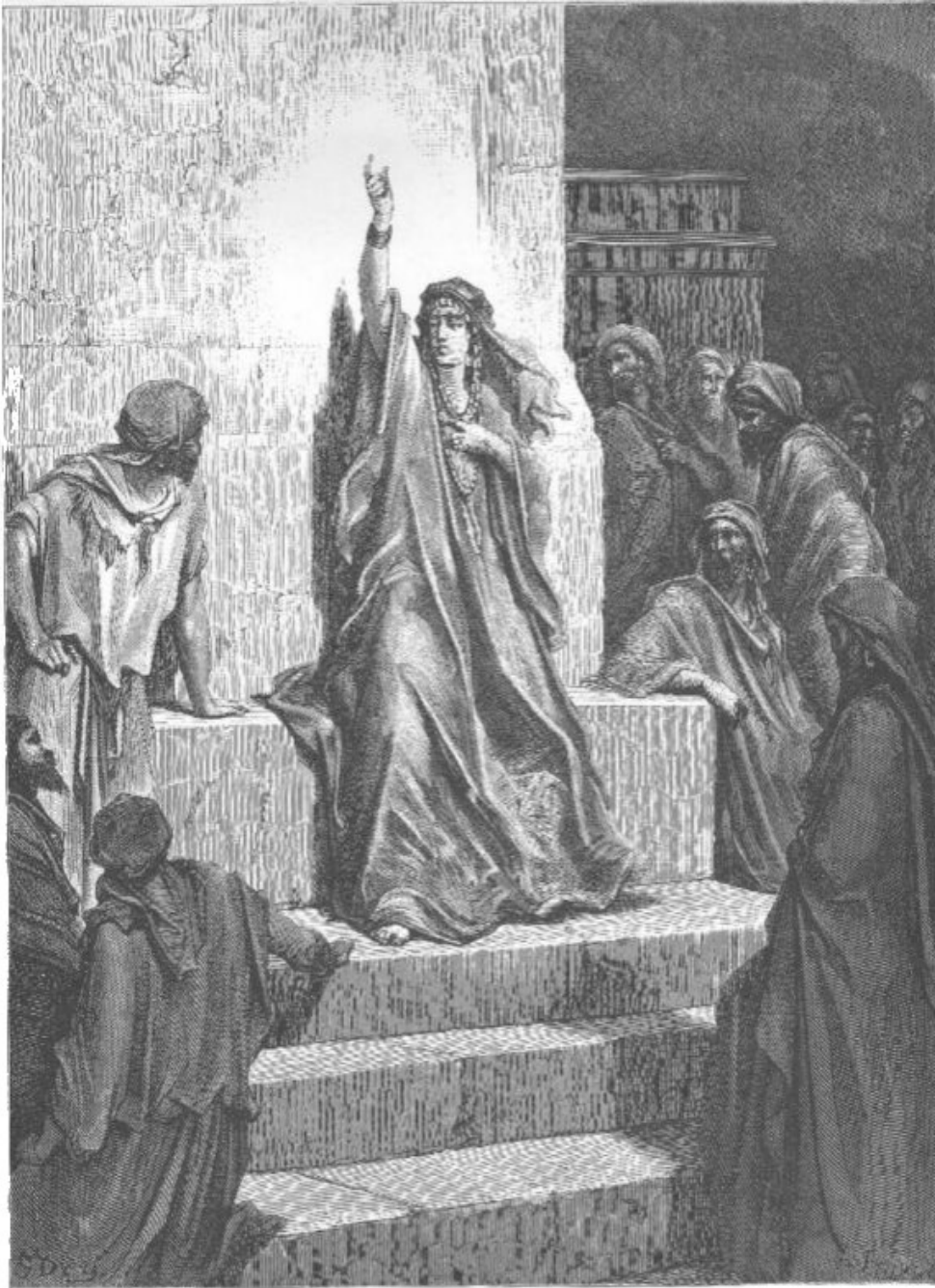


Tomer Devorah (The Palm Tree of Deborah)

by Moses Cordovero

trans. Louis Jacobs, New York
Sepher-Hermon Press, 1960

Moses ben Jacob Cordovero, one of the most profound and systematic exponents of the teachings of the Zohar and a leading figure in the circle of mystics for which sixteenth-century Safed in Palestine was renowned, was born in 1522 and died at the age of 48, in 1570. The little book **Tomer Devorah** is an ethical treatise devoted to the doctrine of the Imitation of God. The book was first published in Venice in 1588.



DEBORAH

Then sang Deborah and Barak . . . Blessed above women shall Jaed . . . be . . .
she smote Sisera . . . At her feet he bowed, he fell, he lay down . . . So let all thine
enemies perish, O Lord . . . (Judges 5: 1, 24, 26, 27, 31) (5:1)

Chapter I: The 13 Attributes of Mercy

It is proper for man to imitate his Creator, resembling Him in both likeness and image[1] according to the secret of the Supernal Form.[2] Because the chief Supernal image and likeness is in deeds[3], a human resemblance merely in bodily appearance and not in deeds debases that Form. Of the man who resembles the Form in body alone it is said: 'A handsome form whose deeds are ugly.' 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 **Supernal Crown**, which are the thirteen highest attributes of mercy[4] hinted at in the verses:

Who is a God like unto Thee, that beareth iniquity
And passeth by the transgression of the remnant of
His heritage?
He retaineth not His anger for ever,
Because he delighteth in mercy.
He will again have compassion upon us;
He will subdue our iniquities:
And Thou wilt cast all their sins into the depths of
the sea.
Thou wilt show faithfulness to Jacob, mercy to
Abraham
As Thou has sworn unto our fathers from the days
of old. [5]

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

I Who is a God like unto Thee?

This refers to the Holy One, Blessed is He, as a patient King[6] Who bears insult in a manner that is above human understanding. For behold, without doubt, there is nothing hidden from His providence. 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 sins against God without the divine affluence pouring into him at that very moment, enabling him to exist and to move his limbs. Despite the fact that he uses it for sin, that power 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, suffer it. Nor must you say that He cannot withhold that good, God forbid, for it lies in His power in the moment it takes to say the word 'moment'[7] to wither the sinner's hand or foot, as he did to Jeroboam[8]. And yet though it lies in His power to arrest divine flow - and He might have said: 'If you sin against Me do so under your own power, 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[9] refer to the Holy One, Blessed is He, as 'the patient King.' And this is the meaning of the prophet's words: "Who is a **God** unto Thee?" He means: 'Thou, the good and merciful, art **God**, with the power to avenge and claim Thy debt, yet Thou art patient and bearest 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 Beareth Iniquity

This is greater than the preceding quality. For a destroying angel is created whenever a man sins, as we have been taught[10]: 'He who commits a sin acquires a prosecutor for himself,' who stands before the Holy One, Blessed is He, saying: '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 exist? It would only be right if the Holy One, Blessed is He, were to say: 'I will not nourish this destroying angel, let him go to the one who made him to be sustained by him.' If He 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 offence in creating the destroyer by suitable punishment unto the latter is made naught. The Holy One, Blessed is He, does not behave in this fashion. He bears the sine 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 makes an end of 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^[11]: 'My sin is too great to bear,' interpreted by our Rabbis^[12] of blessed memory as: 'Thou bearest (that is to say, Thou nourisheth and sustaineth) the whole world; is my sin so heavy that Thou canst 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 brought from which a man should learn until the latter repents. From which a man should learn the degree of patience in bearing his neighbor's yoke and the evils done by his neighbor even when those evils still exist. So that even when his neighbor offends he bears with him until the wrong is righted or until it vanishes of its own accord and so forth.

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1. In both likeness and image. 'And God said: "Let us make man in our image, after our likeness..."' ([Gen. 1:26](#))
 2. the secret of the Supernal Form, ie of the Supernal Man.
 3. the chief Supernal image and likeness is in deeds. The Kabbalists think of the Sephiroth as mainly attributes, ways in which the divine Providence manifests itself.
 4. the thirteen highest attributes of mercy. According to the Rabbinic interpretation of [Ex. 34:6-7](#), there are thirteen divine attributes of mercy to be mentioned in prayer (R.H 17b). The Kabbalists, however, speak, in addition, of thirteen higher attributes, belonging to Crown, which contains no judgment. These are hinted at in the verses quoted by C. V Joseph Gikatilla's Sha'are 'Orah, Gate X, pp. 104b-105a, Zohar III, p. 62 and 131b.
 5. Who is a God.. Micah VII 18-20
 6. a patient King. Lit. a King Who is insulted, Heb. ne'elabh.
 7. to say the word 'moment' A Talmudic expression for a 'split second,' Ber. 7a
 8. to Jeroboam 'And it came to pass, when the king heard the saying of the man of God, which he cried against the alter in Beth-el, that Jeroboam put forth his hand from the altar, saying: "Lay hold on him." And his hand, which he put forth against him, dried up, so that he could not draw it back to him' (I Kings XIII. 4)
 9. the ministering angels In the early Kabbalistic work, Pirke Hekhaloth, ed. S. A. Wertheimer, Jer. 1889, Chapter 18.4 (new ed. in Bate Midrashoth, A. J. Wertheimer, Jer. 1950, p. 95).
 10. as we have been taught 'Aboth IV. 13, interpreted by the Kabbalists literally as a demon created by man's sin.
 11. Cain's plea [Gen. 4:13](#)
 12. interpreted by our Rabbis B.R XXII.11, Yalkut, Gen. 38 where the wording is 'Thou bearest those above and below.' C. Interprets this as referring to the destroying angel.

III And Passeth By the 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: 'For with Thee is forgiveness..'[1] the pardon being that he washes away the sin. As it is written: 'When the Lord shall have washed away the filth of the daughters of Zion..'[2] And so, too, it is written: 'And I will sprinkle clean water on you..'[3] This is the meaning of 'And passeth by the transgression': He pours out clean water 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 can learn the depth shame in sinning, for the King is obliged to cleanse the filthy garments.

IV Of the Remnant of His Heritage

Behold, how the Holy One, Blessed is He, behaves with 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 her 'My daughter,' 'My sister,' 'My mother,' as our Rabbis of blessed memory have explained.[4] It is further written: 'Israel, the people near to Him'[5] (literally: related to Him) for they are His children. This is why the verse says 'To the **she'erith** of His inheritance' - from the term '**she'er**[6] **basar**' (relationship of the flesh). For come what may they are His inheritance. God says: 'What shall I do if I punish them, for the pain will be Mine?' As it is written: 'In all their sorrows[7] He was afflicted.' The word **Lo** ('He') is written with an 'Aleph[8] (to mean not). For their sufferings extend to the Highest Wonder and how much more so to the Two Faces[9] where the divine Providence is chiefly concentrated. And the word **LO** is read with a Waw (to mean 'He'). It is further written: 'And His soul was grieved for the misery of Israel.' For He cannot bear their pain and disgrace for they the she'erith of His inheritance.

