

Tikkun Leil Hoshana Rabbah

from *Mikrai Moed HaShaleim*

Translated and Elucidated

By

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5770

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Tikkun Leil Hoshana Rabbah

For the past 10 years I have been *zokeh* to learn the *Tikkun Leil Hoshana Rabbah*. For the past 6 I have been fortunate to begin my review with the consummate article by my first teacher Rabbi Ariel Bar Tzaddok of www.koshertorhah.com. It is comprehensive and therefore is reprinted in full below:

HOSHANNA RABBAH IN KABBALAH

The Secret of the Seal and the Shadow

By Rabbi Ariel Bar Tzadok

On the seventh day of Succot, we have a special celebration called Hoshanna Rabbah. Of the entire eight day Succot/Atzeret holiday period, this is the only day that includes a small remnant of Yom Kippur style penitent prayers. Of course, there are good reasons for this known in the Kabbalah. Each of the seven days of Succot one of the seven sefirot becomes manifest. On Hoshanna Rabbah, the seventh day of Succot, the final sefirah Malkhut receives its influx from above. Corresponding to this, we perform the Hakafa circling of the Bimah (center of the Synagogue where the Torah is placed for reading) seven times, instead of just one time as performed on all the other days of Succot. Hoshanna Rabbah is called the Seal (Hotem). It is on this day that the Heavenly edicts signed on Rosh HaShana and sealed on Yom Kippur are delivered into the hands of the angelic forces for their execution, be it for life or death, blessing or curse. Hoshanna Rabbah, therefore, is referred to as the second (or outer) seal (Hotem). The Ari'zal explains in his Sha'ar HaKavanot, Inyan Succot, Derush 8, the secrets of Hoshanna Rabbah, the second seal of Malkhut and provides for us insight into an ancient custom how one can ascertain if one is destined for a good or bad end in the upcoming year. In brief, the Ari'zal teaches us that the day of Hoshanna Rabbah is the date of the execution of the Heavenly edicts ordained on Yom Kippur. Now, one might ask, if an edict is sealed on Yom Kippur, why bother to wait the extra days until Hoshanna Rabbah in order to execute it? Moreover, what is the matter of this second seal and what is its relationship to the sefirat Malkhut?

The answer to these questions is as follows. We all know that the holiday of Succot/Atzeret is a time of great rejoicing. It is a time of the reception of the Divine mercies. During the days of Succot the supernal mercies concealed above are manifest and channeled into the worlds below, one day for each sefirah of the seven days (levels) of creation. It is on Hoshanna Rabbah that the Divine mercy descends into Malkhut. Now, the sefirat Malkhut is an appellation for the lower worlds, including our physical world. It is on this day that the reception from Heaven reaches here. This reception however is not only of the Divine mercies revealed during Succot, it is also the day of reception of the Heavenly edicts of Kippur.

On Yom Kippur, during the final prayer of the day, the Neilah, the source of our souls, which is the Shekhina, NOK of ZA, also referred to in the Kabbalah as Rachel Imaynu Ikeret HaBayit (our mother Rachel, the foundation of the home), rises to the highest heights. At this lofty height, our souls receive atonement from HaShem and we are declared pure before Him. Yet, the forces of evil, the Klipot, are not unaware of our present lofty state. With their spiritual eyes, they can see that our souls are full of pure spiritual energy. These klipot feed off this energy, it is their means of sustenance. They seek to steal it from us any way they can. Thus the moment Yom Kippur is over, the Klipot busy themselves to cause Benei Yisrael to sin again thus toppling our souls from our spiritual heights. In our fall, the pure spiritual energy within us topples and descends with us. In this way, the spiritual energy is thus brought into the realms of the Klipot where they can feed off of it.

Aware of the machinations of the forces of evil, HaShem devises a way to protect our souls from this onslaught. In order to protect the spiritual energy imbued within us HaShem places a seal around it, a powerful spiritual seal that the forces of evil cannot break. This seal surrounds the Yesod of NOK and its source is from Imma Ila'ah (the supernal mother, the sefirat Binah).

The Yesod is the sefirah of creativity and life force energy. Metaphorically, it corresponds to the genitalia in the body of men and women. The sefirah Binah corresponds to the mind and represents clear and lucid thinking within us. The seal (Hotem) placed around the Yesod from Binah is a clear and profound lucid thinking that enables us to recognize the machinations of the klipot. We have an innate ability during these days to recognize how the forces of evil might want to misdirect our creative or sexual abilities and pervert them to their own ends. During these days, we are immune from their attacks, if we so choose to embrace the immunity.

From Yom Kippur until Hoshanna Rabbah, this seal is firmly in place. Yet, just as this seal provides great spiritual insight and protection to those who choose to accept it, it also withholds and blocks this spiritual protection from those who have chosen to reject it. This is the nature of a seal. It keeps things from coming in and from going out.

On Yom Kippur, this seal is placed in the sefirah Yesod. Yet Yesod is still part of the Olam HaYetzirah. In other words, the Yesod and its seal are still part of the spiritual worlds. It has not yet manifested here physically on earth. It is experienced in the human unconscious rather than in the conscious mind.

All this changes on Hoshanna Rabbah. As we said above Hoshanna Rabbah corresponds to the Malkhut. Malkhut corresponds to the Olam HaAsiyah, the Malkhut of which is our physical world. On Hoshanna Rabbah, the day of Malkhut, a second seal is formed. This second seal brings down to earth the edicts previously sealed in the Yesod. Those who are sealed within the Yesod are “written in the Book of Life.” Those outside the seal are “written in the Book of Death.” On Hoshanna Rabbah, the day of Malkhut, that which has been ordained in Heaven finally reaches the earth for execution, be it for good or for bad.

HaShem in His great mercy has revealed to us the secret of Hoshanna Rabbah. This is why on this day, of all the days of Succot, we offer supplications of penitence. Maybe our repentance on Kippur was not sincere? Maybe we have not cleansed ourselves completely of our sins? Maybe we have some more soul searching to do, to rectify our character and our behavior? Maybe our sins have placed us outside the seal and not inside it? Until Hoshanna Rabbah we have the opportunity to “open the seal” of Yesod and enter within. Actually, the seal is never really opened, it is never breached. Rather HaShem miraculously lifts up our souls and places it under the seal, rather than disturb its place. In other words, we have to move for the sake of Heaven. Heaven does not move for the sake of us.

On Hoshanna Rabbah, the Heavenly edicts begin to manifest here on earth. We are taught that the edicts arrive at the exact hour of midnight on Hoshanna Rabbah. This is the hour when the Moon, symbolic of the Shekhina, the source of our souls, shines brightest in the sky. Herein lies a secret. As we know from the Torah, we are created in the “image of G-d.” The Hebrew word for this image is Tzelem. The word Tzelem (image) is related to the word Tzel (shadow). Thus within one’s shadow can be seen a reflection of one’s Tzelem. In practicality, this means that with one’s spiritual eye one can see reflected in one’s shadow an aspect about one’s spiritual connection to G-d referred to as one’s Tzelem (Divine image imprinted on one’s soul). When one is “written in the Book of Death” on Yom Kippur, HaShem removes from such a soul His Tzelem image. Without the removal of this Divine spark within the soul, the angel of death would not have the power to remove the soul from the body.

On the night of Hoshanna Rabbah, from midnight on, we are taught one can go out into the moonlight and gaze upon one’s shadow. If the image of the shadow is complete, one can rest assured that the coming year will be one of life. However, if in the moonlight one cannot see specifically the shadow reflection of one’s head, this is a sign that one has been “written in the Book of Death” and that this year will be his last on earth.

The “head” of one’s shadow (tzel) is a metaphor for one’s Tzelem (inner Divine spark). Many actually go out and pay attention to their physical shadows, yet those with insight know that the “looking” is really an internal one. If one does attempt to view one’s physical shadow in the actual light of the moon, one must gaze on it with spiritual insight to attempt to grasp a glimpse of its spiritual essence. Mind you, this check cannot be performed by street lights, city lights or any other man made source. The check must be done in an area free of all other light except moonlight. If it is a cloudy night, then simply there is nothing to be done.

