

51 DAYS

TO LIFE & ABUNDANCE

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An awakening to the Jewish holidays of Rosh
Hashana, Yom Kippur, Sukkot, Hoshana Rabbah,
Shemini Atzeret, and Simchat Torah

ELISHEVA LAVI

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ABOUT THE AUTHOR

Elisheva grew up in Monsey, New York, and moved to Israel at the age of fourteen. She attended high school in Israel, after which she served two years in the IDF. Her job was to work one on one with the Palestinian Authority and investigate potential threats to Israel. Elisheva currently lives in Tel Aviv, where she participates in an array of Qigong sessions with the hopes of helping people heal through movement and meditation. This is the first of, b”h, more ebooks on Judaism from Elisheva.

Elisheva is a writer, student, and creator. She is also a certified Qigong teacher, spiritual life coach, and meditation teacher working to merge personal development and spirituality for optimal growth. She studies Zohar with her father and Torah daily in her local synagogue, and she studied Kabbalistic meditation from Rabbi Ariel Tzadok. Elisheva applies the tools gained from her studies to both her life and coaching sessions, and she is the creator of Havaya Newsletter, which is released each month on Rosh Chodesh. In which, she explains the energy of the given month and how to utilize our opportunities according to Judaism. She has a Bachelor’s degree in government and sustainability, with a minor in entrepreneurship.



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This first edition of *51 days to Life and Abundance* has been created with an enormous dedication of love from my team. Emily Thomas, the copywriter, did a phenomenal job of understanding my vision, words, and being a dear friend in the process. My father, for supporting the work of this ebook and sharing incredible wisdom directly from the Zohar. My mother, for reminding me to be persistent and believe in myself. My sister Rachel, for being part of this process with me and supporting me. My sister Sarah, my rock and best friend. My brother Daniel, who has taught me what true forgiveness means. My partner, Dan, thank you for your support in my journey, no matter how unconventional it is.

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I am grateful to have grown closer to you and know you just a little bit more through the process. Thank you Hashem for this opportunity to spread light and help mankind achieve a better year, abundance (shefa), and share deep Jewish wisdom.



A NOTE TO THE READER

This book was written with the intention of inspiring those both new and accustomed to celebrating and observing the Jewish holidays to do so with deeper understanding, excitement, and benefit. I have made a great effort to study from the teachings of our sages, of blessed memory, in order to share the wisdom we have about the holidays. Reading this ebook will, b’’h, ignite the sparks of holiness that exist within your soul. Any Hebrew terms, Rabbis mentioned, or sources are defined in the glossary to aid in understanding the topics presented.

If you do not understand something at first read, it is okay. You can always return to any of the passages on a different day. If you still don’t understand, move on from the passage. Do not pressure yourself to understand. You will learn the exact knowledge you need at the time you are ready to receive it. This ebook is meant to be read more than once. This is not a work of little substance, but rather part of a lifetime journey of spiritual growth. Grab onto one teaching at a time and take baby steps, you can always revisit something later.

Thank you for trusting me and my team to deliver this wisdom to you. With the help of Hashem, may you create a life that

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is truly beneficial, sparks joy, and is connected to purpose and consciousness.

Welcome to a powerful awakening to the Jewish holidays of Rosh Hashana, Yom Kippur, Sukkot, Hoshana Rabbah, Shemini Atzeret, and Simchat Torah.



INTRODUCTION

Whether you have a preexisting connection to Rosh Hashana or not, this ebook is intended to serve as a guide to connect you with the essence of the holiday. This ebook has been designed for people that want to create a deeper connection to Jewish holidays, understand the purpose of the holidays, and most importantly, absorb the light of Hashem and enjoy the process.

If you do a single practice from this ebook, that is enough. Do the best you can with what you have, this is **not** an all-or-nothing journey. Do something today to justify a good year. When you make a greater effort, Hashem blesses you with more resources so you can succeed. When you take the first step, God takes the second step for you. You cannot do anything without God helping you every step of the way. You may not see it, but he is constantly helping you.

The essence of Rosh Hashana is that you are being judged by Hashem for your actions, both the good and the bad. This process is 51 days long, starting from the first of Elul. In these 51 days, God gives you various opportunities to admit your wrongdoing, come clean, and earn a good year. By following and doing *51 Days to Life & Abundance*, you are guaranteed to experience internal changes that cause extraordinary growth. The depth of your growth depends on you.

The most important thing to remember is that God is giving you a chance at a new beginning. People often struggle with moving forward with their lives after experiencing a difficult event. Dwelling on the past prevents you from being your best, and living your life with full potential - in the present, with hope for the future. During these months, you have a new beginning - the month of Tishrei, more specifically, Rosh Hashana. Everything that happened up until now does not matter as much as the opportunity you have to rewrite your life moving forward.

A great and practical resource Judaism provides is the differences between the energies of the month. By learning and tuning into the energy of the month, you have the ability to optimize your month to its highest ability. Each month is a period of renewal. The Bnei Yissaschar mentions *Chodesh* – month – can be understood as *Chidush* – renewal, (or, new). With this understanding, we know something new emerges with each month. The energy of the month offers a unique window to practice specific healing, personal development, connection to spirituality, goals, manifestations, and so much more. We will discuss here the months of Elul and Tishrei, their significance, as well as what you can do to get the most of them.

It's important to remember that this is not an all-or-nothing journey. You may find yourself resonating with some ideas more than others, and that's okay. It may help to consult a Rabbi if you're not sure what to take on this year. If you're looking to really get the most out of the experience, try doing the process with friends or family to create an environment of growth and teshuva! These holidays are a blessing for you to expand on yourself as a person, connect with family, and forge a deeper connection with HaShem.

Elul marks the 6th month in the Jewish calendar, falling between the Gregorian months of August/September. Elul is the time of spiritual preparation for the High Holidays that occur in the following month of Tishrei. These holidays are Rosh Hashana, Yom Kippur, Sukkot, Hoshana Rabbah, Shemini Atzeret, and Simchat Torah. Briefly explained, Rosh Hashana is the Jewish New Year, the anniversary of creation, and the day of judgment for every person, more information to come. Yom Kippur (also known as Yom Kippurim) translated from Hebrew means “Day of Atonement”. It is the holiest day of the year in

which we are the closest to God and our essence. More about the rest of the holidays is to follow.

The High Holidays are a time when the Jewish nation is asked to do a spiritual process known as Cheshbon Hanefesh (חשבון הנפש) or self-assessments of the year. Chesbon Hanefesh includes a self-reflection of the overall year, asking forgiveness, making amends, and making a personal commitment to do better in the future for a better year. Elul is a time to examine your past year, extract the lessons and learn from them. This process can be powerful and beneficial. By taking part in this spiritual work, you enhance self-awareness, increase gratitude, and spark personal growth. The result of this is deep soul work and this ebook makes it manageable.



MONTH OF ELUL

אני לדודי ודודי לי

Elul is spelled: Aleph, lamed, vav, lamed, and can be understood to be an acronym for the phrase - Ani L'dodi V'dodi Li - "I am my beloved's and my beloved is mine". This comes from Song of Songs (Shir HaShirim), Chapter 6, verse 3A, written by King Solomon. The word "beloved" here refers to Hashem.

One of the interpretations of this verse is a beautiful love story between a man and a woman. It is also a metaphor for the love between the Jewish people and God. A relationship with God is a balance of giving and receiving, a balance of support and love. God wants all of his children to create a bond, an ever-lasting relationship with him. Struggles can challenge your faith, yet when you hold onto Hashem through the tough times, you are forming a greater energetic connection with Hashem. It is easy to have faith in God when things are going well, but absolute growth is when things appear dark, uncertain, scary, and frightening. These moments of fear are the exact moments Hashem gives you to strengthen your faith.

All that you have at the end of the day is your relationship with Hashem. Your faith is what helps you get through the tough times, it

illuminates the pathway in times of darkness, provides strength to move on, lifts you up when you feel weak. It is the knowledge that although everything seems difficult, it all comes from Hashem and it is good; even if we don't yet understand how. It is not the end, it gets better.

Elul is the month of divine mercy and forgiveness (ודש הרחמים), where each person has an opportunity to reflect on the situations that could have been handled better, ask for forgiveness, and give forgiveness. During Elul, you may be sensitive to memories, events, and people that will trigger and “test” you to see if you have truly overcome the habitual ways of your past. You'll have to do the necessary decision-making in order to change your ways. Since Elul has no holidays, the entire month can be dedicated to Cheshbon Hanefesh, accounting of the soul, regarding your actions of the previous year and in preparation for the year to come. As you reflect, channel Hashem's compassionate energy and embrace compassion for yourself. You were doing the best you can with the information you had under your circumstances. With this new knowledge, choose one thing to focus on for the year to come. What is one thing you could improve on to be a better person? The essence of this practice is to know where you can do better and ultimately, grow your self-awareness. Having self-awareness is knowing yourself deeply - understanding your feelings, what makes you feel good or bad, that you are in tune with your thoughts, and behavior. It also means you can identify the goals and which obstacles that may stand in your way. Knowing yourself means admitting where you can do better.

This is similar to the process a business does when they conduct a quarterly or annual review of their income, progress, achievements, goals, challenges, shortcomings, and so on. Examining yourself can be done all year long. If you haven't put the time aside to do it yet, give it a try. By taking part in this inner exploration, you understand where you are at, how you are doing, where you are going, and whether you are in the direction you want to be going in. Doing a personal annual review encourages you to reflect on where you can grow as an individual, in your life, and even in business. Look within yourself. People easily look at others and say what someone else has done to them. Doing Cheshbon Hanefesh is looking at yourself in the mirror and examining your soul. What have you done to others? Not only what others have

done to you but also recognizing and being grateful for what others have done for you.

This practice is done by great sages and scholars to go to sleep with a heart free from hate. Before you go to sleep, review your actions of the day. Did you do something that hurt someone? How can you respond better? What did you learn? Where can you do better for tomorrow?

Elul is a month of transition as it marks the end of one year and the start of another. When you channel this energy The Creator provides in the month of Elul, you open yourself to give and receive, and become a source of healing and light. This allows you to open your heart and receive the opportunity to start fresh. You have an opportunity to decide whether you will continue to make decisions that create turmoil in your life or do something different, and hopefully better. This is an aspect of duality that every person has when letting go of the old ways and embracing the new. This transition is a powerful part of revealing your potential in the upcoming year. When we let go of our old selves, we internally shift from who we once were to who we are presently becoming.

