

The Kamah Sukkah

Kama is the enjoyment of appropriate objects by the five senses, . . .
assisted by the mind together with the soul.

It is the awareness of pleasure arising from contact
between the sense organ and its object.—*The Kama Sutra*

This long-thought-to-be-lost manuscript translated by the late (very late, actually) Anonymous Botch (or possibly Anonymous Blotch, since scholars aren't sure), which I recently found in a crumpled old shoebox in front of a Chabad House somewhere in Israel, or maybe in Boulder, Colorado, where you may or may not live or want to live—I don't really know—is so *outré* that some of you discerning readers might think it originally was meant as a Purimspiel (if you know what that is, and if you don't, keep reading and you just may find out, if I recall)—and indeed it might or might not have been meant that way. Whatever the case, you may be shocked to learn it indeed is Jewish, shocked not just because of its somewhat risqué content but because it has to do with Sukkot, our Fall festival, even though I am presenting it to you around the time of Purim, our Spring festival. And of course by "our" I mean Jewish, if you know what that is, and if you don't, I don't have the time or space to tell you more than to say it's not the same as Christian, Muslim, Buddhist, Hindu, or Zoroastrian, although there are some similarities, which is not surprising, but again I really don't have a whole lot of time to provide the details, so you are on your own.

At any rate, this text— a spiel, or perhaps not—is entitled *The Kamah Sukkah* and seems inspired by the famous (or infamous) Hindu book *The Kama Sutra*, a love-and-sex manual aimed at the Indian (from India) in need of guidance in such affairs, even though love and sex happen only in affairs, if you get my point, and if you don't, I can't help you here either—so sorry. Try not to be confused by what I'm saying and what you may read (if you decide to take the plunge, so to speak, even if you don't speak or know what is meant by "plunge" in this context, or in any context as a matter of fact), will you, since the deep and weighty matters embedded in this ancient text are esoteric and as such intended only for the select few . . . like yourself . . . and deep and weighty matters must be presented in such a way as to discourage misuse by individuals who might be associated with the dark forces of the *yetzer hara*, the evil inclination. Therefore while reading this text, in order to inoculate yourself against such forces, be sure to read the text while leaning toward the right, the *yetzer tov*, the good inclination, whatever you might remember from the Passover seder, which for some reason seems to have the opposite instructions. Just be sure to lean the correct way during Passover, and to know which way that is, defer to your rabbi or, if you don't have one, to your inner rabbi, if you know what I mean, or if you don't have an inner rabbi, or even if you don't know, or don't know what a rabbi is, or Passover for that matter, or for any other matter, for that matter.

It is an odd book—the original *Kama Sutra*, that is, not our *Kamah Sukkah*, which, when you ponder the matter at length, is not especially odd, given the oddities surrounding us in today's crazy world, if you know what I mean—it's an odd book to emerge from a culture that seems, to this day, oddly puritanical, but that's water under the bridge, and not the kind of bridge that may be holding your teeth in place. The naive reader will of course ask: What could such a book offer me, a modern, liberated Jew or anyone else reading this, who knows everything about such matters, beginning with the biblical injunction to be fruitful and multiply? I could answer that question very quickly and easily but have decided not to, for reasons I can't remember. Oh, before I forget: Sukkah can also be spelled Succah, but Kama and Kamah can never be spelled Comma or, God forbid, Calma or Calmah, but whatever

your preferences or however deviant you are or aren't, the meaning of the text you are about to read—if you decide to read it—won't change. I can assure you of that, but frankly, not of a whole lot else. And one more thing, for the mystical numerological types among you—which probably includes you, especially if you already happened to have come across this text in the *Boulder Jewish News*, the official or perhaps unofficial organ of the Boulder, Colorado, Jewish community, which comprises primarily mystical numerological types probably like yourself, if indeed you are a member of that community. Yes, I repeated "mystical numerological types" for emphasis, which as the Bible experts among you know is a biblical feature, although that has nothing to do with this introduction, which also has nothing to do with introducing this year's text, whether or not it really is a Purimspiel, which I said already and probably will say again, for emphasis.

Moving right along: In case you are not familiar with Purimspiels or non-Purimspiels, if I don't forget (please remind me if I do), I will refer you to the real McCoy, so to speak, even though the real McCoy is not Jewish and doesn't speak any more, having been silenced long ago. . . .

