removes the hands of the angels causing them to lose the power to receive and transmit. This was the sin of Korach, that he did not have faith in the *Tzaddikim* – primarily in Moshe *Rabeinu* – and he switched the right hand with the left (*Zohar, Korach* 176). He was punished by the earth swallowing him up because he removed the hands of the angels and they couldn't receive or transmit any bounty for him from above to below. Therefore, the main purpose of a person is to strengthen himself with faith in the *Tzaddikim* and to study the *Torah* and fulfill it in the way our holy sages instructed us. Through this, we will have angels with whole hands protecting us and helping us achieve true eternal goodness. Happy will we be in this world and the next.

Mohorosh connected the above concepts to our parsha in a most amazing way. It is written (*Bereishis* 32), “And Yaakov sent messengers before him to Esav his brother unto the land of *Seir*, the field of *Edom*”. Rashi explains that they [the messengers] were “literally” angels. We need to understand the explanation of “literal” angels – are there angels which are not “literal”? However, according to the above words of Rebbe Nachman, we can understand this very well.

A “literal” angel is one that is complete with both hands – the right and the left. In other words, it has the power to receive and transmit all types of bounty upon a person and to protect him from all evil. And it was these angels which Yaakov *Avinu* sent to Esav his brother in order to subdue Esav's evil. Yaakov *Avinu* fulfilled all the 613 *mitzvot* in Lavan's house as it says, “I dwelled (*garty*) with Lavan” and Rashi explains that “*garty* [are the same letters as the] *taryag* (613) *mitzvot* I fulfilled”. So he had the power of the 613 *mitzvot* together with all the angels that were created from them and they protected him from the evil Esav.

This was all due to his level of faith in the *Tzaddikim* because Yaakov excelled in this area like no other, as he was (*Bereishis* 25) “a simple man who dwelled in tents” – i.e. the houses of study of Shem and Eber. Even when he fled from Esav he returned to study *Torah* for 14 years. And his entire fleeing was under the directive of his father and mother because he had faith in them and obeyed all their words. All his faith in the *Tzaddikim* caused the angels that he created to have complete hands. And through this, he did not fear from the evil Esav, rather he sent “literal” angels to call upon him and protect him from all evil. May Hashem

grant us the merit of occupying ourselves with learning *Torah*, fulfilling the *mitzvot* and having faith in the true *Tzaddikim*. And may we merit creating holy angels that will protect us from all evil until we merit being elevated and included in Him altogether from now and forever. *Amen v'amen*.