

Tomer Devorah - The Palm Tree of Deborah Rabbi Moshe Cordovero ZTKL

Chapter I:

It is proper for man to imitate his Creator, and then he will conform to the secret of the Supernal Form resembling Him in both likeness and image. Because if man will have the likeness of body and not of actions he debases that Form, and it will be said about that man: 'A handsome form whose deeds are ugly'. For the MAIN ASPECT of similarity to the Supernal image and likeness lies in deeds. For what value can there be in man's resemblance to the Supernal Form in bodily limbs if his deeds have no resemblance to those of his Creator? Consequently, it is proper for man to imitate the acts of the Crown (Keter), which are the thirteen higher attributes of mercy hinted at in the verses (Micha 7:18 – 7:20):

“Who is a G-d like you, that bears iniquity and passes over transgression, to the remnant of His heritage, He retains not His anger for ever, Because he delights in kindness. He will again have compassion upon us; He will subdue our iniquities, And He will cast all their sins into the depths of the sea. You will show truth to Yaakov, kindness to Abraham As You have sworn unto our fathers from the days of old”

Hence it is proper that these thirteen attributes, which we shall now expound, be found in man.

I Who is a G-d like You?

This refers to the Holy One, Blessed is He, as a King Who is insulted, Who bears insult in a manner that is above human understanding. For behold, without doubt, there is nothing hidden from His supervision. Furthermore, there is no moment when man is not nourished and does not exist by virtue of the divine power which flows down upon him. It follows that no man ever sinned against G-d without the divine effluence pouring into him at that very moment enabling him to exist and to move his limbs. Despite the fact that man uses that power for sin, it is not withheld from him in any way. But the Holy One, Blessed is He, bears this insult and continues to empower him to move his limbs even though he uses the power in that moment for sin and perversity offending the Holy One, Blessed is He, who, nonetheless, suffers it.

Nor must you say that He cannot withhold that good, G-d forefend, for it lies in His power in the moment it takes to say the word 'moment' to wither the sinner's hand and foot, as he did to Jeroboam (I Melachim 13:4). And yet, eventhough it lies in His power to stop this divine flow and He might have said: 'If you sin against Me do so with your own strength, not with Mine', He does not on this account, withhold His goodness from man, bearing the insult, pouring

out His power and bestowing of His goodness. This is to be insulted and bear the insult, beyond words. This is why the ministering angels refer to the Holy One, Blessed is He, as 'the patient [Humiliated] King. (Pirke Hechalot 25).' And this is the meaning of the prophet's words: "Who is a G-d like you?" He means: 'You are the good and merciful G-d, with the power to avenge and claim Your debt, yet You are patient and bear insult until man repents.' Behold this is a virtue man should make his own, namely, to be patient and allow himself to be insulted even to this extent and yet not refuse to bestow of his goodness to the recipients.

II That Bears Iniquity

This is greater than the preceding quality. For a destroying angel is created whenever a man sins, as we have been taught (Pirke Avot 4: 13): 'He who commits a sin acquires a prosecutor for himself,' And that prosecutor stands before the Holy One, Blessed is He, and says: 'So-and-so made me.' As no creature can exist without the divine flow of power, how does the destroying angel who stands before Him survive? It would only be right if the Holy One, Blessed is He, were to say: 'I do not nourish destroying angels, let him go to the one who made him to be sustained by him.' If G-d were to say this the destroyer would at once descend to snatch the sinner's soul or to cut it off or the sinner would be obliged to expiate his offense which created the destroyer by suitable punishment until the destroyer is annulled. The Holy One, Blessed is He, does not behave in this fashion. He bears the sin and endures it. He nourishes the destroyer and sustains it as He does the whole world until one of the three things happens: Either the sinner repents and annuls the destroying angel by the severity of the penances he inflicts upon himself. Or the righteous Judge brings the destroyer to naught by bringing suffering or death upon the sinner. Or the sinner descends to Hell to pay his debt.

This is the meaning of Cain's plea (Bereshit 4: 13): 'My sin is too great to bear,' interpreted by our Rabbis of blessed memory as (Midrash Tanchuma Bereshit Siman 9): 'You bear (that is to say, You nourish and sustain) the whole world; is my sin so heavy that You can not bear it (that is, sustain it until I repent)?'

This is the greatest quality of tolerance, that He nourishes and sustains the evil creature created by the sinner until he repents.

From which a man should learn how much he needs to be patient, in bearing his neighbor's yoke and the evils done by his neighbor, up to a point when even when those evils done against him still exist. And he will bear with him until the wrong is righted by his friend or until it vanishes of its own accord and so forth.

III And Passes Over Transgression

This is a great quality. For pardon of sin is not granted by a deputy but at the hand of the Holy One, Blessed is He, Himself. As it is written (Tehillim 130: 4): "For with You is forgiveness", the pardon being that He washes away the sin. As it is written (Yeshayahu 4: 4): 'When Hashem shall have washed away the

filth of the daughters of Zion”. And so, too, it is written (Yechezkel 36: 25): “And I will sprinkle clean waters on you”. This is the meaning of ‘And passes over transgression’: He pours out clean waters to wash away the sin.

Man, too, must so behave. He should not say: ‘Shall I put to rights that which another has perverted or which is the result of his sin?’ He should not speak in this way. For when man sins the Holy One, Blessed is He, Himself and not by means of a deputy rights the sin and washes its stain away. From this, one should be ashamed to sin again, for the King himself cleanses his stained garments.

IV To the Remnant of His Heritage

Behold, how the Holy One, Blessed is He, behaves in this regard to Israel: He says: ‘What can I do to Israel since they are My relatives with whom I have a relationship of the flesh?’ For they (the Community of Israel) are the spouse of the Holy One, Blessed is He. He calls them ‘My daughter,’ ‘My sister,’ ‘My mother,’ as our Rabbis of blessed memory (Shir ha Shirim Rabba 9) have explained.

It is further written (Tehillim 148: 14) ‘Israel, the people near to Him’ (literally: related to Him) for they are His son. This is why the verse says ‘To the remnant (SHE’ERITH) of His inheritance’ - from the term ‘she’er basar’ (relationship of the flesh). For come what may they are His inheritance. G-d says: ‘What shall I do if I punish them, for the pain will be Mine?’ As it is written (Yeshayahu 63: 9): ‘In all their sorrows He is afflicted.’ The word Lo (‘He’) is written with an ‘Aleph (to mean not). For their sufferings extends to the Highest Wonder (Pele ha Elyon) and how much more so to the Two Faces (Du partzufin) where the divine Supervision is chiefly concentrated. And the word LO is read with a Vav (to mean ‘He’). It is further written (Shoftim 10: 16): ‘And His soul was grieved for the misery of Israel.’ For He cannot bear their pain and disgrace for they are the remnant of His inheritance.

So it is with man regarding his friend. All Israel are related one to the other, for their souls are united and in each soul there is a portion of all the others. This is the reason why a multitude carrying out a Mitzvah cannot be compared with the few who do so, for the multitude possesses combined strength (Sifra on Vayikra 26:8). This is the reason, too, for the Rabbis’ explanation (Berachot 47: 2) that those who are counted among the first ten in the Synagogue receive reward equal to all who come later, even if the latecomers

are a hundred in number. The number ‘a hundred’ is meant literally, for the souls of the first ten are united in each other so that there are ten times ten, each one of the ten including one hundred souls in his own soul. For this reason, too (Shevuot 39: 1) “All Israel are guarantors one for the other” since each possesses literally a portion of all the others; and when one Israelite sins he wrongs not only his own soul but the portion which all the others possess in him. From which it follows that his neighbor is a surety for that portion.

And since all Israelites are related to each other it is only right that a man desire his neighbor's well-being, that his eye will benevolently regard the good fortune of his neighbor and that his neighbor's honor be as dear to him as his own; for he and his neighbor are one. This is why we were commanded (Vayikra 19: 18) to "Love your neighbor as yourself". It is proper that a man desire the well-being of his neighbor and that he speak no evil of

him nor desire that evil befall him. Just as the Holy One, Blessed is He, desires neither our disgrace nor our suffering because we are His relatives, so too, a man should not desire to witness evil befalling his neighbor nor see his neighbor suffer or disgraced. And these things should cause him the same pain as if he were the suffering that pain himself. The same applies to his neighbor's good fortune.

V He retains not His anger forever

This is yet another quality, that even when man persists in sinning the Holy One, Blessed is He, does not persist in retaining His anger and even when He does, it is not for ever but He allows His anger to abate even when man does not repent; as we find in the days of Jeroboam, son of Joash (II Melachim 14: 26), that the Holy One, Blessed is He, restored the border of Israel. Though they were unrepentant calf-worshippers He had mercy upon them. Why did He have mercy upon them? Because of this quality of not retaining His anger forever. On the contrary, He allows His anger to lose its force and though the sin still lingers He does not punish but ever longs, compassionately, for man's repentance. Hence it is written (Tehillim 103: 9): 'For I will not contend for ever, neither will I bear grudge.' For the Holy One, Blessed is He, shows both severity and tenderness to Israel for their benefit.

This is the quality which a man should make his own in dealings with his friend. Even when he has the right to rebuke strongly his friend and his sons who would take the suffering, he should not persist in his rebuke nor linger in his anger but make an end and not retain his anger. This applies even where such anger is permissible: for instance, in the case expounded by the Rabbis on the verse (Shemot 23: 5): 'When You see the ass of your enemy...', they explain (Pesachim 113b) that this enmity refers to the man who sees his neighbor commit a sin but when there is no other person present so that he cannot be testified against in a Court of Law (2 people are needed to testify in Court). In this case it is permitted to hate the sinner for the offense he has committed but, nonetheless, the Torah says: 'AZOBH TA'AZOBH 'IMMO ('You shall surely help him'), explained by the Rabbis to mean: 'You shall leave aside that which is in your heart.' It is a Mitzvah to bring him close lovingly, and, perhaps, this way of dealing with him will succeed. This is the very quality of which he has spoken: 'He retains not His anger forever.'

