

בעה"י

ספר
שובו בנים
שובבים

Tikkun/Learning for Shovavim

for the six (6) Thursday afternoons from
Parsha Shemot through *Mishpatim*
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assembled by

רחמיאל חיים

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Table of Contents:

Introduction to Shovavim (article by HaRav Ariel Bar Tzaddok)	3
Acceptance of the Fast at Minhah	5
Learning at the Seudat Mafseket	6
Yihud at Seudat Mafseket	6
Nighttime meditation before Fast Day	10
Vidui/Confession	11
Order of Learning from Sefer Tikkun HaShovavim	12
Zechariah 3:2	
Shemot 19:20-25	
Bemidbar 20:14-17	
Devarim 3.1-12	
Bemidbar 23:9	
Shofim 5:1-12	
Yirimayu 46:13	
Yeshaya 26	
Tehillim (21 Psalms total אה"ה)	15
1-5	
17	
23	
25	
34	
39	
88	
116	
110	
90	
91	
99	
121	
124	
130	
Mishnah Zevahim 5	22
Mishnah Tamid 1	
Zohar Va-aira 27A	25
Tikkuney HaZohar 48	
Tikkun HaKlali of Rebbe Nachman of Breslov	30
Tehillim 16, 32, 41, 42, 59, 77, 90, 105, 137, 150	
Chanting Meditations	35
Shovavim Meditations of R. Yitzhak Schwartz	37

Introduction to Shovavim

We at BeRahamim LeHayyim continue with our “Living in the Times” series with this book on Shovavim. I first learned of Shovavim by my first teacher in Kabbalah, HaRav Ariel Bar Tzaddok. His comprehensive essay follows (<http://www.koshertorah.com/PDF/shovavim.pdf>) :

Shovavim is the Hebrew term for mischief-makers. Fittingly, the word is also an acronym for the six weekly Torah portions **Shemot**, **Vaera**, **Bo**, **Beshelah**, **Yitro** and **Mishpatim**. The reading of these portions fall within the two Hebrew months of Tevet and Shevat. This period is considered auspicious for fasting and the rectification of the sins of character weakness (most notably sexual sins). There are many different types of traditions associated with these weeks, yet they are all for similar purpose, this being teshuva and tikkun. The general sin, which almost everyone is guilty of, is one form or another of sexual impropriety. This can mean forbidden relations or behaviors on one’s own part, or even the mere thoughts that we allow ourselves to think. Our Sages and especially the Masters of the Kabbalah emphasize that sexual blemishes are the greatest stains upon the soul and serve to create great distance between our Creator and ourselves. Yet, it is never enough just to proclaim our remorse or desire to repent. A change of attitude must accompany our statements of remorse. Repentance must be taken to heart and acted upon with true sincerity, not just filed away as a mere academic performance. Honest change in one’s internal character only comes about when one first changes one’s external behavior. Change seldom arises independently from within; we must often help it along. We are admonished by Rabbi Meir in Pirkei Avot to do the right thing, even for the wrong reasons, for in the end doing the right thing, even for the wrong reasons will transform us internally to do the right thing for the right reasons. The actions change the attitude, not the other way around.

As important as it is for one to change one’s behavior, changing attitudes is most important. Even when we are doing the right things, we must still look deep within ourselves to address our improper attitudes and desires. Comprehensively changing what one does can only come about through a cultivation and expression of inner strength, discipline and moral character. Remorse and apologies mean nothing so long as one continues to repeat offensive behavior. Shovavim is a time for us to not only change undesirable behavior but also to reflect within one’s heart upon the reasons why one has chosen wanton ways and what one can do to better oneself to no longer weakly choose to embrace foolish choices. Teshuva means to turn away from one’s wanton behavior and to choose what is good. Tikkun takes this one step further. Tikkun means to repair. It is not enough that one no longer create further damage, one must also make repair of the damage that one has already caused. This is the meaning of taking responsibility for one’s actions. Only when one does what need be done to make repairs for what one has broken can it be said that one indeed has turned from their former ways and has made teshuva. Rectification of sexual blemishes must be accomplished in two different ways. First, one must repair the spiritual damage caused by one’s deeds. This is done by reciting certain prayers, meditations and by fasting. The second, yet primary method of rectification is that one must address one’s personal weaknesses and character flaws that led one to stumble into the forbidden behavior in the first place. Unless one learns strength of character and addresses the heart of the problem within oneself, no amount of spiritual work will make tikkun. To state it simply, unless one can first rectify the source of blemish within one’s character, the results of those blemishes in both the physical and spiritual world cannot be rectified and wiped clean. Let no one misunderstand this, for our entire Torah is based upon this principle.