Hoshanna Rabbah is our last change of getting right with HaShem for the year. For although our edicts arrive here in the physical world ready for execution at the stroke of midnight, we still have until the morning hours to supplicate before our Creator and Judge to again plead for His mercy and to again turn from our wanton way. The Ari'zal has also ordained for us a custom that assists us in our bond with HaShem in preparation for Hoshanna Rabbah. It is the custom (minhag) of the Kabbalists to stay awake the entire night of Hoshanna Rabbah to study Torah, just as is done on the night of Shavuot. In the first half of the night the entire fifth book of the Torah, Devarim (Deuteronomy) is read. This reading is done with specific design. The Ari'zal explains in the Sha'ar HaKavanot using holy Names and their numerical values how Sefer Devarim (Deuteronomy) corresponds to the sefirat Malkhut. **[see below]** As such this book corresponds to the second seal of the Malkhut, the seal revealed on this night. Thus as a segulah (spiritual remedy) for the soul, the entire book of Devarim is read. The words of this book include within it a repetition of all the laws included within the others. Thus in Hebrew, Devarim is also called the Mishneh (the second) Torah (not to be confused with the oral Torah code by the same name by Rabbi Yehudah, or confused with the law code of RaMBaM also by this name). Indeed, both of these texts took their name from Sefer Devarim. The word Mishneh actually means "the second." Thus, it is the repetition or "second" Torah. As such Devarim also corresponds to the second seal, the seal of Malkhut revealed on this night.

Corresponding to Malkhut, the Bimah is circled seven times instead of the usual one time as in all other days of Succot. For on this day, the seventh day, the Malkhut receives all the spiritual influxes from all the upper sefirot. She not only receives her share (which could be accomplished in one circling), she receives also the full share of the others. As such, the Bimah (symbolic of Malkhut herself) is circled once for each sefirotic influence received on this day. This is the secret of the Ohr Makif (surrounding light).

There is yet to discuss one more practice unique to Hoshanna Rabbah, one ordained by the Biblical prophets themselves. All the days of Succot, we wave the four species before HaShem in our prayers. On this day, in addition to the traditional waving, after the morning service is finished, we have a special minhag to take five branches of willows (aravot) and strike them on the earth five times. When we strike them we recite the words, "Havit, Havit, V'lo Barikh." The purpose of this striking called the Havatat Aruvot is to neutralize the aspect of Divine Severity represented by the five final form letters of the Hebrew alef bet the MaNTzaFaKh (mem, nun, tzade, pey, kaf sofiyot). The MaNTzaFaKh are the forces of severity grounded within the sefirat Malkhut (the feminine principle). As today is the day of Malkhut, now is the time to neutralize the natural forms of severity and limitation to be found within her. Instructions how to properly perform the Havata and the prayers associated with it can be found in any orthodox Succot Mahzor.

The day following Hoshanna Rabbah is no longer Succot. It is an entirely different holiday called Hag HaAtzeret, also known as Shemini Atzeret and Simhat Torah. This is the day of renewal. This is the day we celebrate the final seal of our judgements for good. On this day the supernal process began on Rosh HaShana comes to fruition with the supernal coupling of the sefirotic Faces of ZA and NOK. Because this is the day of continuity and life, it has been chosen of all the days of the year to both conclude and begin the cycle of Torah readings.

As the Torah never really ends or begins, so our relationship with HaShem is continual. We pass through many cycles in our relationship with our Creator, at times feeling close and at times feeling distant. Yet our relation with our Creator is like the Torah or like the orbit of the earth around the sun. Like clockwork we pass through times of enlightenment that are bright as day and we pass through sad times where we feel lost as in the dark of night. Yet, cycles always flow, there is always movement. So it is with our souls before HaShem. We are always in a process of movement towards our own self-perfection, guided as we are by the invisible Hand of HaShem.

In Sefer Keriat Moed (274), we are told to read the Book of Devarim, and intend to a seal חותם for the Malkut **[as described by R. Ariel above]**, which are the three fillings of Shem Ekyeh

אהי"ה: אלהי יוד "הי אלהי יוד "הה אלהי יוד "הא

Note that the gematria of these three names is 455 which is equal to the word חותם (454) plus the kollel. The inner letters of these three names—the fillings—plus the 3 kollels [140 + 122 +

130 = 392 + 3 = 395]-totals the word Mishneh משנה [395]as described above like this:

אלף הי יוד "הי אלף הה יוד "הה אלף הא יוד "הא

One should meditate on these Names constantly during the reading, to use the Mishneh Torah—the book of Devarim, to make a seal for the Malkut

אלף הא יוד "הא
אלף הה יוד "הה
אלף הי יוד "הי

The Ben Ish Hai (*Lashon Hakamim Volume I, Siman 34*), writes a prayer to be said before learning Sefer Devarim. Concerning these names, he writes:

May it be Your Will, Hashem, our Gd and Gd of our forefathers, that You do For the sake of Your mercies and Your kindnesses and for the sake of the Holy Name Ekyeh אהי"ה: and the fillings Yodin, Alefin, and Hehin (אלף הי יוד "הי אלף הה יוד "הה אלף הא יוד "הא)

Whose fillings and inclusions total the word Mishneh משנה, that You Benefit us with a seal and seal us in the Book of Good Life, and seal us In the Book of the Righteous and Pious, and seal us in the Book of the Upright, And Pure, and seal us in the Book of Good Sustenance and Livelihood, and Seal us in the Book of Redemption and Salvation.

As we are "sealing" the Malkut, it is a good practice to intend every time you see the Name Hashem the Shiluv of Shem Hawaya יהו"ה and Shem Adnut אדנ"י as this

יהדונה"י

The latter Name represents the Malkut. The above page can remain open during your learning for easy reference and intention.

My teacher of blessed Memory Rabbi David Wolfe-Blanke in his *Meta-Siddur* took the words of his teacher Rabbi Zalman Shachter-Shlomi (shlita), and corresponded the 54 parshiot with the 7 Sefirot included in 7 Sefirot we do during the Omer.

On this night, I intend the following, and am always amazed at the connections I find:

<i>Devarim</i>	<i>Hod</i>	<i>of</i>	<i>Yesod</i>	Restraint	while	Connecting
<i>Vaetkhanan</i>	<i>Yesod</i>	<i>of</i>	<i>Yesod</i>	Vulnerability	while	Connecting
<i>Ekev</i>	<i>Malkut</i>	<i>of</i>	<i>Yesod</i>	Grounding	while	Connecting
<i>Re'ey</i>	<i>Hesed</i>	<i>of</i>	<i>Malkut</i>	Expansion	while	Grounding
<i>Shoftim</i>	<i>Gevurah</i>	<i>of</i>	<i>Malkut</i>	Contraction	while	Grounding
<i>Ki taytzay</i>	<i>Tiferet</i>	<i>of</i>	<i>Malkut</i>	Adjustment	while	Grounding
<i>Ki tavo</i>	<i>Netzah</i>	<i>of</i>	<i>Malkut</i>	Perseverance	while	Grounding
<i>Netzavim</i>						
<i>-Vayelekh</i>	<i>Hod</i>	<i>of</i>	<i>Malkut</i>	Restraint	while	Grounding
<i>Ha'azinu</i>	<i>Yesod</i>	<i>of</i>	<i>Malkut</i>	Vulnerability	while	Grounding
<i>Vzot Hab'raka</i>	<i>Malkut</i>	<i>of</i>	<i>Malkut</i>	Grounding	while	Grounding

After completing *Devarim*, it is a *Siman Tov*, to then read the first seven days of *Beresheet*, as is done on *Simhat Torah*:

1. IN THE beginning G-d created the heaven and the earth.
- 2 Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of G-d hovered over the face of the waters.
- 3 And G-d said: 'Let there be light' And there was light.
- 4 And G-d saw the light, that it was good; and G-d divided the light from the darkness.
- 5 And G-d called the light Day, and the darkness He called Night And there was evening and there was morning, one day.
- 6 And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters'.
- 7 And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8 And G-d called the firmament Heaven And there was evening and there was morning, a second day.

