**Midrash Pesiqta DeRab Kahana: Pisqa 26**

‎***[The Lord spoke to Moses] after the death of the two sons of Aaron [when they drew near before the Lord and died; and the Lord said to ‎Moses, 'Tell Aaron your brother not to come at all times into the holy place within the veil, before the mercy seat which is upon the ark, lest ‎he die for I will appear in the cloud upon the mercy seat. But thus will Aaron come into the holy place: with a young bullfor a sin-offering ‎and a ramfor a burnt-offering. lIe will put on the holy linen coat and will have the linen breeches on his body, be girded with the linen ‎girdle, and wear the linen turban; these are the holy garments. He will bathe his body in water and then put them on. And he will take from ‎the congregation of the people of Israel two male goats for a sin-offering and one ram for a burnt-offering"] ‎***‎(Leviticus 16:1-5). ‎

**XXVI:I ‎**

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R. Simeon b. R. Abin opened [the discourse by citing the following verse of Scripture]: *"Since one fate comes to all, to the righteous/generous and the wicked, [to the good ‎and the evil, to the clean and the unclean, to him who sacrifices and him who does not sacrifice].”* (Qoh. 9:2). ‎‎*One fate to the righteous/generous* refers to Noah: *And Noah was righteous/generous* (Gen. 6:9). R. Phineas, R. Yohanan, son of R. Eliezer, son of R. Yose the Galilean: ‎When Noah went forth from the ark, the lion bit and maimed him, so that he was not fit [having suffered blemishes to make an offering], so his son, Shem, made ‎an offering in his place. ‎[Simeon continues.] *And to the wicked* refers to Pharaoh Necho (2 Kgs. 23:29). ‎When he wanted to sit in Solomon's throne, he did not know how its mechanism worked, and a lion bit and maimed him.‎So this one [Noah] died lame, and that one [Necho] died lame. [Is it not so, then, that] *one fate comes to all*?

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*To the good ... to the clean and the unclean* (Qoh. 9:2). ‎*To the good* refers to Moses, for it is said, *And she looked at him, for he was good* (Ex. 2:2). ‎It was because he had been born already circumcised.*‎The clean*refers to Aaron, who was responsible for the cuI tic purifieation of Israel. ‎*And to the unclean* refers to the spies. ‎These [spies] reported bad things about the land of Israel and did not enter the land of Israel, while those [Moses and Aaron] were totally righteous/generous, but also did ‎not enter the land of Israel. Is it not so, then, that *one fate comes to the righteous/generous and to the clean, to the good and to the unclean*? ‎

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*[To him who sacrifices and him who does not sacrifice* (Qoh. 9:2):] *To him who sacrifices* refers to Josiah: *And Josiah sacrificed of the flock, lambs and kids* (2 Chron, ‎‎35:7). ‎*And to the one who does not sacrifice*(Qoh. 9:2) refers to Ahab, who brought about the cessation of sacrifices from the altar. ‎But is it not written, *And Ahab sacrificed for himself [an abundance of animals from the flock and herd]* (2 Chron. 18:2)? The reference to *for himself* indicates that it was for himself that he made the sacrifice, and he did not sacrifice for the sake of offerings [to God]. Now this one died ‎in a hail of arrows, and that one died in a hail of arrows. ‎Now this one died in a hail of arrows: *The archers shot at king Josiah* (2 Chr. 35:23). ‎‎... and that one died in a hail of arrows: *A certain man drew his bow not intending the result and smote the king of Israel between the lower armor and the breatplate* ‎‎(2 Chr. 18:33). ‎Is it not so, then, that *one fate comes to him who sacrifices and to him who does not sacrifice*? ‎

*As to the good man, so is the sinner and he who swears is as he who shuns an oath* (Qoh. 9:2): *As to the good man* refers to David: *And he sent and brought him, ‎and he was ruddy, with a lovely face, and good appearance* (1 Sam. 16:12). ‎*So is the sinner* refers to Nebuchadnezzar: *Break off your sin through righteousness/generosity* (Dan. 4:24). This one [David) built the house of the sanctuary and ruled for forty years, while that one destroyed it and ruled for forty-five years. ‎Is it not the case of *a single fate affecting them both*? ‎

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*[And he who swears is as he who shuns an oath* (Qoh. 9:2):) *He who swears* refers to Zedekiah: *And he also rebelled against King Nebuchadnezzar to whom he had ‎taken an oath by God* (2 Chron. 36:13). By what had he taken the oath? ‎R. Yose b. R. Hanina said, By the altar had he taken the oath. *As he who shuns an oath* (Qoh. 9:3) refers to Samson: *And Samson said to them, 'You take an oath to me that you yourselves will not attack me'* (Jud. 15: 12). ‎This one died with his eyes having been put out, and that one died with his eyes having been put out. ‎This one died with his eyes having been put out: *And he blinded the eyes of Zedekiah* (2 Kgs. 25:7), ‎... and that one died with his eyes having been put out: *And the Philistines seized him and put out his eyes* (Judges 6:21). ‎Is it not the case of *a single fate's affecting them both*? ‎

‎Another interpretation of the verse *Since one fate comes to all, to the righteous/generous and the wicked*, *[to the good and the evil, to the clean and the unclean, to him ‎who sacrifices and him who does not sacrifice]* (Qoh. 9:2): ‎*The righteous/generous* refers to [supply: the sons of] Aaron, concerning whom it is written, *He walked with me in peace and uprightness [and did turn many away ‎from iniquity]* (Mal. 2:6).‎*And to the wicked* refers to the congregation of Korach, concerning whom it is written, *Depart, please, from the tents of these wicked men* (Num. 16:26). ‎‎     The latter went in to make an offering when they were divided by contentiousness, and they ended up burned. And these went in to make an offering not ‎divided by contentiousness, and they too ended up burned. ‎That is in line with the following verse of Scripture:*[The Lord spoke to Moses] after the death of the two sons of Aaron [when they drew near before the ‎Lord and died]* (Leviticus 16:1-5) ‎

**XXVI:II ‎**

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*I said of laughter, It is mad, [and of pleasure, What use is it?]* (Qoh. 2:2): ‎R. Abba bar Kahana said, [Interpreting the word for mad to mean minglcd.] how mingled [with confusion) is the laughter of the nations of the world in ‎their theaters and circuses. *‎...and of pleasure, What use is it?* (Qoh, 2:2): ‎What business have disciples of Sages to do there? ‎

Another interpretation of the verse, *I said of laughter, It is mad, and of pleasure, What use is it?* (Qoh. 2:2): ‎Said R. Aha, Said Solomon, 'Matters that the attribute of divine justiee has treated as punishable I have treated as mere lunacy [and so violated the Law by doing ‎what I did not think mattered).' ‎"It is written: *He will not take a great many wives* (Deut. 17:17). And it is written, *And he had as wives seven hundred princesses and three hundred concubines* (1 Kgs. 11:3). ‎It is written, *He will not have a great many horses* (Deut. 17:16). ‎And it is written, *And Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen* (1 Kgs, 5:6). ‎It is written, *He will not collect a great deal of silver and gold* (Deut. 17:17). And it is written, *The king made silver in Jerusalem as commonplace as stones* (1 Kgs. 10:27). But were the silver stones not stolen? ‎Said R. Yose b. R. Haninah, They were complete stones ten cubits high by eight cubits broad. It was taught on Tannaite authority by R. Simeon b. Yohai, Even the scales in the time of Solomon were made of gold: *Silver was not regarded as worth a thing ‎in the time of Solomon* (1 Chr. 9:20). ‎ *‎... of pleasure, What use is it?* (Qoh. 2:2): Said the Holy One, blessed be He, to him, "What is this crown doing in your possession? Go, descend from your throne." ‎At that moment an angel descended in the guise of Solomon and sat on the throne, and Solomon made the rounds of all the synagogues and school houses which ‎were in Jerusalem saying to the people, *I, Qohelet, was king over Israel in Jerusalem* (Qoh. 1:12). ‎And the people replied to him, King Solomon is sitting on his throne, and you say I am King Solomon?" What did they do to him? They beat him with reeds and set before him a bowl of grits. At that moment he said, *Vanity of vanities, all is vanity, said Qohelet*(Qoh. 1:2). ‎

Another interpretation of the verse, *I said of laughter, It is mad, and of pleasure, What use is it?* (Qoh, 2:2): ‎Said R. Phineas, If joy is only mixed, then what use is rejoicing? There was the case of one in Kabul, who married off his son. On the fourth day [of the week of ‎rejoicing], he invited the groomsmen as guests to his house. ‎[After they had eaten and drunk and made merry.] he said to his son, "Go up and bring us a jug of wine from the upper room." When he got up there, a snake bit him and he died. He waited for him to come down, but he did not come down. His father said, "Will I not go up and see what's going on with my son?" He went up and found that a snake had bitten him and he had died, and he was sprawled out between the jugs. ‎What did he do? He waited until the guests had eaten and drunk [and finished their meal]. When the guests had eaten and drunk, he said to them, "Is it not to say a blessing for my son as a groom that you have come? Say a blessing for him as mourners. Is it not to bring my son into the marriage canopy that you have come? Rather, bring him to his grave." R. Zakkai of Kabul came and gave an eulogy for him, *I said of laughter, It is mad* (Qoh, 2:2). ‎

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Another interpretation of the verse, *I said of laughter, It is mad, and of pleasure, What usc is it?* (Qoh. 2:2): ‎How mixed [with sorrow] was the laughter that the attribute of justice brought forth for the generation of the flood. For it is written: *Their bull gendered and did not fail, their cow calved and did not abort. They sent forth their little ones already grown up like a flock of ‎sheep, and the children could dance. They dance to the timbrel and harp and rejoiced at the sound of the pipe. They spent their days in prosperity and went ‎down to the grave in peace* (Job 21:10-13). ‎When they said, *What is the Almighty that we should serve Him? And what profit should we have if we pray to Him* (Job 21:15), ‎said to them the Holy One, blessed be He, *" ... and of pleasure. What use is it?* (Qoh. 2:2)? ‎‎"By your lives! I will wipe you out of the earth." So it is written, *And he blotted out all that existed* (Gen. 7:23). ‎

