

אלופי עזות דקדושה

You Shall Be Holy

Including the:

Tikkun Haklali

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A pamphlet about Shmiras Habris

Including the
Tikkun Haklali

**That was revealed by the Holy Tzadik
Rebbe Nachman of Breslov**

published by the

אלופי עזות דקדושה

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You Shall Be Holy

The Jewish nation has always been separated from the other nations of the world. Since the Covenant of Avraham, Yisroel has served as the very purpose of creation. The Nation of Yisroel can reach the highest and loftiest levels of spiritual existence. Yisroel, in fact, is the only nation that can achieve a direct connection to Hashem.

Unfortunately the opposite is also true. If a member of Yisroel does not guard himself and try to become holy and heaven forbid, stumbles and sins, he causes great damage to his holy soul. When a person continues to sin and wraps himself in impurity, he causes himself to be cut off from holiness. Instead of the great light that he was able to attain, he now draws upon himself darkness and depression.

The holy books reveal that the most damaging of all sins are those that are associated with impurity. When Avraham received the title of Yisroel, the promise that his descendants will have the opportunity to attain the highest levels of holiness came with a condition. The condition was that the Nation Yisroel would guard the covenant of the Holy Bris. This is the main test that a man is subjected to. It is a battle that he must fight over and over again until he is victorious. Here the line

is drawn, it is here that a person declares whether he is binding himself to the Side of Holiness or heaven forbid to the Side of Impurity.

The most common of these sins is the sin of wasting seed. The low level of this generation has caused this topic to be ignored. Many people are unaware of the severity of this sin, which causes many to stumble. In addition they do not know how to fight their desires, or to rectify their past actions.

Shmiras Habris

Shmiras Habris is one of the most important aspects of the Jewish Religion, as is brought down in many of the Holy Sefarim. The most basic level of Shmiras Habris involves not committing any physical act of Pgam Habris. The next level involves guarding ones speech so that he never utters vulgarity or partakes in impure conversations. The third level involves controlling ones thoughts. One must never purposely cause himself to have any form of an impure thought. If an impure thought enters his mind against his will, he must immediately push it out of his mind. These are the basic levels that are required of every person. In addition a person must be extremely careful to never look at impure images or to speak to women for social reasons. There are many higher levels that can be reached in Shmiras Habris and many Tzadikim have achieved those levels.

The reward of those that are Shomer Habris
[Brought down from Sefer Taharas Hakodesh
in the name of the Zohar.]

- The entire world was created and exists because of those that are Shomer Habris.
- At a time that the Nation of Yisroel is Shomer Habris, no other nation can rule over them.
- A person that is Shomer Habris, is as if he kept the entire Torah.
- Someone who is Shomer Habris, the Shichinah is constantly in his presence.
- Light radiates from one who is Shomer Habris. After he passes away worms do not eat him and his body does not decay. He will also merit to ascend levels that "an eye has never yet seen."
- If a person is Shomer Habris properly he is called a mighty warrior.
- Through Shmiras Habris, Hashem, Himself, heals that person both physically and spiritually.
- Hashem rejoices every day over the people that are Shomer Habris.
- A person that is Shomer Habris is called a Tzadik just like Yosef who was Shomer Habris.
- When Hashem sends energy down to the world it first passes through the people that are Shomer Habris.
- One that is Shomer Habris merits that he will have holy children that will also guard themselves.
- The angel, Duma, stands at the entrance of

Gehenim along thousands of afflicting angels. They are not allowed to harm those that were Shomer Habris in this world. It also says in Eruvin that Avraham saves the Shomeri Habris from Gehenim. It comes out that any person that is Shomer Habris does not enter Gehenim. Any punishment that he deserves is worked off in much lighter Tikkunim.

- The Red Sea split only in merit of Yosef Hatzadik who was Shomer Habris.
- At the time of Mashiach much destruction will come to the world, those that are Shomer Habris will be saved.
- Every person that is Shomer Habris, either he or his descendants will receive power.
- Only one that is Shomer Habris properly can receive the full spirit of Shabbot.
- A person who is Shomer Habris has the form of G-D upon him. Humans and animals are afraid of him.
- Someone who is Shomer Habris is protected from his enemies and harm shall not befall him.
- Ayin Hara has no control over a person that guards his eyes.
- When a person passes amongst wicked people their impurity attaches itself to him. However, they have no hold over a person that is Shomer Habris.
- The final redemption of Moshiach will only come in merit of Tikkun Yesod. Although we see today the situation is worse then ever, those people

that stand up and are Shomer Habris in this generation are the ones who will bring the redemption.

- It is only possible to attain the attribute of humbleness if one is Shomer Habris.
- Someone who is Shomer Habris merits that he is given the opportunity to do many uncommon Mitzvos and Tikkunim that are hard to come across.
- Someone who is Shomer Habris will attain a level where he is constantly in a state of happiness.

The damage caused by this sin

A percentage of the seminal fluid (shichvas zera) originates from the brain, which is then sent down the spine. When a person spills seed he is wasting away part of his brain. This lowers all functions of the brain, especially memory. Sadly, most people have been pogem from a young age and are not aware of their initial state of mind. This also causes a persons' emotions to be thrown out of balance. A person who is pogem often has a difficult time controlling his temper. He becomes subjected to sadness, depression and a loss of self confidence. Wasting seed also uses up a lot of the body's energy, this has many physical manifestations.

Spiritual energy is everywhere. A specific section of the brain is designated to receive these signals. However the information entering from the five senses is so strong that it blocks out the

spirituality. Someone who studies Torah, keeps halacha and meditates can feel spirituality very strongly. Every person is able to feel spirituality to a certain extent. A person should feel a difference on Shabbat. Someone who is pogram habris loses his ability to perceive kedusha. One also loses his desire to study Torah and do mitzvos.

The Holy Kabbalah teaches that a person draws down souls every time he spills seed. These souls are immediately captured by the forces of evil who torture and starve them. The hosts of impurity steal the souls' energy for themselves. The souls brought down through a person's sins are considered his children. They are deeply upset about the position that their father has placed them in. These tortured souls take revenge on their father, causing him many problems.

Energy taken from these tortured souls helps the forces of darkness give birth to Lilim. These negative entities will hang around a person to steal his energy, confuse him and implant thoughts in his head. This is believable, for one who meditates will see that many thoughts streaming through his mind are not his own. These thoughts include impure thoughts, thoughts denying G-D or just worthless thoughts that clutter a persons mind for hours on end. These negative entities will influence a persons dreams, and cause him to have nocturnal emissions (Keri).

A person that is knowledgeable can climb to a high spiritual level. Someone who was pogram habris has caused damage to the Sifirah of Yesod, it is impossible for this person to progress spiritually until he fixes the damage created by his sins.

The severity of this sin

Whoever wastes seed, thinks impure thoughts, or does something to cause temptation deserves death. **(Talmud Niddah)**

“For many were the evil of man”. They committed every possible act of evil, however their fate (generation of flood) was not sealed until they threw their blood down on the floor. What is the meaning of this, they would spill their seed on the ground. **(Zohar, Berashis)**

Spilling seed is more severe than all sins, since he defiles his soul in this world and in the world to come. He does not see the glory of the Shichinah **(Zohar Vyeshev)**

R' Yochanan spoke up and said “All those who waste seed are punishable by death.” Rav Ami said “It is as if he sheds blood.” Rav Ashi says “It is as if he worships strange deities.”

(Medrish Hagdol Vayeshev)

Semen is the energy of the body and the light of the eyes. As long as it is excreted in excess the body withers and life is lost. All those that are

saturated in this, old age jumps on them, his strength leaves him, his eyes go weak and bad breath pours out of his mouth. His hair and eyebrows fall out, the hair of his legs and armpits become thick and his teeth fallout. Many additional health problems occur.

(S.A. 240 ; Rambam, Dayot)

It is prohibited to emit seed in waste. Those that do so are put into excommunication, and it is as if he killed another person.

(Rambam esuray biah 21/18)

Bais Din is commanded to place one who spills seed in cherem. **(Ramban M.M. E.B. 21/18)**

It is prohibited to waste seed. Those that do so, place themselves in spiritual excommunication and it is equivalent to murder. **(Tur A.H. 23/1)**

One is not allowed to spill seed. This is the most severe transgression from all sins in the Torah. A person is not allowed to purposely cause an erection or bring himself to think impure thoughts. **(Shulchan Aruch A.H. 23)**

It is prohibited to waste seed . This is the most severe of all sins in the Torah. Those who spill seed in waste, not only commit a major sin, they also place themselves in excommunication. Referring to them the verse says, "Your hands became filled with blood". It is as if he kills a

person. Sometimes as a punishment for this, heaven forbid, his children die young or end up evil people. This also causes poverty.