Concerning traditional observances of this period, one of the most popular is the observance of fasting. Torah tradition defines a fast as total abstinence from any and all food and drink (including water) from the moment of dawn (when the rays of the sun are first seen on the horizon) until dusk, (when the last rays of the sun fall below the horizon). During these winter months, when the days are short, such a fast day may only last for ten or so hours. As such, a fast of such brevity is relatively easy for most and therefore can be observed by many. While abstaining from food and drink is one way of showing one’s remorse for wanton behavior, the fast also serves another more spiritual purpose. The burning of body fat is considered an offering of oneself to G-d. Thus, the concept of fasting as being an offering to G-d has more than just symbolic meaning. What was offered as sacrifice on the ancient Temple altar was the fat and blood of the animal. When we fast, our bodies are still naturally burning calories. There is no intake of

food to replenish what is burned up, and, as is medically known, what is burned up first is usually the fat. Therefore, by fasting, the natural fire of one's body burns one's fat (and thus blood along with it). One's fasting, therefore, is not just symbolically, but an actual offering of fat and blood just as it was on the ancient altar.

During the six-week period, the tradition has developed to fast on Thursdays (some do on Mondays also). Therefore, for the six weeks, for one day each week, one will fast from dawn until dusk (as described above). Yet, the mere abstinence from food and drink is not enough. The fast must be focused and performed as a means of mini-atonement for one's blemishes. This focus is brought about through the special prayers and meditations performed on these days. There are a number of special Shovavim prayer books available that have a full array of prayers. This is neither the time nor place to enumerate these practices. Please contact your local Jewish bookseller if you are interested in acquiring a copy. The traditional Sephardic Shovavim prayer book is entitled **Marpeh L'Nefesh (To Heal the Soul)**. This book will outline for you the various prayers and other traditions of this period.

During this period there is also observed a special type of fast called a Ta'anit Dibbur. This is not a fast from food and drink; it is a fast from speaking. The tradition has evolved that for one day, from dawn till dusk, one does not speak any superfluous speech. Rather, one speaks only the words of one's daily prayers, and that is all. The day is passed doing something that is considered to be a very powerful spiritual tool for rectifying one's sins. Usually observed on a Shabat, after morning prayers and breakfast, the entire congregation gathers in the Synagogue to perform the special tikkun. The special Tikkun of the Ta'anit Dibbur is the recitation of the entire book of Psalm (all 150 of them), three times (for a total reading of 450 Psalms). The entire congregation reads all the Psalms, they are not divided up. This reading, at an average pace will take almost ten hours. This takes up the entire day. The readings begin after breakfast and should end in time for afternoon Minha prayers. In the traditional Shovavim prayer books, there are also additional prayers recited both before and after the readings centered on the matters of the day.

The months of Tevet and Shevat when Shovavim occur are said to be astrological times of difficulty for the Jewish people in general. These months are a type of astrological "Murphy's Law" period, meaning that if there is a given opportunity for something to go wrong, it will, and at the worse possible time. This does not mean in any way that things are destined to go wrong during this time and that we have no control over matters. Those with knowledge of true astrology as defined by Torah know that astrological influences only reveal potentials, but can never predict anything actual. Anyone using astrology to predict violates the Torah commands of idolatry. Nothing is set and definite in life other than the Will of HaShem. Tevet and Shevat exert a negative astrological influence, but this force of negativity (dinim) can only become manifest if and when one's reckless behavior creates a doorway for it to materialize. If we act in ways that violate Holy Torah, we create the opportunity for negative things to manifest, in the worst of ways, in this most negative of times. Therefore, if something bad happens now, it is not because Heaven ordained it so, but rather because we were not careful enough to have avoided its coming. In conclusion, how one chooses to observe the days of Shovavim is entirely up to the individual. There are absolutely no Halakhic requirements herein, other than the perennial mitzvah of teshuva. Yet, although one is not necessarily obligated to observe the traditions of this time, it is still a wise, meritorious and spiritually helpful thing to do. One should consult with one's local Rav for specific information and details what you as an individual can do and what your community as a whole can do.