There needs to be a level of self-honesty during the self-reflection process in Elul, and this can absolutely be difficult. The alternative to being vulnerable in the self-reflection process is repeating the same mistakes, not knowing where you are headed in life, reverting back to harmful habits, or leaving unhealed wounds open, which can lead to bigger problems.

During Elul, Hashem can relate to us in a more open and compassionate way, more than the other months of the year. Kabbalah teaches it is a time when Hashem's "Thirteen Attributes of Mercy" illuminate His relationship with us. The Thirteen Attributes of Mercy are divine attributes that God is said to govern the world (listed at the end of the ebook).

Hashem's presence is brought down and one can experience unconditional love and acceptance. For those that desire to know Him, this is the time to open your heart and soul to Him. You are blessed with

the divine energy that supports you searching within your being and being able to connect deeply to who you are, and grow closer to God. According to Rabbi Schneur Zalman of Liadi's teachings, Elul's energy is compared to a king in the field, visiting his people before returning to His palace. Usually, it is difficult to be granted an audience with the king, but with Him, out in the fields, it is possible to approach Him openly.

By partaking in this journey of spiritually cleansing, learn to accept yourself and others for being human. People make mistakes and there is a chance to right the wrongs. You can change. May you see the good in others, may you see the good in yourself, and may you take in the enormous healing presented to you.

Now that we've done some soul searching and opened the door of communication with Hashem, let's talk teshuva. Teshuva, often translated as "repentance," refers to the act of returning. During the month of Elul, we are given a beautiful opportunity to return to Hashem and to our genuine selves. Teshuva can be done in three steps according to the Rambam:

- 1) **Regret** whatever act/thought you may be working to return and heal from.
Since we have free will, we can only return to Hashem if we want to. It is important to do teshuva honestly and have remorse for what was done.
- 2) **Vocalize** to Hashem what it is you did.
Talking with Hashem or prayer could come in handy by the time you arrive at this step. We're taking the honesty we established with ourselves in the first step and bringing that between us and Hashem. You're encouraged here to share more than just what you did that you're not proud of- maybe try telling Hashem why you did it, how it felt for you, or request some assistance in getting yourself out of a sticky situation. Who else is better suited to assist you in Teshuva than the One that gave us this gift?
- 3) **Resolve to change** in the future.
Seriously. Lay down boundaries with someone who is causing you to gossip, throw away your remaining cigarettes, schedule regular Torah study in your day/week. Whatever it is that you

are doing Teshuva for - *do it*. Teshuva starts in our hearts but needs to be expressed in our actions.

Every person can reflect on the root of his downfalls, whether in their actions, habits, or behavior; and do teshuva. When getting to the root of your problems, you can truly heal and rebuild yourself at the core. By doing so, you return to the absolute clean state you once were before the trauma, difficulties, and society got ahold of you.

In your process of teshuva, you might find yourself needing to ask for forgiveness from others, or you may find yourself needing to forgive others. If so, you're right on track! Elul is the perfect time to ask and give forgiveness. We are about to start a new year, and what a beautiful way to start, by setting a tone of forgiveness.

It's important to know that one can, and (sometimes) will do teshuva for the same thing multiple times. It's not only okay but encouraged! Life is cyclical and if you find yourself healing and growing from a problem more than once, that means you're digging deeper. We all have inner battles that are not always seen by others. These battles constitute a lifetime of work, and struggling with them is a sign that you're alive! We can only grow when we are living, and sometimes that growth is felt through pain. Maintaining belief in your capacity for growth, as well as self-love and compassion through the process is key.

Activities to do in Elul

- Before you fall asleep at night, take a few deep breaths and forgive those that you feel have wronged you that day or in your past. The intention here is to release grief, pain, shame, and sadness in order to wake up with an open and light heart
- Examine your last year and extract the lessons
- Grow your self-awareness
- Rebuild relationships
- Meditate on your most authentic self
- Connect to Hashem in daily activities
- Journal your emotions and feelings, especially if you're overwhelmed
- Read Psalm 27 twice a day during Elul. For your convenience, you can find it at the end of the ebook.



MONTH OF TISHREI

Tishrei is the seventh Hebrew month with the holidays of Rosh Hashana, Yom Kippur, Sukkot, Hoshana Rabbah, Shemini Atzeret, and Simchat Torah all within it. Tishrei is the most powerful month of all the year because it marks the beginning of creation. In Tishrei, you have the opportunity to absorb tremendous light for your benefit.

Tishrei is the point where all of our spiritual preparations during the month of Elul come together. The energy of the month is the waking of heightened spiritual senses, love, and forgiveness. Under the surface of things, beyond the physical, the hidden treasures and personal potential are awakened. The power of Tishrei is the ability to view the world through spiritual lenses and in unity. You can seek to see the divine connection inside the world and how everything, every person, is one. Your world view shifts this month to see from inside, outward. Opening your heart to love, forgiveness, and starting new is the formula that will connect you with the power of life during Tishrei and the year to come. You have the ability to grow spiritually powerful and strong. Your soul is the source of your potential and gifts. When you connect to your essence, you can live life with your soul and recognize the soul of others. All wisdom, strength, power, truth, already exists within you- all you need to do is access it.

As previously explained, each month has its own unique energy, including Tishrei. Tishrei is fueled with potential energy for renewal. The renewal of the month in Tishrei is the biggest renewal more than any of the other months in the Hebrew calendar because it has all the months of the entire year within it.

The first 10 days of Tishrei are full of energetic abundance to speak to God. Although it is always a great time to pray and connect to Hashem, this is especially true in Tishrei. Tishrei is the ideal time to recreate your life for it is the anniversary of creation. As you reshape and recreate, learn to identify when you are on one side of the extreme, and adjust yourself until you find your balanced state. This could be in your routine, work, relationship, health, and so on. Throughout the month of Tishrei, finding your balance gets easier. Use this energy to reinvent yourself and recreate your life, with harmony and balanced decisions for the year to come.

While creating your life, know you have the absolute best partner to do it with, and that is Hashem. During Tishrei, you have the ability to feel the reality of the closeness of Hashem in your heart. The foundation for a Jew is to have complete emunah (אמונה), faith, and feel comforted by this reality in your heart. This is a reality you can only feel with your heart and soul, not with your hands. The month of Tishrei is the month of awakened spiritual senses because, without this ability to feel in your heart, you wouldn't be able to have a relationship with Hashem. For your emunah to be complete, you must feel it. You must know that every single moment in your life is orchestrated for you by Hashem. Everything is happening FOR you, not to you. The human intellect cannot understand the essence of Hashem, but your heart and soul can. This is the power of having an awakened soul.

Kabbalists mention that in the month of Tishrei, there is a great energetic opportunity to access the Universal storage of Life Energy. This allows you to draw down blessings and abundance you need to co-create and redesign your life from the beginning, with a clean slate. There are special forces that exist in the Universe and during this time the forces come to support you in your process of recreating and renewing your life for another year.

The path of spirituality is not easy but it is rewarding. You must work on yourself but don't worry, every person needs to work on themselves. This is part of our purpose; to become more you without the trauma, fear, toxic behavior, and defilements of the world and build a relationship with Hashem, in a way that is special and authentic to you. This is a lifetime's work. It is a process, a journey, an inner exploration of your internal truth. In modern times it can be hard to find Hashem, but through the power of the soul, you can reveal Hashem's light in everything you do and have faith that everything is happening *for* you, not to you. By seeing that everything happening is for the best, it allows you to forgive easily and not hold onto the past nor fear the possibilities for the future.



MANIFESTING IN TISHREI

We are in Olam HaAsiya (עולם העשיה), the world of doing, where you determine your faith through your actions. We learn from the Zohar that we receive help from heaven when one acts on their actions, this is known in Aramaic as סייעתא דשמיא “Siyata Dishmaya”, meaning “with the help of Heaven”. In order to receive the abundance and blessings from above, you need to do the physical work. Action and speech (ומלולא עובדא) are part of receiving help from above. A few examples showing Judaism is action and speech oriented are through the mitzvot.

Whether your action is good or bad, there are ramifications. The energy you put out into the world is the energy that is returned to you. This is a universal law known as cause and effect. For every effect, there is a cause. For every cause, there is an effect. Your thoughts, behaviors, and actions create effects that appear consciously or unconsciously in your life. When you begin to think about the person you want to be this coming year, the direction you want to go in, and your goals, remember, anytime you do something, it creates an energetic ripple effect. Together with Hashem, you have the power to write the script of your life with your thoughts, words, and actions. Yes, you are that powerful.

Steps to manifest your year to come:

- **Believe.**
 - Thoughts, words, and actions are only one part of actualizing the goals. Sometimes, the most difficult part of the process is to trust that what you want is already yours. Trust Hashem gives you exactly what you need at the right time.
 - Manifest when you are calm and give space to Hashem to work with you. A block to manifestation happens when you cannot give up control. When you give up control, you allow Hashem to help you. Everyone needs help and Hashem works and speaks through people. Therefore next time if someone asks you if you need help, say yes and see where it gets you because you are worthy of receiving it.
 - A great action step to try during this month to help shift your mindset is to ask yourself, what would my future self do? By doing so, you alter your thought pattern to start thinking, feeling, and doing actions as if you have already received exactly what you've asked for

- **Take time to get clear on your goals.**
 - You dream your dreams, what do you exactly want? There is no one but you that can answer this
 - Get into the details - the more clear and concise, the better - here are some areas of life that people commonly begin with:
 - Personal Development
 - Relationships
 - Career
 - A suggestion is to pray for an open and soft heart that will allow you to receive what Hashem blesses you with so that you don't get disappointed when you don't receive the detailed list you gave to Hashem rather trust Hashem is giving you exactly what you need at the right time and when you are ready

- **Ask for it.**

- After figuring out what you want, write it down so that you can keep track of what comes into your reality
- When you've written everything down, ask for it. Hashem wants to give you, you simply need to ask for it and He will provide. Know and feel that Hashem is with you in this process. Together, you are co-creating your life
- Some ways to ask are through prayer, meditation, hitbodedut (התבודדות) meaning, having a one on one conversation with Hashem. This practice is done verbally, sharing the depths of your heart and soul as if you are talking to a parent or close friend.

- **ACTION!**

- If you have been thinking and talking about your goals and nothing is happening, reflect on your actions. Are you taking enough actions towards your vision? It is not enough to thank and talk. If you want to receive, there needs to be a vessel for Hashem to fill. This vessel can be within yourself as well as through business.
- Once you get clear on your goals, make sure they are achievable. Small goals get you to the bigger goal, it is a process with many steps.
- Create a few steps to reach your goal and begin to incorporate that into your routine. Ask yourself, what are some daily habits and actions you can take to actualize the goal?