VI Because He delights in Kindness

Behold I have already explained elsewhere (Pardes Rimonim, Shaar ha

Hechalot, End Chapter 5) that there are angels in a certain celestial palace whose function it is to receive the kindness done by man in this world and when the quality of Judgment pleases against Israel, these angels immediately bring that kindness to the notice of the Holy One, Blessed is He, Who has mercy upon Israel, for He delights in kindness. Even when they are guilty, He has mercy upon them if they are kind to one another. As it was in the time of the destruction of the Beit ha Mikdash when Gabriel was told (Yechezkel 10: 2): 'Go in between the wheelwork..' For Gabriel is the prince of Judgment and GEVURAH, and permission was given him to receive the power of Judgment from between the wheelwork from under the cherubim from the fire of the altar, namely, the Judgment of the GEVURAH OF MALCHUT- so that the force of judgment became so strong that it sought to destroy everything, to exterminate the germ of Israel, for they were deserving of annihilation. But it is written (Yechezkel 10: 8): "And there appeared in the cherubim the form of a man's hand under their wings.' That is what the Holy One, Blessed is He, said to Gabriel (Vayikra Rabba 26): 'They do kindness one to another so that even if they are guilty they shall be spared and have a remnant.' The reason is because of the quality of "He delights in kindness". He delights in the Kindness which Israel does one to the other and remembers this aspect even when they are guilty from another point of view.

It is fitting, therefore, that man behave according to this quality. Even when he is offended or provoked, if the offender has his good points in that he is kind to others or he possesses some other good quality, this should be sufficient to soothe his anger so that his heart is pleased with him and he delights in the kindness he does. And he should say: 'It is enough for me that he possesses this good quality.' How much more so with regard to one's wife, as the Rabbis of blessed memory say (Yevamot 63a): 'It is enough that they rear our children and save us from sin.' So he should say with regard to all men: 'It is enough for me that he has shown me or another man kindness or that he possesses this particular good quality.' And he should delight in Kindness.

VII He Will Again Have Compassion Upon Us

The Holy One, Blessed is He, does not behave as a human being behaves. When a man has been provoked by a friend, he cannot bring himself to love as formerly the one who offended him, even when he has been appeased. But in the sight of The Holy One Blessed is He, the repentant sinner has a higher status than the man who has never sinned. This is the meaning of the Rabbinic teaching (Berachot 34b) that in the place where the penitent stands the perfectly righteous cannot stand. The reason for this has been expounded by the Rabbis in the chapter 'He Who Builds' (Menachot 29b) where it is stated that the letter "He" is shaped like an exedra so that whomsoever wishes to go astray may do so. That is to say, the world was created by means of the letter "He" and the Holy One, Blessed is He, created the world wide open in the direction of sin and evil. As the exedra, the world

is not fully enclosed but is broken open towards the direction of evil. Consequently, he who wishes to go astray need not turn in those directions where there is no sin and iniquity by which to enter in the province of the Outside Ones. But the "He" is open at the top left-hand corner so that if the sinner repents he can be received back there. Upon which the Talmud asks: 'And why should he not re-enter by the same way as he went out?' and the reply is given: 'This will have no effect,' meaning that the repentant sinner cannot be content to be fenced around from sinning as are the perfectly righteous. For a slight fence is sufficient to act as a barrier against sin for those who have not sinned. But such a barrier will not suffice for the penitent. He requires new and difficult fences. For the slight fence has been broken through and if he tries to draw near in that direction his evil inclination will find it easy to tempt him. He needs to be very far removed from sin. Consequently, he cannot enter at the opening of the exedra where it is breached. He must ascend to enter through the narrow opening, tormenting and mortifying himself until the breaches have been healed. This is why the righteous cannot stand in the place of the penitents. For the latter have not entered by the door of the righteous, but they have tormented themselves, ascending through the upper door. They have far deeper mortified and separated themselves from sin than have the righteous. They have therefore ascended until they stand in the spiritual degree of "He", namely, the fifth palace of the Garden of Eden which is the roof of the "He",

while the righteous have 'entered at the opening of the He at the entrance to the exedra.

Consequently, when man repents and this means that he restores the He to its proper place (TESHUVA= TASHUV HE) and he causes the Shechina to return to Kudsha Berich Hu, he does not return only to G-d's former love but that love is increased more and more. This is the meaning of: "He will again have compassion upon us": that He will increase His mercies towards Israel and perfect them and draw them near to Him.

This is how man should behave towards his neighbor. He should not feed hatred from his former anger but when he sees that his neighbor wants to love him he should show him a greater degree of kindness and love than formerly. He should say: 'Behold he is to be compared to the penitents in whose place the perfectly righteous cannot stand.' And he should bring him close to a far greater degree than those who are perfectly righteous, namely, those who have not offended him.

VIII He will conquer our Iniquities

Behold, the Holy One, Blessed is He, behaves in this way towards Israel. And this is the secret of conquering iniquities. For, behold, the Mitzvah is "blossoms shot forth", shooting up without limit to enter His blessed Presence. Sins, however have no entrance there, G-d forefend, but He conquers them so that they cannot enter. As it is written (Tehillim 5: 5): 'Evil shall not sojourn with You' evil cannot dwell in Your dwelling place (Midrash

Shocher Tov and Shabbat 149b). If this is so, then sin does not enter into the innermost Presence. This is why (Kiddushin 39b) “There is no reward in this world for the carrying out of a Mitzvah”, for Mitzvot are in His Presence and how then can He give from the spiritual reward that is in His Presence in a material world? Behold, the whole world is not worthy of a single Mitzvah and its spiritual bliss.

For this reason, too, He does not accept the bribe of Mitzvot. For instance, the Holy One, Blessed is He, does not say: ‘He has done forty Mitzvot and committed ten sins. The ten cancel each other out leaving thirty Mitzvot,’ G-d forefend. But even the perfectly righteous man who commits a single sin is seen in the eyes of G-d as one who burned the whole Torah until his debt is

paid, after which he will receive the reward of all his Mitzvot. This is a great kindness which the Holy One, Blessed is He, gives to the righteous: that He does not deduct the Mitzvot, for these are very precious, ascending to His blessed Presence. How then can He deduct them because of the sins a man commits? For the reward of sin is from the portion of Hell, from that which is despicable. And the reward of Mitzvot is from the esteemed glory of the Shechinah. How then can these be deducted for these? But the Holy One, Blessed is He, claims the debt of the sins and gives reward for all the Mitzvot.

This is the meaning of: “He will subdue our iniquities”, that the sins do not prevail in His Presence as the Mitzvot prevail, but He subdues them so that they do not ascend and do not enter. Although His Providence extends over all the ways of man, both good and evil, He, nonetheless, does not subdue the good, but it blossoms upwards exceedingly and Mitzvah is added to Mitzvah until an edifice is built out of them and an honorable robe. But sins do not possess this property; but He subdues them, that they should not have this success, nor entry into the innermost Presence.

This quality, too, a man should make his own; not to subdue the good his neighbor had done and to remember the evil he has done. On the contrary, he should subdue evil, forget it and reject it so that evil does not dwell within him. But the good his neighbor had done should always be arraigned before him and he should remember this good so that it prevails over all the deeds his neighbor has done. And he should not deduct in his heart, saying: “If he has done good to me he has also behaved badly to me,” so that the good is forgotten. He should not do this, but with regard to the evil his neighbor has done to him he should allow himself to be appeased in every possible way. But the good should never be removed from his sight and he should hide himself from the bad as far as he possibly can, just as the Holy One, Blessed is He, subdues iniquity, as I have explained.

IX And You will cast all their sins into the depths of the sea

This is a good quality of the Holy One, Blessed is He. For, behold, when

Israel sinned He delivered them into the hands of Pharaoh. But when they repented why should Pharaoh have been punished, or Sancherib, or Haman,

and the others? The Holy One, Blessed is He, is not content with saying: 'Because they have repented, no more evil will befall them but Haman or Pharaoh or Sancherib will be removed from them.' This does not suffice, but the toil of Haman reverts to his own head and so with Pharaoh and so with Sancherib. The reason for this type of Providence is in accordance with the secret of (Vayikra 16: 22): "And the goat shall bear upon him all their iniquities to a land which is cut off." The meaning is that the goat actually bears their sins. Now, this is very hard to understand. Shall the goat bear if Israel has sinned? But the idea here is:

Man confesses his sin, his intention in confessing being to purify himself. As David said (Tehillim 51: 4): 'Wash me thoroughly from my iniquity.' So, too, our prayer: 'Purge the sins away in your abiding compassion.' We pray that the punishment be a light one only so that it should not interfere with our study of the Torah. Therefore, the prayer continues: 'Though not by sore affliction.' This is our intention, too, when it says: 'But You are Just with regard to all which comes to me.' He actually welcomes suffering, in order to find atonement; for there are sins which only suffering or death can purge. And so it is ordained. The Zohar ha Kaddosh (Pekude 262b) explains that, following on his confession, the sins become a portion of Sama'el, like the goat. What is this portion? That the Holy One, Blessed is He, decrees suffering upon the repentant sinner, upon which Sama'el immediately appears to claim his debt. So that Israel becomes pure because the goat bears their sins, for the Holy One, Blessed is He, gives him permission to claim his debt.. And the reason is that the Holy One, Blessed is He, had so decreed in His world that he who does so is annulled. This is why Scripture (Vayikra 20: 15) says: 'And the animal shall be killed'. So, too, with regard to the stone with which the command to stone the criminal is carried out and the sword by which an execution is performed. These have to be buried to nullify their existence and their power, after justice has been meted out. In the very same way we must understand the secret of Nebuchadnezzar's image (Daniel 2, 32 - 34), Israel had been delivered into the hands of the Babylonian king - 'Its head was of gold.' That head was smitten and they were delivered into the hands of the Persians, who were: 'Its breasts and arms of silver.' And so kingdom is dispossessed by kingdom, until Israel will be at the feet of the image, 'part of iron and part of clay.' What will be the