If your Rav is not Sephardi or is not educated in the traditional Sephardi ways, he may not be familiar with all the Shovavim traditions. Do not let him off the hook, or tell you not to pay attention to Shovavim traditions. Shovavim traditions are not observed exclusively by Sephardim; a number of Hasidim also are aware of the importance of these days and guard them wisely. Make your local Rav do his homework, and direct you and your congregation in the ways of public communal Shovavim teshuva. In this way, we all draw together as a body, and we assist one another in change. Most important we bring tikkun to ourselves and to the community at large and help bring the coming of Mashiah ever closer. Whether or not your community will adopt Shovavim traditions, you as an individual should. Whether or not one can fast depends on many factors. Just remember, the fast is a means to an end and not an end unto itself. A fast is supposed to assist us in focusing on the important factors within ourselves that need to be addressed and changed. One can do this without fasting. From a Kabbalistic point of view, fasting certainly helps

refine the soul and atone for one's sins. One who is able to conduct one's daily affairs regularly while fasting should do so. Yet, while fasting brings teshuva, tikkun is only achieved by change; real change of behavior and real internal change of attitude. During these days of Shovavim, focus on change. **[PLEASE SEE MEDITATIONS ON PAGE 37 BELOW FOR A DIFFERENT TAKE ON THIS MATTER]**

Acceptance of the Fast at Minhah on Wednesday

An individual who wishes to accept a fast upon himself recites a declaration after praying Minhah but before taking 3 steps back, or afterwards while it is still daytime of the day before his fast. There are different versions, but this is the simplest (Artscroll):

Master of all worlds (רבוֹן כּל העוֹלָמִים)! I come before you to accept a voluntary fast for tomorrow. May it be Your will, Hashem, my Gd and the Gd of my ancestors, that You accept me with love and favor, that my prayer come before You, and You answer my entreaty in Your abundant mercy, for You hear the prayer of every mouth.

Here is another (Orot):

Master of the Universe (רבוֹנוֹ שֶׁל עוֹלָם)! I hereby take it upon myself to be before You, conditionally, in a state of voluntary fast tomorrow from dawn until after Aravit. And if I will be unable or not wish to complete the fast, then when I recited *"A psalm by David, Hashem is my shepherd..."* יהו"ה רעי *"I will be enabled to cease my fast and it shall not be considered sinful for me. However, may it be Your will, Hashem, my Gd, Gd of my ancestors, that You grant me the strength and health that I may succeed in fasting tomorrow and that You accept me with love and favor. And grant me the merit to repent in perfect repentance and respond to my supplication, and hear my prayer, for You hear the prayer of every mouth. Blessed is He Who hears prayer.*

At the end of Minhah on the fast day, to conclude the fast one says:

Master of the Universe (רבוֹנוֹ שֶׁל עוֹלָם)! It is well known before You that during the time that the Holy Temple stood, a person who sinned would offer a sacrifice from which were offered only the fat and the blood., and it would atone for his sin. I have fasted now and have therefore reduced my fat and blood. May it be Your will that my reduced fat and blood be considered as if I had offered them upon the Altar, and may You favor me.

Yihud/unification before the Seudat Mafseket

At the time one washes ones' hands to eat bread [as well as after eating and before Birkhat Hamazon] at the final meal before the fast, one intends this Holy unification, based on the following verse.