Oh, sorry to interrupt: If you read the intro to "Are Diamonds Really a Girl's Best Friend? The Story of Diamante de León, a Medieval Spanish–Jewish Wise Woman" just above—assuming you read these in order, if you read them at all, or if you even can read—you might be thinking after you read this intro that you are in some sort of *deja-vu* space, since the two intros are so similar, in fact often identical. And you might be asking yourself why bother reading the same thing twice and also wondering why their idiot author didn't make them different or even just make one shorter and refer you to the longer version. If your memory isn't so hot, these questions probably won't arise, but if your memory is still sharp, they probably will arise, like bubbles in a pool used to train deep-sea divers, in which case that sharp memory of yours just might puncture some of those bubbles, creating a problem, if you get my drift—and no, I'm not referring to drifting deep-sea divers. However, that said, I am going to go ahead with what I was saying before I so rudely interrupted your train of thought with this lengthy interruption, which I decided is easier to write than revising the actual intros would be. Oh, in case you don't know, "intro" is short for "introduction," and I'm sure you know what that is. And one more thing: If I can unscatter my brain I might decide it is more elegant and literarily satisfying to do the revisions I just said I decided not to do now, necessitating this long excuse for being lazy and unfocused—in short, a Purimschlemiel, to coin a word, since most people write it as two words—which I hope you will forgive me for, even if the time of year to forgive most likely is not happening at the moment, meaning you most likely will have to wait for another opportunity, unless you are someone who is always in a state of forgiveness or, God forbid, you have a lousy memory and don't really care about the repetition or didn't notice the repetition until I pointed it out to you or perhaps because some mysterious dark energy surrounded you, making you forget everything you just did, which I hope is not the case, since that is not a very good place to be, literally or figuratively. Okay, then, here we go.

Whoah, Nellie—sorry again to interrupt the narrative flow. If you don't need to compare, just skip ahead—actually, behind, to the title above—to the actual text. I should have said this earlier, I know, and so sorry, but again, I'm just not functioning too well at the moment, so I hope you have it in you to forgive me for extenuating circumstances beyond my control.

Okay, now I'm ready, but for what, I can't quite remember Oh, yes, now I do, lucky you. I was going to refer you to a real Purimspiel, so that you can compare what you now are reading with the Real McCoy (you thought I forgot, but see, I didn't), and I will now do that, so look at "The Wonderful

Cholent," the first item in this section of this book. But remember, this year's story—*The Kamah Sukkan*, in case you already forgot—may or may not be a Purimspiel, whatever you or I or anyone else may think. I am referring you to a real Purimspiel in case you didn't read it already, or, if you did, may have forgotten some of the details and so, horror of horrors, might be totally, utterly lost reading this story, which I am sorry to remind you so soon may or may not be a Purimspiel, even if it sounds like one, and if you aren't sure, you can try to read them both at the same time and see for yourself the difference and not just take my word for it. And, if you don't know what a Purimspiel is, God help you, and if you do know what it is, God help you. And if you don't know Who or What God is, so help me, God, you are in trouble, so help me, God, and no Purimspiel or non-Purimspiel, however authentic, can help, even if you don't know what a Purimspiel or non-Purimspiel is, or, God help you, what Purim is, for that matter.

Now, where was I? Since I can't quite remember, I will just move on along to the next thought that comes into my head, which as it turns out is the same thought that came into my head last year or maybe the year before. Just imagine yourself rummaging in your freezer for the *cholent* you cooked last year or maybe the year before and defrosting it for your guests on Shabbat. Guests that could be human beings like yourself (I assume) or additional souls of the kind described in rabbinic literature and (lucky you!) just above in this section of this book in "Are Diamonds Really a Girl's Best Friend?," who join us on Shabbat and, after not eating human food for a week while they sojourned in the next world, are so hungry that leftovers taste heavenly, especially leftover *cholent*, and most especially leftover *cholent* of the magical kind, which undoubtedly is the kind served in your household.

