

## LET'S DANCE FOR THE BRIDE

By Ozer Bergman

*In honor of my daughter's chatunah (wedding), a teaching about dancing, which relates to Eikev (heel). Y'all know that yours truly doesn't openly traffic in Kabbalah, so we'll give a slightly different explanation to the one given in Volume IV of Breslov Research's translation.*

Rebbe Nachman writes:

"Adonoy Sefatai (O God, my lips) open" (Psalms 51:17). This corresponds to the dancing at a wedding. This is because as long as she [the bride] has not been given for union, she is called a *naara* (נערה, maiden)—spelled without the letter *hei* (Zohar II, 38b)—numerically equivalent to the 320 judgments.

When the bride is rectified for union, she is called a *naarah* (נערה), with the *hei*. The judgments are mitigated by means of the five *alephs* of Eheyeh in Binah.

The bride, being in the category of *naara*/the 320 judgments, must be mitigated and rectified. This is achieved by dancing, because the legs correspond to Netzach and Hod. They are lifted up by the heart—i.e., its joy. We see that when the heart rejoices, we dance, as is written about Yaakov: "Yaakov picked up his feet" (Genesis 29:1). Rashi explains that Yaakov's heart carried his feet. The heart is Binah, as is written, "Binah is the heart, and with it the heart understands" (Tikkuney Zohar, Introduction).

Therefore one has to intend while dancing to draw the *alephs* in the heart to the bride, via the legs. The bride is the aspect of five times *din* (דין, judgment)—numerically equivalent to 320 [5x64] and to *naara*. Through the light of the heart drawn to her, she becomes *naarah*, with a *hei*—which is numerically equivalent to five times *Adonoy*.

This is the meaning of "Adonoy (O God), open my lips." Through the lips, which are Netzach and Hod, the bride is opened and mitigated in the aspect of union. She becomes the aspect of *Adonoy*, *naarah*, fitting for union.

This is what is found in the Midrash: At the wedding of Yaakov and Leah, while [the people] were dancing, they sang, "Hei'a lei'a," hinting to Yaakov that "this is Leah" (*Bereishit Rabbah* 70:19). This is because Leah is the "hidden world" (*Zohar* I, 154a), corresponding to the heart, as in "In my heart I have hidden away Your word" (Psalms 119:11). From there comes the mitigation of the judgments, when the *hei* is drawn from the heart.

This is the meaning of "Hei Leah," that one must draw the *alephs* from Leah in order to mitigate and rectify the bride. They were also saying that the bride's name is Leah, who through her own aspect is mitigated.



Part of what Rebbe Nachman is teaching us is that our lips have to dance when we open them to *daven* (pray), and that when we dance we can *daven* with our legs and feet. (If this sounds a little odd, think "rain dance.") Even though the Rebbe is relating to dancing at a *chatunah*, we have to realize that when he says "bride" he means the *Shekhinah*.

*Anytime* you dance because your heart is so filled with wedding-like joy—a holy celebration of completion and commencement, a holy joy that envelops the joys of appealing aesthetics,\* eating, music, camaraderie, and joy itself—you are preparing the *Shekhinah* to receive, to become "pregnant" and bring more blessing into the world.

*Anytime* you open your lips, you have an opportunity to create blessing by preparing the *Shekhinah* to meet her "groom." When you open your lips, you can thank, praise or defend God, openly or subtly. You are telling the "groom" that His "bride," as she is, is a "beautiful and graceful bride" (see *Ketuvot* 16b-17a).

"If I forget thee, Yerushalayim..." (Psalms 137:5). May we soon see the coming of Mashiach and the reuniting of the Jewish people with her Groom. Amen.

*agutn Shabbos!  
Shabbat Shalom!*

—Based on *Likutey Moharan* I, 32

\*For example, beautifully-set tables in a beautiful hall. The list here is based on *Likutey Moharan* II, 34.

## SIDEPATH

**Rebbe Nachman:** Who can know and reach his friend's place, but God? Since "He is the Place of the world, but the world is not His place" (*Bereishit Rabbah* 68:9), everyone has a "place" with Him. Therefore only God can judge a person (*Likutey Moharan* II, 1:14).

## PARASHAH PEARLS

By Chaim Kramer

### 7:12 If you will listen

#### **God Blesses Us According To Our Perception of Him**

*Eikev* literally means "heel." Moshe was saying, "If you will heed God and His Torah so that you feel Godliness all the way down to your feet, then God will extend more kindness to you."

"Feet" also refer to wealth, the foundation on which a person stands. Therefore Moshe also implied: "If your perception of Godliness extends to the way you use your wealth, then God will shower even more kindness and blessing upon you" (LH V, p. 89a).

### 8:9 A Land that lacks nothing

#### **The Bread of the Holy Land Contains Every Possible Taste**

In the bread of the Land, one can taste all tastes, just as the Jews tasted in the manna (LH II, p. 43a).

