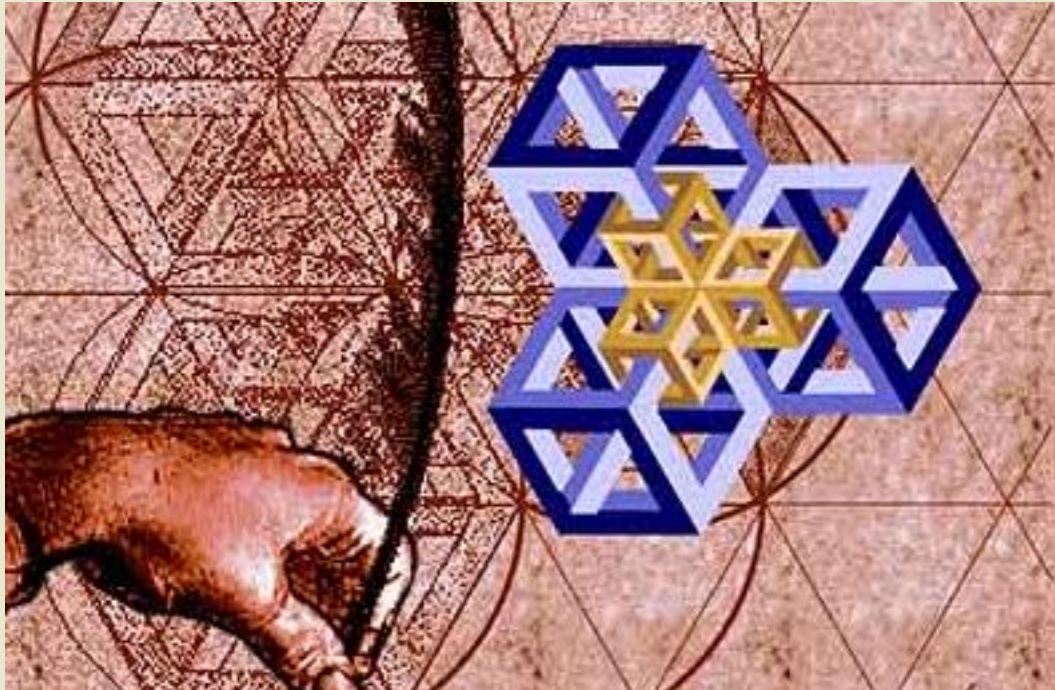


*FrameWorks SpiralNotes Series*  
*The Sukkot Ushpizin*  
*Part Five-Six: Aharon and Yosef*



# *Pyramid Scheme*

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based on undergraduate shiur, 2001

***In this essay,*** we find ourselves at a turning point. משה's visit provided us with the insight that סוכה's יעקב did not need to remain locked in position, that it could be mobile. Yet, though משה creates a סוכה that provides for the idea of travel, it requires a space contained upon the knife edge of the universe's balance, a space only open to a select few: בני נבאים. Appreciation of the world on that level is so demanding that one who lives there is called by Rambam a צדיק יסוד עולם. With the arrival of our next two אושפיזין, משה's dear brother אהרן and the righteous יוסף, we begin to discover a more accessible movement and a self-actualized עבודה.

## סכות אהרן ויוסף – Pyramid Scheme –

The עני הכבוד, the very essence of סכות,<sup>1</sup> existed because of אהרן:

בזכות אהרן עני הכבוד... מת אהרן נסתלקו עני הכבוד...