So it is with regard to one's neighbors. 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 the divine commands cannot be compared with the few who do so[10], for the multitude possesses combined strength. This is the reason, too, for the Rabbi's explanation[11] that those are counted among the first ten[12] in the Synagogue receive reward equal to all who come later, even if the late-comers 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, all Israel are surety one for the other[13] 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 he eye benevolently 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 are commanded to love our neighbor[14] as ourself. 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 victim. The same applies to his neighbor's good fortune.

1. with Thee is forgiveness. [Ps. CXXX. 4](#)

2. When the Lord shall have washed away.. [Is. IV. 4](#)

3. will sprinkle clean water. [Ez. XXXVI. 25](#)
4. have explained V. Midrash Shir. R. IX. 4
5. the people near to Him [Ps. CXLVIII. 14](#) near to Him = kerobh, which can bear the meaning of 'related to Him,' a karobh = 'one near to,' generally means a near relative.
6. she'er This word means both "remnant" and "relationship."
7. In all their sorrows [Is. LXIII. 9](#)
8. written with an 'Aleph. There are marginal variants to many Scriptural verses. The version as read is known as the Keri ('reading') but the alternate version is frequently left in the text and is known as the Kethibh ('the writing'). V. Gesenius' Hebrew Grammar, Oxford, 1910, p. 65f The Keri here is LO with the letter waw meaning 'He' ('in all their sorrows He was afflicted'). The kethibh is L'o (with the letter 'Aleph') - 'In all their sorrows He did not afflict them.' C., however (following Zohar 1, 120b), seeks to reconcile the Keri with the Kethibh by interpreting the word not as referring to 'that which is Not', ie, 'The Highest Wonder.' The meaning arrived at by the juxtaposition of the Keri and Kethibh is that in all their sorrows, God is afflicted to the extent that Israel's sufferings penetrate to the Highest Wonder. The Kabbalists speak of Crown as the Highest Wonder because nothing is known of it. For the same reason it is spoken of as 'Ayin = 'that which is Nothing.' The doctrine of creatio ex nihilo, for instance, receives in Kabbalistic thought the interpretation that 'that which is' (yesh) = Wisdom, is created from 'that which is not' ('ayin) = Crown. 'It (Crown) is called 'Ayin because of its great refinement and attachment to its source so that nothing may be postulated of it. From this a second emanation emerges, Wisdom called Yesh, for it is the beginning of that which is revealed, the beginning of that which is' (Or Ne'erabh, VI. I).
9. [the Two Faces](#) = Wisdom and Understanding.
10. [with the few who do so](#) Siphra to [Lev. XXVI 8](#)
11. [the Rabbi's explanation](#) 'Rabbi Joshua b. Levi said: " A man should always rise early to go to synagogue so that he may have the merit of being counted in the first ten; since if even a hundred come after him he receives the reward of them all." ... Say rather: He is given a reward equal to that of all of them' (Ber. 47b).
12. [the first ten](#) the quorum for congregational prayer is ten, v. article Minyan in J.E., Vol. VIII, pp. 603-604
13. [surety one for the other](#) Sheb. 39a
14. commanded to love our neighbor [Lev. XIX. 18](#)

V He retaineth not His anger forever

This is yet another divine 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,^[1] 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: 'For I will not contend^[2] for ever, neither will I bear grudge.' For the Holy One, Blessed is He, show both severity and tenderness to Israel for their benefit.

This is the quality which a man should make his own in dealings with his neighbor or his own children who suffer as a result he should, because of this, not persist in his rebuke nor linger in his anger but make an end and not retain ire for ever. This applies even where such anger is permissible: for instance, in the case expounded by the Rabbis on the verse: 'When thou seest the ass of thine enemy^[3] ...,' they explain^[4] 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. In this case it is permitted to hate the sinner for the offence he has committed but, nonetheless, the Torah says: 'AZOBH TA'AZOBH 'IMMO^[5] ('Thou shalt surely help him'), explained by the Rabbis to mean: 'Thou shalt leave aside^[6] that which is in thy heart.' It is a religious duty to encourage him lovingly, and, perhaps, this way of dealing with him will succeed. This is the very quality of which he has spoken: 'He retaineth not His anger forever.'

VI Because He delighteth in Mercy

Behold I have already explained elsewhere^[7] that there are angels in a certain celestial palace whose function it is to receive the kindness done by man and when the divine quality of justice 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 delighteth in mercy. 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 Temple when Gabriel was told^[8]: 'Go in between the wheelwork..' For Gabriel is the prince of justice and power and permission was given him to receive the power of justice from between the wheelwork from under the cherubim from the fire of the altar - namely, the judgment of the power of Sovereignty^[9] - so that the force of judgment became so strong that it sought to destroy utterly, to exterminate the germ^[10] of Israel, for they were deserving of annihilation. But it is written: And there appeared^[11] in the cherubim the form of a man's hand under their wings.' That is, the Holy One, Blessed is He, said to Gabriel^[12]:

'They do kindness^[13] one to another so that even if they are guilty they shall be spared and have a remnant.' The reason is because He delighteth in mercy. He delighteth in the mercy 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 make this quality his own. 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 Rabbi's say: ^[14] '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 mercy.

1. in the days of Jeroboam, son of Joash. He restored the border of Israel from the entrance of Hamath unto the sea of Arabah, according to the word of the Lord,

the God of Israel, which He spoke by the hand of His servant Jonah the son of Amittai the Prophet, who was of Gath-hepher' (II Kings XIV, 25)

2. For I will not contend [Is. LVII 16](#). But C., quoting from memory, substitutes the word 'etor (bear grudge) after [Jer. III. 12](#) for 'aribh (be wroth).

3. the ass of thine enemy [Ex. XXIII 5](#)

4. they explain Pes. 113b. The Rabbis ask: is it permitted to hate another? Their reply is that it is permitted to hate the unrepentant sinner. But if there are more than two witnesses to the crime then he is the enemy of all 5. Israel and would not be spoken of as 'thine enemy.' The verse must speak of the man who is a solitary witness to the crime of another.

6. 'AZOBH TA'AZOBH 'IMMO Ex. ibid

7. thou shalt leave aside...A play on words, 'azobh can mean both 'help' and 'leave', hence the interpretation 'thou shalt leave aside that which is in thy heart' i.e, the hatred you feel, v. Targum Onkelos to [EX. XXIII 5](#)

8. explained elsewhere Pardes Rimmonim, Sha'ar Hekhaloth, Chapter V, cf, Zohar II, p. 253a.

9. when Gabriel was told 'And he spoke unto the man clothed in linen, and said: "Go in between the wheelwork, even under the cherub, and fill both thy hands with coals of fire from between the cherubim, and dash them against the city"' ([Ezek. X. 2](#))

10. Sovereignty i.e., the Sephirah, Sovereignty, symbolized in Kabbalistic writings as the altar, cf. Zohar III, 29a-30b

11. exterminate the germ Lit. 'smash the egg' this is a common Rabbinic expression for complete annihilation. v. Jer. Tal. A.Z. IV, 44a, Lev. R II, Esther R. I and freq.

12. And there appeared [Ezek. X.8](#)

13. Gabriel The prince of Justice in Rabbinic literature - Gabriel=Power of God C. Ginzberg, Legends of the Jews, Phil. 1942, Vol. V, p. 396, note 40.

14. They do kindness... C's source is the Midrash (Lev. R. end of section 26): 'For six years these coals were glowing in Gabriel's hand for he thought that Israel would repent. Seeing that they did not repent he thought to hurl the coals at them and exterminate their germ. Said the Holy One, Blessed is He, to Gabriel: "Gabriel, there are among them men who do charity one to the other" as it is said: "And there appeared in the cherubim the form of a man's hand..." i.e. charity, which is given by the hand.

15. as the Rabbis say 'R. Hiyya was constantly tormented by his wife. Nevertheless, whenever he obtained anything suitable he wrapped it up in his scarf and brought it to her. Said Rabh to him "But, surely, she torments the Master!" "It is sufficient for us," he replied, "that they rear our children and save us from sin" (Yeb. 63a-b)

VII He Will Again Have Compassion Upon Us

The Holy One, Blessed is He, does not behave as a human being behaves. When the latter has been provoked he cannot bring himself to love as formerly the one who offended him, even when he has been appeased. But in God's sight the repentant sinner has a higher status than the man who has never sinned. This is the meaning of the Rabbinic teaching[1] that in the place where the penitent stands the perfectly righteous cannot stand. The reason for this has been expounded by the Rabbi's in the chapter 'He Who Builds[2],' where it is stated that the letter He is shaped like an exedra[3] so that whomsoever wishes to go astray may do so. That is to say, the world was created[4] 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[5]. But the He is open at the top left-hand corner[6] 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[7] of the Garden of Eden[8], 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, then man repents - and this means that he restores the He[9] to its proper place - he does not return only to God'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 encourage him to a far greater degree than those who are perfectly righteous, namely, those who have not offended him.

VIII He will subdue our Iniquities

Behold, the Holy One, Blessed is He, behaves in this way towards Israel. For, behold, the divine precepts are 'and as it was budding[10], its blossoms shot forth,' shooting up without limit to enter His blessed Presence. Sins, however have no entrance there, God forbid, but He subdues them so that they cannot enter. As it is written: 'Evil shall not sojourn with Thee[11]' - evil cannot dwell in Thy dwelling place. If this is so then sin does not enter into the inmost Presence. This is why there is no reward in this world[12] for the carrying out of a good deed, for good deeds 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 good deed and its spiritual bliss.

For this reason, too, He does not accept the bribe of good deeds. For instance, the Holy One, Blessed is He,

does not say: 'He has done forty good deeds and committed ten sins. The ten cancel each other out leaving thirty good deeds,' God forbid. But even the perfectly righteous man who commits a single sin is seen in the eyes of God as one who burns the whole Torah[13] until his debt is paid, after which he will receive the reward of all his good deeds. This is a great kindness which the Holy One, Blessed is He, gives to the righteous: that He does not deduct the good deeds, 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 desert of sin is from the portion of Hell, from that which is despicable. And the reward of good deeds is from the esteemed glory of the **Shekhinah**[14]. 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 good deeds.

This is the meaning of: **He will subdue our iniquities**, that the sins do not prevail in His Presence as the good deeds 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 good deed is added to good deed until an edifice is built out of them and an honourable robe[15]. But sins do not possess this property; but He subdues them, that they should not have this success not 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.