- **Gratitude.**

- When embarking on this journey, gratitude is your tool. Being thankful for what you got (and sometimes what you don't have), is a gift. Some gifts are big and some are small, but they are still gifts special to you. Acknowledge the good in your life, the more you do, the more you will see it. What you focus on becomes your life. What are you focusing on in the year to come?

Activities to do in Tishrei

- Keep a journal - you could start by writing your answers to the questions provided at the end of the ebook
- Get to the roots of your problems and work on them
- Practice speaking to Hashem
- Write 3 achievable, practical, and exciting goals for this year and 5 steps on how to achieve them



ROSH HASHANA

Rosh (head) Hashana (The Year) in Hebrew, means the Head of The Year. Rosh Hashana is celebrated on the first two days of the Hebrew month, Tishrei, and is the only two-day holiday in Israel. Tishrei marks the beginning of the new year according to the Hebrew calendar. A festive meal takes place on the night of Rosh Hashana and you eat food that manifests your wishes for the year.

Although creation began on the 25th of Elul, we start counting from the first of Tishrei (Rosh Hashana) when Adam and Eve were created because everything was created for them.

During Rosh Hashana, we go back to before the sin of Adam and Eve. Before the sin, there was a great light called Ohr HaGanuz (הַגְּנוּז אֹר), the hidden light and Ohr HaRishon, which translates to primordial light. Rosh Hashana is the returning back to the spiritual state of Adam and Eve before the sin. If you are unfamiliar with the story, here is a very brief background of what happened. Adam Rishon (man) was the first human being. In Genesis 2:17, when Hashem created the world he told Adam and Eve they can eat from every tree in the garden, except the tree of knowledge and the tree of life. The original sin occurred when the serpent convinced Eve to eat from the forbidden tree and she

shared it with Adam. To find more details about the original sin visit; www.visualkabbalah.com

In addition to having a fresh start, Rosh Hashana is also about rectifying our wrongdoings, including the original sin of Adam and Eve so we can go back to the highest spiritual level we once were. Therefore, the goal is to go back to a time before we listened to the serpent and sinned. After the sin, we lost the highest spiritual level, Ohr HaGanuz, the first act of Creation; Genesis 1:3 And God said: "There shall be light", Genesis 1:4 "God saw that the light was good, and God separated between the light and the darkness". According to our sages, Ohr HaGanuz is the primordial light that is hidden from the wicked, and where this light goes, miracles follow. Thus, we want to connect to this divine light and elevate the internal darkness to pure light. The Zohar explains on this day, the world goes back to its original state as if it was the start of creation. On Rosh Hashana, the primordial light illuminates, this is your chance to absorb it and begin anew.

During Rosh Hashana, your spiritual senses are amplified and you can naturally and simply feel Hashem as long as you open your soul to it, even just a little bit. During the rest of the year, for most people, feeling Hashem comes through constant effort, but during Tishrei, you feel Hashem every day.

Rosh Hashana, a holiday of self-reflection, and is also called "Yom H'Din" (Day of Judgement), where all of mankind stands in judgment before God. Interestingly, you are also required to judge yourself. Mankind is judged on their overall actions of the previous year and the decree of said judgments will occur during the upcoming year. The decrees can stop or obstruct the flow of abundance coming to you. However, we rejoice during Rosh Hashana because we know Hashem is merciful. He does everything in His power to give you the year you need because God is good. He wants you to live and thrive. We know this because Hashem gives you various opportunities and the tools you need during the 51 days to create good judgments by not falling into negative thoughts, speaking negatively about others, and doing bad deeds. This is also known as not listening to evil inclinations (The Satan). The darkness, according to Kabbalah, is known as the Satan - a "negative angel" that is created from your negative thoughts, words, or

actions that prevents and delays you from receiving the abundance in your life. Therefore, only you have the power to eliminate it.

The Ari says in Sha'ar HaKavanot, that at one point during the prayer service at synagogue, someone will always start crying, involuntarily. At that moment, he is being judged. According to this, you now know the exact moment you are being judged and people cry as a response. Crying causes mercy to be present since nothing can stand in the way of tears. When a person wants absolute mercy, he or she cries and the other usually has mercy on them. The Gemara and Zohar mention when a person comes back to Hashem with honest tears, Hashem gives him another chance. When the teshuva is sincere and from the heart, Hashem forgives because the person admits his wrongdoing, commits to never doing the bad deed again, and feels true remorse. When he cries, he is asking for mercy. In the Zohar, a number of times, Rabbi Shimon Bar Yochai is crying. Why? To bring the mercy of God unto mankind, therefore salvation. Think of caring for a baby, it's not an easy job. It's noticeable that once when the baby cries, the mother's heart has mercy. Crying to Hashem has been part of the Israelites' relationship with Hashem. An example of this is in Psalms 107:13 "in their adversity they cried to the LORD, and He rescued them from their troubles" - תהילים ק"ז:י"ג: וַיִּזְעֻקוּ אֶל־יְהוָה בְּצָרָה לָהֶם מִמִּצְקוֹתֵיהֶם יוֹשִׁיעֵם:.

The judgment of Rosh Hashana is understood as a spiritual trial before Hashem where every person's actions are judged by the high court in heaven. In this case, the judge, who is Hashem, is helping you. According to the Zohar, the two days signify two types of judgments. The first one is harsh judgment (דין קָשָׁה) and the second, soft judgment (דין רַפָּה). According to Kabbalah, in the physical world, you are granted mercy on your actions, however, in the spiritual world, you are judged on your actions. There is nothing left unseen and this gives you purpose to work on yourself, reach your greatest potential of growth. Give this life your best to grow into your best.

The Gemara in Rosh Hashana teaches three books that are opened during Rosh Hashana based on what type of person you are. These three books include one for the wicked people, (רשעים גמורים) that are immediately written and sealed in the book of death because they have no merits. Those of intermediate, between righteous and wicked,

(בינוניים) judgment is postponed until Yom Kippur, giving them a chance to right their wrongs and be written and sealed in the book of life. Lastly, the righteous are instantly written and sealed in the book of life.

The word “seal” in Hebrew is chotam, which signifies one sealing himself with Hashem and being part of a reality of being connected to Hashem all day. During Rosh Hashana, Jews bless their friends and family to be sealed for a good life. On the surface, having a good life can mean prosperity, health, family, and so on; but the deeper meaning of being “sealed for a good life” means to be connected to Hashem all day.

Kabbalah teaches that Hashem is infinite and His only will is to do good for us; which means His love for us is infinite. By doing good, acting better, and taking action, you open up the abundance to come down to you. You have all you need to endure the judgment and triumph your way into a new year. It's like going to battle with the army, navy, air force, artillery- everyone is helping you to ensure your survival. Similarly, God is giving you an “army” to win this battle. On one hand, He is judging you. On the other hand, He is helping you. It is important to note that you should not wait until you reach a state of absolute agony in your life to cry out to Hashem. When life seems hard, cry out to Hashem for help. When life seems slightly inconvenient, cry out to Hashem too! When you're happy with your life, cry out to Hashem! Try opening the depths of your heart in the presence of Hashem at any challenge.

The Zohar explains that on the first day of Tishrei, the world returns to its original state as it was on the day of Creation, full of light. Beresheet, Genesis 1:1, the first word in the book of Genesis are the same letters of “The first day of Tishrei” אֵי בְרֵאשִׁית which is the Hebrew date of Rosh Hashana. At the beginning of the year, each person, whether they are aware or not, receives infinite sources of abundance and prosperity for the coming year. In returning to this state, you are given an opportunity to start new.

In Judaism, you don't commemorate a holiday. Was the Torah given to us just to commemorate it? What's so important about this day that the Torah says to remember, celebrate, and reobserve a holiday? According to Kabbalah, holidays emanate a special light that can be absorbed to refuel the soul. When you are in tune with the Jewish

holidays, there is a special feeling that can be felt within your essence. Kabbalah teaches that during Shabbat and every Jewish holiday, there is a special light that is infused on that day. Hence, not only do you observe you also ABSORB Shabbat and ABSORB the holidays. You are able to bring down abundance and prosperity from above that enriches your life. Kabbalah teaches that the light that descended onto Israel during a holiday will come every year following, and you have the chance to take advantage of that light and absorb it. During the holiday, that original light is sent again. Absorbing the light gives observing the holiday a soul-restorative experience. For example, you absorb the light of Channukah to be like the Maccabees. You absorb the light of Purim to be like Queen Esther and Mordechai. To draw down the abundance and prosperity for the coming year, you first need to create space for it by removing any darkness from within. This includes removing the limiting beliefs that hold you back from experiencing your dreams.

Rosh Hashana Energy

Think of this time as rising up from the ashes. For some, it has been an extremely tough year with an immense amount of struggles, suffering, and deep sorrow. Even if you did not experience a challenging year, this is your moment to rise from where you are and level up in your life. It's important to start something the right way and not wait until the last minute; Rosh Hashana is no exception. When you return back to your natural and pure state, before the harm of your actions, a process of teshuva is done.

Key Points for Rosh Hashana

- 1) After the evening prayers of Rosh Hashana, Kiddush is made - blessings over a cup of wine to bring in the holiday
- 2) On the first night of Rosh Hashana have a joyful meal with foods to manifest and connect you with positive spiritual forces that will help you have a successful year
- 3) We pray to God in a parent-child dialogue because parents tend to be merciful to their children when they make mistakes
- 4) In the afternoon of the first day of Rosh Hashana, tashlich (תשליך) is performed - a practice where you go to a body of water and throw your sins into the water. You cast your sins into

- the water to set yourself free from any wrongdoings. Tashlich can be done between Rosh Hashana and (before) Yom Kippur
- 5) We ask Hashem, to write us in the book of life – the book of the righteous – and do the same for our loved ones
 - 6) Refrain from sleep until the afternoon, unless you must sleep
 - 7) Do NOT get angry, be negative, or use negative words, or negative thinking
 - 8) Wearing white is a tradition to be like the angels, which manifests purity, cleanliness, and new beginnings. Blue, green, and purple are also good to wear. Don't wear black and red colors - these are colors of judgment
 - 9) Smile, be happy, and treat yourself to new clothes and foods
 - 10) A time to forgive everyone, to ask forgiveness from those you have offended, and rejuvenate your relationships
 - 11) Since you are under strict judgment, you should not judge anyone else and only be pleasant. No work – just go to synagogue and be with family
 - 12) Contemplate the previous year and determine how you can improve yourself and your relationship with others
 - 13) It is required to hear the shofar (not on Shabbat), and have joyful meals on Rosh Hashana.
 - a. Shofar - blown in long, short, and staccato blasts following a specific order
 - b. Teki'ah (long sound) Numbers 10:3
 - c. Shevarim (3 broken sounds) Numbers 10:5
 - d. Teru'ah (9 short sounds) Numbers 10:9
 - e. Teki'ah Gedolah (very long sound) Exodus 19:16,19
 - f. Shevarim Teru'ah (3 broken sounds followed by 9 short sounds)
 - g. Hear the shofar to add the element of mercy to your judgment



ROSH HASHANA SEDER

The seder manifests your wishes for the year ahead. All the blessings performed during the seder begin with Yehi Ratzon - may it be God's will - and then continue to ask for divine gifts of abundance and a good year. The seder goes back to the Talmud (Horayot 12a) where Abaye (a rabbi of the Jewish Talmud) discusses signs that hold significance. He suggested that at the beginning of each new year, people should make a habit of eating the following foods that grow in abundance and manifest prosperity: pumpkin, pomegranate, a bean-like vegetable called rubia, leeks, beets, and dates. Before eating the food, meditate on the feeling of what it means to you to experience a good year and then say the blessing. Each fruit and vegetable is chosen based on its Hebrew or Aramaic name because their name causes your wishes to manifest.