שיר השירים רבה פרשה ד ד"ה ב תאמי צביה

*The clouds of honor exist by the merit of Aaron... When Aaron died, the clouds of honor were removed.*

אהרן's central עבודה in life was through כבוד, as the משנה in אבות observes, his defining trait was that he was מכבד את הבריות:

הוי כתלמידיו של אהרון--אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה. (אבות פרק א משנה יב)

*Be like the disciples of Aaron – a lover of peace, a pursuer of peace; one who loves all humanity and draws them close to Torah.*

To understand what we mean by כבוד, let's consider what the מדרש observes about these עני הכבוד: they ironed the clothes of בני ישראל. So that the כבוד that we are talking about here is not simply limited to the heaviness or realness of existence, but the fact that it should also iron our clothing is that it speaks to us on the level of לכבוד ולתפארת, that clothing is important. That is to say, עני הכבוד mean significance. They address the nature of significance. כבוד is weightiness, the extent that something makes a difference, that it has משקל, that it registers, in which it literally matters.<sup>2</sup> In giving כבוד to something, we are assigning it some sort of significance and say it makes a difference. Accordingly, the כבוד that we're talking about here is on the level of the סוכה itself. Let's recognize that the aspect of סוכה that is brought out most powerfully over here is this element of כבוד, and we can understand from the actions of אהרן what this means.

אהרן's defining characteristic is the effectuation of unique self actualization, which is the essence of the Sefirah הוד in kabbalistic terms.<sup>3</sup> He would go around and interact with people so that they could recognize their own self-potential and achieve it. He would talk to them, and give them the sense of their own importance and potential to assist them in realizing this.

אהרן, עליו השלום, כשהיה מרגיש או כשהיו מספרים לו על אדם שתוכו רע, ושבידו עבירה, היה מקדים לו שלום, ומתחבר עמו, ומרבה לספר עמו. והיה ההוא מתבייש, ואומר: אוי לו, אילו ידע אהרן צפוניו ומה שיעשה, לא היה מתיר לעצמו להסתכל בי, כל שכן לדבר עמי, ואמנם אני אצלו בדמות איש מעלה. הרי אני מצדיק את מחשבתו. ויחזור בתשובה, וישוב להיות מתלמידיו, ומן הנהנים ממנו עצה ותושיה.

(רמב"ם על משנה מסכת אבות פרק א משנה יב)

*When Aaron, may he rest in peace, had a sensation or when he was told about an individual who, internally, was evil, and that this person was inclined to sin, Aaron would approach him peacefully, befriend him and engage in conversation with him. And that individual would become ashamed and say, "woe is to him, for if Aaron knew his internal thoughts and what he might do, he would not allow himself to even look at me, even the more so, speak to me and yet I'm standing with him, providing the impression of an upstanding person. I will vindicate his thinking." And ultimately, he would repent and become one of his students and one of those who would benefit from his advice and sound insight.*

And because אהרן had such clarity in identifying the unique potential in each individual and element, he became supremely aware of the idea that קהלת deals with, חלקך.<sup>4</sup> In other words, this element, חלקך, that you identify as uniquely you, you must absolutely do something about. And because of that recognition of חלקך, he had no jealousy. He was always שְׂמַח בְּלְבוֹ, because he lived in the joy of the achievement of potential, in every unique way:

הנה הוא יצא לקראתך וראך ושמח בלבו. (שמות ד:יד)

וראך ושמח בלבו - לא כשאתה סבור שיהא מקפיד עליך שאתה עולה לגדולה. ומשם זכה אהרן לעדי החשן הנתון על הלב: (רש"י שמות ד:יד)

*And also, behold, he is coming to meet you and when he sees you, he will be glad in his heart.*

*"and when he sees you..." It is not as you think, that he will make a fuss about you in that you ascended to greatness. [Quite the contrary.] And from this, [Aaron] merited the breast plate to be placed upon his heart.*

This happiness was entirely real and authentic because אהרן didn't have a personal stake in the realization of that potential, it was simply joy in the achievement of others. That is, in the same way we may take joy in seeing a child take his first steps, even if he is not our child, because we find happiness in his realizing his potential, and conversely, when we see a child not do what we hope, we feel sad, because we see wasted potential, it is because we too have a dim recognition of this midda of Aharon, that we each have a stake in the overall success of the saga of life – this was אהרן's perspective all the time. To אהרן, the clarity of חלקך, the commitment to seeing that every element should be able to succeed, was the reason that he was able to be נושא עון על לבו and provide for the central element of סוכה, which is עורו של לויטן:

ואמר רבה א"ר יוחנן: עתיד הקב"ה לעשות סוכה לצדיקים מעורו של לויטן, שנא': התמלא בסוכות עורו (איוב מ'); זכה - עושין לו סוכה, לא זכה - עושין לו צלצל, שנאמר: ובצלצל דגים ראשו (איוב מ').

