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p. 123 - p. 125; edition printed by Ahavat Shalom, Jerusalem, 5756

Maavor Yabok - Section on Taharah/Rechitzah

In Part 3 chapter 11, Siftay Rann'nut, there is a detailed order of washing the dead part by part. The intention of this act belongs to the Talmudic sage who, in his lifetime, was a sheath of the Holy One who brought Hesed upon him. *

[Maavor Yabok Siftei Ran'nut chapter 11 – washing the part of the body during Taharah

The order of washing the body step by step.

First wash the hairs of the head. The hairs of the head hint at conduction of what is above for the secret of the hair of the head unifies each of the worlds above with the worlds below. Lights of lights, lights of truth, lights of balance, lights wailing, lights of lamenting, lights of judgment, lights of mercy, reasons of the Torah, secrets of the Torah, that which is pure, that which is impure, all are called hairs, meaning that this order is drawn from the Holy King. (See Zohar Naso 128:b) The number of hairs on the head are in the thousands upon thousands, and may His Name be praised joins together the thousands of worlds without end and all of are hidden for His delight. And there is no one who knows them except when He Himself reveals their existence.... And each tip has 410 hairs as the holy number, and every hair has 410 worlds as the holy number, and every world is 720 worlds transitioning, and 700 from the 7 Sefirot of Zeir Anpin, and 20 from the side of the ends of the qualities of Hochmah and Binah that are revealed in the seven below... and this I have written to this extent to inform how much there is to expound on the qualities of the hair that then is spread through the body and all this by the foundation of the bones.

As to the characteristic of the forehead, it hints at the Celestial Forehead that hints at the order of the wicked that is revealed by their sins registered above, for the forehead desires the strength that is wrapped in the judgments that are then distributed, and needs a tikkun and a sweetening.

As to the characteristic of the eyes, they hint at the supervision of all the worlds above and below.

As to the characteristic of the eyebrows, it is the place from which comes the supervision of all those that supervise, drawing from the river that goes out to wash the power of the strength that is the forehead in Celestial Milk as written in Song of Songs 5:12 – “His eyes are like doves Beside the water-brooks; Washed with milk and fitly set.

As to the characteristic of the nose, it hints at the judgements that are awakened by the smells of the fire of the alter.

As to the characteristic of the ears, when the Will is found, and the Celestial Light awakens the light of Abba and Emma by the aspect of the Mentalities (Partzuf of Hochmah/Binah) then the prayers of Israel are received. And by this awakening those powers that have wings take the voices of prayers to that which is call the “ears of Adonai.”

As to the characteristic of the face, it is the light of Abba and Emma that flows from the head of the King.

As to the profile, it is as the intelligence of the celestial lights that are joined all together and they are called “Ken” (Yes”).

As to the characteristic of the lips and mouth, they are the lights of Abba and Emma with Daat between them, and then leave by the aspect of the words through Hochmah, Tevunah, and Daat, and the interior quality of these three they are called “smile” that by it there is a completion of the letters aleph, hey, chet, ayin.

As to the characteristic of the body, it emanates Tiferet by all that colors that are integrated in it.

The characteristic of the arms are the lights of Hesed and Gevurah.

The characteristic of the abdomen (bowels) is interior knowledge.

The characteristic of the legs and kidneys hint to the one place where Netzach and Hod are. From here all the strength and qualities of the body are drawn. And from there, there is a cleansing of every limb of the Holy One that is Shalom Bayit (Shalom in the Home), and for Netzach and Hod, Adonai Tzvaot and Elohim Tzvaot are the names of HaShem that are associated with them.

And all these Tikkunim unite together until the Extraordinary Holiness takes Yesod and cleanses Malchut and blessings flow from it. And this occurs below by the repairing of the judgments and there is a righteous judging that will occur, and then all the Tikkunim of the King will occur in complete joy, as it is written in Ps. 82:1, “God standeth in the congregation of God.”

Take to heart these characteristics associated with each part of the body and the verses from Song of Songs found on page 131 at the time of the washing of the body of the great man who sanctified his body in this world and is to be protected from all impurity at this time by the using of instruments that have been sanctified , and therefore prepared to receive spiritual sanctified powers, that this man will with honor will sleep, and he will rejoice and be very glad that this man lives in truth and is resurrected and a neshamah is given by this spiritual qualities to his dead limbs with the power of natural feelings, this not from spiritual forces, and it is said in Perek Shoel (Shabbat 152b) “Rabbi Abbahu said: Everything people say before the deceased, he knows, until the tomb is sealed with the top-stone.” A

reward accompanies him as good righteous men place within him a sanctified spirit and awakens it and adorns it by doing this below. And surely by this holy labor he will bring merit to himself and to his sons. It is that the limbs of a man, all of them, hint to the worlds above and not just to this the physical world because within them is hidden and revealed the Holy Godliness. The hidden nefesh of a man in the body is as one of the hidden qualities that below are from the celestial Sefirot. Happy is he who sanctifies himself in this world.]