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1. the Rabbinic teachings 'Rabbi Abahu said: In the place where penitents stand even the wholly righteous cannot stand,' Ber. 34b.
 2. in the chapter 'He Who Builds' This chapter belongs to tractate Sabbath where, on page 104a, there occurs a discourse on the letters of the alphabet. But C. quoting from memory, has confused this with the similar passage in tractate Menahoth 20a, where the discourse on the letter He is to be found.
 3. the letter He is shaped like an exedra The Greek **exedra** was a covered place in front of the house, open in the front, like our veranda. The letter He resembles the exedra.
 4. the world was created In the above-mentioned Talmudic passage (Men. 29b) it is said that this world was created with the letter He, the next world with the letter Yod.
 5. the Outside Ones In Kabbalistic thought evil is, as it were, the residue left by good. The universe of evil is the 'Other Side' whose spiritual denizens are the 'Outside Ones.'
 6. top left-hand corner The left-hand stroke of the He does not extend all the way to its roof.
 7. the fifth palace The numerical value of He is five.
 8. The Garden of Eden 'In the fifth palace (of the Garden of Eden) stand all those who return in perfect repentance ... and even the perfectly righteous are unable to ascend to that palace and to stand there for it is the highest degree of all with the exception of the degree of the saints (hasidim) which is truly the highest degree of all' (Zohar I, 39a)
 9. restores the He Teshubhah, repentance, can be read as Tashubh He, the He is restored.
 10. and as it was budding [Gen. XL. 10](#), cf. Zohar I, 192a
 11. Evil shall not sojourn with Thee [Ps. V. 5](#)

12. no reward in this world Kidd. 39b.

13. burns the whole Torah Kidd. ibid.

14. the Shekhinah The Divine Presence.

15. an honourable robe The robe of good deeds with which the soul is clothed as it enters Paradise, v. Zohar III, 169a.

IX And Thou wilt 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 Sennacharib, 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 Sennacharib will be removed from them.' This does not suffice, but the toil of Haman[1] reverts on to his own head and so with Pharaoh and so with Sennacharib. The reason for this type of Providence is in accordance with the secret of: "**And the goat shall[2] 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: 'Wash me[3] thoroughly from my iniquity.' So, too, our prayer: 'Purge[4] the sins away in Thine abiding compassion.' He prays that the punishment be a light one only so that it should not interfere with his study of the Torah. Therefore, the prayer continues: 'Though not by sore affliction.' This is his intention, too, when he says: 'But Thou art just[5] 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[6] to Pekude explains that, following on his confession, the sins become a portion of Sama'el[7], 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. 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 loses his identity. This is why Scripture says: 'And the animal shall be killed[8].' 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[9] 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.[10] 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: 'I will spend[11] Mine arrows upon them' - 'Mine arrows will be spent[12] but Israel will not be spent.' 'Then was the iron, the clay, the brass, the silver, and the gold..' Behold, at first it is written: 'which smote the image upon its feet'- noting 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[13].' 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 thou wilt cast all their sins into the depths of the sea.** That is: Thou wilt cast the power of Judgment so that it falls upon so that it falls upon those who are described as 'the depths of the sea'- 'But the wicked[14] 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[15] and they helped for evil.'

This quality a man should make his own. 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[16], he is as thy 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 Thou wilt show truth to Jacob

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 Jacob, for they conduct themselves only in accordance with the truth[17]. 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 neighbor, 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.

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1. the toil of Haman Cf. [Esther IX. 25](#)
 2. The goat shall bear [Lev. XVI. 22](#)
 3. Wash me [Psalm. LI. 4](#)
 4. Purge... Festival Prayer Book, Yom Kippur, Routledge ed. p. 11.
 5. Thou are just *ibid.* p. 7
 6. The Zohar II, 262b
 7. Sama'el The prince of the demons (sam=venom; poison, 'el=God, hence 'venom of God')
 8. the animal shall be killed Lev. XX. 15-16, cf. Mish. Sanh. VII, 4, and Gemara Sanh. 54a-b.
 9. These have to be buried Sanh. 45b
 10. Nebuchadnezzar's image [Daniel II.](#)
 11. I will spend [Deut. XXXII. 23.](#)
 12. Mine arrows will be spent Rabbinic comment on above verse, v. Sot. 9a
 13. broken in pieces together Implying that the whole of the image was in existence to be broken. C.'s solution is that the image is refashioned in order to be broken, i.e., Same'el and the wicked will be resurrected in order to be destroyed.
 14. But the wicked [Is. LVII. 20](#)
 15. I was but a little.. [Zech. I. 15](#)
 16. 'after he has been disgraced The verse in [Deut. XXV. 3](#) states with regard to the victim of a flogging: 'And thy brother seem vile to thee' which the Rabbis interpret: 'After he has become vile (i.e., after he has recieved his punishment) he is thy brother' and must not be discriminated against, v. Mish. Makk. III, 15, and Herbert Danby's Mishnah, O.U.P., 1933, p. 408, note 5.
 17. only in accordance with truth Never going beyond the minimal demands of truth.

XI Mercy 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 **Mercy to Abraham**. The Holy One, Blessed is He, behaves with the quality of mercy with those who behave as did Abraham.

This quality a man should make his own. 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[1]. 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 Thou has sworn unto our fathers

There are people who are unworthy and yet the Holy One, Blessed is He, has mercy upon them. The Gemara explains the verse: 'I will be gracious[2] to whom I will be gracious' as that the Holy One, Blessed is He, says: 'This storehouse is for those who are unworthy[3].' 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, Isaac and Jacob. 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[4] and they are unworthy in themselves what does He do? It is written: I remember[5] for thee the affection of thy youth, The love of of thine espousals.' The Holy One, Blessed is He, actually recalls all the good deeds 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 property with which to show mercy to them. This quality embraces all others as the 'Idra explains[6].

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[7] 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[8] 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.'

1. with the good and saintly Who themselves go beyond the letter of the law.
2. I will be gracious [Ex. XXXIII 19](#).
3. This storehouse is for those who are unworthy Ex. R 45 end. C. quotes this in the name of the Gemara, no doubt thinking of the passage in Ber. 7a: 'It is said: And I will be gracious to whom I will be gracious, although he may not deserve it, And I will show mercy on whome I will show mercy, although he may not deserve it,' but there is no reference here to a 'storehouse.'
4. the merit of the fathers has come to an end The Talmudic Rabbis debate whether the merit of the Patriarchs is exhausted, v. Sabb. 55a, Tos. ad loc. s.v. Ushemu'el.
5. I remember [Jer. II.2](#)
6. as the 'Idra explains Zohar III, 134b 'Idra means 'gathering.' The reference is to the portion of the Zohar known as 'Idra Rabba, 'the great gathering,' because it describes the secrets R. Simeon b. Yohai imparted to a gathering of his disciples. The 'Idra Rabba is found in the Zohar to section Naso, III, pp. 172b-145a.
7. them that were weaned... [Is. XXVIII 9](#).
8. the verse Who is a God like unto Thee...([Micah VII. 18-20](#))

Chapter II: Attaining the Qualities of Keter

For man to resemble his Creator according to the secret of the Supernal Crown he must possess, too, many of the chief qualities of the divine providence.

I) The quality of humility includes all qualities, for it belongs to the Crown, 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[1], 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 God in His quality of Crown. 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 doing good to others and any sin or the misdeeds of unworthy persons be barred entrance in order to prevent him doing good to all who need it at all times and in every moment. As He provides from the horned buffalo[2] 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), showing mercy to them all, so 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 according to the secret of the head as a whole[3].

II His *thoughts* should resemble the thoughts of the Crown. 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, the Pre-existent Torah[4], 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 God'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 R. Simeon and his group. Behold how R. Simeon rebuked R. Jose (as recorded in the Zohar[5], section Vayakhel) when the latter separated his thought in some small measure from the Torah.

III His *forehead* should have no hardness whatsoever but should resemble at all times the forehead of the Will 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 constantly accepts and appeases the divine powers 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, God forbid. He should behave as the Supernal Will, which proceeds from the wonderful wisdom in the forehead of the Ancient One[6] 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[7] that he in whom the spirit of his fellows takes delight the spirit of the All-Present takes delight.

IV 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 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 'Thou shalt not bear[8] a false report'; how much more other ugly things. These should in no way enter his ear, which should listen only to good things.

V 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.

VI As for his *nose*[9], there should be no anger in him 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 fulfil 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.

VII His *face* should shine constantly, so to welcome all men with good countenance. For with regard to the Supernal Crown it is said: 'In the light[10] of the king's countenance is life.' Neither redness[11] nor any judgment enters there. So, too, the light of his face find there only joy and good humour; and no cause should in any way disturb him in this.

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1. its Source 'En Soph.
 2. the horned buffalo A reference to the Talmudic saying that God feeds the whole world from the horned buffalo to the brood of vermin, A.Z. 3b
 3. the head as a whole i.e., as distinct from the organs of the head, the eye, ear and so forth, to be described later.
 4. The Pre-existent Torah The Rabbinic teaching that the Torah preceded the creation of the world (Gen. R. VIII) is mystically interpreted as referring to the Sefirah of Wisdom, the secret source of the Torah, v. Zohar I, 15b, II, 200a
 5. In the Zohar 'At this point R. Simeon noticed R. Jose meditating worldly matters. Said he: "Jose, arise and complete your image, inasmuch as you are short of one letter." R. Jose then rose up and joyously absorbed himself in the expositions of the Torah. R. Simeon then looked at him again, and said: "R. Jose, now you are whole before the Ancient of Days, and your image is complete," II, 217b
 6. the Ancient One. The appellation of Crown
 7. the teaching of the Mishnah. 'Aboth III, 11.
 8. Thou shalt not bear Rabbinic interpretation of [Ex. XXIII. 1](#), v. Pes. 118a.
 9. nose 'Anger' in Hebrew is *harah* 'aph, lit. 'snorting with the nose,' hence the nose symbolises anger and its opposite good will.
 10. In the light [Prov. XVI. 15](#), cf. 'Aboth I, 15.
 11. redness In Kabbalistic symbolism the color of judgment (Gevurah)

VIII 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 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 Power, as we shall explain. But there are days when the Powers do not function and when men have no need of them, for in these days Crown reigns, or it is a time when Crown 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. So, too, man should not resort to those harsh qualities. One the Sabbath, for example, when the world is sweetened, in accordance with the secret of delight[1], and the courts do not sit[2] in judgement on the Sabbath, 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 by behaves contrary to them in his actions how can the Source of the Crown open since he actually pushes it away by his deeds? Is it not an *a fortiore* argument? If the Crown cannot rest on the Supernal *Sephirot* of the powers of holy judgment and holy anger how much more is the Crown 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 is not revealed in us because of our holy and pure judgment[3] yet he demands its revelation though in anger and performing ugly external actions." Consequently, a man should set his thoughts on all these qualities on the festivals, on Sabbath, on the Day of Atonement, and when praying and when studying the Torah, for these are not the periods of the divine powers but the times for revealing the Higher Will. At other times he should resort to the other qualities[4] in the service of the Lord, 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, 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[5] said: "What are we[6] that ye 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 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 God'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 by myself with sackcloth and flagellation which weaken my strength for God'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 recognises the exalted nature of the Creator Who in wisdom created 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, God forbid, 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: 'How manifold[7] are Thy works,' not 'how great,' but *rabbu*, from the expression *rabh betho*[8], namely, very important. Thou hast made them all in wisdom and because Thy wisdom is attached to them important and great are Thy 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[9] said "Would that all the people of the Lord were prophets[10]."