Although the holiday is a day of judgment, the Shulhan Aruch explains to eat the Rosh Hashana meals with joy, trusting Hashem will give you a good judgment, this also includes a wicked person. Rabbi Nachman of Breslov writes, when a person does a mitzvah with joy, Hashem protects him. Thus, even if a wicked person fulfills the mitzvah of joy during the holiday, Hashem protects him.

It is best to prepare for the seder a few days before so when the day comes near, you are ready to enjoy the festivities. The following preparation is for Sephardic - Mizrahi custom. It's encouraged to elevate your seder with intentions and add beauty to the mitzvot when possible. Decorate the table, create a plate with the foods (simanim), dress nicely, surround yourself with friends and family. Additionally, there are great resources online to get creative ideas on how to prepare foods for the meal.

The (simanim) food for Rosh Hashana Seder) according to the Sephardic custom -

- Dates - תמרים
 - Small light colored beans - לוביָא
 - Leeks - כרתי
 - Beets - סלקָא
 - Gourd - קרא
 - Pomegranate - רימון
 - Apple with honey - תפוח עם דבש
 - Head of a ram or fish (ראש כבש / דג) - if you want to purchase a fish's head, it is advised to buy it a few days before because the grocery stores may sell out
 - A tradition for the seder is to buy a fruit or vegetable that has not been eaten at least for a year to say the blessing of Shechianu - a blessing said on special occasions. It is used to express gratitude for new and extraordinary experiences, possessions, or an experience that hasn't happened in a while like seeing an old friend
- For those that live in Israel, the seder is only one night. Those that live outside of Israel, do **two** seders
 - By eating these foods, you physically absorb the spiritual potential of the upcoming year



ROSH HASHANA SIMANIM

Rosh Hashana Simanim According to Sephardic Custom by
Menachem Posner from Chabad.org

Depending on your custom, the following foods are eaten either
after kiddush or after washing and blessing bread (Ha'Motzi).

תמרים - Dates. Related to the word תם—to end - the end of your
haters or anyone that wishes you harm

Intention examples: ask yourself and the table, what is not serving
you? What do you want to officially let go of? What can you end to start
a new beginning?

Take a date and recite:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הָעֵץ

Blessed are You, Lord our G-d, King of the universe, who creates
the fruit of the tree.

After eating the date, take another one and say:

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִתְמוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רַעְתָּנוּ

May it be Your will, Lord our G-d and the G-d of our fathers, that there comes an end to our enemies, haters, and those who wish evil upon us.

רוביא-לוביא - Small beans. Related to the words, רב—many, and לב—heart - Increasing good merits

Intention examples: how can you open your heart this year? How can you show kindness to yourself and others?

(The following blessing over vegetables is only recited if one has not recited the blessing over bread בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

Blessed are You, Lord our Gd, King of the universe, who creates the fruit of the earth.)

Take some white beans and say:

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִרְבוּ זְכוּיֹתֵינוּ וְתִלְבְּבוּ

May it be Your will, Lord our Gd and the Gd of our fathers, that our merits shall increase and that

You hearten us.

כרתי - Leek. Related to the word כרת—to cut - A prayer your enemies will be “cut off” before you are harmed

Intention example: How can we cut away the hard layers around our hearts?

Take a leek and say:

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִכָּרְתוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מְבַקְשֵׁי רַעְתָּנוּ

May it be Your will, Lord our Gd and the Gd of our fathers, that our enemies, haters, and those who wish evil upon us shall be cut down.

סלקא - Beets. Related to the word סלק—to depart - A prayer for your enemies will be removed

Intention example: What is a habit to depart from this year?

Take a beet and say:

יְהי' רְצוֹן מִלְפְּנֵיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂשִׁיטְתְּלֵקוּ אוֹיְבֵינוּ וְשׂוֹנְאֵינוּ וְכָל מִבְקָשֵׁי רַעֲתֵנוּ

May it be Your will, Lord our Gd and the Gd of our fathers, that our enemies, haters and those who wish evil upon us shall depart.

קרא - Gourd. Related to the word קרע — to rip apart, and also קרא — to announce - Hashem rips up any bad decree while the good deeds are announced before Hashem

Intention example: What are a few positive statements you can share about someone at the table, including yourself?

Take a gourd and say:

יְהי' רְצוֹן מִלְפְּנֵיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂתִקְרַע רוּעַ גְּזֵר דֵינֵנוּ, וְיִקְרָאוּ לְפָנֶיךָ זְכוֹתֵינוּ

May it be Your will, Lord our Gd and the Gd of our fathers, that the evil of our verdicts be ripped, and that our merits be announced before you.

רימון - Pomegranate - Blessing for abundant good deeds

Intention example: What are a few nice things you want to help others with this year? How can you help your community? Who do you want to help this year?

Take the pomegranate and say:

יְהי' רְצוֹן מִלְפְּנֵיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁנַהֲיֵה מְלֵאִים מִצְוֹת כְּרִמּוֹן

May it be Your will, Lord our Gd and the Gd of our fathers, that we be filled with mitzvot like a pomegranate [is filled with seeds].

תפוח בדבש - Apple and Honey - Blessing for a good and sweet year

Intention example: Honey is used to sweeten your year. What does a sweet year look and feel like to you?

Dip an apple in honey – some have the custom of using an apple cooked with sugar – and say:

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שתחדש עלינו שנה טובה ומתוקה כדבש!

May it be Your will, Lord our Gd and the Gd of our fathers, that You renew for us a year good and sweet like honey.

ראש כבש - Rams Head (or the head of another kosher animal or fish) - A blessing to be like the head and taking leadership instead of following others blindly

Intention example: How can you be like the head and take leadership this year? How can you grow your confidence? Where can you take initiative in your life?

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו, שנהיה לראש ולא לזנב!

May it be Your will, Lord our Gd and the Gd of our fathers, that we be a head and not a tail.

(The following is added only over the head of a ram:

ותזכר לנו עקדתו ואילו של יצחק אבינו בן אברהם אבינו עליהם השלום

...And You shall remember for us the binding and the ram of our forefather Isaac, the son of our forefather Abraham, peace be onto them.)

Remember, Rosh Hashana is a self-introspective holiday. These foods (simanim) should be interpreted according to your own experience. The aforementioned simanim are to remind you to pray for important blessings. Try coming up with your very own simanim this year!



THE 51 DAYS TO LIFE AND ABUNDANCE

Although Rosh Hashana is a significant day in the Jewish calendar, it is part of a longer, 51-day process. These 51 days are loaded with the potential for you to have a new life and filled with abundance. The 51 days start on the first day of Elul (Rosh Chodesh) and end on the festival of Shemini Atzeret-Simchat Torah (the celebration of our completion of reading the Torah throughout the year). This is a spiritual journey that is achieved through physical activity. Through your physical body, you have the ability to open new depths to your spiritual self and access your most authentic self.

Elul - the month of spiritual cleansing - Day 1 through 30

Rosh Chodesh Elul marks the first day of the 51-day process to life and abundance. This month's energy is all about mercy, forgiveness, teshuva, and the start of the cleansing process from the previous year.

These are a few practices one does to begin the process of returning back to their genuine selves:

- Repentance - Teshuva
- Chesbon Hanefesh, literally meaning, accounting of the soul
- Asking for forgiveness and softening our hearts to forgive others
 - Forgiveness is your heart's freedom. It sets you free from the pain of the past and makes space in your heart in the present
- Checking Mezuzahs and tefillin
- Reciting Slichot (repentance) Prayers
 - Slichot are special prayers with an emphasis on the merciful attributes such as compassion, forgiveness, mercy, and truth, with which God is said to govern the world. Slichot are prayers of admitting your wrongdoings and asking God for mercy. No matter what you did or how you behaved in the previous year, you have the potential to do better in the next year. Slichot prayers are also said on fast days and daily in Elul (Spharadi custom)
 - Some people go to the Mikveh (immersing oneself in a natural source of water or bathhouse with natural water) early in the morning and before saying Slichot
- The Shofar is heard every day except on Shabbat and the day before Rosh Hashana
- On the two days of Rosh Hashana, it is mandatory to hear the shofar
- Wish everyone to have a good year
 - Ketivah VaChatimah Tovah - כתיבה וחתימה טובה - translates as "May you be inscribed and sealed for a good year."
- Psalm 27 (available at the end of the ebook) is recited twice a day
 - Once in the morning and once in the evening (Spharadi custom)

Tishrei - recreating your life

Following the soul's preparation for renewal, Tishrei is the point where everything comes together. Once you've reflected, forgave, healed, and gathered new insights of yourself, Tishrei is fueled with energy to recreate your life with the power of Hashem by your side. Tishrei takes you on a journey of accessing greater depths of yourself

as you co-create your life for the year to come. You are required to take proactive action towards whatever it is that you desire. Along the process, be aware of your thoughts because your thoughts turn into words and your words become your actions. How can you challenge your thoughts during the year to come and use them to your advantage? Yes, you are that powerful.

