

ספר
זה ה שלחן

**Table Torah Learning for
Rosh Hashanah,
Yom HaKippurim,
*Sukkot, and Shemini Atzeret***

Translations from *Lashon Hakamim* of the Ben Ish Hai

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Tishre 5770

Rosh Hashanah: On the 2 nights of Rosh Hashanah be careful to learn the *Mishnayot* of *Meskhet Rosh Hashanah* with a pleasant voice while at your table after the blessings and after the *Motzi* and eating and before *Birkhat HaMazon*. [There are four Chapters. Some intend the 4 Chapters to correspond to the letters of Hawaya ה'הו"ה, others say to intend the letters of Adnut ם"ה'הו. Siddur HaAri recommends to intend the Letters of Hawaya and Adnut as follows:

- Chapter I: א the Malkut is a Nekudah at the Head of the World of Beriah ה,
- Chapter II: ב the Malkut is a Nekudah below the Yesod of Zeir Anpin ה,
- Chapter III: ג the Malkut is a Nekudah below the Tiferet of Zeir Anpin ו,
- Chapter IV: ד the Malkut is a Nekudah below the Da'at of Zeir Anpin ה]

It is recommended to read all 4 Chapters together to show the elevation of the Malkut. Some read one Chapter at each meal: First Night Dinner, First Day Lunch, Second Night Dinner, Second Day Lunch. Too it is good to intend the Name ם"ה'הו connected by the Hok LeYisrael for *Mishnayot* in Seder Moed [including Yoma, Sukkot, and Betsah]

Also say the following passages from the Holy Zohar in Parshat Emor as written in your Mahzorim. Also say these collections from the Holy Zohar. [This study is good for one's soul and helps raise up the Holy Sparks and Reincarnated Souls in the food, as well as draws blessing to all the worlds.]

Zohar Emor [this is good to learn on the Morning before the Shofar is blown]:

In the seventh month, on the first day of the month" (*Vayikra* 23:24). Rabbi Yitzhak opened [himself up as a vessel to experience the spiritual. After this he trail-blazed to open up a new pipeline of Torah which he poured forth through his lesson.] "Blow a Shofar at the new moon, at the full moon on our feast day" (*Tehilim* 81:4). Happy are Yisrael whom the Holy One, blessed be He, draw near rather than all the nations in the world, and chose them. From afar He drew them near. This is the meaning of, "And Joshua said to all the people, Thus says Hashem Elohim of Yisrael, Your fathers dwelt on the other side of the river in old time" (*Yehoshua* 24:2), to indicate that He desired them from a distant place and drew them near Him. It is also written, "And I took your father Abraham from the other side of the river..." (24: 3). We have to examine these verses. Did not the whole of Yisrael know this and Joshua all the more?

The whole Torah is both hidden and revealed just like the Holy Name, which is hidden and revealed. This is because the whole Torah is the Holy Name, which is why it is hidden and revealed. If Yisrael and Joshua knew this, why is it written, "Thus says Hashem"? Surely the secret meaning is that the Holy One, blessed be He, did great kindness with Yisrael in choosing the patriarchs, making them into a lofty holy Chariot for His glory. He brought them from the supernal, precious and holy river, the luminary of all luminaries in order to be adorned by them. This is the meaning of "Your fathers dwelt on the other side of the river in old time." The river is that one specific river. "In old time ('from the world')." What does this convey? This indicates

Hokhmah on the other side of the river, from the world, since that river is called world. Hence, *"Your fathers dwelt on the other side of the river from the world,"* to show the kindness and truth the Holy One, blessed be He did for Yisrael, *"I took your father Avraham from the other side of the river."* What does it teach us? Avraham did not cleave to that river like Yitzhak did, who was attached to his own aspect to draw strength.

Come and see **[picture the arrangement of the Tree of Life diagram of the *sefirot*]** even though this river is not in judgment, judgments come out from its side, are strengthened in it. When Isaac grows strong in his judgments, the higher and lower beings are gathered for judgment, the throne of judgment, is prepared, and the Holy King sits on the throne of judgment and sentences the world. Then, *"Blow a Shofar at the new moon, at the full moon on our feast day."* (*Tehillim 81*) Happy are Yisrael who know how to remove the throne of judgment and prepare the throne of mercy. How? By the Shofar.

Rabbi Abba was sitting before Rabbi Shimon. He said to him, I have asked many times about the purpose of the Shofar, but never felt settled about it. He said to him, Surely this is its clear meaning. Yisrael need a Shofar rather than a horn on the day of judgment, for the place of origin of the horn is known and we should not arouse judgment.. Indeed we learned that we need to indicate and rouse hidden things by deed.