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 some other there would be no difference between him and his superior; why then should his honor be less in my eyes? Behold, in God'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.

1. the secret of delight The Zohar teaches that the Sabbath is the day on which Crown rules and there is complete delight and no judgment, v. Zohar II, 88a-b.

2. the courts do not sit Jewish courts of law did not sit on the Sabbath (Mish. Betz. V,2). The Kabbalists extend this to the heavenly courts.

3. because of our holy and pure judgment i.e. because of our judgment, though it is holy and pure.

4. resort to the other qualities The qualities which belong to the other *Sephirot* to be explained later.

5. the humble one Moses, [Num. XII. 3](#)

6. What are we [Ex. XVI. 7](#)

7. How manifold [Ps. CIV. 4](#)

8. rabh betho "The important one of his household" Esther I:8, i.e. 'How rabbu are Thy works' can mean both "How manifold" and "How important."

9. the faithful lover of all Israel Moses

10. Would that all the people [Num. XI. 29](#).

Chapter III: Attaining the Qualities of Chokmah

How should a man train himself to possess the quality of Wisdom? Behold, Supernal Wisdom, though it is hidden and exceedingly exalted, is spread over all creatures. Concerning this it is said: 'How manifold[1] are Thy works, O Lord! In wisdom Thou has 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 him.

Behold, Wisdom has two faces. The higher face turns toward the Crown, 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 Highest *Sephirah*[2] 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: 'For My thoughts[3] are not your thoughts.' And it is written: 'But let him devise means[4] that he that is banished be not an outcast from him.' And it is further written: 'For I know the thoughts[5] that I think towards you, saith the Lord, 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 children 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 Mind 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 God 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 preserveth the life[6] of all things, as it is written: 'Wisdom preserveth the life of him that hath it.' So he, too, should teach life to the whole populace of the world[7] 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[8] of all created things. As it is written: 'How manifold[9] are Thy works, O Lord! In wisdom Thou has made all of them.' They live and exist from that source.. So, he, too, should be a father to all the creature 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[10] said: 'Have I conceived[11] all this people? That Thou shouldest say unto me: Carry them in thy bosom?' In this way he should carry all God's people as a nursing-father[12] carrieth the sucking child. He should gather the lambs[13] 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[14], seek those that are young, heal that which is broken, feed that which standeth still, restore those that are lost. He should have pity on Israel and carry their burden with good humor, as does the Supernal Merciful Father Who bears all. He should not tire nor hide himself not 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 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 for despising food[15]. 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: 'In wisdom[16] Thou has made them all.' This is the reason Our Holy Teacher[17] was punished for his failure to have pity[18] on the young calf which tried to hide near him, saying to him: "Go, for this thou wast created." Therefore, sufferings which are derived from the aspect of Judgment, came upon him, for Mercy acts as a shield[19] before Judgment. And when he took pity on the weasel, saying: "It is written: 'and His tender 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[20] for them, with a knife that has been carefully examined[21], 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[22] of demerit[23].

1. How manifold [Ps. CIV. 24](#)
2. the Highest Sephira Wisdom, Crown is not here counted together with the other Sephiroth.
3. For my thoughts [Is. IV. 8](#)
4. let him devise means Lit. "think thoughts", [II Sam. XIV. 14](#)
5. For I know the thoughts [Jer. XXIX. 11.](#)
6. Wisdom preserveth the life [Ecc. VII. 12](#)
7. populace of the world Lit. 'the whole world'
8. Wisdom is the Father In Kabbalistic symbolism Wisdom is known as the Father
9. How manifold Ps. CIV. 24
10. the faithful shepherd Moses
11. Have I concieved [Num. XI. 12](#)
12. as a nursing-father Numbers ibid.
13. gather the lambs [Is. XL. 11](#)
14. of those that are cut off [Zech. XI. 16](#)
15. against despising food Ber. 50b, cf. Shulkan 'Arukh 'Orah Hayyim, 171, and Zohar, Prologue, 14b and Encyclopedia Taludith, Vol. III, Jer. 1951, p. 50f.
16. In wisdom [Ps. CIV. 24](#)
17. Our Holy Teacher The name given to Rabbi Judah the Prince (2nd Century), the editor of the Mishnah
18. failure to have pity. "A calf was being taken to the slaughter, when it broke away, hid its head under Rabbi's robes, and lowed. "Go," he said, "for this thou wast created." Thereupon they said in Heave: "Since he has no pity, let us bring suffering upon him." One day Rabbi's maidservant was sweeping the house; seeing some young weasels lying there, she made to sweep them away. "Let them be," he said to her, "it is written: And His tender mercies are over all His works" (Ps. CXLV. 9) Said they in Heaven: "Since he is compassionate, let us be compassionate to him." (B.M. 85a).
19. Mercy acts as a shield 'God, in creating the world, meant it to be based on justice, and all that is done in the world would be weighed in the scales of justice, were it not that, to save the world from perishing. God screened it with mercy, which tempers pure justice and prevents it destroying the world. The world is thus

governed in mercy and is therefore able to endure.' (Zohar I, 180b top)

20. choose a good death C. here quotes the Rabbinic expression used in connection with the execution of a criminal whose death is to be made easy - "R. Nahman said in Rabbah b. Abbahu's name: Scripture states, Love thy neighbor as thyself ([Lev. XIX, 18](#)), i.e., choose a good (i.e., an easy) death for him' (Sanh. 45a)

21. a knife that has been carefully examined According to Rabbinic teaching the knife used for slaughtering animals must be carefully examined beforehand that it be free from notches which tear the throat. (Hull. 17b)

22. to bring merit i.e., the effect of elevation into higher forms.

23. out of demerit The act of uprooting the plant or killing the beast.

Chapter IV: Attaining the Qualities of Binah

How shall a man train himself to acquire the quality of Understanding? It is to be acquired by returning in perfect repentance[1], than which nothing is more important, for it rectifies every flaw. Just as it is the function of Understanding 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 to illumine all his days so that all his days are in repentance, 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[2]. And behold the root of the Outside Ones according to the secret of the river Dinur[3], included in the holy (according to the secret of the Powers) is planted there and spreads from there and is called 'the spreading of the Lord's anger.' But in accordance with the secret of 'And the Lord smelled[4] the sweet savour' that spreading abroad returns to its source so that the judgments are sweetened and the Lord repents of evil[5]. So man performs this secret in the secret of his 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[6], yet it was said to him: 'If thou doest well[7], shall it not be lifted up.' Do not think that there is no hope from 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[8]. 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 nest) was born, would have been accounted to him for merit, according to the secret of 'the son bring 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 the 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 hold. This is the high degree of repentance which he who follows should ponder on each day and repent in some measure each day so that all his days will be spent in repentance.

1. repentance 'From the side of the Mother (=Understanding) issue emissaries of punishment who are armed with the clubs of Geburah (=the Sephirah of Power, the source of Judgment) and prevail over Mercy, and then the worlds are defective and there is conflict between them. But when men amend their ways below, punishment is mitigated and removed, and mercy is awakened and prevails over the evil which arose from stern judgment, and then there is joy and consolation...When judgment is mitigated, all the crowns return to their places and the keys are restored to the Mother, and this is called repentance (teshubbah, lit. "returning"), and the world is forgiven since the Mother is in perfect joy.' (Zohar III, 15b, Soncino trans. Vol. IV pp. 354-355).

2. the secret of the Jubilee The Sephirah of Understanding, the third of the Highest Sephiroth, is known as the Mother of the other seven. As a result of the sinner's repentance the harmony among the Sephiroth is restored and, in the language of the Zohar, the Mother rejoices in her children (Zohar, III, 15b). The frequently occurring number seven in the Bible is interpreted as symbolizing the lower Sephirot. Hence the Jubilee, which falls after forty-nine years - seven sets of seven symbolizes Understanding. On the Jubilee slaves *return* to their homes and fields *revert* to their owners ([Lev. XXV](#), cf Zohar III, R. Mehem., 108b).

3. of the river Dinur 'River of Fire' - evil has its source in Understanding, the first of the 'passive' Sephiroth. Hence the 'spreading of the Lord's anger' is from here. C.'s reference is to the verse in [Daniel \(7:10\)](#) 'A fiery stream issued and came forth from before him; Thousand thousands ministered unto him, and ten thousand thousand stood before him...' The Talmud (Had. 13b) states that this fiery stream issues from the sweat of the 'living creatures' mentioned in Ezekiel's vision of the chariot. ([Ezek. I. 5](#)) and it pours forth in the hands of the wicked Gehinnom. This verse of 'The fiery river' having its source in the good is elaborated on in the Zohar (II, 211b).

4. the secret of 'And the Lord smelled' 'Fire, being very tenuous, issues from an inmost part, and then takes hold of some substance outside which is less tenuous, and by the junction of the two smoke is engendered: the reason being that fire has taken hold of something catching. An example is the warm breath that issues from

the nostrils. Hence it is written: "They shall put incense in thy nose" ([Deut. XXXIII. 10](#)), i.e., they shall act so as to cause the fire to recede to its place, since through the smell of incense the nose contracts inwardly, till the whole odor is drawn in and brought near to the thought, producing a pleasing sensation. Hence there results "a savour of appeasement," when the anger is appeased and calm is restored, since the smoke has been gathered in and condensed in the fire, and the fire has seized the smoke and both have been drawn further and further back until the anger is assuaged and a reunion is formed called "appeasement"; an appeasement of the spirit, a universal rejoicing, a radiance of lamps, a brightening of faces, and then, "And the Lord smelt the savour of appeasement" ([Gen. VIII. 21](#)) as one who smells and draws in the savour to the inmost spot' (Zohar I, p. 70a, Soncino, Vol. I, pp. 234-235).

5. Lord repents of evil. [Ex. XXXII. 14](#)

6. and of the serpent R. Eleazar said: "When the serpent injected his impurity into Eve, she absorbed it, and so when Adam had intercourse with her bore two sons - one from the impure side and one from the side of Adam, and Abel bore a resemblance to the higher form and Cain to the lower. Hence it was that their ways in life were different. It was natural, too, that Cain, coming from the side of the angel of death, should kill his brother. He also adhered to his own side, and from him originate all evil habitations and demons and goblins and evil spirits in the world.' R. Jose said: 'Cain was the nest (Kina, a play on the word Cain) of the evil habitations which came into the world from the impure side.' (Zohar I, 54a, Soncino trans. Vol. I, p. 172).

7. If thou doest well. [Gen. IV. 7](#)

8. intentional sins become good deeds In Rabbinic teaching repentance out of love has the effect of converting even premeditated sins into merits. v. Yoma 86b.

