

## ליקוטי מוהר"ן סימן מ"ח

לְשׁוֹן רַבְּנֵנוּ זְכוּרֵנוּ לְכַרְכָּה

עַל אֲשֶׁר מְעַלְתֶּם בִּי וְכוּ' בְּמִי מְרִיבַת קֹדֶשׁ מְדַבֵּר צִין וְכוּ':  
(דברים לב)

צִירֵי זֶה בְּחִינַת וַיִּצֹר, יְצִירָה לְטָב יְצִירָה לְבִישׁ, יְצִירָה לְשָׂכָר יְצִירָה

3. **TZeYReY.** Rebbe Nachman begins his lesson by discussing the third of the nine vowel points, *TZeYReY* (צירי), which takes its name from the word *leTZaYYeR* (לציר), “to form” or “to shape.” Several vowel points and the ways they apply to our spiritual development have been discussed in other lessons of *Likutey Moharan* (e.g., *chirik* and *segol* in I:6; *shuruk* in I:7; *m'loopum* in I:8 and I:34; *kamatz* in I:36; *patach* in I:66). The following brief introduction is based on Kabbalistic teaching, and in particular the *Tikkuney Zohar*, where the deeper meaning of the *nekudot* (vowel points) comes up often. The reader is also advised to see Lesson #36:6 and notes 82 and 83, which likewise explain the connection between the vowel points and the *sefirot* and contain additional material relevant to our discussion here.

The Kabbalah shows how each of the nine vowel points (*kamatz*, *patach*, *tzeyrey*...) aligns with one of the first nine *sefirot*. (The final *sefirah*, *Malkhut*, has no light of its own and so has no corresponding vowel point but instead corresponds to the silent letters.) *Keter* (Crown), the highest *sefirah*, is unknowable. Called “a crown that sits above the head,” it is beyond human perception and so corresponds to *kamatz*, which means “closed” or “sealed.” *Chokhmah* (Wisdom), although the second *sefirah*, is the first one to manifest within Creation. This is the meaning of the “*Reishit Chokhmah* (The beginning is of Wisdom)” (Psalms 111:10). The Light within *Chokhmah* is uniform and, like in *Keter*, as yet undifferentiated. However, because *Chokhmah* is the very first revelation of Godliness, its corresponding vowel point is the *patach*, which means “open” and “unconcealed.” The third *sefirah* is *Binah* (Understanding), the *sefirah* in which the Infinite Light of Creation becomes differentiated and takes form. Its corresponding vowel point, therefore, is the *tzeyrey*, which indicates form and shape.

We can understand this more concretely if we think of the Light as being a metaphor for perceptions of Godliness. The Godliness, as the Light, in *Keter* is beyond human perception. In *Chokhmah*, our perceptions of Godliness, though manifest, are undifferentiated; they are flashes of insight lacking formulation, and so cannot be comprehended, expressed or applied. Logical formulation and systematic development begins in *Binah*, the *sefirah* of Understanding. Here our perceptions of Godliness are made comprehensible to us by their being broken down into their constituent parts and shaped, or formulated, in conceptual terms coherent to our thought process.

4. **TZeYReY...YiYTZeR.** In this verse from Genesis, which depicts the formation of man, the word *YiYTZeR* is spelled with two *yods* (ייצר). The Talmud (*Berachot* 61a) points out that when Scripture later speaks of the formation of the animals, it again uses the word *YiTZeR* but

## LIKUTEY MOHARAN #48<sup>1</sup>

**“Al Asher Me’altem (This Is Because You Broke Faith) with Me among the Israelite people, at the Waters of Merivah (Conflict) at Kadesh in the wilderness of Tzin.... You will therefore view the land from a distance, but you will not enter it.”<sup>2</sup>**

(Deuteronomy 32:51-52)

**T***ZeYReY*<sup>3</sup> is an aspect of “And [God] *YiYTZeR* (formed)” (Genesis 2:7)<sup>4</sup>—a formation for good, a formation for bad; a formation for

1. **Likutey Moharan #48.** This lesson is *leshon Rabbeinu z’l*, from Rebbe Nachman’s manuscript (see Lesson #33, n.1). The Rebbe gave this discourse right after Simchat Torah 5563 (October 20, 1802), in Breslov. Reb Noson, who had joined the Rebbe’s following only a week before Rosh HaShanah, spent the entire Days of Awe in Breslov and then returned home for Sukkot holiday. But immediately following Simchat Torah, Reb Noson, together with several friends from Nemirov (a town near Breslov), returned to be with the Rebbe. They arrived in Breslov close to midnight and found Rebbe Nachman sitting at his table with some of the townspeople. It was then that Reb Noson heard the Rebbe teach this lesson (*Until the Mashiach*, p.88; *Parparaot LeChokhmah*; *Tovot Zikhronot* #5).

The following morning, Reb Noson had a chance to talk to the Rebbe, who was most interested in hearing what had transpired in Nemirov when Reb Noson returned there after Yom Kippur. Reb Noson spoke about the strong opposition he had encountered from his family, who objected to his affiliation with the Rebbe. He also mentioned the *minyán* he had organized in his father’s *sukkah* for the Rebbe’s followers, and how they had prayed there with great fervor and joy. Hearing this, Rebbe Nachman began reviewing the previous night’s lesson, in which he had spoken of opposition and also explained that the concept of *sukkah*, which is fervent prayer, has the power to bring children. This last point came as a surprise to Reb Noson, for until then he had not even mentioned his lack of children to the Rebbe. The subject was most timely, because after eight years of marriage and several miscarriages, Reb Noson’s wife, Esther Shaindel, was again pregnant. Knowing this also explains the somewhat surprising focus which the Rebbe’s discourse gives to the mitzvah of *sukkah*, when the holiday had already passed, and that its opening verse is taken from the Torah reading of *Shabbat Shuvah*, the Shabbat between Rosh HaShanah and Yom Kippur. As Breslov tradition teaches, since much of the lesson applied specifically to Reb Noson, the Rebbe waited before giving it because he wanted Reb Noson to hear it directly from him (*Through Fire and Water*, Chapter 6).

The main themes of this lesson are: the mitzvah of *sukkah*; energetic prayer and holy speech; strife; children; and the Holy Land.

2. **Al Asher Me’altem...you will not enter it.** This verse appears in God’s rebuke of Moshe, after he and Aharon had struck the rock at Merivah instead of speaking to it. As a result of striking the rock neither merited entering the Land of Israel.

לְעֵנֶשׁ (זהר בראשית כז; ; ובברכות סא), בְּחִינַת דִּין וְרַחֲמִים.  
 וְזֶה בְּחִינַת בִּינָה, שְׁשֵׁם נּוֹצֵר הַוּלָד, כְּמוֹ שֶׁפְּתוּב (משלי ב): "כִּי  
 אִם לְבִינָה תִקְרָא". וְשֵׁם שְׁנֵי בְּחִינּוֹת: חֶסֶד וְדִין, כִּי מִשֵּׁם דִּינִין  
 מִתְעָרֵין.  
 וְהִיא בְּחִינַת סָפָה, כְּמוֹ שֶׁפְּתוּב (תהלים קלט): "תִּסְכְּנֵי בְּבֶטֶן אִמִּי".

is filtered into Creation are arranged in columns (see Appendix: Structure of the Sefirot). In general, the right column is the side in which *chesed*, the qualities of love and lovingkindness, is the primary manifestation; and the left column is the side in which *din*, judgment and justice, is the primary manifestation. This division between right and left begins with *Binah*, the *sefirah* immediately preceding the *sefirot* of *Chesed* and *Gevurah* and their respective attributes of *chesed* and *din*. As Rebbe Nachman has just said, *Binah* is the womb, the *sefirah* in which the Infinite Light of Creation becomes differentiated and takes form.

The *Mabuey HaNachal* adds that the two *yods* of the word *YiYtzer* correspond to the two dots that make up a *tzeyrey*, the vowel point of *Binah*. These two dots represent the aspects of *chesed* and *din*, the systematic workings of the world formed within *Binah*. This is the meaning of what the Rebbe taught earlier, that the *tzeyrey/Binah* signifies good/reward, and also bad/punishment.

10. **judgment is aroused from there.** Preceding its division into three columns, the Light of Creation passes through the *sefirot* of *Keter*, *Chokhmah* and *Binah*. The Kabbalah teaches that the essence of all three of these upper *sefirot* is true *chesed*. However, whereas in *Keter* and *Chokhmah* the good and lovingkindness are absolute, without even a hint of judgment, in *Binah* the first embryonic traces of *din* begin to appear. These are the nascent elements of judgment and justice which later manifest in the process of Creation as bad and punishment, as the Light moves down along the left column of the *sefirot*. So although *Binah* itself is essentially lovingkindness, emerging from *Binah* are the attributes of strength (*gevurah*) and constriction (*tzimtzum*) and the other basic components of *din* that when balanced with *chesed* and its components constitute the workings of this world: good and reward, bad and punishment, etc. This is the meaning of the *Zohar*'s teaching that judgment is aroused in *Binah*.

We can also understand from this another of the Kabbalah's axioms: Judgment is only mitigated at its source (*Etz Chaim*, *Shaar Arikh Anpin* 13:11; see also Lesson #41:2 and nn.37-38). The source of judgment, we have just seen, is *Binah*. Therefore to mitigate *din* we have to go back to its earliest roots, and there effect a rectification. This, in essence, is the concept of renewal and repentance (*teshuvah*), which the Kabbalah associates with the *sefirah* *Binah* (cf. *Raaya Mehemna*, *Zohar* III, 122a), and its corresponding Divine persona *Imma* (*Zohar* I, 219a).