Come and see **[picture the arrangement of the Tree of Life diagram of the *sefirot*]** if the supernal Shofar, which includes all lights, is gone and does not shine upon the children, judgment is roused and thrones are prepared for the courthouse. The Shofar is called Yitzhak's ram Yitzhak's strength . It gives importance to the patriarchs. When the great Shofar is gone and does not shine on the children, Yitzhak grows strong and prepares himself to judge the world.

When that Shofar is roused and people repent of their sins, the sound of the Shofar should resound from below. The sound arises up and then another, supernal Shofar is roused. Mercy is awakened and judgment is gone. A deed must be displayed by the Shofar, in order to awaken another Shofar, and to draw from the lower Shofar all those sounds to show that all the supernal sounds included in the higher Shofar will be roused to emerge. By the sounds below Yisrael give strength above. Hence a Shofar needs to be summoned on that day, to arrange the sounds, to meditate on it so as to rouse another Shofar,, in which all the upper sounds, are included.

In the first sequence, a sound reverberates, adorned above. It rises through firmaments to be cleft between the high mountains. Avraham comes to dwell at its top. He is adorned, is roused and prepares the throne. In the book of Agadah, we learned that when the first sound rises, Avraham awakens. He is adorned and prepares the throne. Abba is summoned upon him.

In the meantime the second sound resonates. It is strong to break harsh judgments. This is the second sequence. The sound breaks with its strength. It rises and all judgments that meet are broken before it, until they rise to where Yitzhak is. When Yitzhak is roused and sees Avraham preparing the throne to stand before it, he is subdued and breaks the harsh judgment. Whoever

blows should meditate in heart and desire upon this, in order to break that power and the strength of the harsh judgment. This is the meaning of, "*Happy is the people that know the joyful note (teruah)*" (*Tehilim 89:16*). Truly they know Teruah.

In the third sequence a sound emerges and rises. It cleaves all firmaments and mercy is aroused. that sound reaches Ya'akov's head. Ya'akov wakes up and sees Avraham preparing on the other side. Then both hold Yitzhak from one side, and the other, and the power cannot come out. All these three sequences are all one sequence. As for the other sequence, a sound reverberates, rises, takes Avraham from his place and draws him down to where the powers of Yitzhak dwell. They maintain Avraham among them. In the second sequence, a broken sound reverberates, not as strong as the first. It is not because the sound he blew is weak, but it is not directed at Yitzhak as before, where there is great strength. But this is meant for the lower courthouse, are more lax. They all see Avraham by them and are subdued before him.

Then comes the third sequence. A sound emerges and rises. It is crowned on the head of Ya'akov and draws him down to where the judgments of the left dwell. Before it stand Avraham on the one side and Ya'akov on the other. There are inside the two of them, which are then subdued and where they are. They are another sequence.

The last sequence. These need to raise them to their places and settle Isaac among them as before. For that reason, they need to place him in his place that he will not come out through the power. All judgments are subdued then and mercy awakens.

For that reason it behooves us to meditate and concentrate on these sounds. And they need to repent before their Master. Then, when Yisrael ready themselves and arrange these sounds willingly and properly with this Shofar, the upper Shofar again. When, it adorns Jacob and everything is established. A different throne is placed. Joy abounds everywhere and the Holy One, blessed be He has mercy upon the world. Happy is the lot of Yisrael, who know how to direct and draw their Master from judgment to mercy, and establish the worlds by their handiwork.

Come and see **[picture the arrangement of the Tree of Life diagram of the sefirot]**, in correspondence to this three books are open on that day. Just mercy awakens and harsh judgments are subdued and return to their place, it is below as it is above. The harsh judgments are subdued and removed from the world. These are the wholly wicked, who are harsh Judgments. They are subdued, and removed from the world. By that they are written and sentenced to death immediately. Rabbi Abba said, Surely this is the clear meaning of the matter. Blessed is the Merciful that I have asked and attained these matters.

Rabbi Yehuda said, It is written, "*a memorial of blowing*" (*Vayikra 23:24*), we are reminded to direct the heart and wish. Yisrael perform a memorial below, by the deed so that a similar thing will be roused above. Rabbi Elazar said, It is written, "*at the full moon ('the covering') on our feast day.*" The moon was covered on it. How is it covered? When there is a cloud and the sun, does not shine, the moon is covered, so it does not shine, Therefore, if because of the clouds, the sun cannot shine, the moon all the more is hidden and cannot illuminate. Hence, in "*at the*

covering (keseh) on our feast day." Hei : the moon is covered. How can everything shine? Through repentance and the sound of the Shofar, as written, "Happy is the people that know the joyful note." Then, "they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16).

