**Sukkot - Excerpts from the sources 2019**

**1. Baal HaSulam, Shamati 242. "What Is the Matter of Delighting the Poor on a Good Day, in the Work"**When one receives an illumination from Above, even while one has not been purified, if one takes this illumination in order to raise oneself from one’s lowliness and approach bestowal, it is considered that the Lo Lishma brings him Lishma. This means that he is advancing on the path of Torah. And this is called "One who is happy on holidays." A holiday is a good day. And certainly, there is no greater good day than when some illumination shines for a person from Above, which brings one closer to the Creator.

**2. Baal HaSulam, Shamati 97. Waste of Barn and Winery**Sukkot is considered gladness, considered “rejoicing Gevurot,” which is repentance out of love, when sins become as merits for him.

**3. Rabash. Records. Article 625. The *Mitzva* of *Sukkah***“Let the *Mitzva* [commandment] of *Sukkah* not be light in your eyes, for it is equal to all the *Mitzvot* [commandments] of His laws.” We should ask why a *Sukkah* is equal to all the *Mitzvot*. Baal HaSulam explained that *Sukkah* means faith, a “shadow of faith.” Naturally, we understand that faith is equal to all the *Mitzvot*. That is, to the extent of the faith, so he observes the *Mitzvot*.

**4. Rabash. Records. 284. I Have a Minor *Mitzva* [commandment], Whose Name Is *Sukkah***Sukkah comes from the word Sechach [thatch], which covers the mind, since faith is considered specifically above reason.

**5. Rabash. Letter 36**The thatch is the shadow of faith, called “faith above reason.” This is opposite to reason, for reason brings him into waste, to barn, and to winery. That is, from the perspective of reason, the way the corporeal eyes see it, there is room for waste of bаrn and winery. This in itself makes a shadow, and he sits under it. That is, he makes for himself a seat out of all those lowest and worst things, and through the waste observes the *Mitzva*(commandment) of *Sukkah*. Most importantly, he derives joy from this *Mitzva* because faith above reason is called “joy of *Mitzva*.” It follows that all the quandaries and questions that exist in reality are corrected in the *Sukkah*, for without them it is impossible to make a thatch.

**6. Rabash, Letter 36**The thatch, called “shade,” is made specifically from the waste of barn and winery. This is the meaning of what we say in the prayer inside the *Sukkah*, “And to take refuge from rain and torrent.” It means that faith saves a person from all the harm doers, since harm doers are alien thoughts and alien views, and faith is built specifically on waste. Only in this way is there refuge from rain and torrent; otherwise one follows the trends of the world.

**7. Rabash. Letter 36**
“Refuge from rain and torrent”... The torrent is something that sustains the earth, since people who are still are nourished only by reason, and only reason sustains them. Where reason does not reach, they cannot hold out, and this reason keeps these people still. But one who wishes to be as the vegetative must not accept this reason as support, since that torrent is unsuitable for one who wishes to walk on the path of truth. And if a person fails and takes support from that reason, he will immediately suffer a descent and a fall to the bottom of hell. However, the still can keep them and do not suffer any falls. This is why they always seek reason, to support their work. In order not to fail in this reason, which is called “torrent,” there is power in the above-mentioned thatch, as we say, “to take refuge from rain and torrent.”

**8. Rabash. Letter 36***Sukkah* is the “shadow of faith,” and with respect to the judgment, its shade must be bigger than its sun. It is also known that the sun implies knowing, and the moon implies faith. It is as our sages said, “Israel count by the moon, and the nations of the world count by the sun.” That is, each time we see the sun, and that it is more than the shade, we must cover more so that the shade will be more than the sun. And if one is rewarded and does not add shade on his own, there is mercy on him from above and the sun is covered for him. But then a person becomes angry because he understands otherwise. According to the person’s reason, if he has sun, he wishes to have more sun, but “My thoughts are not your thoughts,” and he is given more shade. And if a person overcomes the shade, he is given “a sun,” and then he must add shade. If he does not add, he is given shade from above, and so forth until he is rewarded with eternal *Dvekut* (adhesion).

**9. Rabash. Letter 36**We must exert excessively to receive the shade and say it is a holy shade, that all this shade came from above and not from the *Sitra Achra*, that it was given so he would be able to assume faith. At that time it is called “shadow of faith” and it is holy.

**10. Baal Hasulam, Letter 51**
The meaning of the *Mitzva* [commandment], “Sit,” as in “dwell,” meaning as King David asked, “that I may dwell in the house of the Lord all the days of my life, to behold the pleasantness of the Lord.” The “House of the Lord” is the Holy Divinity, as in “The righteous sit with their crowns on their heads.” When they are granted the most, then You are to him like a home, constant and eternal. The Creator wished to say to His servants, “Go out of the permanent housing and sit in temporary housing,” meaning only under His shade. This is the meaning of a “light *Mitzva*,” the *Mitzva* of the *Sukkah* [hut], where a person sits under the shade of the waste of barn and winery, which is the actual shade of the Creator. And although they contradict one another—for in corporeal eyes and in corporeal hands we see and feel that the shade comes from the waste, in truth it is the Creator Himself. However, from the perspective of the receiver, it is necessary that those two opposite forms will be depicted in him.

