

## Discourse 13

*“Vayachalom, v’Hinei Sulam Mutzav... -  
And he dreamt, and behold! A ladder was set...”*

Delivered on Shabbat Parshat Vayeitzei,  
9<sup>th</sup> of Kislev, 5725<sup>676</sup>  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>677</sup> “And he dreamt, and behold! A ladder was set earthward etc.” Now, in a discourse of the Tzemach Tzedek, (in one of the booklets of manuscripts recently freed from captivity),<sup>678</sup> it states that we find several explanations in Midrash regarding the matter of the “ladder-*Sulam*-סלם.”

One explanation is that the word “ladder-*Sulam*-סלם” refers to the ramp [of the altar in the Holy Temple] and the word “set earthward” refers to the Altar etc.<sup>679</sup> According to this, the “ladder-*Sulam*-סלם” refers to prayer service (*Tefillah*),<sup>680</sup> which was established in place of the sacrificial offerings.<sup>681</sup>

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<sup>676</sup> Based on Likkutei Sichot Vol. 5, p. 382 and on.

<sup>677</sup> Genesis 28:12

<sup>678</sup> Booklet number 31 (subsequently printed in Ohr HaTorah, Vayeitzei, Vol. 5 p. 840b and on).

<sup>679</sup> Midrash Bereishit Rabba 68:12

<sup>680</sup> See Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45.

<sup>681</sup> Talmud Bavli, Brachot 26b

The second explanation is that the word “ladder-*Sulam*-סלם-130” refers to Sinai-סיני-130.<sup>682</sup> According to this, the word “ladder-*Sulam*-סלם” refers to the Torah. Now, both these explanation refer the “ladder-*Sulam*-סלם” as it is in on the side of holiness.

He then brings a third explanation,<sup>683</sup> that [the words], “And he dreamt, and behold! A ladder,” refer to the dream of Nevuchadnezzar etc. For, about Nevuchadnezzar it states,<sup>684</sup> “From his loins and up he was good, and from his loins and down he was evil, and this was the statue that he saw in his dream, [about which the verse states],<sup>685</sup> “Its head was of fine gold, its chest and arms were of silver, its belly and thighs were of copper, its legs were of iron, and its feet were partly of iron and partly of clay.”

## 2.

The Tzemach Tzedek explains this at length, (and also brings various matters from his honorable holiness, the Mittler Rebbe, whose birthday and passing (*Hilulah*) are being celebrated on the 9<sup>th</sup> of Kislev, and whose day of redemption is the 10<sup>th</sup> of Kislev), as follows:<sup>686</sup>

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<sup>682</sup> Midrash Bereishit Rabba 68:12 ibid.

<sup>683</sup> Midrash Bereishit Rabba 68:14

<sup>684</sup> Tikkunei Zohar, Tikkun 66 (97a); Etz Chayim, Shaar 49 (Shaar Klipat Nogah) Ch. 3

<sup>685</sup> Daniel 2:32-33

<sup>686</sup> Ohr HaTorah ibid. p. 845 and on – in this print the publisher added additional citations and punctuation and paragraph divisions.

This may be further understood based on the explanation elsewhere,<sup>687</sup> that we must understand why our sages, of blessed memory, sometimes stated about the incident of Iyov and Satan, that [Satan's] intention was for the sake of Heaven,<sup>688</sup> which as Rashi explains (Iyov 1:7) was, "So that the merit of Avraham will not be forgotten before our God." However, sometimes, our sages, of blessed memory, stated (Ch. 5 of [Tractate] Sukkah, 52a), "He set his eyes on the first Temple and destroyed it etc.," in which "he set his eyes" indicates envy, which is completely evil.

However, the explanation is as Etz Chayim states, that the position of the external husks of the world of Emanation (*Atzilut*) is not in the world of Emanation (*Atzilut*) [about which the verse states],<sup>689</sup> "Evil shall not dwell with You." Rather, they dwell in the world of Creation (*Briyah*). (This is as stated in Etz Chayim, Shaar HaKelipot Ch. 2, "Those two birds are literally of the world of Emanation (*Atzilut*), except that they descended to dwell and manifest in the chambers of the husks (*Kelipot*) of the world of Creation (*Briyah*)."

However, this requires analysis, since it states in Ch. 3 there, "They are in the same dwelling together, [including] the husks (*Kelipot*) of the world of Emanation (*Atzilut*), [that are] positioned in the world of Emanation (*Atzilut*)."