(בבא בתרא עה.)

*Rabbah in the name of R. Johanan further stated: The Holy One, blessed be He, will, in time to come, make a succa for the righteous from the skin of*

*Leviathan; for it says, "Can you not fill succot with his skin." If a man is worthy, a succa is made for him... (Bava Bathra 75a)*

לוי is לויִתן, essentially, both in meaning (accompaniment) and in role. So that the thing that is changed by אהרן's appearance is that the סוכה is now a מלוח, it actually gives us something which accompanies us, rather than our need to put into it. And this is what לוי does all the time. He takes a vision of what the nature of כלל ישראל is, what its purpose and history is, and provides access to that for every one.<sup>5</sup> So that whatever it is that you are doing, you are provided with the background and insight to make sense and to find meaning in what it is that you are doing. The לויִתן does the same thing.

The point of the לויִתן is to say that there is a creature in the world that doesn't reproduce and doesn't change and is what it is and is available for the end of מעשה בראשית.<sup>6</sup> Whatever its metaphorical reality, it is saying that there remains an element of מעשה בראשית that is complete, it is as it was. And that it continues to be מעשה בראשית throughout so that at the end, one recognizes that nothing has been done that wasn't part of an initial vision. Because in the overall sense of where מעשה בראשית goes, we have an opening of the totality of everything, as introduced by אלה תולדות השמים והארץ, but at the detail level, this אלה is what we're in the midst of traveling through, which is a totally different path when it's seen in context of that reality. This is the ריחן of גן עדן that follows יעקב, it is a string, an element that is ubiquitous and carried throughout. That's why God is playing with the לויִתן, because in this light, all of the בריאה is a game:

לויִתן זה יצרת לשחק בו. (תהלים קד:כו)

*This Leviathan you created to play with.... (Tehillim 104:26)*

"Play" here is meant in the sense of a completely absorbing activity in which it doesn't make any difference what happens because I have no stake in the matter, whatever it is, it is. The moment one tries to make the game into something that needs to have a result then it stops being a game. If מעשה בראשית needs to be free, then it needs to be a game. מעשה בראשית needs to proceed in whatever chaotic and boundless direction it takes, unfettered. But, when the game is over, then you have a סוכה which is made from עורו של לויִתן, something which contextualizes all of the chaos that incorporates the makeup of the totality of the entire game. The סוכה integrates everything, and the לויִתן, with its presence from beginning to end, indicates that this was the vision from the original מעשה. לוי provides this function on behalf of כלל ישראל, contextualizing its placement amongst the nations and within history as a whole. Indeed, this is אהרן, who brings our understanding of סוכה to a new and significant level.

If you recall, we began our understanding of סוכה in the context of a self-supporting בריאה, where אברהם identified that only the בריאה can be taken as a given and then יצחק's level, where that given isn't enough, so that we needed to define a place within that given, where only one's achievements are his. This didn't suffice because it left us with a "bootstrap" operation, something that is coming from within. Even with יעקב, though we recognized that there is something outside of ourselves, it was only an identified nexus, a point between one level of reality and another. When we came to משה, despite that fact that there is some interaction between those two points, where there is communication and נביאות, we are still dealing with two separate and distinct entities. That is to say, the fact that one can have communication with God doesn't change the reality that the entity

related to it is an entity that still continues to be itself because of what it is. It doesn't change anything. There now may be tools that are provided for greater closeness and understanding, but it still doesn't change the reality of there being two completely different worlds here. מעולם לא ירדה שכניה למטה, ultimately, the שכניה never touched down [to the realm of man], says the גמרא.<sup>7</sup> It came close, but it is still a separate רשות. What it is that אהרן identifies here is subtle, but extremely important to discover: a top-to-bottom means of integration.