final good? Eventually, the Holy One, Blessed is He, will set them up and execute judgment upon them. As it is written (Devarim 32: 23): 'I will spend. My arrows upon them' (Sotah 9a) 'My arrows will be spent but Israel will not be spent.' 'Then was the iron, the clay, the brass, the silver, and the gold..' (Daniel 2, 32). Behold, at first it is written (Daniel 2, 34): 'which smote the image upon its feet'- nothing was left of the image except its feet, for the

head, shoulders and belly had been removed and their power destroyed. And yet at the end “they were broken in pieces together”. For the Holy One, Blessed is He, is destined to resurrect Sama’el and the wicked who behave as he does and He will execute judgment upon them. This is the meaning of: “And You will cast all their sins into the depths of the sea”. That is: You will cast the power of Judgment so that it falls upon those who are described as ‘the depths of the sea’- (Yeshayahu 57: 20) ‘But the wicked are like the troubled sea: For it cannot rest, and its waters cast up mire and dirt.’ These are the wicked who carry out judgment upon Israel and whose dealings will return upon their own heads. The reason for this is that when Israel is punished, the Holy One, Blessed is He, repents for what has happened before and He makes demands on behalf of their shame. And not only this but: ‘I was but a little wrath and they helped for evil.’ (Zecharya 1: 15) A man should behave according to this quality towards his friend. Even if his neighbor is crushed through suffering as a result of his sins he should not be hated, for ‘after he has been disgraced, he is as your brother.’ He should welcome those who suffer and are punished and have mercy upon them. On the contrary, he should save them from their enemies and should not say: ‘His sufferings are the result of his sins’ but he should have compassion upon him according to this quality, as I have explained.

X You will show truth to Yaakov

This quality means that the name Israel refers to a special excellence. But the average persons who do not go beyond the letter of the law are called Yaakov, for they conduct themselves only in accordance with the truth. The Holy One, Blessed is He, possesses a quality of truth which accords with strict justice and uprightness. For those who conduct themselves in accordance with the truth, the Holy One, Blessed is He, has compassion in truth and uprightness.

A man, too, should behave in truth and uprightness to his friend, without perverting justice. He should have compassion on his neighbor in truth just as the Holy One, Blessed is He, has compassion on those of His creatures who are no more than average, to perfect them in accordance with the quality of truth.

XI Kindness to Abraham

These are the ones who go beyond the letter of the law as did Abraham, our father. The Holy One, Blessed is He, too, behaves towards them beyond the letter of the law. He does not invoke the power of justice, not does He behave towards them in a strict uprightness alone, but He goes beyond the letter of the law, as they do. This is Kindness to Abraham. The Holy One, Blessed is He, behaves with the quality of kindness with those who behave as did Abraham.

A man should behave according to this quality. Although he should conduct himself with righteousness, justice and uprightness to all men, he should go beyond the letter of the law when dealing with the good and saintly. If he is

only a little patient with other men he should be exceedingly patient with these and show compassion to them, going beyond the letter of the law he follows with regard to other men. These should be especially important to him and exceedingly beloved and they should be his friends.

XII As You have sworn unto our fathers

There are people who are unworthy and yet the Holy One, Blessed is He, has mercy upon them. The Gemara (Berachot 7a) explains the verse (Shemot 33: 19): 'I will be gracious to whom I will be gracious' as that the Holy One, Blessed is He, says: 'This storehouse is for those who are unworthy' There is a storehouse of grace from which the Holy One, Blessed is He, gives them an unearned gift. For the Holy One, Blessed is He, says: 'Behold they possess the merit of the fathers. I have made an oath to the Patriarchs, therefore even if they are not worthy they shall receive their reward because they are the seed of the Patriarchs, therefore, even if they are not worthy they shall receive their reward because they are the seed of the Patriarchs to whom I have sworn. I will lead them, therefore, and direct them until they improve.' So, too, should a man behave. Even when he meets with the wicked he should not behave cruelly towards them nor insult them but have mercy upon them saying: 'Even so, they are the children of Abraham, Ytzchak and

Yaakov. If they are not worthy their fathers were worthy and upright and he who brings disgrace upon the children brings disgrace upon the fathers and I have no wish that the fathers be despised through me.' And he should conceal their shame and improve them as much as is in his power.

XIII From the days of old

This is a quality which the Holy One, Blessed is He, possesses with regard to Israel. When, for instance, the merit of the fathers has come to an end and they are unworthy in themselves, what does He do? It is written (Yirmiyahu 2: 1): 'I remember for you the affection of your youth, The love of your espousals.' The Holy One, Blessed is He, actually remembers the old times, the former love that existed and He has mercy on Israel. In this fashion, He recalls all the Mitzvot they have done from the day of their birth and all the good qualities with which the Holy One, Blessed is He, controls the world. From all these He creates a special treasure with which to show mercy to them. This quality embraces all others as the Idra (Zohar ha Kaddosh, Nasso 134b) explains.

So, too, should a man behave. Even when he cannot discover any plea such as those mentioned he should still say: 'Behold there was a time when they had not sinned. And in that time or in former days they were worthy.' And he should recall the good they have done in their youth and remember the love of 'them that are weaned from the milk, Them that are drawn from the breasts.' In this way no man will be found an unworthy recipient of goodness nor unworthy to be prayed for and to have mercy shown to him.

Until now, we have expounded the thirteen qualities by which man resembles

his Creator. These are the qualities of higher mercy and their special property is that just as man conducts himself here below so will he be worthy of opening that higher quality from above. As he behaves, so will be the affluence from above and he will cause that quality to shine upon earth. Therefore, let not these thirteen qualities depart from the eyes of the mind and let not the verse depart from the mouth, so that it be a permanent reminder. And whenever there is the opportunity of exercising one of these qualities one will remember, saying to oneself: 'Behold, this depends on this particular quality. I shall not depart from it, so that the quality may not be hidden and depart from the world.'

Chapter II

Furthermore for man to resemble his Creator according to the secret of the Supernal Crown (KETER) he must possess, too, many of the qualities of the divine providence.

First:

The quality of humility includes all qualities, for it belongs to the Crown (KETER), which is the highest attribute. It does not raise nor exalt itself upwards; on the contrary, it descends to look downwards at all times. For this there are two reasons. The first is that it is ashamed to gaze at its Source, but the Cause of its emanation looks continually into it to give goodness to it while it looks down to those beneath. So, too, man should be ashamed to gaze proudly upwards, but he should ever look downwards in order to abase himself as much as possible. This quality depends chiefly on the head, for the proud man lifts his head upwards while the poor man lowers his head. Behold, there is none so patient and so humble as our G-d in His quality of Crown (KETER). For there is perfect mercy before which there can enter no flaw, sin, judgment nor any other quality to prevent it providing and flowing with goodness at all times. So, too, should man behave, that no cause whatsoever prevent him from doing good to others and any sin or the misdeeds of unworthy persons be barred entrance in order to prevent him from doing good to all who need it at all times and in every moment. As He provides from the horned buffalo to the brood of vermin, despising no creature, for if He were to despise His creatures because of their insignificance they could not exist even for one moment, but He shows mercy to them all. Just the same, man should be good to all creatures, despising none, that even the most insignificant assumes importance in his eyes and he be concerned with it. And he should do good to all in need of his goodness. This quality depends on the Crown (KETER) according to the secret of the head in general.

Second:

His *thoughts* should resemble the thoughts of the Crown (KETER). Just as wisdom never ceases from thinking good thoughts, not allowing evil to enter, for it is perfect mercy and there is no judgment and nothing at all harsh there, so, too, man's mind should be free from every ugly thing. And just as it

accords with the secret of the Supernal Wisdom (CHOCHMA), the Preexistent Torah, and no secret of Torah is lacking there, so man should not turn his mind to any thoughts apart from those of Torah and the contemplation of G-d's majesty and goodness and the way to do good and so forth. In short: nothing strange nor negative should be present in his thoughts. This was the elevated state of Rabbi Shimon Bar Yochai and his group. Behold how Rabbi Shimon rebuked Rabbi Yose when the latter separated his thought in some small measure from the Torah. (See Zohar Ha Kadosh, Vayakhel 217b).

Third:

His *forehead* should have no hardness whatsoever but should resemble at all times the forehead of the Will (METZACH HA RATZON) and he should be pleased to accept everyone. Even when he meets with provokers he should appease them and quiet them with good will. For the forehead of the Will (METZACH HA RATZON) constantly accepts and appeases the GEVUROT and perfects them. So man, too, should appease those whose anger prevails and he should lead them on in good will, drawing on great wisdom to weaken their anger that it does not overstep its boundaries and cause harm, G-d forbend. He should behave as the Supernal Will (RATZON HA ELYON), which proceeds from the awesome wisdom in the forehead of the Ancient One (CHOCHMA NIFLAA BEMITZCHA DE ATIKA), which accepts all creatures. He should derive, too, the power to be pleasant to all creatures. For if in some respect his character is harsh to men he will not succeed in the quality of acceptance. This is the reason for the teaching of the Mishnah (Avot 3: 3) that he in whom the spirit of his fellows takes delight the spirit of the All-Present takes delight.

Fourth:

That his *ears* be ever open to hear good but an evil or ugly report be barred from entering them, according to the secret of Supernal Listening; for no cry of judgment nor the flaw of evil talk (LASHON HA RA) is allowed entry there. So he, too, should listen only to good and useful things; and other things which cause anger to prevail should receive no hearing whatsoever. Just as the serpent, his words and his speech have no entry above, so no ugly thing should be allowed to enter man's ear. This is the meaning of (Shemot 23: 1)

'You shall not bear a false report'; how much more so other ugly things. These should in no way enter his ear, which should listen only to good things.

Fifth:

His eyes should not gaze at any ugly thing. They should, however, be ever open to notice and show mercy to sufferers as much as possible. He should in no way close his eyes when he sees the sufferings of the poor but give as much thought to their predicament as lies in his power and awaken the pity of Heaven and of humans upon them. He should be far removed from

noticing evil, just as the Supernal Eye is ever open to look immediately at the good.