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<sup>687</sup> See Maamarei Admor HaZaken, Et'halech Liozhna p. 155 (which at the conclusion of the discourse states, "this is found in the discourse "*Vayachalom*," Ch. 1), which seems to be referring to this teaching, and this being so, it should say "Ch. 7."

<sup>688</sup> Talmud Bavli, Bava Batra 16a

<sup>689</sup> Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54]

However, in Shaar Kelipat Nogah, Ch. 9 he wrote, “*Zeir Anpin* and *Nukva* of the husks (*Kelipah*) of the world of Emanation (*Atzilut*) are always below in the world of Creation (*Briyah*), and they never ascend except in a time that they suckle their vitality, as explained before,” which is similar to what is stated here.

In regard to this, see what is stated in the discourse entitled “*Ani Chomah*,”<sup>690</sup> on the words,<sup>691</sup> “My breasts are like towers.” Also see Rabot to the Torah portion of Bo, Ch. 15 32:4 where it states as follows,<sup>692</sup> “No evil touches the throne of the Holy One, blessed is He, as it states, ‘Evil shall not dwell with You,’” meaning, not even in the Sanctuary of the Holy of Holies of the world of Creation (*Briyah*), which is called “the throne-*Kiseh*-כסא.”

This likewise is explained in Etz Chayim, Shaar 48, Ch. 2, as follows, “For, it was previously explained that all seven chambers of the external husks (*Kelipot*) of the world of Creation (*Briyah*) are below the seventh upper Sanctuary of the Holy of Holies of the side of holiness of the world of Creation (*Briyah*).” It is explained there that the external husks (*Kelipot*) of the world of Emanation (*Atzilut*) descended below to dwell and manifest in the chambers of the external husks (*Kelipot*) of the world of Creation (*Briyah*), as cited above. This being so, they “do not touch the throne (*Kiseh*-כסא), which is the innerness of the Sanctuary of the Holy of Holies, as stated there

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<sup>690</sup> See the writings of the Tzemach Tzedek to Song of Songs 8:10 (p. 208 and on), subsequently printed in Ohr HaTorah, Shir HaShirim Vol. 2, p. 757.

<sup>691</sup> Song of Songs 8:10 *ibid*.

<sup>692</sup> Midrash Shemot Rabba 15:26

is Shaar Kiseh HaKavod. Thus, the words of the Arizal come to be exactly like to the words of the Rabot mentioned above.)

Now, this must be better understood. That is, why are they called the “husks” (*Kelipot*) of the world of Emanation (*Atzilut*) when, even so, they specifically reside in the world of Creation (*Briyah*)? Moreover, we must understand how it is appropriate to use the term, “the husks (*Kelipot*) of the world of Emanation (*Atzilut*).” That is, being that it is an external husk (*Kelipah*), how can it be called by the term “Emanation (*Atzilut*)?” (In regard to this, see the discourse entitled,<sup>693</sup> “*Ka Miflegi b’Metivta d’Rakiya Eem Baheret Kadma* etc.”)

However, the explanation is as explained elsewhere<sup>694</sup> on the verse,<sup>695</sup> “Moshe made a snake of copper (*Nachash Nechoshet-nachash*),” as follows:

“In regard to all evil and judgments that come into existence in the world, the root and source that vitalizes them is good. This is like the analogy of the harlot and the son of the king, explained in Zohar Vol. 2, on the Torah portion of Terumah, p. 163a. That is, her entire will and desire is that he should not succumb to her seductions, for through this she will bring greater delight to the king, in that she will become beloved to him. In contrast, this is not so if her seduction is successful, being that this is not the king’s desire and intention.

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<sup>693</sup> Likkutei Torah, Tazriya (23b)

<sup>694</sup> Likkutei Torah, Chukat 61d

<sup>695</sup> Numbers 21:9

This then, is the meaning of the teaching of our sages, of blessed memory,<sup>696</sup> ‘Satan and Peninah’s intentions were for the sake of Heaven etc.’ That is, the root of the evil that vitalizes it, is good etc. However, by descending below through the chaining down [of the worlds] (*Hishtalshelut*) it becomes actual evil etc.”