9 And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear' And it was so.

10 And G-d called the dry land Earth, and the gathering together of the waters called He Seas; and G-d saw that it was good.

11 And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth' And it was so.

12 And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and G-d saw that it was good.

13 And there was evening and there was morning, a third day.

14 And G-d said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;

15 and let them be for lights in the firmament of the heaven to give light upon the earth' And it was so.

16 And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

17 And G-d set them in the firmament of the heaven to give light upon the earth,

18 and to rule over the day and over the night, and to divide the light from the darkness; and G-d saw that it was good.

19 And there was evening and there was morning, a fourth day.

20 And G-d said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven'.

21 And G-d created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and G-d saw that it was good.

22 And G-d blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth'.

23 And there was evening and there was morning, a fifth day.

24 And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind' And it was so.

25 And G-d made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and G-d saw that it was good.

26 And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth'.

27 And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

28 And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth'.

29 And G-d said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food;

30 and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for food' And it was so.

31 And G-d saw every thing that He had made, and, behold, it was very good And there was evening and there was morning, the sixth day.

Chapter 2:

1 And the heaven and the earth were finished, and all the host of them.

2 And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

3 And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

If you intend to stay awake all night, plan that one-half hour before Halakhic midnight—which is 12 hours after the time the sun is at mid-day [check www.chabad.org For the halakhic times in your area], say the Bedtime Shema without the *Hamapil* prayer [because you are not going to sleep].

At midnight proper, go outside and follow the ritual described by R. Ariel above. I am fortunate that if Gd-willing the moon is out, I can see my unadorned shadow on my Sukkah. As the Sukkah is the Shade of Faith in the language of the Zohar, to have my Shade on its Shade to me gives me goose-bumps even as I write this! Blur your eyes at your shadow—don't stare. Use your inner vision to contemplate where you are and where you need to go particularly in the next two months until Zot Hanukah, the 8th Day of Hanukah, where we are told the very very very final final final seal is done. Without taking a vow, promise that you will take one significant step in the merit of your shadow to this end. Linger in this place [make sure you are dressed appropriately]. When you feel finished,

you are done. If you are staying up all night, time to say the morning blessings save those over the Torah which you will need to say at dawn (*alot HaShakhar* –see the www.chabad.org site.) Say *Tikkun Hatzot, Tikkun Leah*. [it is available online if you search for it]

Next we move to *Tehilim*, which were written by King David, who woke up every night at midnight to sing praises to Hashem. You are up at midnight right now with him, and today–Hoshana Rabbah, it the day that he is the main Guest, whom ideally you invited into your Sukkah earlier. Perhaps scan *Sefer Haknasat Orhim* for David’s intentions. Keep in mind that the Ben Ish Hai notes that the 150 Psalms stand for *gemataria Pidyon* (redemption). Then say the prayer before reciting Psalms, and begin.

There are 5 books of Tehillim. On this night, however, they are parsed differently.

Book I: Chapters 1-42 = Hesed/Avraham

Book II: Chapters 43-72 = Gevurah/Yitzhak

Book III: Chapters 73-89 = Tiferet/Yaakov

Book IV: Chapters 90-106 = Netzah/Mosheh

Book V : Chapters 107-119 = Prayer before is Hod-Aharon/ Prayer after is Yesod/Yosef-Pinhas

Book VI: Chapters 120-150= Malkut/David-Shelomo

As tonight is Hoshana Rabbah, there is a custom to say Selihot prayers after each Book of Psalms. If there is a minyan, the 13 attributes may be said. Too there are prose poems that have Holy Names embedded in them corresponding the book’s attribute as above.

Here is a translation of the Selihot that too will be said on Friday morning.

AFTER BOOK ONE READ:

O Merciful One! seal us in the Book of Life. “For the sake of and [Hashem] passed [before him Moshe]”

O Merciful One! seal us in the Book of Mercy. “ ”

O Merciful One! seal us in the Book of the righteous and pious. “ ”

O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”

O Merciful One! open the heavens for our prayers. “ ”

O Merciful One! turn away from your anger. “ ”

O Merciful One! let us not return empty-handed before You. “ ”

Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.

It is Adon-ay Who is Gd!

It is Adon-ay Who is Gd!

Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.

Our Gd in heaven do not allow us to be destroyed in our long exile.

Our Gd in heaven destroy all who rise up against us for evil.

Our Gd in heaven , seal us in the Book of good life.

Our Gd in heaven , seal us in the Book of the righteous and the pious.

Our Gd in heaven , seal us in the Book of the upright and the perfect.

Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, Gd of Avraham, answer us!

Answer us, You Who answers in time of favor, answer us!

Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;

-and remember us and seal us in the Book of Life.

O Adon-ay, the light of Your countenance today raise upon us;

-and remember us and seal us in the Book of Life.

O Adon-ay, act for the sake of Your Name;

-and have pity upon Yisrael your people.

O Adon-ay, act for the sake of [Avraham] Your perfect citizen;

-and have pity upon Yisrael, Your people.

O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of Your Name;

-and have pity upon Yisrael Your people.

You Who answered Avraham at Mount Moriah, answer us!

Who answered the righteous, pious, and perfect ones in each generation, answer us!

Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness that is in Your right hand eternally.

AFTER BOOK TWO READ:

O Merciful One! Recall for us the covenant of Yitzhak , the bound one. “For the sake of and [Hashem] passed [before him Moshe]’

O Merciful One! Shamefaced do we come to call out before You, have mercy upon us. “ ”

O Merciful One! seal us in the Book of Life. “ ”

O Merciful One! seal us in the Book of Mercy. “ ”

O Merciful One! seal us in the Book of the righteous and pious. “ ”

O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”

O Merciful One! open the heavens for our prayers. “ ”

O Merciful One! turn away from your anger. “ ”

O Merciful One! let us not return empty-handed before You. “ ”

Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.

It is Adon-ay Who is Gd!

It is Adon-ay Who is Gd!

Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.

Our Gd in heaven do not allow us to be destroyed in our long exile.

Our Gd in heaven destroy all who rise up against us for evil.

Our Gd in heaven , seal us in the Book of good life.

Our Gd in heaven , seal us in the Book of the righteous and the pious.

Our Gd in heaven , seal us in the Book of the upright and the perfect.

Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, the One feared by Yitzhak, answer us!

Answer us, You Who answers in time of favor, answer us!

Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;

-and remember us and seal us in the Book of Life.

O Adon-ay, the light of Your countenance today raise upon us;

-and remember us and seal us in the Book of Life.

O Adon-ay, act for the sake of Your Name;

-and have pity upon Yisrael your people.

O Adon-ay, act for the sake of the one bound up [Yitzhak] in Your Hall;

-and have pity upon Yisrael, Your people.

O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of Your Name;

-and have pity upon Yisrael Your people.

You Who answered Yitzhak atop the altar, answer us!

Who answered the righteous, pious, and perfect ones in each generation, answer us!

Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness that is in Your right hand eternally.

AFTER BOOK THREE READ:

Merciful One! Recall for us the covenant of Yaakov the perfect one. “For the sake of and [Hashem] passed [before him Moshe]’

O Merciful One! Reveal your might upon us and redeem us. “ ”

O Merciful One! seal us in the Book of Life. “ ”

O Merciful One! seal us in the Book of Mercy. “ ”

O Merciful One! seal us in the Book of the righteous and pious. “ ”

O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”

O Merciful One! open the heavens for our prayers. “ ”

O Merciful One! turn away from your anger. “ ”

O Merciful One! let us not return empty-handed before You. “ ”

Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.

It is Adon-ay Who is Gd!

It is Adon-ay Who is Gd!

Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.

Our Gd in heaven do not allow us to be destroyed in our long exile.

Our Gd in heaven destroy all who rise up against us for evil.

Our Gd in heaven , seal us in the Book of good life.

Our Gd in heaven , seal us in the Book of the righteous and the pious.

