

סֵפֶר בְּשֵׁם הַשֵּׁם

Sefer B'shem Hashem

Gutt's Nuhmen or "**Gott's Nomen**" is Yiddish for "G-d's Name."

For the ten days starting with *Rosh Hashanah* through *Yom Kippur*, we amend one of the passages in the *Amidah* prayer. Instead of saying "blessed are You...the holy G-d," we say "blessed are You...the holy King." During these ten days, we emphasize G-d's kingship and accept His sovereignty upon us, recognizing that He is the Ultimate Existence and that without Him we are naught.

After *Yom Kippur* we revert to saying "the holy G-d," hence: **Gutt's Nuhmen**.
[*Geulat Yisroel*]

The *Baal Shem Tov* writes that the day after *Yom Kippur* is an even greater holiday than *Yom Kippur* itself, a day called "*B'shem HaShem*" or in Yiddish "**Gott's Nomen**", literally "G-d's Name". [*Eishel Avraham, Section II, Orach Chaim 624; Sefer Baal Shem Tov, Yom Kippur 51*][see also R. Jacobson's 60 Days pp.107-15]

The *Baal Shem Tov* there explains that each of the various Divine names describes G-d's involvement in a specific "world" or realm of reality, but the designation of "G-d's Name," without reference to any particular Name, connotes a Divine effluence that transcends all realms and particulars. On *Yom Kippur*, we access and reveal the very essence of our soul, which is one with the very essence of G-d; thus the day after *Yom Kippur* carries the designation "G-d's Name", or *B'shem HaShem* בְּשֵׁם הַשֵּׁם. On a deeper level, *Rebbe Nachman* says that when Jews are sullied with sin, it gets "reflected" in G-d's Name or "presence" here on earth. After the forgiveness wrought by *Yom Kippur*, G-d's Name is, so to speak, "whole" once again.

Each of the four days between *Yom Kippur* and *Sukkot* correspond to one of the four letters in the essential Name of Hashem known as *Havaya*. These four days are higher than the revelation of G-d's Name said at the conclusion of the *Neilah* service [*Sichat Motzo'ei Yom Kippur 5689, p. 25*]. The correspondence is as follows:



Tishre 11 (first night): *Kotz shel Yud*, the tip above, the *Yud*, the first letter of G-d's Name, which is a brilliant light [*Sefer HaMa'amarim*, 5711, p. 42]. (page 4 below)

Tishre 11 (day one): *Yud*, the first letter of G-d's Name, reflecting on the initial spark of *Chochmah*/wisdom, reborn after *Yom Kippur*. (page 12 below)

Tishre 12 (day two): *Heh*, the second letter of G-d's Name, represented by *Binah*/understanding, which develops the initial spark of *Chochmah* into a full concept. On this day we really begin to develop the power generated by *Yom Kippur*. (page 18 below)

Tishre 13 (day three): *Vav*, the third letter of G-d's Name, shaped like a straight vertical line, transmits the *Yom Kippur* energy. This is the level of the emotions (*Zeir Anpin*), which transmits the concept conceived in the *Yud* and developed in the *Heh*. (page 25 below)

Tishre 14 (day four): *Heh*, the last letter of G-d's Name, signifies that the *Yom Kippur* experience is received by the recipient *Malchut*/Sovereignty, and is ready to blossom and be celebrated in full glory on *Sukkot*. (page 34 below)

Our work in progress

When Rabbi *Yosef Yitzchak* asked his father what one is to do once *Yom Kippur* is over, he was told, "Now one has to begin doing *teshuvah*!"

What does that mean for you?

It may mean that now is the time to really bond with yourself, and with your G-d, Hashem, with each of the letters of His Name Havaya.

"These are four very busy days between *Yom Kippur* and *Sukkot* when the Jewish people are preoccupied with mitzvot....this one is occupied with building his *Sukkah*, this one is occupied with acquiring his lulav, this one is occupied with baking her bread for the holiday...thus they continue to carry the purity of Yom Kippur."

[*Midrash Vayikra Rabbah 30:7*]

But as we race, and race about we will [!], we would do ourselves a major spiritual service by spending some time meditating on the Name we are rebuilding for ourselves, the "new" Name of *Havaya* we have been graced with to call onto once *Yom Kippur* leaves us. To that extent, we are offering a series of daily contemplations designed to add psychic spice [say that 3 times fast!] to our endeavors, starting from right after *Yom Kippur* and taking us to right before *Kiddush* on *Sukkot* night.

It is our prayer that this brief respite from all of our activities serves as the pause that refreshes. And that the meditations that follow help to reinforce all of the good thoughts, words, and deeds, we've worked on for the past several weeks. The *Chofetz Chaim* relates: We have the choice to either follow our soul and "climb the mountain to *HaShem*," or follow base instincts and squander away our precious opportunity in this world.

On these days of *B'Shem HaShem*, we can activate our powers to get higher than on *Yom Kippur* by doing "*aliyat haregel*" which means going up to rejoice with G-d. Or we can just involve ourselves in the physical preparations for the Holiday without any additional desire, thought, intention, speech or actions. Here's a story:

In the days before *Reb Yissacher Dov* of Radoshitz became known as a *Rebbe*, he was so poor that he often fasted because he simply had no bread to eat. One year he had eaten nothing for a few days before *Yom Kippur*, and even after the fast was over he had nothing better than meager rations of bread and water. Nor could he afford to prepare anything at all for the coming festival of *Sukkot*. After the evening service on the first night of the festival he remained in the synagogue, for he knew that at home there was nothing to eat. But he did not know that on the eve of the festival his wife had sold some modest item of jewelry that she had found among her possessions, and with the proceeds had bought braided *challahs*, candles and potatoes. When he decided that most people had by now finished eating in their *Sukkot* and had probably returned to their houses, he left the synagogue and went home. Entering his *Sukkah*, he was overjoyed to see candles and *challot* on the table. He washed his hands, recited *Kiddush*, and sat down to eat. By this time he was well-nigh starving, so he ate the potatoes which his wife served him with a ravenous appetite. While he was eating, a thought flashed through his mind. "Berl," he said to himself, "you're not sitting in the *Sukkah*: you're sitting in your plate!" And he stopped eating.

With blessings for an elevated 4 days and awesome Holiday,

Rahmiel Hayyim Drizin, Tishre 5776



Tishre 11 (night): Say this silently without making a sound **יְהוָה**

The gates of Yom Kippur prayers have just closed [**Neilah**], and we stood at the summit of our potential as human beings. For now we for a short, short time, we just accessed the highest level of soul, *Yechidah*/Unique One, only available at *Neilah*, the 5th of the *Yom Kippur* services, where we do not say the *Al Cheit* as there are no sinning at this *madrega*. This *Yechidah* level relates to the *Kotz shel Yud*, the tip of the point of the letter *Yud* of Hashem's Name. We won't see this level again for another 364 days.

But wait, this *Kotz*, this jot/point/thorn, still carries over to the day after *Yom Kippur*. How?

The *Kotz shel Yud* is "reborn", and transcends the high level of *Yom Kippur*.

Picture the top point of the *Yud*, facing towards the *Or Ayn Sof*, only looking up to the original source.

Remember this light? It is the lamp that was above you when you learned Torah in the womb. It is the *Or HaGanuz* /concealed light, saved for the righteous in the World to Come. You are all righteous, and this is the light of the *Keter*/crown inside your head. That radiance is where we stand, alone, and at one with *Hashem*, completely created, and renewed.

The day of at-one-ment has ended. But we have a take-home gift: *Kotz Shel Yod*. See, the Holy *Baal Shem Tov* refers to the day after *Yom Kippur* as "G-d's Name." Since *Yom Kippur* connects to all 5 soul levels (as we can perceive), the day after *Yom Kippur* is called G-d's Name. Tonight we access the *Kotz Shel Yod*, the tip on the most sublime level of Divine radiance (**tomorrow corresponds to Yud, the next day Heh, the next day Vav, and the next day Heh**). This jot of the *Yud*, this tiny point, this *pintele Yid*, relates to *Keter* /crown, and the *Yechidah* level that we reached during *Neilah*. So the joy that we bring to *Havdalah*, breaking the fast, blessing the moon, and hammering the first nail for our *Sukkah*, is filled with the radiance of the ultimate level we achieved just moments earlier. And it lasts with us till dawn.

Intention: [to be said out loud]

On this night of 11th of *Tishre*, I meditate on **re'uta deliba** /the **desire of my heart**, to repair the aspect of *Keter*/crown, and all of the forms that enclathe the *Kotz Shel Yud* of the Name *Havaya*, the *Yechidah* of the general aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and specific aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and all the *partzufim*/faces and *Sefirot*/emanations of the specifics of *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah*.

Teshuvah and Desire: Now is the time for return/repentance!

The repair of the *Kotz shel Yud*, that of the *Keter*, is the fixing of one's *desire*, a face of *Keter* called **Ratzon**.

Even when one stumbles by not acting according to G-d's **Desire**, there is a spiritual remedy: *teshuvah* - repentance, or return. The first step of *teshuvah* is regret. One realizes that he would have been better off if he had not acted a certain way. He acknowledges that he really has no desire for what he did. Through *teshuvah*, a person can repair anything.

Ratzon is always the underlying factor. Our will and desire always should be for G-d, that we should act within the framework of Torah. Through this, we have the power to elevate all material desires to the Creator. We must greatly strengthen our fear and awe of G-d, and stay far away from anything forbidden. Every stumbling blemishes the soul tremendously and creates distance from G-d. We then may be drawn to unholy desires entirely, G-d forbid. However, again, with **ratzon**, everything can be restored to holiness - to such an extent, our sages tell us, that our sins actually become transformed to merits. Therefore, *Rebbe Nachman* of Breslov tells us that it is forbidden to despair. Because the problem of our misdeeds originated with blemished desire, we now can come to an even stronger desire for G-d. The farther someone is from G-d, the more he needs to awaken his desire for Him.

This is why sometimes a person has no desire for G-d, Torah, or prayer. Since he blemished the quality of **ratzon**, he now must reawaken his **ratzon** for the right thing, and express it with a settled mind through what is permitted. When a person realizes that this world amounts to nothing, he will not be drawn after worldly materialism and cravings. Then within the distance itself, a person again begins to long and yearn for G-d. Through regret and *teshuvah*, a person has the power to repair all blemish by transforming his sins into merits, since the fundamental blemish was in his desire. Through the stumbling itself, he can arouse himself to an even greater level of yearning.

We've just left the gates of teshuva closed after Neilah. At the high level of *Kotz shel Yud*, that of *Keter*, we can yearn even more greater than we did moments earlier. Regret and desire to return to the Source, pointed to by the *Kotz shel Yud*, which points upwards to the *Or Ayn Sof*. Offer a silent prayer and known in your heart of hearts, that the Hashem knows your heart, and your **ratzon**, your desire. *Rutz/run* with that desire for the rest of the night. Then ground it in the *Eretz/* earth, and make some meaningful change you reflect on during upcoming *Sukkot*.