Now, since at its root it is good, meaning that like in the analogy of the harlot, her true desire is that the son [of the king] should not succumb to her seductions, and she will greatly rejoice if the son is not seduced, just as his father [the king] will rejoice, this being so, in this, there is no difference between her and his father [the king], except in the actual performance of test, to test the son.

That is, during the act of seduction she appears as if she greatly desires to draw him into evil, even though, in truth, this is not so, except that against her [true] will, she dresses herself in a garment that is not hers, and she does this solely for the sake of the joy his father [the king] will have if his son resists the test.

Notwithstanding all this, since the garment itself is one of utter concealment [in] something that indeed **is** the ultimate evil and bitterness, therefore, though his father will certainly rejoice if his son withstands the test, nonetheless, he himself cannot garb himself in an opposite garment and conceal himself to such a degree of testing his son, to make it appear as though he himself wants to draw him into evil, Heaven forbid. This is because of his great hatred of evil, in that it is disgusting and

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<sup>696</sup> Talmud Bavli, Bava Batra 16a

despicable to him, so much so, that he cannot bear to even make it appear **as if** he desires it, Heaven forbid.

In contrast, since the harlot can garb and conceal herself to such an extent as seducing the son to sin, even though her true desire is that he should not be seduced, nevertheless, since she is able to garb herself and seduce him, it must be said that she does not hate evil to the same extent. In other words, she has some small measure of a measure of a relationship to evil, for if this was not so, she would be incapable appearing to be so, even falsely.

Now, my teacher and father-in-law, of blessed memory,<sup>697</sup> explained<sup>698</sup> that this is like the analogy of the powers of *Might-Gevurot* within *Kindness-Chessed*, which nonetheless, are *Might-Gevurah* and anger. In other words, the garment is actual *Might-Gevurah*, but his intention is for *Kindness-Chessed* etc. However, this requires further analysis.

However, see Ohr Torah of the Maggid, whose soul is in Eden, on the Torah portion of Masei,<sup>699</sup> in regard to the matter of [the verse],<sup>700</sup> “They journeyed from Marah etc.” Seemingly, this may also be elucidated by what it states in Tanya, Part 1, Ch. 10, regarding the explanation of “a righteous man who suffers” (*Tzaddik v’Ra Lo*), that “he does not hate the side opposite [holiness] (*Sitra Achara*) with an absolute hatred etc. and therefore retains some vestige of love and pleasure in it etc.” See [the text] there.

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<sup>697</sup> [The Mittler Rebbe]

<sup>698</sup> See the citations in Ohr HaTorah, Vayeitzei ibid. (p. 845b)

<sup>699</sup> Section 152

<sup>700</sup> Numbers 33:9

The same is so about the matter of [the teaching], “Satan and Peninah’s intention was for the sake of Heaven,” in order to repair Iyov, this being the external husk (*Kelipah*) of the world of Emanation (*Atzilut*), and the world of Emanation (*Atzilut*) is the aspect of nullification (*Bittul*) [to *HaShem*-יהו"ה, blessed is He], and thus, this intention is solely for the sake of Heaven. Yet, even so, the tests and suffering that Iyov underwent were an act that was the opposite of Godliness.

This is similar to the verse,<sup>701</sup> “And it happened after these things (*Achar HaDevarim*-אחר הדברים) that God tested [Avraham] etc.,” about which our sages, of blessed memory, stated (in Ch. 10 of [Tractate] Sanhedrin, p. 89b), “After the words (*Achar Devarav*-אחר דבריו) of the Satan.” This is why it is called the “Husk-*Kelipah*-קליפה,” in that it is like the peel that covers over the fruit. It is in this same manner that this act of the test covers and conceals with the utmost concealment, it being the concealment of the [Supernal] Countenance (*Hester Panim*). This is as stated in explanation<sup>702</sup> of the verse,<sup>703</sup> “*HaShem*-יהו"ה, your God, shall you follow etc.,” in regard to [the verse],<sup>704</sup> “*HaShem*-יהו"ה, your God, is testing you to know etc.,” that within it, is the intention for the repair that is for the sake of Heaven etc.

(My teacher and father-in-law, of blessed memory,<sup>705</sup> began with the seduction of sin, in which the garment is complete evil, and concluded with the matter of Iyov and

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<sup>701</sup> Genesis 22:1

<sup>702</sup> Likkutei Torah, Re'eh 19a; Derech Mitzvotecha 185b

<sup>703</sup> Deuteronomy 13:5

<sup>704</sup> Deuteronomy 13:4

<sup>705</sup> [The Mittler Rebbe]



Avraham, in which the matter is the suffering of the body. See Zohar Vol. 1, to the Torah portion of Toldot, p. 140a, that they are not comparable to each other to such a degree.)