Our Gd in heaven , seal us in the Book of the upright and the perfect.

Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, the Mighty One of Yaakov, answer us!

Answer us, You Who answers in time of favor, answer us!

Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;

-and remember us and seal us in the Book of Life.

O Adon-ay, the light of Your countenance today raise upon us;

-and remember us and seal us in the Book of Life.

O Adon-ay, act for the sake of Your Name;

-and have pity upon Yisrael your people.

O Adon-ay, act for the sake of [Yaakov] who was answered upon the ladder;

-and have pity upon Yisrael, Your people.

O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of Your Name;

-and have pity upon Yisrael Your people.

You Who answered Yaakov in Bet-El, answer us!

Who answered the righteous, pious, and perfect ones in each generation, answer us!

Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness that is in Your right hand eternally.

AFTER BOOK FOUR READ:

Merciful One! Recall for us the covenant of Moshe the prophet. “For the sake of and [Hashem] passed [before him Moshe]”

O Merciful One! bring our judgment into light “ ”

O Merciful One! seal us in the Book of Life. “ ”

O Merciful One! seal us in the Book of Mercy. “ ”

O Merciful One! seal us in the Book of the righteous and pious. “ ”

O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”

O Merciful One! open the heavens for our prayers. “ ”

O Merciful One! turn away from your anger. “ ”

O Merciful One! let us not return empty-handed before You. “ ”

Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.

It is Adon-ay Who is Gd!

It is Adon-ay Who is Gd!

Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.

Our Gd in heaven do not allow us to be destroyed in our long exile.

Our Gd in heaven destroy all who rise up against us for evil.

Our Gd in heaven , seal us in the Book of good life.

Our Gd in heaven , seal us in the Book of the righteous and the pious.

Our Gd in heaven , seal us in the Book of the upright and the perfect.

Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, You Who answers in time of favor, answer us!

Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;

-and remember us and seal us in the Book of Life.

O Adon-ay, the light of Your countenance today raise upon us;

-and remember us and seal us in the Book of Life.

O Adon-ay, act for the sake of Your Name;

-and have pity upon Yisrael your people.

O Adon-ay, act for the sake of Moshe the most trusted in your entire house;

-and have pity upon Yisrael, Your people.

O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of Your Name;

-and have pity upon Yisrael Your people.

You Who answered Moshe and our forefathers at the Red Sea, answer us!

Who answered the righteous, pious, and perfect ones in each generation, answer us!

Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness that is in Your right hand eternally

BEFORE READING PSALM 119 READ:

Merciful One! Recall for us the covenant of Aharon the High Priest .“For the sake of and [Hashem] passed [before him Moshe]’

O Merciful One! place your glory upon us. “ ”

O Merciful One! seal us in the Book of Life. “ ”

O Merciful One! seal us in the Book of Mercy. “ ”

O Merciful One! seal us in the Book of the righteous and pious. “ ”

O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”

O Merciful One! open the heavens for our prayers. “ ”

O Merciful One! turn away from your anger. “ ”

O Merciful One! let us not return empty-handed before You. “ ”

Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.
It is Adon-ay Who is Gd!
It is Adon-ay Who is Gd!
Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.
Our Gd in heaven do not allow us to be destroyed in our long exile.
Our Gd in heaven destroy all who rise up against us for evil.
Our Gd in heaven , seal us in the Book of good life.
Our Gd in heaven , seal us in the Book of the righteous and the pious.
Our Gd in heaven , seal us in the Book of the upright and the perfect.
Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, You Who answers in time of favor, answer us!
Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;
-and remember us and seal us in the Book of Life.
O Adon-ay, the light of Your countenance today raise upon us;
-and remember us and seal us in the Book of Life.
O Adon-ay, act for the sake of Your Name;
-and have pity upon Yisrael your people.
O Adon-ay, act for the sake of Aharon who performed priestly functions while wearing your
Urim and Tummim;
-and have pity upon Yisrael, Your people.
O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of
Your Name;
-and have pity upon Yisrael Your people.

You Who answered Aharon with the fire-pan, answer us!
Who answered the righteous, pious, and perfect ones in each generation, answer us!
Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness
that is in Your right hand eternally

AFTER READING PSALM 119 READ

O Merciful One! Recall for us the merit of Yosef, the righteous .“For the sake of and
[Hashem] passed [before him Moshe]’
O Merciful One! Recall for us the covenant of Pinhas the zealout. “ ”
O Merciful One! Do not exact retribution from us according to our evil deeds. “ ”
O Merciful One! seal us in the Book of Life. “ ”
O Merciful One! seal us in the Book of Mercy. “ ”
O Merciful One! seal us in the Book of the righteous and pious. “ ”
O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”

O Merciful One! open the heavens for our prayers. “ ”
O Merciful One! turn away from your anger. “ ”
O Merciful One! let us not return empty-handed before You. “ ”
Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.
It is Adon-ay Who is Gd!
It is Adon-ay Who is Gd!
Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.
Our Gd in heaven do not allow us to be destroyed in our long exile.
Our Gd in heaven destroy all who rise up against us for evil.
Our Gd in heaven , seal us in the Book of good life.
Our Gd in heaven , seal us in the Book of the righteous and the pious.
Our Gd in heaven , seal us in the Book of the upright and the perfect.
Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, You Who answers in time of favor, answer us!
Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;
-and remember us and seal us in the Book of Life.
O Adon-ay, the light of Your countenance today raise upon us;
-and remember us and seal us in the Book of Life.
O Adon-ay, act for the sake of Your Name;
-and have pity upon Yisrael your people.
O Adon-ay, act for the sake of he who was imprisoned [Yosef] in whom You had hope;
-and have pity upon Yisrael, Your people.
O Adon-ay, act for the sake of the pure {Pinhas} who was zealous on behalf of Your Name.
-and have pity upon Yisrael, Your people.
O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of
Your Name;
-and have pity upon Yisrael Your people.

You Who answered Yosef in prison, answer us!
You Who answered Pinhas in Shittim in prison, answer us!
Who answered the righteous, pious, and perfect ones in each generation, answer us!
Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness
that is in Your right hand eternally

AFTER FINISHING BOOK FIVE, READ

O Merciful One! Recall for us the covenant of David, the anointed one. “For the sake of and
[Hashem] passed [before him Moshe]’
O Merciful One! Recall for us the prayer of King Shelomo. “ ”

O Merciful One! seal us in the Book of Life. “ ”
 O Merciful One! seal us in the Book of Mercy. “ ”
 O Merciful One! seal us in the Book of the righteous and pious. “ ”
 O Merciful One! seal us in the Book of good livelihood and good sustenance. “ ”
 O Merciful One! open the heavens for our prayers. “ ”
 O Merciful One! turn away from your anger. “ ”
 O Merciful One! let us not return empty-handed before You. “ ”

Hear O Yisrael, Adon-ay our Gd, Adon-ay is One.
 It is Adon-ay Who is Gd!
 It is Adon-ay Who is Gd!
 Adon-ay reigns; Adon-ay has reigned. Adon-ay will reign for ever and ever.

Our Gd in heaven hear our voice and accept our prayer in favor.
 Our Gd in heaven, remember us favorably before You.
 Our Gd in heaven , seal us in the Book of good life.
 Our Gd in heaven , seal us in the Book of the righteous and the pious.
 Our Gd in heaven , seal us in the Book of the upright and the perfect.
 Our Gd in heaven , seal us in the Book of sustenance and good livelihood.

Answer us, Shield of David, answer us!
 Answer us, Gd of the Chariot, answer us!
 Answer us, Compassionate and Gracious One, answer us!

O Adon-ay, be gracious to us and stand us up;
 -and remember us and seal us in the Book of Life.
 O Adon-ay, the light of Your countenance today raise upon us;
 -and remember us and seal us in the Book of Life.
 O Adon-ay, act for the sake of Your Name;
 -and have pity upon Yisrael your people.
 O Adon-ay, act for the sake of David, Your pleasing composer of songs;
 -and have pity upon Yisrael, Your people.
 O Adon-ay, act for the sake of King Shelomo , who built a House for Your Name..
 -and have pity upon Yisrael, Your people.
 O Adon-ay, act for the sake of those murdered and burned for the unification of the sanctity of
 Your Name;
 -and have pity upon Yisrael Your people.