Sixth:

As for his nose, there should be no anger in it whatsoever. But there should be at all times vitality, good will and great patience even to the unworthy. He should desire at all times to fulfill everyone's desires, to grant every request, and to revive every sufferer. From his nose there should proceed forgiveness of sin and pardon of iniquity. He should not be angry with those who offend him but he should be constantly willing to be appeased and desire to do kindness so as to please all.

Seventh:

His face should shine constantly, so to welcome all men with good countenance. For with regard to the Supernal Honor it is said (Mishle 16: 15): 'In the light of the king's countenance is life.' Neither redness nor any judgment enters there. So, too, the light of his face should not change, and all those who look into his face, should find there only joy and good humor; and no cause should in any way disturb him in this.

Eighth:

His *mouth* should produce nothing but good, his spoken word should be constantly Torah and the fulfillment of good will. He should never allow an ugly thing nor a curse nor anger nor frivolous talk escape from his mouth. His should resemble that Supernal Mouth which is never closed, never being

silent from sounding the good at all times. He should, therefore, speak well of all and constantly make of his words goodness and blessing.

Behold, these are eight good qualities, all of them under the banner of humility, all of which are in the higher worlds in the Crown (KETER) among the Supernal Limbs. Whenever man wishes to draw near to the higher worlds to resemble Him so as to open the heavenly sources of blessing to those beneath it is necessary for him to be well-versed in these two chapters.

Of course, we know that it is impossible to conduct oneself in obedience to these qualities continually for there are other qualities in which a man has to be well-versed, namely the lower qualities of Gevurah, as we shall explain.

But there are days when the Powers (Gevurot) do not function and when men have no need of them, for in these days (KETER) Crown reigns, or it is a time when Crown (KETER) is required. Then it is necessary to resort to all the qualities we have mentioned. The other qualities, however, though needed for divine service in their proper time are not now resorted to, for they are cancelled in the light of the Crown (OR HA KETER). So, too, man should not resort to those harsh qualities. On the Shabbat, for example, when the world is sweetened, in accordance with the secret of delight (ONEG), and the courts do not sit in judgment on the Shabbat, then should he use all these qualities in order to open the Higher Sources. For if in his prayers a man directs his thoughts to the light of the Crown (OR HA KETER) and behaves contrary to them in his actions how can the Source of the Crown (KETER)

open, since he actually pushes it away by his deeds? Is it not an *a fortiore* argument? If the Crown (KETER) cannot rest on the Supernal *Sephirot* of the powers of holy judgment and holy anger, how much more is the Crown (KETER) unable to spread its light on the man who bestirs external anger, even if it be for the sake of heaven? And especially if he seeks to bestir it among the Higher Qualities who will say: "How presumptuous is this one! The light of the Crown (OR HA KETER) is not revealed in us because of our holy and pure judgment (GEVUROT VE DINIM HA KEDDOSHIM) yet he demands its revelation though he is in anger and performing ugly external actions."

Consequently, a man should set his thoughts on all these qualities on the festivals, on Shabbat, on the Day of Atonement, and when praying and when studying the Torah, for these are not the periods of the divine powers

(Gevurot) but the times for revealing the Higher Will. At other times he should resort to the other qualities in the service of Hashem, not, however, the unworthy ones for there is not a time when these should be in control of man except to his harm, as we shall explain. Then, if he resort to these qualities, he will be confident and sure that the Higher Sources will be opened. It is therefore necessary for every man to accustom himself to these qualities little by little. The chief quality he should make his own is humility, for this is the key to them all for it is the chief of them all, the first aspect of the Crown (KETER), under which all are contained.

Behold, humility chiefly means that man finds no worth in himself but values himself as naught. As the humble one said (Shemot 15: 7): "What are we that you complain against us?" until in his own eyes he is the lowest of creatures and exceedingly despicable and loathsome. Then when he strives constantly to acquire this quality all other good qualities will follow in its wake. For the first quality of Crown (KETER) is that it considers itself as naught before the One from Whom it emanates. So, too, a man should consider himself as actually nothing and his non-existence far better than his existence. As a result of this he will behave towards those who offend him as if they were right and he the wrongdoer. And this will be the cause of acquiring the good qualities.

Now I have found a cure by which a man can accustom himself to these things little by little so that he may be cured of the disease of pride and enter the gates of humility. This ointment is made up of three balms. The first is that he accustom himself to flee honor as much as possible, for if he allows honor to be paid him he will become attuned to such matters of pride and his nature will find satisfaction in it and he will find it difficult to be cured. The second is that he should train his thoughts to appraise his own worthiness, saying: "What does it matter if people do not know how despicable I am, do I not know myself that I am despicable in this and that thing?" whether in lack of knowledge, or lack of power, the disgrace of eating and of excrement, and so forth, until he becomes despicable in his own eyes. The third is that he

constantly think on his sins, desiring purity and rebuke and suffering. And he should say: "What are the best sufferings in the world, which will not deter me from G-d's service?' There are none better than that he be insulted, despised and railed against. For these will not withhold his strength from

him and he will not be sick. Nor will his food and clothing be withheld nor his life nor the lives of his sons. If so he should actually desire them saying: "Why should I fast and afflict myself with sackcloth and flagellation which weaken my strength for G-d's service that I bring them upon myself? It is far better that I suffer men's contempt and insult that my strength does not depart and is not weakened.' In this way when insults are meted out to him he will rejoice in them and, on the contrary, desire them. From these three ingredients he should compound an ointment for the heart and accustom himself to this all his days.

I have further found a good medicine, though not as effective as the other. This is that man should train himself to do two things:

First, to honor all creatures, in whom he recognizes the exalted nature of the Creator Who in wisdom formed man. And so it was with all creatures, that the wisdom of the Creator is in them. He should see for himself that they are therefore exceedingly to be honored for the Creator of all, the most exalted Wise One has busied Himself with them and if, G-d forefend, man despises them he touches upon the honor of their Creator. This can be compared to a wise artificer who fashions a vessel with great skill and shows it to men, one of whom derides and speaks lightly of it. How angry that sage will be for by despising the work of his hands his wisdom is despised. It is evil, too, in the eyes of the Holy One, Blessed is He, if any one of His creatures is despised. It is therefore written (Tehillim 104: 24): 'How manifold are Your works,' not 'how great,' but *rabbu*, from the expression "rab beto", namely, very important. You have made them all in wisdom and because Your wisdom is attached to them, important and great are Your works. It is fitting that man see in them wisdom, not cause for them to be despised.

The second is to bring the love of his fellow-men into his heart, even loving the wicked as if they were his brothers and more so until the love of his fellow-men becomes firmly fixed in his heart. He should love even the wicked in his heart saying: "Would that these were righteous, returning in repentance, so that they were all great men, acceptable to the Omnipresent; as the faithful lover of all Israel said (Bamidbar 11: 49) "Would that all the people of Hashem were prophets."

How can he love them? By recalling in his thoughts the good qualities they possess, by covering their defects and refusing to look at their faults and

only at their good qualities. He should say to himself: "If this loathsome beggar were very rich how much then would I rejoice in his company, as I rejoice in the company of some other. But if he were to don the splendid garments of someone else, there would be no difference between him and

his superior; why then should his honor be less in my eyes? Behold, in G-d's eyes he is superior to me for he is plagued with suffering and poverty and cleansed from sin and why should I hate one whom the Holy One, Blessed is He, loves?" In this way man's heart will turn towards the good and he will accustom himself to ponder on all the good qualities we have mentioned.

Chapter III

How should a man train himself to possess the quality of Wisdom (CHOCHMA)? Behold, Supernal Wisdom, though it is hidden and exceedingly exalted, is spread over all creatures. Concerning this it is said (Tehillim 104: 24): 'How manifold are Your works, O Hashem! In wisdom You have made them all.' So, too, it is proper for man that his wisdom be ready to benefit all. He should be an effective teacher of men, to each according to his powers, influencing each as much as he possibly can without in any way preventing it.

Behold, Wisdom has two faces. The higher face turns toward the Crown (KETER), it does not gaze downwards but receives from above. The second face, the lower one, turns downwards to control the *Sephiroth*, emanating of its wisdom to them. So, too, man should have two faces: the one, his solitude with his Creator in order to add to his wisdom which the Holy One, Blessed is He, has poured upon him. And just as Wisdom pours out to each *Sephirah* according to its measure and needs so he should pour out to each man according to the dimensions of his mind, the amount he can bear and that which is fit and proper for him. He should take care not to give more than the mind of the recipient can hold so that no harm may befall, for the High Sephirah does not add to the amount determined by the limits of the recipient.

Furthermore, it is the nature of Wisdom to provide for all that exists, for it is the thought which contemplates all creatures. Concerning Wisdom it is said (Yeshayahu 55: 8): 'For My thoughts are not your thoughts.' And it is written

(II Shmuel 14: 14) : 'But let him devise means that he that is banished be not an outcast from him.' And it is further written (Yirmiyahu 29: 11): 'For I know the thoughts that I think towards you, says Hashem, thoughts of peace and not of evil, to give you a future and a hope.' So, too, it is necessary that a man have his eyes open to help the sons of Israel in their way and his thought be directed toward bringing near those who have strayed and to think well of them. Just as the Holy One thinks that which will benefit all existing things, man, too, should be concerned to improve the lot of his friends. And he should take good counsel with G-d and with His people, the individuals and the Community as a whole, and to lead back to the right way he who has strayed from the good way. And he should give mind and thought how to lead him and encourage him in the good and upright way in the fashion of the Supernal Thought which directs rightly the Supernal man. Furthermore, Wisdom preserves the life of all things, as it is written (Kohelet 7: 12): 'Wisdom preserves the life of him that has it.' So he, too, should teach

life to the whole populace of the world and cause them to possess the life of this world and the next and provide them with the means of living. To sum up, he should cause life to flow to all.