Another interpretation of the verse, *I said of laughter. It is mad. and of pleasure. What use is it?* (Qoh, 2:2): ‎How mixed [with sorrow] was the laughter that the attribute of justice brought forth for Sodom and Gomorrah, for it is written, *As for the earth out of it comes bread; but underneath it is turned up as by fire. Its stones are the place of sapphires. and it has dust of gold. That path no bird of prey knows. and the‎falcon's eye has not seen it. [The proud beasts have not trodden it; the lion has not passed over it. Man puts his hand to the flinty rock and overturns mountains by ‎the roots. /Ie cuts out channels in the rocks and his eye sees every precious thing. lie binds up the streams so that they do not trickle and the thing that is hid he brings ‎to light]* (Job 28:5-11). ‎When they said, "Let us blot out travellers from among us," as it is written, *They open shafts in a valley away from where men live; they are forgotten by ‎travelers; they hang afar from men. they swing to and fro* (Job 28:4), ‎said to them the Holy One, blessed be He, *... and of pleasure. What use is it?* (Qoh. 2:2). By your lives, I will drive you out of the world. That is in line with what is written in the following verse: *The Lord caused to rain on Sodom and Gomorrah brimstone and fire ... he turned those cities ‎upside down* (Gen. 24, 25). ‎

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Another interpretation of the verse, *I said of laughter. It is mad, and of pleasure. What use is it?* (Qoh. 2:2): ‎How mixed [with sorrow] was the laughter that the attribute of justice brought forth for Elisheba, daughter of Amminadab. Elishcba, daughter of Amminadab, saw four occasions for rejoicing in a single day: her husband as high priest, her levirate husband as king, her brother ‎as patriarch, and her two sons as prefects of the priesthood.  When her sons went in to make an offering, they came out burned, and her rejoicing turned to mourning. ‎That is in line with the following verse of Scripture: After the death of the two sons of Aaron (Lev. 16:2). ‎

**XXVI:III ‎**

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R. Levi commenced discourse [by citing the following:] *I say to the boastful (לַהוֹלְלִים), Do not boast, [and to the wicked, Do not lift up your horn]* (Ps, 75:5): *‎I say to the boastful* (*לַהוֹלְלִים*): [The word for boastful is to be interpreted as confused, mixed up, hence]. ‘I say to those who are confused [in combining joy with ‎grief].' This refers to those whose hearts arc filled with bad thoughts [Mandelbaum, p. 8]. R. Levi would call them, "Woe-sayers." They are those who bring woe to the world.

*I say to the boastful (לַהוֹלְלִים),* *[Do not boast, and to the wicked, Do not lift up your horn].* And to the wicked, Do not lift up your hom (Ps. 75:4). ‎Said the Holy One, blessed be He, to the wicked, "The righteous/generous men do not make merry in My world, but you seek to make merry in My world. The first man ‎did not make merry in My world, but you seek to make merry in My world." ‎R. Levi in the name of R. Simeon b. Menassia said, The round end of the first man's heel was brighter than the orb of the sun! ‎"And do not find that fact surprising, for in ordinary practice a person makes for himself two salvers, one for himself and one for a member of his household. Which ‎of the two is the finer? Is it not his own? ‎So the first Man was created for the service of the Holy One, blessed be He, while the orb of the sun was created only for the service of the created world. Is it not an argument a fortiori that the round part of the first Man's heal outshone the orb of the sun? And the countenance of his face all the more so! R. Levi in the name of R. Hama b. R. Hanina: Thirteen canopies did the Holy One, blessed be He, weave for the first man in the Garden of Eden. ‎This is in line with the following verse of Scripture: *You were in Eden, the garden of God; every precious stone was your covering, carnelian, ‎topaz, and jasper, chrysolite, beryl, and onyx, sapphire, carbuncle, and emerald; and wrought in gold were your settings and your engravings*(Ez. 28:13). ‎R. Simeon b. Laqish said, They were eleven. And rabbis say, Ten. But there is no real disagreement between them. The one who maintains that there were thirteen treats the reference, *Every precious stone was your covering*, ‎to count as three. The one who holds that there were eleven treats that reference as indicating only one. And the one who maintains that there were ten does not treat that reference as counting even one of them.            Yet after all this glory: *For you are dirt, and you go back to dirt* (Gen. 3:19). ‎

‎*[I say to the boastful (לַהוֹלְלִים), Do not boast, and to the wicked, Do not lift up your horn:]* Abraham did not make merry in My world, and yet you make merry ‎in My world. To Abraham was born a son when he was one hundred years old, and yet in the end, the Holy One, blessed be He, said to him, *Take your son, [your only ‎son, whom you have loved, and offer him .. for a burnt¬offering]* (Gen. 22:2). ‎Now Abraham, our father, made a journey of three days. That is in line with this verse of Scripture: *On the third day Abraham lifted up his eyes and saw ‎the place from a distance* (Gen. 22:4). What did he see? He saw a cloud on top of a mountain. [He said, It appears to me that this is the place at "which ‎the Holy One, blessed be He, told me to offer up Isaac, my son.] He said to Isaac, "Do you see what I see?" He said to him, "Yes." ‎He said to him, "And what do you see?" He said to him, "I see a cloud on top of the mountain." He said to his lads, [Ishmael and to Eliezer], "Do you se what I see?"            They said to him, "Not a thing." He said to them, "Since you do not see anything, and this ass here does not see anything, *You stay here with the ass* (Gen. 22:5) - you are people that are ‎like an ass." ‎What did he do? He took Isaac, his son, and took him up the mountain and built an altar and laid out the wood and arranged the offering and took a knife ‎to slay him. Now if the Holy One, blessed be He, had not spoken to him, saying, *Do not put your hand to the boy [and do nothing to him]* (Gen. 22:12), ‎‎[Isaac] would have been slaughtered. ‎When Isaac came back to his mother, she said to him. "What did father do to you, my son?" ‎And he said to her, "Father took me and walked me up mountains and down valleys. He took me up a certain mountain, built an altar, arranged matters ‎properly, laid out wood, tied me on the altar, and took a knife in his hand to slaughter me. Now if the Holy One, blessed be He, had not spoken to him, ‎saying, *Do not put your hand to the boy [and do nothing to him]* (Gen. 22:12), [I] would have been slaughtered." ‎She said, "Woe is the son of this unfortunate woman! If the if the Holy One, blessed be He, had not spoken to him, saying, *Do not put your hand to the boy and ‎do nothing to him* (Gen. 22: 12), [you] would have been slaughtered." ‎She had not finished the matter off before she died. ‎That is in line with the following verse of Scripture: *And Abraham came to mourn for Sarah and to weep for her* (Gen. 23:2). ‎Whence did he come? From Mount Moriah did he come. ‎

It is as if to say that the Holy One, blessed be He, did not make merry in his world, and yet you are making merry in My (God's) world. ‎*The Lord has rejoiced in His works* is not written, but rather, *The Lord will rejoice in his works* (Ps. 104:31). ‎The Holy One, blessed be He, is destined to rejoice in the works of the righteous/generous in the age to come. ‎

*[I say to the boastful (לַהוֹלְלִים), [Do not boast, and to the wicked, Do not lift up your horn].* The Israelites did not make merry in My world, and yet you ‎want to make merry. *Israel rejoiced in His maker* is not written here, but rather *will rejoice* (Ps. 149:2). ‎They are going to rejoice in the works of the Holy One, blessed be He, in the age to come. ‎

‎Elisheba daughter of Amminadab did not rejoice, and do you want to rejoice in My world? Elisheba daughter of Amminadab saw four occasions for rejoicing in a single day: her husband as high priest, her levirate husband as king, her brother ‎as patriarch, and her two sons as prefects of the priesthood. ‎When her sons went in to make an offering, they came out burned, and her rejoicing turned to mourning.     That is in line with the following verse of Scripture: *After the death of the two sons of Aaron* (Lev. 16:2). ‎

**XXVI:IV ‎**

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R. Yudan of Galia opened [discourse by citing the following verse:] *Is it at your command that the eagle mounts up [and makes his nest on high? On the rock ‎he dwells and makes his home in the fastness of the rocky crag. Thence he spies out the prey; his eyes behold it afar off]* (Job 38:27-29). ‎Said the Holy One, blessed be He, to Aaron, 'Aaron, at your word I brought My Presence to rest on the ark, or at your word I took My Presence away ‎from the ark.'

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‎The first sanctuary: *On the rock he dwells and makes his home* (Job 38:28) - one night's stay. The second sanctuary: *In the fastness of the rocky crag - many nights' st ay.* For we have learned in the Mishnah [M. Yoma 5:2]: **Once the ark was taken away, there remained a stone from the days of the earlier prophets, called ‎Shetiyyah. It was three fingerbreadths high, and on it did (the high priest) put (the firepan). ‎**[T. Yoma 2:14:] **And why was the rock called S hetiyyah ("foundation")? ‎Said R. Yose b. Halapta, "For from it the world was founded** [as it is written, *Out of Zion, the perfection of the world*(Ps. 50:2)]. ‎[Y. Yoma 5:3:] What was the prayer of the high priest on the Day of Atonement when he came out of the sanctuary?     ‎[He says,] "May it be pleasing to You, our God and God of our fathers, that the year be a year of rain, drying out, and dew, a year of inexpensive market prices, ‎a year of abundance, a year of pleasure, a year of blessing, a year of trading, and a year in which Your people, the house of Israel, do not stand in need of one another's help, and a year in which Your people Israel do not lord it over one another." And the Rabbis of Caesarea say, "(We pray) for our brothers of Caesarca, that they not lord ‎it over one another." And the Rabbis of the south say, "We pray for our brothers of the south that their houses not tum into their tombs."