You Who answered David and his son Shelomo in Yerushalayim, answer us!
 Who answered the righteous, pious, and perfect ones in each generation, answer us!
 Make known to me the path of life, satiated with joy in Your Presence, and with the pleasantness
 that is in Your right hand eternally

After this recite the prayer before learning Kabbalah:

For the sake of the unification of the Holy One, blessed be He, and his Shekinah—the Divine Presence in awe and love and in love and awe , for the sake of uniting the letters Yod and Heh with Vav and Heh (by the energy of the light of Ayn Sof—Infinite One that strengthens them and unites them) in a perfect unity (יהו"ה), in the name of all Israel. And for the sake of raising the Shekinah—the Divine Presence—out of the dust. Now I am prepared to study Kabbalah, which corresponds to the Tiferet/Beauty of the World of Atzilut/Nearness, which relates to the Name MaH . Hashem, may I become Your merkava/chariot. May it also be favored before You, Adonai , our Gd, and Gd of our fathers, that You purify our spirits and souls that they may be able to raise up the lower feminine waters by our learning Kabbalah. "And may the pleasantness of Adonai our be upon us, may He establish the works of our hands [above], may the works of our hands [below] be established." Blessed are you Adonai forever, and ever. Amen. Nezaḥ Selah Waed.

Zohar Vayehi 220A

Come and see [**with your inner vision the picture of the Tree of Life**]: When judgment awakens in the world and the Holy One, blessed be He, sits on His throne of justice to sentence the world a man should awaken to repent his sins. For on that day, letters are written and put in a bag all written down. If a man succeeded and returned before his Master, the letters concerning him are torn.

After that, the Holy One, blessed be He, prepared Yom Kippur for man. If he repents his sins, well. If not, the King commands to seal the letters. Woe to him, for repentance is about to depart from him. If he attains repentance, yet it is not whole, the letter is withheld until the last day called Atzeret (gathering), which is the eighth day of Sukkot. If he wholly repented before his Master, the letters are torn; if he has not, the letters are sent from the King's house and given to the punishing angel for the judgment to be executed. After the letters are handed out, they return no more to the King's house,

Then, the images are gone and do not abide with him. Once they are gone from him, the King's punishment comes upon him, and he tastes the cup of death. On the night of the last festival, the executioners are ready and receive the letters. After they do, the images are gone and cannot be with them. If they are with him, no judgment comes upon him, nor evil illnesses when the shadows are flawed, as we already explained elsewhere.

In ancient books, this is explained further: When the head of his shadow is missing but the body is not, it indicates that his child or wife will survive but he will pass away. This is true as long as he does not repent. If he does, he will only taste death and recover from his illness. If the body will not be seen, but only the head, he will stay alive. This is true as long as he is responsible for his small child.

If the hands are flawed, it is an indication that the works of his hands will deteriorate, and if his legs, it is an indication that illnesses pursue him. If the shadow flees and returns, then flees and returns again, it is said of him, "*In the morning you shall say, 'Would it were evening!'*" (*Devarim* 28:67). This is true only when the moon shines and the night is diffused with her light.

But the righteous and the pious search in their hearts every day as if on this very day they are to pass away from the world, and they repent wholly before their Master. They have need of nothing else, Happy is their portion in this world and in the World to Come.

Tzav 31b

We learned in the book of Rav Hamnuna Saba that the minister appointed over those trees, each receive joyful blessings from above only at that time. They all rejoice above, and the rejoicing of those trees is below at the time. Their stirring depends upon the holy men of the King; . When Yisrael wave them, everything is stirred at that time and the world is blessed and pours blessings upon the world.

It is written: "*The voice of Hashem is upon the waters: El of Glory*" (*Tehilim* 29:3). Rabbi Yosi said: This is Avraham. "*The voice of Hashem is powerful*" (29: 4), is Yitzhak; "*the voice of Hashem is full of majesty*" (23: 4), is Yaakov, "*the voice of Hashem breaks the cedars*" (23: 5), is Netzah; "*The voice of Hashem divides the flames of fire*" (23: 7), is Hod; "*the voice of Hashem shakes the wilderness*" (23: 8), is the righteous; and "*the voice of Hashem makes the hinds to calve*" (23: 9) is righteousness. They all grow by the sea and are given water in order to grow. Hence, it says: "*And a river went out of Eden to water the garden*" (*Beresheet* 2:10). They all arouse blessings to the world by the drink they give all.

Come and see [**with your inner vision the picture of the Tree of Life**]: these seven voices -- depend upon the words of the mouth throughout the year, but, they depend only upon deed. We need then an action, not a speech, since during the time, the whole year is blessed.

On the seventh day of the festival , judgment of the world comes to an end. Sentences are sent from the King's house and Gevurot are aroused and ended on that day. The willows of the brook depend upon them.. One needs to arouse the Gevurot toward the water and to circle the altar, seven times -- in order to imbue the altar with Yitzhak's water;'. That water will fill Yitzhak's well. When she is filled, the whole world is blessed with water.

On that day there is need of Gevurot for water and to conclude them later. On that day, judgment is concluded,. Hence, one needs to beat on the ground and end them so there will not be any. On that day, there is the stirring and the conclusion and we make use of the willows of the brook Rabbi Hiya said: This is surely so, and it is well spoken. The willows of the brook are so because from the side of the brook Gevurot come out. On that day, they are aroused and ended. Of that day, it is written: "*And Yitzhak dug again the wells of water*" (*Beresheet* 26:18). The word *Beerot* ('wells') is written without the *Vav*). What is "*again*"? The first day of the month, is the day of the beginning of judgments throughout the world, and Yitzhak rose to the throne of judgment to

sentence the world. On that day Yitzhak again stirred the decrees and brought verdicts to an end. "*Yitzhak dug the wells of water,*" and he poured Gevurot upon the Congregation of Yisrael,. Water descends upon the world through Gevurot.

Since these Gevurot descend only by means of clouds, and on a cloudy day the wind of the pillars of the world rests upon them only since the world needs them. Why is it so? Because the world was created through decrees. And everything must be this way, because it all depends upon actions. Therefore, through the deed and correction that the priest does below the upper and lower are aroused to be corrected, and are corrected by him.

Rabbi Yosi said: We learned that the willow resembles lips on that day. What is the meaning of this? Rabbi Hiya said: This is only according to homiletic interpretation, yet it is surely so. It depends upon lips, since on the day that the King orders the verdicts given to the officer in charge of them, judgments are brought to an end and evil speech is ended in the world. The beginning of the verdict and its ending is on the first day of the month, as has been explained.

Come and see [**with your inner vision the picture of the Tree of Life**]: on that day, the other nations complete and terminate their blessings and abide in judgment. On that day, the children of Yisrael end their judgments and abide in blessings, since on another day they will take delight with the King and take blessings from Him for the whole year. On that festival day, Yisrael alone are with the King, and only he who sits with the King receives them. Whatever he wishes he asks, and He gives him. Yisrael therefore begin and the other nations end. It is therefore written: "*I have loved you,* says Hashem" (*Malakhi 1:2*)

Some read the *Iddra Zuta Kaddisha* at this point.