Usually, especially someone who has grown up in כלל ישראל, we might identify the connections we have in life with anything that we would call higher level phenomenon. We identify those things as always being emergent elements. They are not part of our natural reality or natural thinking, but if we have sufficiently complex interactions, we come to discover things that we can no longer define in terms of physical phenomena. We can't define thought or love, but we know that they are there. We view all of these things as transcending our normal ability to discuss them in terms of purely physical phenomena.<sup>8</sup> Indeed, we have no doubt as to the reality of these elements to the extent that if we consider for a moment all of the important elements of our lives, they tend to be realities whose existence we cannot objectively vindicate. So that what we tend to worry about are those things that don't have any real, physical substance. We worry about "love," our "thoughts," our "philosophy," yet none of these things have a place in the world that we generally identify as being part of our physical universe. But, because they are so much a part of our experience, we take it for granted that simpler phenomena have a tendency to evolve more complex types of interactions and that those too are as real as the underlying phenomena. We remain unaware, so to speak, because our experience is always at the tip, the edge, of these phenomena. In other words, if you were to ask what is the higher part of your life, it is the top of a pyramid, so to speak, because that top is your eyes, your brain your ראש. But the truth is, what it is that אהרן is working on is actually the exact opposite, and to a great extent, it is what אברהם had initially come to recognize.

If you take a look at the way אברהם comes to his recognition of the nature of reality as demanding a מצוי ראשון, as the רמב"ם defines it, that מצוי ראשון doesn't exist on top of you, it exists underneath you. In other words, we are used to thinking that looking up to the sky is looking up to God. But the truth is, in אברהם's terms, the lower you look, the more fundamental you look, the closer you are to God. That is to say, not considering the more complex the phenomena, but the more that I am able to look at the base of those phenomena, then the closer I am to God. And in the same way, when אהרן now identifies the potentialities of life, he's looking at very low level elements. Consider what אברהם would think of in terms of the relationship of existence to life. So what does she see? He sees that phenomena, physical phenomena, the most simple of phenomena, that are built into מעשה בראשית, if you break them down and talk about their evolutionary development, then even the development of molecules is achieved through attraction, gravity, elements that cause them to come into particular *modes of interrelationships* (the very same modes that lead to human evolutionary development). We identify, subconsciously, those forces acting upon us as well. The idea that people feel attracted, or having a magnetic personality, his presence has a certain amount of gravity. All of these elements are because we understand that there is a whole spectrum of phenomenon on various levels that all seem to point to the same forces at work that allow all interactions and relationships that are capable of growing to greater complexity to take place. Yes, we could explain all that away with the argument that with an infinity of universes, there obviously will be one where such things take place, and obviously we happen to be inhabiting that particular universe, or we

wouldn't be thinking about it, but that doesn't change anything at all. Because all of the development of מעשה בראשית is random and chaotic – one can say exactly the same thing, the fact that I happen to be human doesn't mean anything, because there so many other species. This is the point: the mechanisms of chaos are a greater revelation of the potentiality of existence, it doesn't matter how long it takes for such a thing to happen, nature has an endless bank account, as it were. The bottom line is, this is the universe in which we find ourselves, and it's unimportant how we got here.

And finding ourselves in such a universe, what it is that אברהם identifies, therefore, is that all of these elements that we call forces or things that we experience in terms of our personality and relationships and so on, point to the nature of the Being that has allowed them to exist. In other words, if we can identify intelligence, it must mean that those predicates for intelligence are part of the nature of existence. So it was easy for him to discover God because all he had to do was discover himself. Because having once recognized that evolution demands that the source of all things be in the simplicity of the existence of the אין from which something will come, then he can get to know the אין really well by the essences he experiences. And he can't get beyond those essences because he is stuck within the universe, but nonetheless, it's obvious that he cannot exceed the nature of Being that provides for the place of the universe. So if a person thinks, it's obvious that existence thinks, and if a person is aware, it's obvious existence is aware and if a person loves, it is obvious existence loves – these are all a direct experience of God. But, this is a low level. In other words, אברהם's looking down, not up. So if someone goes out into the world as a whole, he can look at the culture that the world has developed, the art, the poetry, the immensity of the work of civilization, and he can experience the excitement of existence from that point of view. But he can also go into a jungle and experience the excitement of existence of the immense flow and demand of an aggressive place. So that the very experience of a form of information that is insisting on creating more and more forms that not only duplicate itself, but that create a greater and greater information databank, which is essentially what life is, it's an immense experience, but a very different experience than the experience of civilization. In a sense, a more profound experience because its potentiality is infinite, whereas a specific building such as the Taj Mahal, which is very impressive, but it's one piece of the action, not everything.