Therefore an intelligent person understands that though ultimately the true intention is for the sake of Heaven, nonetheless, the garment of evil within which the intention manifests, cannot at all be of the aspect of the world of Emanation (*Atzilut*). For, since the garment is complete evil and concealment, it therefore cannot at all be of the world of Emanation (*Atzilut*), but only of the world of Creation (*Briyah*), meaning, the spiritual.

Moreover, the influence<sup>706</sup> of the external husks (*Kelipot*) and darkness of the world of Emanation (*Atzilut*) cannot be in the world of Emanation (*Atzilut*), but only in the world of Creation (*Briyah*), which already is after the covering and veil that separates, which stems from the title “God-*Elohi*” *m-אלהי*.” It only is there that the concealment to swallow Iyov etc., or to test Avraham etc., is present. This refers to the matter of the Satan’s position amongst the “sons of God-*Bnei Elohi*” *m-בני אלהי*” of the world of Creation (*Briyah*). See Zohar Vol. 3, [to the Torah portion of] Pinchas, p. 231b, that [only] there is it possibility for his actions and spirituality to exist.

Nonetheless, since his intention is for the sake of Heaven, he is called the external husk (*Kelipah*) of the world of Emanation (*Atzilut*), where there is no evil whatsoever. For, even though the garment itself is evil, this only is a garment drawn from his residence in the world of Creation (*Briyah*).

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<sup>706</sup> This is as stated in the manuscript (v’Hashpa’am-והשפעם).

This is not so of the world of Creation (*Briyah*) [itself], in which there is an actual admixture of good and evil.

This is the explanation of the verse (Psalms 5),<sup>707</sup> “For You are not a God who desires wickedness, evil shall not dwell with You.” That is, in the world of Emanation (*Atzilut*) it is not possible for evil to reside. In other words, even though the intention of the aspect of evil mentioned above, which is drawn from the external husks (*Kelipot*) of the world of Emanation (*Atzilut*), is for the sake of Heaven etc., and the garment of evil, the intention of which is for the sake of goodness is drawn from it, nevertheless, this aspect cannot possibly be from the world of Emanation (*Atzilut*), since nevertheless, the garment itself is evil and bitter, and “evil shall not dwell with You,” but only from outside the covering etc.

This is like how from the powers of Might-*Gevurot* of the Kindnesses-*Chassadim*, there is a chaining down of harsh judgments, and like the matter of the Levites and the heifers that the Levites rest their hands upon and thereby sweeten the heifers, after the Levites were already sweetened by Aharon, who waved them etc. For, the light of Kindness-*Chessed* does not become gross even upon its descent to below. See further regarding this in Zohar Vol. 2, p. 224b, and in the Siddur, Shaar Rosh HaShanah and in the discourse entitled “*Adona”y Sefatai Tiftach.*”<sup>708</sup>

It likewise is understood that it is from the external husks (*Kelipot*) of the world of Emanation (*Atzilut*) that the external husks (*Kelipot*) of the world of Creation (*Briyah*) are

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<sup>707</sup> [Psalms 5:5]

<sup>708</sup> 237c

drawn forth, and they indeed have an admixture of actual evil in them, and in the world of Formation (*Yetzirah*) they are half evil, until in the world of Action (*Asiyah*) they are mostly evil etc. It is in this regard that it states, “He set his eyes upon the Holy Temple etc.”

This then, is the meaning of [the fact] that Rav Acha expounded the teaching<sup>709</sup> that Satan’s intention was for the sake of Heaven. That is, he expounded and sweetened the evil of the world of Action (*Asiyah*) through elevating it to its root, since the root that enlivens him is good, like the matter of the snake of copper (*Nachash Nechoshet* נחש נחשת) made by Moshe etc. It is for this reason that “Satan came and kissed his feet,” meaning that he became nullified and included within the lowest aspect of the side of holiness, which is the aspect of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, similar to the “ashes under the soles of the feet of the righteous.”<sup>710</sup>