Rosh Hashana - Head of the Year - Days 31 and 32

- Look at the previous chapter on Rosh Hashana for more details about the holiday
- Two days of judgment on the good and bad actions
- Rosh Hashana Seder with manifesting foods
- Shofar
 - Mandatory to hear the shofar on Rosh Hashana to add the element of mercy to your judgment, excluded on Shabbat
- Tashlich (תשליך) - casting of the sins
 - Done on the afternoon of the first day of Rosh Hashanah
 - Tashlich the casting of your wrongdoings, averot (עברות) into a body of water
 - Jews cast off the sins of the previous year by tossing bread crumbs into flowing water. People think of things they've done wrong in the past year and then "throw them away," promising improvement in the coming year
 - Tashlich serves as a powerful part of the process of repenting and returning to the pure state before the wrongdoings

10 days - between Rosh Hashana and Yom Kippur - Days 31 through 40

- Day 33 is the fast of Gedaliah the governor of Judah (צום גְּדַלְיָה) - Gedaliah was the leader of the Jews who remained in Israel after the First Temple was destroyed. He was assassinated thus ending the hope for reviving the Jewish independent state and returning to the land of Israel
- Teshuva - repentance
 - The 10 days between Rosh Hashana and Yom Kippur is for teshuva

- Kabbalists and others fast each day to rectify sins done on that day. Most people do not do this, you are not obligated to
- During holidays we pray and have festive meals. Prayers rectify the internalities of a person while food rectifies the externalities of the person. Since you cannot eat on Yom Kippur, make sure you eat a lot the day before Yom Kippur to rectify the externalities (the way you present yourself to the world) while prayer rectifies the internalities (your character).
- At dawn on the last day before Yom Kippur, we do Kapparot with chickens (or money)
 - A rooster for men and a hen for women
 - A blessing is said and then swing a chicken or money over your head three times
 - When doing Kapparot, you ask Hashem to transfer any harsh decree you may go through in the new year to be transferred to the chicken or money
 - The chicken or money is the exchange or substitute for the judgment rulings for the new year. The chicken will be humanely slaughtered according to the laws of kashrut and given as tzedaka (charity). The money will be given to tzedaka
 - Note, the chicken is not an offering and the practice alone does not atone for your wrongdoings
 - According to Kabbalah, a soul is trapped inside the chicken and by doing Kapparot, you free the soul

Yom Kippur - the Day of Atonement - Day 40

In Leviticus 14:30, we learn the tremendous significance of Yom Kippur “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d.” The Ari explains on Yom Kippur there is a direct connection occurring between our world and the upper world, the source of abundance. In order to truly connect to the depths of the soul on Yom Kippur, one is immersed in special prayers, there is a twenty-five-hour fast where one refrains from eating, drinking, bathing, marital relations, and wearing leather shoes (five prohibitions). Although Yom Kippur is the most significant day of the year, it is also a day of

much joy because one is confident that Hashem's judgment is combined with mercy and allows for repentance and forgiveness of wrongdoing. During the fifth prayer of Yom Kippur, the judgment is sealed with its first seal.

- 5 prayers against 5 types of judgments
- Kol Nidrei
 - Recite Kol Nidre (translates to "all vows") on the eve of Yom Kippur
 - It is a juristic declaration said before the Yom Kippur Prayers begin
 - Nullifies Hashem's vow not to return to Shechina
 - The Shechina (שכינה) is the female aspect of God, through which the abundance flows from. Additionally, it is the divine presence of God on earth.
 - Mentioned in the Zohar, originally Kol Nidrei is to annul the vow that Hashem made not to unite with the Shechina, the source of abundance, because Hashem exiled her with the Jews who were exiled by the Romans 2,000 years ago. Abundance comes when God and the Shechina are united i.e. cohabit in a Zivug, a spiritual mystical connection, between them - without this, there is no redemption or abundance on earth
 - Because Hashem was so upset with us He let the temple to be destroyed and He sent away the Shechina ending the Zivug
 - However, due to the lack of studying Zohar and the loss of wisdom, there is an additional understanding of Kol Nidrei that it declares all oaths and pledges taken from the current Yom Kippur to the next year's Yom Kippur be denounced. Regardless, you should try your best to keep your promises
- Ne'ilah (נעילה) is the fifth prayer that is part of the Yom Kippur prayer services
 - Ne'ilah means to lock. During the Yom Kippur prayer services, Ne'ilah is the first seal to prevent evil forces from acting immediately on the decrees until Hoshana Rabbah (second seal)

- By sealing the judgment, you have more time to do teshuva
- When Yom Kippur ends, do Birchat Halevana - Blessing of the Moon
 - While the moon is at its first stages after renewal (Rosh Chodesh) recite a blessing called Birkat Halevana (הלבנה ברכת)
 - This monthly prayer is done outdoors at night in the first half of the month, with additional blessings
 - As explained in Kabbalah, the moon is the manifestation of the Shechina, the source of abundance
 - Renewal of the moon is the renewal of the Shechina

Sukkot - Surrounding light (Ohr Makif) - Day 41 - 50

- Sukkot is one of the major holidays mentioned in the Torah (Leviticus 23:42-43).
 - The Sukkah represents the huts the Israelites lived in during their 40 years of wandering the desert after escaping slavery in Egypt
- Sukkot (סוכות), the holiday of booths, starts 5 days after Yom Kippur
 - After Yom Kippur fast, it is a custom to begin building the Sukkah.
- A Sukkah (סוכה), is a booth or hut that Jews make into temporary homes for the week-long holiday
 - A sukkah is constructed outdoors, ideally in a spot that's connected to your home. It can be on your porch, in your backyard, lawn, balcony, or rooftop - but cannot be built under a permanent roof or under trees.
 - The roof of a sukkah is called a "sechach", and must be made from a natural material. Traditionally, this is done with bamboo, corn stalks, straw, or evergreen branches. The sechach needs to provide shade, but also allow for the stars to be seen at night
 - The walls can be made from any material that is strong enough to withstand wind.
 - It is mandatory for men to have every meal in the sukkah while women can still eat in the sukkah if they want to.

Try your best to do activities that you would normally do at home in the sukkah, like sitting with friends, reading a book, meditation, and so on. If possible, sleep in the sukkah for all of the seven days or at least once

- If it's raining or too cold, you don't have to sit in the sukkah, wait until the weather clears
- If you do not have a place to build a sukkah, check with your community or local synagogue where there is a public sukkah that you can use.
- A blessing is recited upon sitting in the sukkah
 - Le'shev Ba'Sukkah - said when eating in the sukkah
 - Shechyanu - said upon the first time sitting in the sukkah
- The Torah speaks about the four species of Sukkot (Leviticus 23:40)
 - A Lulav (לולב) - frond of palm tree
 - Hadas - three myrtles
 - Aravah - two willows
 - Etrog - citron fruit
 - The four species combined are known as a "Lulav". The lulav is used for various parts during Sukkot. We shake the lulav to six directions - forward, backward, right, left, above, and below- to loosen the abundance from above and bring it down
- **Kabbalistic teachings about Sukkot**
 - Ohr Makif is the light that comes down from heaven in two ways
 - **Internal** - פנימי - internal light
 - **Surrounding** - מקיף - the light that surrounds us because the vessel is not big enough to receive it, we also create the surrounding light by doing mitzvot, it is our protection against bad and harmful external forces
 - Hashem wants to give us light but the light can be too much to handle. Thus we expand the vessel through performing mitzvot like learning Torah, prayer, doing chessed (kind acts), lighting Shabbat candles, and putting and tefillin. By doing mitzvot we draw down the surrounding light that protect us, some of the light goes inside us while the rest of the light surrounds us

- We sit in the Sukkah because the light that descends onto us is the light Hashem used to protect the Israelites while wandering the desert. Just by sitting in the sukkah for 7 days, you absorb that light for the entire year.
- **Invite the 7 guests (Ushpizin) a new guest every night**
- Ushpizin is an Aramaic word for “guests” - it is in reference to seven guests, the leaders who founded the Jewish people
- 7 guests for the 7 days of Sukkot are
 - Day one: Abraham - אברהם
 - Day two: Isaac - יצחק
 - Day three: Jacob - יעקב
 - Day four: Moses - משה
 - Day five: Aaron - אהרן
 - Day six: Joseph - יוסף
 - Day seven: David - דוד
- We invite them because they have good qualities (middot) and we want to be like them

חסד	No Anger	1	Kindness	Avraham	that I should not be jealous or cruel instead be kind and loving
גבורה	Worship with Power	2	Judgement	Yitzhak	Give us strength to overcome EVIL inclinations and bad desires
תפארת	Uphold Truth	3	Beauty	Yaakov	To worship YOU in truth and seek to be truthful
נצח	Defeat Enemies	4	Eternity	Moshe	Defeat our enemies and our shut the mouths of our prosecutors
הוד	No Gossip-Evil Speech	5	Splendor	Aaron	To stay away from GOSSIP and pursue peace
יסוד	Don't Waste Sparks	6	Genital	Yosef	Refrain from bad thought and spare us from sin
מלכות	Satisfied with little	7	Queen	David	Reveal your Kingdom here on earth

Hoshana Rabbah - Day 50

- The seventh day of Sukkot is called Hoshana Rabbah
 - It is the day when the verdicts issued on Rosh Hashanah and Yom Kippur are finalized
 - At midnight of Hoshana Rabbah, judgments are handed out to the executing angels to carry out the judgments. It is mandatory to stay up all night and do “Tikkun Lel Hoshana Rabbah” in order to create the second seal

- The Tikkun is the reading of Devarim, the book of Deuteronomy and learning Kabbalah, nothing else
- It is a second seal after the first one done during Ne'ilah
 - A second seal is added to prevent immediate execution to change a bad judgment
 - The Midrash tells us that God told Abraham: "If atonement is not granted to your children on Rosh Hashanah, I will grant it on Yom Kippur; if they do not attain atonement on Yom Kippur, it will be given on Hoshana Rabbah." Isaiah (58:2)
- Hoshana Rabbah is also the last time we say the special blessing for eating in the sukkah
- **Inspecting your shadow - Zohar Parshat VaYehie**
 - Tikun Lel Hoshana Rabbah according to the Ari:
 - After saying Tikun Lel Hoshana Rabbah, we go out at midnight to check our shadow under the moonlight
 - Spread a white sheet on the ground. Next, stand with your back to the moon and inspect your shadow that falls on the white sheet
 - a. This action reveals to us the consequences of our judgment
 - b. We inspect for missing shadow limbs or white spots
 - c. If a limb is missing, it is a sign of unfavorable judgment and we have time to change the ruling until the mussaf (additional prayer services recited on Shabbat, holidays, and Rosh Chodesh) of Shemini Atzeret up to the reciting of the Kedusha (prayers recited during prayer services) - once we say Shema Yisrael (a prayer recited during prayer services), the judgments go out for execution and cannot be changed
- **Smacking the Judgments to subdue them**
 - The 5 arvot (willow branches) represent the 5 judgments known as MaNTZaFaCH מנצפך
 - Put the lulav away as the lulav and willows (arvot) cannot touch. Normally, the synagogue provides the willow branches. Untie the bundle and then hit them 5 times on

the ground to subdue the judgments (דינים) and cause evil forces to be dispersed and therefore weakened.