Furthermore, Wisdom is the father of all created things. As it is written (Tehillim 104: 24): 'How manifold are Your works, O 'Hashem! In wisdom You have made all of them.' They live and exist from that source.. So, he, too, should be a father to all the creatures of the Holy One, Blessed is He, and to Israel in particular, for they are the holy souls that emanate from that source. And he should constantly pray for mercy and blessing for the world just as the Supernal Father has mercy on all His creatures. And he should constantly pray for the alleviation of suffering as if those who suffer were actually his children and as if he had created them. For this is the will of the Holy One, Blessed is He. As the faithful shepherd (Moshe) said (Bamidbar 11: 32): 'Have I conceived all this people? That You should say unto me: Carry them in your bosom?' In this way he should carry all of G-d's people as a nursing father carries the sucking child. He should gather the lambs in his arm and carry them in his bosom and lead gently those that give suck. He should think of those that are cut off, seek those that are young, heal that which is broken, feed that which stands still, restore those that are lost. He

should have pity on Israel and carry their burden with good spirits, as does the Supernal Merciful Father Who bears all. He should not tire nor hide himself, nor become weary in leading each one according to his needs. These are the qualities of Wisdom, of the father merciful to his children. Furthermore, his mercy should extend to all creatures, neither destroying nor despising any of them. For the Supernal Wisdom is extended to all created things- minerals, plants, animals and humans. This is the reason why we were warned against despising food. In this way man's pity should be extended to all the works of the Blessed One just as the Supernal Wisdom despises no created thing for they are all created from that source, as it is written (Tehillim 104: 24): 'In wisdom You have made them all.' This is the reason Our Holy Teacher (Rabbi Yehuda ha Nassi) was punished for his failure to have pity on the young calf which tried to hide near him, saying to him (Baba Metzia 85a): "Go, for this you were created." Therefore, sufferings which are derived from the aspect of Judgment, came upon him, for Mercy acts as a shield before Judgment. And when he took pity on the weasel, saying: "It is written: (Tehillim 145: 9) 'and His mercies are over all His works,'" he was delivered from Judgment because he drew upon himself the light of Wisdom and the sufferings were taken away. In this way he should despise no created thing, for they all were created in Wisdom. He should not uproot anything which grows, unless it is necessary, nor kill any living thing unless it is necessary. And he should choose a good death for them, with a knife that has been carefully examined, to have pity on all things and not to hurt them depends on Wisdom, unless it be to elevate them higher and higher, from

plant to animal and from animal to human. For then it is permitted to uproot the plant and to kill the beast, to bring merit out of demerit.

Chapter IV

How shall a man train himself to acquire the quality of Understanding (BINAH)? It is to be acquired by returning in perfect repentance, which nothing is more important than TESHUVAH, for it rectifies every flaw. Just as it is the function of Understanding (BINAH) to sweeten all judgments and to neutralize their bitterness so man should repent and rectify every flaw. He who thinks of repentance all his days causes the Supernal Understanding

(BINAH) to illumine all his days so that all his days are in repentance TESHUVAH, that is to be included in Understanding which is Repentance, and the days of his life will be crowned according to the secret of the Supernal Repentance.

Note this: just as Repentance contains the root of all things, according to the secret of the Jubilee, And behold the root of the Outside Ones (CHITZONIM), according to the secret of the river Dinur, included in the side of holiness according to the secret of the Gevurot, is rooted there and spreads from there and is called 'the spreading of the Lord's anger (CHARON AF).' But in accordance with the secret of (Bereshit 4: 7)'And Hashem smelled the sweet smell' (VAYARACH HASHEM ET REACH HA NICHACH) that spreading of anger we mentioned, returns to its source so that the judgments are sweetened and Hashem repents of evil. So man performs this secret in the secret of his act of repentance. For you must not say that repentance is good only for the holy portion in man but also for the portion of evil which is sweetened after the fashion of this quality.

Know that Cain was evil and of the serpent, yet it was said to him (Bereshit 4: 7): 'If you do well, shall it not be lifted up.' Do not think that there is no hope for you because you belong to the evil side. This is false. Behold, if you do well you can root yourself in the secret of Repentance, removing yourself to that place, according to the secret of the good that is rooted there. For the root of every Supernal bitterness is sweet and he could have entered by way of the root to become good. Consequently, man turns his evil deeds themselves into good so that his intentional sins become good deeds. For behold, the sinful deeds which he committed were persecutors from the Left Side. When he returns in perfect repentance he causes those deeds to enter and be rooted above. Now all those prosecutors are not annihilated but they become better and rooted in the holy just as Cain was told he could be good. Behold, if Cain had repented and rectified his sin, then the sin of Adam by which Cain (the unclean envy) was born, would have been accounted to him for merit, according to the secret of (Sanhedrin 104a) 'the son brings merit to the father.' However, he did not desire to repent. Therefore, all the Left Side draws its sustenance from there. But all its branches are destined to become sweet and they will be perfect once again. This is so for the reason we have given: that man roots himself in the secret of evil and renders it sweet and

brings it into the good. Therefore, man purifies the evil inclination and brings it into the good so that it becomes rooted above in the holy.

This is the level of repentance which one should follow: he should ponder on Teshuvah each day and repent in some measure each day so that all his days will be spent in repentance.

Chapter V

How shall a man train himself to acquire the quality of Loving-kindness (Chesed)? The main way in which man can enter into the secret of Lovingkindness

is to love G-d with perfect love so as not to forsake His service for any reason whatsoever for nothing has any value at all for him compared with the Blessed One's love. Therefore, he should primarily attend to the requirements of G-d's service and the rest of his time may be for other needs.

This love should be firmly fixed in his heart whether he receives good at the hands of the Holy One, Blessed is He, or whether he receives sufferings and rebukes. These latter, too, he should look upon as tokens of G-d's love. As it is written (Mishle 27: 6): 'Faithful are the wounds of a friend.' As it is written (Devarim 6: 5): 'With all your might' which the Rabbis explain (Berachot 54a) as 'For whichever measure He sends out to you,' in order to include all measures under Loving-kindness (Chesed). It will then be found that the secret of his life's direction will be from Sovereignty (Malchut), but even when Sovereignty (Malchut) acts in judgment it is still bound to (Chesed) Loving-kindness. This was the quality of Nahum Ish Gamzu (Taanit 21a) who used to say: 'This, too, is for good,' namely to bind it constantly to the side of Loving-kindness which is called "Good." He used to say: 'Also this, which appears to belong to the Left, bound to Power (Gevurah), is for nothing but good, that is, bound to Loving-kindness.' He concentrated on the good side of the quality and concealed its judgment. This is a great method of constantly binding oneself to Loving-kindness.

In the *Tikkunim* (Tikkune Zohar, Hakdamah) it is explained: 'Who is a Chasid? 'He who does Loving-kindness (Chesed) to his Creator.' For in the acts of Loving-kindness man carries out in the lower world he should have the intention of perfecting the upper worlds after the same pattern and this is what is meant by doing Loving-kindness (Chesed) to his Creator.

It is necessary, therefore, to know the types of Loving-kindness practiced among men, all of which he should do on his Creator's behalf in the upper worlds, if he wants to acquire the quality of Loving-kindness. We, therefore, state that the following are the types of Loving-kindness:

First, when man is born it is necessary to provide him with all his food. Man should therefore have the following in mind. When Understanding (Binah) begets Beauty (Tiferet) and she is in hard labor because of the aspect of judgment, G-d forefend, then Beauty (Tiferet) leans towards the Judgments

(Gevurot) and her birth is with difficulty. It is necessary for man to put things so that the birth of Beauty (Tiferet) be towards the Right in order that the child may be born without blemish. As we say: 'And bring forth our justice as the light, O holy G-d'. That is, that Beauty (Tiferet) should emerge towards the light, which is the Right side, and it will then be holy and separate from the Judgments (Gevurot). In this is included that he intends, with the deeds he performs, to bind it constantly to Loving-kindness (Chesed) and to bring it forth from Understanding (Binah) in the direction of Loving-kindness (Chesed) and the child will then be born well formed and of strong vitality. Practically every warning of the Torah is included in this, that the Judgments (Gevurot) do not stir up the power of stern judgment there so that G-d forefend, the birth be a difficult one.

Second, to circumcise the child: namely, to carry out the rules of circumcision in a proper manner so as to circumcise every kind of husk and foreskin which attaches itself to Foundation (Yesod). And he should run after all those who cause a foreskin there and bring them back in repentance in such a way that by circumcising the foreskin of their heart he causes the Supernal Righteous One (Tzaddik ha Elyon) to have no foreskin and to stand firmly and he puts to right all those things which cause a foreskin. This is the reason that Pinchas merited the priesthood when he circumcised the foreskins of the Israelites, for he did kindness (Chesed) to his Creator according to the secret of circumcision, in circumcising Foundation (Yesod) from that foreskin, and as a result he was deserving of kindness. From this, one can learn all other qualities of Loving-kindness (Chesed).

Third, to visit the sick and to heal them. For it is known that the *Shechinah* is love-sick for the Union (With the Holy One Blessed is He), as it is written

(Shir ha Shirim 2: 5): 'For I am love-sick.' Her cure is in the hands of man who can bring her the good medicine she requires, as it is written (Shir ha Shirim 2:): 'Stay me with dainties, support me with apples.' The secret of '*ashishoth*' is explained in the *Tikkunim*, namely, all the things bound to Sovereignty (Malchut), '*ish*' (with the letter yod) representing Loving-kindness (Chesed), '*ishah*' (with the letter he) representing Power (Gevurah), these are the Two Arms and there she is supported. And he who does so supports the sick in his illness. Secondly, 'support me with apples,' meaning to bind Her between Endurance (Netzach) and Majesty (Hod) for there is Her support when she is white and red, like these apples whose colors are mixed, from the side of Loving-kindness (Chesed). And it is necessary to visit Her soul and to entreat Her to take food and drink from the Supernal Flow from which she abstains because Her soul is sick for the misery of Israel, just as it is with the sick of the material world. So it is necessary to do on behalf of the Supernal Sick Ones. For She is sick, as we have said. And He is sick for He moves from His place in the world to come to wander after Her in this world. As it is written (Mishle 27: 8): 'As a bird that wanders from her nest (namely, the Shechinah), So is a man that wanders from his place.' He waits for Her and

swears that He will not return to His place until He takes Her back to Her place (Zohar ha Kaddosh Ki Tetze 278a). Therefore, He, too, 'was wounded because of our transgressions. He was crushed (of His own free will) because of our iniquities.' The cure of both lies in our hands. It is right to visit them and attend to their needs by studying the Torah and carrying out its precepts.