This is like the matter that they stated about Avraham,<sup>711</sup> “He threw dirt and it turned to [swords], stubble [and it turned to arrows].” That is, he refined and threw out the dross that was still in its garments, this being the meaning of “He threw dirt.” It is through this refinement in affecting the separation of the evil from the good, that there was the drawing forth to them of the “double edged sword to execute vengeance etc.”<sup>712</sup>

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<sup>709</sup> Talmud Bavli, Bava Batra 16a

<sup>710</sup> Talmud Bavli, Rosh HaShanah 17a. In the Ein Yaakov version it says, “Under the soles of my feet (*Raglai*-רגלי). However, in Zohar I (138a) [it states], “Ashes under their feet (*Ragleihon*-רגליהון). It is based upon what is explained in the discourse that we may understand the words of the Kessef Mishneh (Mishneh Torah, Hilchot Teshuvah 3:5), “This is a merit for them etc.”

<sup>711</sup> Talmud Bavli, Taanit 21a

<sup>712</sup> Psalms 149:6 [& 149:7]

Similarly, about the coming future the verse states,<sup>713</sup> “Death will be swallowed up forever etc.” This concludes what I found written in the manuscript of my father-in-law, of blessed memory, in regard to the matter of [the teaching], “Satan’s intention was for the sake of Heaven etc.”

It is with the above in mind that we may understand the matter of [the verse],<sup>714</sup> “Its head of fine gold... its belly and thighs of copper-*Nachash*-נחש,” meaning,<sup>715</sup> “from the side of the snake-*Nachash*-נחש.” For, the statue is the shiny-husk (*Kelipat Nogah*), wherein the upper three *Sefirot* within it are good.<sup>716</sup> This is similar to the husk (*Kelipah*) of the world of Emanation (*Atzilut*), [about which it states], “Satan’s intention was for the sake of Heaven etc.” Nevertheless, what comes forth, chains down, and is drawn from this below, is actual evil. This is why “its belly” which is below the partition (*Parsa*) within the shiny-husk (*Kelipat Nogah*) itself is evil etc.

It can also be stated that since even the garment itself, which is for the sake of Heaven etc., is evil, this is the matter of “its legs of iron etc.,” this being the aspect of the garment (*Levush*) for its head, like the legs through which and by means of which the head travels etc. (This concludes his words.)

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<sup>713</sup> Isaiah 25:8

<sup>714</sup> Daniel 2:32-33

<sup>715</sup> Tikkunei Zohar ibid., [Tikkun 66 (97a)]

<sup>716</sup> See Tikkunei Zohar and Etz Chayim ibid. [Tikkun 66 (97a); Shaar 49 (Shaar Klipat Nogah) Ch. 3]; Also see Ohr HaTorah ibid. p. 844b

### 3.

Now, it should be added that from the statement in the discourse, that through Rav Acha expounding that “Satan’s intention was for the sake of Heaven,” he [thereby] elevated it to its root, it is understood to what degree a person must judge every Jew meritoriously and draw him close. For, in addition to the fact that “he has not forfeited the merit of the *mitzvah* of neighborly love,”<sup>717</sup> it is through this itself, that he thereby also affects this in actuality, meaning that he reveals the positive qualities of his fellow Jew.

### 4.

At the end of the discourse, he gives an explanation of the command of the Holy One, blessed is He, that Yaakov ascend the ladder (*Sulam*-סֶלֶם) and why he feared to do so.<sup>718</sup> He states as follows:

In regard to what the Holy One, blessed is He, told Yaakov, that he should ascend etc., this certainly was referring to the ladder (*Sulam*-סֶלֶם) of holiness, mentioned above. This ascent is in two aspects, which is similar to the [ascent] of prayer during the mundane days of the week, which is an ascent from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) to the world of Emanation (*Atzilut*), and the prayer of Shabbat, which is an ascent to the Unlimited One (*Ein Sof*).

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<sup>717</sup> Tanya, Likkutei Amarim, Ch. 32

<sup>718</sup> Midrash Tanchuma to Genesis 28:12

However, the intention of this is that he also should ascend for the purpose of bestowal to this world. It was about this that Yaakov feared. For, in regard to the inner aspect (*Pnimiyyut*) of the service of *HaShem*-יהו"ה, blessed is He, He certainly gives him<sup>719</sup> the above-mentioned ladder (*Sulam*-סלם), meaning, the altar and the giving of the Torah etc. However, it was in regard to the matter of physical bestowal that he feared that perhaps he too, would be incapable of withstanding [them], and that the ascent will be the cause etc., as it states,<sup>720</sup> "They cannot [bear] an excess of good etc.," and [as the verse states],<sup>721</sup> "Give me neither poverty nor wealth etc."