- They represent 5 judgments and our 5 fingers because we can do a large amount of damage with our fingers and hands
- With great focus, smack the willow branches on the ground and each time say one of the letters above (mem, nun, tzade, peh, kaf)
 - Don't start smacking the willow branches before the Shaliach Tzibbur (the person that leads prayer services) finishes reciting Kaddish Titkabal (a complete prayer that is recited at the end of prayer services)
 - The smacking of the willow branches is towards the end of the morning prayers (shachrit) of Hoshana Rabbah

Shemini Atzeret - Day 51

Shemini Atzeret and Simchat Torah are the two holidays that conclude the 51-day process. In Israel, these holidays are observed on the same day. In the diaspora, they are observed on two separate days

Shemini Atzeret marks the first day of the rainy season in Israel, resulting in a prayer being added to the Amidah (prayer) for rain ("mashiv ha'ruach u'moreed hagashem" - who causes the wind to blow and the rain to fall)

After seven days of Sukkot, you brought abundance to the world and now you want to capture and lock it in

Shemini means eight and Atzeret means to lock and capture. It combines and solidifies everything you did in the 50 days and on day 51 it locks and captures it. Imagine you work on a writing project and it's not yet organized into a final essay or book. Instead, all you have is scattered paragraphs and sources. By arranging the paragraphs and

sources into a book or final essay, you're molding your work. This is what Shemini Atzeret does. It locks and captures in the blessings you've drawn from above during the 51 day period.

After we were judged on Rosh Hashana, we received a judgment of say \$1,000,000 - therefore a check was written but not signed. On Yom Kippur, during Ne'ilah we pray for the first signature and this is why on Rosh Hashanah we say inscribe us in the book of life, but at the end of the Ne'ilah we say seal us (give us the first signature). The second seal on Hoshana Rabbah guarantees that the evil forces (the Satan, a "negative angel") do not come and erase the digit 1 (of 1,000,000) as to not to leave us with 000

- By receiving the first seal, you delay the execution until the second seal that is done on Hoshana Rabbah in which time we go out and check our shadow at midnight against the moon

Simchat Torah - Rejoicing with the Torah

Simchat Torah is a day of rejoicing the completion of our annual reading of the Torah. Each week, Jews everywhere read the Parsha, a section of the Torah. This day marks the beginning of the new reading cycle. Jews all around the world dance with the Torah during this holiday. All the Torah scrolls are taken out of the ark (a cabinet where the Torah scrolls are kept) in the synagogue. The scrolls are carried around the sanctuary (Bimah) in a circle seven times that represent the seven blessings (Sheva Brachot). During each circle, we meditate on one Ushpizin (one of the seven guests) to connect with his character (midah). Look at the above chart in Ushpizin.

- Simchat Torah is the rejoicing of the wedding between God and the Shechina whereby the Torah is the Ketuba (the wedding certificate). As any wedding, we dance, we eat, and we are joyful



CONCLUSION

This process will yield the best results if done with consistency and vigilance. One's evil inclination is known to grow stronger as one attaches themselves to holiness, so do not get discouraged if you find resistance within yourself along the way. Daily effort must be put in not only to fight that inclination but to attach yourself to Hashem. Remember, you are co-creating with Hashem, you are collaborating. Speak to Him along the way, your relationship with Hashem is the most important relationship you have.

There will be tough moments (there always are) but those are the moments where you learn the most about yourself in order to grow through the struggle. Allow the emotions and feelings to make their way through you and not get stuck within you. If you feel lost, confused, and pulled into many directions - take a moment to pause and breathe. The best thing you can do when you are feeling lost is to reconnect to yourself. Listen to the voice within you, wake up, and channel your own unique divine potential. The world needs you.

The following are questions to guide you in the event you don't know where to start this season. Try taking time to reflect on who you are, what you have done, and where you are going.

Elul Questions

- What have I done this month?
- What are some accomplishments of the year?
- What are some life milestones that happened this year?
- What direction do I want to go this year?
- What were some really tough moments that I grew from?
- What are the bad things I did?

Rosh Hashana Questions

- What habits do I want to continue for the coming year?
- What habits do I want to break in the coming year?
- Who will I be this year to come? What will I have? What am I doing?
- How can I deepen my connection with Hashem?

Tishrei Questions

- Am I committing to taking action this year and growing?
- How can I be a source of light?
- How do I want to feel this coming year?
- What actions can I do to achieve my goals?

Although the focus of this work was Rosh Hashana and the 51 day period surrounding the new year, these practices are not to be understood strictly in this context. You can always do teshuva, pray, or manifest - it doesn't matter who you are, you have multiple opportunities to change your life! Doing this work during and around Rosh Hashana can, however, help to restore the flow of abundance into your life.

It is important to mention that all of the aforementioned writing is but a humble attempt to transmit the incredible concepts provided by the Torah and our Sages. The information presented here is barely a drop in the ocean of wisdom provided by the Torah. For this reason, if you feel overwhelmed, trust that you will understand what you need at the right time. On the flip side, one interested in learning more should then of course do so! Below are some additional insights, and even more

Kabbalistic wisdom can be found at www.visualkabbalah.com. You are welcome to send an email to Elisheva at elizalavi7@gmail.com with any questions or comments.

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If you are interested in working with Elisheva, send an email to elizalavi7@gmail.com. Also available is a free 20-minute consultation.



13 ATTRIBUTES OF MERCY

The 13 Attributes of Mercy are based on two verses in Exodus 34:6-7. Hashem taught them to Moshe after the sin of the Golden Calf (violation of the prohibition against idolatry) in Deuteronomy 9:9-21, and are as follows:

- (1) א-ל / God - mighty in compassion to give all creatures according to their need
- 2) רַחוּם - Rahum - Merciful, that humankind may not be distressed
- 3) וְחַנוּן - VeHanun - and gracious if humankind is already in distress
- 4) אַרְךָ אַפַּיִם - Erekh Apayim - Slow to anger (once to the righteous)
- 5) אַרְךָ אַפַּיִם - Erekh Apayim - Slow to anger (repeated again for the wicked)
- 6) וְרַב-חֶסֶד - Verav Heseed - plentiful in lovingkindness
- 7) וְאֱמֶת - Ve'emet - And in truth
- 8) נֹצֵר חֶסֶד - Notzer heseed - Keeping loving kindness
- 9) לְאֲלָפִים - La'alafim - Unto thousands;
- 10) נוֹשֵׂא עוֹן - Nosei Avon - Forgiving iniquity;
- 11) וּפְשָׁע - Va'fasha - and transgression;
- 12) וְחַטָּאָה - Va'hata'ah - sins made by mistake;
- 13) וְנִקְיָה - Venakeh - and pardoning



SECRETS FROM THE ZOHAR

Kabbalistic teachings for Rosh Hashana, Yom Kippur, Sukkot, Hoshana Rabbah, Shemini Atzeret, and Simchat Torah

- The Zohar tells us that we, as humans, request abundance from the Almighty. We are not aware of the spiritual method by which the abundance is drawn down. If you want to receive abundance, you must learn how to ask properly.

Teshuva

Ultimately, teshuva is TASHUV-HEY תשובה = תשובה. Which means returning the HEY (the Shechina) that separated because of our wrongdoings. Teshuva is reconnecting God (י-ה-ו) with His Shechina (ה), therefore opening the flow of abundance to us.

While doing teshuva, meditate on reuniting the hey (ה) with the yud, hey, and vav (י-ה-ו).

A section of what the Zohar says about Teshuva

רבי שמעון היה הולך בדרך וקוץ עמו רבי אלעזר בנו רבי יוסי ורבי חייא. עד שהיו הולכים, אמר רבי אלעזר לאביו, הדרך מתקנת לפנינו, רוצים למשמע דברי תורה פתח רבי שמעון ואמר (קהלת י') וגם בדרך פשהסכל הלך לבו חסר וגו'. כששן אדם רוצה למנוח דרכיו לפני הקדוש ברוך הוא, עד שיאלץ יצא לדרך צריך להמלך בו ולהתפצל לפניו על דרכו, כמו ששינוי שקטובו (ההלים פה) צדק לפניו ויחלץ וישם לדרך פעמיו. שריה ה שכינה לא נפרדת ממנו.

רבי שמעון הזה אציל בארמא והוה עמיה רבי אלעזר בריה ורבי יוסי ורבי חייא. עד דהוו אצילי, אמר רבי אלעזר לאבויי ארמא מתקנא קפון בעינן למשמע מלי דאורייתא. פתח רבי שמעון ואמר (קהלת י') גם בדרך פשהסכל הולך לבו חסר וגו'. עד בר נש בעי לאתקנא ארמיה קמי קודשא בריך הוא. עד לא יפוק לארמא בעי לאמלא ביה וילצל קמיה על ארמיה. כמה דתינין דכתיב, (תהלים פה) צדק לפניו והלך וישם לדרך פעמיו. דהא שכינתא לא אתפרשא מניה.

תשובה להספול על יום
בראשית: חג ע"ב
ספול לבו חסר
רוצה למנוח דרכיו
צריך להמלך במלך
להתפצל לפניו על יום
דק לפניו יחלץ
וישם לדרך פעמיו
שכינה לא נפרדת ממנו
לבו חסר ספול

Source: www.visualkabbalah.com

What the Zohar says on the two days of Rosh Hashana

בימי ראש השנה מתקנים בית דין כסא למלך לדון את כל העולם, וישראל נכנסים בראשונה בדיון לפניו, שירבו הרחמים. (לפני שירבה הרגז). למדנו, ומשפט עמו ישראל דבר יום ביומו. יום ביומו מה הוא? אלא אלו שני ימים של ראש השנה. מדוע שני ימים? משום שהם שני בתי דין שמתחברים כאחד. דין עליון, שהוא קשה, גדיון מתקון, שהוא רפה, ושניהם נמצאים.

ועל זה לא יודעים אלו הבבלים סוד של היבבה וקיללה, ולא יודעים ששיניהם צריכים, יללה שהוא דין תקיף. שלשה שברים שהוא דין רפה, גניחות שגונגו ברפיון. הם לא יודעים, ונושאים שניהם. ואנן יודעים ונושאים שניהם. (ועל זה סוד היבבה היללה, ושניהם צריכים. אלו הבבלים אינם יודעים, ונושאים שניהם.) והכל יוצא לדרך אמת.