This labor of love, which as I said I found totally by accident (even though I was on the lookout that day for long-lost manuscripts like this one), is again dedicated to the memory of my late father, Bernard Rasof (1918–2017), an engineering professor who also was a poet specializing in playfully humorous verse, unlike oh-so-serious yours truly, who couldn't tell a Purimspiel from a non-Purimspiel if his life depended on it. And by the way, he—my late father—collected crank letters sent to CalTech, where he earned his PhD, and to UCLA, where he taught for a while. And, now, whatever you are thinking, crank letters, although they sometimes sound like Purimspiels, are meant to be taken seriously, even if the authors sound like—I will leave the rest of this sentence and thought to you, the discerning reader who can tell a *faux* Purimspiel from a real one and also a crank letter from a Purimspiel, *faux* or real, and a serious person from a misguided moron. Got that? In case you are confused, regardless of the business about Purimspiels, what you are reading at this very moment (these very words) is only the introduction to what may or may not be a Purimspiel, even though you might be tempted to think otherwise. It also is not a crank letter, whatever you may think, since it was not written by a misguided moron—misguided, maybe (like most of the rest of humanity, other than you, of course), and sometimes a moron, yes, especially when it comes to love, which is probably why the long-lost manuscript of *The Kamah Sukkan* caught my eye. But I will leave the decision of who's who, who's what, and what's what to you, the highly intelligent, discerning reader—after all, you are able to read, even if your tv is on in the background or perhaps, God forbid, even the foreground—so that you can decide on your own. God help you if you can't get through this sentence, which I got lost in too, so if you had a hard time, don't feel too bad. This kind of sentence has a name, which I forgot, and was popular in England several hundred years ago in the writings of people like Henry Fielding, who you may recall wrote the novel *Tom Jones*, which has nothing to do with anything here or, for that matter, anything anywhere.

What it is, though, I will leave to you to decide. And by "it" I refer to the whole of life—the whole *megillah* of existence, if you will—not just Purimspiels, non-Purimspiels, crank letters, and misguided explanations. Oh—one more thing, if you don't mind: Let all of this go or else you most definitely will need extra sessions with your shrink the morrow, or maybe even two-morrows, even if you don't think you will. Yes, "shrink" rhymes with "think," even though it wasn't intended, and like everything you have just read, has nothing to do with anything worth knowing or remembering, or just plain-old knowing or remembering, and since your memory may be flagging, it's probably a good thing—about the remembering, that is, not the knowing—since there's nothing here worth remembering anyway. Now, where was I? Since I really don't remember, I will step out of the way and let you ease your way into this year's maybe-or-maybe-not Purimspiel and try to decide for yourself what the heck it is, and if you can't, so be it.

Oh, sorry, but I woke up today with a new word running through my head: *Sukkahspiel*. I'll leave it to you to guess what it means.

Here goes!

Oh, one more thing. Here's a little glossary of terms used for those of you not in the know. Most italicized words, unless otherwise noted or obviously not, are Hebrew. I'm putting it here and not at the end, where it really should go, to help you out in case you need help, which you probably do, although I don't want to make any assumptions, just in case.

Adam kadmon—Primordial human being.

aphrodisiacs—Sexual stimulants. If you are a guy, you might have tried one of these on your girlfriend when you were in college in the 60s or 70s, if you went to college, and if you didn't go to college, you might have tried one of these anyway. If you are a gal, you probably didn't need one of these during that time because your boyfriend would just take one look at you and be ready to jump through the roof. And if you are trans, I can't help you.

asiyah—The physical world in the ***kabbalistic four-worlds model of Creation***.

atzilut—The spiritual world in the ***kabbalistic four-worlds model of Creation***.

beriah—The intellectual world in the ***kabbalistic four-worlds model of Creation***.

Bu-Jews—Jews with Buddhist practices or beliefs.

chais—The Hebrew letter *chai*, whose numerical value is 18, meaning "life," often cast in gold and attached to neck chains.

chazan—Cantor/Jewish religious singer.

cougars—Oversexed older women who chase younger men.

davven (Yiddish)—Pray.

double chais—See *chais* above. This would be two times 18, or 36.

etrog—The citron fruit used during Sukkot; shaped like a large egg.

first world—*Asiyah* in the ***kabbalistic four-worlds model of Creation***, the physical level of reality.

five worlds—A take on the ***kabbalistic four-worlds model of Creation***.

fourth world—*Atzilut* in the ***kabbalistic four-worlds model of Creation***, the spiritual level.

four-worlds model of Creation—This ***kabbalistic*** model posits four worlds, four levels, from lowest to highest: *asiyah*, the world of action, physical; *yetzirah*, the world of formation, emotion; *beriah*, the world of creation, intellect; *atzilut*, the world of emanation, spiritual.

frums (Yiddish)—Religious Jews.

gematria—Jewish numerology.