So in order for אהרן to do what he does, he can't start from the top, he has to start from the bottom, because he's identifying the חלקים, and those חלקים are only because he sees them in their potential. So that if one were to imagine a picture of reality from bottom up, consider the pyramid again, the bottom of that pyramid is the immensity of the life force itself. Now this could go anywhere. So imagine, if you have a pyramid, essentially, what one is saying, all of these elements, because of the experiences and the way they are filtered out throughout the course of history, they end up bending and moving in and what is left is whatever is incorporated in the center and that reaches now the apex of this particular pyramid. This is what we have. אהרן looks at things from the bottom of the pyramid. Anything that could be identified as ultimately being part of that which will build to that apex, he needs to do whatever he can to see to it that it's been given all of the opportunity to expedite that potential. And whenever he sees a person or a thing realize its potential, he is happy. This שמחה, which is the שמחה of זמן שמחתנו, which brought about the עניי הכבוד,<sup>9</sup> is all directly related to אהרן, because he was שמח בלבו because he saw existence work. He liked watching life expand. So in identifying חלק, he was able to take it to the highest level. Even his brother's achievement, which could have been seen as coming at אהרן's own expense, אהרן had absolute joy in it, because he saw משה achieve his potential,

which was really unique to משה and in that sense, wasn't really אהרן's חלק to begin with, so he wouldn't have had any reason to even be jealous. משה only lost the כהונה because he considered the possibility that אהרן himself might be jealous. But how could משה have even suspected אהרן of this, because it was אהרן who understood חלק so well that it was obvious to him that there was nothing to be jealous about. This is even why אהרן was made כהן – he could be a true שליח because of his שמחה בלבו, this trait is necessary in order to be a שליח, because otherwise, he'd always be looking for his own piece of the action. How could he do something for you otherwise?

In the middle of the pyramid, however, is a mess. At the bottom what we have is an immense amount of energy, force and commitment which is being driven by very primal drives. At the top there is the effect of the filtering of thousands of years of work and civilization, of עבודת שמים, of everything that went into defining what human consciousness should be and what it should be of. In the middle, there is an absolutely chaotic disaster. Essentially, this is what one sees walking down a street. Things are going in all types of directions that are contradictory, nothing is aimed anywhere in particular, it's just being. So that we even identify the achievement of these elements almost as accident in that a Taj Mahal is simply the product of the competition of multiple architects. But this is the natural result of competition, not a result of any type of real understanding or definition. Anything that is תחת השמש is always going to be a natural result of chaotic processes that will lead one to greater creativity. But that means that there is no real connection between top and bottom. We have yet to be provided with a way in which one can take the most fundamental and primal elements of life and utilize them directly for the top of the pyramid. It is still like two different worlds.

The problem with this is that it means that whatever has emerged, to a great extent, is an accident. There is no smooth connectedness between what it is that אברהם saw as a relationship to a מצוי ראשון and the achievement that takes place in the context of having learned what it is that we've learned. It's all accidental and chaotic, even the human element itself has ended up in the chaotic. And the truth is, when one has an experience of primal life force, it feels cleaner than the more sophisticated life force. This is so because the fact is, when one does experience, say, culture or the works of civilization, they are never clean, they're totally tainted by the limited elements that were allowed into them because of the filthiness and jealousy of the people who were creating. It's virtually impossible to actually experience something which is pure and also the works of man. This is disturbing because to whatever extent it is pure, it is less a connection to reality. So that element, אהרן does not address. He can talk about the desire to drive the lowest, most primal elements of life so that they achieve a self-actualization, but nonetheless, all those chaotic elements in the pyramid he does not address, because the majority of life is going about without any real recognition or awareness of its potentiality, no real drive for self-actualization. We need, then, something that is provided for addressing those elements as well. This is where יוסף arrives.