Fourth, to give Tzedakka (Charity) to the poor, analogous to Foundation (Yesod) and Sovereignty (Malchut). The Tikkunim (18) explain the type of Tzedakka (Where the letters that form the word Tzedakka are taken according to their numerical value- Tzadi = 90, Dalet = 4, Kuf = 100, Hei = 5) suitable for them, namely, to fulfill ninety Amens, four Kedushoth, one hundred Berachot and the five books of Moshe each day. Furthermore, each one according to his ability should bring down charity (Tzedakka) from Beauty (Tiferet) to these Poor Ones and provide them with the gleanings (Leket) from all the Sephiroth, the forgotten sheaf (Shicha), according to the secret of the Supernal Sheaf, which is Understanding (Binah), and the corners of the field (Peot) from Sovereignty (Malchut) itself, for this is the corner of the field in

relation to the other qualities (Sefirot). It is written (Vayikra 19: 10): 'To the poor and the stranger you shall leave them,' for even Beauty (Tiferet) is a stranger down below with Sovereignty (Malchut) so that it is necessary to perform these tikkunim on its behalf. So too, with regard to the *poor tithe* (Maaser Ani), to elevate Sovereignty (Malchut), which is the 'the tithe' (Maaser), to Foundation (Yesod), which is called 'the poor,' and if he binds it to Beauty (Tiferet) he will give the tithe to the stranger and how many tikkunim are included in this!

Fifth, to welcome guests, namely, Beauty (Tiferet) and Foundation (Yesod), to give them a guest-house where they can rest, which is Sovereignty (Malchut). For because they are wayfarers, according to the secret of Exile, searching for their lost valuables, it is necessary to bring them in there. According to that which is stated in the Zohar (Vayera 115b) this Mitzvah is fulfilled by those who 'walk by the way of conversing,' that is, who divorce themselves from their homes in order to study Torah. These cause the Guests to busy themselves with the needs of Sovereignty (Malchut). From another aspect, whoever unifies Beauty (Tiferet) with Sovereignty (Malchut) by setting aside a fixed place for his Torah causes Beauty (Tiferet) to take up its lodging with Sovereignty (Malchut), and so it is explained in the Tikkunim (Introduction). It is necessary to prepare for the Guests food and drink and to accompany them on their way. That is, it is necessary to bring Beauty (Tiferet) and Foundation (Yesod) into Sovereignty (Malchut) and to provide them there with food, on the analogy of (Shir ha Shirim 5: 1): 'I have come into my garden, I have eaten my honeycomb with my honey,' that is, the flow suitable for the Providence here below which comes from the sweetened Power (Gevurah). And to provide them with drink, on the analogy of (Shir ha Shirim 5: 1): 'I have drunk my wine with milk,' that is, the inward flow from

the wine that is stored up and, according to the secret of the sweetened milk, to bind Beauty (Tiferet) to Sovereignty (Malchut), Yaacov and Rachel, and Power (Gevurah) to Endurance (Netzach) or Majesty (Hod): for so it is explained in the Faithful Shepherd (Zohar ha Kaddosh III, 3b). As for accompanying them, this means that he bring himself and his soul there with them, after the Supernal pattern, to accompany them there. Furthermore, to bring the other Sephiroth there with them to give them a good send-off, and many things are included in this Tikkun. In short, he should try to do these

things to common people but his intention should be of the hints mentioned and he can then be sure that he will effect these things in the Higher World since he is expert in the secrets. And how good it is to give voice to the hints he has in intention when he performs the deed in order to fulfill (Devarim 30: 14) : 'In your mouth and in your heart to do it.'

Sixth, the living attending to the dead. It is very difficult to see how this can be applied to the Higher World. For this is the secret of the Sephiroth which hide themselves and remove themselves into their place of concealment above. How necessary it is to adjust them and wash them of every stain of sin and to clothe them in white, the cleansing of the Sephiroth in the whitehot fire provided by the light of the good deed, to elevate them, according to the secret of the unity, to bind them above. And to carry them on the shoulder, according to the secret of the elevation of the Sephiroth, one by one, until they are lifted above the shoulder, that is the place where the arm begins its joint at the body and even higher than this, which is the hidden secret of which there is no comprehension. And in the secret of burial he should concentrate on the verse (Devarim 34: 6): 'And He buried him in the valley,' which is translated (In Zohar Chadash Tikkunim) as 'with the thirteen attributes of mercy' which flow from the Crown (Keter) according to its various aspects when it turns below to have mercy upon those beneath. And from there the buried one rises to the Supernal Eden, namely the Wisdom of the Crown (Chochma she be Keter). This requires very careful consideration. Seventh: bringing the bride under the marriage canopy. In this is included all the needs of the union (Yichud). For all the prayers and unifications are in accordance with the secret of bringing the bride under the canopy and this function is chiefly performed in prayer according to its manifold degrees, one higher than the other, the sacrifices (Korbanot), the psalms (Zemirot), the prayers recited while sitting which include the Shema and its benedictions, then the prayer recited while standing and the other Tikkunim which come afterwards. All of these are acts of (Chesed) benevolence to the groom and the bride to take note of their needs and the requirements of their union.

Eighth: to make peace between man and his neighbor, namely, Beauty (Tiferet) and Foundation (Yesod). For at times they are separated from each

other and it is necessary to perfect them and adjust them until they are alike

and bound together in love and friendship. This is brought about by the rectitude of the good deed. For when Foundation (Yesod) turns to the Left and Beauty (Tiferet) to the Right, they are opposed to each other, until Foundation too, turns to the Right. And when, G-d forefend, there is the flaw of sin in the world then there is an opposing hatred between them and there is no unity nor bond among the Sephiroth at all. In this way, too, for the other pairs of Sephiroth that are Right and Left, namely Wisdom (Chochma) and Understanding (Binah), or Lovingkindness (Chesed) and Power (Gevurah), or Endurance (Netzach) and Majesty (Hod), it is necessary to bring peace to them. This is making peace between man and his neighbor. So, too, making peace between man and wife, that is, Foundation (Yesod) (Peace) established between Beauty (Tiferet) and Sovereignty (Malchut). All similar peaceful acts are acts of Chesed on behalf of the Upper Worlds.

Chapter VI

How should man train himself to acquire the quality of Power (Gevurah)? Know that all actions which incite the evil inclination (Yetzer ha Ra) actually stir up the (Gevurot Chazakot) strong Powers. Therefore, man should not incite the evil inclination, so as not to awaken the Powers (Gevurot). The reason is that man is created with two inclinations, good and bad: the one belongs to Loving-kindness (Chesed), the other to Power (Gevurah).

However in the Zohar Ha Kaddosh, (Bereshit 49a) it is stated that the good inclination was created for the sake of man himself, the evil inclination for the sake of his wife. See how sweet are his words. Behold Beauty (Tiferet), the quality of mercy, turns to the Right and all its conduct is with the Right, the good inclination. But the Female is of the Left and Her conduct is with Power (Gevurah). It is, therefore, proper not to bestir the evil inclination for man's own sake because this bestirs the Power (Gevurah) in Supernal Man and so destroys the world. Hence, every incitement of man towards (Gevurah) Power and the evil inclination makes a flaw in Supernal Man. From which one can observe how ugly is anger and the like, for it causes the strong Powers (Gevurot Chazakot) to prevail.

In truth the evil inclination should be bound and tied down so that it is not incited to any bodily act whatsoever, not for the desire of cohabitation, not

the desire of money, nor towards anger, nor towards honor in any way.

However, for his wife's sake he should gently bestir his evil inclination in the direction of the sweet Powers (Gevurot Metukot), to provide her with clothes and with a house, for example. And he should say: 'By providing her with clothes I adorn the Shechinah,' for the Shechinah is adorned with Understanding (Binah) which is the Power – Gevurah that includes all Powers – Gevurot and these are sweetened in Her abundant mercies.

Therefore, all the needs of the household are the Tikkunim of the Shechinah, which is sweetened from the evil inclination, which was created to do the will of his Creator and for no other purpose.

Therefore, a man should not intend to derive any kind of pleasure from the

evil inclination but when his wife appears before him in her beauty in a fine house he should have the intention of adorning the Shechinah, for She is adorned by the good Powers of the Left from whence come wealth and honor. For this reason he should bestir his evil inclination to love her and he should then have the intention that the Left bestir itself to draw Her near, according to the secret of (Shir ha Shirim8: 3): 'His left arm is under my head' (for She does not at first bind Herself except towards the Left). And then (Shir ha Shirim8: 3): 'And his right arm embraces me,' he should intend to sweeten all those Tikkunim with the good inclination and to really perform the Tikkun for Her, to make her happy in performing the divine command for the sake of the Supernal Union. Behold in this way he sweetens all the judgments (Gevurot) and performs their Tikkunim with the Right. This method applies to all desires which derive from the evil inclination. These should be directed chiefly towards the benefit of the wife whom G-d has chosen to be a help mate for him and afterwards he should turn them all towards the service of G-d to bind them to the Right.

Chapter VII

How should a man train himself to acquire the quality of Beauty (Tiferet)? There is no doubt that the quality of Beauty (Tiferet) is to be found in the study of the Torah. However, great care must be taken that man does not exalt himself in pride because of the words of the Torah, in order that he does not cause great evil. For just as he elevates himself in pride he causes the quality of Beauty (Tiferet), which is the Torah, to elevate itself and remove itself upwards, G-d forefend. But he who abases himself over words

of Torah causes Beauty (Tiferet) to descend and lower itself to pour out its affluence upon those beneath.