Hebrew Bible—The Tanakh: Torah, Prophets, and Writings. Called the Old Testament by non-Jews.
All of the biblical books not in the New Testament.

HindJews—Jews with Hindu practices or beliefs.

Hoshana Rabbah—The end of the Jewish Fall festival of Sukkot.

HuJews—Humanistic Jews. Yes, there is such a sect.

kabbalist—Practitioner of Jewish mysticism.

kabbalistic—Having to do with Jewish mysticism.

kaftan—A robe.

kavannah—Intention.

kippah—Head covering worn usually by Jewish men but also by some Jewish women, cardinals (not the birds!), and by the Pope.

kosher—Meeting Jewish dietary laws; more loosely, used as slang for "acceptable."

LGBTQ—Lesbian, Gay, Bisexual, Transexual, Queer.

megillah—A scroll in the **Hebrew Bible**. The whole *megillah* means the entirety of something. The Megillah of Esther in the **Hebrew Bible** tells the **Purim** story.

ménages à trois—Threesome. That's French, by the way, the official language in France.

mitzvah—Good deed or biblical commandment, or perhaps both.

mohel—Ritual circumciser.

MuJews—Jews with Muslim practices or beliefs.

nymphomaniacs—Oversexed women, sometimes welcome, sometimes not.

oui oui (French)—Yes yes. No, it's not what little children say when they want to go to the bathroom.

Purim—The spring Jewish festival based on the Book of Esther.

Purimspiel—A story or skit inspired by **Purim**.

schav—A soup made with sorrel, which makes it sour.

schmaltz (Yiddish)—Rendered chicken fat, with a secondary meaning of "corn."

second world—*Yetzirah* in the **kabbalistic four-worlds model of Creation**, the emotional level.

sheitel (Yiddish)—Wig worn by some Orthodox Jewish women.

shvitz (Yiddish)—Spray.

spetzele—Small egg-noodle dumplings.

streimel (Yiddish)—Round fur hat worn by some Orthodox Jewish men and some fashionable women.

sukkah—Small booth built to celebrate the Fall festival of Sukkot.

tallit—Prayer shawl traditionally worn by men but now also by many women.

tallit katan—A small version of the shawl just described but with *tzitzit*, ritual fringes.

Talmud—Lengthy collection of rabbinic conversations and rulings compiled about 500 C.E.

tantric—A term from esoteric Buddhism, having to do with channeling one's sexual energy into spiritual energy.

tefillin—Phylacteries (Jewish ritual implements containing prayers) worn on the arm and forehead.

third world—*Beriah* in the **kabbalistic four-worlds model of Creation**, the intellectual level.

tsuris (Yiddish)—Trouble.

ushpizin—The ancestors we Jews invite into our *sukkahs* on the fall festival of Sukkot.

lulav—Palm branch waved during the fall festival of Sukkot.

yarmulke (Yiddish)—See **kippah** above.

yetzer hara—Evil inclination.

yetzirah—The emotional world in the **kabbalistic four-worlds model of Creation**.

Zohar (the *Book of Splendor*, or *Radiance*)—The main book of Jewish mysticism.



The editor or perhaps Anonymous Blotch or Botch preparing for mischief in his (or her) sukkah. No, that's not a streimel. Streimels are round, in case you didn't know. Well—this one is sort-of round, isn't it? Okay, it's spherical. Whatever.

Announcing the first translation of a medieval guide
suitable for the whole Jewish community,
from *frums* to bums, including BuJews, HuJews, MuJews, Hindjews,
Self-Hating Jews, Non-Jewish Jews, Foodie Jews, Converts, & Conversos.

Shack up in the Jewish Love Shack with Your Main Squeeze (or maybe your whole community) and
Davven with

∞ **THE KAMAH SUKKAH** ∞
**THE DEFINITIVE, ULTIMATE, *ONLY* FIVE-WORLDS GUIDE
TO SEX IN THE SUKKAH**

by the Tzaddik of Plotznitzkyovitchky: The Second-to-Lust Kabbalist of Plotz
Translated by Anonymous Botch (or Blotch or even Crotch, if you prefer)
Edited by Henry Rasof

What your parents didn't, wouldn't, shouldn't, couldn't teach you • Everything you are dying to know
& afraid of knowing • Tips & tricks from marvelous mystics • *How to fulfill all 613 commandments
in one shvitz* (how about that!)