However, the truth of the matter is that it specifically is they who are unable to [do so], since they are the aspect of a something (*Yesh*) that is separate, and it is impossible for them to receive except at a distance, and therefore [the verse states],<sup>722</sup> "I will bring you down from there etc."

However, with Yaakov it is the opposite, as explained in *Iggeret HaKodesh*<sup>723</sup> in the discourse entitled "*Katonti MiKol* – I have been diminished by all [of the kindnesses] etc." Moreover, the Holy One, blessed is He, is All Capable, and is thus capable of bestowing nullification (*Bittul*) [to Him] together with an excess of goodness in this world, as He did with our forefathers to whom He granted a foretaste of the coming world.<sup>724</sup>

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<sup>719</sup> An alternate possible reading of the word "gives-*Notein*-נותן" here is "is given-*Nitan*-ניתן."

<sup>720</sup> Talmud Bavli, Taanit 23a

<sup>721</sup> Proverbs 30:8

<sup>722</sup> Obadiah 1:4

<sup>723</sup> *Iggeret HaKodesh*, Epistle 2

<sup>724</sup> Talmud Bavli, Bava Batra 16b

This is similar to what is explained elsewhere<sup>725</sup> about the matter of Yosef, who was a king and seemingly was preoccupied [with worldly matters] and yet, even so, was in a constant state of being a Supernal Chariot (*Merkavah*). For, when it comes to souls of the world of Emanation (*Atzilut*), worldly matters do not affect any concealments for them whatsoever, so let there be souls that solely are in this way.

This is like what we find about the Holy Rabbi Yehuda HaNasi who said (at the end of the 8<sup>th</sup> chapter of Tractate Ketubot),<sup>726</sup> “I have not derived any benefit [from the world] even [with my little finger etc.],” even though “Rebbi’s horse keeper was richer than the king [of Persia].”<sup>727</sup> About this, also see Rabbeinu Bachaye on the verse,<sup>728</sup> “Two nations are in your womb etc.,” and this is similarly explained elsewhere on the verse,<sup>729</sup> “Is the hand of *HaShem*-יהוה limited?” in regard to drawing forth the nullification (*Bittul*) to Him, even in the aspect of meat etc. See there.

This is as explained in the discourse entitled “*Ein Aroch Lecha*”<sup>730</sup> in regard to the words,<sup>731</sup> “There is nothing without You, [our Redeemer], in the days of Moshiach.” For, our sages,

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<sup>725</sup> Torat Chayim, Vayechi, discourse entitled “*Ben Porat Yosef*”; Derech Mitzvotcha 81a; Discourse entitled “*U’Mikneh Rav*” 5629.

<sup>726</sup> Seemingly this should state the 12<sup>th</sup> chapter; See Talmud Bavli, Ketubot 104a

<sup>727</sup> Talmud Bavli, Shabbat 113b; Bava Metziya 85a

<sup>728</sup> Genesis 25:23; See Rabbeinu Bachaye to Genesis 25:22

<sup>729</sup> Numbers 11:23; Likkutei Torah, Beha’alotcha 31d

<sup>730</sup> Boneh Yerushalayim, Section 126 (with slight variation); Subsequently printed in Maamarei Admor HaZaken Al Maamarei Rabboteinu Zichronam L’Vracha, p. 474.

<sup>731</sup> In the Shabbat morning “*HaKol Yoducha*” section of the blessings of the *Shema*.

of blessed memory, stated,<sup>732</sup> “In the future, a woman will give birth every day,” and this likewise is so with all other physical matters, “for the youth will die at one hundred years,”<sup>733</sup> and, “each man will be under his fig tree etc.,”<sup>734</sup> with the goodness of this [physical] world.<sup>735</sup>

Even though at first glance this seems questionable, it is not so. On the contrary, this is amongst the great elevations and lofty levels that there will be in those days,<sup>736</sup> that there will be revelation of Godliness within this physical world, [as the verse states],<sup>737</sup> “The glory of *HaShem*-יהו"ה will be revealed and all flesh will see,” including even the physical wicked,<sup>738</sup> [in that] “the earth will be **filled** with knowledge,”<sup>739</sup> and everyone – even in this physical world – will be completely nullified as nothing, due to their grasp of their Creator, and they will be “zero (*Efes*-אפס) without Him,” in that “zero-*Efes*-אפס” is higher than “nothing-*Ayin*-אין.” This concludes [the quote of] his words.