As this is the end of the Torah, it is fitting too to read the **Midrash Rabbah for Vezot HaBerakhah**

Halakhah: If a Jew acting as Reader makes a mistake in the Service, how shall he proceed? The Sages have taught thus If a man acting as Reader makes a mistake, another takes his place. Our Rabbis have taught us: R. Jose b. Hanina said: If he makes a mistake in any of the first three [benedictions of the tefillah], he goes back to the beginning of 'Shield'. R. Huna said: If he makes a mistake in any one of the middle [benedictions], he goes back to 'The Holy God'. Rab said: If he makes a mistake in any one of the last three [benedictions], he goes back to the beginning of 'We give thanks'. Another view: If a man acting as Reader makes a mistake, another takes his place. And where does he begin? From the commencement of the benediction wherein the previous Reader had made his mistake. And whence have [the Rabbis] learnt this? From the ancient Patriarchs. How so? For each of them began [his prayer] at the place where his predecessor had left off. How? Avraham blessed Yitzhak When? For it is written, *And Avraham gave all that he had unto Yitzhak (Beresheet 25: 5)*. And what did he give him? R. Yehudah and R. Nehemiah gave different answers: R. Yehudah said: He gave him the birthright, as Scripture

in another context says, *And he sold his birthright unto Yaakov (25: 33)*.¹ R. Nehemiah said: He gave him a blessing, as Scripture in another context says, *So God give you of the dew of heaven, etc. (27:8)*. When Yitzhak was about to bless Yaakov he said: I will begin from the place where my father left off-my father left off at [the word] 'Give', I will begin with 'Give'. Why this? For it is said, 'So God give you,' etc. And with what did Yitzhak conclude? With 'calling', as it is said, *And Yitzhak called Yaakov, and blessed him (28:1)*. When Yaakov was about to bless the tribes he said: I [too] will begin with 'calling', as it is said, *And Yaakov called his sons (49:1)*. And with what did he conclude: With, 'And this is,' as it says, *And this is it that their father said to them (XLIX, 28)*. When Mosheh was about to bless Israel he said, I therefore will begin with 'And this is'. Whence this? From what we read in the context, *And this is the blessing (33:1)*.

. Another explanation of "And this is the blessing": This bears out what Scripture says, *Who shall ascend into the mountain of the Hashem?* (Tehillim 24: 3). The Rabbis say: This refers to Mosheh. 'Who shall ascend into the mountain of the Lord?' refers to Mosheh, as it is said, *And Moses went up to God, etc. (Shemot 23: 3)*. *And who shall stand in His holy place?*; this refers to Mosheh, for it is said, *For the place where you stand is holy ground (Shemot 2: 5)*. *He that has clean hands* this refers to Mosheh, as it is said, *I have not taken one ass from them, etc. (Bemidbar 16:15)*. *And a pure heart (Tehillim 24: 4)*; this refers to Mosheh. R. Yitzhak said: Even for an ordinary man to speak to his friend in such a manner would be unseemly, yet Mosheh said, *Hashem why does Your anger go strong against Thy people?* (Shemot 32:11). It was only because his motive was perfectly unselfish, in that he was not pleading for his own needs, but for the needs of Israel. *Who has not taken a soul in vain*. This refers to the life of the Egyptian which he took not without cause, but acting with good justice. *And has not sworn deceitfully*; this refers to Moses, as it is said, *And Moses swore to dwell with the man (Shemot 2: 21)*. *He shall receive a blessing from the Lord (Tehillim 24: 5)*; this refers to Mosheh. R. Tanhuma said: Do not read *yiso* ['he shall receive'] but *yasi* ['he will transmit'] blessing to others.

"And this is the blessing". This bears out what Scripture says, *Many daughters have done valiantly, but you top them all (Mischeley 31: 29)*. What is the meaning of, 'But you top them all'? This refers to Moses who was far superior to all. How? Adam said to Moses: 'I am greater than you because I have been created in the image of God.' Where is this? For it is said, *And Gd created man in His own image (Beresheet 1, 27)*. Mosheh replied to him: 'I am far superior to you, for the honor which was given to you has been taken away from you, as it is said, *But man (Adam) abides not in honor (Tehillim 44: 13)*; but as for me, the radiant countenance which Gd gave me still remains with me.' How? For it is said, *His eye was not dim, nor his natural force abated (Devarim 34: 7)*. Another explanation: Noah said to Mosheh: 'I am greater than you because I was delivered from the generation of the Flood.' Whereupon Mohseh replied: 'I am far superior to you; you saved yourself, but you had no strength to deliver your generation; but I saved both myself and my generation when they were condemned to destruction at the time of the Golden Calf.' Where is this? For it is said, *And Hashem repented of the evil which He said He would do unto His people (Shemot 32: 14)*. It is as if there were two ships in danger on the high

seas, on board of which were two pilots; one saved himself but not his ship, and the other saved both himself and his ship. Who received the praise? Surely the one who saved both himself and his ship. Similarly, Noah saved himself only, whereas Mosheh saved himself and his generation. Hence, *'And you top them all.'*

Another explanation: Avraham said to Mosheh: 'I am greater than you, because I used to give hospitality to all passers-by.' Whereupon Mosheh replied: 'I am far superior to you; you fed uncircumcised men, but I fed circumcised ones. And further you gave hospitality in an inhabited land, but I fed them in the wilderness.'

Yitzhak said to Mosheh: 'I am greater than you, because I stretched out my neck upon the altar and beheld the Divine Presence.' Whereupon Mosheh replied to him: 'I am far superior to you; for your eyes became dim after beholding the Divine Presence.' Where is said this? For it is written, *And it came to pass, that when Yitzhak was old, and his eyes were dim from seeing (Beresheet 28:1)*. What is meant by, *'from seeing'*? Because he had beheld the Divine Presence. 'But I spoke with the Divine Presence face to face, and yet my eyes did not become dim. And what is more, the skin of my face shone,' as it is said, *That Moses knew not that the skin of his face sent forth beams (Shemot 34: 29)*.

Yaakov said to Mosheh: 'I am greater than you, for I wrestled with the angel and prevailed over him.' Whereupon Mosheh replied: 'You wrestled with the angel in your own territory [on earth], but I went up to them [the angels] into their territory, and they were afraid of me.' Where is this? For it is said, *The angels of hosts flee, they flee (Tehillim 68:13)*. Therefore Shelomo said: *'Many daughters have done valiantly, .'* Gd said: 'He is far superior to them all, he shall bless Israel': *"And this is the blessing."*

The death of Mosheh

Mosheh, probably on account of his anxiety lest after his death the Israelites should go astray (Devarim 31: 29), prayed for everlasting life on earth. Gd said He could not gratify his wish, since in order to inherit the bliss of the future life he must give up earthly life.

The name of the angel who exercises in heaven the function of the usher of the court is Achazriel; the one who holds the position of secretary is Zagzuel, the chief of the Satanic ones is Smoel, and those fallen ones who became corrupted on seeing the beautiful daughters of man (Beresheet 6. 2) are Uzoh and Azael.

Whether we consider his great meekness, his wisdom, his prudence, his chivalry, his forgiving spirit, his unselfishness, his freedom from envy, his gentleness of disposition, or the sweetness of his nature, he was above every one, and the one man qualified to bless Israel.

God has asked Gabriel and then Mikhael to fetch the soul of Mosheh to heaven, but each has politely declined]. After this God said to Samkel the wicked, 'Go and bring (back here) the soul of Mosheh!' Immediately Sam-kel clothed himself with wrath and buckled on his sword and wrapped himself in cruelty and came into the presence of Mosheh. When he saw that Mosheh was sitting and inscribing the Ineffable Name, and that the splendor of his appearance was equal to that of the sun, and that he resembled one of the angels of the Hashem Tzebakot, Sam-kel began to fear Mosheh. He thought, 'Surely no (mere) angel is able to take away the soul of

Mosheh!’