Now behold, there are four Sephiroth below Beauty (Tiferet), embracing three qualities:

First, he who proudly exalts himself over his pupils causes Beauty (Tiferet) to raise itself and be exalted over Endurance and Majesty (Netzach and Hod), for they are those learned of Hashem, the pupils of Beauty (Tiferet). But he who lowers himself to teach in love causes Beauty (Tiferet) to lower itself to the Pupils and give of its affluence to them. Therefore, a man should be pleasantly disposed towards his pupils, to teach them as much as they can absorb and, in his merit, Beauty (Tiferet) will pour its flow into the Pupils according their capacities, in fit measure.

Second, he who proudly exalts himself by virtue of his Torah over the poor man and despises him. As in the incident (Taanit 20a) when Elijah appeared to Rabbi Shimon ben Eleazar in the guise of an ugly beggar, despicable and loathsome, in order to trap him. Feeling superior to the beggar he insulted him and was rebuked openly for this defect. For he who proudly raises himself above the poor causes (Tiferet) Beauty to elevate itself above (Yesod) Foundation and to fail to pour out its flow to it. But if the sage is considerate to the poor then Beauty (Tiferet) will pour out its flow into

(Yesod) Foundation. Therefore, the poor should be highly esteemed by the sage and he should cheer them. And so it will be in the Higher Worlds that (Yesod) Foundation, too, will be highly esteemed by (Tiferet) Beauty and be bound to it.

Third, he who raises himself in pride by virtue of his Torah over the ignorant, namely the people of Hashem as a whole, causes Beauty (Tiferet) to raise itself above Sovereignty (Malchut) and to fail to pour its flow into it. But he should be pleasantly disposed towards all creatures and all civilized people should be significant in his eyes for they are those beneath, according to the secret of “the earth”. And, G-d forefend, if he calls them stupid, he brings them down to the Shells (Kelipot), as a result of which he will not merit a son in whom there is the light of Torah, as is stated in the Gemara (Nedarim 81a). But he should conduct himself pleasantly towards them according to their

fashion, on the analogy of Beauty (Tiferet), which pours its flow into Sovereignty (Malchut) and controls Her, according to the poverty of Her mind, for (Shabbat 33b) “the minds of women are light”. Included in this is that he should not exalt himself proudly over all those whose minds are weak for they are included in the dust of the earth. Because of this, the former teachers never exalted themselves in their learning, as can be seen from the incident of Rabbi Hamnuna in the section of Bereshit (Hakdamat ha Zohar 7a), and from the incident of Rabbi Chaga (Zohar Shelach Lecha 158a, Tikkunim 26), about the old man who fled when they wanted to kiss him, for he did not want to take pride in his learning.

He should further accustom himself, when he debates words of Torah, to have the intention of adorning the Shechinah, to adorn and decorate Her for Beauty (Tiferet), and this is the meaning of Halakhah for Truth (Halacha el ha Emet). And this is the meaning of a debate for the sake of Heaven (Machloket Le Shem Shamaim), namely, between Loving-kindness (Chesed) and Power (Gevurah) to result in Beauty (Tiferet) (Heaven = Shamaim), to agree that the Halakhah is in accordance with His ruling. And man should be apart from every debate which goes beyond this measure, for Beauty (Tiferet) does not desire to seize on that which is outside (even if it is in words of Torah) if it is to be disputatious and the end is Hell, G-d forefend. The only quarrel which does not make a flaw in Beauty (Tiferet) is the debate of Torah for the sake of Heaven, for all her paths are peace (Shalom) and there is love in the end. And he who derives benefit from words of Torah makes a flaw in this quality. For it is holy and he uses it for secular things. But happy is his portion if he studies the Torah for the benefit of the Most High.

The most important thing of all is to purify the mind in the test of thought and to examine oneself in the course of the debate so that if the slightest trace of a shameful thing is found one should reject it. And one should always admit to the truth in order that Beauty (Tiferet), the quality of truth, be found there.

Chapter VIII

How should a man train himself to acquire the qualities of Endurance,

Majesty, and Foundation (Netzach, Hod and Yesod)? With regard to the

Tikkunim of Endurance (Netzach) and Majesty (Hod) some of the qualities apply to both of them together, others to each one distinctively.

Behold, first of all it is necessary to help students of the Torah and to support them either with money or deeds, so as to provide them with the things they require for their work, to prepare their food, and to fulfill all their desires, so that they do not cease in the study of the Torah. He should take care not to disparage their learning so that they do not weaken in their study of the Torah, but one should honor them and praise their good deeds in order to encourage them in their work. And he should provide them with books with which to work and with a house of study. All such aid and support to those who study the Torah depends on these qualities; each person should do all he can, whether little or much. In short, whatever he does to honor the Torah and to strengthen it with speech, with his bodily actions and with his wealth, and to arouse people's hearts to the Torah that they engage in its study, all this is firmly held and rooted in these two Sephiroth for they are known as 'them that lay hold upon her' and 'that holds her fast' (Machazikim Ba ve Tomchea- See Mishle 3:18).

Furthermore, he who studies the Torah must be prepared to learn from all men, as it is written (Tehillim 119: 99): 'From all my teachers I have gotten understanding.' For the Torah cannot be adequately studied from one teacher alone. As a result of becoming a pupil of all he has the merit of becoming a chariot to Endurance and Majesty (Netzach and Hod), those taught of Hashem, and the one who teaches him the Torah is in the degree of Beauty (Tiferet). So that when he sits down to study he merits that Beauty (Tiferet) flow into Endurance and Majesty (Netzach and Hod) and then he is actually in their degree. Now, behold, when he studies the Mikra (Tanach), which is of the Right, he has a special association with Endurance (Netzach). And when he studies Mishnah, which is of the Left, he has a special association with Majesty (Hod). And Gemara includes everything, for it brings proof of the laws of the Mishnah from the Mikra so that this is a Tikkun for both of them.

However, how should man train himself to acquire the quality of Foundation (Yesod)? A man must be on his guard against the kind of speech which brings to thoughts of sin, so that he should not be visited by a seminal emission. Needless to say, he should not speak obscenities but he should

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take care not to utter even clean words if they give rise to sexual thoughts. And this is contained in a careful examination of the verse (Kohelet 5: 5): 'Suffer not your mouth to bring your flesh unto sin,' this is, take care not to suffer the mouth to give speech which can bring sin to the holy flesh, the sign of the covenant (Brit), with seminal emission. And it is written (Kohelet 5: 5): 'Wherefore should G-d be angry . . . ' Now if obscenity is meant, what is the meaning of: 'bring to sin' seeing that this itself is 'sin'? But the meaning

is that even if there is no sin in the actual word itself, for it is clean, he should take care if it is able to bring about sexual thoughts. This is why he says: 'To bring your flesh to sin. . . Why should G-d be angry?' He meant that when sin does result, He will be angered by that speech though it was permissible; for the voice and the speech reverted to evil when the deed results from it. This is the extent of the care that must be taken with regard to the sign of the covenant that he should not have sexual imaginings and so not destroy.

Further care is necessary, for Foundation (Yesod) is the sign of the covenant of the bow and the Bow of the Upper World is only outstretched in order to shoot arrows into the quality of Sovereignty (Malchut), which is 'the target for arrows,' preserving the drop which shoots as an arrow to bring forth branches and to bear fruit. Now, just as the Supernal Bow is never stretched except it be toward this target, so, too, man should not stretch his bow and allow himself an erection under any circumstances except for the proper purpose, namely, for his wife when she is clean, which is the time of union. And not more than this, for it causes a flaw in this quality, G-d forefend. Exceedingly great care must be taken and the main precaution is to guard oneself from sexual thoughts.

Chapter IX

How should a man train himself to acquire the quality of Sovereignty (Malchut)? First and foremost he should not be proud in his heart because of all that is his, but he should behave constantly like a beggar, standing before his Creator as a poor man begging and offering supplication. Even if he is wealthy he can train himself to behave in this way by considering that none of his possessions are attached to him and that he is forsaken requiring the mercies of Heaven at all times, for all he has is the bread he eats, and he should humble his heart and afflict himself. Especially at the time of prayer,

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for this is a wonderful aid. Of the opposite it is said (Devarim 8: 14): "Then your heart be lifted up, and you forget.." For the forgetting belonging to the Outside Ones (Chitzonim) is found there. David Ha Melech behaved in this way to great extent when he said (Tehillim 25: 16) "For I am solitary and poor." For regarding all the people of his household he has to consider. What are they all to him? What can even his wife and children do for him when he is judged before the Creator or when his soul departs? Can they accompany him beyond the grave? Of what use are they to him from the entrance of the grave and onwards? He should therefore humble himself and perfect himself according to the secret of this quality.

A second method is explained in the Zohar ha Kaddosh (Vayakhel 198b), and it is very important. He should exile himself from place to place for the sake of Heaven and in this way he will become a chariot to the Exiled Shechinah. He should imagine: 'Behold I have gone into exile but, behold, my utensils go with me. What shall be with the honor of the Most High seeing that the Shechinah is in exile without Her utensils which are lacking as a result of the

Exile?' Because of this he should be satisfied with as little as possible, as it is written (Yechezkel 12: 3) 'Prepare stuff for exile' and he should humble his heart in exile and bind himself to the Torah and then the Shechinah will be with him. And he should carry out separations, divorcing himself from his house of rest constantly, after the fashion of Rabbi Shimon and his companions who divorced themselves to study the Torah. And how much better if he bruises his feet wandering from place to place without horse and chariot. Concerning him it is said (Tehillim 146: 5): 'His hope (sibhro) is with Hashem his G-d.' which they explained (Zohar ha Kaddosh, Vayakhel 198a) from the expression shebher ('to break'), for he breaks his body in the service of the Most High.