This is as stated in Me’orei Ohr, Oht Alef, Section 111, that ““zero-*Efes*-אפס” refers to the Unlimited One (*Ein Sof*), since there is no grasp of Him, and with Him [all] pondering is made into nothing.” This concludes [the quote of] his words. Therefore, upon the revelation of this aspect in the days of Moshiach, even the physical “something” (*Yesh*) will not affect

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<sup>732</sup> Talmud Bavli, Shabbat 30b

<sup>733</sup> Isaiah 65:20

<sup>734</sup> Kings 5:5; Micah 4:4

<sup>735</sup> Mishneh Torah, Hilchot Teshuvah Ch. 9; Hilchot Melachim, end of Ch. 12

<sup>736</sup> In Boneh Yerushalayim it states: “In those days, because there will be...”

<sup>737</sup> Isaiah 40:5

<sup>738</sup> This is what it states in the manuscript. However, in Boneh Yerushalayim it states, “In this physical world, and ‘the earth will be filled...’”

<sup>739</sup> Isaiah 11:9



any concealment whatsoever then. This is as stated in Tanya at the end of chapter nineteen, “Then all the external husks (*Kelipot*) become completely and utterly nullified etc., ‘as nothing before Him, as zero (*Efes-אפס*) and emptiness they are reckoned by Him etc.” See there, and see Zohar Vol. 2, to the Torah portion of Bo, p. 37. This concludes [the quote of] his words.

## 5.

Now, we should add and explain that which the Tzemach Tzedek brings from the end of chapter nineteen of Tanya, “as zero (*Efes-אפס*) and emptiness they are reckoned by Him,” (as this is a matter of primary importance here, since he brings it earlier in the continuum of his words with respect to the matter of “zero-*Efes-אפס*”). For, seemingly, it is not understood, being that Tanya only mentions the first half of the verse, “All the nations are like nothing (*Ayin-אין*) before Him,” and does not bring the conclusion of the verse, “as zero (*Efes-אפס*) and emptiness they are reckoned by Him.”

This may be understood with a preface regarding what we find in Tanya, that when the Alter Rebbe brings a verse<sup>740</sup> but does not bring its conclusion, he sometimes writes “etcetera-*Gomer-גומר*” (without the prefix *Vav-ו*), and sometimes writes “etcetera-*ו'Gomer-וגומר*” (with the [prefix] *Vav-ו*).<sup>741</sup>

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<sup>740</sup> See Tishbi, section on “*Gomer-גומר*,” cited in the introduction to the index (*Mafte'ach*) to Tanya.

<sup>741</sup> The Sages utilized the term “*Gomer-גומר*” or “*וגומר-Gomer-ו*” [or in short form “*גומר*” or “*וגומר*” which literally means “concludes” or “and concludes” when citing a partial verse [indicating the inclusion of the whole of the verse, like the word

Likewise, when quoting passages from the words of our sages, of blessed memory, he would sometimes write “etcetera-*Choolhoo*-כו” [without the prefix *Vav*-ו] and sometimes write “etcetera-*v’Choolhoo*-כו” [with the prefix *Vav*-ו].

Now, based on the well-known<sup>742</sup> extent to which the Alter Rebbe was precise with every single letter written in Tanya, and especially in variations between [writing] “*Gomer*-ג” (or “*Choolhoo*-כו”) to “*v’Gomer*-ג” (or “*v’Choolhoo*-כו”) which we find several times even in the same chapter and even in juxtaposition and proximity to one another; this certainly is not merely incidental, but is with precision.

Now, it seems to me that the explanation is that when the conclusion of the verse is not related to the subject matter, then he writes “*Gomer*-ג,” since “any verse that Moshe did not divide we may not divide,”<sup>743</sup> which is the reason that we add “*Gomer*-ג,” to indicate that [there is a continuation to the verse] that we are to complete. The same applies to “*Choolhoo*-כו” in regard to the teachings of our sages, of blessed memory.

However, when in addition to this, the conclusion of the verse or teaching relates to the matter under discussion, then we write “*v’Gomer*-ג” and “*v’Choolhoo*-כו” – with the [prefix] *Vav*-ו, (since the letter *Vav*-ו [which means “and”] is a [letter that conjoins with] and adds [to the matter]).

