

CHABAD LUBAVITCH OF CHAUTAUQUA

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Kabbalah and Meditation - Week 6 – 2021

1. Rabbi Eliezer the son of Yaakov would say: He who fulfills one mitzvah, acquires for himself one angel-advocate; he who commits one transgression, acquires against himself one angel-accuser. Repentance and good deeds are as a shield against retribution. (Ethics of our fathers 4:11)

2. Rabbi Jose the son of Judah said, two ministering angels — one good angel, and one "evil" (prosecuting) angel — accompany a person home on Friday night from the synagogue. When they arrive home, if they find a candle lit, the table set, and beds arranged nicely, the good angel says, "May it be G-d's will that next Shabbat be the same," and the evil angel is compelled to respond, "Amen!" Otherwise, [if the home is not prepared in honor of Shabbat,] the evil angel says, "May it be G-d's will that next Shabbat be the same," and the good angel is compelled to respond, "Amen!" (Talmud, Tractate Shabbos 119b)

3.

<p>Sha-lom a-lei-chem, mal-a-chei ha-sha-reit, mal-a-chei el-yon, mi-me-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.</p>	<p>Peace unto you, ministering angels, messengers of the Most High, of the supreme King of kings, the Holy One, blessed he He.</p>
<p>Bo-a-chem l'sha-lom, mal-a-chei ha-sha-lom, mal-a-chei el-yon, mi-me-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.</p>	<p>May your coming be in peace angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed he He.</p>
<p>Bar-chu-ni l'sha-lom, mal-a-chei ha-sha-lom, mal-a-chei el-yon, mi-me-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.</p>	<p>Bless me with peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed he He.</p>
<p>Tsei-t'chem l'sha-lom, mal-a-chei ha-sha-lom, mal-a-chei el-yon, mi-me-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.</p>	<p>May your departure be in peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed he He.</p>

4.

"He will charge His angels for you, to protect you in all your ways". (Psalms 91:11)
"G-d will guard your goings and comings from now and forever". (Psalms 121:8)

5. And he dreamed, and behold! a ladder set up on the ground and its top reached to heaven; and behold, angels of G-d were ascending and descending upon it. (Genesis 28:12)
And behold, the L-rd was standing over him, and He said, "I am the L-rd, the G-d of Abraham your father, and the G-d of Isaac; the land upon which you are lying to you I will give it and to your seed. (13)

And Jacob awakened from his sleep, and he said, "Indeed, the L-rd is in this place, and I did not know [it]." (15)

And he was frightened, and he said, "How awesome is this place! This is none other than the house of G-d, and this is the gate of heaven." (16)

6. And Jacob was left alone, and a man wrestled with him until the break of dawn. (Genesis 32:25)
a. **RASHI:** ...Our Rabbis explained (Gen. Rabbah 77:3, 78:3) that this was the prince (guardian angel) of Esau.

And he (the angel) said, "Let me go, for dawn is breaking," but he (Jacob) said, "I will not let you go unless you have blessed me." (27)

So he said to him, "What is your name?" and he said, "Jacob." (28)

And he said, "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." (29)

And Jacob named the place Peniel, for [he said,] "I saw an angel face to face, and my soul was saved." (31)

7. may the angel who redeemed me from all harm bless the youths, and may they be called by my name and the name of my fathers, Abraham and Isaac, and may they multiply abundantly like fish, in the midst of the land." (Genesis 48:16)

8. *No person would be in the Tent when [the high priest] came to offer atonement in the Holy, until his exit.* (Leviticus 16:17)

9. "Regarding G-d it states: 'And G-d alone will be exalted on that day' (Isaiah 2:11). And we find similar language regarding Jacob: 'And Jacob remained alone.'" (Midrash Rabbah, Genesis 77:1)

10. For instance, if one eats fat beef and drinks spiced wine not out of physical desire but ...in order to fulfill the commandment to enjoy the Shabbat and the festivals.

his eating and drinking are not merely the means to a spiritual end, but are a mitzvah in themselves, for we are enjoined to enjoy the Shabbat and festivals through eating meat and drinking wine.

When one eats and drinks in the abovementioned manner, then the vitality of the meat and the wine which originated in *kelipat nogah* is then extracted from the evil and ascends to G-d like a burnt offering and sacrifice (i.e., the life-force of *kelipat nogah* that the food and drink contain is absorbed in Sanctity).

(Tanya, Chapter 7)

11. [The Sages elsewhere praised a person who acts appropriately at a meal,] as it is written: "*The altar, three cubits high and the length thereof, two cubits, was of wood, and so the corners thereof; the length thereof, and the walls thereof, were also of wood*" (Ezekiel 41:22), and it is written in the continuation of that verse: "*And he said unto me: This is the table that is before the Lord.*" The language of this verse is difficult, as it begins with the altar and concludes with the table.

Rabbi Yoḥanan and Rabbi Elazar both say: As long as the Temple stood, the altar atoned for Israel's transgressions. Now that it is destroyed, a person's table atones for his transgressions. (Talmud, Tractate Berachot 55a)

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