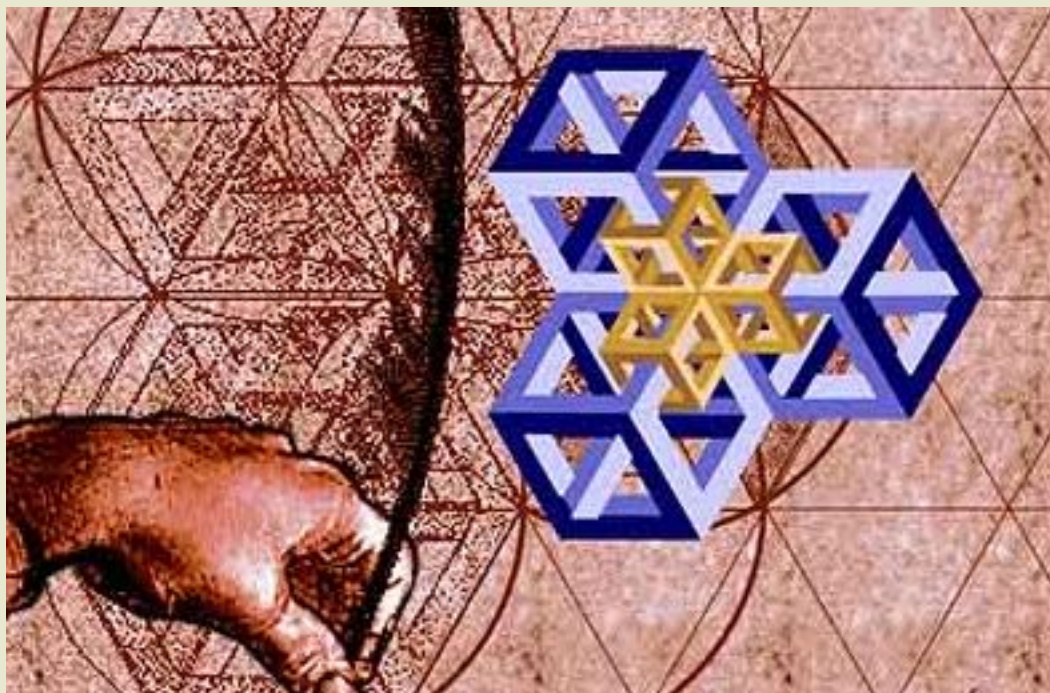


*FrameWorks SpiralNotes Series*  
*The Sukkot Ushpizin*  
*Part Two: Yitzhak*



*Visualizing Place /*  
*Defining Space*

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based on The Ushpizin Series shiurim, 2001

***In this essay,*** we explore סכות from the perspective of יצחק. As the first of the אושפיזין, אברהם had invited us to lie down and relax beneath his tree, history's first סוכה. In that tree we discovered the universal aspects of סכות and gained an appreciation for the world simply for what it is and nothing more. But we also recognized that אברהם's tree was not sufficient, as we are not allowed to sit under a tree when we are in a סוכה. With today's arrival of יצחק and the elements of דין most readily identified with him, we discover יצחק's unique contribution to סכות is in defining the limits of אברהם's tree and introducing us to the expanse of space he superimposes over it.<sup>1</sup>

## סוכת יצחק – Visualizing Place / Defining Space –

By way of introduction, consider the way in which רבנו בחיי analyzes the connection of סוכת to all of the concepts that really have to do with יצחק. סוכת, he says, is essentially מדת, which is the attribute related to יצחק:

ודרך הקבלה בשלש רגלים אלו הנזכרים בפרשיות כסדרן פסח  
שבועות סכות כנגד שלשה אבות, החסד והדין  
והרחמים... סכות כנגד מדת הדין לשון סוכה ברוח  
הקודש, וכן אמרו למה נקרא שמה יסכה, שסוכה  
ברוה"ק, וזהו (תהלים סח) אדני במ סיני בקדש, כלומר  
בחכמה, שהרי מצות הסכה רמז לחכמה, ולכך דרשו קדש  
בסיני לא נאמר אלא סיני בקדש, מלמד שהקב"ה מקומו  
של עולם ואין עולמו מקומו. והענין שהוא מקום עולמו או  
בית עולמו. וכן החכמה נרמזת בבית של בראשית,  
והסוכה נקרא בית שנאמר (בראשית יג) ויעקב נסע  
סכותה ויבן לו בית, וכן הוא אומר (משלי כד) בחכמה  
יבנה בית, וכתוב (שם ח) בית נתיבות נצבה, והחכמה  
מקפת וסובבת את הכל ודוגמתה אות הבית שהיא  
מוקפת משלשה צדדים כנגד הכשר הסכה שהיא שלש  
דפנות, שתיים כהלכתן ושלישית אפילו טפח, והוצרכו  
לומר כן ושלישית אפילו טפח, על עוקצו של בית היוצא  
מאחוריו, וזה מבואר:

(רבינו בחיי על דברים טז:יד)

רבנו בחיי is suggesting something which is a truly profound insight into the nature of סוכה and how it is that יצחק is central to it. The first thing that he says is that being a "סכה," that is, that which allows you to be able to *see* (סוכה) clearly, is by definition a דין function. On the simplest level, the reason it is a דין function is for the same reason that the תורה refers to the סנהדרין as עניני העדה.<sup>2</sup> דין represents that element of an organism that provides for some type of integrated function that we call intelligence, because what דין actually does is define, it sets boundaries. The element of דין is what enables any organism to be able to function. A person cannot function unless he is capable of taking data input and judging what it is and how it fits. Or alternatively, a chloroplast is going to judge, so to speak, whether it is receiving a photon in location A or whether it needs to trigger a chemical reaction to move a leaf so that it absorbs a photon in area B. The chloroplast is taking data, analyzing it and acting upon that data. That is exactly what דין is all about. So that when רבנו בחיי says סוכה means "perceptive," (i.e. derived from סכה) then סוכה also has to mean דין on the simplest level.

Now on a deeper level, when רבנו בחיי says "that is why God is the place of the world, rather than the world is the place of God," it is not what may look to be a *non-sequitor*. The most powerful function of דין is in providing *specification*, and specification ultimately means *place*. Any דין function defines where something belongs. Now one can talk about place in a physical sense or in a philosophical sense, but regardless, it will define the space for an item. So that the first element that takes place in מעשה בראשית is the act of דין itself (as a definition of space),<sup>3</sup> and that בראשית, the ב, which is בית and means space itself, is precisely what is the essential first step. Things can only exist if they are provided dimension.<sup>4</sup> Without dimension, there could be no concept of any type of unique, separate existence. And here, dimension doesn't mean specifically "space and time," rather, it simply refers to a way in which one can provide coordinates that are unique to a specific thing. That

uniqueness is exactly what is meant by the specifications of דין. If one cannot provide a unique coordinate system so that different elements are now capable of being identified differently, with a different address, then they cannot exist – there is absolutely no place<sup>5</sup> for them. To provide a home for something, that בית, that provision of place so that you can be you, is the first step of creation.

This means that creating a סוכה, a place for being, is what the whole meaning of “to be able to see,” or סכה, is. That is the first thing one does when he can see – he judges, or defines space. Any judgment, by definition, creates a סוכה. The more developed the סוכה (pure דין) is, that is, the more broad it is and the more elements it takes into consideration in providing a structured placement, then the more it now becomes סוכה ברוח הקודש. And here the term סכה is specifically used, as opposed to ראייה or עיין, as it refers to that breadth of ראייה that we call רוח הקודש, which is central to the whole experience of סוכה, as we will see.

From this understanding of the term סכה, we can see why the שמחת בית השואבה, which is the essence of the סוכת experience, is understood by the ירושלמי as שואבים רוח הקודש:

א"ר יהושע בן לוי למה נקרא שמה בית שואבה שמשם שואבים רוח  
הקודש על שם (ישעיהו יב) ושאתם מים בששון ממעיני  
הישועה.