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*Thence he spies out the prey* (Job 38:29): ‎From there he would spy out (or foresee) food for the entire year. *His eyes behold it afar off* (Job 38:29) - from the beginning of the year he would know what would come at the end of the year. ‎How so? When he would look at the pillar of smoke ascending from the pile, if it arose toward the south, he would know that the south would ‎enjoy plenty. If it arose toward the west, he would know that the west would enjoy plenty. If it arose toward the north, he would know that the north would enjoy ‎plenty. If it ascended toward the east, he would know that the east would enjoy plenty, and so forth for each direction.           If it went straight up to the firmament, he would know that the entire world would enjoy plenty. After all of this glory: *His young ones suck up blood; [and where the slain are, there is he]* (Job 38:30): ‎‎[Aaron] saw his young writhing on the ground and he kept silent. .*.. and where the slain are, there is he* (Job 38:30) refers to the presence of God. ‎R. Yudan in the name of R. Joshua b. Levi, R. Berekhiah in the name of R. Hiyya b. R. Abba said, "Come near and take up your brothers from before the ark' ‎is not written here, but rather, *from before the presence of the Holy One* (Lev. 10:4). It was like a man who says to his fellow, 'Remove this corpse from before this mourner! How long should this mourner be pained?’ *After the death of the two sons of Aaron*(Lev. 16:2). ‎

**XXVI:V ‎**

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R. Ahwa b. R. Zeora opened [discourse by citing the following verse:] *At this also my heart trembles and leaps out of its place* (Job 37:1). What is the meaning of *trembles (וְיִתַּר) and leaps*? The usage is in line with the meaning of the same words In the following verse: *Wherewith to leap (לְנַתֵּר) on the ground* (Lev. 11:21). This we translate, ‎to leap. ‎Said Job, The sons of Aaron were not like his staff. The staff of Aaron came in dried up and went out full of sap, as it is said, *[And on the morrow Moses ‎went into the tent of the testimony; and behold, the rod of Aaron for the house of Levi] had sprouted and put forth buds [and produced blossoms and it bore ‎ripe almonds]* (Nurn. 17:8). The wicked Titus went into the house of the Holy of Holies with his drawn sword in his hand and cut into the curtain and his sword came out covered‎with blood. He went in in peace and came out in peace. ‎Yet the sons of Aaron went in to make an offering and came out burned up. *After the death of the two sons of Aaron* (Lev. 16:2). ‎

**XXVI:VI ‎**

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R. Berekhiah opened [discourse by citing the following verse of Scripture]: *To punish a righteous/generous man is not good; [to flog noble men for the sake of ‎uprightness]* (Prov. 17:26). ‎Said the Holy One, blessed be He, 'Even though I punished Aaron and took his two sons from him, it is not good.' *To punish a righteous/generous man is not good.* ‎But it was *to flog noble men for the sake of uprightness* (Prov. 17:26). *After the death of the two sons of Aaron* (Lev. 16:2). ‎

**XXVI:VII ‎**

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It was taught in the name of R. Eliezer: Nadab and Abihu died only because they gave instruction in the presence of Moses, their master. There was the case of a disciple who gave instruction in the presence of his master. R. Eliezer. He said to Imma Shalom. his wife. "He is not going to live ‎out the week." The Sabbath had not come before he died. ‎ His students came and said to him. "Rabbi. are you then a prophet?" ‎He said to them. "*I am not a prophet nor the disciple of a prophet* (Amos 7:14). **but this is the tradition which I have received: 'Any (disciple) who teaches ‎a Law in his master's presence is liable to the death penalty.**” ‎

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It was taught on Tannaitc authority in the name of R. Eliezer: **It is forbidden for a disciple to teach a Law in the presence of his master - until he will be twelve ‎mils away from him.** the breadth of the camp of Israel. That is in line with the following verse of Scripture: ‎*They encamped by the Jordan from Beth-Jeshimoth as far as Abet-shiuim [in the plains of Moab]* (Num. 33:49). [And how long is that distance? It is twelve ‎mils. (that is. the breadth of the camp of Israel)].

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‎R. Tanhurn bar Jeremiah was in Happar, and a question was brought to him. and he gave instruction. so too a second time. Someone said to him. "And did ‎you not teach us. Rabbi. 'It is forbidden for a disciple to teach a Law in the presence of his master - until he will be twelve mils away from him. the breadth of the ‎camp of Israel?' Now lo. R. Mana. your master. dwells in Sepphoris!" ‎He said to him. "May a curse come upon me. if I knew it!" From that moment he gave no further instruction (in that place. at that time).

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**XXVI:VIII ‎**

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[Said R. Jeremiah b. Elcazar.] At four passages (Lev. 10:1. 16:1; Num. 3:4. 26:61) Scripture makes mention of the death of the ‎sons of Aaron. and at each point Scripture also makes mention of their offense. Why so? To let you know that this was the only sin for which they were responsible.             Said R. Eleazar the Moditc, Come and see how painful is the death of the sons of Aaron before the Omnipresent. for each passage in which Scripture ‎makes mention of their death. it also specifies their offense. Why so? So that no one in the world should have an excuse to say that they were responsible for a whole range of improper actions in secret. on which ‎account they perished.

‎Bar Qappara in the name of R. Jeremiah b. Eleazar: On account of four matters did the two sons of Aaron die: because of drawing near to the holy place, because of the offering they made, because of bringing strange fire, and because they did not take counsel with one another. ‎**Because of drawing near**: for they entered the inner sanctum. ‎**Because of the offering:** for they offered a sacrifice which had not been commanded. ‎**Because of the strange fire:** it was fire from the kitchen that they brought in. **Because they did not take counsel with one another,** as it is written, *And Nadab and Abihu, each one of them, took his censer* (Lev. 10:1). ‎*Each one took his censer* - each one on his own account, for they did not take counsel with one another. [The word for censer is similar to word for ‎destruction.] ‎

**XXVI:IX ‎**

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R. Mani of Sheab, R. Joshua of Sikhnin in the name of R. Levi: On account of four matters did the sons of Aaron die, and in connection with each one of them ‎the death penalty is specified in Scripture: **Because they entered the sanctuary drunk,** and in that regard the death penalty is specified in Scripture: *Wine and strong drink you will not drink ... [lest ‎you die]* (Lev. 10:9); ‎**Because they entered the sanctuary not having [washed their hands and feet:** *And they will wash their hands and feet, lest they die]* (Ex. 30:21). And it ‎is written, *When they go into the tent of meeting, they will wash with water, lest they die* (Ex. 30:20); ‎**Because they were not wearing the required garments for the priestly service,** and in that regard the death penalty is specified in Scripture: *And they will ‎be worn by Aaron and his sons when [they go into the tent of meeting ... lest they bring guilt upon themselves and die]*(Ex. 28:43)." ‎Which garments had they left off? Said R. Levi, They had left off the robe, concerning which the death penalty is specified in Scripture: *And Aaron will ‎wear it when he officiates ... [lest he die]* (Ex. 28:35)." ‎‎[The authorities continue:] **and because they had no children**, concerning which the death penalty is specified. That is in line with the following verse ‎of Scripture: *And Nadab and Abihu died, and they had no children* (Num, 3:4). Abba Hanan said, **It was because they had no wives**, while it is written: ‎*And he will atone for himself and for his house* (Lev. 16:6), and one's house is his wife!

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‎R. Levi said, **They were snooty**. Many unmarried women were sitting gloomy (sad) and waiting for them. But what did they have to say about themselves? ‎‎'Our father's brother is king, our mother's brother is patriarch. our father is the high priest. we two are deputy high priests! What woman is worthy of us?   R. Menahama in the name of R. Joshua b. Nehemiah: *Fire devoured their young men, [and their maidens had no marriage song]* (Ps. 78:63). ‎And why did *fire devour their young men*? Because *their maidens had no marriage song*.

‎[And the fact that they were power hungry may] further [be shown in] the following: ‎*And He said to Moses, Come up to the Lord, you and Aaron, Nadab and Abihu, [and seventy of the elders of Israel]* (Ex. 24:1). This teaches that Moses and Aaron went first, then Nadab and Abihu went after them, while all Israel followed after them. So the two brothers said, "In ‎a little while these two old men will die, and you and I are going to lord it over this community." ‎R. Yudan in the name of R. Aibu said, "They said this out loud to one another. " R. Phineas said, "They merely thought it in their hearts." ‎    Said R. Berekhiah, "The Holy One, blessed be He, said to them, *Do not take pride today concerning what will be tomorrow* (Prov. 27:1). Many foals have ‎died and had their hides turned into saddles for their mothers' backs.‎

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‎[And the fact that they were power hungry] may further [be shown in] the following: *And He did not lay his hand on the chief men of the people of Israel; they beheld God and ate and drank* (Ex. 24: 11). ‎Said R. Phineas, "On the basis of this verse we learn that they were entitled to have the hand laid on them [but God did not do so]." ‎R. Hoshaia said, "Did a loaf of bread go up with them at Sinai, that it should be stated,*And they beheld God and ate and drank* (Ex. 24:11)? "This teaches that they ‎feasted their eyes on the Presence of God, like a man who stares at his fellow while eating and drinking." ‎R. Yohanan said, "It was actual eating (not merely thinking about food). That is in line with the following verse of Scripture: *In the light of the king's face is life* (Prov. ‎‎16:15)." ‎Said R. Tanhuma, "This teaches that they took pride and stood up and feasted their eyes on the Presence of God." ‎

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R. Joshua of Sikhnin in the name of R. Levi: "Moses did not feast his eyes on the Presence of God, but he benefited from the Presence. He did not feast his eyes on the Presence of God: *And Moses hid his face*(Ex. 3:6). ‎He benefited from the Presence? *And Moses did not know that a beam of light shown from his face* (Ex. 34:29).” Another matter: *Moses hid his face, for he was afraid* (Ex. 3:6): *And the people were afraid to come near him* (Ex. 34:30).*‎‎          ‎...to look* ... (Ex. 3:6): *And he will look upon the likeness of the Lord* (Num. 12:8). ‎Nadab and Abihu, for their part, did feast their eyes upon the Presence of God, but then they did not benefit from the Presence of God." ‎

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A further [proof for the fact that they were snooty and so were punished derives from the following]: *Nadab and Abihu died before the Lord* (Num. 3:4). ‎Said R. Yohanan, "Now did they die before the Lord? [Was it not before their father?] ‎But this teaches that it is hard for the Holy One, blessed he He, when the children of the righteous/generous die while the parents are yet alive." R. Nahman of Jaffa raised the following question before R. Phineas b. R. ‎Hama in the name of R. Simon: "Here Scripture says, *Before the Lord*, *Before the Lord* (Nurn. 3:4), two times, while elsewhere Scripture states, *Before their father* ‎‎(1 Chron. 24:2), only one time. [Why so?] ‎What this teaches is that it was twice as hard on the Holy One, blessed be He, as it was on their father."