The concept of יוסף draws from the fact that specifically in what appears to be the chaos that is the life יוסף, the interrelationships that are driven completely by the local connections that we have, that he is successful. So that when we give a ברכה to be like מנשה or אפרים, it seems counterintuitive. Who wants their children to be like אפרים or מנשה, these were problematic *shevatim*! These are the ones God keeps complaining about throughout תנ"ך, yet eventually says הָמוּ מֵעַי לּוֹ. Why don't we want a ברכה to be like the more solid people in Israel to bless our children. And yet, we know that this was exactly

what יעקב identified as what he wanted to be separate שבטים. But this is יוסף all along, and which is why the brothers were so terrified of him. That innocence, in terms of accepting life as it is, life forces as they are, needing to deal with them as they attract you and to utilize that attraction in a way that will be integral to you, that is the source of מים itself, which is the very דין of סכות. This is the בְּרַכַּת יוֹסֵף. The very ברכות of fertility, and those ברכות of fertility are specifically mentioned in their natural and primal elements, these are the explicitly sexual elements given over to יוסף. It's not just בְּרַכַּת תְּהוֹם רְבֻצָּת תַּחַת, because it is given over in the context of בְּרַכַּת שְׂדֵיִם וְרַחֵם, pure reproductive ability. These concepts are found specifically in the middle of the pyramid, this is where we have the תְּהוֹם רְבֻצָּת תַּחַת.<sup>10</sup> Indeed, these are the very elements that brought about the עגל, which is the incident that began this period onתמוז, which י"ז finally addresses, and which סכות eventually concludes.

The end of the עגל period, then, is סכות. And this period, in the מדבר, resulted in the creation of מחנה. One thing is clear, no matter how one understands the סוכה, it is part of the function of מחנה. מחנה itself is based on the same word which defines יוסף חן. We know that all of the elements of יוסף are successful because of חן. Now חן is deeply related to סכות on multiple levels, particularly in its relationship to water and circles. חן has a peculiar tendency to "spring" up whenever elements of water are discussed. Starting with נח, who was מצא חן בעניו,<sup>11</sup> we then have חוּנִי המעגל who brought water,<sup>12</sup> ר' יוחנן,<sup>13</sup> who says in he comes from יוסף himself,<sup>14</sup> חופר בורות and ר' חנינא בן דוסא who was the מתפלל on גשמים more than anybody else.<sup>15</sup> Further, we may note that the nature of water is connected to both חן and circles, by definition. So that on סכות we make הקפות around the מזבח and demand that rain falls, or קהלת's definition of water as being cyclic, by nature,<sup>16</sup> or that we have חוּנִי המעגל who does the very same thing: he draws a circle and demands that water falls:

מעשה שאמרו לו לחוני המעגל התפלל שירדו גשמים אמר להם צאו והכניסו תנורי פסחים בשביל שלא ימוקו התפלל ולא ירדו גשמים מה עשה עג עוגה ועמד בתוכה ואמר לפניו רבש"ע בניך שמו פניהם עלי שאני כבן בית לפניך נשבע אני בשמך הגדול שאיני זו מכאן עד שתרחם על בניך התחילו גשמים מנטפין. (תענית יט.)