ביומי דראש השנה, מתקנין בי דינא פורסיא למלאך, למידן כל עלמא. וישראל עאלין בקדמינתא בדינא קמיה, דליפוש רחמי. (ס"א קמיה דליפוש רוגזא) תנן ומשפט עמו ישראל דבר יום ביומו, יום ביומו מאי הוא. אלא הני תרי יומין דראש השנה. אמאי תרי יומין. בגין דאינון תרי בי דינא דמתחברין כחדא. דינא עלאה, דאיהו קשיא. בדינא מתאה, דאיהו רפא, ותרווייהו משתמחי.

שני ימים
פנסה: ראל ע"ב
בית דין כסא למלך
שני בתי דין
דין קשה-דין רפה
ראש השנה

ועל דא לא ידעי: הני בבלי, רזא דיבבא ויללותא, ולא ידעי דתרווייהו אצטריכו, יללותא דאיהו דינא תקיפא. תלת תבדין דאיהו דינא רפאי, גנוסו גנח רפאי. אינון לא ידעי, ועבדין תרווייהו. ואנן ידעינן, ועבדין תרווייהו. (ס"א) ועל דא רזא דיבבא ויללה ותרווייהו אצטריכו, הני בבלי, אינון לא ידעי, ועבדין תרווייהו.) וקלא נפקין לארע קשטו.

שני ימים
פנסה: ראל ע"ב
בבליים
לא יודעים
דין קשה-דין רפה
יללה-יבבה
ראש השנה

Source: www.visualkabbalah.com



THE KABBALISTIC MEANING BEHIND KOL NIDREI

According to Rabbi Shimon Bar Yochai in the Zohar, we are nullifying a vow of ZA (God) or in other words, a vow of Aba and Ima, that restricts the Zivug (mystical spiritual connection) of ZA and NOK (the male aspect of God and the female aspect of God). When there is no Zivug between ZA and NOK, there is no flow of abundance to earth. As a result of our wrongdoings, it led to the destruction of the temple and exile from Israel. Therefore postponing the redemption indefinitely.

In the Zohar below Rabbi Shimon says that if ZA has made the vow, he will plea with Aba and Ima to nullify the vow of their son ZA (as parents can do). And if the vow was made by Aba and Ima he will go to an aspect of divine emanation in Kabbalah, the arich anpin (אריך - is total mercy without judgment, an attribute of God), to nullify their vow; thereby opening the cohabitation of ZA and NOK and thereby the redemption.

It is a custom to recite Kol Nidrei in all Jewish communities in an attempt to nullify the vow of ZA and thereby ZA (God) cohabits with NOK

(Shechina) and brings redemption (geula). This should be our kavana (meditation and intention) in order to bring redemption and mashiach. This is why we say “לְשֵׁם יְחִיד קוֹדֶשׁ אֱלֹהֵינוּ הוּא וְשִׁכְנֵנוּתָא” (lesham yehud kadosh baruch hu ve’shchinateh - translates to for the sake of reuniting God and His Shechina) before anything we do in order to quicken the redemption.



THE STRUCTURE OF THE SPIRITUAL WORLD

יהוה (not to be pronounced out loud or with the mouth) is the name of Hashem. The name is made up of four Hebrew letters. The Ten Commandments (Aseret Hadibrot) that were given to the Israelites after leaving Egypt, prohibits us from saying and pronouncing Hashem's name in vain. However, there are different names for God that can be used such as Hashem, the Hebrew word for God, or HaKadosh Baruch Hu.

יהוה is divided into male and female aspects. The male is the letters יהו and the female is the letter ה. To understand how abundance is created in the world, we look at the family structure as an example:

The husband (יהו) works and provides money to his wife (ה). The wife then goes to buy the groceries and makes the food. The food is the sustenance, which nourishes the family and keeps them healthy. Children are the abundance in the world. They are created by a physical and a spiritual connection between husband and wife. When there is a Zivug (a spiritual connection), there is a full combination of the name of Hashem (יהוה). When the four letters of Hashem are combined, there is abundance in the world. When (יהו) and (ה) are separated, there

are problems, lack, and difficulties. In other words, when the father and mother are not in harmony, it disrupts the flow of abundance. When the father and mother are united and one, the flow of abundance is open.

To briefly touch upon another way to understand the structure of Hashem's name is like so:

- The Yud (י) is father (aba)
- The first Hey (ה) is the mother (ima)
- The letter Vav (ו) is Ze'ir Anpin
- The last Hey (ה) is Nukva
- Here you can understand "father, mother, and two children"

ZA - Ze'ir Anpin

- The male aspect of what we call God
- The giver
- י-ה-ו-ה in the family structure

NOK - Nukva

- The female aspect of what we call God
- Represented by our mother
- The receiver all of the blessings from Ze'ir Anpin
- Nothing of her own expect what ZA gives her
- She represents the mother in the family because without her husband's sperm, she cannot have a baby. When the husband gives her his sperm, she can have a baby. The baby is the shefa, the abundance
- ZA and NOK create the souls (neshamot) while we, the people on earth create the bodies. This is one of the ways we co-create with Hashem.

If you want to understand ZA and NOK, read:

- Shir HaShirim - a love song that describes the beautiful love between God and his wife (Shechina)

- Azamar Be'Shvachim found in Zemirot Erev Shabbat before Kiddush by the Ari
 - אזמר בשבחין למיעל גו פתחים

Ein Sof - אין סוף - א"ס - The Infinite Unity of the Supreme Life Force

- unattainable, beyond grasp, highest spiritual level. It is infinite and beyond measure. Therefore, the light had to be reduced for mankind to attain it

Adam Kadmon - אדם קדמון - א"ק - the first emanation from the Ein Sof which is the precursor to man and all creation. Everything emanates from Adam Kadom; the worlds (according to Kabbalah we have four worlds Emanation - אצילות - the world of lights, Creation - בריאה - the world of the souls and God's throne, Formation - יצירה - the world of angels, and Doing - עשיה - where the physical universe, mankind, and creation exists), the Sefirot (Tree of Life), and guidance (partzufim translates to faces). It is the first creation that sends out light to manifest creation. Adam Kadom is the first reduction of the light and from it, emanates all the light for all creation

Atik - עתיק - Aramaic for "ancient days - Atik Yomin" - the second reduction of the light after Adam Kadmon. In each point of Atik is male and female, meaning, giver and receiver

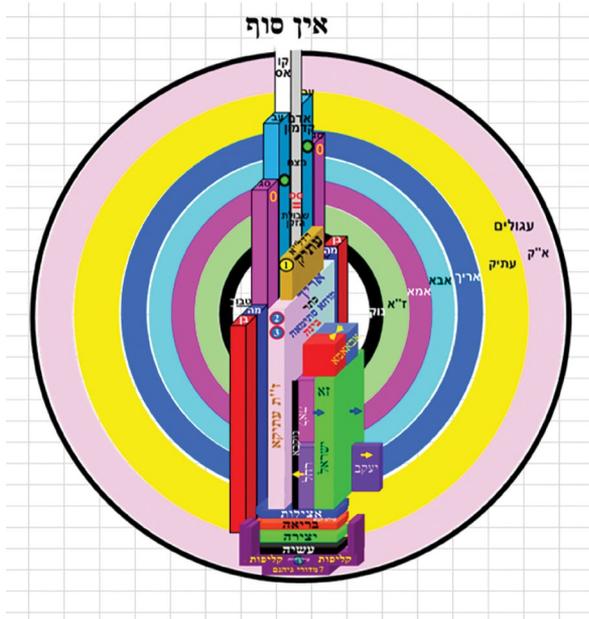
Arich Anpin - אריך אנפין - translates to "long face the long countenance". It is the further reduction of the light. It has one side male and female i.e. giver and receiver

Aba - the light that represents masculine

Ima - the light that represents femininity (both Aba and Ima are always together providing the minimum sustenance of existence)

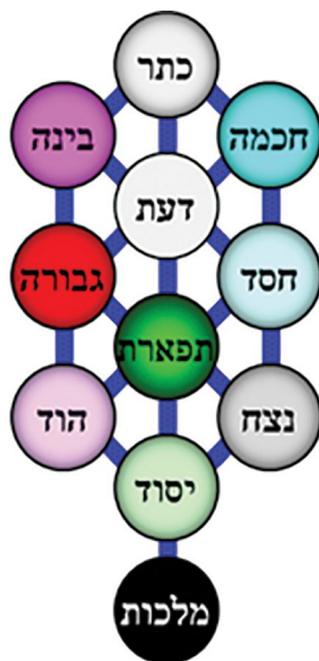
Ze'ir Anpin - זעיר אנפין - ז"א - ZA - it is what we call "God", it is male and female (meaning giver and receiver) that can be separated. It is the revealed aspects of God

Nukva - נוקבא - נ"ק - NOK - female aspect of Ze'ir Anpin, the receiver, the Shechina



The structure of the spiritual world and forces. Spirituality comes in levels from the high and low. The highest spiritual level is the Ein Sof.

All the partzufim (guidance) has the ten Sefirot, these are; the Kabbalistic Tree of Life; Keter - כתר - (crown), Chochma - חוכמה - (wisdom, right brain), Binah - בינה - (understanding, left brain), Da'at - דעת - (knowledge, back brain), Chesed - חסד - (kindness, right arm), Gevurah - גבורה - (judgment, left arm), Tiferet - תפארת - (harmony, torso), Netzach - נצח - (victory, right leg), Hod - הוד - (splendor, left leg) Yesod - יסוד - (foundation, genitals), Malchut - מלכות - (the female receiver aspect)





PSALMS 27

Source <https://www.mechon-mamre.org/p/pt/pt2627.htm>

The psalmist calls for connection with God “b’eretz Chayim” – “in the living land”. It is key to know that we can find God by connecting with the earth

- א לְדוֹד: יְהוָה, אֹרֵי וְיִשְׁעֵי-מִמִּי אִירָא; יְהוָה מְעוֹז-חַיִּי, מִמִּי אֶפְתָּד.
- 1 [A Psalm] of David. The LORD is my light and my salvation; whom shall I fear? **{N}**
The LORD is the stronghold of my life; of whom shall I be afraid?
- ב בְּקִרְבִּי עָלַי, מְרַעִים-- לֶאֱכֹל אֶת-בְּשָׂרִי; צָרִי וְאֹיְבֵי לִי, הֵמָּה קָשְׁלוּ וַנִּפְּלוּ.
- 2 When evil-doers came upon me to eat up my flesh, **{N}**
even mine adversaries and my foes, they stumbled and fell.
- ג אִם-תִּחְנֶנּוּ עָלַי, מִחֲנֶה-- לֹא-יִירָא לְבִי; אִם-תִּקְוֶם עָלַי, מִלְחָמָה-- בְּזֹאת, אֲנִי בֹטָח.
- 3 Though a host should encamp against me, my heart shall not fear; **{N}**
though war should rise up against me, even then will I be confident.