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‎*In the wilderness of Sinai* (Num. 3:4). Was it in the wilderness of Sinai that they died? [Surely it was at the tent of meeting.] But this teaches that it was at Mount Sinai that they received their ‎death sentence. The matter may be compared to the king who was marrying off his daughter, and some sort of irregularity turned up with regard to the best man. Said the ‎king, "If I kill them now, I will mingle my daughter's joy with sorrow. So tomorrow I will have my happy day, and it is better that the deed be done on ‎my happy day than on my daughter's." So said the Holy One, blessed be He, "If I kill Nadab and Abihu now, I will mingle the rejoicing of the Torah with sorrow. Tomorrow my time of rejoicing will come, and it is better (that the deed be done) on my happy day than on the happy day of the Torah." That is in line with the following verse of Scripture: *On the day of his wedding, [and on the day on which his heart was happy*] (Song 3:11). ‎*On the day of his wedding* refers to Mount Sinai, *and on the day on which his heart was happy* refers to the consecration of the tent of meeting. ‎

**XXVI:X ‎**

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*[But Nadab and Abihu died before the Lord when they offered unholy fire before the Lord in the wilderness of Sinai.] and they had no children* (Num. 3:4). ‎R. Jacob b. R. Abayye in the name of R. Aha, "Lo, if they had had children, the sons would have taken precedence over (the brothers) Eleazar and Ithamar ‎‎[as high priests]. [For we have learned there (T. Sheq. 2:15)]: **Whoever takes precedence in inheritance takes precedence in matters of dignity ‎‎(inheriting office), so long as that person conforms to the customs of his fathers."** ‎

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*So Eleazar and lthmar served as priests in the presence of Aaron their father* (Num. 3:4).             R. Issac said. "It was when he was alive." ‎R. Hiyya b. R. Abba Said, "It was after he died." In conformity with the view of R. Isaac, who said that it was while he was yet alive. here the word ***"presence"*** is written. and elsewhere it says, *And Haran ‎died in the presence of Terah his father* (Gen. 11:28). Just as the use of the word ***"presence"*** in that other context indicates that this was while (Tcrah) was ‎alive, so here the meaning is the same. ‎In the view of R. Hiyya b. R. Abba. who has said that they ministered only after his death, we find support in the following: here the word ***"presence"*** is ‎used, and in another verse you find the following: *And Abraham arose from before the presence of his deceased* (Gen. 23:3). Just as in that latter usage ‎the word indicates that it was after death. so here we find the same meaning. ‎In the view of R. Isaac, who said that it was while Aaron was yet alive, [how do we explain the fact that they ministered during their father's lifetime]? The reason was that when Aaron suffered some form of cultic disqualification, Eleazar served in his place. When Eleazar likewise suffered a cultic disqualification. Ithamar served in his place.

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‎[Y. Yoma 1:1] **There is the case of Simeon b. Qimhit, who went to take a walk with an Arabian king, [following Y.'s version: on the Day of Atonement at ‎twilight], and a spurt of spit [from the king's mouth] splattered on the priest's garment and so rendered him unclean. Judah his brother went in and served in his stead ‎as high priest. On that day, their mother [Qimhit] had the pleasure of seeing two sons in the office of the high priest. ‎**The sages say: Seven sons did Qimhit have, and all of them served in the high priesthood. They went and said to Qimhit, "Now what kinds of good deeds ‎‎[did you do to merit such glory]?" She replied to them, "May [a terrible thing] happen to me, if even the beams of my house ever once gazed upon the hair of my head or the thread of my ‎chemise in my entire life [because of modesty]." They said, "All meal (QMH) is fine, but the meal of Qimhit is the finest of fine flour." ‎They recited in her regard the following verse: *The princess is decked in her chamber with gold-woven robes* (Ps, 45:14). ‎

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In the view of R. Hiyya b. R. Abba, who said that it was after he had died, (first) Aaron died and Eleazar served in his place, then Eleazar died, and Ithamar ‎served in his place. ‎

**XXVI:XII ‎**

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Said R. Abba bar Zabina, "On what account is the story of the death of Miriam [Num. 20] juxtaposed to the rules [Num. 19] governing preparation of the ashes ‎of the red cow [to be issued for purification rites in the case of corpse uncleanness]? ‎It is to teach that, just as the red cow achieves atonement, so the death of Miriam achieved atonement." Said R. Yudan, "On what account is the story of the death of Aaron juxtaposed to the story of the breaking of the tablets [of the law]? ‎It is to teach that the death of Aaron was as hard on the Holy One, blessed be He. as the breaking of the tablets." Said R. Hiyya b. R. Abba, "On the first day of Nisan the two sons of Aaron died. So why does the Scripture make mention of their death only in connection with ‎the Day of Atonement [Lev. 16]? **It is to teach that just as the Day of Atonement achieves atonement, so the death of the righteous/generous achieves atonement.**‎How do we know that the Day of Atonement achieves atonement? *For on this day will atonement be made for you*(Lev. 16:30). ‎And how do we know that the death of the righteous/generous achieves atonement? *And they buried the bones of Saul [and his son Jonathan in the land of Benjamin in Zela, in the tomb of Kisn his father; and they did all that the king commanded.] ‎And after that God heeded supplications for the land* (2 Sam. 21:14)." ‎

**Meditation on the Ashlamatah of Micah 7: 18-20‎**

## General Requirements

**For All of the Ten Men of the Esnoga**

**As Found in “Tomer Devorah” -“The Palm Tree of Devorah”**

**By: Rabbi Moshe Cordovero**

**With comments by Hakham Dr. Yosef ben Haggai**

Rabbi Moshe Cordovero (Mosheh ben Ya’aqob Cordovero), (1522–1570) was a central figure in the historical development of Kabbalah, and leader of a mystical school in 16th-century Safed, Israel. He is known by the acronym the Ramak. He was born in Safed to a distinguished family of Spanish decent, from the city of Cordova (Spain). He is author to many land-mark works on Torah and the Kabbalah. He starts this work by concentrating on the 13 Supernal Attributes of Mercy and the need for man to emulate G-d (Imitatio Dei). He, therefore starts stating:

It is proper for man to emulate his Creator, for then he will attain the secret of the Supernal Form in both image ***(tzelem)*** and likeness ‎‎***(demut)***. For if a person's physical form reflects the Supernal Form, yet his actions do not, he falsifies his stature. People will say of him, ‎‎"A handsome form whose deeds are ugly." For the essential aspect of the Supernal ***'Form'*** and ***'Likeness'*** is that they are the deeds of the ‎Holy One, Blessed Be He. Therefore, what good is it for a person to reflect the Supernal Form in physical form only if his deeds do ‎not imitate those of his Creator? Thus, it is proper that man's actions imitate the Thirteen Supernal Attributes of Mercy - the functions ‎of the sefirah of**Keter** - hinted at in these verses: ‎

Who is G-d like You, who pardons iniquity and forgives the transgression of the remnant of His heritage? He does not maintain His ‎ anger forever, for He delights in kindness. He will again show us compassion, He will vanquish our iniquities, and You will cast all ‎their sins into the depths of the sea. Show faithfulness to Ya'aqob, kindness to Avraham, which You have sworn to our fathers from ‎days of old. ‎‎(Michah 7:18-20) ‎

Consequently, it is proper that these Thirteen Attributes, which we will now explain, should also be found in man. ‎

**Note: For Ramak as well as for Hakham Shaul, the sphere of Keter, (i.e. the Crown of Messiah) permeates the whole of the Sephirotic tree (i.e. the rest of the Ten Sephirot). Therefore, since in Ephesians Hakham Shaul concludes that “Messiah is the head of the body” all candidates to occupy any of the ten offices of the Esnoga should be required to embody these 13 Attributes in their behaviours as a general norm, and constantly remember them so as to ensure that these are being followed by each of these ministers and their assistants.**

**The Ramak continues:**

**Atribute # 1. "Who is G-d like You - מִי אֵל כָּמוֹךָ‎ - Mi El Khamokha"**

This attribute refers to the Holy One, Blessed Be He, as a tolerant King Who bears insult in a manner beyond human understanding. ‎Without doubt, nothing is hidden from His view. In addition, there is not a moment that man is not nourished and sustained by virtue ‎of the Divine power bestowed upon him. ‎

Thus, no man ever sins against G-d without G-d, at that very moment, bestowing abundant vitality upon him, giving him the power to ‎move his limbs. Yet even though a person uses this very vitality to transgress, G-d does not withhold it from him. Rather, the Holy ‎One, Blessed Be He, suffers this insult and continues to enable his limbs to move. Even at the very moment that a person uses that ‎power for transgression, sin, and infuriating deeds, the Holy One, Blessed Be He, bears them patiently. ‎

One cannot say, G-d forbid, that G-d cannot withhold His benevolence from a person, for it is within His power to shrivel up a person's ‎arms or legs instantly, just as He did with Yaravam (Jereboam). Yet even though it is within G-d's power to withdraw vitality, and He could argue, ‎‎"Since you sin against Me, sin with that which belongs to you, not with that which belongs to Me," **He does not withhold His goodness‎ from man. He bears the insult and continues to bestow His power and benevolence on man**. Such an insult and the forbearance thereof ‎defy description. ‎