(Kitzur Shulcan Aruch 151)

Know that from all the sins in the Torah there is none that create demons like one who spills seed. It comes out, all souls who were to be his children now intermingle with the Sitra Achara. He takes holiness and turn it to impurity, good into evil.

(Kaf Hchaim 240)

There is a type of znus that is quite common amongst young people, they waste their seed. This comes from their ignorance of how damaging this act is. It is an obligation to warn everyone young and old, let them know the severity of these issues until they tremble from fear. Every city should appoint men to watch and teach the people to stay away from this sin. **(Pelah Yoetz 7)**

Here is some advice a person can use to refrain from committing this sin.

Becoming Shomer Habris is not impossible

There are thousands upon thousands of people that are Shomer Habris, amongst them many that are unmarried. There are also many Baalei Teshuva, who in the first part of their life committed many severe sins and later managed to fix their lives and become Shomer Habris.

The will to stop sinning - The only way to reach this will, is to read as much as possible about the severity of these sins and the damage that it causes. A person will also see the great reward of those that are Shomer Habris.

Making boundaries - Even if a person is determined to stop sinning, there are many times he might fall into states of weakness during which he commits this sin. The best solution is to create barriers. Someone who wishes to become Shomer Habris must have ten barriers between himself and the sin. The second he breaks through the first two barriers all alarms must start going off in his head. By the time he has broken the third barrier he must do an extremely fanatical action to escape. A person must sit down and make a list of all circumstances that cause him to stumble. Then he must set boundaries so he will not even come close to being in that situation.

Watching ones eyes - Chazal teach that the eyes see, the heart desires and then the body acts. A person should not look at any improper images at any time. This means that he should never watch movies, read papers or use the internet.

Push off the sin - For a person who is overcome by temptation it is much easier to push off the sin then to give it up for good. A person should push off the sin again and again until he has gained control over his desires.

Replace the lust to sin with an alternative desire - Desires such as eating are not nearly as destructive. Try to pass the desire into food instead.

Stay away from boredom - Chazal teach us that boredom leads to the various sins of pagem habris. When a person is bored his mind automatically starts wandering to thoughts of impurity. This is very common until a person has purified his mind and has learned to control his thoughts. A person who knows that he has blocks of time to fill, should find even a useless activity to keep himself busy.

Stay in bathroom should be brief - The bathroom is a place of impurity. One should be in the bathroom for the shortest possible amount of time.

Never look at or touch your Bris - Halacha forbids us to look at, touch or scratch ones bris or the surrounding area.

Clean your house of Klipot - A home in Western Culture is filled with hundreds if not thousands of objects containing impure material. Families that will not bring movies or internet into their home, still have many books and pamphlets containing impure pictures and writings. These objects attract spirits of impurity just by being in the house, they also cause this person and his family members to actually sin. Get rid of them.

It is your worst enemy - Sometimes when a person is lonely and depressed the Klipot pretend to be his friend. A person's imagination also helps the process, giving him many rationalizations to be pogem habris, maybe even claiming that it is good for him. Do not let them lie to you. The Klipot are trying to do one thing, suck a person dry of energy. Even if your state of mind does let you comprehend that they are your enemies, you can recall that a number of days back when your mind was calm, it was very clear as to who your true enemy was. If you are alone in a room, growl at them, yell out, "Get away from me, you defiled, wicked Klipot. You are not my friend you are my worst enemy, all the suffering that I have suffered is only because of you."

Depression - One of man's worst enemies is depression. Most of the times that a person succumbs and is pogem habris it is a direct result from depression. A person should do anything to get out of depression (obviously excluding any activity that is even remotely related to impurity). Rabbi Nachman of Breslov gives many tips on how a person can avoid depression.

The first 40 Days - The first days of being Shomer Habris are the most difficult, after this a person has not won yet but it becomes easier.

The Tikkunim

As mentioned before, wasting seed causes a lot of damage in the spiritual worlds and has many physical manifestation. Stopping is the first step, however many Tikkunim must now be made. The more Tikkunim a person does the better he will feel spiritually and physically. Many seforim describe Tikkunim for this sin, however many of the Tikkunim are extremely harsh and not suitable for this weak generation. These Tikkunim will also help a person from being pogem, they can remove a lot of the temptations and impure thoughts.

Mikvah - The mikvah is an important part of the purification process. Go to the mikvah every day. If this is not possible go at least on Erev Shabbat. One who experienced keri (nocturnal emission) or was pogem, heaven forbid, must immerse in the mikvah as soon as possible. The basic kavanot for the mikvah are. First dip: Remove the tumah (impurity). Have in mind that you are cleaning your soul in the mikvah. Second dip: The kavanah is to bring in kedusha (holiness). On Erev Shabbat it is customary to dip a third time in honor of Shabbat. Have in mind to prepare yourself for receiving the influx of the additional Shabbat soul. When one immerses in the mikvah, the chitzonim (outside forces) have no control over him, all his demons fly away. The longer a person stays under water the more he weakens them.

Shemah - Reciting shemah before going to sleep will rectify ones sins as well as protect a person from negative entities while he is sleeping. If one wakes up at night and can sense the presence of negative entities around him, say three times "Impure ones, impure ones leave now." Try to wash and repeat the first verse of Shemah.

Hitbodedute - One should do hitbodedute, pray spontaneously to Hashem. This should be done every day on various subjects, however one who was pogem should also pray to Hashem to help him fix his actions. If one can, he should cry as he prays.

Tikah Beshofar - An important kavannah for Tikkun Habris is done in the amidah. When one reaches the blessing about the "dispersed of Yisroel" have in mind to gather all the sparks of holiness that you sent into the klipah. Taking the second last letters of the words Yachad M'arba Knfos, forms the divine name Chet Bais Vav (do not pronounce it). Meditate on this name and pray that the damage you have done will be fixed. Knfos also has the gimatriyah (numerical equivalence) of tikkun.

Hafatzah - Like any other sin, the biggest tikkun is to prevent other people from committing the same sin. Do your best to get other people to stop, it must be done in a way that will not embarrass

anyone. If a person is worried about distributing the wrong information, he can do distribution on the Tikkun Klali and the books of Rebbe Nachman. By distributing these materials he is guaranteed that he is doing the right thing.

Tikkun Haklali

The earlier books of Kabbalah bring down many Tikkunim that must be done to fix the damage caused by this sin. These Tikkunim are very harsh and involve fasting and segufim. Hashem had mercy on our weak generation and sent us the holy Tzadik Rebbe Nachman of Breslov who gave over a much easier path to fix ones previous actions as well to attain spiritual levels. Rebbe Nachman, himself, stated that he had attained a level that he was completely clean of these desires. As one of the few people in history to have attained the level of Tzadik Yesod Alom, Rebbe Nachman was able to teach us the path that must be followed until the arrival of the Mashiach. Those that have followed the path of Rebbe Nachman have vastly improved their lives and level of religion and spirituality.

Among Rebbe Nachman's most important accomplishments was the revelation of the Tikkun Klali. King Dovid had reached a very high level of Kedusha and called witness upon himself to testify that his heart was hollow inside him. This means that he had totally conquered his evil urge.

When King Dovid composed the Tehilim, a spirit of Ruach Hakodesh would descend upon him. Dovid was able to capture the whole essence of creation and its manifestations from the Sefirot and compress it into the letters and words that make up the Tehilim. Every chapter of Tehilim has a different power. When a person recites a chapter from Tehilim even if he is unable to concentrate, he brings out the power of the letters and great Tikkunim are accomplished. This is especially true if a person can concentrate and do the kavanot.

It was long known amongst the Kabbalists that there were ten specific chapters amongst the Tehilim that correspond individually to each one of the ten types of song that are the source of the Tehilim. Reciting these ten chapters consecutively would be a very large Tikkun for the attribute of Yesod and could rectify much spiritual damage especially from the sins of pgam habris. Many Kabbalists over the years tried to reveal those ten chapters. There were those who did not fully understand the mysteries involved and were unable to discern which were the ten. Others managed to figure out part of them but passed away before their time, since they delved into this mystery that was not yet ready to be revealed.