Chapter V: Attaining the Qualities of Chesed

How shall a man train himself to acquire the quality of Lovingkindness? The main way in which man can enter into the secret of Lovingkindness is to love God 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 God'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 God's love. As it is written: 'Faithful are the wounds of a friend[1] .' As it is written: 'With all thy might'[2] which the Rabbis explain[3] as 'For whichever measure[4] He measures out to thee,' in order to include all measures under Lovingkindness. It will then be found that the secret of his life's direction will be from Sovereignty[5], but even when Sovereignty acts in judgment it is still bound to Lovingkindness. This was the quality of Nahum of Gamzu[6] who used to say: 'This, too, is for good,' namely to bind it constantly to the side of Lovingkindness which is called "Good." He used to say: 'Also this, which appears to belong to the Left[7] bound to Power, is for nothing but good, that is bound to Lovingkindness.' He concentrated on the good side of the quality and concealed its judgment. This is a great method of constantly binding oneself to Lovingkindness.

In the *Tikkunim*[8] it is explained: 'Who is a saint?'[9] He who does Lovingkindness to his Creator.' For in the acts of benevolence man carries out in the lower world he should have the intention of perfecting the upper worlds after the same pattern[10] and this is what is meant by doing Lovingkindness to his Creator. It is necessary, therefore, to know the types of benevolence practised 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 Lovingkindness. We, therefore, state that the following are the types of benevolence:

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 begets Beauty[11] and it comes to pass that she is in hard labor[12] because of the aspect of judgment, God forbid, then Beauty finds its exit towards the Powers[13] and her birth is with difficulty. It is necessary for man to put things right there as far as possible so that the birth of Beauty be towards the Right in order that the child may be born without blemish. As we say: 'And bring forth our[14] justice as the light, O holy God,' that is, that Beauty (=Justice) should emerge towards the light[15], which is the Right, and it will then be holy and separate from the Powers. In this is included that he intends, with the deeds he performs, to bind it[16] constantly to Lovingkindness and to bring it forth from Understanding in the direction of Lovingkindness and the child will then be born well formed and of strong vitality[17]. Practically every prohibition of the Torah is included in this[18], that the Powers do not stir up the power of stern judgment there so that God forbid, the birth be a difficult one.

Secondly, 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.[19] And he should run after all those who cause a foreskin[20] there and bring them back in repentance in such a way that by circumcising the foreskin of their heart[21] he causes the Supernal Righteous One[22] 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 Phineas merited the priesthood[23] when he circumcised the foreskins of the Israelites, for he did kindness to his Creator according to the secret of circumcision, in circumcising Foundation from that foreskin, and as a result he was deserving of kindness. From this one can learn all other qualities of lovingkindness.

Thirdly, to visit the sick and to heal them. For it is known that the *Shekinah*[24] is love-sick for the Union[25],

as it is written: 'For I am love-sick.'^[26] Her cure is in the hands of man who can bring her the good medicine she requires, as it is written: 'Stay me^[27] with dainties, support me with apples.' The secret of '*ashishoth*^[28] is explained in the *Tikkunim*, namely, all the things bound to Sovereignty, '*ish* (with the letter yod) representing Lovingkindness, '*ishah* (with the letter he) representing Power, these are the Two Arms^[29] 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 and Majesty for there is Her support^[30] when she is white and red^[31], like these apples whose colors are mixed, from the side of Lovingkindness.^[32] And it is necessary to visit Her soul and to entreat Her to take food and drink from the Supernal Flow from which she obtains because Her soul is sick^[33] 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.^[34] For She is sick^[35], as we have said. And He is sick^[36] for He moves from His place in the world to come to wander after Her in this world. As it is written: 'As a bird^[37] that wandereth from her nest (namely, the Shekinah), So is a man that wandereth 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. Therefore, He, too, 'was wounded^[38] 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.

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1. Faithful are the wounds of a friend [Prov. XXVII. 6](#)
 2. With all thy might. 'And thou shalt love the Lord thy God... with all thy might' ([Deut. VI. 5](#))
 3. which the Rabbis explain Mish. Ber. IX. 5
 4. for whichever measure A play on the word *me'od*, 'might,' to connect it with *middah*, 'measure,' i.e. give thanks unto Him whatever the measure of life He apportions.
 5. Sovereignty The loweset of the *Sephiroth* and hence the closet link with the worlds beneath. By recognising the element of mercy even in judgment, man binds Sovereignty to Lovingkindness.
 6. Nahum of Gamzu A Talmudic saint who met with great sufferings which he accepted in love. The name Gamzu is probably Gimzu, a small town near Lydda, by C. follows the folk-etymology given in the Talmud that the world is a compound of *gam* (=also) and *zu* (=this). 'What was he called Nahum of Gamzu? Because whatever befell him he would declare, *This also is for the best*' (Ta'an. 21a). C. takes 'for the best' to mean 'for the Sephirah of Lovingkindness.'
 7. belong to the Left The Sephiroth on the left hand of the Supernal Man are those of Judgment and Power.
 8. In the *Tikkunim* Introduction 1b, cf. *Zohar* III, 222b, Schechter: 'Studies in Judaism,' Phil. 1908, Vol. II, p.181, and p.316, n.79.
 9. Who is a saint? Hasid, 'he who does Lovingkindness' *mishassed*. The Sephirah, Lovingkindness, is *Hesed* in Hebrew.
 10. after the same patter C. understands the expression 'doing kindness to his Creator' literally, i.e., that, in a sense, God becomes the recipient of man's kindness because the acts of human kindness here below have their effect on the world of the Sephiroth. The greater part of this chapter is devoted to detailed description of the way in which human acts of mercy are paralleled in the world of the Sephiroth.
 11. begats Beauty The Sephiroth of Beauty derives ultimately from the Sephirah of Understanding.
 12. she is in hard labor [Gen. XXXV. 17](#)
 13. exit toward the Powers The Sephiroth on the Right are Wisdom and Lovingkindness, those on the Left are Understanding and Power. Beauty emanates from all of them and should ideally be found a little towards the Right. Then there is harmony among the Sephiroth. But if, as a result of man's sins, strength is given to the Powers on the Left these will draw Beauty towards them and the harmony will be disturbed. The 'birth' of Beauty is then with difficulty. When man performs acts of kindness to the new-born child he should have the intention of performing this *tikkun* for the 'child' in the world of the Sephiroth. Namely, Beauty, so that it emerges toward the Right.
 14. And bring forth A New Year Prayer, v. Festival Prayer Book, New Year, ed. Routledge, p. 157.
 15. should emerge towards the light The Hebrew for 'as the light' is *la'or* and can mean, and is so interpreted by C. 'towards the light.' The Hebrew for 'O holy God' is *kadosh* and can mean simply *holy* or *seperate*. One of the symbolic names of Beauty is Justice because it is the Sephirah balanced between Lovingkindness and

Power. Hence C.'s mystical interpretation of the prayer is: 'And bring forth (from Understanding = "Mother") our Justice (= Beauty) towards the light (= the Right) and it will then be holy and separate from the Powers.'

16. bind it Beauty

17. well formed and of strong vitality A Talmudic expression used of the birth of a healthy child, Nidd. 31a

18. prohibition of the Torah included in this The Rabbis divide the divine precepts into positive and negative commandments. C. here says that practically all the negative commandments have as their aim the prevention of the Powers being stirred up. That is to say, when man commits forbidden acts he causes the power of stern judgment to be removed from its lawful place, just as his acts are unlawful. And this has the effect of preventing the 'easy birth' of Beauty. It might here be mentioned that the Kabbalists do not think of the process of the Sephiroth as having taken place in past time only but as recurring throughout time.

19. Foundation Symbolized by the penis.

20. those who cause a foreskin i.e., the wicked. 'Therefore also one must pursue and run after the sinner and buy him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side," be subdued' (Zohar II, 128b, Soncino trans., Vol. III, p. 364).

21. foreskin of their heart [Deut. X. 16](#)

22. Righteous One *Tzaddik* = Foundation: 'But the righteous (Tzaddik) is an everlasting foundation' ([Prov. X. 25](#))

23. Phineas merited the priesthood. [Num. XXV. 10-13](#)

24. Shekinah The divine Presence, the Sephirah Sovereignty.

25. the Union With the Sephirah of Beauty, known as the 'Holy One, Blessed is He.' The harmony of the Sephiroth is chiefly brought about by the union of the Sephiroth of Beauty and Sovereignty.

26. I am love-sick [Song of Songs II.5](#)

27. Stay me. Song of Songs *ibid.*

28. 'ashishoth Hebrew from 'dainties' interpreted as 'ish (man) and 'ishah (woman). The letter yod in the word 'man' symbolizes the Sephirah of Lovingkindness, the letter he in the word for 'woman,' the Sephirah of Power, because these two letters are found in the Tetragrammaton, the divine name of four-letters.

29. the Two Arms Symbol of Lovingkindness and Power. This interpretation is given in Tikkunim, 64, p.98a

30. Her support i.e., her proper resting-place.

31. white and red The colors of mercy and judgment respectively. C.'s interpretation of the verse in Canticles follows Zohar III, 40a.

32. from the side of Lovingkindness The proper resting-place of Sovereignty is between Endurance and Majesty and then, because the harmony is perfect, she contains the colors of both white and red.

33. soul is sick [Judg. X.16](#)

34. the Supernal Sick Ones The Sephiroth of Beauty and Sovereignty

35. She is sick Sovereignty

36. He is sick The Holy One, Blessed be He, the Sephirah of Beauty

37. As a bird [Prov. XXVII.8](#), Tikkunim 1b, and Zohar III, R. Meh., 278a.

38. was wounded Is. LIII. 5

Fourth, to give charity to the poor, analogous to Foundation and Sovereignty[1]. The Tikkunim[2] explain the type of charity suitable for them, namely, to fulfil ninety Amens[3], for Kedushoth, one hundred benedictions and the five books of Moses each day. Furthermore, each one according to his ability should bring down charity from Beauty to these Poor Ones and provide them with the gleanings[4, 5] from all the Sephiroth, the forgotten sheaf[4], according to the secret of the Supernal Sheaf[6], which is Understanding, and the corners of the field from Sovereignty itself, for this is the corner of the field[4] in relation to the other qualities[7]. It is written: 'To the poor[8] and the stranger thou shalt leave them,' for even Beauty is a stranger[9] down below with Sovereignty so that it is necessary to perform these tikkunim[10] on its behalf. So too, with regard to the *poor tithe*[11], to elevate Sovereignty, which is the 'the tithe'[12], to Foundation, which is called 'the poor,' and if he binds it to Beauty he will give the tithe to the stranger and how many tikkunim are included in this!

Fifth, to welcome guests, namely, Beauty and Foundation, to give them a guest-house where they can rest, which is Sovereignty. For because they are wayfarers, according to the secret of Exile[13], searching for their service, it is necessary to bring them in there. According to that which is stated in the Zohar[14] this good deed is fulfilled by those who 'walk by the way[15], tell of it,' that is, who divorce themselves from their homes in order to study Torah. These cause the Guests to bust themselves with the needs of Sovereignty. From another aspect[16], whoever unifies Beauty with Sovereignty by setting aside a fixed place for his Torah causes Beauty to take up its lodging with Sovereignty, and so it is explained in the Tikkunim[17]. It is necessary to prepare for the Guest's food and drink and to accompany them on their way. That is, it is necessary to bring Beauty and Foundation into Sovereignty and to provide them there with food, on the analogy of 'I have come[18] 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. And to provide them with drink, on the analogy of 'I have drunk[18] 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 to Sovereignty, Jacob to Rachel[19], and Power to Endurance or Majesty: for so it is explained in the Faithful Shepherd.[20] 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[21]. In short, he should try to do these things for their common purpose[22] 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 fulfil" 'In thy mouth[23] and in thy heart to do it.'