For this reason, the ministering angels refer to the Holy One, Blessed Be He, as the long-suffering King. This is the meaning of "Who ‎is G-d like You" - "You, G-d, are kind and benevolent, possessing the power to exact revenge and claim what is rightfully Yours, and ‎yet You are patient and tolerant until man repents." ‎

This, then, is a virtue man should emulate - namely, tolerance. Even when he is insulted to the degree mentioned above he should not ‎withdraw his benevolence from those upon whom he bestows it. ‎

**Note: Ramak finds that the virtue of this attribute is “Tolerance.” And he further defines “Tolerance” as “Even when insulted to the degree mentioned above he should not ‎‎withdraw his benevolence from those upon whom he bestows it.” Equally, the Master taught: *“You are blessed when people are hateful towards you and when they exclude you, ‎berate you, and call you wicked names ‎ on the account of the Son of Man. Rejoice ‎in that day and leap for joy because your reward is in the heavens (the Y’mot ‎HaMashiach and the ever coming world); for this is what our forefathers did to the‎ prophets.”* (Luke 6:22-23) ‎ ‎**

**The Ramak continues:**

‎**Attribute # 2. “Who pardons iniquity - נֹשֵׂא עָו‍ֹן ‎- Nose A'avon"**

This attribute is greater than the previous one, for when a person transgresses, a destructive creature is created. As stated in the ‎Mishnah, "He who commits a single transgression acquires against himself a single accuser" who stands before the Holy One, Blessed ‎Be He, and states, "So-and-so made me." ‎

Considering that no being in the world exists except ‎ by virtue of the fact that the Holy One, Blessed Be He, grants it life, how does this force of destruction stand before Him? The strict ‎letter of the Law would justify that the Holy One, Blessed Be He, should claim, "I do not nourish destructive creatures! Go to him who ‎made you, and derive your sustenance from him." Then the destructive creature would immediately descend and take the life of the ‎sinner, or cut him off from his spiritual source, or punish him according to his just desserts, until the destructive being would cease to ‎be.

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Nevertheless, the Holy One, Blessed Be He, does not make this claim. Rather, He bears the sin and endures it, and just as He sustains ‎the entire world, He sustains this destructive creature until one of three things happens: ‎

‎1) The sinner repents, destroying or nullifying the destructive creature by his acts of penance. ‎

‎2) The righteous/generous Judge nullifies it through the suffering or death of the sinner.

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‎3) The sinner descends to Gehinom to pay his debt. This is also the explanation of Kayin's plea, *"Is my sin too great to bear?"* (Beresheet ‎‎4:13), which our sages interpreted as: "You bear and desire and nourish and sustain the entire world! Is my sin so severe that You ‎cannot sustain it [i.e., the destructive creature] until I repent and rectify the sin?" ‎

It is thus with tremendous tolerance that G-d nourishes and sustains the evil creature created by the sinner until he repents. **From this, ‎man should learn to what extent he, too, should be tolerant and bear the yoke of his fellow and his evil, even though his transgressions ‎are of ‎ such magnitude that the evil remains. He should tolerate one who sinned against him until the sinner mends his ways or the sin‎disappears of its own accord. ‎**

**Note: The Ramak finds this second attribute of Mercy, “Who pardons iniquity” to go far beyond the first attribute – i.e. ‎"Who is G-d like You.‎" He further describes this attribute as "being able tobear the yoke of his fellow and his evil, even though his transgressions ‎are ‎of ‎ such magnitude that the evil remains, he should tolerate one who ‎sinned against him until the sinner mends his ways or the sin ‎disappears of ‎its own accord. ‎ ‎**

**The Ramak continues:**

**‎Attribute # 3. “And forgives ... transgression - וְעֹבֵר עַל פֶּשַׁע ‎- V'Over Al Pesha'a"**

This attribute is even greater than the preceding one, for when G-d forgives a sinner, He does not convey His pardon through an ‎emissary. Rather, the Holy One Himself, Blessed Be He, grants the pardon, as it is written: *"For with You is forgiveness ... "* (Tehillim ‎‎130:4). What is the nature of this forgiveness? He washes away the sin, as it is written: *"When G-d has washed away the filth of the ‎daughters of Tziyon ... "*(Yeshayahu 4:4). Similarly, it is written: *"And I will sprinkle purifying waters upon you ... "* (YechezkeI 36:25). ‎This, then, is the quality of forgiveness of transgression - G-d sends purifying waters and washes away the sin.

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A person should behave in exactly the same way. He should certainly not say, "Why should I be the one to rectify so-and-so's sins or ‎perversions?" **For when man sins, the Holy One Himself, Blessed Be He, rectifies the perversion, not by way of an emissary, and He ‎washes away the filth of a person's sins.** From this, one can also understand that a person should be too ashamed to return to his sinful ‎ways, for the King Himself cleanses the filth of his garments. ‎

**Note: The Ramak finds this third attribute of Mercy, ‎“And forgives ... transgression” greater and more difficult to implement that the previous two. This personal characteristic requires one to be actively and personally involved in rectifying the sins or perversions of others.**

**The Ramak continues:**

**Attribute # 4. “And forgives the transgression of the remnant of His heritage - וְעֹבֵר עַל פֶּשַׁע, לִשְׁאֵרִית, נַחֲלָתוֹ V'Over Al Pesha'a LiSh'erit Nachalato"**

The Holy One, Blessed Be He, conducts Himself towards Israel in this way: He says, "What will I do for [the people of] Israel, who ‎are My relatives? I have the obligations of My own flesh ***[she'er bassar]***towards them!" For the people of Israel are the spouse of the ‎Holy One, Blessed Be He, and He calls them, "My daughter," "My sister," and "My mother." As our sages explain the phrase *"the ‎children of Israel, a people close to Him"* (Tehillim 148:14), "He has an actual blood relationship with them, and they are His children."

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This, too, is the meaning of the words "the ***she'erit*** [remnant] of His heritage," implying ***she'er bassar***, a blood relationship. In the final ‎analysis, the children of Israel are G-d's inheritance. Says the Holy One, Blessed Be He: "If I punish them, the pain is Mine!" as it is ‎written,*"In all their trouble, He is afflicted ... "* (Yeshayahu 63:9). The verse is written (לא צָר) (with an ***aleph)***, implying that the pain of ‎Israel extends to the level of ***keter*** called ***peleh***, and how much more so to the level of the 'dual visage,' ***tiferet*** and ***malchut***, through which ‎the world is mainly run. [But] the verse is read (לוֹ צָר) (with a ***vav),*** signifying that the pain is His. This is also the intention of the verse ‎‎" ... *His soul became impatient with the misery of Israel"* (Shofetim 10:16), for He cannot bear [the Israelites'] suffering and disgrace, since ‎they are the ***she'erit*** of His heritage. ‎

A person should conduct himself the same way towards his friend, since all [the people of] Israel are ‎ blood relatives, being that all souls are united, and each person has a part of all others. This is why an individual who carries out the ‎commandments can't compare to a multitude of people who do so, since they all complement one another. And thus, our sages explain ‎regarding one who numbers among the first ten to arrive at the synagogue that even if one hundred come after him, he receives a ‎reward equivalent to [the combined reward of] them all. One hundred is to be understood literally, since the souls of each of the first ‎ten are included in each other, so there are ten times ten, equalling a hundred.[[1]](http://www.betemunah.org/sederim/tishri1074.html" \l "_ftn1" \o ") Thus, the ten include a hundred souls. Therefore, even ‎if a hundred people come after one of the first ten, his reward equals all of theirs. This is why **"all [the people of] Israel are guarantors ‎for one another,"** since each individual Jew has a portion of all the others. **When one individual sins, he blemishes not only his own ‎soul but the portion of him that every other Jew possesses**. It follows that his fellow Jew is a guarantor for that portion. ‎

Hence, all Israelites are family, and one should therefore desire the best for his fellow, view his neighbour’s good fortune benevolently, and ‎cherish his friend's honour as his own - for they are one and the same! For this reason, too, we are commanded to *"love your fellow Israelite ‎as yourself"* (VaYikra 19:18) - and it is proper that a person desire the well-being of his fellow, and he should never speak ill of him or ‎desire that evil befall him. Just as the Holy One, Blessed Be He, desires neither our disgrace nor our suffering, because we are His ‎relatives, a person should not desire to see his fellow's disgrace, suffering, or downfall. Rather, a person should be pained by it as if he himself were the victim. The reverse applies to his fellow's good fortune.