A further very important quality of Sovereignty (Malchut) from the gate of divine service as a whole is to fear Hashem, the Honored and the fearsome. Now, behold, fear is very dangerous in the making of a flaw and to allow the Outside Ones (Chitzonim) to enter, for if he is afraid of sufferings or death or Hell, behold, this is the fear of the Outside Ones (Chitzonim); for all these things are from the Outside Ones. However, the main fear is to fear Hashem, which is achieved by considering three things:

The first is that the greatness of the Creator is above all existing things. Now, man is afraid of the lion, the bear, the robber, fire and falling masonry, yet

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these are but puny deputies. Why then should he not fear the Great King? And his fear should be constantly on his face because of His greatness. And he should say: "How dare despicable man sin before such a great Lord?" Behold, if it were a lion, it would eat him, but merely because of the Holy One, Blessed is He, is patient is this a reason for not fearing Him?

Second, he should consider the constancy of Providence, that He looks and gazes at him. Now, a slave is afraid in the presence of his master and man is always in the Creator's Presence Whose eyes are open to all his ways. He should be afraid and terrified to nullify His Mitzvot.

Thirdly, He is the root of all souls, all of which are rooted in His Sephiroth. And since sin makes a flaw in His Palace how should he not be afraid to soil, with his evil deeds, the King's Palace?

Fourthly, he should observe that the flaw in his deeds pushes away the Shechinah from above. He should fear to cause this great evil of separating the love of the King from the Queen. This kind of fear is that which puts man on the right path for the perfection of this quality and by means of fear he cleaves to it.

Furthermore, a man must be very careful to behave so that the Shechinah cleaves always to him and never departs. Now, it is obvious that the Shechinah cannot be with a bachelor for the Shechinah is mainly from the female. Man stands between the two females, the physical female below who receives food, raiment and conjugal rights from him, and the Shechinah who stands above him to bless him with these which he, in turn, gives to the wife of his covenant. This is after the pattern of Beauty (Tiferet), which stands

between the two Females: the Higher Mother (Binah), which pours out all that it requires, and the Lower Mother (Malchut), which receives from it food, raiment and conjugal rights, namely Loving-kindness, justice, and mercy as is known. And the Shechinah cannot come to him unless he resembles the Supernal Reality.

Now, a man separates himself from his wife at times for one of three reasons:

1. When she is in her period of separation
2. When he studies the Torah and lives apart from her during the week-days.
3. When he journeys from home and keeps himself from sin.

During these times the Shechinah cleaves to him and is bound to him and does not leave him so that he be not forsaken and separate but always a

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complete man, male and female. Because, then, so that the Shechinah unites with him a man should take care that She does not depart from him while he is traveling. He should be industrious and careful to recite the traveler's prayer (Tefillat ha Derech) and by holding fast to the Torah, for by virtue of this, the Shechinah, which guards the way, stands by him always when he takes care not to sin and to study the Torah. So, too, when his wife is in her period of separation, the Shechinah stays with him if he keeps the laws of separation properly. Afterwards, on the night of her purification or on the night of the Shabbat or on his homecoming from the journey each one of these is a time of dutiful cohabitation. The Shechinah is constantly open above to receive holy souls so it is likewise fitting that he have intimacy with his wife and by virtue of this the Shechinah will always be with him. So it is explained in the Zohar (Bereshit 49a).

Intimacy with his wife should only take place when the Shechinah is in Her place, that is between the Two Arms. During a public disaster, however, when the Shechinah is not between the Two Arms, it is forbidden, and so it is stated in the Tikkunim [to Bershit 69].

He who wants to be united with the King's Daughter, that She never depart from him, must first adorn himself with all the adornments and fine garments, and these are all the Tikkunim of the qualities mentioned. After he has so adorned himself he should intend to receive Her while studying the Torah and bearing the yoke of the Mitzvot, according to the secret of the perpetual union. Immediately then She becomes married to him and never more departs from him. But this is conditional on his purity and sanctification and when he is then so pure and holy, he can intend to fulfill for Her the duty of providing Her with food, raiment and conjugal rights which are the three things a man is obliged to do for his earthly wife.

The first is to provide Her from the Right with the flow that is Her food by virtue of his deeds. The second is to cover Her from Power (Gevurah) so that the Outside Ones (Chitzonim) have no dominion over Her, namely, that there be no trace of the evil inclination in the carrying out of the Mitzvot, not for the benefit of the body nor for the hope of illusionary honor, for instance; for

then the evil inclination is present in that Mitzvah and She flees from it, for it is shame. Therefore he should cover the shame and hide Her ever that it have no dominion over Her. How should he do this? By doing all his actions for the sake of Heaven and without any trace of evil inclination. Tefillin and

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Tzitzit are also powerful in shielding Her so that the Outside Ones (Chitzonim) have no dominion over Her and he should be accustomed to wear them. Thirdly, to make union with Beauty (Tiferet) during the time of reading the Shema and by setting aside periods for the study of the Torah. And when he sets aside a period for any purpose he should intend that this is the time of the Shechinah, the King's Daughter. And there is a hint of this in the Tikkunim.

Chapter X

In the Zohar ha Kaddosh Bereshit (11: 1) Rabbi Shimon bar Yochai explains a great and magnificent counsel of the Torah, how man may be bound to the Supernal Holiness and nevermore be separated from the Higher Sephiroth. It is necessary for man, in this connection, to conduct himself according to time, that is, to know which Sephirah rules and to bind himself to it and to perform the Tikkun associated with that ruling quality.

He begins with the night, the time when man sleeps on his bed. The ruling force then is Night, the quality of Sovereignty (Malchut) and when he continues to sleep, sleep is like death and the tree of death rules. What should he do? He should anticipate, by preparing to bind himself according to the secret holiness, namely, the secret of the quality of Sovereignty in the aspect of its holiness (Malchut Bibchinat Kedushata). With this he should go to his bed, accepting upon himself the complete yoke of the Kingdom of Heaven (Ol Malchut Shamaim) with concentration of his heart. He should rise at midnight, wash his hands of the evil husks (Kelipot) which have dominion over them, remove the evil from his flesh and recite the benediction. He should then make a Tikkun for the Shechinah by studying the Torah, concerning which it is written (Mishle 6: 22): 'When you lie down, it shall watch over you' - from the Outside Ones - 'and when thou awake it shall talk with you' - and he will be bound to Her and She to him. The form of his soul will ascend to the Garden of Eden with the Shechinah who enters there to delight with the righteous and Tiferet with him in their company, for they all hearken to his voice. So that he actually journeys with Her from death and sleep to the secret of Supernal Life and he is bound there, according to the secret of the Garden of Eden, and the light of Tiferet which shines upon the

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righteous in the Garden of Eden begins to shine upon him. And so it is explained in the section Terumah (Zohar ha Kaddosh 130b)

With the dawn of day he, too, begins to make ready to enter the Synagogue, binding himself to the three Patriarchs. At the entrance to the Synagogue he says (Tehillim 5: 5): 'As for me, in the abundance of Your Loving-kindness (Chasdecha) will I come . . .' and he includes himself in the secret of Beauty

(Tiferet) for man embraces Loving-kindness, Power and Beauty (Chesed, Gevurah and Tiferet) and he enters the Synagogue, which is Sovereignty (Malchut). When reciting this verse he should think of the three Patriarchs: in the abundance of Your Loving-kindness (Chasdecha) is Abraham ; 'I will bow toward Your holy temple' is Ytzchak (for 'bowing down' is from his side, namely, to bow his full height opposite the quality of judgment (Gevurah) to be pushed aside by it and then the hour is pushed aside from before him so that the flow of divine mercy is drawn upon it from above to make it sweet); 'in the fear of You' is Yaacov, of whom it is written (Bereshit 28: 17): 'How fearsome is this place!' Behold, he has embraced them by means of thought, speech and action. For thought is the intention we have mentioned, speech, the verse he recites, and action, the deed of coming to Synagogue and bowing opposite His temple before prayer. He stands in the Synagogue, his open mouth the source of prayer and union, so that Foundation (Yesod), the source of the well, is open into the well which is the Synagogue. And he makes a Tikkun for the Shechinah as much as he is able by virtue of his concentration in prayer.

On his exit from the Synagogue he ascends to the secret of the Torah and he binds himself to the Torah, according to the secret of the quality of the day, and he conducts himself with the Torah during the whole day until the time of the Afternoon Prayer, Mincha, when he binds himself to (Gevurah) Power. For in the morning he was bound to Loving-kindness (Chesed) in his prayer, during the day to Beauty (Tiferet) with this Torah, and in the evening to Power (Gevurah). And all this in the quality of day, that he comes to the Synagogue to make the union according to the secret of Power (Gevurah) in the same way as he did with regard to the aspect of Loving-kindness (Chesed). Between the two he binds the Shechinah to him by virtue of his meal in which he does kindness (Chesed) to 'this poor woman' as Hillel the

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Elder used to say (Vayikra Rabba 34): 'The Tzaddik knows the soul of his animal.' This should be his intention in eating, to do kindness to his animal soul and to bind it according to the secret of food. After the time of the afternoon prayer has come and he has been bound to Power (Gevurah) he waits until the evening when Beauty (Tiferet) descends to Sovereignty (Malchut). And, behold, he is with Her at the beginning of the night. He binds himself to Her (Malchut) and enters the Synagogue with the afore-mentioned intention. And he binds himself below when Beauty comes to its lodging. When he leaves the Synagogue he actually unites himself with Sovereignty (Malchut) alone, according to the secret of accepting the yoke of the Kingdom of Heaven (Ol Malchut Shamaim).

This is his daily cycle in accord with the cycle of the Sephiroth, so that he is attached, ever, to the dominating light. This counsel is chiefly contained in the opening section of Bereshit and the rest of it has been compiled from many places in the Zohar ha Kaddosh. And this is a comprehensive method by which man can bind himself always to holiness so that the crown of the

Shechinah nevermore departs from his head.