11. **Binah...SuKkah...SuKeini.** The *Raaya Mehemna* teaches: The *sukkah* is the Divine persona *Imma* covering and protecting Her children (*Zohar* III, 255b). In later holy writings as well, the *sukkah* is often mentioned for its all-encompassing quality: when one enters a *sukkah*, one is completely enveloped in and covered by the mitzvah. In this sense, a person inside the *sukkah/Imma/Binah* is like a fetus inside the womb. This is alluded to in the proof-text Rebbe Nachman brings connecting *SuKkah* (סוכה) to "*SuKeini* (סוכני) in my mother's womb." As the *Metzudat Zion* explains, the word *sukeini* is etymologically related to *skhakh* (the thatch used to cover the *sukkah*) and *kisuy* (a covering).

reward, a formation for punishment<sup>5</sup>—corresponding to judgment and compassion.<sup>6</sup>

This is also the aspect of *Binah*, which is where the fetus is formed,<sup>7</sup> as is written (Proverbs 2:3), “*Im* (If) you call to *Binah*.”<sup>8</sup> And there are two aspects there: lovingkindness and judgment.<sup>9</sup> For judgment is aroused from there (*Zohar* III, 10b).<sup>10</sup>

And [*Binah*] is an aspect of *SuKkah*, as is written (Psalms 139:13), “You *SuKeini* (covered me) in my mother’s womb.”<sup>11</sup> It also corresponds to

spells it with only one *yod* (י; Genesis 2:19). The distinction between the two, our Sages teach, is that unlike the animals, man was created with two *YeTzeRs*—a *yetzer hatov* (good inclination) and a *yetzer hara* (evil inclination). See next two notes.

**5. formation for good...bad...reward...punishment.** Since man was created with both a good and an evil inclination, he has free will—he is free to follow either the one or the other—and so can be either deserving of reward for his good deeds or deserving of punishment for his bad deeds. The key here is the word *deserving*, which implies an element of choice. This is why when God created man, the verse uses *YiYtzer*, with its extra *yod*. Here Rebbe Nachman associates this *yiytzer* with *tzeyrey/Binah* to show that *Binah* implies a double formation: good/reward, but also bad/punishment.

**6. judgment and compassion.** Rashi, at the beginning of Genesis, quotes the Midrash (*Yelamdeinu, Bereishit* 1): The Creator originally intended to fashion the world from the attribute of judgment (*din*) but saw that the world would not be able to survive, and so He mitigated the judgment with the attribute of compassion (*rachamim*). A comparable Midrash (*Bereishit Rabbah* 12:15) teaches that the Holy One said: If I create the world from the attribute of *rachamim*, transgression will abound. But if I create it from the attribute of *din*, how will it ever survive? I will therefore fashion it using both attributes, perhaps then it will survive. As the commentaries explain, this balance which the Creator effected in the world was the formation of reward and punishment. Thus Rebbe Nachman teaches that the attributes of compassion and judgment correspond to a formation for good/reward and a formation for bad/punishment, the double aspects within *Binah* (below, *chesed* will replace *rachamim* as one of these aspects).

**7. Binah...where the fetus is formed.** As explained (n.3), *Binah* is where the Light of Creation forms and takes shape. In this sense, *Binah* might be portrayed as the womb of Creation in which the “fetus” develops and forms.

**8. Im you call to Binah.** To show the connection between the Divine persona *Imma* (Mother) and the *sefirah Binah*, the *Tikkuney Zohar* (Introduction, p.2a) reads the verse “*Im* (If) you call to *Binah*” as though it were “*Em* (Mother) you call to *Binah*.” Both *im* and *em* are spelled ים (the former is voweled with a *chirik* and the latter with a *tzeyrey*). In the context of our lesson, this teaches that the “fetus” is formed in *Binah*, because she is the Mother (*Imma*) of Creation.

This also appears in Lesson #38:5 (and nn.76-77), where the manuscript version reads the text with the *Zohar’s* play on words already in place: “*Em* you call to *Binah*.” Here, however, there is no such emendation and so the verse is quoted as it appears in Proverbs.

**9. lovingkindness and judgment.** As is known, the *sefirot* through which God’s Infinite Light

וְהִיא בְּחִינַת כַּח הַתְּפִלָּה, מֵה שְׁמַתְפַּלְלִין בְּכַח, "כָּל עֲצָמוֹתֵי תְּאֵמָרְנָה" וְכוּ' (תהלים לה). וְהוּא בְּחִינַת סִפָּה, כְּמוֹ שֶׁכָּתוּב (איוב י'): "בְּגִידִים וְעֲצָמוֹת תְּסוּכְכֵנִי". כִּי כַח שְׂאֵדָם מְכַנִּיס בַּתְּבוּת, הֵם כ"ח אֲתוֹן דְּעֵבְדָא דְּבְרָאשִׁית, שְׂבָהָם נְבְרָא הָעוֹלָם. וְעֲשָׂרָה מְאֵמְרוֹת שְׂבָהָם נְבְרָא הָעוֹלָם (אבות פרק ה משנה א): מְקַבְּלִין כַּח מִכ"ח אֲתוֹן אֵלוֹ.

וְהַדְּבוּרִים שְׂאֵדָם מְדַבֵּר בְּכַח, הֵם עֲצָמֵן הַדְּבוּרִים שֶׁל הַקְּדוֹשׁ-בְּרוּךְ-הוּא. וְזֶה בְּחִינַת (ישעיה נא): "וְאֲשִׁים דְּבָרֵי בְּפִיךָ", כִּי הֵם

and *Binah* are the basic components of creation. In a divine sense, *Chokhmah* constitutes the axioms which define the world, while *Binah* is the logical system that connects these axioms. All the laws of nature are essentially axioms...categories exist[ing] in *Chokhmah*. In *Binah* they interplay logically and emerge as a coherent system of laws.... *Chokhmah* parallels the *Yod* of the Tetragrammaton [YHVH] and *Binah* parallels the first *Heh*. Thus the "coin" or the essence of existence that God wishes to bestow contains all the axioms of creation. As we have seen, the Ten Sayings of creation [see next note] find their parallel in the ten *sefirot*. On the level of *Chokhmah*, these sayings are undifferentiated and are all contained within the *yod*. The *yod* is then *Chokhmah*, or what is given.... The "hand" that defines existence and makes it available is *Binah*. As we shall see...it is only through the power of *Binah* that we can begin to understand the axioms of creation and the axioms of our own being.

The upshot of all this is that *Binah* is the hands giving form to the Act of Creation. This ties in with what Rebbe Nachman taught earlier, in that *Binah*'s "two hands" represent the right and left sides—i.e., lovingkindness and judgment. And as we have seen, *Binah/sukkah* is the womb in which the fetus—in this case, the world—is formed. Thus *Binah*, being prayer with *koach*, corresponds to the *koach* (28) letters of the Act of Creation.

**15. Ten Sayings...receive koach...khaf chet letters.** In discussing the Ten Sayings with which the world was created, the Talmud (*Rosh HaShanah* 32a) points out that the expression "God said," which introduces each act (e.g., "God said: Let there be light"; "God said: Let us make man"), appears only nine times in the first chapter of Genesis. Our Sages conclude that the expression "In the beginning, God created..." is also a Saying, albeit a "closed" and "concealed" one. As quoted from the *Zohar* in the previous note, the 28 Hebrew letters of this first verse—the Concealed Saying—contains the "*koach* of God" with which the world was created. In fact, the Concealed Saying, which corresponds to the *sefirah Keter*, is the source from which the other Sayings/*sefirot* emanate. Thus Rebbe Nachman teaches here that the Ten Sayings receive their power to create from the *koach* (28) letters of the initial Act of Creation.

**16. I put My words....** The entire verse reads, "I put My words in your mouth and with the shade of My hand I covered you; that I may plant the heavens and found the earth, and say to Zion, 'You are My people.'" As explained, "the heavens" and "the earth" are the product of the *koach* of the Act of Creation. The phrase "with the shade of My hand I covered" alludes to *Binah* and *sukkah* (*SuKeini/SoKhekheini*), which corresponds to energetic prayer, which in turn corresponds to the *koach* of the Act of Creation. And the *Zohar*, reading "You are My

the power of prayer—i.e., we pray energetically, [as in,] “All my bones will say” (ibid. 35:10).<sup>12</sup> And this is the aspect of *SuKkah*, as is written (Job 10:11), “You *SoKhekheini* (shielded me) in bones and sinews.”<sup>13</sup> This is because <the *KoaCh* (energy)> a person puts into the letters <of prayer> is the *Khaf Chet* (twenty-eight) letters of the Act of Creation with which the world was created.<sup>14</sup> And the Ten Sayings by which the world was created (*Avot* 5:1) receive koach from these *khaf chet* letters.<sup>15</sup>

Now, the words that a person recites energetically are themselves the words of the Holy One. This is the aspect of “I put My words in your mouth <and with the shade of My hand I covered you>” (Isaiah 51:16).<sup>16</sup> <“I put My words in your mouth,”> for they are the very words

12. **power of prayer...bones will say.** “All my bones will say” refers to prayer. “All my bones” implies the involvement of the entire body while praying. This is praying energetically. The proof text Rebbe Nachman brings next will connect this to *Binah*.