Peace to you to the Head/Beginning of the Year. Peace to you, day of wailing [of the shofar]. Peace to you O Holy Yom Tov. You are a Holy Convocation. For Yisrael is called Holy, as they receive from you illuminated faces in joy and praise. They appointed and prepared on you a precious meal, and they set their tables, and they prepared honorable vessels and utensils, from their prayers and praises and bestowal of sovereignty upon the Holy One blessed be He.

Great Peace to the Head/Beginning of the Year, Good Peace to the Head/Beginning of the Year. Grace and kindness and mercy to the Head/Beginning of the Year. May you be blessed and illuminated from the light of Atika Kadisha.

The Head/Beginning of the Year. The Merciful One set you for good. Goodness is for you. The Merciful One illuminates you with the light of blessing and holiness. The Merciful One blesses you with many blessings from the blessing which is upon us, and all Yisrael for good life and great peace.

The Head/Beginning of the Year. On you Yisrael arouses below with the Shofar, with voice that comes out of the Shofar. This sound hits the air and splits the firmament, until it elevates to above where there is a strong force that covers the moon. Now there is manifested and found the arousal of mercy. And the prosecutors above are broken down. For the voice of the Shofar is established to pass over judgment. And below mercy is awakened. Now above is awakened another supernal Shofar. And the sound that comes from it is of mercy. The voice is awakened with a sound of mercy. The arousal below corresponds now to the arousal above. Since below there is a voice, then the voice of Ya'akov is established on high and the Holy One, blessed be He, is aroused with Mercy. Just as Yisrael uses the Shofar to release a voice from below, which includes fire, water, and air, so a voice is released from on high from the supernal Shofar.. And this voice, which consists of fire, water, and air, it is established and appears from below, and another appears from above. So the world is established and mercy prevails like a gemstone which is the lower world. It has many colors corresponding to the sound. And as it is grabbed, so too it is drawn from above. Since the voice is prepared, mercy come from above and dwells upon it. And mercy is included from below and above. The Other Side is weakened in its strength so that it is unable to prosecute.

The Seventh Month. How beloved and precious are you! All mysteries and all precious holiness depend on the 7th. And the supernal 7th is called The World to Come. From it illuminates the lamps and all holiness and all blessings.

The Seventh Month. You are a portion of the Holy One blessed be He. You are the month from the Supernal World. And as you are concealed and not revealed from the Supernal World. And this is until the 15th day when the joy of the moon is revealed, when the moon is full and is illuminated from Supernal Imma. And it establishes and shines below from all the supernal illumination.

The Seventh Month. On you Yisrael returns from its sins, and causes the movement from the Throne of Judgment to prepare the Throne of Mercy with the sound of the Shofar which corresponds to the sound of the Shofar below. This voice arises above, and it arouses another Supernal Shofar. It awakens mercy and removes judgment as the sound comes out from the Shofar below. As these voices of above include all from the Supernal Shofar, they awaken and go out to give Yisrael strength from above. Joy is found among all, and the Holy One blessed be He is compassionate to the world. And the moon is illuminated. Upon this it is written, "Happy is the people that know the joyful note." Then, "they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16).

The Seventh Month. On you Ya'akov awakens below, dons prayers and petitions, and "The voice is Jacob's voice" with the supernal Shofar. Ya'akov awakens towards Yitzhak, and approaches him. And he brought it near to him, and he did eat" they were incorporated within each other. Once it was included in him, "he brought him wine" , the preserved wine. The wine rejoices the heart, the secret of the World to Come. Then, "he smelt the smell of his garments", the ascending prayers and petitions, "and blessed him". Anger abated, the heart rejoiced and everything is full of Mercy. Once he is incorporated in Ya'akov, all the awaiting powers, harsh judgments and anger dispersed and were no longer present there. Yisrael emerged from judgment with happiness and blessings.

Yom HaKippurim: On the Night of *Yom HaKippurim*, be careful to read the entire *Mishnah Yoma* with a pleasant voice [the 8 chapters parallel the 8 garments of the Kohen Gadol . According to the Tikkuney HaZohar, the White garments parallel Shem Hawaya and the Gold Garments parallel Shem Adnut, So perhaps we should do an interweaving as such ״אהדורה״ and read Chapter with the letter's intention in mind. For example, Chapter 1 is װ, Chapter 2 is װ, Chapter 3 is ן, etc.]. After this say the following collection from the Holy Zohar and Raya Mehemna.

