**Sukkot 2018 - Selected Passages From The Sources**

**1. Baal HaSulam, Shamati, Article 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, Article 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. Article 625. The *Mitzva* of *Sukkah***It is written, “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. Article 284. I Have a Minor *Mitzva* [commandment], Whose Name Is *Sukkah***The word *Sukkah* comes from the word *Sechach* [thatch], which covers the mind, since faith is considered specifically above reason.

**5. Rabash. Letter 36**
This is the meaning of making the thatch from the waste of barn and winery. Baal HaSulam explained that *Goren* (barn) comes from the words *Ger Anochi* (I am a foreigner), and *Yekev* (winery) from the words, *Nokev Shem Hashem* (puncturing the name of the Lord). To interpret the words of Baal HaSulam, 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 S’chach (covering) is made precisely out of waste, barn and wine, which is the reason we pray in the Sukkah, “a covering from floods and rain”, namely, that one’s faith saves him from all harmful things. And “harmful” speaks of strange thoughts and strange opinions, and precisely by this waste faith is acquired, and it is the only way to receive covering (shelter) from the floods and the rain, otherwise one is swept away by the pull of the world.

**7. 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). However, 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.

**8. Baal Hasulam. Shamati 96. What Is Waste of Barn and Winery, in the Work**

There are two kinds of *Sukkot*: 1) clouds of glory; and 2) waste of barn and winery. A cloud is considered concealment, when one feels the concealment over the *Kedusha* (Sanctity). If a person overcomes the cloud, meaning the concealment that one feels, one is thus awarded clouds of glory. This is called *MAN de Ima*, and it applies during the six thousand years. It is considered a secret that still has not become a nature, called “literal.” And the waste of barn and winery are called “literal and nature,” which is considered *MAN de Malchut*, erected specifically through faith, called an “awakening from below.” And *MAN de Ima* is considered an awakening from Above, which is not discerned as nature. This means that with respect to nature, when one is not ready to receive the abundance, he does not receive any bestowal. However, from the perspective of the awakening from Above, which is above nature, the Light is indeed poured onto the lower ones, by way of “I am the Lord, that dwelleth with them in the midst of their uncleanness,” as it is written in the Holy *Zohar*, “even though he has sinned, it is as if he did not sin at all.” However, with an awakening from below, the Light is not dispensed. Rather, precisely when one is qualified by nature, meaning by himself, this is called *MAN de Nukva*, which he can correct through faith.

**9. Rabash. Letter 12**We have to know that “shadow,” meaning concealment, is the *Kli* (vessel) to be rewarded with the light of faith. By that I have interpreted the words of our sages about the verse, “so that your generations may know that I had the sons of Israel live in *Sukkot* (huts).” They were clouds of glory, according to the words of Rabbi Eliezer. Rabbi Akiva says they were actual *Sukkot*. And I asked, “How can there be such a fundamental dispute between them, where one says, actual *Sukkot*, meaning corporeal huts, and the other says a spiritual *Sukkah*, of clouds of glory?” However, both are the words of the living God, and there is no dispute here whatsoever. Rather, one says that the main thing is to mention the *Kelim* (vessels), and the other the lights. Actual *Sukkot* means actual concealments, from the word “thatch,” which is called “shade.” Rabbi Eliezer says that we must mention the lights, called “seven clouds of glory,” which is regarded as faith. Both discernments coincided at the time of the exodus from Egypt. Therefore, when we set ourselves straight, we are rewarded with the light.

**10. Rabash. Article 892. An Article for *Sukkot***

The *Sukkah* is made of four walls and a thatch, but the place of the *Sukkah* is ready, for one can build one’s sukkah on the ground, which is the substance, and on this substance we make a form, the form of a *Sukkah*.

We should understand the meaning of walls and the thatch, which is waste of barn and vineyard. It is known that there are four sides, and above and below. These are called *HGT* and *Malchut*, and *Netzah* above and *Hod* below. In the *Shema* reading, we say “In the name of the Lord, God of Israel, *Mi-KeEl* [Michael] to my right, and *Gavri-El* [Gabriel] to my left, and *Uri-El* [Uriel] before me, and *Raf-El* [Rafael] behind, and over my head, the *Shechina* of God.” Why is nothing said concerning below, which corresponds to *Hod*? Below is discerned as the ground, which is man. If he does a *Kosher* [proper] *Sukkah*, he is regarded as *Hod*, called “the beauty of the *Sukkah*.” But if not, the *Hod* [beauty] becomes *Daveh* [pain-stricken, same letters as *Hod*]. In other words, nothing should be implied concerning the place of the earth. Rather, what one extends and aims in all five *Behinot* [discernments/qualities], in this way it will appear in the earth, which is the quality of man, who extends from the root of *Malchut*, called “she has nothing of her own.” In other words, she has nothing of herself except what she is given. Thus, it depends on the form of the *Sukkah*.