13. **SuKkah...SoKhekheini...bones and sinews.** Iyov speaks of his bones and sinews being the shield and shelter—*sokhekheini* (סוכני)—for his soul. In this sense the bones are an aspect of *sukkah* (סוכה), a “covering.” Thus we see that *Binah/sukkah* corresponds to bones, which in the form of “my bones will say” is energetic prayer.

14. **KoaCh...Khaf Chet letters of the Act of Creation....** *Koach* (כה), the Hebrew word for “power” or “energy,” has a numerical value of 28 (8=כ=20, ה). The *Zohar* (III, 245a) teaches that this corresponds to the 28 Hebrew letters in the first verse of the Torah, “In the beginning, God created....” In those 28 letters lies the “power of God” with which the world was created, this being the Act of Creation. There are several teachings in the Kabbalah which show how, as Rebbe Nachman states here, these 28 letters of the Act of Creation relate to *Binah* (see *Nitzutzei Orot*, *Zohar* III, 161b, #3; see also Lesson #44, n.19). *Binah* is the hands, as it were, with which the earth was formed and created. This is alluded to in the verse in Isaiah (48:13), “My [left] hand has founded the earth, and My right has measured out the heavens.” There are three sections to each finger, with the exception of the thumb, which has only two. Together there are a total of 14 sections. This is alluded to by the Hebrew term for hand, *YaD* (יד), which has a numerical value of 14. The two hands thus have a total of 28 sections. As we have seen from Isaiah, God’s power during Creation manifested through His hands. From this we learn that the *koach* of Creation lies in the hands, which are *Binah*.

Another verse which relates to *Binah*’s role in the Act of Creation appears in Proverbs (3:19): “God founded the earth with *Chokhmah* and established the heavens with *Binah*.” In his introductory work to the Kabbalah, *Innerspace* (p.11), Rabbi Aryeh Kaplan quotes an ancient Kabbalistic teaching which states that the four letters of God’s Holy Name *YHVH* contain the mystery of charity. The first letter, the *Yod* (י), is small and can be likened to a coin. The third letter, the *Vav* (ו), has the form of an arm and denotes reaching out and giving. The second and fourth letters, both of them *Heh* (ה), represent the hand that gives the coin and the hand that receives it. R. Kaplan later refers back to this analogy when he explains the verse from Proverbs. He writes (p.57ff): The Bible states here that *Chokhmah*

עֲצָמָם דְּבַר ה', וְהֵם "כַּח מַעֲשִׂיו" (תהלים קיא).  
 וְהֵמָּאֲמֹרוֹת שְׂפָתָם נִבְרָא הָעוֹלָם, הֵם בְּחִינַת חֶסֶד, כְּמוֹ שְׂפָתוֹב  
 (תהלים פט): "כִּי אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה". וְהַחֶסֶד הוּא בְּחִינַת  
 סְפָה, בְּחִינַת חֲבוּק, וְזֶה "וְאֲשִׁים דְּבָרֵי בְּפִיךָ", אֲזִי "וּבְצֵל יָדֵי

Kabbalah's indispensable warning against taking the anthropomorphisms associated with the Divine persona literally. Man is only permitted to picture in his mind's eye an indeterminate parallel between the Divine personas and the human form, between the spiritual processes and the human activities whose names they bear, so as to better understand these difficult concepts. However, one must always keep in mind that **there is absolutely nothing physical Above** (see *Etz Chaim* 1:4). Thus when encountering, as we will in this lesson, analogies to marital union, embracing, conceiving a child, pregnancy, etc., we are obliged to be mindful of the words of the prophet Elijah, "There exists Above neither form nor shape, nor any figure whatsoever, for all is spiritual" (see also *Likutey Moharan* I, 12, n.55). In keeping with previous practice, these notes only discuss those Kabbalistic concepts necessary for understanding the lesson itself. Below (§2), the Rebbe will relate to additional concepts relating to these *kavanot*, and these too have been included in the very general introduction that follows.

The Kabbalah teaches that a union between the Divine personas *Z'er Anpin* and *Nukva* of *Z'er Anpin* is necessary if there is to be a transfer of bounty into this world (this is discussed in Lesson #37:6 and nn.77, 81). (*Nukva* will henceforth be referred to as *Malkhut*, the *sefirah* from which *Nukva* is formed; see Appendix: The Divine Persona.) One of the prerequisite stages for this union is anthropomorphically entitled *chibuk* (embracing). The two "arms" that give this embrace are the two sides of the *sefirah* structure, right and left, the former corresponding to *chesed* and the latter to *din* (see also *Likutey Moharan* I, 12:4). Our Sages explain that what Scripture depicts as Chavah being formed from Adam's rib was, in fact, the first woman being separated from the first man after having been originally attached at their backs (*Berakhot* 61a). In order that they might come face to face, embrace, and afterwards join in union and populate the world, Adam and Chavah had to be separated from one another and made into two separate whole beings. The Kabbalists teach that this parallels the stages leading up to supernal union between *Z'er Anpin* and *Malkhut*, which first have to be separated in order to unite. The separation of *Malkhut* from *Z'er Anpin* entails both *Binah* and *Z'er Anpin* transferring *gevurot* (severities) to *Malkhut* (see note 118 of Lesson #33 that *gevurot* are the elements of judgment in potential form). Once separated, *Malkhut* must be built up and prepared for union. This calls for both *Binah* and *Z'er Anpin* transferring *chasadim* (benevolences) to *Malkhut* (see note 118 of Lesson #33 that *chasadim* are the elements of lovingkindness and judgment in potential form). The Ari explains that this happens each year in the period between Rosh HaShanah and Shemini Atzeret. On the first day of each year the world returns to a spiritual state akin to the first Rosh HaShanah when it was created. Thus each year *Malkhut*, the representation of this world in the spiritual realm of the *sefirot*, undergoes a separation and a building up before it can receive new bounty from Above. The separation occurs during the Ten Days of Repentance, from Rosh HaShanah to Yom Kippur, when ten *gevurot* are transferred to *Malkhut*. Hence these days are called the Days of Awe, corresponding to the *gevurot* and their accompanying elements of

of God.<sup>17</sup> And they are “His *koach* (powerful) works” (Psalms 111:6).<sup>18</sup>

And the Sayings by which the world was created are an aspect of lovingkindness, as is written (Psalms 89:3), “For I said: The world is built on lovingkindness.”<sup>19</sup> And lovingkindness is an aspect of *sukkah*, an aspect of embracing.<sup>20</sup> This is: “I put My words in your mouth,” then

people (*ami*, אִמִּי) as “You are with Me (*imi*, יְעִמָּי),” teaches: God says, “You are My partners. Just as I am the Maker of heaven and earth with My words, so too, you...” (*Zohar* I, 5a; see also Lesson #47:5 and note 50).

**17. they are the very words of God.** Thus from this verse in Isaiah we see that when a person “reenacts” the Creation—i.e., he prays with *koach*—his words (sayings) carry the *koach* of Creation through which the heavens and the earth are formed. In this sense, as Rebbe Nachman says, his energetic words of prayer are themselves the words of the Holy One, the Ten Saying of the Act of Creation.

In the previous lesson as well, the Rebbe quotes this verse to show that holy speech, in the form of praise to God, can elevate a person to the level where he can “create heaven and earth” (Lesson #47:5). Reb Noson adds that holy speech aids a person in praying energetically, whereas unholy speech deters a person from proper prayer (*Likutey Tefilot*).

**18. His koach works.** The verse reads, “He informed his people of His *koach* works, to give them the heritage of the nations.”

Rashi (*loc. cit.*) explains: By giving the Jewish people the Holy Land as their heritage, God revealed to them His *koach* and His might. Rashi also quotes the Midrash (*Tanchuma, Masei* 10), which connects this with the Act of Creation: God recounts “His *koach* works” of Creation in the Torah to show that the entire earth belongs to Him and so it is within His power to give the Land to whomever He chooses. Rebbe Nachman will return to the concept of the Land of Israel below. In quoting this verse here, he connects the *koach* works of Creation with man’s energetic prayer, in that the words of such prayer are themselves the very words of God.

It is quite clear that this part of the lesson alludes to *minyán* Reb Noson organized in his father’s *sukkah* (see n.1). The chassidim followed Rebbe Nachman’s teaching by praying energetically—i.e., putting *koach* into their prayers. Indeed, the Rebbe once said of that *minyán*, “Their prayers split open the heavens!” (*Tzaddik* #331).

**19. the Sayings...built on lovingkindness.** As with the opening verses of Genesis, the subject of this verse from Psalms is the foundation of the world. Moreover, it is introduced with “I said,” similar to the “God said” of the Ten Sayings of Creation. Drawing the analogy the other way, from this verse we can conclude that the Sayings too are aspects of *chesed*. The *Mabuey HaNachal* adds: Above we saw that *chesed* is found in *Binah*, which corresponds to the Act of Creation. This too is alluded to in this verse, as the Hebrew for “is built,” *yibaneh* (בִּנְיָה), has the same letters as *Binah* (בִּינָה).

Rebbe Nachman will now focus on how we might develop this *chesed* through holy speech, which is God’s word/energetic prayer.