And you shall have on the tenth day of this seventh month" which is the month of Tishrei, "a holy gathering" (Bemidbar 29:7), which is the Day of Atonement, which is the tenth, which is Yod, and these are the Ten Days of Repentance, and five prayer services were ordained for it in order to join the Yod with the Hei. What is the meaning of "holy gathering"? It is to differentiate it from other days when secular work is permitted which is why scripture says: "you shall not do any work."

But on this day, which is the Day of Atonement that is called 'holy', the Tree of Life is in control, and no devil nor evil spirit joins with it, and from its side *"nor shall evil dwell with you"* (Tehilim 5:5). And this is why in it, in the Tree of Life, the slaves find rest and go out to freedom, and emerge from their chains.

Those over whom there is a verdict, under vow or oath, it was decreed for this reason that the following shall be recited: *"All vows, bonds...they shall all of them be released and annulled. They shall not be binding, nor shall they have any power."* And this is why the vow is in the name of the Yod and Hei and Waw and Hei, which is Tiferet, while the oath is in the name of Adonai, which is Malkhut, for they caused their own exile by means of Hokhmah and Binah, *'they will be released and annulled; they shall not be binding, nor shall they have any power'*. *"And all the congregation of the children of Yisrael shall be forgiven"* (Bemidbar 15:26).

And it is said about the Day of Atonement: *"and you shall afflict your souls"* (Bemidbar 29:7): *"in the seventh month, on the tenth day of the month, you shall afflict your souls"* (Wayikra 16:29). And five afflictions were decreed for it, so that small Hei, should be purified in upper Hei, which are five prayers, to establish in Yisrael: *"though your sins be like scarlet, they shall be as white as snow"* (Yeshayah 1:18). And this is the secret of the crimson colored strip. All the iniquities of the House of Yisrael reach to Malkhut; and Repentance, which is Binah, purifies (whitens) them.

And it was decreed that a Shofar be sounded on the Day of Atonement, to raise up a voice, which is Waw, for freedom,. For it is said about it: *"In all their affliction he was afflicted (lit. 'there was affliction for (Heb. lo) him')"* (Yeshayah 63:9). 'with Aleph and Waw, that is, in how it is pronounced and written.

On this day is found light from Supernal Imma, and she gives permission for the freedom of all the slaves, every one of them. All guilty are freed and all are innocent. As it is written, *"For on this day you will have atonement,"* And it is also written, *And you shall hallow the fiftieth year...it shall be a jubilee for you"* (Wayikra 25:10).

You shall afflict your souls..." (Wayikra 16:29). It says *"your souls"* in order that Yisrael be found meritorious before the Holy King, and meet with the goodwill of the Holy One, blessed be He. They must cling to Him in order that all their sins may be forgiven. Therefore, whoever eats and drinks on the ninth day and pleasures his soul with food and drink will find himself with the affliction on the tenth day doubled, and it will be considered as if he fasted on the ninth and tenth. *"Your souls"* includes all, body and soul, to surrender on this day in order to have atonement for sins.

On this day we have learned that on that day, all joy and every light and every indulgence in the worlds, all depend on supernal Ima. All springs are drawn and flow from it. Then all these candles glow, and they glow with light and joy until everything becomes fragrant. At that point, all judgments are within the glow. The judgment is not being carried out. This is the meaning of, "*You shall afflict your souls.*"

On this day it does not say, '*will I forgive you*', rather, "*Will He forgive you*" includes Jubilee, from which springs flow to water on this day all sides and to water and satiate everything.

On this day there is illuminated a good stone, which is the lower world that is illuminated from above. And in it is the illumination of the World to Come.

On this days Supernal Imma is the World to Come. She comes to dwell in the palace of the lower world and finds illuminated faces, and all the worlds are blessed. And all freedom and illuminated faces are found there, which is why it says, "*Before Hashem you will be purified.*"

On that day the Matron elevates to before the supernal King and requests for her children. And There is illumination and freedom is found., and Yisrael goes out free on that day, for on that day freedom and joy is revealed. Why is it called 'atonement' (*kippur*)?: Because it cleanses all impurity and removes it from before Him on this day. Therefore, it is called 'Yom Kippur', a day of cleansing. Thus we call it. It is written: "*For on that day will He forgive you, to cleanse you*" (*Wayikra 16:30*).: Why does it say, "*for on that day*"? It should have said, 'for this day'. Because the celestial Temple was purified and lit up. Therefore, it is written: "*For on that day will He forgive you,*" He shall forgive and cleanse first this day so that He may purify and forgive you afterwards. He shall forgive on that day and cleanse it first. The only reason it needs to be cleansed is "you", that is, for your sake it needs to be cleansed and purified first. "*He shall forgive*": Who shall forgive? It is the Upper World, that illuminates and cleanses everything. Therefore, all the evil aspects, which are called '*the depths of the sea*', are removed.