Even before Sam-kel showed himself to Mosheh, Mosheh was aware that Sam-kel had arrived. While Sam-kel gazed at Mosheh, trembling and shaking seized him like that of a woman giving birth, and he could not muster the courage to speak to Mosheh until Mosheh addressed him, saying, *‘There is no peace (here probably ‘greeting’), says the Hashem, for the wicked* (Yeshayah 48:22). What are you doing here?’ He answered, ‘I have come to take your soul.’ He said, ‘Who has sent you?’ He answered, ‘He Who created all creatures.’ He said, ‘You will not take my soul!’ He answered, ‘Everyone born in this world eventually hands over their soul to me.’ He said, ‘I have more power than any other person born in this world.’ He responded, ‘What is the nature of your power?’ He said to him, ‘I am the son of Amram. When I emerged from the womb of my mother, (I was already) circumcised, and so it was not necessary to circumcise me. On the very day of my birth I acquired courage, and was able to walk on my feet and converse with my father and my mother, and had no need to be nursed with milk. When I was three months old, I uttered a prophecy, saying that I was destined to receive the Torah from the midst of fiery flames. When I went outside, I entered the palace of the king and removed the crown from his head. When I was eighty years old, I performed signs and wonders in Egypt, and led out sixty myriads of people in the sight of the whole land of Egypt. I divided the sea into twelve parts, transformed bitter waters into sweet, ascended and traveled the road to heaven, took possession (of the Law) during the dissension of the angels, accepted the Torah of fire, lodged beneath the throne of fire, took shelter beneath the column of fire, spoke with God face to face, and achieved victory over the entire divine retinue! I communicated their secrets to mortal humanity, received the Torah from the right hand of the Holy One, blessed be He, and taught it to Israel. I furthermore waged war against Sihon and Og, two idol-worshipping giants who were so tall that at the time of the Flood the waters reached only to their ankles. I made the sun and moon stand still, struck them with the staff in my hand, and killed them! Who is there among all those born into this world that has been able to (all) this? Depart from here, wicked one! You cannot respond! Flee from my presence; I will not hand over my soul to you!’

Immediately Sam-kel returned (to God) and reported (what happened) before God. The Holy One, blessed be He, replied to Sam-kael, ‘Go and bring back the soul of Mosheh!’ He quickly drew his sword from its sheath, (returned), and stood by Mosheh. Mosheh immediately became angry at him, took the staff which was in his hand and upon which the Holy Name was engraved, and proceeded to use it to beat Sam-kael with all his strength. When Sam-kel fled before him, he pursued after him with the Hashem Name. He (Mosheh) removed his ‘ray of glory’ (halo?) from his forehead and blinded his (Samkel’s) eyes, which up to now were fixed on Mosheh.

The time (of Mosheh) came to an end. A divine voice went forth, saying, ‘The end, your death, draws near.’ Mosheh responded to God, ‘Master of the Universe! Remember the day when you were revealed to me in the bush, and you said to me, Go, I shall send you to Pharaoh to bring forth my people, the children of Israel, from Egypt. Remember the day when I stood upon Mount Sinai for forty days and forty nights. Please do not hand me over into the power of the Angel of Death!’ A divine voice answered, ‘Do not be afraid. I Myself shall attend to you and to your burial.’

At that time Mosheh stood and purified himself like (one of) the seraphim. The Holy One, blessed be He, descended from the highest heavens to fetch the soul of Mosheh, and three ministering angels accompanied Him—Michael, Gabriel, and Zagzagel. Michael laid out the bier for Mosheh, and Gabriel spread a linen cloth at its head. Zagzagel (stood) at its foot, with Michael on one side and Gabriel on the other side. God said to Mosheh, ‘Mosheh, shut your eyes,’ and he closed his eyes. He said, ‘Place your hand upon your chest,’ and he placed his hand on his chest. He said, ‘Put your feet close together,’ and he put his feet close together. Then God called out to the soul in the midst of his body, saying, ‘My daughter! I allocated you 120 years to be in the body of Mosheh; now your time for departure has arrived. Come out (and) do not delay!’ The soul responded, ‘Master of the Universe! I realize that You are the God over all spirits and life-forces. The soul(s) of the living and the dead are (eventually) surrendered to Your power. You created me and formed me and placed me in the body of Mosheh for 120 years. Is there any body in the universe that is purer than the body of Mosheh? He has never experienced putrid decay, worms, or maggots. I love him and do not wish to leave him!’

God answered, ‘Soul! Come out without delay, and I will cause you to ascend to the highest heaven, and I will install you beneath My throne of glory next to the cherubim, seraphim, and (other heavenly) hosts!’ The soul responded, ‘Master of the Universe! From right beside Your Presence on high there descended two angels, Uzza and Azael, and they lusted after mortal women and corrupted their (angelic) nature upon the earth. You then (as punishment) suspended them between the surface of the earth and the sky. However, the son of Amram ceased marital relations with his wife from the day that You were revealed to him in the bush, as it says, “*And Miriam and Aharon spoke against Mosheh because of the Cushite woman whom he had married, for he had married a Cushite woman*” (Bemidbar 12:1). Please permit me to remain in the body of Mosheh!’

At that time the Holy One, blessed be He, kissed Mosheh, and took his soul while kissing his mouth. Then God wept, saying, ‘*Who will rise up for me against the wicked? Who will stand up for me against evildoers?*’ (Tehillim 94:16). Divine inspiration proclaimed, ‘*There shall never again arise a prophet like Mosheh in Israel*’ (Devarim 34:10). The heavens wept and said, ‘*The faithful one has disappeared from the earth*’ (Mikhah 7:2), and the earth wept and said, ‘*and there is no upright one among humanity*’. When Yehoshua sought his teacher and could not find him, he wept and said, ‘*Help, O Lord, for there is no longer anyone who is godly; the faithful have disappeared from humankind*’ (Tehillim 12:1). The ministering angels were saying ‘*he executed the justice of the Hashem*’ (Devarim 33:21), while Israel responded, ‘*and His ordinances for Israel*’. Both groups said in unison, ‘*May he enter in peace! Those who walk uprightly will rest on their couches*’ (Yeshayah 57:2). May the memory of the righteous be for a blessing, and may his soul have life in the World to Come! Amen, may His will be done! Praise the Lord always, amen and amen!

Sotah 13a Eyn Yaakov for Hoshana Rabbah:

Whom have we greater than Yosef? etc.? Our Rabbis have taught: Come and see how beloved were the commandments by Mosheh our teacher; for whereas all the Israelites occupied themselves with the spoil, he occupied himself with the commandments, as it is said: The wise in heart will receive commandments etc. But whence did Mosheh know the place where Yosef was buried? - It is related that Serah, daughter of Asher, was a survivor of that generation. Mosheh went to her and asked: 'Do you know where Yosef was buried?' She answered him, 'The Egyptians made a metal coffin for him which they fixed in the river Nile so that its waters should be blessed'. Mosheh went and stood on the bank of the Nile and exclaimed: 'Yosef Yosef! the time has arrived which the Holy One, blessed be He, swore, "I will deliver you", and the oath which you did impose upon the Israelites has reached [the time of fulfilment]; if you will show yourself, well and good; otherwise, behold, we are free of your oath'. Immediately Yosef's coffin floated [on the surface of the water]. Be not astonished that iron should float; for, behold, it is written: As one was felling a beam, the axe-head fell into the water etc. Alas, my master, for it was borrowed. And the man of God said: Where fell it? And he showed him the place. And he cut down a stick and cast it in there, and made the iron to swim Now cannot the matter be argued by *a fortiori* reasoning - if iron floated on account of Elisha who was the disciple of Elijah who was the disciple of Mosheh, how much more so on account of Mosheh our teacher! R. Nathan says: He was buried in the grave of the kings; and Mosheh went and stood by the grave of the kings and exclaimed. 'Yosef! the time has arrived which the Holy One, blessed be He, swore "I will deliver you", and the oath which you did impose upon the Israelites has reached [the time of fulfilment]; if you will show yourself, well and good; otherwise, behold, we are free of your oath'. At that moment, Yosef's coffin shook, and Mosheh took it and carried it with him. All those years that the Israelites were in the wilderness, those two chests, one of the dead and the other of the Shekhinah, proceeded side by side, and passers-by used to ask: 'What is the nature of those two chests?' They received the reply: 'One is of the dead and the other of the Shekhinah'. But is it, then, the way of the dead to proceed with the Shekhinah?' They were told, this one [Yosef] fulfilled all that was written in the other'. But if Mosheh had not occupied himself with him, would not the Israelites have occupied themselves with him? Behold, it is written: *And the bones of Yosef which the children of Israel brought up out of Egypt buried they in Shechem!* Furthermore, if the Israelites had not occupied themselves with him, would not his own sons have done so? And, behold, it is written: *And they became the inheritance of the children of Yosef!* - They said [to one another], 'Leave him; his honor will be greater [when the burial is performed] by many rather than by few'; and they also said: 'Leave him; his honor will be greater [when the burial is performed] by the great rather than by the small'.