**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. 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.

**13. Baal Hasulam. Letter 51**The *Mitzva*, “Go out of the permanent housing and sit in temporary housing.” That is, know that it is only temporary housing, and “the banished one will not be cast out from him.” It is as was said, “Even if the whole world tells you that you are righteous, be wicked in your own eyes.” This is also the meaning of the words, “And you will be completely joyful.” This is why the festival of harvest [ *Sukkot*] is called “The time of our joy,” to tell you that one should sit in the shade of a *Sukkah* in great joy, just as in the king’s house, the kingdom’s most eminent. “Sit” is as “dwell,” without any difference whatsoever. And yet, he should know that he is sitting in the shade of a *Sukkah*, meaning the waste of barn and winery. However, “Under His shade I delighted to sit” because he hears His word, “Go out of the permanent housing and sit in temporary housing,” and both are words of the living God. Then his exit delights him as much as his entrance.

**14. 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… 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”. The light of *Hochma* is called *Ushpizin*; therefore, if he has no *Hassadim*, it cannot clothe.

**15. Rabash. 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. Baal Hasulam, Shamati 85. WHAT IS THE FRUIT OF GOODLY TREES, IN THE WORK**

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. And when he is rewarded with the discernment of *Lo* (to Him), meaning a heart to the Creator, this is the *Lulav*. Also, one should say, “When will my actions reach the actions of my fathers?” Through it, one is rewarded with being a branch of the holy patriarchs, 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 Thy Unified Name,” by which we are awarded complete unification with the Creator.

**17. Rabash. Article 22 (1991) What Is “A Lily Among the Thorns,” in the Work?**A person must be cautious to take upon himself the burden of kingdom of heaven unconditionally. This is called “unconditional surrender.” That is, one need not say, “If the Creator gives me a good taste in Torah and prayer, I will be able to do the holy work. Otherwise, I cannot be a servant of the Creator.” This is as it is written in *The Zohar* (*Truma*, Item 710), and we learned that this is the meaning of the verse, “‘Lift up a song for Him who rides through the prairies,’ which are *Netzah* and *Hod*, which are thighs. They do not bear fruit; it is all like the willows in the palm branch.” It is known that the willows in the *Lulav* [palm branch used festively on *Sukkot*] imply that the work should be done in the manner of willows. Although the willows have neither taste nor smell, as Baal HaSulam said of what is written (in *Hoshaana*), “To entertain You with the willows of the brook.” That is, even if he feels no flavor in the work, and it is like the willows of the brook, devoid of taste or smell, during the work, they should be to man as great entertainments. This is called “unconditional surrender,” and this is the meaning of what is written, “rejoice before Him,” meaning be happy as though they have great attainments. This is the meaning of entertainment before the Creator, and thus we should believe.

**18. Baal Hasulam, Shamati 19. What Is The Creator Hates The Bodies, In The Work**

This matter is implied in the Citron. It is written about the citron, a fruit of the citrus tree, that it should be clean above its nose. It is known that there are three discernments: A) Adornment, B) Scent, and C) Taste. Taste means that the Lights are poured from Above downward, meaning below the *Peh* (Mouth), where there are the palate and the taste. This means that the Lights come in vessels of reception. Scent means that the Lights come from below upward. This means the Lights come in vessels of bestowal, in the form of receiving and not bestowing below the palate and the throat. This is discerned as, “and he shall smell in the fear of the Lord” said about the Messiah. It is known that scent is ascribed to the nose. Adornment is beauty, discerned as above one’s nose, meaning scentless. It means that there is neither taste nor smell there. Thus, what is there by which one can survive? There is only the adornment in it, and this is what sustains him.

**19. Baal Hasulam. Shamati 19. What Is the Creator Hates the Bodies, in the Work**

We see about the citron that the adornment is in it precisely before it is suitable for eating. However, when it is suitable for eating, there is no adornment in it anymore. This comes to tell us about the work of the first to count the iniquities. It means that precisely when one works in the form of “And ye shall take you,” meaning the work during the acceptance of the burden of the Kingdom of Heaven, when the body resists, then there is room for the joy of adornment. This means that during this work the adornment is apparent. This means that if he has gladness from this work, it is because he considers this work as adornment, and not as disgrace. In other words, sometimes one despises this work of assuming the burden of the Kingdom of Heaven, which is a time of a sensation of darkness, when one sees that no one can save him from the state he is in but the Creator. Then he takes upon himself the Kingdom of Heaven above reason, as an ox to the burden and as a donkey to the load. One should be glad that now he has something to give to the Creator, and the Creator enjoys him having something to give to the Creator. But one does not always have the strength to say that this is a handsome work, called “adornment,” but he despises this work. This is a harsh condition for one to able to say that he chooses this work over the work of whiteness, meaning that he does not sense a taste of darkness during the work, but then one feels a taste in the work. It means that then he does not have to work with the will to receive to agree to take upon himself the Kingdom of Heaven above reason. If one does overcome oneself, and can say that this work is pleasant when he now keeps the *Mitzva* (Commandment) of faith above reason, and he accepts this work as adornment, this is called “A joy of *Mitzva*.”

**20. Rabash. 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.

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