Rabbi Yitzchak Schwartz's Ratzon Meditations: We would be derelict in not offering our teacher's profound contemplations on *Ratzon*.

CREATION'S RATZON FACTOR: we review the Creation story in *Parsha Beresheet* in just over a week, so too we should contemplate the Creation **Ratzon** factor

RATZON

The 'Void'----The middle step of the 3-step '*Tzimtzum*' Creation Process [**1-Infinity, 2-Void, 3-The graduated Filler Conduit**] --is the root and source of '**Ratzon**'. What is **Ratzon** and how is it rooted in this primordial process? **Ratzon**, usually translated as Will, is an inner drive to complete that which is lacking. When I say that want or will something, I'm saying that I lack that thing, and I want to somehow arrive at a state of being where I won't lack it anymore.

RATZON AND KETER

On a deeper level , **Ratzon** is the psychic trait of the highest Sefira, '*Keter*'---the inner-most motivator of all the rest of my psychic drives or Sefirot--i.e...I sense that I need to complete what is lacking in my level of knowledge or in my level of feeling or in my level of connecting with others or in my level of closure. So I motivate these other Sefirotic drives accordingly--i.e...my **Ratzon** motivates and activates all the rest of myself any psychic powers.

PRIMAL RATZON

In the Creation process, Hashem hides His Presence and what remains is a Vacant Space or Void...He sets up the dynamic of LACK which needs to be filled...or in different words-- '**RATZON**'[filling in the gap or void of Hashem's missing presence, is the deepest **Ratzon** that we and all of Creation has].

TAPING IN TO PRIMAL RATZON

Just as we have seen in our previous '*Tzimtzum*' Creation lessons, that this primordial process is not only the root source of all subsequent similar Divine processes, but also their generator or power source...We saw that to the extent that you tap into the *Tzimtzum*'s dynamic of contraction, you facilitate

expansion--so too now, we will see that to the extent that you tap into what is lacking, and identify it and motivate yourself to complete it---to that extent, you will truly actualize your **Ratzon**.

THE CREATION'S **RATZON** MEDITATIONS

1. YOUR IDEAL SELF

Tap into the lacking: The common destiny that each one of us shares, is to become perfect....This destiny, for the most part, is only fulfilled after many lifetimes [**unless we make outstanding progress in this lifetime**]...meanwhile, we all come into this world with unfinished business to take care of, on the way to becoming perfect.

Contemplate deeply how wonderful it would be to cross over the gap that separates you from your perfected ideal self, and similarly, contemplate how unbearable it is to still be saddled with the unfinished business holding you back from manifesting your ideal self.

Actualizing this Ratzon: Identify one factor or area of life that best depicts what can help you become your ideal self... Perhaps it is something that you want to do most, but it constantly evades you--such as feeling peace of mind or getting along with someone...perhaps it is something that you excel at over and above others and you feel like this thing is the key to your self-actualization, as well as being your unique contribution to the betterment and wellbeing of mankind...[**an example might be your ability to heal people or to understand the solutions to very complex problems**]...Once you identify what this is [even if you only approximate something that seems to fit--thats ok also, work with that, until you discover something that fits even better]

Then plug it into the 3-step Co-Creation formula:

a. Co-Create With Hashem: Declare your desired projected reality of your ideal self with absolute faith and clear intention.

b. Let Hashem Make It Happen For You: Surrender control to *Hashem*--to let Him take care of it in His own time and His own way...With powerful faith, watch how Hashem is surprising and delighting you daily, by unfolding slowly but surely, your personal vision.

c. Be Open To His Guidance: Open up a Divine channel in your thoughts and in the events of your life, guiding you to take the practical steps needed to do what it takes to make it happen.

2. SPARKS

Tap into the lacking: If you are very receptive and resonative, you can plug into constant Divine Guidance--guiding you to identify what your Soul is lacking, and how to fulfill that lacking...This is a process known as the elevation of the Holy Sparks.....The Elevation and redemption of lost Sparks of your Soul, that are scattered and retrievable amongst the multi-dimensional realms of your life which require some type of clarification --your challenges, your clarifications in matters of wisdom, the clarifications in your interpersonal life--all of these clarifications and many more, are lost parts or sparks of your Soul...What an incredible storehouse of Soul redemption Hashem offers to us at all times, if only we are real with it and can tune in!

Contemplate deeply how wonderful it would be to be filled up with this ongoing 24/7 stream of Divine guidance that would move you forward towards becoming whole and complete ----and how much you lack in not being tuned in enough to it.

Actualizing this *Ratzon*: In your mind's eye, walk through the day that you had yesterday...Start with the minute that you woke up, and carry on step by step throughout the day...Try to recall the experiences or resonations that you felt ... First , look at what it was that you were attracted to or repulsed by--whether it be a person or a lesson that you were meant to learn--Feel if the feeling was strong or weak--Focus on one of the stronger feelings that you experienced---ask yourself what the experience that you felt offered to you to fill something that was missing in your life--perhaps an opportunity to be more compassionate and/or sensitive to others--perhaps an insightful realization that you needed to find out...Do the same for other experiences that you went through yesterday...Afterwards, go through the same process in the present--Resonate with whatever you encounter and ask yourself what lack this experience is coming to fill in your lie...The more that you do this, the more open you will be to receiving Hashem's personalized soul-fulfilling gifts all the time.

3. DAY TO DAY RATZON LIVING

Tap into the lacking: Studies have shown that most people are using a small percent of their capabilities and capacities--their thinking capacity is shallow, so too are their capacities for feeling inspired and indispensable and fun-filled and joyful and G-d-fused and many other human capacities...To the extent that you wake up

your dormant or semi-dormant psychic traits, to that extent you will be able to live a life of inspiration and **Ratzon**.

Contemplate deeply how fantastic it would be, if you were able to truly be more awake, alive, actualized and inspired in all areas of your persona on a constant day to day basis...Experience the void and the lacking that exists when you don't or can't.

Actualizing this Ratzon: Make a list of the activities of your upcoming day...On a scale of 1 to 10, grade the level of inspiration or self expression and *Ratzon* that you feel that you are presently holding by [without any further preparation]....Now begin to '**Ratzon-ize**' each of your upcoming activities for the day....Visualize each activity as being an empty vessel waiting to be filled up with the proper ingredients--Now add the following ingredients 1 by 1:

- a. **increased awareness and sensitivity**--intellectual and spiritual
- b. **increased feeling and pleasure**
- c. **increased lower soul awareness** of fun, adventure free of worry or pressure
- d. **increased higher soul awareness** such as a sense of your life's mission, your unique contribution to the world as well as your sense of Hashem guiding you and infinitely empowering you.

Now reevaluate on a scale of 1 to 10 each of your upcoming daily activitiesShoot for the highest numbers and if necessary, fill yourself up with more and more of the above inspirational fillers...Now go into your day, and witness the positive difference that '**Ratzoning**' has on your life.

A Sukkah Preparation Meditation

The Holy Ari instructed his disciples that the cultivation of joy is one of the prerequisites for attaining mystical illumination. Having gone through the necessary ten days of *teshuvah* from *Rosh Hashanah* through *Yom Kippur* we are ready to begin our engagement with the new year. That engagement can only take place with joy as one of its elements, the joy of *Sukkot* sets our bearings on the right course.

Jews who come to services only on *Yom Kippur* get but a partial picture of what Judaism has to offer. **The traditional pounding of the first nail into the sukkah as soon as the fast of Yom Kippur** is over both literally and figuratively hammers home the point that these two holidays must be seen as complementary parts of

the whole. The insular, cerebral nature of *Yom Kippur* is balanced by the commandment on *Sukkot* to go outside to build and to live in the *Sukkah*. The two holidays need each other. Our internal work is a necessary prerequisite providing us with the spiritual sustenance and energy to walk in the material world. When we separate the two or only do one we are incomplete.

This first nail joyously driven in represents the *Kotz shel Yud*, the thorn, the jot, the point of the Yud. It demonstrates our desire to take the inside work of *Yom Kippur* and channel it into the surrounding *ohr makif* energy of the *Sukkah*.

The *B'Shem HaShem Lulav Meditation*

Few of us have acquired our *lulav-etrog* sets yet, because they need to last at least 10 more days! *Kutz shel Yud* represents **Ratzon**, desire or passion.

So we passionately desire a beautiful *etrog*, the *Etz Pri Hadar*. Accordingly, it may be appropriate here to say the prayer said on *Tu BiShevat*, beseeching G-d to provide us with a blemish free, perfect fruit:

יהי רצון מלפניך י-ה-ו-ה א-לה-ינו וא-לה-י אבותינו, שתברך כל אילנות האתרוג להוציא פירותיהם בעתם, ויוציאו אתרוגים טובים יפים ומהדרים ונקיים מכל מום, ולא יעלה בהם שות חזזית, וי-היו שלמים ולא י-הי-ה בהם שום חסרון ואפילו עקיצת קוץ ויהיו מצויים לנו ולכל ישראל בכל מקום שהם, לקים בהם מצות נטילה עם הלולב בחג הסכות שיבא עלינו לחיים טובים ולשלום, כאשר צויתנו בתורתך על ידי משה עבדך, "ולקחתם לכם ביום הראשון פרי עץ הדר כפות תמרים וענף עץ עבות וערבי נחל" (ויקרא: כ"ג, מ), ויהי רצון מלפניך י-ה-ו-ה א-לה-ינו וא-לה-י אבותינו, שתעזרנו ותסעינו לקים מצוה זו של נטילת לולב הדס ערבה ואתרוג, כתקנה בזמנה בחג הסכות שיבא עלינו לחיים טובים ולשלום בשמחה ובטוב לבב, ותזמין לנו אתרוג יפה ומהדר ונקי ושלם וכשר כהלכתו.

Translation:

"May it be Your **Ratzon**/Will, *HaShem*, our G-d, and The G-d of our forefathers, that You bless all of the *etrog* trees to bear their fruit at the proper time, and that they shall bear *etrogim* that are good, nice, beautiful, and clean from all blemish, and that no lichen should come upon them, and that they shall be complete and they should not have any deficiencies, even pricked by a thorn. These *etrogim* should be available for us and for all of Israel in every place that they are, in order to fulfill the *mitzvah* of taking [**the etrog**] with the *lulav* on the Holiday of *Succot*, that shall come to us with good life, and with peace, as You have written in Your Torah by way of *Moshe*, Your servant, "And on the first day you shall take for

*yourselves a beautiful fruit of the tree, date frond, and branch of a myrtle tree, and [branches from a] willow brook..." (Vayikra: 23; 40) May it be Your **Ratzon**/Will, HaShem, our G-d, and The G-d of our forefathers, that You help us and assist us in this *mitzvah* of taking the *lulav*, myrtle, willow, and *etrog*, in the proper manner, in its proper time, on the Holiday of *Succos*, that shall come upon us for good life, and peace, with happiness and good-heartedness, and that You shall make a nice, beautiful *etrog* [that is] clean [of all blemishes and deficiencies], and complete, and kosher, according to its laws, accessible to us.*

Gathering of Chassadim/Kindnesses

The entire period of the Days of Awe relate to an energy called *Din*/or judgment.