On that day, which is the Yom Kippur, all sins are cleansed, and Yisrael is cleansed completely. They proceed like the supernal angels. The five afflictions correspond to the 5 supernal sides. On Yom Kippur these go out to us.

On the tenth day (be'asor) of this seventh month" (*Bemidbar 29:7*), and: "*Also on the tenth day of this month*" (*Wayikra 23:27*). Why "*be'asor*" ('*on day ten*') when it should say 'tenth'. Why "*ten*"? It is because now, on this day, all the high grades come upon each other to rest upon the moon, , to shine on it. And they all pertain to the secret of ten so they add up to a hundred. When it is based on the secret of a hundred then it is all one,. And they are called '*the Day of Atonement*'. Therefore, it is written, "*on day ten (asor)*", as written, "*Remember*" (*Shemot 20:8*) and "*Keep*" (*Devarim 5:12*). For they all come in order to multiply by ten and shine by means of ten.

On that day, this person would go to the desert. When he arrived there with the goat, he would ascend the mountains, push the goat off with both hands and it would not even reach halfway through the mountain when its limbs would fall apart. That man would say: So may be blotted all the sins of Your people. The prosecutors would turn to defend Yisrael. Then would the Holy One, blessed be He, take all sins of Yisrael, and all that is written with the verdicts on high, which mention the sins of men. And He would cast them out in this manner to a place called the depths of the sea,. This is the meaning of the verse, "*And You will cast all their sins into the depths of the sea*" (Mikhah 7:19).

Afterwards, they are sacrificed and all things become better, and Yisrael remained in the clear before the Holy One, blessed be He, from all sins committed. This is the essence of the verse, "*For on that day will He forgive you...*" (Vayikra 16:29).

We have learned that numerous doors opened before Yisrael on this day to receive their prayers. How fortunate is the lot of Yisrael that the Holy One, blessed be He, wishes to give them merit and to purify them. This is what the verse says, "*For on that day will He forgive you...*" On this day, the priest is bedecked with numerous crowns. On this day, the service of the priest is full of glory and far greater than on any other service. Everyone was given a share of these sacrifices to the Holy One, blessed be He. On this day Hesed is crowned in the world by the priest, who offers sacrifices for the sins of the people. First, it was for his own sins and afterward for the sins of the people. He offered burnt offerings for himself and the nation.

We have learned that from the new moon, the books are opened and the judges judge. The courts start to judge daily until that day known as the ninth day of the month. On that day, all judicial decisions go up to the judge. They prepare a supernal throne of mercy for the Holy King. On this day, Yisrael need to rejoice in joy before their Master who will on the second day be sitting on His throne of mercy for them, His throne of absolution.

All these books are open before Him and are recorded before Him all these sins. He credits them and cleanses them from all sins. This is the essence of the verse, "*From all your sins before Hashem, that you may be clean.*" "*Before Hashem*" literally for on that day Atika Kadisha is revealed to forgive all sins.

On this day Yisrael returns in complete repentance. And supernal Imma illuminates the moon Then, on the tenth day Yisrael fast for their sins and are forgiven. For the supernal Imma looks kindly on Malkhut in the mating,, and makes atonement for all of the retinue of the temple, since the left welcomes her on this day, for the head of Malkhut rests on the left.

On that day, it receives the illuminations of Imma, and joy abounds everywhere. Hence it is written, "*for it is a day of atonement* " (Wayikra 23:28). It should have said 'Yom Kippur' in the singular; what is the meaning of Yom Kippurim[plural]? This is because two lights shine together: the supernal luminary,, shines upon the lower luminary. On that day the supernal light illuminates and not from the light of the sun.

On that day, the priest is adorned with lofty crowns and is situated between the higher and lower. He atones for him, for his household, for the priests, the Temple and the whole of Yisrael, when he entered with the bullock's blood, he meditated on the top of faith, and sprinkled it with his finger, as written, "*and sprinkle it upon the covering, and before the covering*" (Wayikra 16:15). How did he do that? He dipped the fingertip in blood and sprinkled the drops as if swinging a whip at the side of the Ark covering. He sprinkled and concentrated and started counting, 'one', which includes everything, one which is the most valuable, one to which everything turns, one that is at the top. Next is 'one and one', that dwell together willingly, in brotherhood, and never separate.