In Part 3 chapter 10, at the time that they invited themselves to purify the body, it is good that the most esteemed among the group will offer this prayer. This will increase the holiness that is needed at this time and awaken mercy. *

[Maavor Yabok Siftef Ran'nut chapter 10, page 263 what the most distinguished is to say at taharah

At the time that they invite themselves for the purification. It is good for the most distinguished among them to request mercy by prayer and petition "that he will increase and add to the great holiness in that place as it necessary, and he will meditate on awakening mercy. See page 123 regarding what to say.]

Prayer to be Recited at the Time of Washing

Master of the Universe have mercy upon (name) who has died that he is the son of Abraham, Isaac, and Jacob Your servants. May You bring rest to his life spirit and his soul with all the righteous, for You bring life to the dead and death to the living. Blessed are You who forgives and wipes away the sins and transgressions of the dead of Your people Israel by prayers for mercy. Therefore, may it be Your Will, Lord our God and God of our ancestors, that You will surround (name), that he is Your Servant the son of Your maid servant, with Your angels of mercy. And You, Lord our God and God of our ancestors, enlighten the poor one saving him from trouble, from the day of evil and from Gehinom. Blessed is the one who redeems His people Israel, his servants and those who fear Him, from all kinds of evils by the mercy of shalom from the exalted realms. And therefore, may it be Your Will, Lord our God and God of our ancestors, that You will remember the worthiness of the holy covenant inscribed in his flesh and that it will redeem him from the fist of Gehinom and rescue him. Blessed are You who cuts the covenant in mercy. (2 times additionally say) Through mercy hide the transgressions of this deceased Your servant; from the burning fire You will save him that he needs Your great mercy. For You Lord our God are good and forgive all who call upon You. Blessed are You - great is the advice and great the deed of mercy. He will walk the paths of the righteous in the Garden of Eden for he will guard the place of the

righteous, his saintly ones. Blessed are You who gives great mercy and compassion to the dead of His people Israel. Amen. May it be Your Will.

Verses Recited at the Time of Washing

By this order of prayer there is a reparation attached to the washing of each part of the body of the dead; the head by itself, the eyes, face, beard, each part from the top to the bottom. Only mention the word Rachamim (compassion) from the head down for here appear the forces of judgment while above is the image of the Exalted One. It is necessary to begin the purification from the head and so the order of washing goes from the top to the bottom. And so be mindful, during the washing, of the verse from Song of songs that hint at the order the full human form beginning from the head with the words,

"His head is as the finest gold, His locks are curled, And black as a raven. (11) His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set. (12) His cheeks are as a bed of spices, As banks of sweet herbs; His lips are as lilies, Dropping with flowing myrrh. (13) His hands are as rods of gold Set with beryl; His body is as polished ivory Overlaid with sapphires. (14) His legs are as pillars of marble, Set upon sockets of fine gold; His aspect is like Lebanon, Excellent as the cedars. (15) His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." (Song of Songs, chapter 5)

The washers shall be mindful, during the washing of each part of the body, of the verse, "How good it is for brethren to be together." (Psalm 133: 1), and particularly if the deceased was a distinguished person. When he is, it is good if his friends and students be involved in his washing and the meeting of his needs as it was with our holy Rabbi, Rabbi Shimon ben Yohai, and Jacob, our father, and all the other righteous ones, peace be upon them.

In Part 3 chapter 12 the various kinds of proper incense to be placed in the water for purification will be explained and their meaning. *

[Maavor Yabok Siftei Ran'nut chapter 12 page 270, water in the purification of incense

And the roses that they are customarily uses to wash them they emanate Malchut, that it is "like a rose among thorn bushes" (2Chron 4:5) that has 13 branches that rest upon 5 strong branches, and the remaining kinds of incense that are purified with them to raise up the neshamah until its place of Binah, and therefore they add

myrtle with it to bring the strength of Hesed, judgement and mercy. And the three of them thick and bundled awaken the worthiness of the patriarchs. The kinds of incense in every place hint at the awakening of the sources above and above that, the proof comes from the Ketoret, and thus it is written in Prov 27:9, "Ointment" that is Hochmah., "Perfume" (Ketoret) that is Binah "rejoice the heart". Also, above in Sefat Emet we discussed how hyssop is good as in purifies the judgments.]