1. Foundation and Sovereignty These are known as 'the poor' because they are the lowest of the Sephiroth, v. Tikkunim, Tikk. 21, 28b.

2. Tikkunim explain Tikk. 18, 33b.

3. ninety Amens.... The Hebrew word for *tzedakah*, of which the letters are *tzadi* (numerical value=90), *daleth* (=4), *koph* (=100), *he* (=5).

4. the gleanings...forgotten sheaf...corners of the field V. [Lev. XIX. 9-10](#), [Deut. XXIV. 19](#)

5. the gleanings The light of all the Sephiroth flows into Sovereignty

6. the Supernal Sheaf 'And they did mete it out with an 'omer' ([Ex. XVI:18](#)) this is the Higher *Shekinah* (=Understanding) which is the "'omer to a head" ([Ex. XVI. 16](#)), for it is the skull of the head' (Tikkunim, Tikk. 19, 37b).

7. in relation to the other qualities Because the other Sephiroth pour their light into Sovereignty.

8. To the poor [Lev. XIX. 10](#) and [XXIII. 22](#)

9. is a stranger When the Sephirah of Beauty is 'with Sovereignty' i.e, when it is not in its 'proper place' because the harmony of the Sephiroth has been disturbed, it is called 'the stranger,' Zohar, R. Meh., III, 278a.
10. tikkunim 'Improvements,' the name used in the Zohar for the act of 'putting right' the Sephiroth by man's deeds of restoring the harmony of the Sephiroth
11. the poor tithe [Deut. XIV. 28-29](#)
12. which is the 'the tithe' Because it is the tenth Sephirah
13. the secret of Exile Of the Shekinah=Sovereignty
14. in the Zohar Zohar I, 115b
15. walk by the way [Judg. V. 10](#), here interpreted as 'tell of the Torah.'
16. another aspect i.e, unlike the first suggestion that the home for the 'Guests' is provided by those who depart from their homes.
17. in the Tikkunim Intro. 1b
18. I have come...I have drunk... [Cant. V. 1](#) cf. Zohar III, 202a
19. Jacob to Rachel In Kabbalistic symbolism the names of the patriarchs and matriarchs are the names of the Sephiroth, Jacob = Beauty, Rachel = Sovereignty
20. in the Faithful Shepherd R. Meh. Zohar III, 3b
21. Tikkun 'Improvement,' 'rectification,' as above.
22. common purpose i.e, visiting the human sick, giving charity to the human poor, and so forth
23. In thy mouth [Deut XXX. 14](#) i.e, he should not only do the deed and have the intention, but should give voice to his intention. E.g., when visiting the human sick he should say: 'I have the intention in visiting the sick to perform this very service for the Supernal Sick Ones' and so forth.

Sixth, the living attending to the dead. It is very difficult to see^[1] how this can be applied to the Higher World. For this is the of the Sephiroth which hide themselves and remove themselves into their place of concealment^[2] above. How necessary it is to adjust them^[3] and wash them of every stain of sin and to clothe them in white^[4], the cleansing of the Sephiroth in the white-hot fire provided by the light of the good deed, to elevate them, according to the secret of the unity^[5], to bind them above. And to carry them on the shoulder^[6], according to the secret of the elevation of the Sephiroth, one by one, until they are lifted above the shoulder^[7], 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: 'And he buried^[8] him in the valley,' which is translated^[9] as 'with the thirteen attributes of mercy^[10]' which flow from the Crown^[11] 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. This requires very careful consideration.

Seventh bringing the bride under the marriage canopy. In this is included all the needs of the union^[12]. 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^[13], the psalms^[14], the prayers recited while sitting^[15] which include the Shema and its benedictions, then the prayer recited while standing^[16] and the other Tikkunim which come afterwards^[17]. All of these are acts of benevolence to the groom and the bride^[18] to take note of their needs and the requirements of their union.

Eighth, to make peace between man and his neighbor, namely, Beauty and Foundation. 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 turns to the Left and Beauty to the Right, they are opposed to each other, until Foundation too, turns to the Right. And when, God forbid, 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 and Understanding, or Lovingkindness and Power, or Endurance and Majesty, 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 (Peace)^[19] established between Beauty and Sovereignty. All similarity peaceful acts are acts of benevolence on behalf of the Upper Worlds.

1. difficult to see i.e, what parallel can there be to this in the Higher World?

2. place of concealment In 'En Soph

3. adjust them Perform their Tikkun

4. clothe them in white As the dead are wrapped in shrouds

5. secret of unity The unity of 'En Soph and the Sephiroth

6. carry them on the shoulder As the dead are carried

7. above the shoulder I.e, above Loving-kindness and Power symbolized as the 'Two Arms'.

8. And he buried him [Deut. XXXIV. 6](#)

9. which is translated Tikk. to Zohar Hadash, 154a.

10. with the thirteen attributes The Hebrew for 'in the valley' is *bhagay* here translated as 'with *gay*' i.e., with the letters *gimel* and *yod* the numerical value of which

is thirteen.

11. from the Crown Each Sefirah is contained in all the others, hence 'Wisdom of the Crown.'
12. the union Of the Holy One, Blessed is He (the Sefirah Beauty) and the Shekinah (Sovereignty). This union is symbolized by the marriage of bride and groom.
13. the sacrifices The part of the liturgy recounting the sacrifices offered in Temple times, v. Authorised Daily Prayer Book, ed. Singer, pp. 9-13
14. the psalms Singer, pp.16-36
15. recited while sitting Singer, 37-44 Shema. Singer, p.40
16. while standing Singer, p. 44-54
17. which come afterwards Singer, p 57f.
18. the groom and the bride 'At the time when Israel is proclaiming the unity - the mystery contained in the Shema - with a perfect intention, a light comes forth from the hidden supernal world, which divides into seventy lights, and those seventy lights into the seventy luminous branches of the Tree of Life. Then the Tree and all the other trees of the Garden of Eden emit sweet odors and praise their Lord, for at that time the Matrona (Shekinah) prepares Herself to enter under the canopy, there to unite Herself with Her spouse....to unite Himself with the Matrona' (Zohar II, 133b, Soncino, Vol. III, pp. 380-381)
19. Foundation (Peace). The symbolic name for Foundation is Peace. To bring peace between man and his wife is thus interpreted as to bring (=to establish) Foundation between Beauty (=man) and Sovereignty (=his wife).

Chapter VI: Attaining the Qualities of Gevurah

How should man train himself to acquire the quality of Power? Know that all actions which excite the evil inclination actually stir up the strong Powers. Therefore, man should not excite the evil inclination, so as not to awaken the Powers. The reason is that man is created with two inclinations, good and bad: the one belongs to Lovingkindness, the other to Power. However in the Zohar to the first section of Genesis[1] it is stated that the good inclination was created from the sake of man himself, the evil inclination for the sake of his wife. See how sweet are his words. Behold Beauty, the merciful quality[2], turns to the Right and all its conduct is with the Right, the good inclination. But the Female[3] is of the Left and Her conduct is with Power. It is, therefore, proper not to bestir the evil inclination for man's own sake because this bestirs the Power in Supernal Man and so destroys the world. Hence, every excitement of man towards Power and the evil inclination makes a flaw in Supernal Man. From which one can observe how ugly is anger and such-like, for it causes the strong Powers 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, to provide her with clothes and with a house, for example. And he should say: 'By providing her with clothes I adorn the Shekinah,' for the Shekinah is adorned with Understanding which is Power (for it includes all Powers and these are sweetened in Her abundant mercies.) Therefore, all the needs[4] of the household are the Tikkunim of the Shekinah, which is sweetened by means of 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 Shekinah, for She is adorned by the good Powers of the Left from whence come wealth and honor[5]. For this reason he should bestir his evil inclination to love them[6] and he should then have the intention that the Left bestir itself to draw Her near[7], according to the secret of: 'His left arm[8] is under my head' (for She does not at first bind Herself except towards the Left). And then: 'his right arm[8] 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[9] in performing the divine command for[10] the sake of the Supernal Union. Behold in this way he sweetens all the judgments 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 God has chosen to be a help meet for him and afterwards he should turn them all towards the service of God to bind them to the Right.

1. of Genesis I. 49a.

2. the merciful quality Lit. 'the master of mercy'

3. the Female The *Sephirah* of Power. The Sephiroth on the left side are the passive Sephiroth.

4. all the needs Lit. 'all the Tikkunim,' 'all the ways in which the house is set in order.' By doing this for his wife's sake man uses the evil inclination to give adornment to the Shekinah.

5. wealth and honor 'In her left hand are riches and honor' ([Prov. III. 16.](#)).

6. to love them Wealth and honor

7. Her near The Shekinah

8. His left arm...his right arm" [Cant. II. 6](#), v. Zohar I, 133a.

9. make her happy His wife

10. divine command The performance of the marital act by the husband is a religious duty according to the Rabbinic interpretation of [Gen. I. 28](#), [Ex. XXI. 10](#).

Chapter VII: Attaining the Qualities of Tiferet

How should a man train himself to acquire the quality of Beauty? There is no doubt that the quality of Beauty is to be found in the study of the Torah[1]. 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, which is the Torah, to elevate itself and remove itself upwards, God forend. But he who abases himself over words of Torah causes Beauty to descend and lower itself to pour out its influence upon those beneath.

Now behold, there are four Sephiroth[2], embracing three qualities, below Beauty. First, he who proudly exalts himself over his pupils causes Beauty to raise itself and be exalted over Endurance and Majesty, for they are those learned of the Lord[3], the pupils of Beauty. But he who lowers himself to teach in love causes Beauty to lower itself to the Pupils and give of its influence 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 will pour its flow into the Pupils according their capacities, in fit measure.

Secondly, he who proudly exalts himself by virtue of his Torah over the poor man and despises him. As in the incident when Elijah[4] appeared to R. Simeon 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 Beauty to elevate itself above Foundation[5] and to fail to pour out its flow to it. But if the sage is considerate to the poor then Beauty will pour out its flow into 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 Foundation, too, will be highly esteemed by Beauty and be bound to it.