**Note: The Ramak finds this attribute to mean that “it is proper that a person desire the well-being of his fellow, and he ‎should never speak ill of him or ‎desire that evil befall him. Just as the ‎Holy One, Blessed Be He, desires neither our disgrace nor our ‎suffering, because we are His ‎relatives, a person should not desire to ‎see his fellow's disgrace, suffering, or downfall. Rather, a person ‎should be pained by it as if he himself were the victim. The reverse ‎applies to his fellow's good fortune.‎**

**The Ramak continues:**

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**‎Attribute # 5. “He does not maintain His anger forever - לֹא הֶחֱזִיק לָעַד אַפּוֹ – Lo Hecheziq La'ad Apo"**

This attribute is different from those mentioned above, for even though a person persists in sinning, the Holy One, Blessed Be He, does ‎not persist in His anger. And even when He does become angry, it is not forever. Rather, He assuages His anger even if a person does ‎not repent, as we find in the days of Yaravam ben Yoash, when the Holy One, Blessed Be He, restored the borders of the Land of Israel ‎‎(II Melachim 14): Even though the people were unrepentant worshippers of calf idols, He had compassion for them. Why? Because of ‎this attribute of not maintaining His anger forever. On the contrary, He deliberately mitigates His anger, even though the sin still ‎exists. And He does not exact punishment; rather, He waits hopefully and compassionately for sinners to repent. This is the intention ‎of the verse *"Not forever will He do battle, nor will He bear a grudge for eternity"* (Tehillim 103:9). Rather, the Holy One, Blessed Be ‎He, conducts Himself with both tenderness and severity, as Israel's benefit requires. ‎

This is a fitting attribute for a person to acquire in his conduct towards his fellow. Even if one is permitted to chastise his friend or his ‎children severely, and they would accept the rebuke, this is no reason to harshen his chastisement and persist in his wrath, even if he ‎is naturally angry. Instead, he should assuage his anger and not linger over it, even where it would be permissible to do so. ‎

This idea is comparable to our Sages' explanation of the verse "When you see the donkey of your hated enemy struggling under his load ‎‎...עָזֹב תַּעֲזֹב, עִמּוֹ - ***you will surely help him*"** (Shemot 23:5). They explain the cause of the hatred mentioned in the verse as being that ‎he saw his enemy transgressing, and, being a lone witness, he cannot testify in the rabbinical court. Thus, he is permitted to hate the ‎fellow as regards his sin. Even so, the Torah demands, עָזֹב תַּעֲזֹב, עִמּוֹ- ***"you will surely help him,"*** meaning, ***"abandon (עָזֹב) the anger ‎in your heart."*** Indeed, it is a religious obligation to draw the person closer with love, for perhaps this method will succeed. This is ‎exactly the attribute of ***"He does not maintain His anger forever." ‎***

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**Note: The Ramak finds this attribute to mean that if a person is naturally angry, he should assuage his anger and not linger ‎over it, even where it would be permissible to do so. ‎** **Indeed, it is a religious obligation to draw the person closer with love, ‎for perhaps this method will succeed. Therefore, King Shlomoh teaches: *Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools”*(Kohelet 7:9). And Hakham Shaul, likewise teaches: *“Be angry and do not sin; do not let the sun set on your anger”* (Ephesians 4:26).**

**The Ramak continues:**

**Attribute # 6. “For He delights in kindness: ‎ כִּי חָפֵץ חֶסֶד הוּא- Ki Chafets Chesed Hu”**

We have already explained elsewhere that angels in a certain celestial chamber are appointed to receive the kind deeds man performs ‎in this world. When the attribute of severity accuses Israel, these angels immediately exhibit those acts of kindness before the Heavenly ‎Court, and the Holy One, Blessed Be He, shows compassion to Israel, since He delights in kindness. And even though [the people ‎of Israel] may be guilty, He shows them mercy **if they are kind to one another.**‎

This can be compared to when the Holy Temple was destroyed, when G-d said to the angel Gavriel: *"Go in ‎ between the****galgal,****beneath the****keruv,****and fill your hands with burning coals from among the****keruvim,****and throw them on the city ... ‎‎"* (Yechezkel 10:2). **For Gavriel is the angel of judgment and severity,** and G-d gave him permission to receive the powers of severity ‎from the fire on the Altar, which is between the ***galgal***, below the ***keruinm***. This is judgment according to the severities of ***malchut,*** ‎which became so severe that it sought to destroy everything and annihilate the seed of Israel, which had incurred the penalty of ‎destruction. However, the passage continues, *"The form of a man's hand appeared under the wings of the****keruvim****"* (ibid. 10:8). The ‎meaning of this is that the Holy One, Blessed Be He, said to Gavriel, "Since they do kindness towards one another, even though they ‎are guilty, they will be saved, and a remnant of them will be left." The reason for this is the attribute of **"He delights in kindness,"** that ‎is, the kindness that one Israelite shows another, for He remembers it in [the Israelites'] favour, even though, from another point of view, they ‎are unworthy.

Hence, a person should emulate this attribute in his own conduct. Even if one is aware that another person is doing him evil, and this ‎angers him, if that person has some redeeming quality, e.g., he is kind to others, or he possesses some other virtue, this should be ‎sufficient cause for one to dissipate his anger and find the other person pleasing, **i.e., to delight in the kindness he does.** One should say, ‎‎"It is enough for me that he has this good quality." **How much more so does all this apply to one's spouse; as our sages have said: "It is ‎enough that they raise our children and save us from sin."** So, too, should a person say to himself with regard to every man, "It is enough that he has been good to me or to someone else ‎in such-and-such a way, or that he has such-and-such a positive quality." In this way, one should delight in‎kindness.

**Note: The Ramak finds this attribute to mean that one ought to delight in doing kindness seeing all as having good qualities and the potential for perfection, and this particularly to one’s spouse. Thus, Hakham Shaul instructs: “Let the husband heap due kindness to his wife, and likewise the wife also to the husband” (1 Cor. 7:3).**

**The Ramak continues:**

**‎Attribute # 7. “He will again show us compassion - יָשׁוּב יְרַחֲמֵנוּ – Yashuv Y’rachamenu”**

The Holy One, Blessed Be He, does not behave as man behaves. For when a person is provoked, he cannot ‎bring himself to love the one who offended him to the same degree as before, even after he is appeased. But ‎if a person sins and afterwards repents, his stature before the Holy One, Blessed Be He, is even greater than ‎before. ‎

This is the intention of a statement our sages made, "The perfectly righteous cannot stand where repentant ‎sinners stand." They explain as follows: ‎

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"Why is the letter ***hei (ה)*** shaped like a porch? So that anyone who wants to go astray can do so!" The explanation of this is as follows: The physical world was created with the letter ***hei (ה),*** for the Holy One, Blessed Be He, ‎created the world in such a way that it is wide-open to evil and sin. There is no area where the opportunity to ‎sin, the evil urge, and blemishes of the soul are absent! It is just like a wide-open, unfenced porch, which has ‎no barriers against danger, as symbolized by the gap at the bottom of the ***hei.*** Anyone who desires to forgo the ‎World to Come has many exits, since wherever he turns, he can find evil and sin through which he can enter ‎the domain of the Outside Forces. ‎ ‎ ‎

And yet, the ***hei*** also has a gap in the top left comer, symbolizing repentance, which will be accepted by C-d. But why shouldn't a person ‎re-enter by the same path through which he left? Answer our sages: "Because this will have no effect!" For it is not enough for a ‎repentant sinner to guard himself against sin the same way a perfectly righteous/generous person does. A saint who has not sinned requires only ‎a minor barrier, whereas for a repentant sinner, a small barrier is insufficient - he needs a number of tough restraints, since this frail ‎defence was already smashed through once, and if he approaches the fence again, his evil urge might seduce him. ‎

Therefore, he should not re-enter via the same path by which he left, through the part of the porch he broke through. Rather, he should ‎ascend to the narrow gap at the top of the ***hei,*** representing the restraints and penances he accepts upon himself in mending the broken ‎fence, and he should enter through there. ‎

For this reason, "The perfectly righteous/generous cannot stand where repentant sinners stand" - for the latter did not enter through the same ‎door as the righteous/generous such that they should stand together. Instead, they mortified themselves in order to ascend through the upper ‎door, and they inflicted penances on themselves and distanced themselves from sin much more than the righteous/generous. They have therefore ‎ascended and attained the level of the ***hei*** that is called "the Fifth Palace of Gan Eden," that is to say, the roof of the ***hei***, whereas the ‎righteous/generous have entered only through the lower opening of the ***hei -*** the entrance to the porch. ‎

Therefore, when a person does ***teshuvah*** (תשובה), that is to say, ***tashuv hei***   (ה תשוב), when he returns the ***hei*** to its proper place, then the Holy ‎One, Blessed Be He, will return His Shechinah to him. And the Holy One, Blessed Be He, will restore His love for the repentant person ‎not only as it was originally but in an even greater measure. This is the explanation of the attribute **"He will again show us ‎compassion":** He will increase His compassion for Israel, perfecting us and drawing us closer to Himself. ‎

**This is also how a person should behave towards his fellow. He should not nurse the hatred born of anger he once felt. Rather, when ‎he sees that his fellow desires his friendship, he should show him even greater compassion and love than before, saying, "He is like the ‎penitents in whose place even the perfectly righteous/generous cannot stand." In this way, a person will draw his fellow very close to himself - ‎much closer than he would draw those who have behaved perfectly righteously/generously towards him, never wronging him. ‎**

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**Note: The Ramak finds this attribute to mean that one ought to love the genuine penitent even more than the righteous/generous, as King Shlomoh instructs that our chief aim is: “The fruit of the righteous/generous is a tree of life; and he that is wise (Heb. “a Hakham”) wins souls” (Prov. 11:30).**

**The Ramak continues:**

**Attribute # 8. “He will vanquish our iniquities - יִכְבֹּשׁ עֲו‍ֹנֹתֵינוּ – Yik’bosh A’avonoteinu” ‎**

The relationship of the Holy One, Blessed Be He, to Israel is according to this attribute, namely, the secret of vanquishing iniquity. For ‎the precepts are compared to a grapevine that's *"budding, its blossoms bursting forth"* (Beresheet 40:10) - it shoots upwards without ‎limit, entering His blessed Presence. However, sins have no entrance there, G-d forbid! Rather, He suppresses them, denying them ‎entry, as it is written: ***" ... no harm will befall you ‎ יְגֻרְךָ***  (Tehillim 5:5), which our sages interpret as implying that ***"no harm will befall man in Your dwelling place מגורך."*** Thus, sin has ‎no entry into the Inner Sanctum. ‎

Since the precepts reside in His blessed Presence, they have no reward in this world. For how could G-d grant spiritual reward in the ‎material world? Behold, the entire world is unworthy of a single precept and the spiritual bliss of His Presence. ‎

For the same reason, G-d does not take the precepts as bribes. For instance, the Holy One, Blessed Be He, does not say, G-d forbid, "He ‎has fulfilled forty commandments and committed ten transgressions; thus, thirty commandments remain, for ten are deducted in ‎repayment for the ten transgressions!" Rather, if even a perfectly righteous/generous individual commits a single sin, it is as if he has burnt the ‎Torah. But when he pays his debt, he receives reward for all the precepts he has fulfilled. This is a great kindness that the Holy One, ‎Blessed Be He, does for the righteous/generous - He does not deduct from the precepts they fulfil, for these are very precious to Him and ascend ‎directly to His blessed Presence. Indeed, how could transgressions, whose punishment is a portion of that which is most despicable - ‎Gehinom - detract from precepts, whose reward is the radiance of the Shechinah, which is so highly valued? How could one be ‎exchanged for the other? Instead, the Holy One, Blessed Be He, collects the debt due for transgressions, and then He bestows the ‎reward for all the precepts a person has fulfilled.