Rebbe Nachman, who had perfected the attribute of Yesod was able to extract the exact ten

chapters needed for the Tikkun Haklali. Knowing that the world was already on a very low level and that it would deteriorate much more before the arrival of the Mashiach, Rebbe Nachman knew that it was time to release the Tikkun Haklali. These are the chapters of the Tikkun Haklali **16, 32, 41, 42, 59, 77, 90, 105, 137, 150**. From now on any person could receive this great Tikkun just by reciting these chapters. The effectiveness of the Tikkun is dependent on the intensity of the person saying the verses. Nevertheless, reciting the verses of the Tikkun Haklali is beneficial to all regardless of the understanding or concentration.

Yesod is the Sefirah that all energy must pass through before a person can receive it. Tikkun Haklali is therefore a General Rectification and works to repair every type of sin, especially those of pgam habris and keri. Rebbe Nachman stated that whoever sees keri (nocturnal emission) if that same day he immerses in a mikvah and recites the Tikkun Haklali then he has nothing to worry about. If a person is unable to make it to the mikvah that day, he should still recite the Tikkun Haklali.

Now that we have merited to receive the Tikkun Haklali, every person should recite these chapters daily, as is already done by many people. Someone who sees keri or heaven forbid was pogem habris should make sure to recite

Tikkun Haklali that day. A person who still has trouble being Shomer Habris should recite the Tikkun Haklali often since it will remove much of the temptation and impure thoughts.

Towards the end of Rebbe Nachman's life he called two witnesses and declared that a person who visits his grave, recites the Tikkun Haklali, and gives charity for his sake, will be helped out. Rebbe Nachman said that he will use all his power to try to save this person. If a person has already done Teshuva, Rebbe Nachman is promising him to help him out with his Tikkun. If a person is still sinning, going to Rebbe Nachman will help him do Teshuva.

Rebbe Nachman declared that no matter where a person is holding he should never give up. Every person no matter how many sins he committed in the past can always turn around and start again. Even if a person starts and falls down many times, he must not despair. If a person continues trying over and over again despite all the obstacles that are in his path, he is guaranteed that he will emerge victorious.

Rebbe Nachman also taught that part of the process of spiritual growth involves ups and downs. A person should recognize that this is all natural and should not let this throw him off.

Tikkun Haklali

I am preparing my mouth to thank, praise, and honor my creator, to bring about a unification of the Holy One blessed is he and the Shichinah, in awe and fear, with that which is hidden in the name of all Yisroel.

Before recite the Tehilim it is good to bind ones self to the Tzadikim
I am hereby binding myself by saying the ten chapters of Tehilim to all the true Tzadikim that are in our generation. I am also binding myself to all the true Tzadikim who have already passed away, especially to the Holy Tzadik Rabbi Nachman ben Figa who revealed this tremendous Tikkun.

Aftewords recite the following three Pesukim

Come, let us sing praises to Hashem; let us shout to the rock of our salvation. Let us greet His presence with thanksgiving; let us shout to Him with songs. For Hashem is a great God and a King of all divine powers.

Chapter 16

1. A michtam of Dovid; Hashem, guard me for I have taken refuge in You. 2. You should say to Hashem, "You are my Master; my good is not incumbent upon You. 3. For the holy ones who are in the earth, and the mighty ones in whom is all my delight. 4. May the sorrows of those who hasten after another [deity] increase; I will not pour their libations of blood, nor will I take their names upon my lips. 5. Hashem is my allotted portion and my cup; You guide my destiny. 6. Portions have fallen to me in pleasant places; even the inheritance pleases me." 7. I will bless Hashem, Who counseled me; even at night my conscience instructs me. 8. I have placed Hashem before me

תיקון הכללי

הריני קומן את פי, להודות ולהלל ולשבח את בוראי לשם תמיד קדשא בריך הוא ולשקדנותי, בך חילו ורבינו, על ידי הדוא טמיר ונצלם בשם כל ישראל:

קדם פיתחיל תהלים יאמר זה:

הריני מקשר עצמי באמירת העשרה מן המידים אלו לכל הצדיקים האמתים שבדורנו ילכל הצדיקים האמתים שוכני עפר קדושים אשר בארץ והמה, ובפרט לרבני הקדוש צדיק יסוד עולם נחל נובע מקוד חכמה רבנו רבי נתן בן פיגא זכותו יג' עלינו יעל כל ישראל אמן:

ואחר כך יאמר בסוקים אלו

לבו נרננה ליה, נריצה לצור לשענו: נקפחה פניו בתורה, בנמירות נריע לו: כי אל גדול יי, ומלך גדול על כל אלהים:

וטוב לכון בשמות אל אלהים במלאוי
אלף למד אלף למד הי יוד מם

טז

א מכתם לדוד שמרני אל פי חסיתי בך: = אמרת
ליהוה ^{יאחזבי} אתה טובתי בל עליך:
ג לקדושים אשר בארץ המה ואדירי כל חפצי
בם: ד ירבו עצבותם אחר מהרו בל אפיך בספיהם
מדם ובל אשא את שמותם על שפתי: ה יהוה ^{יאחזבי}
ז מנת הלקי וכוכי אתה תומיק גורלי:
ח חבלים נפלו לי בנעמים אף גחלת שפרה עלי:
ט אברך את יהוה ^{יאחזבי} אשר יעצני אף לילות
יפדני כליותי: יי שפיתי יהוה ^{יאחזבי} לנגדי תמיד

Tikkun Haklali

constantly; because [He is] at my right hand, I will not falter. 9. Therefore, my heart rejoiced, and my soul was glad; even my flesh shall dwell in safety. 10. For You shall not forsake my soul to the grave; You shall not allow Your pious one to see the pit. 11. You shall let me know the way of life, the fullness of joys in Your presence. There is pleasantness in Your right hand forever.

Chapter 32

1. Of Dovid, a maskil Praiseworthy is he whose transgression is forgiven, whose sin is concealed. 2. Praiseworthy is the man to whom Hashem ascribes no iniquity and in whose spirit there is no guile. 3. When I was silent, my bones decayed with my moaning all day long. 4. For [both] day and night Your hand is heavy upon me; my freshness was transformed as in the droughts of summer, forever. 5. I would inform You of my sin, and I did not conceal my iniquity; I said, "I will confess my transgressions to Hashem," and You forgave the iniquity of my sin forever. 6. For this let every pious man pray to You at the time that You are found, only about a flood of vast waters [that] should not reach him. 7. You are a shelter for me, from an adversary You guard me; with songs of deliverance You encompass me forever, 8. "I will enlighten you and instruct you which way [to go]; I will wink My eye to you." 9. Be not like a horse, like

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כִּי מִימִינִי בַל־אֲמוּט: ט לָכֵן וּ שְׂמַח לְבִי וַיִּגַּל
כְּבוֹדִי אֶף־בְּשָׂרִי יִשְׁכַּן לְבַטַּח: י כִּי וּ לֹא־תֵעֹזֵב
נַפְשִׁי לְשֹׂאֵל לֹא־תִתֵּן חֲסִידְךָ לְרֹאוֹת שַׁחַת:
כ תוֹדִיעֵנִי אֲרַח הַיָּם שֶׁבַע שְׂמַחוֹת אֶת־פָּנֶיךָ
נְעֻמוֹת בְּיַמֶּיךָ נִצַּח:

לב

א לָדוֹד מְשַׁכֵּיל אֲשֶׁר־יְשׁוּי־פֶשַׁע כְּסוּי הַטָּאָה:
ב אֲשֶׁר־יֵאָדָם לֹא יִחְשַׁב יְהוֹשִׁיעַ ^{יְהוֹשִׁיעַ} לוֹ עֵוֹן וְאִין
בְּרוּחוֹ רְמִיָּה: ג כִּי־הִחְרַשְׁתִּי בְּלוֹ עֲצָמִי בְּשֹׂאֲגָתִי
כָּל־הַיּוֹם: ד כִּי וּ יוֹמָם וּלְיַלְלָה תִכְבֵּד עָלַי יְיָךְ נְהַפְךָ
לְשׂוּי בְּחִרְבְּנֵי קִיץ סְלָה: ה חֲטָאתִי אֹדִיעֶךָ וְעוֹנֵי
לֹא־כִסִּיתִי אִמְרַתִּי אֹדֶה עָלַי פֶּשַׁעִי לִיהוֹשִׁיעַ ^{יְהוֹשִׁיעַ}
וְאַתָּה נִשְׂאת עוֹן חֲטָאתִי סְלָה: ו עַל־זֹאת יִתְפַּלֵּל
כָּל־חֲסִיד וּ אֵלֶיךָ לָעַת מִצֵּא רֶק לְשִׁטָּף מֵיַם רַבִּים
אֵלָיו לֹא יִגִּיעוּ: ז אַתָּה וּ סִתַּר לִי * מִצָּר תִּצְרַנִּי רְנִי
פִלַּט תִּסּוּבְּבֵנִי סְלָה: ח אֲשַׁכֵּילְךָ וּ וְאוֹרְךָ בְּדֶרֶךְ־נֹר
תִּלְךָ אִיעֲצֶה עֲלֶיךָ עֵינַי: ט אֶל־תִּהְיוּ וּ פְסוּס כְּפָרֶד
אִין הָבִין בְּמַתְגֻּרְסָן עֲדִיו לְבָלוֹם כָּל קְרוֹב

* טוב להפסיק מעט

Tikkun Haklali

a mule that does not discern; whose mouth must be held with bit and bridle, so that when he is being groomed, he does not come near you.