**20. lovingkindness...sukkah...embracing.** Rebbe Nachman now introduces one of the *kavanot* (meditations) associated with *sukkah*. Before going on, it is worth repeating the

כְּסִיתִיךָ, שֶׁהִיא בְּחִינַת סִכָּה, שֶׁהִיא בְּחִינַת צֶל יָד, חֲבוּק יָד יְמִין  
 (זהר פינחס ריד:):

אָבֵל הַדְּבוּרִים שְׂאֵינָם דְּבוּרִים קְדוּשִׁים, אֲזִי גֹרֵם שְׁנַתְעוּרֵר סִכַּת  
 נוֹצְרִים, סִכַּת עֶכו"ם, כְּמוֹ שֶׁכָּתוּב (תהלים קמד): "אֲשֶׁר פִּיהֶם דִּבֶּר  
 שָׂוָא וַיִּמְיָנָם יְמִין שָׁקֵר", שֶׁהוּא חֲבוּק דְּסִטְרָא אַחֲרָא.  
 וְזֶה פְּרוּשׁ (שם לא): "תִּצְפְּנִים בְּסִכָּה מְרִיב לְשׁוֹנוֹת". כִּי כְּשֶׁלְּשׁוֹנוֹת  
 שָׁל עֶכו"ם גּוֹבְרִים, חֵס וְשָׁלוֹם, אֲזִי הַשְּׂכִינָה הִיא רִיב עִם קְדָשָׁא  
 בְּרִיךְ הוּא. כְּמוֹ שֶׁכָּתוּב בְּתַקוּנִים (תיקון כא דף מד:): "שִׁמְעוּ הָרִים  
 רִיב" - 'דְּאִיהִי רִיב עַל בְּנֵהָא בְּגִלְוֵתָא'. כִּי בְּאַרְצֵי־יִשְׂרָאֵל אִיהִי

(n.16). Conversely, words not spoken in holiness cannot reflect God's word. They therefore correspond to a *sukkah* of idolatry.

Reb Noson adds: Slander, lies and falsehood, mocking others, quarrelsome words, profanity, flattery and idle chatter—these are all forms of words not spoken in holiness. One should pray energetically to God to be saved from all unholy speech (*Likutey Tefilot*).

23. **right hand of falsehood....** The full verse reads: "Rescue me, save me from the hand of strangers, whose mouth speaks lies and whose right hand is a right hand of falsehood." In our context, the psalmist asks to be rescued from words which only seem to be holy and from an embrace which only seems to be from the side of love, but which in fact do not draw a person closer to God, but to the forces of evil, of the Other Side. Such an embrace is "a right hand of falsehood" for it misleads one into thinking he is being drawn closer when just the opposite is true.

24. **conceal them in a sukkah from quarrelsome tongues.** We have seen that the holy words of energetic prayer arouses *chesed*. Therefore when a person creates the concept of *sukkah* by his energetic prayers, he is protected from quarrelsome tongues and unholy speech, which are elements of *din* (see *Raaya Mehemna* quoted in n.11). Conversely, when a person is guilty of unholy speech, his *sukkah* is no longer protective and he is himself an aspect of the quarrelsome tongue. This is the false *sukkah*; he thinks he has protection when he does not.

25. **Shekhinah...Holy One.** In Kabbalistic terminology "the Holy One" refers to *Z'er Anpin* and "*Shekhinah*" (Divine Presence) refers to *Malkhut*. As explained, the union between these two Divine personas brings the world bounty. Conceptually this influx of prosperity and well-being is *chesed*. However, if they are separated, God forbid, then bounty/*chesed* is lost and in its stead there is *din* and an accompanying proliferation of strife, suffering and exile. This leads to a quarrel, as it were, between the two Divine personas, as Rebbe Nachman will next explain.

26. **the quarrel.** *Targum* renders this as *din*, Divine judgment. This is because quarrel gives rise to judgment.

27. **sake of Her children in exile.** When the Jewish people are exiled from their heritage, the Holy Land, the *Shekhinah* takes up their cause. She pleads on their behalf as a mother

“and with the shade of My hand I covered you”—this being the aspect of *sukkah*, which corresponds to the shade of the hand, the right hand’s embrace (*Zohar* III, 214b).<sup>21</sup>

However, those words <which contain no holiness> cause an arousal of <another *sukkah*, an aspect of> a *sukkah* of idolatry.<sup>22</sup> This is the *sukkah* of <the nations,> as is written (Psalms 144:11), “whose mouth speaks lies and whose right hand is a right hand of falsehood”—the embrace of the Other Side.<sup>23</sup>

This is the meaning of “conceal them in a *sukkah* from quarrelsome tongues” (Psalms 31:21).<sup>24</sup> For when the tongues of the idolators become overpowering, God forbid, then the *Shekhinah* (Divine Presence) quarrels with the Holy One.<sup>25</sup> As is written in the *Tikkuney Zohar* (#21, p.45b): “Hear, O mountain, the quarrel<sup>26</sup> <with God>” (Micah 6:2)—She *riv* (quarrels) for the sake of Her children in exile.<sup>27</sup> But in the Land

fear, justice and judgment. Then, immediately after Yom Kippur, *Binah* transfers *chasadim* to *Malkhut*, which manifest in the joy that accompanies the preparation for and celebration of the Sukkot holiday. This is followed by the celebration of Shemini Atzeret (Simchat Torah), when *Malkhut* finally unites with *Z’er Anpin* and becomes pregnant, as it were, with the bounty destined to be transferred to this world. (The *kavanot* of Hoshana Rabba do not apply in this lesson and so have not been mentioned.) These concepts are discussed at length in the teachings of the Ari, in those sections dealing with the meditations for Rosh HaShanah, Yom Kippur and Sukkot. See *Pri Etz Chaim*, *Shaar* #24, #27-29. See also *Shaar HaKavanot* on these topics.

In the context of our lesson, the Days of Awe are the embrace of the left, of *din*. And even though it is a time of judgment for all mankind, the term “embrace” is applicable because God wants us to repent so that He can draw us nearer to Him. Immediately afterwards, beginning with the end of Yom Kippur, starts the period of the embrace of the right, of *chesed*. This is because with Yom Kippur our sins are forgiven and the atmosphere of fear is replaced by one of love and kindness. This embrace of the right lasts through Sukkot. The *sukkah*, which envelops and shelters a person, is thus an aspect of Divine embrace through which God displays His love for us. This is the aspect of *chesed*, on which the world is built and for which it was created. As Rebbe Nachman has shown, when one prays energetically, which is the aspect of *sukkah* (n.13), he arouses the *koach* of the Act of Creation, the Ten Sayings, both of which are *chesed*.

21. **My hand...sukkah...right hand’s embrace.** See above, notes 16 and 17, where this verse and its connection to *sukkah* have been explained. Here Rebbe Nachman ties it in with the right hand’s embrace. The Ari teaches that the power for this embrace stems from *Binah* (see *Pri Etz Chaim*, p.615). This is as we have seen, that through our energetic prayers and holy speech—“My words in your mouth”—we channel the *koach* of *Binah* for *chesed*—i.e., the embrace of the right hand (*Parparaot LeChokhmah*).

22. **a *sukkah* of idolatry.** As we have seen, *sukkah* corresponds to “All my bones” (nn.12-13), to energetic and fervent prayer. The words of such prayer reflect the actual words of God

רְבִי (שם דף מה:), שְׁנַת־הַפֶּךְ אֶתֶּן רִי"ב וְנַעֲשֶׂה רַב"י.  
 וְעָקַר אֶרֶץ-יִשְׂרָאֵל עַל-יְדֵי כַח מַעֲשָׂיו, כְּמוֹ שִׁכְתּוֹב (תהלים קיא):  
 "כַּח מַעֲשָׂיו הִגִּיד לְעַמּוֹ לְתַת לָהֶם נַחֲלַת גּוֹיִם". אָבֵל כְּשִׁכַּח הַזֶּה,  
 הֵינּוּ בְּחִינַת סִכָּה נִפְגָּם, אֲזִי גּוֹבְרִים אַמּוֹת הָעוֹלָם, גּוֹבֵר יְמִין  
 שָׁקֵר. וְנַעֲשֶׂה מֵרַב"י רִי"ב, אֲזִי אִיהִי רִיב עַל בְּנֵהָא, שָׁגְלוּ מִשְׁלַחַן  
 אֲבִיהֶם וּמֵאֲרָצָם יִצְאוּ:

וּבְשִׁבִיל זֶה, סִכָּה, הֵינּוּ תַפְלָה בְּכַח, הִיא סִגְלָה לְבָנִים. וּבְשִׁבִיל  
 זֶה, תִּכְף אַחַר סְכוּת שְׁמִינִי עֲצַרְתָּ. שֶׁהַנִּיּוֹקְבָא עוֹצְרַת וְקוֹלֶטֶת  
 הַטְּפָה, שְׁלֹא תַפִּיל (כמבואר בפרי-עץ-חיים בסופו בכונות שמיני עצרת).

neutralize his family's quarrelsome objections by praying energetically, and thereby surrounding himself in a protective *sukkah* of holy speech. We might add that although it took a while before Reb Noson was able to see the efficacy of his energetic prayer, which only came after he was chased away from his father's table and expelled from home, eventually there was reconciliation and the opposition ceased (see *Through Fire and Water*, Chapters 6-9).

In review: *Binah*, as the *koach* of the Act of Creation, is not only the root of all good and lovingkindness but also of all bad and judgment in the world. The way to ensure that the influx is one of lovingkindness and bounty is through the aspect of *sukkah*/Holy Land/holy speech, all of which correspond to energetic prayer.