Upon reaching 'and one', which is the mother of everything, he starts counting from here, by joining, counting and saying, 'one and two', 'one and three', 'one and four', 'one and five', 'one and six', 'one and seven', in order to draw and guide the one, which is supernal Ima through specific grades to the Keter of lower Imma, and draw the deep rivers from their place upon the Congregation of Yisrael. Therefore, on that day, two lights shine together, supernal Imma that illuminates lower Ima. Hence it is written "*Yom Kippur*".

Therefore there is one day in the year, to look at them and observe. When that day comes, supernal Imma has in her hands all kinds of freedom. She comes towards it to observe Yisrael, and Yisrael hasten on that day with many kinds of worship and prayers, and many afflictions, all of them meritorious. Then freedom comes upon them from the place where all freedom exists.

"And you shall have on the tenth day of this seventh month" which is the month of Tishrei, "a holy gathering" (Bemidbar 29:7), which is the Day of Atonement, which is the tenth, which is Yod, and these are the Ten Days of Repentance, and five prayer services were ordained for it in order to join the Yod with the Hei. What is the meaning of "holy gathering"? It is to differentiate it from other days when secular work is permitted which is why scripture says: "you shall not do any work."

"Also ('but') on the tenth day of this seventh month there shall be a day of atonement...and you shall afflict your souls" (Wayikra 23:27). It is also written, "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls" (Wayikra 16:29).." What is meant by "but" that is written in this verse? He replied to him: It comes to exclude. Since it is written, "*And you shall afflict your souls: on the ninth day of the month*" (Wayikra 23:32), so it says later "*but on the tenth day.*" It should merely say, 'but tenth day', that with the tenth rests the whole matter.

Sukkot

Kaf HaHayyim: be careful to learn *Mishnayot Sukkan* each night and every day of the Festival inside the Sukkah. (*Ben Ish Hai Parshat Hazinu 7.*) When you learn *Meseket Sukkan* at the table, intend that the [5] Chapters correspond to 5 [of the 7] clouds of glory [**Hesed -Hod**], because 2 clouds [**Yesod and Malkut**] are the aspect of the inclusion of the others. The clouds correspond to the aspect of Hassidim, and there are 5 Hassidim which extend from Hesed to Hod, and the inclusionary one is Yesod, and the inclusion of the inclusion is Malkut, as is known. There are some that intend that the 5 chapters correspond to the 5 Hassadim which are the sources and which are from Hesed to Hod. And it is good to intend that the inclusionary one is Yesod, and the inclusion of the inclusion is Malkut.

Siddur HaAri: It is good to read on *Yom Tov* at the table the 5 Chapters of *Mesekek Yom Tov (Betsah)*, and to intend that the words *Yom Tov* (73) are *gemataria Shem Sag* (63)

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plus the 10 letters, which is the secret of Imma, and thus related to the Name *Sag*, Thus there are 5 Chapters in the secret of the Binah which stands for the Big [first] Heh of Hashem's Name Hawaya, and in the secret that Heh elevates the Sefer Torah.

Peace to you Holy Holiday! Peace to you Holy *Hag*! Peace to you Holy Guest! You are called Holy! You are an appointed time called Holy. You are crowned and desired. And you are sanctified and praised with joy. You are considered the deep of the depths. Rivers come and flow from you. And Yisrael who are called Holy receive you with glowing faces in joy and in praise. They appoint you and prepare for you a rich feast. They set their tables with complete preparation and beautiful vessels. This is the joy and praise to the Holy One Blessed be He.

Festival of Sukkot, how beloved and honored are you! Even though this month is covered and not revealed, on you is revealed the joy of the moon. On you the moon is perfected and illuminated from Supernal Imma, and she stands and illuminates below from the supernal light.

On you the Holy One Blessed be He spreads His wings upon Yisrael and rejoices with them. On you it aroused the right side above, to connect with the Moon and to illuminate its face as is proper. On you the children of Yisrael come out from before the King with certain signs; for they received a favorable judgment. . On that day, the children of Yisrael leave with a mark from the King with a song of glory and enter the Sukkah, Etrog in their left hand, a Lulav in their right. Every one sees that the children of Yisrael are written in the King's list, for they carry the signs of faith with the seal of the Supernal King.

On you it is written, "*You shall dwell in booths (sukkot) seven days,*" (*Wayikra 23:42*). Its purpose is to show that Yisrael dwell in the secret of Faith, entirely without fear, since the prosecutor has already separated from them so they will enjoy His children's gift and again become their friends. Thus it shall be known above and below that there is no nation like Yisrael, who are the portion and lot of the Holy One, blessed be He. And the glory of the Holy One, blessed be He, rises above and below as it should and all the celestial multitude start by saying,

"And what one nation in the earth is like Your people, like Yisrael." (II Shmuel 7:23).