Thirdly, he who raises himself in pride by virtue of his Torah over the ignorant[6], namely the people of the Lord as a whole[7], causes Beauty to raise itself above Sovereignty[8] and to fail to pour its flow into it. But he should be pleasantly disposed towards all creatures and all civilised people[9] should be significant in his eyes for they are those beneath, according to the secret of the earth [10]. And, God forbend, if he calls them asses he brings them down to the Shells[11], 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[12]. But he should conduct himself pleasantly towards them according to their fashion, on the analogy of Beauty, which pours its flow into Sovereignty and controls Her, according to the to the poverty of Her mind[13], for the mind of woman is light[14]. 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 R. Hammuna[15] in the first section of Genesis, and of R. Hagai[16], and the incident related in the Tikkunim[17] 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 Shekinah, to adorn and decorate Her for Beauty[18], and this is the meaning of Halakhah for Truth[19]. And this is the meaning of a debate for the sake of Heaven[20], namely, between Lovingkindness and Power[21] to result in Beauty (Heaven[22]), to agree that the Halakhah is in accordance with His ruling[23]. And man should be apart from every debate which goes beyond this measure for Beauty 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, God forbend. The only quarrel which does not make a flaw in Beauty is the debate of Torah for the sake of Heaven, for all her paths are peace[24] and there is love in the end[25].

And he who derives benefit from words of Torah makes a flaw in this quality. For it is hold 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, the quality of truth, be found there.

1. in the study of the Torah. Torah represents the Sephirah of Beauty, v. Tikkunim, Intro. 2b
2. four Sephiroth. Endurance, Majesty, Foundation, and Sovereignty.
3. learned of the Lord. Is. 54:13 'The Lord' = the Tetragrammaton is the Kabbalistic name for the Sephirah of Beauty. Endurance and Majesty, which are lower than Beauty, are 'the disciples of the Lord,' v. Zohar III, 61a
4. when Elijah 'Once R. Eleazar ben Simeon was coming from Migdal Gedor, from the house of his teacher, and he was riding leisurely on his ass by the riverside and was feeling happy and elated because he had studied much Torah. There chanced to meet him an exceedingly ugly man who greeted him. He, however, did not return the salutation but said to him: "Good for nothing, how ugly you are. Are all your fellow citizens as ugly as you are?" The man replied: "I do not know, but go and tell the craftsman who made me, how ugly is the vessel which You have made"' (Ta'an. 20a-20b). There is no reference to Elijah, but C. follows the Tos. (s.v. nizdamen), who state that the ugly man was Elijah in disguise. The Gemara's account speaks of Eleazar ben Simeon, C. reads Simeon ben Eleazar, v. 'Aboth DRN. 41
5. above Foundation Foundation is called 'the poor'
6. the ignorant Lit. 'the people of the land,' a common Rabbinic expression for the ignorant.
7. the people of the Lord as a whole The general run of people as opposed to the scholars.
8. above Sovereignty The mystical archetype of the Community of Israel.
9. all civilised people Lit. 'all the people of the yishubh' (from the root yashabh, 'to dwell'). The word is used in the sense of civilised people in Mish. Kidd. I, 10. In modern times, 'the Yishubh' is the colonised part of Palestine. It is possible that the word was used in this sense in C.'s day and his reference would then be to the general colony of Jews in Palestine.
10. the secret of the earth Sovereignty is known as 'the earth' because it is the lowest of the Sephiroth and is made fruitful by the others.
11. Shells Or 'bark' or 'husks,' the Kabbalistic name for evil, which surrounds the good as the bark the tree or the shell the nut, v. Scholem, Major Trends, pp 238-239
12. in the Gemara Ned. 81a
13. poverty of Her mind This is the correct reading as in the earlier editos. The later editions have 'their mind'.
14. the mind of a woman is light A Rabbinic saying to the effect that women are of an unstable temperament, v. Sabb 33b Kidd, 80b. C. applies this saying to Sovereignty, the feminine principle, which receives from the other Sephiroth.
15. R. Hamnuna Zohar, Prologue, 5b, the son of the great R. Hamnuna was an ass-driver and he refused to allow the sages to pay him for his learning.
16. R. Hagai R. Hagai refused to disclose his identity to the sages to whom he had taught words of wisdom, Zohar III, 157a-158a.
17. in the Tikkunim End of Tikk. 26, 71a
18. for Beauty That She be attractive to Beauty
19. Halakhah for Truth Halakhah = 'legal decision,' here used symbolically for Sovereignty. Truth = Beauty. By studying the Torah (=Halakhah, the chief subject of Rabbinic study) in truth the Shekinah is adorned for Beauty.
20. debate for the sake of Heaven 'Any controversy that is for the sake of Heaven shall be in the end of lasting worth. Such was the controversy of Hillel and Shammai' ('Aboth v. 17).
21. Lovingkindness and Power Which fuse into Beauty
22. Heaven. Symbolic term for Beauty

23. His ruling is, that Sovereignty and Beauty are in accord.

24. all her paths are peace Prov. 3:17

25. love in the end 'Said R. Hiyya b. Abba, Even father and son, master and disciple, who study the Torah. . .become enemies of each other, yet they do not stir from there until they come to love each other, for it is written: "Wherefore it is said in the book of the wars of the Lord, love (a play on the word vahebh) is be-suphah" (Num. 21:14), read not be-suphah (meaning "in Suphah") but besophah (meaning "in the end")' (Kidd. 30b)

Chapter VIII: Attaining the Qualities of Netzach, Hod, and Yesod

How should a man train himself to acquire the qualities of Endurance, Majesty, and Foundation? With regard to the Tikkunim of Endurance and Majesty 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 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, which 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 holdeth her fast'[1].

Furthermore, he who studies the Torah must be prepared to learn from all men, as it is written: 'From all my teachers I have gotten understanding[2].' 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, those taught of the Lord, and the one who teaches him the Torah is in the degree of Beauty. So that when he sits down to study he merits that Beauty flow into Endurance and Majesty and then he is actually in their degree. Now, behold, when he studies the Bible, which is of the Right[3], he has a special association with Endurance. And when he studies Mishnah[4], which is of the Left, he has a special association with Majesty. And Gemara[5] includes everything, for it brings proof of the laws of the Mishnah from the Bible so that this is a Tikkun for both of them.

However, how should man train himself to acquire the quality of Foundation? 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 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: 'Suffer not[6] thy mouth to bring thy flesh unto guilt,' 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[7], with seminal emission. And it is written: 'Wherefore should God be angry . . .[8]' Now if obscenity is meant what is the meaning of: 'bring to guilt' seeing that this itself is 'guilt'? 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 thy flesh to guilt. . . Why should God be angry?' He means that when sin does result He will be angered by that speech thought it were permissible; for the voice and the speech revert 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 destroy.

Further care is necessary, for Foundation is the sign of the covenant of the bow[9] and the Bow of the Upper World[10] is only outstretched in order to shoot arrows into the quality of Sovereignty, which is 'the target for arrows[11],' preserving the drop which shoots as an arrow[12] to bring forth branches and to bear fruit[13]. 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 it be for the proper purpose[14], namely, for his wife when she is clean[15], which is the time of union. And not more than this, for it causes a flaw in this quality, God forend. Exceedingly great care must be taken and the main precaution is to guard oneself from sexual imaginings.

1. them that lay hold ... that holdeth her Prov. 3:18 ie, the Torah, the symbol of Beauty.
2. From all my teachers.. Ps. 119:99 The plain meaning of the verse is 'more than all my teachers' but the Hebrew mikkol can mean both 'more than all' and 'from all.' Ben Zoma (2nd cent.) interprets the verse in the second sense: 'Who is wise? He who learns from all men; as it is said, From all my teachers I have gotten understanding' ('Aboth 4:1)
3. which is of the Right V. Zohar 1, 27b.
4. Mishnah The code of Jewish Law edited by R. Judah the Prince and completed circa 200 c.e.
5. Gemara The discussions in the Palestinian and Babylonian schools in the post-Mishnaic period. The Babylonian Gemara was completed circa 500 ce. One of the chief functions of the Gemara is to find support for the laws of the Mishnah from the Bible.
6. Suffer not Eccl. 5:5
7. the sign of the covenant Of circumcision, Gen. 17:9-14. Foundation is symbolized by the penis.
8. Wherefore should God be angry Eccl. 5:5
9. covenant of the bow Both circumcision (Gen 17:10) and the rainbow (Gen. 9:12-13) are described as a covenant. Furthermore, the word 'bow' is used in Rabbinic literature as a synonym for penis.
10. Bow of the Upper World Foundation
11. the target for arrows Lam. 3:12 V. Tikkunim, Tikkun 13 end 25b-26a.
12. shoots as an arrow A Talmudic quotation: 'Samuel said: "A spermatic emission that does not shoot forth like an arrow cannot fructify"' (Hag. 15a)
13. to bring forth branches and to bear fruit Ez. 17:8
14. proper purpose Hebrew, matrah, meaning both 'target' and 'purpose'.
15. when she is clean From her period of seperation.

Chapter IX: Attaining the Qualities of Malkuth

How should a man train himself to acquire the quality of Sovereignty? First and foremost he should not be proud in his heart[1] 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[2], for this is a wonderful aid. Of the opposite it is said: "Then thy heart[3] be lifted up, and thou forget..'" For the forgetting belonging to the Outside Ones[4] is found there. David behaved in this way to great extent when he said: "For I am solitary[5] and afflicted." For all the people of his household have themselves 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[6] 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 Shekinah. 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 Shekinah 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 'Prepare thee stuff for exile'[7] and he should humble his heart in exile and bind himself to the Torah and then the Shekinah will be with him. And he should carry out divorces, divorcing himself from his house of rest constantly, after the fashion of R. Simeon and his company 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: 'His hope[8] (sibhro) is with the Lord his God.' which they explained[9] from the expression shebher ('to break'), for he breaks his body in the service of the Most High.

A further most excellent quality of Sovereignty from the gate of divine service as a whole is to fear the Lord, the honored and the awful. Now, behold, fear is very dangerous[10] in the making of a flaw and to allow the Outside Ones to enter, for it he is afraid of sufferings or death or Hell, behold, this is the fear of the Outside Ones; for all these things are from the Outside Ones. However, the main fear is to fear the Lord, 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 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? Secondly, 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 Whole eyes are open to all his ways. He should be afraid and terrified to nullify His commands. 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 **Shekinah** from above. He should fear to cause this great evil of separating the love of the King[11] from the Queen[12]. This kind of fear is that which puts man on the right path for the perfection of this quality and by means of it he cleaves to it.

Furthermore, a man must be very careful to behave so that the **Shekinah** cleaves always to him and never departs. Now, it is obvious that the Shekinah cannot be with a bachelor for the Shekinah is mainly from the female[13]. Man stands between the two females, the physical female below who receives food, raiment and conjugal rights[14] from him, and the **Shekinah** who stands above him to bless him with these which he, in turn, gives to the wife of his covenant[15]. This is after the pattern of Beauty, which stands between the two Females: the Higher Mother[16], which pours out all that it requires, and the Lower Mother[17], which

receives from it food, raiment and conjugal rights, namely lovingkindness, justice, and pity as is known. And the Shekinah 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[18].
3. when he journeys from home and keeps himself from sin.