31. **having children...does not miscarry.** This is part of the *kavanot* of Sukkot and Shemini Atzeret discussed above (see n.20), and appears in *Pri Etz Chaim, Shaar HaLulav* 29:8, pp.647-648. One of the reasons for the name Shemini ATZeReT (עצרת) is that on this holiday the union between *Z'er Anpin* and *Malkhut* is completed, and *Malkhut* retains—OTZeReT (עוצרת)—the drops of seed that form the bounty destined for this world. In as much as this world and all its axioms and systems of law mirror that which transpires Above, Rebbe Nachman teaches here that *sukkah* is a *segulah* for having children. We learn this from the deeper meaning of the holidays, and also from the sequence in which they occur. As explained, Shemini Atzeret is the time of conception; *sukkah* is praying energetically. After Sukkot comes Shemini Atzeret: after energetic prayer comes a child.

A note about the "female" mentioned here: The Kabbalah speaks of both *Binah* and *Malkhut* as the feminine aspect of the *sefirot*. This is likewise the case with the Divine personas; *Binah* is *Imma* (Mother), and *Malkhut* as a Divine persona is otherwise known as *Nukva* (see nn.8 and 20). The *Zohar*, too, will metaphorically refer to the former as the Queen and the latter as the Princess. With regard to the female, therefore, what applies to higher-level *Binah* will also be true of lower-level *Malkhut* (if only to a lesser or less recondite degree). This is why in our lesson we encounter both *Binah* and *Malkhut*, the *Shekhinah*, as aspects of the womb in which the seed is absorbed, the fetus sheltered and formed.

of Israel She is *rabi* (master), because the letters *RIV* are turned into *RaBI*.<sup>28</sup>

And, in essence, the Land of Israel is the result of “His *koach* works,” as in, “He informed his people of His powerful works, to give them the heritage of the nations.”<sup>29</sup> But when this *koach*—the aspect of *sukkah*—is blemished, then the nations of the world gain power. The right hand of falsehood becomes overpowering, and *rabi* is turned into *riv*. Then, She quarrels for the sake of Her children, who have been chased away from their Father’s table and have been expelled from their land.<sup>30</sup>

**2.** Because of this, *sukkah*—i.e., energetic prayer—is a preternatural aid for having children. This is why Sukkot is immediately followed by Shemini ATZeReT; for the Female OTZeReT (retains) and absorbs the drop so that She does not miscarry.<sup>31</sup>

pleads for the well-being of her child, to the point where the Divine Presence quarrels, as it were, with the Holy One. The *Parparaot LeChokhmah* explains that the sanctity of the Holy Land is revealed through the aspect of *sukkah*/holy speech/energetic prayer—i.e., “His *koach* works” of Creation (see n.18 above). Conversely, when this speech is blemished, as when there are quarrelsome tongues and tongues that spread idolatry, the sanctity of the Holy Land is concealed and the *koach* of idolatry and idolators increases. This leads to exile from the Holy Land, forcing the *Shekhinah* to in turn quarrel with the Holy One for the sake of Her exiled children.

**28. in the Land of Israel she is rabi...RIV...into RaBI.** When the Jewish people dwell untroubled in the Holy Land, it is a sign that the aspect of *sukkah* is perfected and *chesed* is manifest. The *Shekhinah* is then *rabi* (master) of the Land. Should there be any *RIV* (רִיב), which is *din*, it is quickly transformed into *RaBI* (רַבִּי), which is *chesed* (the Hebrew letter *bet*, ב, can be transliterated as either a “b” or a “v”). But when the sanctity of the Land is concealed, *RaBI* becomes *RIV*.

Reb Noson adds: We can see from this the great value of a true rabbi, one whose teachings bring people closer to God. As Rebbe Nachman indicates here, a *rabi* reveals the sanctity of the Holy Land, God’s “*koach* works.” On the other hand, when a rabbi lacks truth and fails to convey Godliness in his teachings, he causes *riv*. His teachings foster quarrels and also lead to a false *sukkah*, a false sense of serving God (*Likutey Tefilot*).

**29. koach works....** As explained above, in note 18.

**30. chased away from their Father’s table....** This is a quote from the Talmud (*Berakhot* 3a) referring to the Jewish people being banished from the Holy Land. In the context of our lesson, “table” also alludes to *chesed*, the bounty that is lost as a result of the judgment that is manifest when the Jews are in exile.

This part of the lesson obviously relates to the opposition Reb Noson encountered when first joining Rebbe Nachman’s following (see n.1). The Rebbe was teaching Reb Noson to

וְזֶה בְּחִינַת: "תִּסְכְּנִי בְּבֶטֶן אִמִּי", הֵינּוּ בְּחִינַת סִכָּה נְעֻשָׁה בְּחִינַת  
עָבוּר. וּבִשְׁבִיל זֶה, "וַתִּתְּפֹלֵל חַנָּה עַל ה'" (שמואל א' ב). "עַל"  
דִּיקָא. שֶׁהִיא בְּחִינַת סִכָּה:  
גַּם אֶרֶץ-יִשְׂרָאֵל סִגְלָה לְבָנִים, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ, זְכוּרֹנָם  
לְכַרְכָּה (ראש השנה טז): "לָךְ לָךְ מֵאֶרֶץ", וְשֵׁם תִּזְכֶּה לְבָנִים. כִּי  
"נִחְלַת ה' בָּנִים" (תהלים קכז), וְזֶה מִחֲמַת, "שָׂכַר פְּרִי הַבֶּטֶן", שְׂכַר  
סִכָּה, בְּחִינַת: "תִּסְכְּנִי בְּבֶטֶן אִמִּי".  
כִּי עֲקָר אֶרֶץ-יִשְׂרָאֵל, הוּא עַל יְדֵי כַח מְעֻשָׂיו, כְּמוֹ שֶׁכָּתוּב: "כַּח  
מְעֻשָׂיו וְכוּ' לָתֵת לָהֶם נִחְלַת" וְכוּ'. וְכַח הַזֶּה הוּא בְּחִינַת סִכָּה,  
"כָּל עֲצָמוֹתֵי תְּאֵמְרָנָה", בְּחִינַת: "בְּגִידִים וְעֲצָמוֹת תִּסּוּכְכֵנִי",  
בְּחִינַת: "וְאֲשִׁים דְּבָרֵי בְּפִיךָ וּבְצֵל יְדֵי כְּסִיתֶיךָ":

*YHVH*, each corresponding to one of the Divine persona (see Appendix: Expansions of the Holy Names of God). The second expansion, the one which corresponds to *Binah/Imma*, is the one whose numerical value is equal to 63, *SaG* (סג). The name *ChaNaH* (חנה) also equals 63. Thus Chanah was able to connect her prayers to *Binah*, the aspect of *sukkah*, and bear a child.

35. **there, you will merit children.** God instructed Avraham to leave the place of his birth and his father's house and journey to the Holy Land. There, he would be blessed with children. The Talmud teaches that Avraham and Sarah were both physically incapable of bearing children. However, in the merit of the Land of Israel, that changed (*Rosh HaShanah, loc. cit.*; *Yevamot* 64a). Thus the Holy Land, like *sukkah*/energetic prayer, is a *segulah* for children. Rebbe Nachman now ties this in with the lesson to show how this is so.

36. **children are the heritage...reward for sukkah...womb.** Earlier we saw that "heritage" refers to the Holy Land (n.18). From this verse in Psalms it is clear that "heritage" is also children. The second half of the verse also ties in with our lesson. As explained, the sanctity of the Holy Land is revealed through "His *koach* works," which corresponds to energetic prayer/*sukkah*. From "*sukeini* in my mother's womb" we know that *sukkah* is womb (see n.11). We can therefore read this verse as: "Behold, the Land of Israel is the heritage from God; the fruit of the *sukkah*, a reward." In other words, just as the reward for energetic prayer/*sukkah* is children, who are the "fruit of the womb," energetic prayer also brings a revelation of the Holy Land's sanctity (*Parparaot LeChokhmah*).

37. **koach...heritage....** As explained above, in note 18.

38. **sukkah...bones and sinews.** Rebbe Nachman first quoted these verses above, in section 1, and they are explained in notes 12-13.

39. **covered you.** The explanation of this verse's connection to the lesson appears in note 16.

And this is the aspect of “You *sukeini* (sheltered me) in my mother’s womb”—i.e., the aspect of *sukkah* is turned into an aspect of pregnancy.<sup>32</sup> Because of this, Chanah prayed “upward to God” (1 Samuel 1:10).<sup>33</sup> “*Al <YHVH>*,” in that she is an aspect of *sukkah*.<sup>34</sup>

{“Behold, children are the heritage from God; the fruit of the womb, a reward” (Psalms 127:3).}

The Land of Israel, too, is a preternatural aid for having children, as our Sages taught: “Go forth from your native land” (Genesis 12:1)—and there, you will merit children (*Rosh HaShanah* 16b).<sup>35</sup> For “children are the heritage from God.” And this is because “the fruit of the womb, a reward” is the reward for *sukkah*, corresponding to “You *sukeini* in my mother’s womb.”<sup>36</sup>

For, in essence, the Land of Israel is the result of “His *koach* works,” as in, “His *koach* works, to give them the heritage [of the nations].”<sup>37</sup> And this *koach* is an aspect of *sukkah*, “All my bones will say”; an aspect of “You *sokhekheini* of bones and sinews”;<sup>38</sup> and of “I put My words in your mouth and with the shade of My hand I covered you.”<sup>39</sup>

32. **sukkah is turned into...pregnancy.** As we have seen, *sukkah/Binah* is the “mother’s womb” in which the fetus is formed. Thus when the drop of seed is transferred to the female (*Binah* or *Malkhut*), she carries it in the aspect of *eybur* (pregnancy), the term Kabbalah uses for the process whereby anything small and lacking is developed and brought to completion. Hence Rebbe Nachman again quotes this verse from Psalms (139:13), this time to show the connection between *sukkah* and pregnancy. See also note 11.