**11. Baal Hasulam. Shamati 96. What Is Waste of Barn and Winery, in the Work***Sukkot* is temporary residence. This means that one who has already been awarded permanent residence and has nothing more to do, as with the matter of the first to count the iniquities, the counsel is to leave for temporary residence, as when he was on his way to the house of God, before he arrived at the permanent residence. At that time he constantly needed to reach God’s Palace, and he had guests, when his work was in the form of “a passing visitor.” And now he can extend from the past work, when he was always thankful and praising the Creator by always bringing him closer, and from which he had gladness. And now, on *Sukkot*, he can extend the gladness he had then, and this is the meaning of temporary residence. This is why they said, “leave the permanent residency and dwell in temporary residency.”

**12. Rabash. Article 624. *Ushpizin***Baal HaSulam interpreted the matter of *Ushpizin* [*Sukkot* guests], that it is a matter that is introduced in *The Zohar*, a way by which to pass, for the light of *Hochma* cannot shine in it consistently. This is the meaning of “luck”... This comes from the words, “Water will pour out from his buckets.” Pouring means that it is only dripping, meaning it illuminates intermittently, whereas a stream means illuminating ceaselessly. For this reason, the guests love that he will have a spacious place. But when they come and the place is narrow, they cannot enter. This means that the light of *Hochma* cannot shine unless by clothing of *Hassadim*, and *Hassadim* is called “wide,” as explained in *The Study of the Ten Sefirot*. The light of *Hochma* is called *Ushpizin*; therefore, if he has no *Hassadim*, it cannot clothe.

**13. Baal Hasulam. Shamati 85. What Is the Fruit of a Citrus Tree, in the Work**It is written, “And you shall take you on the first day the fruit of a citrus tree, branches of palm-trees, and boughs of thick trees, and willows of the brook”... *Kapot* [pans] mean *Kefia* [coercion], when one assumes the kingdom of heaven coercively. This means that even when reason disagrees, he goes above reason. This is called “coercive mating.” *Tmarim* [palm trees] comes from the word *Morah* [fear], which is fear (by way of “and God has made it that He will be feared”). Because of this, it is called *Lulav* [palm branch]. This means that before one is rewarded, he has two hearts. And this is called *Lo Lev* [no heart], meaning that the heart is not devoted solely to the Creator. When he is rewarded with the *Lo* [“no” or “to Him”], meaning a heart that is for the Creator, this is the *Lulav*. Also, one should say, “When will my deeds come to be as the deeds of my fathers?” Through it, one is rewarded with being a branch of the holy fathers, and this is the meaning of “boughs of thick trees,” which are the three myrtles. Yet, at the same time, one should be in the form of “willows of the brook,” tasteless and scentless. And one should delight in this work, even though he feels no flavor or fragrance in this work. And then this work is called “the letters of Your unified name,” by which we are rewarded with complete unification with the Creator.

**14. Rabash. Records. Article 893. The Fruit of a Citrus Tree**The fruit of a citrus tree. These four kinds, some of them have taste and smell, like the citron, which corresponds to the righteous, in whom there is the spirit of Torah and the taste of good deeds. The tree on which the palm branch grows has a taste, but no smell. This corresponds to the intermediate in Israel, in whom there is the taste of *Mitzvot* [commandments] but not the spirit of Torah. The myrtle has a smell but no taste. It corresponds to those who have the spirit of Torah but no *Mitzvot*. The willow has neither taste nor smell. This corresponds to the uneducated people, in whom there is neither the spirit of Torah nor the taste of *Mitzvot*. We gather the four together, implying that the Creator does not reconcile with Israel until they are all one bundle, as was said, “Who builds His ascents in the heaven, and establishes His group on the earth.” When does the Creator become ascended? When we all become one bundle.

**16. Degel Machaneh Ephraim, VaEtchanan**

It is written, “The Lord is one and Israel are one”; hence, they are adhered to the Creator, since it befits the One to cling to the one. And when is this? It is when Israel are bundled and attached together in complete unity. At that time, they are regarded as one, and the Creator is upon them, for He is one. But when their hearts divide and they are apart from one another, they cannot be adhered to the One and the Creator is not on them. Rather, another God is on them. This is implied in the verse, “And you who are adhered,” meaning when you are adhered and united with each other, “You are alive every one of you.” When they are in one unity. Then it befits the One to cling to the one, and the one Creator is upon them.

**17. Rabash. Records. Article 397. Take from Among You a Contribution to the Lord**It is written, “The Merciful one will *raise* for us the fallen hut of David.” This is called “raising the *Shechina* from the dust.” Concerning a fall in corporeality, we see that sometimes it becomes known that the gold fell in the world, meaning lost its value and it is not as valuable as it should be. It is likewise with spirituality. If spirituality does not have the value it is supposed to have, we do not pay for it the required payment. And since one is demanded to work with devotion, if a person does not have the real value, to make it worthwhile to pay the price of devotion, this is considered that the *Shechina* is in the dust. It is about this that we pray, *“The Merciful one will raise for us the fallen hut of David,” meaning that the Creator will give us the feeling of the exaltedness of the holy work.*