During these times the Shekinah cleaves to him and is bound to him and does not leave him so that he be not forsaken and separate but always the perfect man, male and female. Because, then, that the Shekinah unites with him a man should take care that She does not depart from him while he is traveling. He should be industrious and profit[19] by reciting the traveller's prayer[20] and by holding fast to the Torah, for by virtue of this the Shekinah, 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 Shekinah stays with him if he keeps the laws of separation properly. Afterwards, on the night of her purification or on the night of the Sabbath or on his homecoming from the journey each one of these is a time of dutiful cohabitation. The Shekinah is constantly open above to receive holy souls so it is likewise fitting that he have congress with his wife and by virtue of this the Shekinah will always be with him. So it is explained in the Zohar[21] to the first section of Genesis.

Congress with his wife should only take place when the Shekinah is in Her place, that is between the Two Arms[22]. During a public disaster, however, when the Shekinah is not between the Two Arms, it is forbidden, and so it is stated in the Tikkunim to Genesis[23].

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[24]. After he has so adorned himself he should intend to receive Her while studying the Torah and bearing the yoke of the precepts, 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 fulfil 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 so that the Outside Ones have no dominion over Her, namely, that there be no trace of the evil inclination in the carrying out of the precepts, 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 precept 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. Tephillin[25] and Tzitzith[26] are also powerful in shielding Her[27] that the Outside Ones have no dominion over Her and he should be accustomed to wear them. Thirdly, to make union with Beauty 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 Shekinah[28], the King's Daughter. And there is a hint of this in the Tikkunim[29].

1. not be proud in his heart. For the Sephirah Sovereignty is the lowest of the Sephirah, receiving from all the others.

2. Especially at the time of prayer. V. Zohar III, 195a, where it is said that the prayer of the poor takes

3. precedence of the prayer Moses or David or of any other man.

4. Then thy heart. Deut. 8:14
5. the Outside Ones. The kelipot.
6. For I am solitary. Ps. 25:16
7. in the Zohar. II, 198b, Soncino Vol. 4, p 171: 'Now you exalted saints who endure bodily affliction in wandering from place to place for the sake of the Holy One, Blessed is He, how much more are you worthy that miracles and acts of redemption should be performed for you, and that you should win the life of the world to come!'
8. Prepare thee stuff Ez. 7:3
9. His hope. Ps. 146:5
10. they explained. Zohar II, 198a. By a change of vowel points in the verse is made to read: 'His breaking (shibero) is for the Lord his God.'
11. fear is very dangerous 'There are three types of fear: two have no proper root, while the third is the real fear. There is the man who fears the Holy One in order that his children may live or lest he be punished. . .Another man fears the Holy One because he is afraid of punishment in the other world. . .The genuine type of fear is that which makes a man fear his Maker because He is the mighty ruler. . .' (Zohar, Prologue, 11b, Soncino, Vol. I, pp. 47-49)
12. love of the King The Sefirah of Beauty.
13. from the Queen The Sefirah of Sovereignty.
14. from the female 'For all females are in the shelter of the Shekinah, and it abides with one who has a wife, but not with one who has none. . .' (Zohar I, 228b).
15. food, raiment, conjugal rights. [Ex. 21:10](#)
16. wife of his covenant [Mal. 2:14](#)
17. Higher Mother the Sefirah of Understanding
18. Lower Mother the Sefirah of Sovereignty
19. during the week-days But not during the Sabbath: 'How often are scholars to perform their marital duties? Rab Judah in the name of Samuel replied: Every Friday night' (Keth. 62b)
20. industrious and profit a Rabbinic expression, v. Pes. 50b.
21. the traveller's prayer Ber. 29b-30a.
22. explained in the Zohar 'It is incumbent on a man to be ever "male and female" in order that his faith may be firm, and that the Shekinah may never depart from him. What, then, you will say, of a man who goes on a journey and, being absent from his wife, is no longer "male and female?" His remedy is to pray to GGod before he starts his journey, while he is still "male and female" in order to draw to himself the presence of his Master. When he has offered his prayer and thanksgiving and the Shekinah rests on him, then he can depart, for through his union with the Shekinah he has become "male and female" in the world as he has "male and female" in the town. . . When he does reach home again, it is his duty to give his wife some pleasure, because it is she who acquired for him this heavenly partner. It is his duty to do this for two reasons. One is that this pleasure is a religious pleasure, one which gives pleasure to the Shekinah also. . .The other is, that if his wife becomes pregnant, the celestial partner imparts to the child a holy soul. . .In this way, the students of the Torah who separate from their wives during the six days of the week in order to devote themselves to study are accompanied by a heavenly partner in order that they may continue to be "male and female." When Sabbath comes, it is incumbent on them to gladden their wives for the sake of the honor of the heavenly partner, and to seek to perform the will of the Master, as has been said. Similarly again, if a man's wife is observing the days of her separation, during all those days that he waits for her the heavenly partner is associated with him, so that he is still "male and female." When his wife is purified, it is his duty to gladden her through the glad performance of a religious precept. All the reasons we have mentioned above apply to this case also' (Zohar I, 49b-50a, Soncino Vol. I, pp 158-159).
23. the Two Arms Lovingkindness (Chesed) and Power (Geburah)
24. Tikkunim to Genesis Tikk. 69, 102b Called by C. "to Genesis" because the passage is in the form of a commentary to a verse in Genesis.
25. Tikkunim of the qualities mentioned i.e. the Tikkunim of the Sephiroth mentioned in the previous pages of the book.
26. Tephillin Phylacteries, worn in obedience to the Rabbinic interpretation of Ex. 8:9 and 16, Deut. 6:8 and 6:18.
27. Tzitzith The fringes to be attached to the corners of garments, Num. 15:37-41

28. in shielding Her V. Zohar I, 23b

29. the time of the Shekinah The Hebrew for 'conjugal rights' is 'onah', lit. 'time.'

30. in the Tikkunim V. Tikkunim, Tikk. 6, 18a

Chapter X: Ascending the Tree

In the first chapter of Genesis[1] R. Simeon 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[2], but if 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. With this he should go to his bed, accepting upon himself the complete yoke of the Kingdom of Heaven with the intention of his heart. He should rise at midnight, wash his hands of the Shell which has dominion over them[3], remove the evil from his flesh and recite the benediction[4]. He should then make a Tikkun for the Shekinah by studying the Torah, concerning which it is written: 'When thou liest down[5] it shall watch over thee' - from the Outside Ones - 'and when thou awakest it shall talk with thee' - 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 Shekinah who enters there to delight with the righteous and 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 Beauty which shines upon the righteous in the Garden of Eden begins to shine upon him. And so it is explained in the section Terumah[6].

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: 'As for me[7], in the abundance of thy lovingkindness will I come . . .' and he includes himself in the secret of Beauty - for man embraces Lovingkindness, Power and Beauty and he enters the Synagogue, which is Sovereignty[8]. When reciting this verse he should think of the three Patriarchs: 'in the abundance of thy lovingkindness' is Abraham[9]; 'I will bow toward[10] thy holy temple' is Isaac (for 'bowing down' is from his side[11], namely, to bow his full height opposite the quality of judgment to be pushed aside[12] by it and then the hour is pushed aside from before him so that the flow of divine pity is drawn upon it from above to make it sweet); 'in the fear of thee[13]' is Jacob, of whom it is written: 'how awful[14] is this place!' Behold, he has embraced them[15] 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[16], the source of the well, is open into the well which is the Synagogue. And he makes a Tikkun for the Shekinah 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, when he binds himself to Power. For in the morning he was bound to Lovingkindness in his prayer, during the day to Beauty with this Torah, and in the evening to Power. And all this in the quality of day, that he comes to the Synagogue to make the union according to the secret of Power in the same way as he did with regard to the aspect of Lovingkindness. Between the two he binds the Shekinah to him by virtue of his meal in which he does kindness to 'this poor thing[17],' as Hillel the Elder[18] used to say: 'The righteous knoweth[19] the soul of his beast.' 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 he waits until the evening when Beauty descends to Sovereignty. And, behold, he is with Her at the beginning of the night. He binds himself to Her and enters the Synagogue with 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 alone, according to the secret of accepting the yoke of the Kingdom of Heaven.

This is his daily cycle in accord with the cycle of the Sephiroth, so that he is attached, ever, to the dominating light[20]. This counsel is chiefly contained in the opening section of Genesis and the rest of it has been compiled from many places in the Zohar. And this is a comprehensive method by which man can bind himself always to holiness so that the crown of the Shekinah nevermore departs from his head.

1. first chapter of Genesis Zohar I, Prologue, 11a
2. Night, the quality of Sovereignty 'The dominion of the day belongs to the male and the dominion of the night belongs to the female' (Zohar I, 20b)
3. the Shell which has dominion over them 'Further, when men sleep on their beds at night-time and night spreads her wings over the world, they are having a foretaste of death, and in consequence the unclean spirit is let loose in the world, carrying pollution. In particular it rests upon a man's hands and defiles them, so that when he wakes up and his soul is restored to him, everything which he touches with his hands is rendered unclean' (Zohar I, 53b).
4. the benediction Over the washing of the hands P.B. p. 4
5. When thou liest down Prov. 6:22
6. in the section Terumah 'R. Eleazar and R. Abba entered the house and rested a while. At midnight they got up to study the Torah. Said R. Abba: 'Verily, now is the time of the Holy One's favor, since we have often remarked that at the moment of midnight the Holy One, blessed is He, goes in unto the righteous in the Garden of Eden to have joyous fellowship with them. Blessed is he who is occupied with the study of Torah at this time.'" (Zohar II 173b)
7. As for me Ps. 5:8 also P.B. p. 1
8. which is Sovereignty The Hebrew for "Synagoge" is Beth Ha-Keneseth, the House of the Community, the Shekinah is the archetype of the Community of Israel.
9. Abraham the man of mercy, the symbol of the Sephirah Chesed (Lovingkindness)
10. I will bow toward Ps. 5:8
11. his side From the side of Power (Geburah) symbolized by Isaac
12. pushed aside A Kabbalistic interpretation of the Talmudic saying: 'He who pushes his hour (i.e. who tries to force his good fortune) will be pushed by his hour (i.e. will be dogged by ill-fortune) and whoever is pushed by his hour his hour will be pushed aside for him' (Ber. 64a). By accepting this quality of judgment man sweetens its power.
13. in the fear of thee Ps. 5:8
14. how awful Gen. 28:17
15. embraced them The three Patriarchs
16. Foundation Symbolized by the source of the well because it pours into Sovereignty, the well.
17. this poor thing The soul.
18. Hillel the Elder Hillel used to say that he had a permanent guest in his house whom it was his duty to feed, namely, the soul which is a guest in his body, Lev. R., sec. 34
19. the righteous knoweth Prov. 12:10, but in our editions of the Midrash Hillel does not quote this verse, but Prov. 11:17: 'The mercifulman does good to his own soul.'
20. the dominating light i.e. the light of the Sephirah which rules at the time.