10. Many are the pains of the wicked, but as for him who trusts in Hashem - kindness will encompass him. 11. Rejoice with Hashem and exult, You righteous, and cause all those of upright hearts to sing praises.

Chapter 41

1. For the conductor, a song of Dovid. 2. Praiseworthy is he who looks after the poor; on a day of calamity Hashem will rescue him. 3. Hashem will preserve him and keep him alive, and he will be praised in the land, and You will not deliver him into the desire of his enemies. 4. Hashem will support him on his sickbed; when You have transformed his entire restfulness in his illness. 5. I said, "Hashem, be gracious to me; heal my soul because I have sinned against You." 6. My enemies speak evil of me; "When will he die and his name be lost?" 7. And if he comes to see [me], he speaks falsely; his heart gathers iniquity for him; when he goes outside, he talks. 8. All my enemies whisper together about me; concerning me, they think evil. 9. "An evil thing shall be poured into him, and once he lies down, he will no longer rise." 10. Even my ally, in whom I trusted, who eats my bread, developed an ambush for me. 11. But You, Hashem, be gracious to me and raise me up, so that I may repay them. 12. With this I shall know

תיקון הכללי

אליך: י רבים מכאובים לדשע והבוטח ביהוה
אחריה: חסד יסובבנו: יא שמחו ביהוה יאחזקו יאחזקו וגילו
צדיקים והרנינו כל ישרי לב:

מא

א למנצח מזמור לדוד: = אשרי משכיל אל-הל
ביום רעה ימלטהו יהוה יאחזקו: ג יהוה יאחזקו יאחזקו ו
ישמרהו ויחיהו יאחזקו ואשר בארץ ואל-תתנהו
בנפש איביו: ד יהוה יאחזקו יסעדנו על-ערש דוי
כל-משכבו הפכת בחליו: ה אני אמרתי יהוה
חפני רפאה נפשי פי-חטאתי לך: ו אויבי
יאמרו רע לי מתי ימות ואבד שמו: ז ואם-בא
לראות ו שוא ידבר לבו יקפץ-און לו יצא לחוץ
ידבר: ח יחד עלי יתלחשו כל-שנאי עלי ו יחשבו
רעה לי: ט דבר-בליעל יצוק בו ואשר שכב
לא-יוסיף לקום: י גם-איש שלומי ו אשר-בטחתי
בו אוכל לחמי הגדיל עלי עקב: יא ואתה יהוה
חפני והקימני ואשלמה להם: יב בזאת

Tikkun Haklali

that You desired me, when my enemy does not shout joyfully over me. 13. As for me, because of my innocence You shall support me, and stand me up before You forever. 14. Blessed is Hashem, the God of Yisroel from all times past and to all times to come. Umen and umen.

Chapter 42

1. For the conductor, a maskil of the sons of Korach. 2. As a heart cries longingly for rivulets of water, so does my soul cry longingly to You, Elokim. 3. My soul thirsts for Elokim, for the living God; when will I come and appear before Elokim? 4. My tears were my bread day and night when they say to me all day long, "Where is your God?" 5. These things I will remember, and I will pour out my soul [because of the pain which is] upon me, how I passed on with the throng; I walked slowly with them until the house of Hashem with a joyful shouting and thanksgiving, a celebrating multitude. 6. Why are you downcast, my soul, and why do you stir within me? Hope to Hashem, for I will yet thank Him for the salvations of His presence. 7. My God, my soul is downcast upon me; therefore, I will remember You from the land of Yordan and the peaks of Chermon, from the young mountain. 8. Deep calls to deep to the sound of Your water channels; all your breakers and waves passed over me. 9. By day, may Hashem command His kindness, and at night,

תיקון הכללי

יִדְעָתִי כִּי־הִפְצַת בִּי כִּי לֹא־יָרִיעַ אִבִּי עָלַי:
יג וְאֲנִי בְּתַמִּי תִמְכַּת בִּי וּתְצִיבֵנִי לְפָנֶיךָ לְעוֹלָם:
יד בָּרוּךְ יְהוָהּ ^{יאהוונגרי} אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד
הָעוֹלָם אָמֵן וְאָמֵן:

מב

א לְמַנְצַח מִשְׁפִּיל לְבַנְי־קִרַח: ב פֹּאֵל תִּעְרַג עַל־
אֲפִיק־מַיִם כֵּן נִפְשֵׁי תִעְרַג אֵלֶיךָ אֱלֹהִים:
ג צַמְאָה נִפְשֵׁי | לְאֱלֹהִים לֵאלֹהֵי חַי מֵתֵי אָבוֹא
וְאִרְאֶה פְּנֵי אֱלֹהִים: ד הִיִּתָּה־לִּי דְמַעְתִּי לֶחֶם יוֹמָם
וּלְיֵלָה בְּאִמּוֹר אֵלַי כָּל־הַיּוֹם אֵיךְ אֵלֶיךָ: ה אֵלֶּה
אֲזַכְּרָה | וְאֲשַׁפְּחֶה עָלַי | נִפְשֵׁי כִּי אֶעֱבֹר | בְּסֶף
אֲדָדִים עַד־בֵּית אֱלֹהִים בְּקוֹל־רִנָּה וְתוֹדָה הַמּוֹן
חוּגֵג: ו מַה תִּשְׁתַּוְּחֵי | נִפְשֵׁי וּתְהַמִּי עָלַי הוֹחִילִי
לְאֱלֹהִים כִּי־עוֹד אֲוֹדֶנּוּ יְשׁוּעוֹת פְּנִי: ז אֱלֹהֵי עָלַי
נִפְשֵׁי תִשְׁתַּוְּחַח עַל־פִּן אֲזַכְּרֶךָ מֵאֲרֶץ יִרְדּוֹ
וְחַרְמוֹנִים מִתֵּר מִצְעַר: ח תְּהוֹם־אֶל־תְּהוֹם קוֹרָא
לְקוֹל צְנוּרִיךָ כָּל־מִשְׁבְּרִיךָ וְגַלְיָךְ עָלַי עֲבְרוּ:
ט יוֹמָם | יִצְנָה יְהוָהּ ^{יאהוונגרי} חֲסִדוֹ וּבִלְיָלָה שִׁירָה

Tikkun Haklali

may His resting place be with me, a prayer to the God of my life. 10. I will say to Hashem, my Rock, "Why have You forgotten me? Why should I walk in gloom under the oppression of the enemy?" 11. With murder in my bones, my oppressors have reproached me by saying to me all day long, "Where is your God?" 12. Why are you downcast, my soul, and why do you stir within me? Hope to Hashem, for I will yet thank Him for the salvations of my countenance and my God.