From *Rosh Hashanah*, the *Yom HaDin*, through the 10 days of *Teshuva*, through *Yom HaKippurim*, through *Hoshanah Rabbah*, we are in a time in which *Gevurah*/strength and discipline governs.

The hint is found in the way we vowel *Shem Havaya* when we say *Shechechianu* at

kiddush on these days: **י'ה'ו'ה** with the vowel point for *Gevurah*.

On *Yom Kippur*, where we wear white symbolizing purity and hinting to kindness, we access the *Malchut*/Sovereignty and *Yesod*/Foundation of the *Chesed* of *Imma*,

or the kindnesses of the Supernal Mother. We also channel the letter **א** of the first

name of the 42-letter Name [*Ana Bekoach*] **אבגית'ץ** which represents *Chesed*/kindness of *Gevurah*. This Name helps us to ascend through the worlds in general, and in particular, to help us elevate on our way to the Holiday of *Sukkot*.

Tonight and tomorrow, night and day of 11th of *Tishre*, we meditate on accessing

the *Chesed* of *Hod*/glory of *Imma*, and the letter **ב** of the name **אבגית'ץ**

How can we access the *Chesed* of *Hod*?

-When doing acts of kindness, use the left foot and thereby complete the limb of *Hod* with the action of *Chesed*.

-Attempt to love *Hashem*, and to do actions of *Chesed* in the morning and

particularly on Thursday.

-Concentrate in the *Shemoneh Esrei* prayer in the blessing *Selach Lanu* on what one blemished when one received good and kindness from the Creator, and one claimed this good for himself without thanking the Creator; one thus failed to fulfill the verse (*Devarim 8:18*), "*For Hashem your G-d, He is the one Who gives you the strength to accomplish.*"

-When mentioning the name *Kel*, should concentrate upon it, and when reading a verse from the Prophets or any verse that mentions Aharon HaKohen.

Tishre 11 (day one): י *Yud*, the first letter of G-d's Name, reflecting on the initial spark of Chochmah/wisdom, the point represented by the letter *Yud*, reborn after

Yom Kippur. Say silently without speaking יְהוָה related to Chochmah

When we awaken this morning, we now access a slightly "lower" level of awareness, moving from the *Kotz shel Yud* to the *Yud* itself, from *Keter/crown* to *Chochmah/Wisdom*.

Intention: [to be said out loud]

On this the day of 11th of *Tishre*, I meditate on ***machshavah***/thought, to repair the aspect of *Chochmah/wisdom*, and all of the forms that enclothe the *Yud* of the Name *Havaya*, the *Chaya/living soul* level of the general aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and specific aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and all the *partzufim*/faces and *Sefirot*/emanations of the specifics of *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah*.

Contemplation on *Machshavah*/thought

Chochmah/wisdom and ***machshavah***/thought are interdependent.

Our thoughts should stem from a high and pure level, for when they do not, it is as if we have, G-d forbid, taken the King and dumped His head in a privy. [***Tanya end of Chapter 24***]

[והוא כמשל האוחז בראשו של מלך ומורידו למטה וטומן פניו בתוך בית הכסא מלא צואה, שאין לך עלבון גדול מזה, אפילו עושה כן לפי שעה]

Machshavah— thought—is higher up, spiritually-speaking, than both action and speech. Indeed, the *Nefesh HaChaim* makes the most remarkable assertion:

When a person pursues impure thoughts of his heart (we should be protected from such things), it is comparable to bringing a woman of hire, the symbol of Divine jealousy, into the awesome Holy of Holies in the Heavenly Temple; he strengthens the forces of impurity and the *Sitra Achra*, far more than Titus did when he actually committed a profane act with such a woman in the Holy of Holies in the Temple below. Every sin a Jew considers in his heart is a “strange fire,” whether it is a feeling of anger or an evil longing. It is to this that the verse literally refers, “*Our holy house and our glory which ... was burned in fire . . .*” (*Yeshayahu 64:10*). The Merciful One should save us. (*Nefesh HaChaim 1:4*)

When he says “pursues impure thoughts of his heart,” the *Nefesh HaChaim* means that the person not only has an impure thought, but that he chooses to dwell upon it. And, since, the body of Jew corresponds to the Temple, and the mind, specifically to the Holy of Holies, it is compared to bringing a woman of hire into the *Kodesh Kodashim*—the Holy of Holies.

In fact, even worse, since action only takes place in the lowest of all spiritual realms, and thought exists on two levels of up, it is far more damaging. Indeed, the physical damage that we witness, such as the destruction of the Temple in our world, is just the end result of the destruction our thoughts have caused in the upper realms. Hence, the *Nefesh HaChaim* explains with respect to the destruction of the First Temple:

Nebuchatnetzar and Titus could not affect the worlds above, since they themselves were not rooted in those worlds. It was because of our sins, by which we “weakened” the strength of G-d, and through which we defiled the Temple of G-d above, that Nebuchadnetzar and Titus were able to destroy the Temples below, which corresponded to the Temple above. This is the meaning of what the rabbis wrote, “You ground already ground flour” (*Eichah Rabboti 1:43*). Our sins destroyed the Heavenly Abode, the Holy Upper Worlds; they only destroyed the Earthly Abode. (*Nefesh HaChaim 1:4*)

This may be counter-intuitive, because action seems so much powerful than thought. True, every act may begin with a thought, but so many times thoughts don’t end in action, and when they don’t what damage has really occurred? On the contrary, unless someone can read your mind, no one is ever the wiser when you are thinking something illicit.

Or so people mistakenly think. That’s what the system is trying to tell you, that thoughts count for much more than action, the latter just being the end result of the former. This is why the Talmud can state that, if a person means to do a

mitzvah but is prevented from doing so for reasons beyond his control, the mitzvah still counts in Heaven (**Berachot 6a**). Or why, it can state elsewhere with respect to sacrifices, "Whether you bring a little or lot, all that matters is that your heart is directed towards Heaven" (**Menachot 110a**).

The word for "thought" in Hebrew is *machshavah*. When those letters are permuted the spell **choshav-mah**, "to think of *mah* [the essence of a matter]

From the Ari: the word *Machshavah* (thought) can be read as *Cho'Shav Mah* (think of *MaH*). This means to purify thoughts, one should visualize five times the extended expansion of Hashem's Name *Havaya* filled with *Alefs*, called *MaH*, like so:

יִוֹד	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא
יִוֹד	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא
יִוֹד	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא
יִוֹד	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא
יִוֹד	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא	יִוֹד	הֵא

Rabbi Yitzchak Schwartz's *Chochmah* Meditations:

1. Connect to *Chochmah*'s Divine source

'Raishit Chochmah yirat hashem' 'the beginning of Chochma is awareness of Hashem'

-Experience how every aspect of Creation is infused with Hashem's *Chochmah*.

-Experience how the source of your *Chochmah* comes from being aware of Hashem.

-Experience *Chochmah* coming to you personally from Hashem.

-Experience the *Chochmah* of the Torah.

-Experience the *Chochmah* of the Torah as being the source of all the *Chochmah* in the World.

-Experience your Soul.

-Experience your Soul being one with the *Chochmah* of Torah.

-Experience your Soul being one with Torah and Hashem.

2. Receive *Chochmah* selflessly

'*Chochmah miayin timatzei*': *Chochmah* comes from a dimension called *ayin/* nothingness'

-Experience silence.

-Experience the silence of your body.

-Experience the silence of your mind.

-Experience silently receiving *Chochmah*.

-Experience being selfless and egoless.

-Experience receiving *Chochmah* while selfless and egoless.

-Experience a passive state of mind.

-Experience passively receiving *Chochma* coming to you as a free gift without you needing to actively think about it.

-Experience the point beyond where you can fathom.

-Experience *Chochma* coming from this unfathomable place.

3. Receive *Chochmah* in a whole/total manner

'aizehu Chacham, halomaid mikol adam' : 'who is the wise person, the one who learns from everyone'

- Experience the *Chochmah* in everything and every person.
- Experience receiving *Chochmah* from everyone you meet.
- Experience seeing in a holistic fashion.
- Experience seeing all that meets the eye and beyond.
- Experience seeing any topic as being the composite of many smaller parts all connected together.
- Experience receiving everything in an objective way before putting it together in a 'packaged way'.

4. Pass *Chochmah* along to others

'aizehu Chacham, haroe et hanolad': 'who is the wise person, one who sees the projected outcome'

- Experience receiving *Chochmah* with the intention of giving it over to others.
- Experience receiving *Chochmah* as being a teacher, to teach you what to expect in similar situations in the future.
- Experience receiving *Chochmah* as being a resource that you can use to distinguish between what is more preferable and less preferable.
- Experience receiving *Chochmah* as a source of health and consciousness and life and wellbeing—all meant to be enjoyed and then given over to others to enjoy.

A Sukkah Preparation Meditation

Wake up before the sun rises today, the day after *Yom HaKippur*, related to the letter *Yud*, which is a *nikkud*, a mere point.

Go to the place where your *Sukkah* will be set up, and gaze at the stars, mere points of light.

These stars stand for the *nitzitzot shebekedusha*, the holy sparks, that will filter through the *skakh*/covering of the *Sukkah*.

Yerushalmi Sukkah 2:3 holds that one should not place too many branches on top of the *Sukkah*, so that one can still see the larger stars in the night sky through them. This stands for a great transcendent energy present during *Sukkot*, which is represented by the heavenly stars shining through the cracks of the *skakh*. For, unlike the sun and moon, which shine brightly and are relatively near to us, the stars are the most distant visible objects in the sky.

Rabbi *Yosef Teomim* (d. 1792) explains that gazing at the heavens and seeing the stars reminds one of the majesty and awesomeness of the Creator. This idea is articulated by King David: "*When I see Your heavens, the work of Your fingers, the moon and stars that You have established, what is man that You should remember him, and the son of man that You should be mindful of him?*"

Offer a prayer now that you merit to see stars, that great transcendent energy, flowing through the flimsy roof of your *Sukkah*, the points of the letter *Yud*.