*Once they asked Choni the Circle Maker to pray for rainfall. He told them to go out and bring their Passover ovens in so that they would not be ruined. He prayed, but rain did not fall. What did he do? He drew a circle, stood within it and said, "Master of the Universe, your children have turned their faces to me because I am like a member of your household. I swear by your great name that I will not move from here until You have mercy upon Your children." A light rain began to fall.*

Circles and water seem interrelated here. Now, the nature of the circle was expressed in the whole idea of the עגל – עגל itself comes from the word for circle. Further, עגל always relates to eye as in עין גל. So that in being able to see, the power of water relates to the circle, which is awareness, which is the eye, which therefore has water in it and tears and so on. Indeed, there is even a homonymic relationship such as in מעין or עין המים. Now the מקור of the ability to bring water is יוסף – בן פְּרַת עֲלֵי עֵין – who gets the ברכה of בְּרַכַּת שְׂמִים מְעַל בְּרַכַּת, and indeed, the תְּהוֹם רְבֻצָּת תַּחַת and שְׂמִים – and indeed, the תְּהוֹם רְבֻצָּת תַּחַת and שְׂמִים are where water comes from. And that's why the עגל stands between the תְּהוֹם רְבֻצָּת תַּחַת and the שְׂמִים מְעַל-שׁוּר.<sup>17</sup> עֲלֵי-שׁוּר itself means to see. So that means the connectedness to water is directly related to the aspects of יוסף's openness in his eyes.

Now "openness" and "eyes" return us back to that aspect of יוסף which is חן, because חן is a function of openness or innocence. That is why the משנה identifies in בכורות that the identifying characteristic and nature of עגל is having wide open eyes.<sup>18</sup> The openness or innocence of eyes relates to חן because it provides for a charismatic openness to relationship.<sup>19</sup> This idea of innocence is a theme in יוסף's life. He comes off as innocent in the sense of living life without having a preconceived definition of what it is he's going to get out of life, so that the entire middle of the pyramid is יוסף's activity. If we're going to succeed in getting water it's because of the attitude of, well, only חוני המעגל can get away with talking like that. This happens to all of these individuals.<sup>20</sup> That concept of the relationship to the middle is somehow related to יוסף's עבודה. This is the שמח בחור בילדותיך. Even though we recognize ודע כי על-כל אלה יביאך האלקים במשפט, we still understand that it is an imperative. In other words, the growing into that which achieves its potential, in terms of יוסף, demands a שמח בחור בילדותיך. So that the avoidance of שמח בחור בילדותיך is what itself causes the breakdown between the upper expressions of the pyramid and the lower expressions of the pyramid. If we need to say that we need to create an artificiality of belief systems in which people are here absorbed, they're not allowed to have any experiences mid-pyramid, so that the drive to life and to existence only brought them into being, now they are essentially "supermarket units" and we'll stick them on top of the pyramid – that's not the top. It demands the יוסף orientation in order to be able to get to the top.

Note, however, even including this element of יוסף, we haven't managed to escape this pyramid, this box. As pointed out by רבנו בחיי, the initial act of בריאה, in terms of the ב of בראשית, is a סוכה. What this means, then, is that the בריאה is essentially a סוכה, so that our vision of the totality of מעשה בראשית, from the point of view of seeing the world from the outside, is that of a self-contained unit. To see the earth from the outside is to come directly into contact with the ענני הכבוד, because from the outside we first perceive a universe appearing totally antagonistic to any of the elements that life requires, and the earth hangs as planets throughout the galaxies within an environment bathed in energies and conditions that belie the potential for life. The chances of life evolving are so minute it's astonishing. Suddenly coming upon a cloud covered water-planet teeming with life is a shock, the same shock of finding ענני הכבוד in the מדבר. There בני ישראל were suspended in the middle of an antagonistic environment that threatened their existence on every level, but the ענני הכבוד protected them and provided therein everything they needed in order to subsist, develop and become a nation and people. To this end, the בריאה as סוכה affords us this very protection, so in the midst of all the universe we have everything necessary to nourish the development of ourselves. אין לך כבוד גדול מזה.

That sense of importance, that sense of uniqueness of the saga of life as seen from the outside is indeed this very point of the world as סוכה.<sup>21</sup> This concept of a closed container on a simple level is planet earth, but on the more complex level, is the universe itself as for providing space. And it is that experience that we are locked into, so that all of the elements until now, have not escaped. What we have is a universe essentially, whatever's outside is indeterminate. It has no access to anything outside of itself. It's always going to be self-contained, a רשות בפני עצמו. This is what קהלת means that we can never get out of the circle.