As the sheet is removed they will say:

"And he answered and spoke unto those that stood before him, saying: take the filthy garments from off him. And unto him he said: Behold, I cause thine iniquity to pass from thee, and I will clothe with robes." (Zechariah 3:4)

When they throw water upon his head, that is done to begin the purification, the most distinguished among them will say the following and they will respond after him,

"Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon." (Song of Songs 4:15) "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of destruction." (Is.4:4) "And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleanness, and from all your idols, will I cleanse you." (Ezekiel 36:25)

During the washing, the most distinguished of the group will say the following and the others will respond after him.

"O Thou hope of Israel, The Saviour thereof in time of trouble, Why shouldest Thou be as a stranger in the land, And as a wayfaring man that turneth aside to tarry in the night?" (Jer. 14:8) "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God." (Lev. 20:7) "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, And their due reward from Me, saith the Lord." (Is. 54:17)

And they will say this three times.

In the following chapter the reason of breaking eggs upon the head is given.

[And the eggs that are broken over his head, perhaps it will hide the forces of judgement that are hinted at in the hairs of the head, in order to reveal the mercies of his attributes, and together they will be whole to bring to rest the blessings upon his head, and the fragrances from the 400 houses of judgement that are on the forehead in the "... four hundred men with him" (Gen 32:7) and it is written in Aderet Haazinu (293a) and the lights of wailing and ululation all of them shine from the gates of Zeir Anpin and the righteous one in the lower world is in the image of the creator and the created as it and it is written in Lev 13:40, "And if a man's hair be fall off his head, he is bald; yet he is clean." And further the egg will hint at the devine flow of forces of Malchut upon him, for the egg hints at all the Sefirot from the side of Malchut. And the mystery of the returning light ,as in the Tikkunim or in the yod (yod/vav/dahlet) of the name of four letters that is in Hochmah bayt/raysh"mem that shines upon all, in the mystery of "In wisdom Thou hast made them all.. (Ps 104:24) and from there is drawn the good oil that descends upon the head as was explained above in Sefat Emet chapter 38.]

In part 3 chapter 13 the meaning behind the order of placing of the clothing is given.

[Maavor Yabok Siftei Ran'nut chapter 13 washing of clothes

After the washing of the body they will dress him meditating on the tikkun of three kinds of clothing for the nefesh, ruach, and neshamah as explained in Aderet parashah Va'yehi page 224b and in the dressing of the lower garment and the pants they will meditate on the nefesh, and with the "sarganez" they will meditate on the ruach, and if it was his custom during his lifetime to wear this on Yom Kippur that it is good to wait until Havdalah after Yom Kippur to put this on, and the mystery of Havdalah and what is hinted at in the wine that it will bring a gladness upon him. Know this.]

As the tallit is draped on the dead, the following verse is said. If it was the person's custom to wear the tallit over the head, it should be placed there at this time.

As to the custom of tying the thread of the of the tzitzit, see Part 5 chapter 26. (???)

"Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; Myrrh and aloes, with all the chief spices." (Song of Songs, 4:14)

After the deceased is dressed, the following will be said which refers to the meaning of the dressing of the spiritual garments.

“I will greatly rejoice in the Lord, My soul shall be joyful in my God; He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as bride adorneth herself with jewels.” (Is. 61:10) “And I said: Let them set a fair mitre upon his head, so they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by.”(Zech. 3:5) “For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the Lord God will cause victory and glory To spring forth before all the nations.”(Is. 61:11) “And the Lord will guide thee continually, And satisfy thy soul in drought, and make strong thy bones; and thou shalt be like a watered garden, And like a spring of water, whose waters fail not.”(Is. 58:11)

In Part 3 chapter 14, the placing of the dead into the casket to hide the body from the forces of judgment will be explained.

[And when they place him in the casket they will meditate to hide his body and his celestial clothes in the lower worlds from the forces of judgment. And he is hidden in the mystery of the Etz Hayyim (Tree of Life). Further they will meditate that his body is in the mystery of vav (vav/aleph/vav), and his covenant pulls vav (vav/aleph/vav) enters into the mystery of the ark, by the mystery of Noah a righteous man (Gen 6:9), in the ark, and is the friend that unifies tet vav (vav/aleph/vav) that is Tiferet in Malchut]

“But they shall not go in to see the holy things as they are being covered, lest they die.” (Nu. 4:20)

And if he is a distinguished person, they will say this three times in a loud voice.