The B'Shem HaShem Lulav Meditation

The Arizal has given over that when one binds the *Lulav* on *Erev Sukkot*, in just 3 days, one should meditate on *Shem Ben*, a filling of *Shem Havaya*, the Name of which we are contemplating letter by letter each day. It is the Name filled with the letters *Heh* as such:

הה נו הה יוד

This Name represents the *Malchut/Sovereignty*, the Name corresponding to Action, and the final letter *Heh* connected to the 14th of *Tishre* in three days, *Erev Sukkot*.

Just as today we meditated on the letter *Yud B'Shem HaShem*, so too shall we meditate on the spelling of *Yud יוד* note that this spelling has three letters, three which stand for the three branches of the *Hadassim/myrtle* we shall bind and then wave with the *Lulav* in four days on *Sukkot*.



Now according to the Midrash, the *Hadas* with its strong aroma and no taste indicates one whose actions are good but is unlearned. This hints to its own *tikkun/repair*: the need to develop the *Chochmah* of the *Yud* through Torah learning to match the good deeds. There was a great debate between Rabbis *Tarfon* and *Akiva* Of study or action, which is the best? "Study leads to action," said *Akiva* to the rest (*Talmud, Kiddushin 40b*). *Talmud Torah K'neged Kulam*: The study of Torah leads to them all.

The *Hadas* representing action but no study, when combined with study leading to *Chochmah*, only leads to better deeds!

Tishre 12 (day two:) **ה** *Heh*, the second letter of G-d's Name, represented by

Binah/understanding, which develops the initial spark of *Chochmah* into a full concept. On this day we really begin to develop the power generated by Yom Kippur.

Say silently without pronouncing: **יהוה** which relates to *Binah*.

Intention: [to be said out loud]

On this the day of 12th of *Tishre*, I meditate on כְּוָנָה *kavanah*/directed intention, to repair the aspect of *Binah*/understanding, and all of the forms that enclothe the *Heh* of the Name *Havaya*, the *Neshamah* soul level of the general aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiya*, and specific aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiya*, and all the *partzufim*/faces and *Sefirot*/emanations of the specifics of *Atzilut*, *Beriah*, *Yetzirah* and *Asiya*.

Jewish tradition captures the secret of prayer in the Hebrew term *kavanah*. But what exactly is *kavanah*? Since it comes from the Hebrew root *k-v-n*, "to direct" — in the sense of "directing one's heart" to G-d — we tend to think that prayer must emanate from the heart. G-d wants the heart, the *Baal Shem Tov* used to say. Prayer must be heartfelt. Today's letter **Heh** concerns the heart. And as it says in the *Petachat Eliyahu* prayer, "*halev mayvin*/the heart understands."

See, in antiquity, the heart was considered the seat of understanding, not of emotion. Perhaps, then, prayer demands theological rigor, logical entailment, and cognitive depth.

We read in *Parsha Devarim*, that *Moshe* says, pointedly, that he prayed to G-d *ba'et hahi*, "at that time" [3:23]. *Moshe Lieb* of Sasov comments that prayer should address the current moment; as with *Moshe*, it should always be *ba'et hahi*, because the current moment is all we ever have for sure. Prayers being heard, therefore, have nothing to do with petitions being granted, because petitions are always about "tomorrow."

Read *ba'et hahi* as *baet haHeh*, at the time the second *Heh* of *Havaya* is stressed, the time of *kavanah*, the time of the heart, the time to do *teshuvah*.

***Teshuvah* is "Tashuv [letter] Heh"**

Now is the time to really do ***teshuvah***!

The *Zohar* explains that the word ***Teshuvah*** is a compound of the words, ***Tashuv Heh***, "returning the ***Heh***". The ***Heh*** that the *Zohar* is referring to is the ***Heh*** of G-d's Name, ***Yud – Heh – Vav – Heh***, known as the ***Havayah***, which has two letters ***Heh***.

The *Zohar* infers from the two ***Hehs*** of G-d's Name that the process of ***Teshuvah***, "of returning the ***Heh***" actually has two levels. There is the higher level of *Teshuvah*, called "***Teshuva ila'ah***", which is the process of returning the first ***Heh***

of G-d's Name. Then there is the lower level of **Teshuvah**, called "**Teshuvah tata'ah**", which is the process of returning the second **Heh** of G-d's Name.

The first **Heh** of G-d's Name represents a level of the *Shechinah* that is transcendent, spiritually higher than us and of all the physical creation. This **Heh** of G-d's Name follows the letter **Yud** – a letter that is just a point and unlike the **Vav** in G-d's Name does not extend all the way down. This symbolizes G-d as He is for Himself, unaffected by the created world.

We've been thinking about teshuvah for such a long time, it seems difficult to "add" to it in a fresh manner. Accordingly, we present Rabbi Yitzchak Schwartz's meditations on this important subject:

A RETURN TO OUR SELVES

Teshuvah: the Hebrew root-word has 3 meanings;

- a. '**a return**'--back to where we came from
- b. '**a turning towards**'--a certain direction or orientation
- c. '**a response**'--to a certain question or challenge

When we combine all 3 definitions into one, we come up with something like this:

Teshuvah is the inner drive or response to orient ourselves to return to becoming the primordial self that we are called upon to become deep inside of ourselves.

And even more precisely: **Teshuvah** is our drive to become who we are really meant to become

A RETURN TO YOURSELF MEDITATION

Look deeply into your Soul...

Ask yourself what it is that you are truly meant to do in this life...

who is it that you are truly meant to become...

picture yourself after this life, in the post life, and you are being congratulated by a mixed host of Heavenly and earthly beings...

they are all celebrating the fact that you were able to become, while alive in your physical existence, the ultimate you...

they are showing you what you did and how you did it, in a full-feature video...

watch the video in your mind's eye, and take note of as much detail as you can...

you can watch it again and again to catch in subsequent viewings, what you didn't catch the previous times...pay close attention--this is the roadmap of your future--where you will blossom into becoming the ultimate you!

'MASTER OF RETURN' TESHUVAH MEDITATIONS

Become a Master of Return: Return to a constant awareness of your deepest and most authentic self and to an awareness of your purpose of being on this earth, as well as an awareness of Hashem inside you and all around you:

A. Know yourself as best as you are able

Look into your past year and recall as much as you can

Who you have become, what you have accomplished and any other valuable information that you can gather...

Create an annual awards ceremony [like the 'Oscars'] for yourself...

include such categories as 'your greatest creative achievements , as well as your greatest interpersonal, intellectual, and coping achievements...

From these recollections and self discoveries, allow the new you to emerge or to be born or to be projected or to be yearned for...

Discover in this 'new you', your essential self...

Experience how this 'new you' feels like it has 'come back home'.

B. Master the art of 'Turning Away from falseness and inauthenticity'--from within you and from without you

Seek out the company of people who are authentic, truthful and who mean what they say and say what they mean...

If you must be around people who are not like this, try to bring out in them their good, authentic and truthful sides, the best that you can...

Seek out in yourself the greatest possible levels of truth and authenticity-- don't settle for anything less...

There are always deeper and truer levels to achieve...

C. Know that by **transforming your past failings into springboards for growth and healing** and all kinds of other goodness, you can reach levels that are higher than that of the greatest Tzadik, and your act of **teshuvah** can impact in the greatest possible ways, your surroundings, as well as the entire world and the entire generation!

Search in your past, for the inner motivations you had in those areas that you failed in, or missed the mark or caused damage to yourself or to others...

Go back and change those motivations with regard to what you did then , as well as to similar challenges that you face now...

See how this new elevated and pure motivation represents a 'new you'...

See how you can lift yourself and the outcome of your choices up to a new pristine level of being...

A level of being , that if it is pure enough, can impact your present , your past, and that of the entire world...

Carry on in this way with regard to as many life choices as you can.

A Sukkah Preparation Meditation

The *Sukkah* itself relates to *Binah*/understanding, or the first *Heh* of *Shem Havaya*.



According to *Halachah*, a *Sukkah* may have either 4 walls, 3 walls, or 2 walls with a hand-breadth

These dimensions parallel the Name *Sukkah* סִפְּהָ spelled *Samech, Kaf,* or *Heh*.

A *Samech* ס has "4 walls", a *Kaf* כ has "3 walls" and a *Heh* ה has 2 walls with a hand-breadth.

Moreover, the *Heh* ה, the letter of *Havaya* for today, stands for an arm bent at the elbow, with the hand hugging the person inside the *Sukkah*, like a mother embracing her child.

In Psalm 27, recited daily since *Rosh Chodesh Elul*, reads:

"Indeed, He will hide me in His shelter (Sukkah) on a day of evil."

The *Sukkah* shields a person *on a day of evil*. That is, when one falls away from Divine service, if he will only strengthen himself and not give up, he will find himself shielded and sheltered by an extremely lofty level of holiness: the aspect of the *Sukkah*, which corresponds to the Supernal Mother called *Binah*. *Binah/* Understanding, is the "mother" of the lower seven *sefirot*, which are the 7 days as well as the 7 *Ushpizin* guests. Associated with the upper letter *Heh* in the Divine Name *Havaya*, *Binah* also alludes to the *ohr makif*, or transcendent plane This holiness will encompass him like a protective mother so that he does not fall, G-d forbid, when he comes to a place of danger. It is also understood from the words of Rebbe Nachman that when a person finds himself in a spiritual tailspin, in the very place he has fallen, the greatest holiness is concealed. When he supplicates God and finds Him there, at that very hour he will attain the loftiest sanctity.

(LH, *Rosh Hashanah* 4:7).

Rebbe Nachman moreover writes:

"All of my bones shall declare, 'G-d, who is like You?'" The *sefirah* of *Binah* is the archetype of the mother; it is where the embryo is formed, as in the verse, *"If (IM) you call to understanding (Binah)"* (*Proverbs* 2:3). [The word *Im* is homiletically related to *EiM*, meaning "mother."] *Binah* is also an aspect of the mitzvah of *Sukkah*, as it is written, *"You sheltered me (teSuKeini) in the womb of my mother*

(IMi)" (Psalms 139:13). When a person prays with intense concentration, and he puts all his force into the letters of prayer, this is an aspect of "All of my bones shall declare, 'G-d, who is like You?' " This is analogous to the *Sukkah*, as it is written, "You encompassed me (te**SoKhekheini**) with bones and sinews" (Job 10:1). The letters of the prayers which one utters with all his might (*KoaCh*, which has the numerical value of twenty-eight) become the twenty-eight letters of the act of creation (i.e., the number of letters in the first verse of Genesis). Thus, his words are the very words of the Holy One, blessed be He, as in the verse, "I put My words in your mouth" (Isaiah 51:16). **[Thus by virtue of prayer with intense concentration, one who prays becomes a "spiritual Sukkah" and an instrument of the Divine speech of creation]** (LM I, 48).

The *B'Shem HaShem Lulav* Meditation

Today we meditate on the second letter *B'Shem HaShem*, the letter *Heh*, which is found in our contemplation of *Shem Ben*

הה וו **הה** יוד

This letter **הה** spelled in full with two letters relates to the two *Aravot* in the *Lulav*.