(דף כב, ב פרק ה הלכה א)

Said R. Yehoshua ben Levi: Why was its name called "House of the Drawing?" Because, it was from that very place that they would draw out the holy spirit, in accordance with "therefore with joy shall you draw water out of the wells of salvation."

Further, we can also understand the reason as to why this experience is called שמחה גדולה<sup>6</sup> as happiness, ultimately, requires consciousness, or better yet, happiness is a function of consciousness. So that the greater the consciousness, the broader the awareness, and the more שמחה there can be. And therefore שמחת בית השואבה is unique, and indeed in an experience which goes all the way back, as חז"ל tells us, to בראשית, because בראשית also means שית. That is, הקב"ה created the שיתין to allow the water libation to be poured into the מזבח and return to the aquifer through the שיתין. Now if one considers that idea itself – this pouring of water, it going a couple hundred meters, then putting it into a cup, bringing it back, pouring it onto the מזבח, having it go through the holes that were built in and coming back out again, where it's supposed to be in the first place – it all seems to be the ultimate act of futility. We are returning to the circles again.<sup>8</sup> This is exactly what קהלת was talking about:

כָּל-הַנְּחָלִים הַלְכִים אֶל-הַיָּם, וְהַיָּם אֵינָנוּ מְלֵא; אֶל-מְקוֹם, שֶׁהַנְּחָלִים  
הַלְכִים--שָׁם הֵם שׁוֹבִים, לְלֶכֶת.

(קהלת א:ו-ז)

All the rivers run into the sea, yet the sea is not full; unto the place where the rivers go, there they go again.

What are we doing this for? The truth is, if one considers any of the elements of סוכה, they are all this way. There are no other מצות like those of סוכת. Contrast תפלין with an אתרוג, for instance, it's an unbelievable difference. To even make a תפלין we must go

through immense work to construct it, with all the details and the processing of everything, and over here, we simply pick a fruit, cut a branch. And in the performance, what kind of מצוה is this? We're simply waving around things that would wave around on their own. It's exactly like taking the water that anyway was flowing and pouring it in the מזבח. But this, here, is the whole concept of דין. If we were to take out the element of דין from all naturally occurring events then there's really no difference. In other words, give us nature with its own built in forms of chaotic development and it does perfectly well. We don't need to make nature – it takes care of itself. So what then is the difference? Who needs people?

Indeed, today, we refer to and experience a world which functions independently, but back in עֶדֶן, the world didn't work:

ויאמר אֱלֹקִים, תִּדְשָׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזֵרִיעַ זֶרַע, עֵץ פְּרִי עֵשֶׂה  
פְּרִי לְמִינֹו, אֲשֶׁר זֶרְעוֹ-בוֹ עַל-הָאָרֶץ; וַיְהִי-כֵן. וַתּוֹצֵא הָאָרֶץ  
דָּשָׂא עֵשֶׂב מְזֵרִיעַ זֶרַע, לְמִינֵהוּ, וְעֵץ עֵשֶׂה-פְּרִי אֲשֶׁר זֶרְעוֹ-  
בוֹ, לְמִינֵהוּ; וַיֵּרָא אֱלֹקִים, כִּי-טוֹב...

...וְכָל שִׁיחַ הַשָּׂדֶה, טָרָם יִהְיֶה בְּאָרֶץ, וְכָל-עֵשֶׂב הַשָּׂדֶה, טָרָם יִצְמַח:  
כִּי לֹא הִמְטִיר ה' אֱלֹקִים, עַל-הָאָרֶץ, וְאָדָם אִין, לְעַבֵּד אֶת-  
הָאֲדָמָה. וְאָדָם, יַעֲלֶה מִן-הָאָרֶץ, וַיִּשְׁקֶה, אֶת-כָּל-פְּנֵי  
הָאֲדָמָה. (בְּרֵאשִׁית א:יא-יב, ב:ה-ו)

*And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good...*

*...No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground.*

The passage first claims that 'ה' created the world and told the earth to be covered with grass and trees, but later it says that all that greenery wasn't really there. It's clear that the passage was sort of looking ahead, but it hadn't actually happened yet. The world wasn't working as intended – it needed people to tend it.