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This is the attribute of "vanquishing iniquity" -that is, transgressions do not prevail before G-d as the commandments do. Rather, He suppresses transgressions, preventing them from ascending and entering His Presence. And although He ‎watches all the ways of man, both bad and good, He does not suppress the good. Rather, it rises up, ascending to the very heights where ‎all the precepts merge to build an edifice and form a precious garment. Transgressions, however, lack this special quality - instead, He ‎vanquishes them, so they'll have no success and no entry into the Inner Sanctum.

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A person should also conduct himself according to this attribute - he should not suppress his fellow's virtues but remember the evil he ‎has done. On the contrary, **he should vanquish the evil, erasing it from memory and abandoning it, so that he will find no evil in his ‎fellow, and his good qualities will be spread out before him.** **Thus, a person should always remember the good, intensifying it over all ‎the evil actions his fellow has done to him.** He should not detract from this good in his heart, saying, “Although he did me a good turn, ‎he also did bad to me," thereby forgetting his fellow's qualities. This one should not do. **Rather, he should allow himself to be appeased ‎in every possible way regarding his fellow's misdeeds, never overlooking his good qualities. And he should turn a blind eye to his ‎faults as much as possible, just as the Holy One, Blessed Be He, does in vanquishing our iniquities. ‎**

**Note: The Ramak finds this attribute to mean that one ought to “vanquish the evil, erasing it from memory and abandoning it, so that he will find no evil in his ‎fellow, and his good qualities will be spread out before him.** **Thus, a person should always remember the good, intensifying it over all ‎the evil actions his fellow has done to him.”**

**The Ramak continues:**

**‎Attribute # 9. “And You will cast all their sins into the depths of the sea - וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם, כָּל חַטֹּאותָם‎ - V'TashLikh BiM'tsulot Yam, Kol Chato'tam"**

This attribute is the goodness of the Holy One, Blessed Be He. For when [the children of] Israel sinned, he delivered them into the ‎hands of Pharaoh. But when they repented, why should He have punished Pharaoh, or Sancheriv, or Haman and others like them? Yet ‎the Holy One, Blessed Be He, is not content with saying to [the children of] Israel, "Repent!" and then no further evil will befall them, ‎for Haman, Pharaoh, or Sancheriv will be removed from them. This is not enough; instead, the iniquity of Haman reverts onto his own ‎head, and so, too, with Pharaoh and Sancheriv.

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The reason the Holy One, Blessed Be He, conducts Himself in this manner is to be found in the secret contained in the verse *"The goat ‎will bear all the sins of Israel upon it to the land of Gezerah ...”* (VaYikra 16:22). The explanation is that the goat itself bears the ‎punishment for their sins! Now this is very hard to understand, for if Israel sinned, why should the goat be responsible? ‎

This is understood as follows: When a person confesses with the intention of accepting upon himself the cleansing of his sin - as King ‎David states: *"Cleanse me thoroughly of my wrongdoing ... "* (Tehillim 51:4), and as we pray, *"Erase my sin in Your great compassion"* ‎‎- he hopes his punishment will be light in order that it not interfere with his Torah study. As we say in our prayers: *" ... but not by way ‎of severe suffering."* This was also King David's intentions when he stated, *"You are just with ‎ regard to all that befalls me,"* expressing a willingness to accept suffering upon himself for those sins that can be purged only by means ‎of severe affliction or death. And so it is - when a person confesses his wrongdoing in ***vidduy***, the Holy One, Blessed Be He, ‎immediately decrees severe suffering upon him for his sins. Then Samae-I appears to claim his due, for this is the portion allotted him, ‎as the Zohar on "Pikudei" explains. But all the person's sins ultimately devolve upon his head. This way, Israel is purified. This is just ‎like the goat that bore the sins of Israel to its death in Gezerah. ‎

The reason for this is that the Holy One, Blessed Be He, decreed upon His world that all who punish Israel will be annihilated. That's ‎why any animal that is party to a transgression must be killed. Similarly, the stones used to carry out the sentence of those condemned ‎to death by stoning, and the sword used to carry out the sentence of those condemned to decapitation, must be buried in order to nullify ‎their existence and power after they have carried out the judgment. ‎

This is also the secret of the statue Nebuchadnetzar saw in his dream (Daniel 2:32-34): When the people of Israel were given into the ‎hand of the Babylonian king, symbolized by *"a head of gold,"* this same king was eventually subjugated by the king of Persia, ‎symbolized by *"a silver chest and arms,"* who was in tum expelled by another nation, and so on, until Israel descended to the *"legs ... ‎of iron and clay.”* And what will be the final happy ending? Eventually, the Holy One, Blessed Be He, will execute favourable ‎judgment upon Israel, as it is written: ‎ *‎" ... I will spend My arrows upon them"* (Debarim 32:23), meaning that the arrows will be spent but not on Israel. *"And then the parts ‎of iron, clay, brass, silver, and gold together will be crushed ... "* (Daniel 2:35). First, it is written, *"And he smote the idol to its legs"* ‎‎(ibid. 2:34), implying that there was nothing left of the idol but its legs, the head, arms, and torso having lost all their power. Nevertheless, later it is written, *"together [they] will be crushed"* (ibid. 2:35), for in the future, the Holy One, Blessed Be He, will indict ‎Samae-l and all his evil agents, who carry out his deeds, and He will execute justice upon them. ‎

This is the attribute of **"and You will cast all their sins into the depths of the sea,"** implying that the Holy One, Blessed Be He, will send ‎forth the attribute of judgment to cast down those who are called ***"the depths of the sea,"*** as the verse states: *"The wicked are like the ‎troubled sea, for it cannot rest, and its waters cast up mud and mire"* (Yeshayahu 57:20). This refers to those who execute judgment on ‎Israel: He will return their recompense upon their own heads, for after the people of Israel receive their judgment, the Holy One, ‎Blessed Be He, regrets His original demand that they be shamed. And this is not all, for *" ... I was only a little angry, and [the nations ‎of the world] helped make it worse"* (Zechariah 1:15). ‎

**A person also ought to behave this way with his fellow. Even if the latter is wicked and crushed through suffering, he should not ‎despise him, for "having been whipped, he is like your brother." On the contrary, he should draw close the downcast and those who are ‎punished, have compassion for them, and save them from their enemies. He should not say, "His sin caused his suffering," but he should ‎have compassion upon him in accordance with this attribute. ‎**

**Note: The Ramak finds this attribute to mean that one ought “not to ‎despise anyone suffering, for "having been whipped, he is like your brother." On the contrary, he should draw close the downcast and those who are ‎punished, have compassion for them, and save them from their enemies. He should not say, "His sin caused his suffering," but he should ‎have compassion upon him in accordance with this attribute.**

**The Ramak continues:**

**‎Attribute # 10. “Show faithfulness to Ya'aqob - תִּתֵּן אֱמֶת לְיַעֲקֹב - ‎Titen Emet L'Ya'aqob"**

The name Israel refers to a higher level than the name Ya'okob. This attribute, "show faithfulness to Ya'akob," applies to those ‎individuals of average spiritual stature, who do not know how to go beyond what the Law requires. They are called 'Ya' akob.' for they ‎adhere faithfully only to the strict requirements of the Law. The Holy One, Blessed Be He, also has this aspect of faithfulness regarding ‎correctness in judgment. Towards those whose conduct in this world is correct, the Holy One, Blessed Be He, also conducts Himself ‎with this quality of faithfulness, having compassion for them in executing justice and fairness. ‎

**So, too, a person should act towards his fellow with fairness and faithfulness, and he should not pervert the justice due his friend. He ‎should have compassion for his fellow and be faithful, just as the Holy One, Blessed Be He, shows compassion for His creatures of ‎average stature, according to this quality of faithfulness, in order to perfect them.** ‎

**Note: The Ramak finds this attribute to mean that one ought to “act towards his fellow with fairness and faithfulness, and he should not pervert the justice due his friend. He ‎should have compassion for his fellow and be faithful, in order to perfect him/her,” as it is said: “And indeed he (Messiah) gave some to be Hakhamim ... with a view to the perfecting of the Tsadiqim.” (Eph. 4:11-12)**

**The Ramak continues:**

**‎Attribute # 11. Kindness to Avraham - חֶסֶד לְאַבְרָהָם ‎- Chesed L'Avraham"**

This attribute applies to those whose conduct goes beyond the requirements of the Law, like Avraham our Patriarch. Thus, the Holy ‎One, Blessed Be He, also conducts Himself towards them in a way that goes beyond the requirements of the Law. That is, He does not ‎demand the strict execution of justice, not even regarding correctness. Rather, **He goes beyond the letter of the Law, just as they do. ‎This is the aspect of "kindness to Avraham"**- the Holy One, Blessed Be He, displays the attribute of kindness towards those whose ‎conduct is like Avraham's.

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So, too, with man: Although he conducts himself properly and correctly, with justness towards all men, towards those who are ‎particularly righteous/generous and pious, his conduct should go beyond the strict requirements of the Law. Wherever he displays patience ‎towards all men, with the righteous/generous and pious he should have much more patience, showing them compassion beyond what the Law ‎requires in his dealings with others. They should be exceedingly important to him and especially beloved, and they should be among ‎his friends.