Now these *Aravot*, possessing neither taste nor smell, the *aravot* signify someone who is neither learned nor possesses good deeds.

It would appear that we truly need the 'packaging' of *Binah*, corresponding to the letter *Heh*, to figure out what we need to improve our Torah learning--which we meditated on yesterday with *Chochmah* and letter *Yud*, and our good deeds. *Binah's* faculty of problem solving here comes into play, so it would be wise to indulge in *hitbonnenut* [**root of Binah**] to reflect on how we can do better in both of these areas.

Gathering of *Chassadim*/kindnesses

Today we seek to access the *Chesed* of *Netzach*/eternity of *Imma*, and meditate on

the third letter א of Name אבגית'ץ related to *Chesed*.

How do we connect to *Chesed* of *Netzach*?

-When doing kindness, use the right leg. This completes the limb of *Netzach* with the actions of *Chesed*.

-Attempt to love Hashem, and to do actions of *Chesed* in the morning, and in particular on Wednesday.

-Concentrate in *Shemoneh Esrei* in the blessing *Selach Lanu* on that which one blemished when he defeated his friend in a prohibited way and he transgressed "You shall not kill."

-When mentioning the name *Kel*, should concentrate upon it and when reciting a verse of the Prophets or a verse that mentions Moshe Rabbeinu, the greatest of the prophets.

Tishre 13 (day three): ׀ *Vav*, the third letter of G-d's Name, shaped like a straight vertical line, transmits the *Yom Kippur* energy. This is the level of the emotions (*Zeir Anpin*), the *middot*/attributes of *Tiferet*/harmony which transmits the concept conceived in the *Yud* and developed in the *Heh*.

Intention: [to be said out loud]

On this the day of 13th of *Tishre*, I meditate on *dibbur*/speech, to repair the aspect of *Da'at*/knowledge, and all of the forms that enclothe the *Vav* of the Name *Havaya*, the *Ruach* spirit level of the general aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiya*, and specific aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiya*, and all the *partzufim*/faces and *Sefirot*/emanations of the specifics of *Atzilut*, *Beriah*, *Yetzirah* and *Asiya*.

Silently say to yourself without making sound: יהוה related to *Tiferet*.

Kol, Dibbur, and Da'at

Our intention above seeks for us on this third day of “*B’Shem Hashem*” to meditate on *dibbur*/speech, on *Da'at*/knowledge, and on letter *Vav* of *Havaya*.

Before speech comes *kol* or voice; for *kol* comes in a place where speech is not possible. When the people of Israel descend to Egypt, *dibbur* or speech, the kabbalists declare, was ‘in exile.’ Not to imply that there was no conversation in Egypt. To the contrary, there was an abundance of conversation about the stock market, political campaigns, and pennant races – important, but in Egypt the only topics of discussion. Because of the enslavement to a culture of work and idolatry, the people of Israel forsook their tradition, and it showed in their speech. *Dibbur*, speech, and *Betzalel*’s special kind of knowledge, *Da'at*, are linked: language, like *Da'at*, unifies spirit and body bringing together heaven and earth; through speech, the physical is raised. But when speech is in exile, it ceases to achieve its higher goal. In the absence of meaningful speech, the only remaining recourse is to cry out. Though immersed in the decadence of Egypt, the people of Israel were still able to cry out to G-d: ‘*And G-d heard the cries of the people Israel.*’ For even when speech is corrupted, the internal voice remains, the authentic *kol* of the soul, the *Neshama*. A person may not know how to pray, he may not know how to study Torah, but he can still access his voice or *kol*. *Kol* is the inner voice of longing, evidence of the residual connection to the divine.

Kol/voice, corresponding to *Tiferet*/harmony in the *Kabbalah*, is “higher” than *dibbur*/speech, connected to the *Malchut*/Sovereignty, the energy we contemplate for tomorrow. *Tiferet* also relates in a sense to the *Da'at*. *Tiferet* is the letter *Vav* of G-d’s Name *Havaya*, with *Da'at* representing the top of the *Vav*.

On this day we seek to fix any and all blemishes we have in the realm of *dibbur*/ speech. We acknowledge that in the Creation story we will soon re-learn on *Simchat Torah* that G-d spoke, and Creation unfolded. That means that speech is and must be considered sacred. When we use our mouths for anything less, we destroy worlds as well as other people.

***Da'at* contemplation of Rabbi Schwartz**

1. When we engage the world from a place of ***Da'at***/ Knowing, we are able to transcend almost everything that stands in our way.
2. When we engage the world from a place of ***Da'at***/Knowing, we activate more aspects of the persona's consciousness than with any [**almost**] any other other *Sefira*.
3. When we engage the world from a place of ***Da'at***/Knowing, we have everything and we lack nothing.
4. When we engage the world from a place of ***Da'at***/Knowing, we are able to discover that which we don't know.
5. When we engage the world from a place of ***Da'at***/Knowing, we are in a state of inner peace.
6. When we engage the world from a place of ***Da'at***/Knowing, we are able to bridge all sides and angles and perspectives [**even if they are conflictual and paradoxical**].
7. When we engage the world from a place of ***Da'at***/Knowing, we are able to reproduce in a literal and conceptual sense.
8. When we engage the world from a place of ***Da'at***/Knowing, we are empowered to judge and decide between what is the main point and what is not.
9. When we engage the world from a place of ***Da'at***/Knowing, we are able to graduate from being the student to becoming the master.
10. When we engage the world from a place of ***Da'at***/Knowing, we are able to see things from a Divine, Torah-based point of view.
11. When we engage the world from a place of ***Da'at***/Knowing, we are able to perceive Reality from the standpoint of the soul and of higher consciousness.

12. When we engage the world from a place of **Da'at**/Knowing, we are able to experience up to 96% more than we normally experience.
13. When we engage the world from a place of **Da'at**/Knowing, we are able to transform lower lusts into sacred drives.
14. When we engage the world from a place of **Da'at**/Knowing, we are able to understand the massive role that our previous life[s] have on our present life.
15. When we engage the world from a place of **Da'at**/Knowing, we are able to actualize our calling in life at all times.
16. When we engage the world from a place of **Da'at**/Knowing, we are able to truly know a person and what they need to know.
17. When we engage the world from a place of **Da'at**/Knowing, we are able to begin to know Hashem and constantly grow in this knowledge.
18. When we engage the world from a place of **Da'at**/Knowing, we are able to participate significantly, in the healing and rectification of the World.
19. When we engage the world from a place of **Da'at**/Knowing, we are able to Co-Create with Hashem almost anything that we intend.
20. When we engage the world from a place of **Da'at**/Knowing, we are capable of living a life of Paradise.

Tikkun HaMiddot: work on our attributes [see Appendix below p. 43]

Tiferet related to the letter *Vav* also relates to the six *middot*/attributes we associate with G-d: lovingkindness, strength, beauty, endurance, glory, foundation, and sovereignty.

When we contemplate letter *Vav* of *Shem Havaya* on this day of *B'Shem HaShem*, we therefore should contemplate how we can repair how we may have blemished these attributes. This *tikkun hamiddot* or fixing of our attributes can be accomplished by considering a model raised in *Chassidut*, and described as follows:

Every Jew is a complex tale of two souls: a *Nefesh Elokit* and a *Nefesh HaBehamit*, or a spiritual soul and an animal soul. Their on-going struggle

and oscillation between heaven and earth, the soul and body, and the spiritual and material is the epicenter of the purpose of creation, which is to create a *Dirah BeTachtonim* (dwelling for G-d in the lowest of all worlds). In human terms, this means making an abode within this "two-souled" character, brokering a peace between the two parties, so that harmoniously they may together fulfill the purpose for which they have been created.

This idea is expressed by our Sages when they stated that the Torah has been given in order to make peace in the world.

Torah is elsewhere defined as "power" and "salvation" in the sense that Torah gives the person the ability to overcome his baser nature, and the Talmud states that if one meets one's own evil inclination then "drag him to the house of study." Would it not be for the fact that G-d helps us overcome the Evil Inclination we would never have the ability to do so.

Armed with Torah, a person can wage war against his darker nature, first subduing and then transforming and channeling its power. The *Nefesh HaBehamit* can be compared to an ox; it is coarse and animalistic. Yet it has powers to be extremely constructive if channeled in the correct way. Torah is the yoke that harnesses those powers and puts them into Divine service.

The Talmud speaks of the Good Inclination and the Evil Inclination. *Chassidut* teaches that the Good Inclination is the intellectual faculty of the *Nefesh Elokit* and the Evil Inclination is the emotions of the *Nefesh HaBehamit*. All negative character traits stem from the emotions of the *Nefesh HaBehamit*. The intellect of the *Nefesh HaBehamit* just serves as a server to its emotions, the mind finds a way to fulfill the desire. Take for example the emotion of *Chesed*/lovingkindness. In the *Nefesh Elokit*, the *Sefirah* of *Chesed* represents the soul's love for G-d. In the *Nefesh HaBehamit* it is the capacity to love the material. This love can degenerate into lust and can be very destructive. Not everyone has the ability to totally transform and sublimate the Emotions of the *Nefesh HaBehamit* like the Tzaddikim. The intermediate level person will always have the struggle and it is for that purpose that he has been created. Knowing how powerful the Evil Inclination can be how is one to bridle the Emotions of the *Nefesh HaBehamit*?

The first stage must be that of interpretation. Whenever an impulse comes to the mind or heart, one must first determine from which side does this impulse stem. For example, if a person has a passion for a forbidden relationship, then obviously the desire is not coming from the *Nefesh Elokita* but from the *Nefesh HaBehamit*. But what about something that could be seen as good, such as Torah study. How does one know if one is studying for the right reasons, with the right intention? If a person is not sure as to the source, then again there is a simple test to find out.

Simply ask: What is the result? If what will result is something positive in terms of *Avodat Hashem*, then it stems from the *Nefesh Elokita*. If however the result is negative, the *Nefesh HaBehamit*. In the case of Torah study, if one is studying to learn how to fulfill G-d's will, then it is holy. If one studies in order to use the knowledge to humiliate another or to feed one's own ego, then it is not holy. This delineation is very useful in that at least it allows the person to understand from where the impulse is coming. Even though it does not necessarily help overcome the impulse, at least the person cannot fool themselves as to its source. The first stage is diagnosis. If a person does not feel well and goes to the doctor, the first relief is to find the cause of the malady. Once the cause has been located, one can then apply the correct medicine.

If it has been decided that the source is impure, then one must reevaluate his or her intentions and act accordingly. The following treatment is based on the verse in the Psalms: "**Turn away from evil, do good, seek peace, and pursue it.**" After the diagnosis, one must "**turn away from evil.**" This means that one should not only turn away in the face of evil, but should also avoid a situation in which would be ripe for evil to arise. A person should never ask for a test. The Talmud tells us that King David did ask for a test and he failed. If a trial or tribulation comes your way by Divine providence, you are meant to overcome it.