מה שְׁהִיָּה הוּא שְׁיִהְיֶה וּמָה שְׁנִעֲשֶׂה הוּא שְׁיִעָשֶׂה וְאִין כָּל חֲדָשׁ תַּחַת  
הַשָּׁמַיִם: יֵשׁ דָּבָר שְׁיֵאמַר רְאֵה זֶה חֲדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה  
(קהלת, א:ט, י)



בעיניי" (שמואל ב ו, כב). ואין הגדולה והכבוד אלא לשמוח לפני ה', שנאמר "והמלך דויד מפזז ומכרכר לפני ה'" (שמואל ב ו, טז).

Someone who prevents himself from feeling this joy deserves to be punished. And anyone who is מגיס דעתו as to think that the way in which he achieves significance is by pulling himself up by his own boots, so that he thinks significance is a "boot strap operation," you know what he is? He's a חוטא ושוטה – he's an idiot. How could you possibly create your own significance? Either Creation has provided significance for you, or you're finished – there's nothing you can add to it. And that's exactly what קהלת keeps saying: עשוהו: את אֲשֶׁר-כָּבַד, עֲשׂוהוּ. What is it that you're going to add? So therefore, your search for significance is going to have to be predicated on an understanding of the עניי הכבוד and what it is that סוכה does for them. This is how אהרן and שמחה itself are directly related to the עניי הכבוד, which provides us with the ability to do עבודה, which provides us with the מקור of our עבודה, which is itself the מקור of our significance, which allows us our ability to be מביא מים, which brings us to the nature of עבודה (Ed.).

- <sup>10</sup> One might even note the almost chaotic nature of reproduction itself, with the wastage of millions of sperm cells needed to fertilize one egg (Ed.).
- <sup>11</sup> His name is חן backwards. The תבע of נח is essentially the סוכה that we sit in, says the זוהר, that's why סוכה comes out at the time of end of מבול (Ed.).
- <sup>12</sup> See תנן הנחבא בר ברתיה דחוני המעגל, who also brought rain: תענית כד: אמר להו אנא מזרעא דיוסף קאתינא דלא שלטא ביה עינא בישא דכתיב (בראשית מט) בן פורת יוסף בן פורת עלי עין (בבא מציעא פד).
- <sup>13</sup> מנהגו של נחוניא חופר בורות שיחין ומערות שהיה חופר ופוחח ומוסר לרבים (בבא קמא נ).
- <sup>14</sup> See תענית כד: or for instance: ר' חנינא בן דוסא הוה קא אזיל באורחא אתא מיטרא אמר לפניו רבונו של עולם כל העולם כולו בנחת וחנינא בצער פסק מיטרא כי מטא לביתיה אמר לפניו רבונו של עולם כל העולם כולו בצער וחנינא בנחת אתא מיטרא אמר. (שם)
- <sup>15</sup> קל-הנחלים הלכים אל-הים, והים איננו מלא; אל-מקום, שהנחלים הלכים--שם הם שבים, ללכת. (קהלת א ו-ז)
- <sup>16</sup> See תענית כה: א"ר אלעזר כשמנסכין את המים בחג תהום אומר לחבירו אבע מימך קול שני ריעים אני שומע שנאמר (תהלים מב) תהום אל תהום קורא לקול צנורך וגו' אמר רבה לדידי חזי לי האי רידיא דמי לעיגלא <תלתא> ופירסא שפוטתיה וקיימא בין תהומא תתאה לתהומא עילאה לתהומא עילאה א"ל חשור מימך לתהומא תתאה א"ל אבע מימך שני (שיר השירים ב) הנצנים נראו בארץ וגו'.
- <sup>17</sup> (Ed.) (עין גל – because its eyes are wide open – עגל) (it's called an עגל, because its eyes are wide open עגל).
- <sup>18</sup> See תענית כה: for other examples.
- <sup>19</sup> To this extent, the זוהר identifies the תבע of נח as a סוכה, because it provided an artificial environment in the midst of the total chaos of the מבול for life to continue to go.