וּמֵאִי טַעֲמָא לֹא הִמְטִיר לְפִי שְׂאֲדָם אִין לְעַבֵּד אֶת הָאֲדָמָה וְאִין מְכִיר  
בְּטוֹבָתָם שֶׁל גְּשָׁמִים. וּכְשָׁבָא אָדָם וַיִּדַּע שֶׁהֵם צוֹרֵךְ לְעוֹלָם,  
הַתְּפַלֵּל עֲלֵיהֶם וַיִּרְדּוּ וַצְּמַחוּ הָאֵילָנוֹת וְהַדְּשָׂאִים.

(רש"י שם)

*And why did it not rain? Because there was no man to tend the earth and recognize the value of rain; however, with the advent of Man and his recognition of the value [of rain] to the world, he prayed [for rain] and it fell and caused all of the trees and greenery to sprout.*

It is clear from רש"י that the world needed man to involve himself in order for the world to function properly. Curiously, juxtaposed to this issue are the very words from which we learn the legal parameters of סכך: the אָד teaches us that the סוכה cannot be covered with something which can be מקבל טומא.<sup>9</sup> Moreover, the אָד is the means from which אדם was created. So in a sense, the סוכה is also insisting that there needs to be people for it to function properly. Astonishingly, what we can infer from this is that things actually *do not* work properly without people being there.

יצחק had an awfully big tendency to get involved with water. He was always digging wells – he even found his wife at a well. But, the amazing thing is, when they were bringing רבקה to him, he was coming back home<sup>10</sup>, coming back from לְשׁוּחַ בַּשָּׂדֶה, the very activity that didn't exist at the dawn of creation: וְכָל-עֵשֶׂב הַשָּׂדֶה, טָרֶם יִצְמָח, טָרֶם יִהְיֶה בְּאֶרֶץ, וְכָל-עֵשֶׂב הַשָּׂדֶה, טָרֶם יִצְמָח. Moreover, he's going לְשׁוּחַ during the evening, the time that the drawers of water come out. So he's going out to draw water with שִׁיחַ הַשָּׂדֶה. That's exactly why it doesn't rain, there wasn't any שִׁיחַ הַשָּׂדֶה. So that means יצחק is the one who recreates or engages in the שִׁיחַ הַשָּׂדֶה that is missing from the story of בְּרֵאשִׁית itself, thereby succeeding in being שׂוֹאֵב מַיִם, which is what סִכּוּת is about.<sup>11</sup> In this light, יצחק is indeed the one who address the human function of the אָדָם אֵין לְעִבְדָה אֶת-הָאָדָמָה, he's the first one that understands clearly what was needed to be done in order to be אֵין לְעִבְדָה אֶת-הָאָדָמָה. יצחק recognized that the world needs the שִׁיחַ of man and in response to that he went out לְשׁוּחַ בַּשָּׂדֶה, thereby adding the missing component which allowed for the world to "sprout," as it were, and provide a place for man אֵין לְעִבְדָה אֶת-הָאָדָמָה. This is why it is so clearly דִּין oriented. Because what is happening here is that the human contribution, surprisingly enough, is only the investment of his own consciousness, nothing else. In other words, the events which otherwise would be seen as just the results of chaos, because without a human being there to be "גִּי"<sup>12</sup> the events, we would see no patterns in the events, because there certainly are no patterns that are discerned without a pattern seeker to discover them. By definition, patterns cannot exist without a definition. We need the human to achieve the very circles and תְּקוּפוֹת, and the meaning in these patterns is apparent only when the אָדָם is there לְעִבּוֹד אֶת הָאָדָמָה.