Everything is by Divine providence, and the very fact that such a test has come your way means that you have the energy and ability to overcome it, for G-d would never ask something from you that you cannot cope with. G-d does not come with unfair claims to his creations. When He asks something of somebody, He asks only according to their ability. This is a very calming notion in itself. The premise is that G-d is good and that ultimately

everything that happens is for the good. Sometimes it is revealed good and sometimes concealed good.

When calamity strikes, a person should realize that ultimately what is happening is for the good, even if they cannot rationalize it. This notion applies not only to tragedies that befall us seemingly out of the blue, but also for temptations and tests that we are confronted with on a daily basis. Such an approach— that every temptation and every calamity is for the best—is a massive act of faith and requires one to draw on huge reserves of “trust” that G-d knows what He is doing.

After **“turning away from evil,”** one is responsible for **“doing good.”** This means that a person should become so involved with the positive, that they don’t have time for anything negative.

Their mind is filled with the desire to fulfill the commandments and do kindness to each other. The righteous become involved day and night with the welfare of their brethren, not resting for a moment until the needs of the less fortunate have been supplied. Such approach and activity can use all one’s energy in a positive way, and nothing is left for negativity. Free time is always used for Torah and good deeds, leaving no vacuum for anything else to creep in.

Finally, the third stage is **“seek peace and pursue it.”** This means that a person’s *Nefesh Elokit* must sit down and communicate with their *Nefesh HaBehamit*. They must have a conversation in which the *Nefesh Elokit* will tell the *Nefesh HaBehamit* the reasons it would be much more advisable to channel its energies into serving G-d rather than squandering its capabilities on vanity and emptiness

“Seek peace and pursue it” means that the ultimate is to make peace between the *Nefesh HaBehamit* and the *Nefesh Elokit*. It is the realization that instead of fighting, they need to join forces in the fulfillment of creation. It means that the *Nefesh Elokit* understands the great advantage of this world being the arena where it can attach, and the *Nefesh HaBehamit* feels proud to be a vehicle to the Divine.

Some people think that G-d is not bothered by such a minor detail as whether or not one person resists one temptation. This is a mistake.

G-d—through His Torah—has communicated to us what is important and what is not important to Him. He emphatically states that we should serve G-d with all our heart, soul, and might. G-d stands by every individual and searches his heart to see how each individual serves Him.

He takes into account every detail of the individual's situation— spiritually, physically, emotionally, etc. In fact, G-d leaves all the supernal realms and designates His sovereignty on Israel in general, and on every Jew individually to see his Divine service.

Every movement, sincere feeling, each thought, and action is counted and appreciated.

A Sukkah Preparation Meditation

Today we meditate *B'Shem HaShem* on the letter *Vav*, which relates to *Tiferet*/Harmony.

Yesterday we contemplated that the *Sukkah* itself was *Ima*/Supernal Mother, related to *Binah*/understanding.

We know that the most important part of the סִפָּה *Sukkah* is הַסִּכָּךְ the *Skakh*/covering, for it is the root of the word *Sukkah*, and the main reason for the *mitzvah*.



The *Skakh*, which is the roof of the *Sukkah*, according to Kabbalah corresponds to the *Ohr Makif* surrounding light which is the lower ½ of the *Tiferet* of Supernal *Mother*. This *Skakh* has a gematria of 100, which stands for 100 lights, related to the 100 blows of the *Shofar* [also *Ima*], blown on *Rosh Hashana* almost 2 weeks ago. these sounds sweetened the judgments of the Day of Judgment. The sounds blown into the air have nested in the *Skakh*, making it the “roof” of the womb of

Ima/Supernal Mother, and thus creating the Sukkah into a virtual wombing chamber for us to dwell in for more than a week, to be rebirthed pure and whole at the end.

Tiferet is the place where kindnesses of *Chesed* and judgments of *Gevurah* are bridged and sweetened. So we can see why the *Skakh* roof is the place closest to our heads, which need realignment in the beginning of this New Year.

The *B'Shem HaShem Lulav* Meditation

Today we move to the letter *Vav* of *Shem Ben*, spelled as such:

הה וו הה יוד



This *Vav* וו relates and looks like a the *Lulav* picture above.

According to the *Midrash*, the *lulav* with taste — the date fruit —but no scent represents a learned person without good deeds.

So perhaps that is the job of the וו *Vav*: to take the *Chochmah*/Wisdom gained by learning and to channel it down to the realm of action. We all know that good intentions by themselves lead to nothing! “*One whose wisdom exceed one's deeds, one's wisdom will not last.*” [**Avot**] So today we should contemplate how to take our learning and to put it into action, because when wisdom and good deeds are

together, as they will be in tomorrow's meditation, the most wonderful fruit is created!

Gathering of *Chassadim* / Kindnesses

Today we access the *Chesed* of *Tiferet* of *Imma*, a great synchronicity with our work with letter *Vav* and *Tiferet* in general.

We meditate on the letter ך of the Name אבגית׳ץ related to kindness.

To access the *Chesed* of *Tiferet*, one should:

-When doing kindness use the body, and thus complete the limb of *Tiferet* with the actions of *Chesed*.

-Attempt to love Hashem and to do actions of kindness, during the day and especially on Tuesday.

-Concentrate in the prayer of *Shemonah Esrei* in the prayer *Selach Lanu* in the Evening Prayer which was established by Yaakov Avinu.

-When saying the Name *Kel*, concentrate upon it especially during the Evening Prayer.

Tishre 14 (day four): ה *Heh*, the last letter of G-d's Name, signifies that the

Yom Kippur experience is received by the recipient *Malchut*/Sovereignty, and is ready to blossom and be celebrated in full glory on *Sukkot*.

The second or last **Heh** of G-d's Name represents G-d as He lowers and extends Himself to be King of the Universe. This **Heh** follows the letter **Vav**, a letter that is a straight line, symbolizing the drawing down of G-d's light from its lofty source into our physical world. On this level G-d is our King, and He desires a relationship with us. G-d expects us to build on this relationship by fulfilling His Will, which is studying Torah and doing *Mitzvot*.

When we are lacking in our Torah and *Mitzvot* observance, we are rebelling against G-d's Kingship. The *Baal Hatanya* explains that ***teshuva tata'ah*** is the return of the second ***Heh*** of G-d's Name, by recommitting to G-d's Kingship by being meticulous in our observance of His Torah. In view of the *Baal Hatanya's* explanation, it should be remembered that over the course of the year, our commitment to Torah sometimes weakens, and we find ourselves rebelling against G-d.

On this day of *Erev Sukkot*, may we pledge to throw ourselves into the *mitzvot* of waiving the *Lulav* with the four species related to *B'Shem HaShem*, to dwelling into the *Sukkah*, and to finishing and beginning the Torah anew for it's own sake

Intention: [to be said out loud]

On this the day of 14th of *Tishre*, *Erev Sukkot*, I meditate on ***ma'aseh***/action, to repair the aspect of *Malchut*/Sovereignty, and all of the forms that enclothe the *Heh* of the Name *Havaya*, the *Nefesh* soul level of the general aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and specific aspects of the Worlds of *Atzilut*, *Beriah*, *Yetzirah*, and *Asiyah*, and all the *partzufim*/faces and *Sefirot*/emanations of the specifics of *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah*.

Silently say to yourself without making sound: **יהוה** related to *Malchut*.

Tikkun Asiyah

The final letter *Heh* relates to the World of *Asiya*, that of action, of doing, of making.

Of this, the *Baal Shem Tov* taught that we should always be contemplating the question:

When will my deeds reach the level of my fathers Avraham, Yitzchak and Ya'akov?

Our Rabbis in *Zohar*, Vol. III, p. 179b have identified *Avraham's* service with the attribute of kindness (*Chesed*), *Yitzchak's* with might (*Gevurah*), and *Ya'akov's* with beauty (*Tiferet*).

Chesed reflects a thrust outward; the person gives generously, without considering whether the recipients are worthy or not. Thus *Avraham* showered kindness on people "who bowed down to the dust on their own feet." [See ***Bava Metzia 86b; Rashi, Genesis 18:4***] But the fact that this generosity is given indiscriminately allows for

the possibility that it will not change the inner nature of the recipients. For this reason, although *Avraham* lived among the Canaanites for decades, and they recognized him as “a prince of G-d,” they did not alter their conduct.

Gevurah is directed inward. As our Sages commented in *Avot* 4:1.: “Who is a mighty man? One who conquers his natural inclination.” Inner-directed activity produces change, but that change is primarily within oneself. Although this inner light also radiates outward and inspires others, in the final analysis, each person must elevate himself, and thus *Gevurah* will not affect those resistant to change. Therefore *Yitzchak* lived only in the Holy Land; he could not relate to life outside the realm of holiness. Even in *Eretz Yisrael*, he had contact with far fewer people than did his father.

In *Kabbalistic* texts, it is explained that *Ya’akov’s* attribute, *Tiferet*, beauty, comes from a fusion of *Chesed* and *Gevurah*. For neither a single motif, nor its opposite, is beautiful. Beauty comes from the fusing of different and even opposite tendencies. This reflects the influence of the *Ein Sof*, an infinite quality.

Similarly, *Ya’akov* is identified with the quality of *Emet*/truth. For Truth has a dimension that transcends mortal limits, being above all possibility of change or interruption. With Truth, one can reach out and change environments, for nothing can oppose Truth.

Yesterday we did a *Tikkun HaMiddot*, an attempt to repair our attributes. Today we focus on the actions that flow from those attributes. Examine the chart below, focusing on the middot that are on the left column. Note the archetypal person that attribute is connected to. Then check out the virtue and the vice--the positive and negative--related to each one. Now contemplate how when you do actions of *Chesed*, for example, how important it is for it to be based on love and not lust. Consider your actions of *Chesed*, determining just how “pure” your motive is, as well as your end result.

<u>Divine Sefirot</u>	<u>Archetypal Person</u>	<u>Virtue</u>	<u>Vice</u>
<i>Chesed</i> (kindness)	<i>Avraham</i>	Love	Lust
<i>Gevurah</i> (severity)	<i>Yitzchak</i>	Respect	Fear
<i>Tiferet</i> (beauty)	<i>Ya’akov</i>	Compassion	Indulgence

Netach (victory)	<i>Moshe</i>	Efficiency	Pedantry
<i>Hod</i> (glory)	<i>Aharon</i>	Aesthetics	Vanity
<i>Yesod</i> (foundation)	<i>Yosef</i>	Loyalty	Promiscuity
<i>Malchut</i> (sovereignty)	<i>David</i>	Surrender	Stubbornness

Cheshbon HaNefesh

This last day relates to the physical level of the soul called the *Nefesh*. Now from *Elul* through *Yom HaKippurim*, we are supposed to be doing a **Cheshbon Hanefesh**: "an accounting of the soul." Now, on this last day, we are extremely busy getting ready for either one or two of three days of *Yom Tov* [**when Sukkot goes into Shabbat either in the beginning or end of the HolyDays.**] But we should take some time from our Holiday preparations, to follow the following 5-step program. **[based on www.chabad.org]**

Step One:

Draw two large squares on a paper. Title the first one: "Me and G-d"; the second: "Me and My Fellows."