On you Yisrael dwells in the shade of faith, and its inheritance of freedom to it and to its children forever. And it is blessed with supernal blessings. On you we dwell in the shade of faith. And the Shekhinah spreads her wings over us above and below. On you we invite holy guests who are Avraham, Yitzhak, Ya'akov, Mosheh, Aharon, Yosef and David. These righteous guests fix their dwelling with him in the shadow of faith. Avraham Holy Father calls to us. Avraham says about him, *"then shall you delight yourself in Hashem"* (Yeshayah 58:14). And Yitzhak Holy Father calls to us, *His seed shall be mighty upon earth... Wealth and riches shall be in his house...* (Tehilim 112:2-3). Ya'akov Holy father calls to us *"Then shall your light break forth (Heb. Yibaka) like the morning"* (Yeshayah 58:8), Mosheh the Faithful Servant, and Aharon the Holy Kohen Gadol, and Yosef the Holy Tzaddik, call to us *"Hashem shall guide you continually, and satisfy..."* (59:11) King David the Holy Mashiah because he was appointed over all the weapons of the world, calls to us King David said, *"No weapon that is formed against you shall prosper."*

Festival of Sukkot, how beloved and precious are you. On you we perform the mitzvah of Sukkah which hints to Supernal Imma who will provide a shelter over them,, as the mother over the young. On you we invite the 7 supernal holy guests, and we receive the 7 Sefirot. And on account of the seven Sefirot, Scripture said: *"I made the children of Yisrael to dwell in booths, when I brought them out of the land of Egypt"* (Wayikra 23:43), namely, with seven clouds of glory,. Sukkah ('booth' or 'tabernacle') with a letter Waw, is in the secret of the two sons--Yod Hei Waw Hei and Adonai,, for the numerical value of Sukkah amounts to Yod Aleph Hei Dalet Waw Nun Hei Yod, the two Cherubs who are *"overspreading the covering with their wings, and their faces shall look one to another."* (Shemot 25:20).

And there shall be a tabernacle for a shadow in the daytime" (Yeshayah 4:6). This is because a roof is required, and this casts a shadow, about which it is said: *"shall abide under the shadow of Shadai"* (Tehilim 91:1). And the meaning is not to the shadow cast by an ordinary Sukkah that protects the body from the sun, but to the shadow that casts a protection over the Neshamah. *"I sat down under its shadow with great delight."* (Shir Hashirim 2:3).

Festival of Sukkot, how beloved and dear you are. For on you we do the mitzvah of waving the Lulav, for the Lulav is like the spinal chord that contains eighteen vertebrae, corresponding to the eighteen shaking movements with the Lulav. And they correspond to the eighteen blessings of the Amidah prayer, and they correspond to the eighteen mentions, in *"Ascribe to Hashem, O you mighty"* (Tehilim 29:1), and the eighteen times that the Divine Name is mentioned in the recital of the Shema. And the Lulav is shaken in six directions: which makes six, and it is shaken three times in each direction, a total of eighteen. The Lulav is in the right, and is comprised of six, namely three myrtle branches, Greatness, Gevurah, and Tiferet, and they are like the three colors to be found in the eye. And the two willow twigs are Netzach and Hod, and they are similar to the two lips. The Lulav is Yesod and is like the spinal column that supports all the bones and about which David said: *"All my bones shall say, Hashem, who is like You"* (Tehilim 35:10). And the Etrog is Malkhut and is like the heart, in which are thoughts. And this is why it was decreed

that the Etrog, which is like the heart, be held in the left hand, And this is why it was decreed that the Lulav be taken in the right hand, which is the side of Hesed.

Festival of Sukkot, how beloved and dear you are. On that day, the children of Yisrael leave with a mark from the King. Some of them cleave to the Holy Name above, like the Lulav, Etrog (citron), myrtle and willow. In relation to them, we learned that we should unite them, and perform an action with them in order to arouse joy in the root to which it cleaves above. We have learned that by speech, and by deed we should exhibit it in order to awaken that.

This is the meaning of the words: "*Every one that is called by My Name: for My Glory*" namely, so it would glorify Me; "*I have created him*" so he would declare My unity; "*I have formed him*" so he would perform good deeds for My sake; "*I have made him*" so that through him the supernal force will awaken.

Another explanation: "*Every one that is called by My Name*" as it is written "*the fruit of the tree Hadar (citron)*" (Wayikra 23:40); "*For My glory I have created him*" namely, the "*branches of palm trees*"; "*I have formed him*," "*the boughs of thick leaved tree*;" "*I have made him*," the "*willow of the brook*."