33. **Chanah prayed upward to God.** The opening chapter to the Book of Samuel relates the story of Chanah, a barren woman who constantly petitioned God for children. Chanah’s energetic prayers were eventually answered, and she gave birth to the prophet Shmuel. In describing the manner in which Chanah pleaded, Scripture says that she directed her prayers “upward to God.” In Hebrew, this is “*al YHVH*,” which more literally translates as “above God.” This uncommon expression is the subject of the teaching in the *Zohar* (III, 79b) to which Rebbe Nachman next alludes.

34. **Al YHVH...she is an aspect of sukka.** Here, in addition to knowing that *Imma/Binah* precedes and is above *Z’er Anpin* in the order of the Divine personas, it is also necessary to know that from the perspective of the *Zohar* whenever Scripture uses the Holy Name *YHVH*, it is referring to the Divine persona *Z’er Anpin*. The *Zohar* therefore understands “*al YHVH*” as “above *Z’er Anpin*.” In other words, Chanah knew that in order to retain the drops of seed and bear a child, she would have to elevate her prayers to the higher level—i.e., above *Z’er Anpin*, to *Binah*. And as we have seen, in our context, *Binah* is also the concept of *sukkah*, energetic prayer. Thus the “she” to which Rebbe Nachman refers here is Chanah as the aspect of *Binah*. Having connected to *Binah/sukkah*, she was able to become pregnant.

Another way to see this is from the Kabbalah’s four expansions of God’s Holy Name

וְזֶה בְּחִינַת (מיכה ו):

הַגִּיד לְךָ אָדָם מֵה טוֹב וּמָה ה' דּוֹרֵשׁ מִמֶּךָ כִּי אִם עֲשׂוֹת מְשַׁפֵּט –  
זֶה הַדִּין (כמו שדרשו רז"ל מכות כד.), בְּחִינַת: "שְׂמָאלוֹ תַחַת לְרַאשֵׁי"  
(שיר-השירים ב).

וְאַהֲבַת חֶסֶד – זֶה בְּחִינַת חֶסֶדִים הַפְּנִימִיִּים.

וְהַצָּנֵעַ לֶכֶת – זֶה בְּחִינַת מְקִיפִים, בְּחִינַת סָפָה.

כִּי דְפָנוֹת הַסָּפָה הֵם שְׂתִימִים כְּהַלְכָתוֹ, שֶׁהֵם נֶצַח וְהוֹד, וְשְׁלִישִׁית

benevolences) and *chasadim makifim* (enveloping benevolences) comes from the teachings of the Ari (*Shaar HaKavanot, Inyan Sukkot* 3, pp.299-302; see also *Pri Etz Chaim, Shaar Chag HaSukkot* 28:1-4, pp.615-623). As mentioned above (n.20), *chasadim* are the elements of lovingkindness which both *Binah* and *Z'er Anpin* transfer to *Malkhut*. The Kabbalah teaches that everything is comprised of *or makif* (enveloping light) and *or pnimi* (inner light). For example, the *pnimi* aspect of man's intellect (*daat*) relates to that knowledge which a person has already grasped and incorporated, while the *makif* aspect relates to that deeper knowledge which he is still attempting to understand, and which is, as it were, yet surrounding him (see also *Likutey Moharan* I, 21:4 and n.28). Now, the *kavanot* relating to Sukkot speak of the *chasadim* as also being both *pnimi* and *makif*. As mentioned above, in the second paragraph of note 20, after Yom Kippur has passed and judgment is complete, the transference of *chasadim* from *Binah* to *Malkhut* begins. (The *chasadim* that *Z'er Anpin* transfers are given to *Malkhut* through the mitzvah of *lulav* and *etrog*; see Lesson 33:9). These benevolences are transferred on two levels, *pnimi* and *makif*. The *chasadim pnimi'im* are given over to *Malkhut* on the four days between Yom Kippur and Sukkot. Since these are "inner benevolences," they do not manifest externally in any particular mitzvah or deed. After the four days, however, *chasadim makifim* begin to be transferred. These benevolences manifest externally in the mitzvah of *sukkah*; like the *makifim*, the *sukkah* surrounds and envelops the person found inside (see n.11).

Rebbe Nachman teaches here that Mikhah's principle "love *chesed*" alludes to the inner *chasadim* which follow the judgment of Yom Kippur, corresponding to the right hand embrace of *Binah*.

43. **and walk modestly...makifim...sukkah.** Rebbe Nachman will now go on to explain how "walk modestly" alludes to the *sukkah*. As explained in the previous note, this is the *makifim*, the benevolences that surround and envelop a person from above. We internalize these *makifim* by fulfilling the mitzvah of *sukkah*.

44. **the sukka's walls...a third of at least a handbreadth.** The Talmud (*Sukkah* 6b) discusses the minimum requirements for a *sukkah*. It must comprise at least two full-size walls, each a minimum of 28 inches wide by 40 inches high (70x100 cm.), and a third wall of at least 4 inches wide by 40 inches high (10x100 cm.). These requirements have Kabbalistic implications, as Rebbe Nachman now explains.

**3. {"Mortal! He told you what is good and what God demands of you; nothing more than to act justly, love *chesed* (kindness), and walk modestly with God your Lord" (Micah 6:8).<sup>40</sup>}**

This is:

**Mortal! He told you what is good and what God demands of you; nothing more than to act justly** — This is the judgment, an aspect of “His left hand was under my head” (Song of Songs 2:6).<sup>41</sup>

**love *CheSeD*** — This corresponds to the inner *ChaSaDim* (benevolences).<sup>42</sup>

**and walk modestly** — This corresponds to *makifim* (envelopments), the aspect of *sukkah*.<sup>43</sup>

For the *sukkah*'s walls must be two of full size—this being *Netzach* and *Hod*—and a third of at least a handbreadth<sup>44</sup>—corresponding to

In this part of the lesson Rebbe Nachman has addressed the difficulty Reb Noson's wife, then in her eighth month of pregnancy, was having in carrying full term. After eight years they were still childless (see n.1). The Rebbe was teaching Reb Noson that *sukkah* and energetic prayer are a *segulah* for children. Reb Noson's eldest child, Reb Shachneh, was born about 5 weeks later, on Rosh Chodesh Kislev, 5603 (November, 1802). Reb Noson eventually had seven children, six sons and one daughter.

In review: *Binah*, as the *koach* of the Act of Creation, is not only the root of all good and lovingkindness but also of all bad and judgment in the world. The way to ensure that the influx is one of lovingkindness and bounty is through the aspect of *sukkah*/Holy Land/holy speech, all of which correspond to energetic prayer (§1). *Sukkah*, energetic prayer, and the Holy Land are all a *segulah* for having children (§2).

**40. act justly, love *chesed*, and walk modestly....** The Talmud teaches that the prophet Mikhah encapsulated the 613 mitzvot of the Torah into these three principles of which a Jew should take particular heed (*Makkot* 24a). Rebbe Nachman now shows how these three principles allude to concepts discussed in our lesson. In this section as well, the Rebbe will explain yet another practical application of the *kavanot* of *sukkah*.

**41. act justly...judgment...left hand....** The verse reads, “His left hand was under my head, and His right hand embraces me.” The Midrash illustrates this with several incidents from Jewish history: “His left hand was under my head”—this refers to the First Tablets (which were subsequently broken). “His right hand embraces me”—this refers to the Second Tablets. “His left hand was under my head”—this refers to the *sukkah* (Clouds of Glory that enveloped the Israelites in the desert). “His right hand embraces me”—this refers to the *Shekhinah* which will embrace the Jewish people in the future (*Shir HaShirim Rabbah* 2:6).

In the context of our lesson, this relates to two aspects of embrace: a left hand embrace, indicative of constriction and judgment; and a right hand embrace, indicative of lovingkindness. Here Rebbe Nachman connects Mikhah's principle “to act justly” with the concept of justice and judgment. As explained above (n.20), this is the embrace of the left hand, corresponding to repentance and the Days of Awe.

**42. inner *chasadim*.** The following short explanation of the *chasadim pnimi'im* (inner

אֶפְלוּ טַפַּח (סוכה ו:), שֶׁהוּא בְּחִינַת יְסוּד. וְזֶה בְּחִינַת: "וְהִצְנַע לְכַת", "וְהִצְנַע", זֶה בְּחִינַת יְסוּד, 'מְגִלָּה טַפַּח וּמְכֶסֶה טַפַּח' (נדרים כ:). וְלִכְת', זֶה בְּחִינַת נְצַח וְהוֹד.