Step Two:

In the "Me and G-d" category, write down the various religious ritual mitzvot **you observe and do** – e.g., *tefillin*, kosher and *b* observance – and the degree to which you observe them. Next to each of these mitzvot, write down whether this is an area in which you incurred a profit or loss in the past year.

Keep in mind that identical balance sheets can indicate a profit for one person and a loss for another. For example, a man who began putting on *tefillin* this year who writes, "I put on *tefillin* almost every day" has shown a profit; for someone putting on *tefillin* since the age of thirteen, it is considered a loss.

Step Three:

In the "Me and My Fellows" section, write down all your notable relationships—e.g., your children, spouse, parents, friends, work buddies, and acquaintances. Here, too, write down next to each one whether you became closer to these people, distanced yourself, or did things you'd have been **better off not doing**...

Step Four:

The next two steps are the most important ones; without them, all the time invested in this accounting goes down the drain.

Take the "losses" of the year, and turn them into profits. Ask yourself, how can I be a better parent? How can I ensure that I put on *tefillin* daily? How can I improve the atmosphere in my home? How can I devote more time to Torah study? And should I be expanding my business? Are there other areas that don't even yet exist on my balance sheet that I should explore? A new mitzvah? A new relationship?

Step Five:

Until now, all the reckoning has been relatively quantifiable, and as such not so difficult. This step takes it to another level altogether.

Now it's time to look beyond all the individual behaviors, and analyze the patterns. Or to put it differently, to look at the inner *nefesh*/soul workings that caused all the profits and losses.

Why are you failing in certain areas? What is your perspective on life? How important to you are your relationships? Do you have a deep-seated commitment to fulfill your spiritual calling in life?

Sukkot is all about our retreat into the *Yesod D'Imma*, the womb of our Supernal Mother. It is the place of contemplation, to consider these questions, the inner *nefesh*/soul workings that we have done, and which we need to fix.

A Sukkah Preparation Meditation

It is *Erev Sukkot*, and most likely one's *Sukkah* is either standing or will be/must be before sundown!

The *Ben Ish Chai* recommends saying this before putting on the *Skakh* today:

For the sake of the unification of the Holy One, blessed be He, and his *Shekhinah*—the Divine Presence in awe and love and in love and awe, for the sake of uniting the letters *Yod* and *Heh* with *Vav* and *Heh* (by the energy of the light of *Ayn Sof*—Infinite One that strengthens them and unites them) in a perfect unity, in the name of all Israel. And for the sake of raising the *Shekinah*—the Divine Presence—out

of the dust, I hereby am ready and prepared to place the *Skakh* on the *Sukkah*, which hints to Supernal *Imma* who covers in the secret of the *Or Makif*/surrounding light upon [Her] children who are *Tiferet* and *Malchut*. **[If one uses tree branches, one should say. "I am ready to use branches of the *Ilan*/tree whose numerical totals the word *Sukkah* and also totals *Shem Hawaya* and *Shem Adnut* "]**

I am ready to place this *Skakh* on the roof upon three walls, so I can dwell within them all the days of the Holiday of *Sukkot* in joy, to fulfill the mitzvah of dwelling in the *Sukkah* according to law, as Hashem our Gd commanded us in His Holy Torah "In *Sukkot* you shall dwell for 7 days." May it be Your will, *Hashem*, our G-d and G-d of our forefathers, that the Name of Heaven will be upon this *Sukkah* which I am making to dwell in it for the sake of the mitzvah of *Sukkah*. And may it that the inner light of Holiness dwell and rest within the *Sukkah*. Also may the surrounding light of Holiness be upon it from outside in all its surroundings. May I merit to dwell in it—I and the members of my family—in joy and with a good heart. And may we merit to dwell in the shade of the light of the surrounding light which extends upon it to encompass and surround in the form of a *Sukkah*, and may it draw upon us the light from the surrounding light. May it rise before You as if I intended all the proper intentions in these actions, as if I intended all the proper intentions to contemplate in (1) the secret of the walls which hint to the *Netzah*, *Hod* and *Yesod* of Supernal *Imma*, and (2) the secret of the *Skakh* which totals in *gematria* 100 which are the 100 lights, which hint to the bottom ½ of the *Tiferet* of Supernal *Imma*. May it be as if I intended in all the details of the intentions that You require us to intend. "And may the pleasantness of *Adonai* our be upon us, may He establish the works of our hands [above], may the works of our hands [below] be established." Blessed are you *Adonai* forever, and ever.[Say this twice]

After this one says these verses:

"And *Hashem* will create over every structure of Mount Zion and those who assemble in it a cloud by day, and smoke and a glow of flaming fire by night, for this will be a canopy over all the honor. And there will be a *Sukkah* as a shade from heat in the daytime, and as a protection and refuge from storm and from rain." (Yeshayah 4:5)

"Then His *Sukkah* was in *Yerushalayim*, His Dwelling in Zion. (Tehillim 76:3)

"He who dwells in the secret place of the most High, who abides under the shadow of the Almighty, Will say to the Lord, My refuge and my fortress, my G-d, in whom I trust, For he shall save you from the snare of the fowler, and from the noisome pestilence. He shall cover you with his feathers, and under his wings shall you find refuge; his truth shall be your shield and buckler." (Tehillim 91:1-4)

After this read the 6 verses from *Nechemiah (Chapter 8: 13-18)*:

"And on the second day, the heads of the fathers' houses of all the people, the priests, and the Levites, gathered to Ezra the scholar, and to understand the words of the Torah.. And they found written in the Torah that the Lord had commanded by the hand of Moses that the Children of Israel dwell in Sukkot on the festival in the seventh month. And that they should announce and proclaim in all their cities and in Jerusalem, saying, "Go out to the mountain and bring olive leaves and leaves of oil trees, myrtle leaves, date palm leaves, and leaves of plaited trees, to make Sukkot, as it is written." And the people went forth and brought [them] and made Sukkot for themselves, each one on his roof and in their courts and in the courts of the House of G-d, and in the square of the Water Gate, and in the square of the Gate of Ephraim. . And all the congregation of the returnees from the captivity made Sukkot and dwelt in the Sukkot, for they had not done so from the days of Jeshua the son of Nun until that day, and there was exceedingly great joy.. And he read in the scroll of the Law of G-d day by day from the first day until the last day, and they made the festival seven days, and on the eighth day an assembly according to the ordinance."

"And may the pleasantness of Adonai our be upon us, may He establish the works of our hands [above], may the works of our hands [below] be established." Blessed are you Adonai forever, and ever."

Today we meditate on the final letter *Heh* of *Shem Havaya*, relating to the World of *Asiya/Action*.

The final *Sefirot Netzach, Hod, Yesod, and Malchut* all take the sublime energy of "higher" emanations and channel it down into action in "the real world."

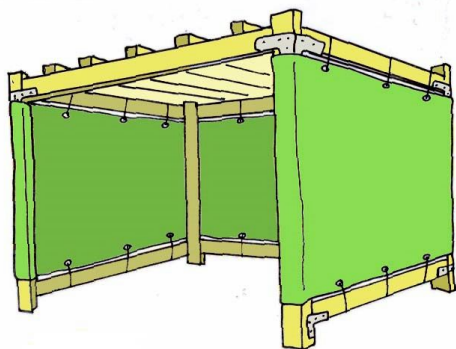
1+2+3+4 = 10, all the emanations or Sefirot according to Kabbalah.

1 is *Kutz shel Yud*, the *Keter*, or desire to build the *Sukkah* and put the first nail [kutz] in after *Yom HaKippur*.

2 is *Chochmah*, the *Yud*, the star points and *Binah*, the first *Heh*, the *Sukkah* itself.

3 is *Chesed, Gevurah, and Tiferet*, all melding in the letter *Vav*, related to the *Skakh*, the *Tiferet of Imma*.

4 is *Netzach, Hod, Yesod, and Malchut* of *Imma*, the final letter *Heh*.



The three walls of our *Sukkah*, as we read in the meditation, stand for the *Netzach, Hod, Yesod* of Supernal Mother. We know that a *Sukkah* may be built with three

walls in the shape of the letter Heh **ה**, this being the final *Heh* of *Havaya*. The

Malchut is our heart, the etrog described below, the place which receives all the final energy that flows from the first nail [*Kutz shel Yud*], the points of the stars [*Yud*], the *Ohr Makif*/transcendent light of Ima [*Heh*], the Skakh [*the Tiferet and Vav*] and the three walls [*Heh*].

The *B'Shem HaShem Lulav* Meditation

Today *Erev Sukkot*, we bind the *Lulav* while sitting in the *Sukkah*, connecting both energies, both meditative paths we've expounded.

And we consider the beautiful *etrog* we passionately desired and prayed for *b'reuta deliba* on the night after *Yom Kippur* [page 10 above].



The *etrog*, which represents the Divine Female, correlates with the final *Heh* of *Shem Ben* as such:



This Heh **הה** receives all the energy of the work we've done so far. The *etrog* with both taste and smell denotes the *tzaddik*/righteous person with both Torah learning and good deeds. Perhaps our daily contemplations has even brought us to a level higher than *Yom Kippur*!

When we bind the *Lulav* on *Erev Yom Kippur*, we recognize how we have personalized our connection to the letters *B'Shem HaShem* both on the days as well as in the 4 species. And we intend that when we wave--as per *halacha*--to keep the *lulav* and the *etrog* connected together at all times, binding Torah and good deeds as one.

Gathering of *Chassadim*/Kindnesses

On this our final of the four days, we meditate on the *Chesed* of *Gevurah* of *Imma*, and the letter **ת** of the Name **אבגית'ץ** related to *Chesed*.

This makes spiritual sense, as the final letter *Heh* of *Havaya* which we meditate on receives all of the *Gevurot*/severities from above. Moreover this final letter *Heh* corresponds to *Malchut*/Sovereignty.