I. The First World: Asiyah: The World of Action

1. Why this book? Satisfying the first commandment to be fruitful and multiply.
2. Who is the Tzaddik of Plotznitzkyovitchky: The Last Kabbalist of Plotz (sorry: not a relative of the late Sadie Plotznick)
3. By the way, what is sex?
4. What is a *sukkah* (*succah*, if you prefer, or love shack, according to a prominent British-American rabbi)? If the *Kama Sutra* were a Jewish book, the *sukkah* might be called a "pleasure room, decorated with flowers, and fragrant with perfumes."
5. How to build a sexually ergonomic *sukkah* and furnish it to satisfy your guests with special needs.
6. The *mitzvah* of hospitality: How to get started: Singles mixer in the synagogue *sukkah*? Better ask the rabbi.
7. Serving or servicing your guests? Gluten or gluten free? No quiche, please, but how about *sukkahtash*?
8. To wear or not to wear: Over, under, around, in, + the first-ever gender-neutral Sukkot guide to waterproof apparel.
9. Jewelry: Charms and amulets, *chais*, *double chais*, gold chains, diamond tiaras, turbans, rings, *kosher* piercings.
10. To wear or not to wear: *Kippah* or *yarmulke*, *shtreiml*, *kaftan*, *tefillin*, *tallit*, *tallit katan*, midi-skirt, miniskirt, panties, bra, thong, jockstrap, bikini, underwear, *sheitl*, long sleeves, knee socks.
11. Shabbat in the *sukkah*. Special blessings. Special situation: What to do about that pesky second Shabbat soul?

II. The Second World: Yetzirah: The World of Formication

1. Positions your mother and great-aunt never told you about. Special positions for tiny *sukkahs*.
2. Toys and enhancers. Toys, not goys. And no, *schmaltz* and *schav* are not lubricants.
3. Shake it, baby: How to use the *lulav*—How about Myrtle on the right, Willa on the left, Lulu in the middle, spreading Joy? Oh, yes, for a separate peace.
4. Cosplay/role playing, including how to celebrate Purim in advance without being too forward

5. *Menages à trois* and more (*oui oui!*).
6. *Ushpizin*: How to decide which *ushpizin* to invite (erotic dancers?) so as to avoid the uppity ones (like ex-mates) .
7. *Sukkahs* and the single girl and guy.
8. Don't forget that *etrog* before it's good for nothing but compost. Hold it in your right hand. Oh, and what's an *etrog*, or *esrog*, if you prefer? Some say it stands for a heart, some say testicles, some say an ovary, and some just say it doesn't stand for anything, it's just a citron, from which you make candied fruit for pineapple upsidedown cakes. Oh, sorry: Some folks collect them after *Sukkot* and make jelly to rub on pregnant women's tummies.
9. *Aphrodisiacs* for beginners: What to spike the chicken soup with.
10. Which way to lean to attract more of the *yetzer hara*.
11. *Tantric* shmantric: What's all the fuss with the *frumsters*?
12. Special advice for every type of Jew, from atheist to *zionist*.
13. Blessings and prayers.
14. Ancient Jewish love charms, notions, and potions to be *sukkahsexful*.

III. The Third World: Beriah: The World of Creation

1. From temple tart to *sukkah* slut: How to deal with greedy female guests and *ushpizin*.
2. From stiebele shlump to *sukkah* stud: How to deal with greedy male guests from this world and *ushpizin* from the next world.
3. *Nymphos* and *cougars*. Careful, because could be a problem for women *and* men.
4. Challenges for princesses and obsessive-compulsive women so they don't break a nail or scrape their knees (knee pads recommended).
5. Resurrection and the aging man: He can raise the *lulav*, but that's about it.
6. LGBTQ.