עַם ה' אֱלֹקֵינוּ - זֶה בְּחִינַת אֶרֶץ-יִשְׂרָאֵל, כִּי 'כָּל הַדָּר בְּאֶרֶץ יִשְׂרָאֵל דּוֹמָה כְּמִי שֵׁישׁ לוֹ אֱלֹקֵי' (כתובות קי:), כִּי אֶרֶץ-יִשְׂרָאֵל

hand was under my head, and His right hand embraces me.” Thus far we have said that a left hand embrace indicates constriction and judgment, corresponding to the Days of Awe, while a right hand embrace indicates lovingkindness, corresponding to Sukkot and the days leading up to it (see nn.20 and 41). The Ari explains this, too, in terms of the process of building up *Malkhut*, transferring to it *gevurot* and *chasadim* so that *Malkhut* can unite with *Z'er Anpin* on Shemini Atzeret. This begins with “His left hand was under my head,” referring to the transferring of *gevurot* to *Malkhut* to effect a separation from *Z'er Anpin*, as explained in note 20 above. *Z'er Anpin*'s left hand is positioned under the head of *Malkhut*, as it were, in an embrace of the left. And then “His right hand embraces me,” referring to the transferring of the *chasadim* to ready *Malkhut* for union. This embrace of the right occurs when *Z'er Anpin* and *Malkhut* are face to face, and the three sections of *Z'er Anpin*'s right arm (the upper arm, the forearm, and the hand) extend around and envelop *Malkhut*. Keeping in mind the alignment mentioned in the previous paragraph, we know that the arms of *Z'er Anpin* are parallel to and enveloped by the thighs of *Binah*. The upper arm of *Z'er Anpin* corresponds to *Netzach* of *Binah*; the forearm of *Z'er Anpin* corresponds to *Hod* of *Binah*; and *Z'er Anpin*'s hand, the smallest of the three sections, corresponds to *Yesod* of *Binah*. In this way “His right hand embraces me”—i.e., the upper arm extends around the *Malkhut*'s left side, the forearm wraps around *Malkhut*'s back, and the hand completes the embrace by partially curling around the front of *Malkhut*. Therefore, in this sense as well the right hand embrace, being *Netzach*, *Hod* and *Yesod*, corresponds to the two full walls of the *sukkah* and a third wall of a handbreadth as they embrace and envelop the person within them (see *Shaar HaKavanot, Inyan Sukkot*, p.304; *Pri Etz Chaim*, p.621).

46. **Modestly...reveal...conceal a handbreadth.** The Talmud (*loc. cit.*) relates that when Rabbi Eliezer would cohabit with his wife, he would “reveal (uncover) a handbreadth” of the private parts and then “conceal a handbreadth” out of modesty. We see from this that “handbreadth” connotes modesty. From the Kabbalah we know that the *sefirah Yesod* (Foundation) corresponds to the sexual organ (see Appendix: The Sefirot and Man). Thus “modestly” alludes to *Yesod*, the third wall of the *sukkah*.

47. **walk...Netzach and Hod.** “Walk” suggests the feet, and so alludes to *Netzach* and *Hod*, which correspond to the legs (see Appendix: The Sefirot and Man).

In sum, Rebbe Nachman has shown how Mikhah's three principles apply to our lesson: “to act justly” corresponds to the left hand embrace, the Days of Awe, judgment; “love *chesed*” corresponds to the right hand embrace, the four days between Yom Kippur and Sukkot, when the inner *chasadim* are transferred to *Malkhut*; “and walk modestly” corresponds to the *sukkah* itself, the concept of the *makifim* that can be internalized through fulfilling the mitzvah of *sukkah*. The Rebbe will now complete the verse's connection to the concepts discussed earlier in the lesson.

# **Sukkot**

*The Festival of Booths*

## In the Sukkah's Protective Shadow

*Our temporary abode for the week of Sukkot reminds us that true security comes from faith in God, not from money or possessions.*

**I**n Your great mercy and abundant kindness, allow me to fulfill the mitzvah of dwelling in the sukkah properly, according to its detailed laws and intentions, as well as the complete structure of 613 mitzvot that depend on it,<sup>1</sup> with joy and a good heart, and with perfect *kavanah*.

Through the mitzvah of dwelling in the sukkah, may we draw upon ourselves the holiness of the Seven Clouds of Glory that hovered over the Israelite camp in the desert,<sup>2</sup> and “may You spread over us Your Sukkah of Peace.”<sup>3</sup>

Confer upon us the perception of these holy transcendent lights when we perform the mitzvah of dwelling in the sukkah in holiness, purity and joy.

Shield and protect us, and save us from every enemy and predator – both our physical adversaries and spiritual adversaries. Remove the Accuser from before and after us, and conceal us in the shadow of Your wings!<sup>4</sup>

(LT I, 21)

### Notes

- 1 See p. 89, note 2.
- 2 *Sukkah* 11b.
- 3 Liturgy, Evening Prayers.
- 4 *Ibid.*

## Becoming One with God

*Rebbe Nachman teaches that by praying with force (Hebrew: ko'ach, which has the gematria of twenty-eight), a person draws energy from the twenty-eight letters of Creation that make up the first verse of Genesis, propelling him to the highest levels of holiness.*

○ God Who dwells eternally on high, help us! Holy One, above all holiness, sanctify us! Lord, God of truth, confer Your holiness upon us in truth! Raise up Your Sukkah which has fallen again and again, beyond all count and measure, to the point that no one can erect it but You alone, in Your abundant compassion and Your hidden store of kindness. Speedily cause it to stand again, one stage after the next, from a deep abyss to a tall colossus.

Merciful One, Beneficent One! Turn my heart from evil to good; direct my thoughts and feelings to You in truth, according to Your benevolent will. Enable me to sanctify myself with all aspects of holiness, particularly in the “covenant of the tongue” and the “covenant of the flesh.”<sup>1</sup>

Help me, so that no false word ever escapes my lips, nor any improper utterance. May I always guard the gates of my mouth! Grant me the privilege of praying before You with all my strength, with the greatest sincerity and concentration. Thus may I merge within You at the hour of prayer, to the extent that my words of prayer are the very words of the Shekhinah speaking through me!<sup>2</sup>

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May I awaken the twenty-eight letters of the first verse of Genesis, which are the root of the Ten Sayings by which the universe was created.<sup>3</sup> Then You will pour forth Your abundant kindness upon us, spread over us Your Sukkah of Peace, embrace us with Your Right Hand and let us take refuge in Your holy shadow. Protect us and save us from our enemies, adversaries and persecutors, both physical and spiritual, and in the shadow of Your hand conceal us. Fulfill in us the verse: “His Hand is beneath my head, and His Right Hand embraces me.”<sup>4</sup>

Subdue, cast down, overpower, uproot and nullify the “sukkah of heresy,” the “sukkah of idolatry,” of which it states: “For their mouths speak falsehood, and their right hand is a right hand of deceit.”<sup>5</sup> Remove falsehood from the world and cause truth to prevail. Raise up the fallen sukka of David and fulfill in us the verse: “True speech is established forever, but a false tongue is only for a moment.”<sup>6</sup>

Conceal us in Your holy Sukkah and cover us with Your holy shadow. Save us from quarrelsome tongues, so that they have no power over us at all. Uproot falsehood and reveal the truth to the world – and grant me the privilege to go to the Land of Israel, the Holy Land, speedily, without another moment’s delay!

(LT I, 48)

**Notes**

- 1 *Sefer Yetzira* 6:4; also see Rabbi Eliyahu de Vidas, *Reshit Chokhmah*, *Sha’ar HaKedushah* 11:7, 12, to the effect that sinning through speech and through sexual immorality reinforce one another. Rebbe Nachman discusses this in *Likutey Moharan* I, 19; et al.

- 2 In *Likutey Moharan* I, 22:10, Rebbe Nachman states that when a tzaddik reaches a state of nullification within the Infinite Light, his Torah perception becomes the actual “Torah of God” and his prayer becomes the actual “Prayer of God.” Rebbe Nachman also discusses the paradigm of becoming a channel for holy speech during prayer in *Likutey Moharan* I, 48, the lesson on which this prayer is based.
- 3 See *Zohar* II, 245a.
- 4 Song of Songs 2:6.
- 5 Psalms 144:8.
- 6 Proverbs 12:19.

## “Sukkah-Consciousness”

*Elevating us to higher levels of God-consciousness, the mitzvah of sukkah gives us the merit to build our own homes on a foundation of holiness and purity.*

“One thing I ask of God, only this shall I seek: that I may dwell in the House of God all the days of my life; thus to gaze upon God’s pleasantness and to meditate in His Sanctuary. For He will hide me in His Sukkah on a day of evil; He will conceal me in the shelter of His tent; upon a rock He will elevate me!”<sup>1</sup>

Master of the Universe! Have mercy on me in Your profound compassion and abundant kindness, and allow me to fulfill the mitzvah of dwelling in the sukkah at its proper time, with all its details, fine points and intentions, as well as the complete structure of 613 mitzvot that depend on it,<sup>2</sup> with a good heart and great joy. May I imbue myself with the holy consciousness and the wondrous spirit of kindness and giving that You confer upon Your people, Israel, during the holy days of Sukkot, through the awesome mitzvah of dwelling in the sukkah. For then “the mother bird hovers over her chicks,” and You spread over us Your Sukkah of mercy, life and peace.

Compassionate One! Have mercy on us for the sake of Your Name! You know my heart – how extremely far I am from the mitzvah of sukkah, and how many supplications and requests and words of persuasion beyond measure I must pray and plead before You, that I might attain this higher consciousness and spirit of kindness. Thus I may

acquire true human perception, so that I may speedily leave the status of an animal to become a human being, and take pity on myself from now on and no longer behave like an animal. Instead, may I speedily attain true perception, which is the defining characteristic of man.