The main mission of every person is to build up and reveal Hashem's *Malchut* in the world. The way in which we bind ourselves to *Malchut*, which is also known as *cheshbon*—the accounting—is by spending time every single day taking spiritual account of ourselves, of where we are really holding. *Malchut* is associated with the showbread table which was situated in the north, and what builds it up spiritually are the *Gevurot* [the holy manifestations of limitation, restraint, and judgment]. **[The table represents materiality, which is the realm of *Malchut*, and the northern side is to the left when facing east, toward the place of holiness. The left is the side of *Gevurot* on the array of the *sefirot*.]** When a person begins to take spiritual inventory, he is acting with *Gevurot*—one needs a great deal of spiritual fortitude for this process, to work against the natural spiritual entropy, to

avoid being like "slaves who prefer idleness and lack of restraints." It is this *avodah* that builds up the *Shechinah*.

We access the *Chesed of Gevurah* by:

-When doing kindness, use the left hand and complete the limb of *Gevurah* with the actions of *Chesed*.

-Attempt to love Hashem, and do acts of kindness in the afternoon.

-Try to concentrate in the Amidah in the blessing *Selach Lanu* (which is rooted in *Chesed*) in the *Minchah* Prayers which were established by Yitzchak Avinu.

-When saying the Name *Kel*, concentrate upon it and especially during *Minchah*.

Appendix: On the damage done from *bad middot* (character traits)
[related to HaShem's Name Havaya יהוה]

Sha'arei Kedusha (R. Chaim Vital), Part I, Gate 2

Middot are fixed in the lower soul which is called "foundation [soul]", which includes the 4 levels [related to HaShem's Name Havaya יהוה]:

domem (silent-as in rocks and metals), [Heh יהוה]

tzomachat (growing-as in plants), [Vav יהוה]

behemit (animal), [Heh יהוה]

and *medaberet* (speaking-as in humans). [Yud יהוה]

They (the levels) also are mixed with good and evil. And behold in this soul the good and bad *middot* depend. And they (the *middot*) are "a chair", and foundation, and root to the higher "intellectual soul" on which depend the 613 *mitzvot* of the Torah (the *middot* are a root to the higher soul means, for example, a selfish person will have all his actions rooted in selfishness. In everything he does he first thinks "what am I going to benefit from this").

Therefore the *middot* are not included in count of the 613 *mitzvot*. However, they are crucial preparations to the 613 *mitzvot* in their fulfillment or annulment because the higher "intellectual soul" does not have the power to fulfill the *mitzvot* using the

613 limbs [**and gidim**] of the body except through the intermediary of the foundation soul which is attached to the body itself in the *Sod* (**secret meaning of**) "*For the soul of all flesh, the blood is in the soul*" (**Vayikra 17:14**). Therefore the bad *middot* are much, much worse than the sins [**of the 613 mitzvot**] themselves. And through this, you will understand what our Sages have said (**Shabbat 105b**) "whoever gets angry it is as if he has worshipped idols" - literally, which weighs like all the 613 *mitzvot*. And likewise they said (**Sotah 71**) "whoever has arrogance it is as if he is a *Kofer b'ikar* (**rejects the essence of Judaism**), and it is fitting to chop him down like an idol tree so his dust does not budge [**in the resurrection**]...", and many more like these. And understand this very well because in their being crucial and fundamental, they were not counted as part of the 613 *mitzvot* which depend on the "intellectual soul".

Therefore we find that one should be more careful of bad *middot* than in fulfilling the positive and negative *mitzvot*. Because in being a possessor of good *middot*, he will easily fulfill the *mitzvot*.

And through this, you will also understand astonishing words which our Sages have said on the matter of *middot*, [**such as**] that "humility and lowliness brings to *Ruach HaKodesh* (**Holy Spirit**) and the *Shechinah* rests on him." *Eliyahu HaNavi* said "the Torah is not explained except to he who is not a *kapdan* (**impatient, irritable person**), so too I will reveal myself only to one who is not a *kapdan*." Similarly, our Sages described "who is a *ben Olam Haba* (**destined for life in the World to Come**) - whoever is lowly and humble, etc." They did not mention the fulfillment of *mitzvot* but only good *middot*. Contemplate these things and you will be successful in your ways without doubt.

Now, just like the bodies of the 4 foundations (**physical forms of earth, water, wind, and fire**) are roots, that through them were formed the 613 limbs [**and gidim**] of the [**physical**] body, so too the "souls" of the 4 foundations are foundations for all good and bad *middot* through which the soul must go through in fulfilling or transgressing the Torah and the 613 commandments are from the 4 letters of *HaShem's* name YHVH as mentioned earlier. The fulfillment of them is the intellectual soul which includes the four spiritual foundations from which were hewn the 613 limbs [**and gidim**] of that soul.

Understand this very well: the foundation of fulfillment of the *mitzvot* is through the good *middot* and likewise the opposite.

Here is the matter [**of the middot**]. We have already explained that everything that G-d made includes good and evil (**i.e. after the sin of Adam**), which are opposite each other. And behold, just like the four bodies of the foundations (**physical earth, water, air, fire** [**related to HaShem's Name Havaya יהוה**]) which is called the "*chomer*" (**physical, material**) of the foundations is mixed with good and evil, and from them come the powers of sustaining the body or its ailments which are the four "*Marot*" (**biles**) - white, green, black, and red. [**related to HaShem's Name Havaya יהוה**] Likewise, in the souls which are called "*tzurot*" (**spiritual powers in these four foundations**), are found both good and evil. And from them come the health of the

soul in a man which are the good *middot* or its ailments which are the bad *middot* who are drawn from the 4 impure *klippot* of that soul. When he removes them from himself, the 4 letters of G-d's name, which are light which gives life to the soul, will [enter] and envelope him. Then it and its body (**the man's body**) will become a chariot for His holiness, may He be blessed in the world of *Asiyah*. And remember and don't forget that also through toil in the Torah in the four levels whose acronym is *PaRDeS*, related to HaShem's Name Havaya יהוה :

pshat (basic meaning), [Heh יהוה]

remez (alluded meaning), [Vav יהוה]

drash (homilitecal or interpretive meaning), [Heh יהוה]

sod (secret - mystical meaning), [Yud יהוה] his *Ruach* will become a "chair" to G-d's name in the world of *Yetzirah*.

Let us return to the clarification of the foundations which there are in acquiring *middot*. Know that all bad *middot* are rooted in the 4 levels of the foundation soul - from the side of evil and the *klippah* of them. Therefore all bad *middot* are divided into 4 types [related to HaShem's Name Havaya יהוה], and here are their details:

The foundation of Fire - [Yud יהוה] from it is drawn arrogance which is called "*Gasut HaRuach*" (inflated spirit) - in being the lightest and highest of all the foundations. And included in it is anger, since it is because of arrogance that a man becomes angry when "his will is not being done". And if he were a "*shefal ruach*" (lowly of spirit), and he recognized his lacking, he would not at all become angry. It comes out that anger and arrogance are one trait. There are three derivatives:

--***Kapdanut*** (being irritable) in his heart. Because without the arrogance, he would not be irritable in his heart, similar to what we explained for anger.

--**Seeking power and honor** to show off to others.

--**Hatred of others** because they are greater than him. And this is also a branch of arrogance.

The foundation of Wind - [Heh יהוה] from it is drawn speech which is called "*sicha betela*" (useless chatter), for things which have no need at all, whether for the soul or the body. There are four derivatives of speech:

--flattery,

--lies,

--**lashon hara** (negative speech about others),

--and to **reveal his praises to others** in order to become great in front of them.

The foundation of Water -[**Vav** יהו"ה]from it comes craving for indulgence - because water causes all kinds of pleasurable things to grow (**not sure what he means here**). There are two derivatives:

--**Chemdah** (coveting) to steal the money of his friend, or his wife, and all that he has in order to indulge in them.

--And **jealousy**, he will be jealous of his friend who has a lot of money or the like in order to indulge in them.

The foundation of Earth -[**Heh** יהו"ה] from it comes sadness in all its details. And its derivative is one - which is laziness in fulfilling the Torah and the *mitzvot* because of his sadness in attaining acquisitions in the vanities of this world (**such as money, honor, approval, etc.**), or on sufferings which come on him. And he is not happy with his portion in any matter. Also "[yet is there no end of all his labor], neither is his eye satisfied with riches" (Kohelet 4:8).

We find therefore that there are four roots of all bad *middot*:

--**Arrogance and anger** [**Yud** יהו"ה] which is included and attached to it,

--**useless speech** [**Heh** יהו"ה],

--**lust for indulgences** [**Vav** יהו"ה],

-- and **sadness** [**Heh** יהו"ה].

The four of them are drawn from the four *klippot* of the *yetzer hara* (evil inclination) of the foundation soul. And their opposites are the four good *middot* which are drawn from the four good foundations of the foundation soul:

[1] **Humbleness** [Yud יהיה]- which is absolute lowliness and distancing oneself from all forms of anger which come through arrogance.

[2] **Silence** [Heh יהיה]- "like a mute he should not open his mouth", except Torah and *mitzvot* or what is necessary for maintenance of the body and also for honoring the public.

[3] And **revulsion from all indulgences of the body** [Vav יהיה]-which are beyond the necessary.

[4] A constant **simcha** (joy) [Heh יהיה] in his portion (**gratitude whatever situation you are in**), because "everything that is done from heaven is for the good." And also to motivate oneself to be with absolute joy in doing the service of his Creator as it is written "*I am joyful in Your commandments like one who finds a great treasure*" (**Tehilim 119:162**). And like the Sages said "Make your Torah study fixed (**primary**) and your work temporary (**secondary**)."

Therefore we find that when the bad *middot* are established in a man, he refrains from fulfilling the Torah and *mitzvot*. And even if he does fulfill them, it won't be for the sake of heaven (**i.e. he'll have selfish motives**) and also with great effort and hassle. On him it is written "*Like a gold ring in a pig's snout...*" (**Mishlei 11:22**) Because his impurity is still in him and he is clothed in the *klippot*. And also like our Sages have said "If he merits, his Torah will become an elixir of life, but if he doesn't merit, it will become a death potion" (**Yoma 75b**). But if he empowers himself over his inclination, wages war with it, and removes from himself the bad *middot* through efforts and fulfills the Torah and *mitzvot* - he is called a *tzadik gamur* (**totally righteous**), G-d fearing, a mighty person, who conquers his inclination. And when he habituates himself more and more on this until he removes from himself all the bad *middot* completely and his soul is not tempted by them at all and he acquires the good *middot* until they become second nature and he does not need to fight with the evil inclination at all because his body and soul have become clean from all impurities of physicality, as it says by Moshe "*remove your shoe from your foot*" (**Shemot 3:5**), as mentioned in the Tikkuney Zohar 31 and 48 (**i.e. the shoe is the garment of the lowest part of the body, namely the heel. So too the physical body is the garment for the lowest part of the soul and is therefore referred to as the "shoe"**), then the four letters of G-d's name will enclothe him and he will become a holy throne for His chariot, may He be blessed. This man is called "he who loves G-d through love" and a total "*Chasid*" (**pious**), perfect with all forms of perfection.