**Note: The Ramak finds this attribute to mean that one ought to “conduct oneself beyond the strict requirements of the Law particularly with those who are righteous/generous, pious, and fellow labourers in G-d’s vineyard,” as it is said: “Let the elders who take the lead well be counted worthy of double honor, especially those laboring in Word and teaching.” (1 Timothy 5:17)** ‎

**The Ramak continues:**

**Attribute # 12. “Which You have sworn to our fathers - אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ – Asher Nishba’ta La’Avoteinu”**

Some people are unworthy, yet the Holy One, Blessed Be He, has compassion for all. On the verse *" ... I will have mercy and show ‎kindness to whomever I desire"* (Shemot 33:19), the Talmud comments: ‎

The Holy One, Blessed Be He, says, "This storehouse is for those who are unworthy." But there is another storehouse - of grace - from ‎which the Holy One, Blessed Be He, bestows grace on the righteous/generous as an unearned gift. For the Holy One, Blessed Be He, said, ‎‎"Behold, they have the merit of their fathers. I made an oath to the Patriarchs, so even if they are unworthy, they will merit, because‎they are of the seed of the Patriarchs, to whom I swore. Therefore, I will lead them and guide them until they are perfected." ‎(Berachot 7a; Shemoi Rabbah 45) ‎

This is also how a person should conduct himself. ‎Even if he meets wicked people, he should not behave cruelly towards them or abuse them and so on. Rather, he should show them ‎compassion, saying, "Ultimately, they are the children of A vraham, Yitzchak, and Ya' akov. Although they may not behave properly, ‎their fathers were upright and worthy. Hence, one who despises the sons despises the fathers, too. I do not wish their fathers to be ‎despised because of me!" Thus, he should conceal their disgrace and improve them as much as he can.

**Note: The Ramak finds this attribute to mean that one ought to be characterized by the absence of any form of cruelty or abuse towards any human being even if wicked, but rather showing compassion to all, as it is said: “And finally, all of you be harmonious, sympathetic, showing mutual affection, compassionate, humble, not repaying evil for evil or insult for insult, but on the other hand blessing others, because for this reason you were called, so that you could inherit a blessing.” (1 Tsefet 3:8-9).**

**The Ramak continues:**

**Attribute # 13. “From days of old – מִימֵי קֶדֶם - Mimei Qedem” ‎**

This is the attribute with which the Holy One, Blessed Be He, conducts Himself towards the people of Israel when their merit and all ‎else fail, and they are unworthy. What, then, does the Holy One, Blessed Be He, do? The verse states: *"I recall My kindness towards you in your youth, My love for you on the day of your marriage ... "* (Yirmeyahu ‎‎2:2). The Holy One, Blessed Be He, recalls the days of old and the love He felt towards the people of Israel, and His compassion is ‎aroused. This way, He remembers all the commandments they have fulfilled since their birth and all the good qualities with which the ‎Holy One, Blessed Be He, conducts His world. From all these, the Holy One, Blessed Be He, fashions a special treasure with which to ‎show them compassion. This attribute includes all the others, as explained in the "ldra ." ‎

So, too, should a person improve his conduct towards others. For even if he cannot find a reason for showing love and compassion to ‎his fellows from amongst those mentioned previously, he should say, "There was surely a time when they had not yet sinned, and in ‎that time or in former days they were worthy." For their sake, he should recall the love of *" .. .those just weaned from milk and torn ‎away from the breast"*(Yeshayahu 28:9). This way, he will not find a single person unworthy of kindness, prayers, or compassion.

**The Ramak continues:**

**Conclusion:**

Until now, we have explained the Thirteen Attributes in which a person should emulate his Creator. These are the Supernal Attributes ‎of Mercy, and their special property is **that just as a person conducts himself here below, so will he be worthy of opening up the ‎channel of the same Supernal Attribute Above for himself.** **Exactly ‎according to his behavior will the outflow of mercy be bestowed from Above, and he will cause this attribute to shine in the world.**For ‎this reason, he should not ignore these Thirteen Attributes or allow these verses to depart from his mouth. Rather, they should be a ‎constant reminder to him when the occasion for making use of one of these attributes arises. **He should remember and say to himself, ‎‎"This situation requires this particular attribute. I will not budge from it, lest this attribute become concealed or disappear from the ‎world."**

In summary, a person must continually remember and imitate in his conduct the 13 Attributes of G-d’s Mercy, as it is written: “*Therefore become imitators of G-d, as beloved sons*” (Ephes. 5:1). And these are as follows:

**Attribute # 1. "Who is G-d like You” -**‎

“Even when insulted to any degree he should not ‎‎withdraw his ‎benevolence from those upon whom he bestows it.” Equally, the Master taught: ‎‎“*You are blessed when people are hateful towards you and when they exclude ‎you, ‎berate you, and call you wicked names ‎ on the account of the Son of Man. ‎Rejoice ‎in that day and leap for joy because your reward is in the heavens (the ‎Y’mot ‎HaMashiach and the ever coming world); for this is what our forefathers ‎did to the ‎prophets.*” (Luke 6:22-23) ‎

**Attribute # 2. “Who pardons iniquity” –**

One ought to be able to bear the yoke of his fellow and his evil, even though his transgressions ‎‎are ‎of ‎ such magnitude that the evil remains, he should tolerate one who ‎sinned ‎against him until the sinner mends his ways or the sin ‎disappears of ‎its own ‎accord. ‎ ‎

**Attribute # 3. “And forgives ... transgression‎" -**

This requires one to be actively and personally involved in rectifying the sins or ‎perversions of others.‎

**Attribute # 4. “And forgives the transgression of the remnant of His ‎heritage” -**

It is proper that a person desire the well-being of his fellow, and he ‎should never ‎speak ill of him or ‎desire that evil befall him. Just as the ‎Holy One, Blessed Be ‎He, desires neither our disgrace nor our ‎suffering, because we are His ‎relatives, a ‎person should not desire to ‎see his fellow's disgrace, suffering, or downfall. ‎Rather, a person ‎should be pained by it as if he himself were the victim. The ‎reverse ‎applies to his fellow's good fortune.‎

**Attribute # 5. “He does not maintain His anger ‎forever ‎" -**

If a person is naturally angry, he should assuage his anger and not linger ‎over it, ‎even where it would be permissible to do so. ‎ Indeed, it is a religious obligation ‎to draw the person closer with love, ‎for perhaps this method will succeed. ‎Therefore, King Shlomoh teaches: “*Be not hasty in your spirit to be angry; for anger ‎rests in the bosom of fools*” (Kohelet 7:9). And Hakham Shaul, likewise ‎teaches: “*Be angry and do not sin; do not let the sun set on your anger*” ‎‎(Ephesians 4:26).‎

**Attribute # 6. “For He delights in kindness” -**

One ought to delight in doing kindness seeing all as having good qualities and hret potential for ‎perfection, and this particularly to one’s spouse. Thus, Hakham Shaul instructs: “*Let the husband ‎heap due kindness to his wife, and likewise the wife also to the husband*” (1 Cor. 7:3). ‎

**Attribute # 7. “He will again show us compassion” -‎**

One ought to love the genuine penitent even more than the righteous/ generous, ‎as King Shlomoh instructs that our chief aim is: “*The fruit of the ‎righteous/generous is a tree of life; and he that is wise (Heb. “a Hakham”) wins ‎souls*” (Prov. 11:30).‎

**Attribute # 8. “He will vanquish our iniquities” -**

One ought to vanquish the evil, erasing it from memory and abandoning ‎it, so that he will find no evil in his ‎fellow, and his good qualities will be ‎spread out before him. Thus, a person should always remember the good, ‎intensifying it over all ‎the evil actions his fellow has done to him.”‎

**Attribute # 9. “And You will cast all their sins into the ‎depths of the sea” -‎**

One ought to not ‎despise anyone suffering, for “having been ‎whipped, he is like your brother." On the contrary, he should draw close ‎the downcast and those who are ‎punished, have compassion for them, ‎and save them from their enemies. He should not say, "His sin caused his ‎suffering," but he should ‎have compassion upon him in accordance with ‎this attribute.‎

**Attribute # 10. “Show faithfulness to Ya'aqob” -‎**

One ought to “act towards his fellow with fairness and faithfulness, and he ‎should not pervert the justice due his friend. He ‎should have compassion ‎for his fellow and be faithful, in order to perfect him/her,” as it is said: ‎‎“*And indeed he (Messiah) gave some to be Hakhamim ...****with a view to the ‎perfecting of the Tsadiqim****.*” (Eph. 4:11-12)‎

**Attribute # 11. “Kindness to Avraham” -**

One ought to conduct oneself beyond the strict requirements of the Law ‎particularly with those who are righteous/generous, pious, and fellow labourers ‎in G-d’s vineyard, as it is said: “*Let the elders who take the lead well be counted ‎worthy of double honor, especially those laboring in Word and teaching.*” (1 ‎Timothy 5:17) ‎

**Attribute # 12. “Which You have sworn to our fathers” - ‎**

One ought to be characterized by the absence of any form of cruelty or abuse ‎towards any human being even if wicked, but rather showing compassion to all, ‎as it is said: “*And finally, all of you be harmonious, sympathetic, showing mutual ‎affection, compassionate, humble, not repaying evil for evil or insult for insult, ‎but on the other hand blessing others, because for this reason you were called, ‎so that you could inherit a blessing.*” (1 Tsefet 3:8-9).‎

**Attribute # 13. “From days of old” -**

Even if we cannot find a reason for showing love and compassion to our fellows from amongst those mentioned previously, we should say, "There was surely a time when they had not yet sinned, and in ‎that time or in former days they were worthy." For their sake, we should recall the love of *" .. .those just weaned from milk and torn ‎away from the breast"* (Yeshayahu 28:9). This way, we will not find a single person unworthy of kindness, prayers, of compassion.

May our Maker, most blessed be He, show mercy upon us and to all Yisrael and help us to succeed in this path of perfection and triumph over our Yetser Hara, amen ve amen!