IV. The Fourth World: Atzilut: The World of Enemanation

1. Tips from the Talmud and *Zohar* and from the Holy Holy Holy Mothers.
2. Counting & aligning with those heavenly bodies: Using *gematria* (Jewish numerology) and astrology in your *kavannah* (intentions)

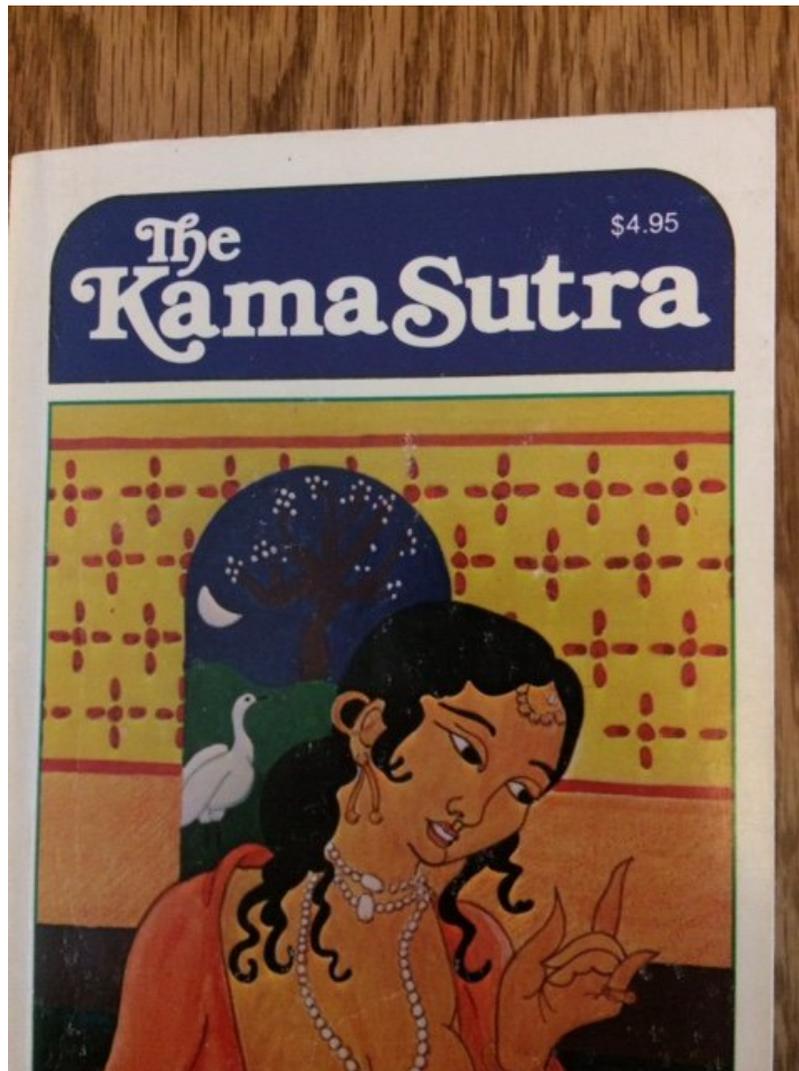
V. The Fifth World: The World of Adam Kadmon

1. Saying farewell to the *sukkah*, cleanup, and more. What happens in the *sukkah* stays in the *sukkah*.
2. *Hoshanah Rabbah*—Using the *lulav* one last time for that something very special.

Appenditzitis: The World of Tsuris

1. *Spetzele* situations: What if the following come on to you, or vice versa: The rabbi, *Hadassah* rep, Hebrew school teacher, board president, *chazzan*, *ushpizin*, whole sisterhood, men's council, local Catholic priest, butcher, *mohel*? A non-Jew, someone you went out with once 10 years ago, a gay or lesbian or transgender congregant, one or more of the *kabbalistic sefirot*?
2. Unwanted pregnancies and social diseases: Because you are doing a *mitzvah*, you are protected. No other protection needed. See somewhere in the *Shulchan Aruch*, the authoritative code of Jewish law.

*****Warning: If you're easily embarrassed, skip the next two pages.*****



*Paperback edition of English translation of the
Kama Sutra, with explicit black-and-white photographs.
Sorry, but you can't see them here, even though
I'm sure you're dying to.*



Ladies' (above left), men's (above right) undergarments, and yarmulkes/kippot (below), all abandoned, forgotten, removed, or confiscated during sukkot.



Photo Credits

Kama Sutra. No publisher information.

Ladies' undergarments. Khvost, Getty Images/iStockphoto, <https://www.istockphoto.com/photo/lots-of-messy-colorful-clothes-gm462321073-31873766>.