Buried in Shechem. Why just in Shechem? - R. Hama son of R. Hanina said: From Shechem they stole him, and to Shechem we will restore what is lost. The following verses are contradictory: it is written: *And Mosheh took the bones of Yosef with him*, and it is written: *And the bones of Yosef which the children of Israel brought up etc.!* - R. Hama son of R. Hanina said: Whoever performs a task without finishing it and another comes and completes it, Scripture ascribes it to the one who completed it as though he had performed it. R. Eleazar said: He is

likewise deposed from his greatness; for it is written: *And it came to pass at that time that Yehuda went down.* R. Shemuel b. Nahmani said: He also buries his wife and children; for it is written: *Shua's daughter, the wife of Yehudah, died etc.*, and it is written: *But Er and Onan died.*

Rab Yehudah said in the name of Rab: Why was Yosef's called 'bones' during his lifetime? Because he did not interfere to safeguard his father's honor when [his brothers] said to him, *Your servant our father* and he made no reply to them. Rab Judah also said in the name of Rab, and others declare that it was R. Hama son of R. Hanina: Why did Yosef die before his brothers? Because he gave himself superior airs.

And Yosef was brought down to Egypt. R. Eleazar said: Read not 'was brought down' but 'brought down', because he brought Pharaoh's astrologers down from their eminence. And Potiphar, an officer of Pharaoh's bought him, Rab said: He bought him for himself; but Gabriel came and castrated him, and then Gabriel came and mutilated him [*pera*], for originally his name is written Potiphar but afterwards Potiphera.

WHOM HAVE WE GREATER THAN MOSHEH etc. And the Hashem said to me, *Let it suffice you* R. Levi said: With the word 'suffice' [Mosheh] made an announcement and with the word 'suffice' an announcement was made to him. With the word 'suffice' he made an announcement: 'Suffice you'; and with the word 'suffice' an announcement was made to him: 'Let it suffice you'. Another explanation of 'Let it suffice [rab] you' is, Thou hast a master [rab], Yehoshua. Another explanation of 'Let it suffice you' is, That people should not say: How severe the Master is and how persistent the pupil is. And why so? In the School of R. Ishmael it was taught: According to the camel is the burden.

And he said unto them, *I am an hundred and twenty years old this day.* Why does the text state 'this day?' [The meaning is], This day are my days and years completed. Its purpose is to teach you that the Holy One, blessed be He, completes the years of the righteous from day to day, and from month to month; for it is written: *The number of thy days I will fulfil. I can no more go out and come in* - what means 'go out and come in'? If it is to be understood literally, behold it is written: *And Mosheh was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated;* it is also written: *And Mosheh went up from the plains of Moab unto mount Nebo;* and it has been taught: Twelve steps were there, but Mosheh mounted them in one stride! - R. Shemuel b. Nahmani said in the name of R. Jonathan: [It means] to 'go out and come in' with words of Torah, thus indicating that the gates of wisdom were closed against him. *And Mosheh and Yehoshua went, and presented themselves in the tent of meeting.* A Tanna taught: That was a Shabbat when two teachers [gave discourses] and the authority was taken from one to be transferred to the other. It has further been taught: R. Yehudah said: Were it not for a Scriptural text, it would be impossible to utter the following. Where did Moses die? In the portion of Reuben, for it is written: *And Mosheh went up from the plains of Moab unto mount Nebo,* and Nebo was located in the portion of Reuben, for it is written: *And the children of Reuben built . . . and Nebo etc.* - It was called Nebo because three prophets [nebi'im] died there: Mosheh, Aharon, and Miriam. - And where was Moses buried? In

the portion of Gad, for it is written: *And he provided the first part for himself* Now what was the distance between the portion of Reuben and that of Gad? Four mil. Who carried him those four mil? It teaches that Moses was laid upon the wings of the Shekhinah, and the Ministering Angels kept proclaiming, *He executed the justice of the Lord, and His judgments with Israel*, and the Holy One, blessed be He, declared: *Who will rise up for Me against the evil-doers? Who will stand up for Me against the workers of iniquity?* Shemuel said [that God declared], Who is as the wise man? and who knows the interpretation of a thing? R. Yohanan said [that Gdd declared], *Where shall wisdom be found?* R. Nahman said [that Gd announced], *So Mosheh died there etc.* Semalyon said: *So Mosheh died there, the great Sage of Israel.*

It has been taught: R. Eliezer the Elder said: Over an area of twelve mil square, corresponding to that of the camp of Israel, a Bath Kol made the proclamation, '*So Mosheh died there*', the great Sage of Israel. Others declare that Moses never died; it is written here, '*So Mosheh died there*', and elsewhere it is written: *And he was there with Hashem* As in the latter passage it means standing and ministering, so also in the former it means standing and ministering.

And He buried him in the valley in the land of Moab over against Beth-peor. R. Berechyah said: Although [Scripture provides] a clue within a clue, nevertheless no man knows *of his grave*. The wicked government once sent to the governor¹ of Beth-peor [the message], 'Show us where Mosheh is buried'. When they stood above, it appeared to them to be below; when they were below, it appeared to them to be above. They divided themselves into two parties; to them who were standing above it appeared below, and to those who were below it appeared above. This is in fulfilment of what is said: '*No man knows of his grave*'. R. Hama son of R. Hanina said: Even Mosheh our teacher does not know where he is buried; it is written here, '*No man knows of his grave*', and it is written elsewhere, *And this is the blessing wherewith Mosheh the man of Gd blessed.*² R. Hama son of R. Hanina also said: Why was Mosheh buried near Beth-peor? To atone for the incident at Peor.

R. Hama son of R. Hanina further said: What means the text: *You shall walk after the Hashem your Gd?* Is it, then, possible for a human being to walk after the Shekhinah; for has it not been said: *For the Hashem your Gd is a devouring fire?* But [the meaning is] to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written: *And the Hashem Gd made for Adam and for his wife coats of skin, and clothed them*, so do you shall also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: *And Hashem appeared unto him by the oaks of Mamre*, so you should also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: *And it came to pass after the death of Avraham, that Elokim blessed Yitzhak his son*, should you also comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: *And He buried him in the valley*, so do thou also bury the dead.

'*Coats of skin*' - Rab and Samuel [differ in their interpretation]; one said that it means a material that grows from the skin, and the other a material from which the [human] skin derives

pleasure.

R. Simlai expounded: Torah begins with an act of benevolence and ends with an act of benevolence. It begins with an act of benevolence, for it is written: *And the Lord God made for Adam and for his wife coats of skin, and clothed them*; and it ends with an act of benevolence, for it is written: *'And He buried him in the valley'*.

R. Simlai expounded: Why did Mosheshour teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty? But thus said Mosheh, 'Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me'. The Holy One, blessed be He, said to him, 'Is it only to receive the reward [for obeying the commandments] that you seek? I ascribe it to you as if you did perform them'; as it is said: *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sins of many, and made intercession for the transgressors. 'Therefore will I divide him a portion with the great'* - it is possible [to think that his portion will be] with the [great of] later generations and not former generations; therefore there is a text to declare, *'And he shall divide with the strong'*, i.e., with Avraham, Yitzhak and Yaakov who were strong in Torah and the commandments. *'Because he poured out his soul unto death'* - because he surrendered himself to die, as it is said: *And if not, blot me, I pray to You. 'And was numbered with the transgressors'* - because he was numbered with them who were condemned to die in the wilderness. *'Yet he bare the sins of many'* - because he secured atonement for the making of the Golden Calf. *'And made intercession for the transgressors'* - because he begged for mercy on behalf of the sinners in Israel that they should turn in penitence; and the word *pegi'ah* ['intercession'] means nothing else than prayer, as it is said: *Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me.*