What that means is that יצחק has discovered that human beings essentially are the creators of the universe. In other words, we do not have functional worlds because we do not have דִּין. As we define reality, so too is the world in which we live, because that is the only world that we have. So that the human being's act of awareness, the growth of his awareness, ends up creating places for things. Which means that everything that יצחק was doing – always – was creating סִכּוּת. Anyone who lives on that level does everything that he does as an act of the creation of סִכָּה, his dimension creating vision. The broader the סִכָּה, the more water it brings; the more the סִכָּה establishes the patterns of בְּרִיאָה the more complex it is, and consequently, the more it provides for the complexity of the בְּרִיאָה.

This of course, is something we see through the whole course of human evolution. The human race initially was indeed very simple, its recognition of patterns was rather simplistic, and therefore, what was available to the human race was very simplistic. The experiences and potentialities were simplistic because the vision, the סִכָּה, was limited.. The discovery of individuality takes several thousand of years to become something significant. The more complexity we insert into our vision of reality, the more that reality provides a place for the very complexity that we seek in order to achieve ourselves.

So what that means is that the creation of the סוכה is exactly what it is that יצחק sets out in order to achieve. And the things that we do on סִכּוּת are specifically מִצְוֹת that have absolutely nothing at all to be done other than the fact that it is we who stick ourselves in the middle. Willows will in fact wave without us; water will run its course without us. But we view our עֲבוּדָה as the insertion of the human ability to define and to be aware of its own

definition into that cycle and thereby change the nature of what otherwise is simply chaotic.

Now that which we define, assign, recognize as *din* and provide as a *סוכה*, is by definition that which is dedicated, unique, specific and therefore *קודש*.<sup>13</sup> Which explains a very interesting thing. It explains why *סוכה*, of all things, is identified as the holiday of *עבודה*. In the *תפילות* for the *שלוש רגלים* we say the paragraph of *אתה בחרתנו*. There are three levels to *אתה בחרתנו*:

*פסח*<sup>14</sup> refers to *רוממנו מכל לשון*  
*שבועות*<sup>15</sup> refers to *קדשתנו במצוותך*  
*סכות* refers to *קרבנתנו מלכנו לעבודתך*

*סכות* is *the זמן* of *עבודה* par excellence. Historically, *סכות* is the time of establishing *עבודה*. It was the time of the assembling of the *משכן* and it was the time *שלמה* built the *בהמ"ק* and consecrated it.<sup>16</sup> Practically, the laws of the *סוכה*, particularly the *סכך*, are actually learned from the dimensions of the *בהמ"ק*. Moreover, the very concept of *צל*, which is the main *דין* of the *סוכה*, is in fact the word for prayer (which is our current equivalent for *עבודה*) – *צלותא*, praying.<sup>17</sup> So that the *סוכה* itself is the place for prayer.<sup>18</sup> Which is ironic, as *צל*, shade, is possibly the last thing someone would want for *סכה*, vision. *סכה* is to be absolutely aware of everything, why then, would one want to block that out with *צל*?

*צל* appears to mean breakdown what it is that you see, to put it in the shade. But the truth is, the identification of pattern demands filtering, shading. In other words, what we do with chaos in order to be able to establish patterns is we differentiate between noise and meaning. So *צל* itself is the act of *צלותא*. The more that we differentiate, the greater is our *עבודה*, because in that differentiation lays our investment into the world. And because of this, we are capable of *לְעִבְדָהּ וּלְשִׁמְרָהּ*<sup>19</sup>: to pray. That praying achieves the only meaningful work – investing in the way in which you perceive the universe. This investment is actually what we all do. If you look throughout human history, it would seem that everyone does the same thing. We are all born, we all eat, we all go to the bathroom, we all reproduce, and we all die. It's the same story, millions of time over. What do people actually do with their lives then? What each person does is invest in the particular patterns that he identifies as his own. Those investments are our *עבודה* in life.

ואיזו הן מעשה ידיו של אדם הוי אומר בניו ובנותיו (כתובות עב.)