Let me derive nourishment from the spiritual channels for human sustenance, and no longer from those channels designated for the sustenance of animals. May I speedily go out and rise from the category of an animal to that of a human being!

Master of the Universe! Master of the Universe, “Who is good and shows goodness to all, and Whose mercy is upon all His works!”<sup>3</sup> Have pity and compassion toward the animals and wild creatures, and prevent me and the entire Jewish people from any deficiency in performing the mitzvah of dwelling in the sukkah. Then we will constantly derive nourishment from the *shefa* (Divine energy) designated for humans, which derives from the paradigm of the sukkah; and we will not need to derive nourishment from the *shefa* designated for animals, God forbid, nor take what belongs to them and thus bring about the premature death of animals and wild creatures, God forbid. As it is written: “Man and beast You deliver, O God!”<sup>4</sup> And: “Blessed be the fruit of your womb, and the fruit of your land, and the fruit of your animals; the offspring of your cattle and the flocks of your sheep and goats.”<sup>5</sup>

Therefore may it be Your will to confer upon us true Divine perception in full measure through the mitzvah of dwelling in the holy sukkah, so that no danger will befall us – physically, spiritually or monetarily – in the

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construction of our own homes, God forbid. On the contrary, may everyone build his home in great holiness and purity, with “wisdom, understanding and knowledge,”<sup>6</sup> in fulfillment of the verse: “Through wisdom, a house is built, and through understanding, it is established; and through knowledge, its chambers become filled with precious and pleasant treasures.”<sup>7</sup>

Let us build our homes in the name of God, in order to engage in Torah and prayer within and to show hospitality to worthy guests. May each of our homes be called “a house of Torah and prayer” and “a gathering place for the wise,” where the Name of the Eternal One will be invoked.

(LT I, 145)

**Notes**

- 1 Psalms 27:4-5.
- 2 See p. 89, note 2.
- 3 Paraphrase of Psalms 145:9.
- 4 Psalms 36:7.
- 5 Deuteronomy 28:4.
- 6 Paraphrase of Exodus 31:3 and 35:31. Reb Noson alludes to the qualifications of Betzalel ben Uri, who oversaw the construction of the vessels for the Tabernacle in the desert, the precursor of the Holy Temple.
- 7 Proverbs 24:3-4.

## Good Dreams

*The rewards for observing the mitzvot of Sukkot exceed our imagination ... even to the realm of our dreams.*

Grant us the privilege of receiving the festival of Sukkot in great holiness and purity, with profound joy and gladness, for the sake of Your great and holy Name. Let us rejoice and delight in Your deliverance with all our might! May we be *akh samei'ach* (utterly happy)<sup>1</sup> during the days of Sukkot, the “season of our rejoicing,”<sup>2</sup> and celebrate, sing and dance for joy with every fiber of our beings!

Allow us to fulfill the mitzvot of dwelling in the sukkah and waving the Four Species perfectly and wholeheartedly, with great happiness, according to all their detailed laws and holy intentions, as well as the complete structure of 613 mitzvot that depend on it.<sup>3</sup> In the merit of the mitzvah of sukkah, may we prepare and strengthen the holy angel that presides over our dreams – and thus receive our dreams through an angel, and not through any unholy channel. May our food be spiritually refined and pure, with no admixture of dross or waste at all, so that our food does not harm us in any way. And may all our dreams enter our minds for the good!

(LT II, 5)

### Notes

- 1 Liturgy, Yom Tov *Shemoneh Esrei*.
- 2 Liturgy.
- 3 See p. 89, note 2.

## A Spiritual Harvest

*We long for the day when we will display God's pride in us and our pride in Him, and God will spread His Sukkah of Peace over us and over the entire world.*

Help us to fulfill the mitzvah of dwelling in the sukkah at its proper time, according to all its detailed laws and holy intentions, as well as the complete structure of 613 mitzvot that depend on it,<sup>1</sup> wholeheartedly and with great joy. Cause us to cleave to You through Your holy mitzvot, and embrace us with Your holy Right Hand, with love and great compassion.

Spread over us Your Sukkah of Peace, and conceal us in the shadow of Your wings! Through the holy and awesome mitzvah of the sukkah, cause us to dwell in Your shadow – in the shadow of holiness and the shadow of faith.

Reveal and make known before the eyes of all that Your profound love and compassion rest on us; and may everyone acknowledge and proclaim: “For God chose Jacob for His own, Israel as His treasure.”<sup>2</sup> Indeed, “God’s portion is His people; Jacob is the rope of His inheritance.”<sup>3</sup>

We will take pride in You constantly, and You will take pride in us, as it is written: “You have set apart the Lord this day to be your God; to walk in His ways, and observe His decrees, His commandments and His ordinances, and to hearken unto His voice. And God has set you apart this day to be for Him a treasured nation, as He declared to you, and to observe all His commandments;

and to make you supreme over all the nations that He has made, for praise, for renown and for splendor, so that you will be a holy people unto the Lord, your God, as He has spoken.”<sup>4</sup>

Let us always serve You sincerely and wholeheartedly, and reveal Your Godliness and Your Sovereignty to all humanity.

Favorably incline the hearts of earthly kings, government officials and advisors toward us, and abolish all harsh decrees against us. Fulfill the verse: “For He will hide me in His Sukkah on a day of evil; He will conceal me in the shelter of His tent; upon a rock He will elevate me!”<sup>5</sup>

Master of all the world, Who is full of new expressions of mercy every moment, “I spread forth my hands unto You; my soul is like an arid land unto You.”<sup>6</sup> Help us and save us in the merit of the tears of the true tzaddikim and of all Israel! May the true tzaddikim finish the work they undertook to perfect all our souls, speedily and completely, according to their holy goodwill toward us, and not according to our evil deeds!

Help us for Your sake and for their sake, and cause us to return to You speedily in perfect teshuvah. Lead us in Your truth and instruct us, “for You are the God of my deliverance. For You, I have hoped all the day.”<sup>7</sup>

Instill in us true simplicity and wholeheartedness. “Do it for the sake of Your Name! Do it for the sake of Your Torah! Help us, O God of our deliverance, for the honor of Your Name! Save us, and atone for our sins for the sake of Your Name!”<sup>8</sup> “Blessed is the Lord of Israel, Who alone performs wonders! Blessed is His glorious Name forever;

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and may the entire world be filled with His glory. Amen  
and amen!"<sup>9</sup>

(LT II, 57)

**Notes**

- 1 See p. 89, note 2.
- 2 Psalms 135:4.
- 3 Deuteronomy 32:9.
- 4 Deuteronomy 26:17-19.
- 5 Psalms 27:5.
- 6 Psalms 143:6.
- 7 Psalms 25:5.
- 8 Liturgy.
- 9 Psalms 72:18-19.

## Prayer for the Four Species

*The unique mitzvah of waving the Four Species in all six directions (north, south, east, west, up and down) draws and transmits Divine perceptions to all levels of Creation.*

Grant us a beautiful etrog on the holy festival of Sukkot. May we acquire a truly beautiful, kosher etrog, possessing every sort of beauty, as well as a kosher and beautiful lulav (palm branch), aravot (willows) and hadasim (myrtles).

May we perform the mitzvah of waving the Four Species in its proper time, to the ultimate perfection, in the greatest holiness and purity, with love and awe, and with the greatest joy and gladness.

May we recite the full Hallel with true intentions, with all Four Species, as well as the Hoshana prayers – performing all the *na'anu'im* (wavings) and the awesome *hakafot* (circular processions) with love and awe and the greatest joy, with true concentration of the heart, with wondrous *deveykut* and intense fervor, for the sake of Your great, holy and awesome Name, in truth and wholeheartedness, according to Your desire and the desire of the true tzaddikim!

By performing the *na'anu'im*, may we transmit an illumination of higher consciousness to all six directions, corresponding to the six sefirot of Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod; and from thence, may we transmit this higher consciousness to the aspect of Malkhut (Kingship).

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In this way, Your Kingship will be revealed to the eyes of all, and we will make known to all humanity Your might, glory and the splendor of Your dominion. “And every created thing shall know that You created it, and every formed thing shall understand that You formed it; and everything that possesses the breath of life in its nostrils shall declare: ‘The Lord, God of Israel, is King, and His dominion extends over all!’”<sup>1</sup>

(LT II, 57)

**Notes**

- 1 Liturgy, Rosh HaShanah *Musaf*.

## True Beauty

*Man is the paragon of Creation ... and the tzaddik is the paragon of man. As we gaze at the beauty of the etrog, we pray that the beauty of the true tzaddikim will attract and guide the rest of humanity toward a meaningful relationship with God.*

Grant us the privilege of fulfilling the mitzvah of the Etrog in its proper time. May we always acquire a beautiful etrog, kosher and beautiful in every way, to the ultimate degree of perfection and beauty.

Reveal the splendor and beauty of the holiness of Your people, Israel, to the world – especially the beauty of the holiness of the true tzaddikim and devout Jews who strive to fulfill the Torah's ideals. Then all humanity will long and yearn to become part of them, to become subsumed within their name and their beauty; and all humanity will follow in their holy ways to perform Your will in truth, all of their days, forever!

(LT II, 33)