Chapter 59

1. For the conductor; do not destroy; for Dovid a michtam, when Shul sent and they guarded the house to slay him. 2. Save me from my enemies, my God; strengthen me against those who rise up against me. 3. Save me from workers of iniquity, and rescue me from bloodthirsty men. 4. For behold, they lurked for my soul; strong men lodge against me, neither [for] my transgression nor [for] my sin, Hashem. 5. Without iniquity, they run and prepare themselves; awaken towards me and see. 6. And You, Hashem, God of Hosts, God of Israel, arise to visit upon all the nations; be not gracious to any treacherous workers of iniquity forever. 7. They return in the evening, they howl like a dog and encircle the city. 8. Behold, they spew forth with their mouth; [they have] swords in their lips, for who hears? 9. But You, Hashem, will scoff at them; You will mock all the nations. 10. [Because of] his strength, I hope for You, for

תיקון הכללי

עמי תפלה לאל חיי: אומרה | לאל סלעי למה
 שכחתני למה קדר אלך בלחץ אויב: יא ברצח |
 בעצמותי חרפוני צוררי באמרם אלי כל־היום
 איה אלהיך: יב מה־תשתותחי | נפשי ומה־תהמי
 עלי הוחילי לאלהים כי־עוד אורנו ישועת פני
 ואלהי:

נט

א למנצח אל־תשחת לדוד מכתם בשלח שאול
 וישמרו את־הבית להמיתו: ב הצילני מאיבי |
 אלהי ממתקוממי תשגבני: ג הצילני מפעלי און
 ומאנשי דמים הושיעני: ד כי הגה ארבו לנפשי
 יגורו עלי ענים לא־פשעי ולא־חטאתי יהוהה
 אהבה: ה בלי־עון ירצון ויכוננו עוהה לקראתי
 וראה: ו ואתה יהוהה ^{יהוהה}־אלהים | צבאות
 אלהי ישראל הקיצה לפקד כל־הגוים אל־תחן
 כל־בגדי און סלה: ז ישובו לערב יהמו כפלב
 ויסוכבו עיר: ח הגה | יביעון בפיהם חרבות
 בשפתותיהם כי־מי שמע: ט ואתה יהוהה ^{יהוהה}
 תשחק־למו תלעג לכל־גוים: י ענו אליך

Tikkun Haklali

Hashem is my fortress. 11. The God of my kindness will precede me; Hashem will allow me to see in those who watch me. 12. Do not kill them, lest my people forget; remove them from their possessions with Your power and bring them down, Hashem our Shield. 13. The sin of their mouth is the word of their lips, and they will be seized because of their haughtiness, because of the curse and the lies that they tell. 14. Destroy [them] with wrath so that they will be no longer, and they will know that Hashem rules over Yacov to the ends of the earth forever. 15. And they will return in the evening, they will howl like dogs, and they will encircle the city. 16. They will roam about to eat if they are not sated, so that they will lodge. 17. And I will sing of Your power, and I will sing praises of Your kindness in the morning, for You were my stronghold and a refuge on a day that I was in straits. 18. My strength! To You will I sing for hashem is my stronghold, God of my kindness.

Chapter 77

1. For the conductor on yeduson, a song of Asaf. 2. My voice is to Elokim, and I shall cry out; my voice is to Elokim, and hearken to me. 3. On the day of my distress, I sought Hashem; my wound oozes at night and does not abate; my soul refuses to be comforted. 4. I remember Hashem and I stir; I speak and my spirit becomes faint, forever. 5. You held fast the awakenings of my eyes; I throb and I do not speak. 6. I think of days of yore,

תיקון הכללי

אֲשֶׁמְרָה כִּי־אֱלֹהִים מִשְׁגַּבִּי: ^{יא} אֱלֹהֵי חֲסִדִי חֲסִדִי
 יִקְדַּמְנִי אֱלֹהִים יְרֹאֲנִי בְשׂוֹרְרֵי: ^{יב} אֶל־תִּתְּרַגְּם ו
 פֶּן־יִשְׁכַּחוּ עַמִּי הַנִּיעַמּוּ בְּחִילְךָ וְהוֹרִידְמוּ מִגִּבּוֹ
 אֲדֹנָי: ^{יג} חֲטָאת פִּימוּ דְבַר שִׁפְתֵימוּ וַיִּלְכְּדוּ
 בַּגְּאוֹנָם וּמֵאֱלֹה וּמִכַּחַשׁ יִסְפְּרוּ: ^{יד} כִּלְה בְּחַמְהָ כִּלְה
 וְאִינְמוּ וַיִּדְעוּ כִּי־אֱלֹהִים מִשְׁלַל בִּיעֻקֵּב לְאַפְסֵי
 הָאָרֶץ סֵלָה: ^{טו} וַיִּשׁוּבוּ לְעָרֵב יֵהֱמוּ כִפְלָב וַיִּסּוּבּוּ
 עֵיד: ^{טז} הַמָּה יִשְׁעוּ יִנְיֵעוֹן לֹאכֵל אִם־לֹא יִשְׁבְּעוּ
 וַיִּלְיֵנוּ: ^{יז} וְאֲנִי ו אֲשִׁיר עֲוֹךְ וְאַרְבֵּן לְבַקֵּר חֲסִדֶּךָ
 כִּי־הֵיית מִשְׁגַּב לִי וּמְנוּס בְּיוֹם צַר־לִי: ^{יח} עֲוִי
 אֲלֶיךָ אֹמְרָה כִּי־אֱלֹהִים מִשְׁגַּבִּי אֱלֹהֵי חֲסִדִי:

עז

א לְמַנְצַח עַל־^{יח} יְדוֹתוֹן לְאַסָּף מְזֻמּוֹר: ^ב קוֹלִי
 אֶל־אֱלֹהִים וְאַצְעֻקָה קוֹלִי אֶל־אֱלֹהִים וְהֶאֱזִין
 אֵלַי: ^ג בְּיוֹם צַרְתִּי אֲדַנִּי דְרִשְׁתִּי יָדַי וְלִילָה נִגְרָה
 וְלֹא תִפּוֹג מֵאַנְהָ הַנַּחֵם נִפְשֵׁי: ^ד אֹזְכְּרָה אֱלֹהִים
 וְאַחֲמִיָּה אֲשִׁיחָה וְתַתְּעֻטָּף רֹחִי סֵלָה: ^ה אַחֲזַת
 שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי וְלֹא אֲדַבֵּר: ^ו הַשְּׁבַתִּי יָמַיִם

Tikkun Haklali

ancient years. 7. I recall my music at night; I speak with my heart and my spirit searches. 8. "Will Hashem forsake [me] forever and nevermore be appeased? 9. Has His kindness ended forever? Has He issued a decree for all generations? 10. Has Hashem forgotten to be gracious? Has He, in anger, shut off His mercy forever?" 11. And I said, "This is to terrify me, the change of the right hand of the Most High." 12. I recall the deeds of Hashem when I remember Your wonder from time immemorial. 13. And I meditate over all Your works, and I speak of Your deeds. 14. Hashem, Your way is in sanctity. Who is a power as great as Hashem? 15. You are the God Who works wonders; You made known Your might among the peoples. 16. You redeemed Your people with Your arm, the sons of Yacov and Yosef forever. 17. The waters perceived You, Hashem, the waters perceived You, they trembled, even the deeps quaked. 18. They poured forth thick waters; the skies let out a voice, even your arrows went abroad. 19. The sound of Your thunder is like a wheel; the lightning illuminated the world; the earth shook and quaked. 20. In the sea was Your way, and Your path in the mighty waters, and Your steps were not known. 21. You led Your people like sheep by the hand of Moshe and Aharon.

תיקון הכללי

מקדם שְׁנוֹת עוֹלָמִים: ז אֲזָכְרָה נְגִיבֹתַי בְּלִילָה
עִם לִבִּי אֲשִׁיחָה וַיִּתְפֹּשׂ רִחְמִי: ד הַלְעוֹלָמִים
יִזְנַח | אֲדַנֶּי וְלֹא יִסִּיף לְרִצּוֹת עוֹד: ט הָאֶפֶס לְנִצַּח
חֲסִדוֹ גָּמַר אֹמֵר לְדָר וְדָר: י הַשְּׂכַח חַנּוּת אֵל
אִם קִפֵּץ בָּאֵף רַחֲמָיו סְלַח: יא וְאֵמַר תְּלוּתִי הִיא
שְׁנוֹת יָמַי עֲלִיּוֹן: יב אֲזָכֹר מֵעֲלִיָּה כִּי
אֲזָכְרָה מִקְדָּם פְּלֹאֵךְ: יג וְהִגִּיתִי בְּכָל פְּעֻלָּךְ
וּבַעֲלִילוֹתֶיךָ אֲשִׁיחָה: יד אֱלֹהִים בְּקֹדֶשׁ דְּרָכְךָ מִי
אֵל גָּדוֹל כְּאֱלֹהִים: טו אַתָּה הָאֵל עֲשֵׂה פְלֵא
הוֹדַעַת בְּעַמִּים עֲנֵךְ: טז גְּאֻלַּת בְּזִרוּעַ עַמְּךָ בְּנֵי
יַעֲקֹב וַיּוֹסֶף סְלַח: יז רְאוּךָ מַיִם | אֱלֹהִים רְאוּךָ מַיִם
יִחַילוּ אֵף יִרְגְּזוּ תַהֲמוֹת: יח זָרְמוּ מַיִם | עֲבוֹת קוֹל
נִתְּנוּ שִׁחֲקִים אֵף חֲצִצִּיד יִתְהַלְכוּ: יט קוֹל רַעֲמֹךְ |
בַּגִּלְגָּל הָאִירוּ בְּרָקִים תִּבֵּל רִגְזָה וְתִרְעַשׂ הָאָרֶץ:
כ בַּיָּם | דְּרָכְךָ וְשִׁבְלֶךָ בְּמַיִם רַבִּים
וְעַקְבוֹתֶיךָ לֹא בּוֹדְעוּ: כא נְחִית כְּצֹאן עַמְּךָ בְּיַד
מֹשֶׁה וְאַהֲרֹן:

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Chapter 90

1. A prayer of Moshe, the man of Elokim. Hashem, You have been our dwelling place throughout all generations. 2. Before the mountains were born, and You brought forth the earth and the inhabited world, and from everlasting to everlasting, You are Hashem. 3. You bring man to the crushing point, and You say, "Return, O sons of men." 4. For a thousand years are in Your eyes like yesterday, which passed, and a watch in the night. 5. You carry them away as a flood; they are like a sleep; in the morning, like grass it passes away. 6. In the morning, it blossoms and passes away; in the evening, it is cut off and withers. 7. For we perish from Your wrath, and from Your anger we are dismayed. 8. You have placed our iniquities before You, [the sins of] our youth before the light of Your countenance. 9. For all our days have passed away in Your anger; we have consumed our years as a murmur. 10. The days of our years because of them are seventy years, and if with increase, eighty years; but their pride is toil and pain, for it passes quickly and we fly away. 11. Who knows the might of Your wrath, and according to Your fear is Your anger. 12. So teach the number of our days, so that we shall acquire a heart of wisdom. 13. Return, Hashem, how long? And repent about Your servants. 14. Satisfy us in the morning with Your loving-kindness, and let us sing praises and rejoice with all our days. 15. Cause us to rejoice

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צ

א תִּפְלֶה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי מֵעוֹן אַתָּה
 הֵיטָל לָנוּ בְּדָר וּדְרָ: = בְּטָרָם ו הָרִים יִלְדוּ וְתַחֲלִל
 אֶרֶץ וְתַבֵּל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל: ג תִּשָּׁב
 אֲנוֹשׁ עַד־דָּכָא וְתֹאמַר שׁוּבוּ בְּנֵי־אָדָם: ד כִּי אֵלֶּךָ
 שָׁנִים בְּעֵינֶיךָ כִּיֹּם אֶתְמוֹל כִּי יַעֲבֹר וְאִשְׁמֹרָה
 בְּלִילָה: ה זָרְמַתָּם שָׁנָה יֵהִי בְּבִקְרָא כַּחֲצִיר יַחֲלֶף:
 ו בְּבִקְרָא יִצִּיץ וְחֶלֶף לְעָרֵב יִמּוֹלֵל וַיִּבֶשׁ: ז כִּי־
 כָּלִינוּ בְּאִפְךָ וּבַחֲמַתְךָ נִבְהַלְנוּ: ח שֵׁתָה עֹנֹתֵינוּ
 לְנִגְדֶךָ עֲלַמְנוּ לְמֵאֹד פָּנֶיךָ: ט כִּי כָּל־יָמֵינוּ פָּנוּ
 בְּעִבְרַתְךָ כָּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגְהָ: י יָמֵי שָׁנֹתֵינוּ
 בָּתָם שְׁבַע־יָמִים שָׁנָה וְאִם בְּגִבּוֹרֹת ו שְׁמוֹנִים שָׁנָה
 וְרַהֲבָם עָמַל וְאוֹן כִּי־גָזוּ חַיִּשׁ וַנַּעֲפֶה: יא מִי־יֹדַע
 עַז אִפְךָ וְכִי־רֵאתְךָ עִבְרַתְךָ: יב לְמִנּוֹת יָמֵינוּ כֹּן
 הוֹדַע וְנָכָא לְבַב חֲכָמָה: יג שׁוּבָה יְהוָה־נָּחֵם אֲבוֹתֵינוּ
 עַד־מָתִי וְהַנְּחָם עַל־עֲבֹדֶיךָ: יד שְׁבַעֲנוּ בְּבִקְרָא
 חֲסִדְךָ וְנִרְצַנָּה וְנִשְׁמַחָה בְּכָל־יָמֵינוּ: טו שְׁמַחְנוּ
 כִּימֹת עֲבִיתָנוּ שָׁנוֹת רָאִינוּ רַעָה: טז יֵרָאֵה אֵל־

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according to the days that You afflicted us, the years that we saw evil. ¹⁶.May Your works appear to Your servants, and Your beauty to their sons. ¹⁷.And may the pleasantness of Hashem our God be upon us, and the work of our hands establish for us, and the work of our hands establish it.

Chapter 105

¹ Give thanks to Hashem, call out in His name; make His deeds known among the peoples. ² Sing to Him, play music to Him, speak of all His wonders. ³.Boast of His holy name; may the heart of those who seek Hashem rejoice. ⁴.Search for Hashem and His might; seek His presence constantly. ⁵.Remember His wonders, which He performed, His miracles and the judgments of His mouth. ⁶. The seed of Avraham His servant, the children of Yacov, His chosen ones. ⁷. He is the Hashem our God; throughout all the earth are His judgments. ⁸. He remembered His covenant forever, the word He had commanded to the thousandth generation, ⁹. Which He had made with Avraham, and His oath to Yitzchak, ¹⁰. And He set it up to Yacov as a statute, to Yisroel as an everlasting covenant, ¹¹. Saying, "To you I shall give the land of Canaan, the portion of your heritage." ¹². When they were few in number, hardly dwelling in it. ¹³. And they walked from nation to nation, from one kingdom to another people. ¹⁴. He let no man oppress them, and He

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עבדיך פעלך והדרך על־בניהם: ויהי ו נעם
אדני אלהינו עלינו ומעשה ידינו כוננה עלינו
ומעשה ידינו כוננהו:

קה

א הודו ליהוה ^{אדנינו} קראו בשמו הודיעו בעמים
עלילותיו: ב שירו־לו זמרו־לו שיהו בכל־
נפלאותיו: ג התהללו בשם קדשו ישמח לב ו
מבקשי יהוה ^{אדנינו}: ד דרשו יהוה ^{אדנינו} ועזו
בקשו פניו תמיד: ה זכרו נפלאותיו אשר־עשה
מפתיו ומשפטי־פיו: ו זרע אברהם עבדו בני
יעקב בחיריו: ז הוא יהוה ^{אדנינו} אלהינו בכל־
הארץ משפטי־ו: ח זכר לעולם בריתו דבר צוה
לאליה דוד: ט אשר פרת את־אברהם ושבעתו
לישחק: י ופעמדה ליעקב לחק לישראל ברית
עולם: יא לאמר לך אתן את־ארץ־כנען חבל
נחלתכם: יב בהיותם מתי מספר כמעט וגרים בה:
יג ויתהלכו מגוי אל־גוי מממלכה אל־עם אחר:
יד לא־הניח אדם לעשקם ויזכה עליהם מלכים:

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reproved kings on their account. 15. "Do not touch My anointed ones, and do not harm My prophets."
16. He called a famine upon the land; He broke every staff of bread. 17. He sent a man before them; Yosef was sold as a slave. 18. They afflicted his foot with fetters; his soul was placed in irons. 19. Until His word came, the saying of the Hashem purified him. 20. A king sent and released him, a ruler of peoples [sent] and loosed his bonds. 21. He made him the master of his household and the ruler over all his possessions. 22. To bind up his princes with his soul, and he made his elders wise. 23. Yisroel came to Egypt, and Yacov sojourned in the land of Chum. 24. And He made His people very fruitful, and He made it stronger than its adversaries. 25. He turned their heart to hate His people, to plot against His servants. 26. He sent Moshe His servant, [and] Aharon whom He chose. 27. They placed upon them the words of His signs and His miracles in the land of Chum. 28. He sent darkness and it darkened, and they did not disobey His word. 29. He turned their water into blood, and it killed their fish. 30. Their land swarmed with frogs in the rooms of their monarchs. 31. He commanded and a mixture of noxious beasts came, lice throughout all their boundary. 32. He made their rains into hail, flaming fire in their land. 33. And it struck their vines and their fig trees, and it broke the trees of their boundary. 34. He spoke and locusts came, and nibbling locusts without