*What are a person's achievements? Clearly, one's sons and daughters...*

What does this mean – everyone has children, so how can this be a distinguishing achievement? But, this is exactly the point. The investment of what it is you are putting into, what you want things to look like – yes, it is all the same, but undeniably very specific and unique. Why? Because you have chosen the elements that you wish to sense in the pattern as opposed to those you wish to block. Leave everything for chaos, there will still be children and reproduction, – everything will be the same, *except* for the fact that there will be no uniqueness. So all that we want essentially is what *יצחק* recognizes is the essence of *דין* – creating a place for one's self. And of course, that's the other element of *דין*.

*דין* says I take only what it is that I have achieved for myself, nothing else is mine. This was the whole point of the *עקדה*. You exist, *יצחק*? not really. What did you do to exist? How about we cancel that? The only time he begins to exist as *יצחק* is when he stops attempting to look at his life as being something that he needs to justify and begins to discuss what do

I do now. What do I do with my life. And that idea is precisely the concept of דין – what do I do with my life. These elements are a given, which by definition, have nothing to do with an individual – they are universal. The only thing that makes the given of existence meaningful is one's own investment in it. Therefore, the act of יצחק in creating a סוכה is the only thing to do with his life. And so the סוכה becomes now the source of עבודה, the giving of place, the making of one's own self a place out of nothing.<sup>20</sup> And that's why that ב of בראשית is essentially the סוכה. As God creates, he creates a סוכה. And as a human being discovers his own life, he discovers it only within the context of a סוכה. So that his תפלות become now a vision of what that סוכה was for, all of his עבודה is investment into that סוכה, and that's precisely why we cannot use a tree.

אברהם could use a tree because he looked at things as they were, not in what it is that he had to do with them. But יצחק was the opposite. And this is what אברהם needed to learn, as the זוהר points out, and why the עקדה was important for אברהם, not יצחק. אברהם needed to understand that the things that he viewed as essentially meaningful, could only be meaningful if they were coupled with a commitment to define ones own life. Which is why the ברית and יצחק are identical,<sup>21</sup> ואת-בריתי אקים את-יצחק. The very problem that אברהם had with ברית was exactly the reason why ברית was so natural to יצחק. Because it was a step away from nature, it was a step that established what he felt the world should be and how it is that it would have to go. And that was taking into his own hands the nature of the life he wished to invest in and that he wanted to become.

The one thing that is missing in יצחק – he can dig the wells, have the water and build his own סכות – is that he has to look at יעקב and עשיו and determine which one carries the legacy. And that's where he breaks down, because in terms of יצחק's vision, עשיו's utilization of the world is actually better than יעקב's. From יצחק's point of view, as the זוהר points out, עשיו is a much closer approximation of reality than יעקב. יעקב seems to not do anything, he simply sits in his tent. What good is that? Where is the סוכה that he's going to build? What יצחק is missing, the thing that finally gets him, is the ריח from גן עדן. Though for a good reason, as his achievements don't need a גן עדן, his achievements don't need to go back to a גן עדן, they only go forward. They are one dimensional, in a sense, as they are limited to the universe the person defined for himself. Where would a ריח of גן עדן come from if it weren't being given by somewhere else? And if it's being given, then it's useless anyway. And this was the shock that יצחק experienced when suddenly יעקב walks in and יצחק says, "Who the גן עדן is that!"

ויאמר אליו, יצחק אביו: גֶּשֶׁה-נָא וּשְׁקָה-לִי, בְּנִי. וַיִּגַּשׁ, וַיִּשְׁק-לוֹ,  
וַיֵּרַח אֶת-רֵיחַ בְּגָדָיו, וַיְבָרְכֵהוּ; וַיֹּאמֶר, רֵאֵה רֵיחַ בְּנִי, כְּרֵיחַ  
שָׂדֶה, אֲשֶׁר בָּרַךְ ה'. (בראשית כז:כו-כז)

וירח וגו' - והלא אין ריח רע יותר משטף העזים, אלא מלמד שנכנסה  
עמו ריח גן עדן: (רש"י שם)