And after they cover him in the casket, they will say:

“Behold, it is the litter of Solomon; Threescore mighty men are about it, Of the mighty men of Israel. They all handle the sword, And are expert in war; Every man hath his sword upon his thigh, Because of the dread in the night.” (Song of songs, 3:7,8) "the Lord bless thee and keep thee; The Lord make His face to shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace." (Nu. 6:24-26) "His branches shall spread, And his beauty

shall be as the olive -tree, and his fragrance as Lebanon." (Hosea 14:7) "... and behold candlestick all of gold with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof; and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof."(Zech. 4:2,3)

And afterward they will praise the glory of the Exalted One and "moving gently the lips of those who are asleep" (Son of Songs 7:10) as said in B'kurot chapter 5:

"Who art thou, O great mountain before Zerubbabel? thou shalt become a plain and he shall bring forth the top stone with shoutings of Grace, grace unto it."(Zech. 4:7) "And now, I pray Thee, let the power of the Lord be great, according as Thou has spoken, saying"(Nu. 14:17) "but in very deed, as I live - and all the earth shall be filled with the glory of the Lord"(Nu. 14:21)

It is good to take care of the needs of the Talmudic sage in the place in which he was in engaged in the study of Torah during his lifetime.

The reason that you will not lodge the dead nor look into his face will be found in part 2 chapter 27

[It is forbidden to look at the celestial image that is not living, it is forbidden to shame a person after death, thus it is written in Moed Katan 25a, "when Rabba bar Huna and Rav Hamnuna died, they took them both up there, to Eretz Yisrael" in order to honor both of them. The forces of impurity (tumah) desire to dress the body that was made in the image of the holy. And when a person dies a strange or difficult death, there is more pain to this image of his, and particularly one who is hung for then the forces of impurity join together even more so than in other deaths, perhaps because with the hanging the ruach soul is the source of many even spirits, and for this reason, "do not hand a corpse on a tree (Dt. 21:23) and the curse of God will reside in the place even in the air and thus it is important for a person to be far from excrement or anything resembling it.]

The reason for accompanying the dead will be explained in part 2 chapters 20 and 26.

[And in accompanying the dead, that it is to make a way to bring the dead to his place of rest, causing the Shechinah that is righteousness is to go before him, as it is written in Ps 85:14, "Righteousness shall go before Him, and shall make His

footsteps a way”. And at the time that he makes the path to walk on to bring up the dead, and “And thy righteousness shall go before thee,” (Is 58:8) because the Shechinah that copulated with him by his deeds in order to unify with love (?) as it is mentioned, now he proceeds before him, and says to the outside forces, “Out of the way, out of the way, turn away, take away the stumbling blocks, turn to the celestial Image, and further will strengthen the forces of this who follow His word in this world to shine upon the earth the desires and to those who live upon it to do what is right in and to be a delight to the Holy One Blessed be He and His Shechinah in the rooms of the Garden of Eden, and this will be presented further in part 3 with God’s help. And accompanying the death will be 60 thousand of the images of neshamot (souls), and they will add to the elevation of the departed, because he will enter the lights that will accompany him by their light, and the Torah is a healing balm of life to him through Tiferet and will be dispersed above by the mystery of the landscape of the Tree to all the celestial images of souls, and thus it is written in Ketubot 17a, “Rav Sheshet, and some say Rabbi Yohanan, said: The number of people required for taking of the Torah from the Jewish people with the death of a Torah scholar is equivalent to the number present at its giving to the Jewish people”. Look further in Megillah 29a chapter B’nai HaYir, Ketubot 17a chapter HaIshah th’nitarmlah, and Berachot 18a chapter Mi sh’maytu. There is an obligation to accompany the death and there is a reward for this mitzvah.]

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In part 3 chapter 16, when those who will carry the dead arrive, and especially if he is a Talmudic sage, they will say:

"And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death."(Nu. 1:51) ""when the ark set forward, that Moses said: Rise up, O Lord, and let thine enemies be scattered; and let them hate Thee flee before Thee""(Nu. 10:35) The Lord shall keep thee from all evil; He shall keep thy soul."(Ps. 121:7) "They shall bear thee upon their hands, Lest thou dash thy foot against a stone."(Ps. 91:12) "There shall no evil befall thee, Neither shall any plague come nigh thy tent" (Ps. 91:10) "The Lord is a man of war, The Lord is His name." (Ex. 15:3) "The Lord will fight for you, and ye shall hold your peace."(Ex. 14:14)

Examine Zohar parasha B'Shallach, "Segulat v'koach". These two verses and others are worthwhile to say if the person was a judge.

And those who carry the bier, changing from one to the other in order to chase away the spirits called Porchot (wanderers), should stop seven times as they place bier into the grave, thereby meditating on these actions.

And how good it would be that those who change the coffin one to the other will reflect on the verse already mentioned, and add the following verse:

"Above Him stood the seraphim; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly."
(Is. 6:2)

And this is efficacious for a distinguished man.