- ד אחת, שאלתי מאת-יהוה-- אותה אבקש:
שבתי בבית-יהוה, כל-ימי חיי;
לחזות בנעם-יהוה, ולבקר בהיכלו.
- 4 One thing have I asked of the LORD, that
will I seek after: **{N}**
that I may dwell in the house of the LORD
all the days of my life, **{N}**
to behold the graciousness of the LORD,
and to visit early in His temple.
- ה כי יצפני, בסכה-- ביום רעה:
יסתרי, בסתר אהלו; בצור, ירוממי.
- 5 For He concealeth me in His pavilion in
the day of evil; **{N}**
He hideth me in the covert of His tent; He
lifteth me up upon a rock.
- ו ועתה ירום ראשי, על א'בי סביבתי, ואזבחה
באהלו, זבחי תרועה;
אשירה ואזמרה, ליהוה.
- 6 And now shall my head be lifted up above
mine enemies round about me; and I will
offer in His tabernacle sacrifices with
trumpet-sound; **{N}**
I will sing, yea, I will sing praises unto the
LORD.
- ז שמע-יהוה קולי אקרא; וחנני וענני.
- 7 Hear, O LORD, when I call with my voice,
and be gracious unto me, and answer me.
- ח לך, אמר לבי--בקשו פני; את-פניך יהוה אבקש.
- 8 In Thy behalf my heart hath said: 'Seek ye
My face'; Thy face, LORD, will I seek.
- ט אל-תסתר פניך, ממני-- אל תט-באף, עבדך;
עזרתי הייתי; אל-תטשני ואל-תעזבני, אלהי ישעי.
- 9 Hide not Thy face from me; put not Thy
servant away in anger; **{N}**
Thou hast been my help; cast me not off,
neither forsake me, O God of my salvation.
- י כי-אבי ואמי עזבוני; ויהוה יאספני.
- 10 For though my father and my mother
have forsaken me, the LORD will take me
up.
- יא הורני יהוה, דרךך; ונחמי, בארח מישור--למען,
שוךרי.
- 11 Teach me Thy way, O LORD; and lead
me in an even path, because of them that lie
in wait for me.
- יב אל-תתנני, בנפש צרי; כי קמו-בי עדי-שקר,
ויפח חמס.
- 12 Deliver me not over unto the will of mine
adversaries; for false witnesses are risen up
against me, and such as breathe out
violence.
- יג לולא--האמנתי, לראות בטוב-יהוה; בארץ חיים.
- 13 If I had not believed to look upon the
goodness of the LORD in the land of the
living!--
- יד קוה, אל-יהוה; חזק, ויאמץ לך; וקוה, אל-
יהוה.
- 14 Wait on the LORD; be strong, and let thy
heart take courage; yea, wait thou for the
LORD.



GLOSSARY

Abaye- Talmudic sage

Amidah- central prayer, recited three times daily

Aramaic- ancient semetic language

The Ari - Rabbi and leader in Jewish mysticism

Averot- sins

Besiyata Dishmaya- with the help of heaven

B”h- Bizrat Hahsem, God willing

Bnei Yissaschar- 19th-century Chassidic text

Chesbon Hanefesh- the accounting of the soul

Chodesh- month

Chodesh Elul- Month of Elul

Chodesh Tishrei- Month of Tishrei

Emunah- complete faith in Hashem

Hashem- “The name”, God

Hitbodedut- secluded prayer

Kabbalah- Jewish mysticism

Ketivah VaChatimah Tovah- may you be inscribed and sealed for a good year

Mikveh- bath from natural water, immersed in to purify

Mitzvah- commandment- there are 613 commandments for Jews in the Torah and 7 for non-Jews

Mishnah- first Jewish legal book, a compendium of the Oral Torah

Mizvot- plural of Mitzvah

Mizrahi - from the Hebrew word Mizrah (East), Jews that are descendants from Jews in the Middle East. Also known as, Oriental Jews

Rosh Hashana- Head of the Year, "Day of Judgement"

Rabbi Shimon Bar Yochai- also known as Rashbi and father of Kabbalah, traditionally regarded as the author of the Zohar, written in the second century

Rabbi Schneur Zalman of Liadi- author of the Tanya, founder of the Chabad Chassidic movement

Rambam- also known as Maimonides, influential medieval Torah scholar

Rabbi Nachman of Breslov- influential Hasidic leader and a great-grandson of the Baal Shem Tov (the founder of Hasidism)

Sephardic - from the Hebrew word Sefared (Spain), Jews who live or are descendants of the Jews who lived in the Iberian Peninsula

Simchat Torah- a holiday observed for the renewal of the annual cycle of Torah study

Shemini Atzeret- 8th day of Sukkot, extra day of closeness given to spend with Hashem

Shofar- a ram's horn sounded during Elul and Rosh Hashana to awaken our souls and cry for redemption

Shulhan Aruch- written by Rabbi Yosef Karo, codified work of daily Jewish laws

Sukkot- a 7-day festival where Jews reside in outdoor huts (Sukkah), plural of Sukkah

Torah- five books of Moshe (Moses)

Teshuva- commonly translated as repentance, more accurately Teshuva stems from the Hebrew word "return"

Yom Kippur- "Day of Atonement"



SOURCES

None of the ideas presented in this ebook are original, all have been inspired by teachings from Jewish sages, commentaries, classical Jewish texts, or modern resources. The following websites in particular were used in the writing of this ebook: Aish.com, Sefaria.org, MyJewishLearning.org, Chabad.org, LiveKabbalah.org, RavKookTorah.org, ShulchanAruchhaRav.com, Bilvavi.net, livinglanguage.com, VisualKabbalah.com

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Isru Chag - אסרו חג

After any good deed, happy occasion, celebration, and any other enjoyment the light that came down to provide us with that abundance or good or energy or spiritual growth dissipates and vanishes. One should have the Isru Chag festive meal, immediately after the morning prayer of the day after the holiday (חג). This allows us to bind some of the vanishing light of that holiday and to benefit from the light the entire year. We retain part of the returning light - אור חוזר.

Below is the corresponding meditation.

אל יהוה ויאר לנו אסרו חג בעבתים עד קרנות המזבח																							
			מזבח	=	אל יהוה	0	0			Meditation													
יהוה	+	אלף	למד	=	יאר	>	<			Scan the Hebrew letters													
			אלהים	=	לם	=	=			No Comprehension required													
			שנות	=	קרנות	ז"א	רחל																

Taken from VisualKabbalah.com

There are three holidays in which the day after the holiday is known as Isru Chag - אסרו חג, these holidays are Passover, Shavuot, and Sukkot. The literal translation of Isru Chag means “bind [the] festival”. Isru Chag gives us an extra opportunity to wrap up the holiday with good intentions and joy. The Arizal teaches there are remaining sparks of holiness (קדושה) from the holiday that are leftover, and on Isru Chag, we capture those extra sparks into our lives.

From the verse Psalms 118:27, we get the name Isru Chag; “Bind [the] festival [offering] with cords to the corners of the altar - אֵל | יְהוָה וַיֹּאֲרֵנוּ אֶסְרוּ-חַג בְּעִבְתֵּימָּם עַד קַרְנוֹת הַמִּזְבֵּחַ -”.

Alternatively, The word “cords” as translated in the sentence can also mean “fattened animals.” Therefore, the Talmud writes “anyone who establishes an addition [isur] to the festival on the day after the festival by eating and drinking is credited by Scripture as if he built an altar and sacrificed an offering upon it. - כָּל הָעוֹשֶׂה אִיסוּר לְחַג בְּאֹכִילָה וּשְׂתִיָּה, - מַעֲלָה עָלָיו הַכְּתוּב כְּאִילוֹ בָּנָה מִזְבֵּחַ וְהִקְרִיב עָלָיו קֶרֶבֶן, שֶׁנֶּאֱמַר: “אֶסְרוּ חַג בְּעִבְוֹתֵימָּם עַד קַרְנוֹת הַמִּזְבֵּחַ” - Talmud, Sukkah 45b”. Thus, by having a festive meal with eating and drinking it is as if one has built an altar and offered a sacrifice.

On Isru Chag, there is a practice of reading Shulchan Aruch (the Code of Jewish Law), we add festive food, and omit TaChanun (confessional supplications) from our prayers (Shulchan Aruch, Orech Chaim 429:2).

The act of Isru Chag traces back to the time of Temple Offerings (Shulchan Aruch, Orech Chaim 429:5). When a person brought the required festival peace offering (*shelamim*), he was allowed to partake in the meal the following day as well. This means that if a person brought an offering on the first day of the holiday, he could eat it on the second day too. Thus, if a person brought the offering on the last day of the holiday, he could enjoy the meal on the day after the holiday as well.

After each holiday, Passover, Shavuot, and Sukkot, it is forbidden to fast because of Isru Chag. Our sages teach this day is celebrated with a festive meal, although it may just appear to be a regular weekday. Isru Chag locks in the divine energy and blessings into our lives from the holiday. Rav Elyashiv writes (Divrei Agaddah p. 458), Isru Chag has a very important aspect: to bind the spiritual infusions we received during the holiday for the rest of the year. It is the “binding of the holiday”.

Before you jump back into your work schedules and busy life, allow a “warm-down” after the holiday. Just like running, you don’t suddenly stop when you are finished. You gradually slow down so that you don’t shock your system. Isru Chag is that “warm-down” after the holiday. You ease yourself back into everyday life. When you rush back into it, you miss the blessings from the holiday.

Isru Chag can be seen as a soft landing back into our lives from the highs of the holiday. It is not easy to return to work especially if you took a break on the holiday. Use this gift known as Isru Chag to capture the remaining sparks of the holiday and transition back into your regular life with ease.

To deepen your learning on Isru Chag, click here

<https://onedrive.live.com/view.aspx?cid=fe837400fc94b58b&page=view&resid=FE837400FC94B58B!14413&parId=FE837400FC94B58B!14087&authkey=!AOWNcyhiiPahLIA&app=Excel>

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