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“etcetera” (or in short form “etc.”) Likewise, when citing the words of our sages, of blessed memory, they would say “*Choolhoo*-כולהו” or “*v’Choolhoo*-כולהו” [or in short form “כו” or “וכו”].

<sup>742</sup> See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 259 and on; “Marei Mekomot, Hagahot, v’Ha’arot Ktzarot” to Sefer Shel Benomim, at the beginning.

<sup>743</sup> Talmud Bavli, Megillah 22a; See the note to the introduction to the index (*Maft’e’ach*) to Tanya.

Based on this, we may understand why the Tzemach Tzeddek cites Tanya in regard to the conclusion of the verse, “as zero (*Efes*-אפס) and emptiness they are reckoned by Him.” For, since the language in Tanya is, “All the nations are like nothing before Him etcetera-ו'Gomer-וגו,” (with the *Vav*-ו), this demonstrates that the conclusion of the verse also relates to the matter. It is only that, even so, the Alter Rebbe does not expressly bring the conclusion of the verse in Tanya, but suffices with the word “etcetera-ו'Gomer-וגו.”

This is because the end of the verse, “as zero (*Efes*-אפס) and emptiness they are reckoned by Him,” relates only to the **way** of the nullification (*Bittul*) of the external husks (*Kelipot*), in that their nullification (*Bittul*) is in a way they are “zero (*Efes*-אפס) and emptiness,” and that was not the appropriate place in Tanya to elucidate this.

Thus, in regard to the general matter explained in Tanya [there], that the external husks (*Kelipot*) are nullified before *HaShem*-יהו"ה, blessed is He, he suffices with the first half of the verse, that “All the nations are like nothing before Him.” However, since he already mentions the nullification of the external husks (*Kelipot*), he also could not suffice with merely stating that “they are nullified etc.,” since it could then be interpreted that their nullification is only in the aspect of “nothing” indicated by the word “*Ayin*-אין,” as in the language of the first half of the verse, “like nothing (*k'Ayin*-כאין) before Him,” which is not true. It was therefore necessary for him to, at the very least, hint that their nullification is that of the “nothing” indicated by the word “Zero-*Efes*-אפס,” through his addition of “etcetera-ו'Gomer-וגו,” with the [prefix] *Vav*-ו.

From all the above it is understood that even now, through the revelation of the aspect of Wisdom-*Chochmah* of the soul, it is possible to be [in a state] similar to the coming future, whereupon all the external husks (*Kelipot*) will be nullified, to the point that they will be in the way indicated by the word “zero-*Efes*-אפס,” and the physical “something” (*Yesh*) will cause no concealment whatsoever. Because of this, there can even be the ascent of the ladder (*Sulam*-סלם) in regard to the matter of [affecting] bestowal to this physical world, with wealth etcetera etcetera-וכי וכי, and in a way that it does not distract from service of *HaShem*-יהו"ה, blessed is He.

However, at first glance, wealth is a very difficult test. Moreover, wealth is related to the matter of refining (*Birur*) the sparks, and if the sparks are in different places, one must go to all the places where the sparks are found, to refine them. Thus, since he must run around and travel etc., this being the matter of the scattering of the soul, this can cause distraction in his service of *HaShem*-יהו"ה, blessed is He.

However, the explanation is that when we merit it, all the sparks come to where the Jew is. This is similar to what we find about Yaakov, that “the Holy One, blessed is He, folded the entire Land of Israel (*Eretz Yisroel*) and placed it under him.”<sup>744</sup> Additionally, when the Holy One, blessed is He, grants wealth, He can also grant the true spiritual nullification

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<sup>744</sup> Talmud Bavli, Chullin 91b, and Rashi to our Torah portion [Vayeitzei] (Genesis 28:13) which continues and states, “He folded... under him to intimate to him that **it would be as easily conquered by his descendants (as four cubits, which is the space covered by a person [laying down])**.”

(*Bittul*) to Him, required to receive the wealth, and it follows automatically that abundant beneficence can be bestowed physically, without any distractions whatsoever. On the contrary, the Godliness will be recognized in the physicality itself, similar to what will be in the coming future, as the verse states, “All **flesh** will see etc., that the mouth of *HaShem*-יהוה has spoken.”