*And his father Isaac said unto him: 'Come near now, and kiss me, my son.' And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son is as the smell of a field which the LORD hath blessed.*

*"And he smelled" -- Is there any worse smell than goat skins? Rather, it teaches that the smell of Gan Eden accompanied him.*



This transcription is based upon R.M. Weinberg's discussion of the topic in Jerusalem, Israel, 5762 (2001)

### endnotes:

- <sup>1</sup> Indeed, one might suggest that יצחק's whole life was a superimposition to that of אברהם, from having similar life experiences to actually digging the very same wells, יצחק always seems to ride the coattails of his illustrious father, both entrenching and redefining אברהם's efforts. It is no surprise, then, that even on סכות we find יצחק responding directly to his father's vision (*ed.*).
- <sup>2</sup> In the context of the עגל ערופה, the סנהדרין is referred to as עיני העדה פר בן בקר אחד לעלה לריח ניחח ליהוה ומנחתו ונסכו כמשפט ושעיר זרים אחד לחטת (במדבר טו: כד):
- <sup>3</sup> See also א: א where the very phrase בראשית ברא אלקים means specifically, מדת הדין (*ed.*): ולא אמר ברא ה', שבתחלה עלה במחשבה לבראתו במדת הדין, ראה שאין העולם מתקיים, הקדים מדת רחמים ושתפה למדת הדין, היינו דכתיב (להלן ב ד) ביום עשות ה' אלהים ארץ ושמים.
- <sup>4</sup> The correct way to define dimension in this context is purely mathematically. We're used to thinking in very geometric terms, or special or temporal terms, where we think of dimension as being space and time. But the issue here is broader.
- <sup>5</sup> Place in the broadest sense.
- <sup>6</sup> Consider הלי שופר ולולב or מי שלא ראה שמחת בית השואבה לא ראה שמחה מימי or רמב"ם at the end of שופר.
- <sup>7</sup> See סוכה מט.
- תנא דבי ר' ישמעאל (בראשית א) בראשית אל תיקרי בראשית אלא ברא שית.
- <sup>8</sup> See *FrameWorks – Spiral Note Book Series: סוכת אברהם – Living in Eternity's Sunrise.*
- <sup>9</sup> See סוכה יא:
- <sup>10</sup> Indeed, he was returning from yet another well, בְּאֵר לְחַי רֵאִי (*ed.*)
- <sup>11</sup> After all סכות is when the דין on water takes place.
- <sup>12</sup> In its rawest sense, a garden simply is a man-made environment which contains an aggregating of disparate elements that otherwise wouldn't be found together in nature. It is only through one individual's vision of things that these elements come together (*ed.*).
- <sup>13</sup> This is what קדושה means. הרי את מקודשת לי, as תוס' points out, means "you are specifically mine." To this end, chaos is non-קודש as there is no specificity involved with it whatsoever, hence the name קרי.
- <sup>14</sup> פסח is all about talking.
- <sup>15</sup> We received the תורה.
- <sup>16</sup> Indeed, we get our measurements for the size of the סוכה from the בהמ"ק.
- <sup>17</sup> Incidentally, רש"י understands that לשון תפלה - לשוח - לשון תפלה. עבודה. And the primary עבודה on סכות is of course our prayer for rain, which was the original need for הַשְׁדָּה. It's clear, then, how deeply interrelated these concepts truly are (*ed.*).
- <sup>18</sup> Further, the מדרש says that at מעשה בראשית, הקב"ה built himself a סוכה and prayed for בני"י in the סוכה. So that it means that originally, סוכה is defined as something which is oriented towards תפילה at the very moment it took on its more eschatological side (from creation to תחיית המים, לויטן, ומגג etc.).
- <sup>19</sup> בראשית (ב: טו)
- <sup>20</sup> One might note, of course, that our very place of worship, the בית המקדש is referred specifically throughout scripture as המקום.
- <sup>21</sup> בראשית (יז: כא)