About you it is written "*And you shall take for yourselves on the first day.*" It is the first to travel by the sources of living water, and we should draw into the world. Thus Yom Kippur sets them free, for on this day the Supernal Matron who is the Jubilee sets them free. She therefore adorns the King, with his crown, on this day,. We know that there is living water there, and we ask for water from the one who set us free,. We therefore name this day '*the first day*'.

And also, it is written, "*And you shall take for yourselves on the first day.*" But, this day is Avraham, is the starting point of everything-whether it is the beginning of the clouds of glory, or the beginning of water, as Avraham starting to dig wells of water.

"*The fruit of the tree Hadar*" is the well of Yitzhak. For Yitzhak glorified (*hider*) the Holy One, blessed be He, and called Him "*the tree Hadar*," the fruit of this particular tree. "*Branches of palm trees*" are as it is written: "*The righteous man flourishes like the palm tree*" (Tehilim 92:13), There is no dividing between them, for which reason it does not say "and branches" but just "*branches (kapot)*". For they cannot exist without each other. Through this the well is filled from the well of supernal living water, for it is filled first and from it, the well is filled until it is a gushing spring for everyone. "*The bough of thick leaved tree*": This is the bough of the great tree, which was strengthened, struck root and became a high tree, connected on every side. This bough is a thick tree (*avot*, with *Ayin*), holding on to the patriarchs (*avot*, with *Aleph*). For from it, the foundation (Yesod) of the world receives and is filled and pours unto the well, which is the land that is all water. There are two "*willows of the brook*," are the two brooks of water, where the water gathers to pour upon the righteous.

Festival of Sukkot, how dear and beloved are you! It is written: "*You shall dwell in booths (sukkot) seven days*" (*Wayikra 23:42*). This is the secret of faith. Who are the seven days? They are from the Supernal World to the Lower which maintain their existence to shine on this tabernacle (Sukkah). What is it? It is "*the Tabernacle of David that is fallen*" (*Amos 9:11*), the Tabernacle of Peace and the Holy Nation should sit under its shade in the secret of faith. One who sits in this shadow, sits among these supernal days. Therefore, "Sukkot" one it is spelled, "Sukkot," full [**With the letter Waw**]. It shows that whoever sits in the shadow, sits among these supernal days of above, that are over the lower to illuminate Her, cover Her and protect Her when necessary.

On you, Yisrael takes the fruit of Tree, branches of date, and branches of Tree and willows of the brook. With these kinds one must show himself before the Holy One, blessed be He.. The leaves of these palm trees since we need below in the likeness of above, for there is nothing in the world that does not have a counterpart above. As it is above, so is it below, for Yisrael must unite by means of this secret of Faith before the Holy One, blessed be He.

On you, they prepare a throne for the Holy One, blessed be He, from below, to elevate Her up with these [4] kinds, with the joy of Hallel, and by circling the altar. *Shekhinah*, ascends and receives blessings and joy in Her husband and She holds all the blessings and Holiness and delights that the children of Yisrael draw down during all these seven days. *Blessed is Hashem for and ever. Amen and Amen.*

Shemini Atzeret: [On the night of the Festival of the 8th day of Restriction as well as on Simhat Torah in Diaspora, recite this after Kiddush]

Peace to you Holy Yom Tov, Peace to you Holy Festival, Peace to you Holy Guest! You are a Holy Convocation, You are a Time to be a place called Holy. You are crowned and desired. You are made sacred, and joy is found in you. You are desired from the deepest of the depths, from the river and springs that come from there. For Yisrael is called Holy, as they receive from you illuminated faces in joy and praise. They appointed and prepared on you a precious meal, and they set their tables, and they prepared honorable vessels and utensils.

On all the 7 days of Sukkot, Yisrael draws to the Shekhinah the good service of the sacrificial service so that You descend to be close and be joyous with them on each day. The Eighth day is called *Atzeret*/solemn assembly. For that day is from the King solely, His rejoicing in Yisrael alone, for the other nations are not mixed with them. On this day the moon is filled with blessings that are appropriate. And Yisrael comes and is nourished from it alone. On this it is said, "*you shall have a solemn assembly,*" where you bring in all you gather from the supernal blessings. "*To you*" and not from the rest of the nations. Concerning this day it is written, "*My Beloved is for me, and I am for Him*" meaning that no other nation can mix. On this day the Holy King gives us all that we require and ask for from Him. Fortunate is this day, and fortunate are we Yisrael that we inherit this. "*Praiseworthy is the people for whom this is so, praiseworthy is the people whose Gd is Hashem.*"