### 8:10 You will eat and be sated, and bless God

#### **God Favors a Person Who Controls His Desire For Food**

Our Sages relate that the angels challenged God for favoring the Jews, in apparent contradiction of the statement "Who does not show favor" (Deuteronomy 10:17). God responded that the Jews had earned His favor since, although He commanded them to bless Him after they eat and are sated, they recite

the Grace After Meals even if they have eaten only a morsel (*Berakhot* 20b).

This indicates that a person finds favor in God's eyes when he controls his desire for food (LM I, 47:1; *ibid.*, I, 67:2).

### ***A Satisfied Heart Is Also a Reason to Bless God***

Even if the meal was minimal, one should bless God for a satisfied heart. Then a blessing will be sent into the food while it is in the intestines to bring satisfaction there, too.

A broken heart alludes to famine and poverty, while a satisfied heart, which comes about through the tzaddik, yields bounty and blessing (LH II, p. 71a).

### **9:1 Listen, Israel! Today you are crossing the Jordan**

#### ***We Must Listen to the Tzaddikim***

Why did Moshe preface his remarks with the word "Listen"? Our Sages compare this to a king who gave his queen two precious stones, of which she lost one. He told her, "Listen! You lost one, guard the other." So too, the Jews were given two crowns at Sinai: "We will do" and "We will listen." Moshe told the Jews, "You lost the one—'we will do'—because you made the golden calf. Guard the other—'we will listen'" (*Devarim Rabbah* 3).

This is why it is important to travel to tzaddikim and listen to their teachings. Although we have lost the crown of "we will do," we must strive to fulfill "we will listen" (LM I, 120).

### **10:12 What does God ask of you...just to fear Him**

#### ***We Should Strive to Draw New Levels of Awareness Into Our Minds***

Do not read *MaH* (מה, what), but *Mei'aH* (מהא, one hundred). From this we learn that a person should recite 100 blessings each day (*Menachot* 43b).

The word *Mei'AH* (מהא) is formed of the word *MaH* (מה) with an *Aleph* (א) inserted in the middle. From this we learn that a person must draw the *aleph* into the *MaH*.

The word *MaH* implies the question "What reality lies beyond my comprehension?" The letter *aleph*, which means "to learn," represents awareness. A person must always draw greater levels of awareness into his mind (LM I, 4:10).

### **11:6 All the possessions at their feet**

#### ***A Man's Livelihood Stems from His Wife***

*Yekum* (possessions) refers to a person's money, which stands him on his feet (*Pesachim* 119a). And wealth essentially stems from *nefesh*, the feminine, the aspect of the feet—which corresponds to a man's wife.

Our Sages therefore advise: "Respect your wives, so that you may become wealthy" (*Bava Metzia* 59a) (LM I, 69:1).

### **11:12 The eyes of God your Lord are always upon it**

#### ***Holiness is Our Constant Goal***

The Holy Land is called *Tamid* (always), for a person must always strive for holiness. He must yearn and long for it constantly (LH II, p. 188).

### **11:16 Lest...you stray and serve other gods**

#### ***Straying from God Is Akin to Idol-Worship***

As soon as a person strays from God, it is as though he is already serving idols (LM II, 62, citing the *Baal Shem Tov*).

## ***KITZUR L" M WEEKLY***

### **4 — "I am God, your Lord" (Exodus 20:2)**

1. It is proper for a person who cleaves to the true tzaddik to know that everything that happens to him is for his benefit. When a person knows this, this perception is a "taste of the World to Come." A person merits to attain this knowledge by confessing before the Torah scholar. Then he will merit to know that everything he endures all the days of his life is entirely for his benefit, and that it is all out of the love that the Holy One, Blessed be He, has for him. This is the essence of complete knowledge: that a person should not rebel or become confused by all the tribulations he experiences. Instead, he should believe that everything is for his eternal good.

2. By confessing before the true Torah scholar, a person elevates the Kingdom of Holiness to its root. In turn, he nullifies the rulership of the nations, and then he merits to know that everything that happens to him is for his benefit. Then he will say the blessing "Who is good and Who does good" over everything (see *Shulchan Arukh, Orach Chaim* 222:1)—and this is a "taste of the World to Come."

3. The primary rectification of all sins comes about through the true tzaddik. A person who wishes to merit a final outcome that is good and everlasting must try with all his might to draw close to true tzaddikim and their students. He must tell the tzaddik all that is in his heart—that is, he should confess to him. By doing so, all his sins will be forgiven. For a person's sins are etched upon his bones, as every transgression consists of a combination of letters. When one commits a particular transgression, a bad letter-combination is etched upon his bones in accordance with the letters of the Torah prohibition that he transgressed. This brings the verbal expression of his Torah prohibition which he transgressed into the realm of spiritual impurity. And this brings the Kingdom of Holiness into the exile of the Other Side, and the bad letter-combination etched upon his bones takes vengeance on him. By confessing before the Torah scholar, a person removes the letters etched upon his bones and rectifies everything.

4. The tremendous humility of the true tzaddikim—to the point that they are as "nothing"—enables them to expiate sins.



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