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טו אל־תִּגְעוּ בְּמִשְׁחֵי וְלִנְבִיאֵי אֱלֹהֵי תַרְעוּ:
טז וַיִּקְרָא רָעַב עַל־הָאָרֶץ כָּל־מִטֵּה־לֶחֶם שָׁבַר:
יז שֶׁלַח לִפְנֵיהֶם אִישׁ לְעַבְדְּ גַמְכָר יוֹסֵף: יח עָנּוּ
בְּכַבֵּל רַגְלָיו רַגְלוֹ בְּרוֹזַל בָּאָה נִפְשׁוֹ: יט עַד־עַתָּה
כ בא־דְּבָרוֹ אָמַרְתָּ יְהוָה אֱלֹהֵינוּ צָרְפַתְתָּנוּ: כ שֶׁלַח
כא מֶלֶךְ וַיִּתִּירֵהוּ מִשָּׁל עַמִּים וַיִּפְתַּחְתָּהוּ: כא שָׁמוֹ אֲדוֹן
כב לְבֵיתוֹ וּמִשָּׁל בְּכָל־קְנִיָּנוֹ: כב לְאִסֹר שָׂרְיוֹ בְּנַפְשׁוֹ
כג וּזְקֵנָיו יַחֲכֵם: כג וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גָּר
כד בְּאֶרֶץ־חַם: כד וַיִּפְרַר אֶת־עַמּוֹ מֵאֵד וַיַּעֲצֵמָהוּ
כה מִצְרַיִם: כה הִפְךָ לִבְּסֵם לְשָׂנֵא עַמּוֹ לְהַתְּנַפֵּל
כו בְּעַבְדָּיו: כו שֶׁלַח מֹשֶׁה עַבְדּוֹ אֶהְרֹן אֲשֶׁר בָּחַר־בוֹ:
כז שָׁמוֹ־בָם דְּבַרְיִי אֶתּוֹתַי וּמִפְתֵּיִם בְּאֶרֶץ חַם:
כז שֶׁלַח חֲשֹׁף וַיַּחֲשֹׁף וְלֹא־מָרוּ אֶת־דְּבָרוֹ:
כח הִפְךָ אֶת־מִימֵיהֶם לְדָם וַיִּמַּת אֶת־דֹּגְתָם:
כח שָׂרֵץ אֶרֶץ צַפְרָדַעִים בְּחֹדְרֵי מַלְכֵיהֶם: לא אָמַר
כט וַיָּבֹא עָרֵב כְּפִיִם בְּכָל־גְּבוּלָם: לב נָתַן גְּשָׁמֵיהֶם
לד פָּדַד אִשׁ לַהֲכֹת בְּאֶרְצָם: לד וַיִּפֶּד גַּפְנָם וַתֵּאֲנַתֶּם
לה וַיִּשְׁפֹּר עֵץ גְּבוּלָם: לה אָמַר וַיָּבֹא אֲרַבָּה וַיִּלַּק וַאֲזַן

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number. 35. And they consumed all grass in their land, and they consumed the produce of their soil. 36. And He smote every firstborn in their land, the first of all their strength. 37. And He took them out with silver and gold, and there was no pauper among their tribes. 38. Egypt rejoiced with their departure for their fear had fallen upon them. 39. He spread out a cloud for shelter, and fire to illuminate the night. 40. They asked, and He brought quails, and the bread of heaven sated them. 41. He opened a rock and water flowed; in the deserts ran rivers. 42. For He remembered His holy word with Avraham His servant. 43. And He took out His people with joy, His chosen ones with joyful singing. 44. And He gave them lands of nations, and they inherited the toil of kingdoms. 45. In order that they keep His statutes and observe His laws. Halleluyah.

Chapter 137

1. By the rivers of Babylon, there we sat, we also wept when we remembered Tzion. 2. On willows in its midst we hung our harps. 3. For there our captors asked us for words of song and our tormentors [asked of us] mirth, "Sing for us of the song of Tzion." 4. "How shall we sing the song of Hashem on foreign soil?" 5. If I forget you, Yerushalim, may my right hand forget [its skill]. 6. May my tongue cling to my palate, if I do not remember you, if I do not bring up Yerushalim at

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מספר: לה ויאכל כל־עשב בארצם ויאכל פרי
אדמתם: לו ויך כל־בכור בארצם ראשית לכל־
אונם: לא ויוציאם בכסף וזהב ואין בשבטיו
כושל: לה שמח מצרים בצאתם כי־נפל פחדם
עליהם: לט פרח ענן למסך ואש להאיר לילה:
מ שאל ויבא שלו ולחם שמים ישיביעם: סא פתח
צור ויזבנו מים הלכו בציות נהר: סב פי־זכר
את־דבר קדשו את־אברהם עבדו: סג ויוצא עמו
בששון ברנה את־בחיריו: סד ויתן להם ארצות
גוים ועמל לאמים יירשו: סה בעבור | ישמרו
חקיו ותורתיו ינצרו הללויה:

קלז

א על נהרות | בכל שם ישבנו גם־בכינו בזכרנו
את־ציון: ב על־ערבים בתוכה תלינו פפרותינו:
ג כי שם שאלונו שובינו דברי־שיר ותוללנו
שמחה שירו לנו משיר ציון: ד איך נשיר את־
שיר־יהוה ^{יארדנה} על אדמת נכר: ה אם־אשפתך
ירושלם תשפח ימיני: ו תדבק־לשוני | לחכי

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the beginning of my joy. 7. Remember, Hashem, the sons of Edom, the day of Yerushalim, those who say, "Raze it, raze it, down to its foundation!" 8. Daughter of Babylon, who is destined to be plundered, praiseworthy is he who repays you your recompense that you have done to us. 9. Praiseworthy is he who will take and dash your infants against the rock.

Chapter 150

1. Halleluyah! Praise Hashem in His holy place, praise Him in the firmament of His might. 2. Praise Him with His mighty deeds, praise Him as befits His superb greatness. 3. Praise Him with a shofar blast, praise Him with psaltery and lyre. 4. Praise Him with timbres and dance, praise Him with stringed instruments and flute. 5. Praise Him with resounding cymbals, praise Him with resonant cymbals. 6. Let every soul praise Hashem. Halleluyah!

After finishing the Tehilim of the Tikkun Haklali recite the following three Pesukim

Who will give, that the redemption of Yisroel shall come from Tzion, when Hashem returns the captives of his nation, Yacov will be glad and Yisroel shall be happy. The redemption of the righteous is from Hashem, he is their strength at times of trouble. Hashem will help them and save them, He will save them from the wicked and will rescue them since they trusted in him.

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אִם-לֹא אֶזְכְּרֶנּוּ אִם-לֹא אֵעֲלֶה אֶת-יְרוּשָׁלַם עַל
רֹאשׁ שְׂמֹחֲתֵי: זֶכֶר יְהוָה אֲחַדְנָה | לְבַנֵי אֲדוֹם אֶת
יוֹם יְרוּשָׁלַם הָאֲמָרִים עָרוּ | עָרוּ עַד הַיָּסוֹד בָּה:
בַּת-בָּבֶל הַשְׂדוּדָה אֲשֶׁרֶי שֵׁי-שָׁלֵם לָהּ אֶת גְּמוּלָהּ
שְׂגַמְלַת לָנוּ: ט אֲשֶׁרֶי | שִׁי־אָחוּ וְנִפֵץ אֶת-עַלְלֵיךְ
אֶל-הַסַּלַע:

קג

א הַלְלוּהָ | הַלְלוּ-אֵל בְּקֹדֶשׁ הַלְלוּהוּ בְּרִקִיעַ עִוֵּ:
ב הַלְלוּהוּ בַּגְּבוּרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֻלוֹ: ג הַלְלוּהוּ
בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וּכְנֹר: ד הַלְלוּהוּ בַתֶּף
וּמְחֹל הַלְלוּהוּ בַמִּנִּים וְעִגְבִּ: ה הַלְלוּהוּ בְּצִלְצִי
שָׁמַע הַלְלוּהוּ בְּצִלְצִי תְרוּעָה: ו כָּל הַנְּשֹׁמָה
תְּהַלֵּל יְהָ הַלְלוּהָ:

אחד שניים זהים יאמר שלמה פסוקים אלה:

מי יתן מציון לשועת ישראל בשוב יהיה שבת צמו, יגל יעקב ישמח ישראל:
והשועת צדיקים מיהיה מעולם בעת צרה:
ויעזרם יהיה ויפלטם, ויפלטם טרשעים וישיעם כי חסו בו:

Rebbe Nachman of Breslov on Shmiras Habris

- Yosef who was Shomer Habris received the rights of the firstborn. This was taken away from Reuvain who desecrated his fathers bed, which is a form of pgam habris. [*Likutay 1 Torah 2*]
- The Zohar says that main evil desire of a person is for niuf. This is the biggest defilement. When one is Shomer Habris he receives the ability to pray. [*T-2*]
- Wearing tzitzis is a great protection from niuf. [*Torah 7*]
- When a person guards the Bris, he merits a light that will guide him in the path of teshuva. [*Torah 11*]
- How does one merit to totally nullify his ego and haughtiness and to pass all honor to G-D? This is done by being Shomer Habris. [*Likutay 1 Torah 11*]
- Through the use of holy speech one can contain and control the desire for niuf. [*Likutay 1 Torah 19*]
- The exile of Egypt came because of pgam habris. As a result of pgam habris, sword (war) comes to the land. This is the concept of the 'Avenging Sword.' [*Torah 20*]
- One who flaws his Bris flaws Daas (knowledge). [*T-20*]
- The nation of Yisroel is called holy because they guard the Bris. [*Likutay 1 Torah 23*]
- One who has rectified his Bris, it is impossible for him to fall into the desire of money. [*Likutay 1 Torah 23*]
- To reach a level where the face radiates, is only possible through Tikkun Habris. [*Likutay 1 Torah 27*]
- It is almost impossible for a person to rectify his sins and all their aspects, for they are many. For there are many details and various aspects for every sin. However when one rectifies the Bris, which is the combining element of all channels, he automatically repairs the damage from all his sins. [*Torah 29*]

- The main way the nation of Yisroel becomes close to Hashem is through Tikkun Habris. *[Torah 29]*
- Earning a living without effort is the concept of 'Bread from heaven' it is possible to receive this through the general rectification which is Tikkun Habris. *[Torah 29]*
- When earning money comes only through hard tedious work, it is only because he did not fully rectify the Bris. "One who throws bread crumbs on the floor is chased by poverty, certainly this happens to one who threw down crumbs of his brain." *[Likutay 1 Torah 29]*
- There is no permanent emunah (faith) only through the concept of Bris. *[Likutay 1 Torah 31]*
- Protection while traveling is dependent on Shmiras Habris. *[Likutay 1 Torah 31]*
- Freedom is dependent on Shmiras Habris. *[Torah 31]*
- Every one of the seventy nations excels in one bad trait. The cumulative evil of all seventy bad traits is the desire for niuf. By abolishing it one does a general rectification. Whoever breaks this desire will easily be able to break the rest of his bad traits. *[Torah 36]*
- A method of removing thoughts of znus is to say the verse of Shma and Boruch Shem. *[Likutay 1 T-36]*
- It is a set rule, that a person will not understand the words of a Tzadik unless he has first completely rectified his Bris. Only then will he begin to understand the words of the Tzadik. *[Likutay 1 Torah 36]*
- One who has completely rectified his Bris has control over his mind. *[Likutay 1 Torah 36]*
- Someone who was pogem habris cannot pray with full concentration. *[Likutay 1 Torah 50]*
- One does not receive enjoyment from his prayer until he has rectified the Bris. *[Likutay 1 Torah 50]*
- There is a sickness where the bones decay; this comes about since the inner matter of the bones became dried up due to niuf. *[Likutay 1 Torah 50]*
- Someone who was pogem habris should be very

careful to protect himself from dogs and swords (weapons). [*Likutay 1 Torah 50*]

- By reaching the level of Shmiras Habris one merits to receive a double portion of energy. [*Likutay 1 Torah 58*]
- When a person heaven forbid, experiences a nocturnal emission it stems from the Klipah of Lilis Y"Y. When one secretly gives charity, he is able to redeem the sparks of holiness from the Klipah. [*Likutay 1 Torah 83*]
- When a person really begins to regret his sins, then all the drops of seed that came from him will also begin to feel this. Both those that ended up physical children as well as those that were sent to the other place, heaven forbid. For also there they have a heart and some form of body. They will then begin to feel pain and regret their position. They will realize that they are in a dirty defiled place. In the beginning it appears to them that they are in a good position, for they are damaging spirits. Only after their father has begun to regret his actions, do they begin to realize where they truly are. They start to weep and cry, and a big commotion is made amongst them. The best time for this is during the month of Elul. These children are also considered his children; they are also dependent on him. Therefore when a person dies they go after his coffin crying for him, just as his own children do. However when they follow him crying it is a great embarrassment for him. May the merciful one save us from such punishments. [*Likutay 1 Torah 141*]
- When one reaches levels of happiness, then G-D himself helps him be Shomer Habris. The main cause of pgam habris is depression. [*Likutay 1 Torah 169*]
- A Tikun for a nocturnal emission, heaven forbid is to say ten chapters of Tehilim on the day that it occurred. For there is power in the saying of Tehilim to remove the drops of seed from the Klipah that has taken them. The word Tehilim has the same numerical equivalence as Lilis, with the five letters of her name. As one is saying

the Tehilim he should meditate that Tehilim equals 485 which is equal to the names, Kel Elokim, filled in the following manner (above, Tikkun Klali). Through these two divine names the drop is removed from the Klipah. *[Likutay 1 Torah 205]*

- "Talmud" has the same Gematria as her name 'Lilis'. Therefore there is power in the study of Talmud to either weaken her or the opposite heaven forbid. *[Torah 214]*
- Know, that charity is a great protection and helps a lot to save a person from thoughts of niuf. Still a person is not allowed to depend on this and to mix and talk with women, it only helps that it does not damage him as much. *[Likutay 1 Torah 242]*
- Sometimes because of this sin a person can lose his destined wife (zivug). Since he has turned away from his zivug, it is very hard for him to find her. Even if he does find her she will be rebellious towards him. She will not follow his will since he turned away from her. By fixing this sin, a person will find his destined wife, and she will not be rebellious towards him. *[L- 2 Torah 87]*
- When someone reveals a new piece of Torah, it is a great rectification for improper thoughts. All such thoughts are cased by the imagination center of the brain. By innovating a piece of Torah one uses this to put pieces together thereby rectifying these improper thoughts. *[Likutay 2 Torah 105]*
- Being in Eretz Yisroel is very big Tikkun for pgam habris. *[Likutay 2 Torah 109]*

This pamphlet only covers a limited part of this subject , here is a list of sefarim for further reference

English

- **Rebbe Nachman's Tikkun** - Introduction and translation of Tikkun Klali - *Breslov Research Institute*.
- **The Light of Ephraim** - Kabbalistic explanation of pgam habris as well as the rectifications. *Moznaim*

Hebrew

- **Taharas Hakodesh**- Rabbi Ahron Rutah, Covers subject in detail and goes through many of the tikkunim.
- **Shmiras Hmachshava** - Rabbi Daniel Frish
Explains the flaws caused by impure thoughts, as well as the reward one receives for guarding his mind. Contains advice how to fight off impure thoughts.
- **Minchat Yehudah**- Rabbi Yehudah Ftayah, Related Stories and a number of Tikkunim for Shmiras Habris.
- **Yesod Yosef** - also has a number of commentaries.
- **Sfat Hyum** - Commentary and introductions to Ananu of the Rashash. Published by *Ahvat Shalom*.
- **Taharas Yom Tov** - Set has around 14 volumes.
- **Likutay Maharan - Sefer Hamidot - Likutay Etzot**
The sefarim of Breslev contain a lot of advice and Torah on this subject.
- **Takanas Hashavim** - Rabbi Tzadok Hacoen of Lublin
Has a lot of torah on subject also in Tzdkas Hatzadik.
- **Shar Ruach Hakodesh** - Tikkunim of the Ari for sins .
- **Tzphron Shamir** (part of Avodas Hakodesh) - Chida.
- **Sefer Chasidim** - Rabbi Yehuda Hachasid.
- **Lashon Chachamim** - Ben Ish Chi - A lot of Tikkunim
- **Tiv Htshuvah** - R' Gamliel Rabonovitch on Shovavim.
- **Tikun Kares** - Chida - Each time removes one Kares.
- **Rashis Chuchmah** - Shar Hakedusha.
- **Zera Kadosh** - Kavanot for Tikkun Habris .



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