I wash my hands in purity and circle around Your altar Hashem." (Tehllim 26:6)

Each word is parsed as follows:

ארחץ "I wash" is equal in gemataria to Elokim filled with Yods:

אל"ף למ"ד ה"י יו"ד מ"ם

בנקיון "In purity" נקיון is gemataria 216 (Gevurah) which also is 3 x 72, as such
יו"ד ה"י וא"ו ה"י is 63 plus the 10 letters ה"י וא"ו ה"י = 72 (+1)
ה"א ו"ד ה"א וא"ו ה"א is 45 plus the root יהו"ה (26) = 72 (-1)
י"ה י"ו יהו"ה is 72

איה"ה יהו"ה אדנ"י is equal in gemataria to כפ"י "my hands"

יהו"ה (26) + יו"ד ה"ה ו"ו ה"ה (52) is gemataria 82 which is "and circle" ואסובבה plus its 4 letters

את has the same gemataria as קדוש (410)(holy) *Kadosh*

יהו"ה (26) + יו"ד ה"ה ו"ו ה"ה (52) + 1 = 77 gemataria "Your altar" מזבחך

יהו"ה is intended to arouse the Feminine Waters of which are in Binah, and also intend that the Havayah יהו"ה is Shem Ben ה"ה ו"ו ה"ה

Learning at the Seudat Mafseket

There is a short course of study recommended before saying the blessing after eating. These words help to elevate the Holy Sparks in the food.

It comes from the actual beginning of the *Zohar*.

Rabbi Hizkiyah began by quoting, "As the lily amongst the thorns" (*Shir Hashirim* 2:2). It is the Community of Yisrael. Because there is a lily; and there is a lily. Just as the lily among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name Elohim **[and the second mention are 13 words]**. These words surround and guard the Community of Yisrael. After this, it is mentioned another time in the next passage. And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five leaves represent the

five gates of salvation. And this secret is written about in the verse, "*I will raise the cup of salvation*" (Tehilim 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. The second to the third mention of Elohim, there are five words. After this light was created, it was concealed and enclosed within that *Brit* (covenant) that entered the lily and fructified it. This is referred to as "*a tree bearing fruit whose seed is within it*", and this seed is the *Brit*. And just as the *Brit* is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

We read this to learn about creation, and to open us up to *Tikkun HaBerit*/ the healing of our creative energies of union.

The next selection recommended to learn is the famous mystical *Midrash* of how each letter desired to be part of the creative process (*Zohar, Hakdama, Beresheet*).

"When He desired to create the world, all the letters of the Hebrew alphabet came before Him in sequence from last to first. The letter *Tav* ט saw itself fit to come forth first. It said, Master of the World, may it please you to create the world with me because I am the seal of your ring, which is *Emet* (truth). And as You are called *Emet*, so it would be most appropriate for the King to begin with the letter *Tav* ט, and create the world by me. The Holy One, blessed be He, said to it, you are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful one, who have kept the Law of the Torah from *Aleph* to *Tav*, ט but when you appear they shall die (Shabbat 55, A). Not only that, but you are the seal of the word Death. And because of this, you are not suitable for Me to create the world with you. It then immediately left.

The letter *Shin* ש then entered and stood before Him. It said, Master of the World, may it please You to create the world with me, as I am called in Your own name *Shadai*. And it would be most proper to create the world by a holy name. He replied: You are worthy, you are good, and you are truthful. But because you are included among the letters that form the word *Sheker* (falsehood), I do not wish to create the world with you. *Sheker* would not have prevailed had you not been attached to the letters *Resh* and *Kuf*.

From this whoever wants to tell a lie, should add that lie to a base that is truthful. Because the letter *Shin* ש is a letter (i.e. a sign) of truth, meaning a letter of Truth by which the Patriarchs reached unison. And the letters *Kuf* ק and *Resh* ר appear on the evil side. . In order for the Other Side to continue to exist, it pulls the letter *Shin* ש into its realm, creating the combination *Kesher*. When the *Shin* ש realized this, it left.

. The letter *Tzadik* צ then entered, stood before Him, and said, Master of the World, may it please You to create the world with me, since the *Tzadikim* (righteous) are 'sealed' by my name. And You who are called Tzadik, are also written by my name, as it is written, "*For Hashem is righteous, He loves righteousness*" (Tehilim 11:7). Therefore, it would be suitable to create the world with me! He replied: *Tzadik, Tzadik* צ you are truly righteous, but you should remain

concealed and not be revealed too much, so that humans will not have an excuse for their sins. And what is the reason? The letter *Nun* נ and the adjoining letter *Yud* י from *Hawaya* , which is also the Holy *Brit*, which came and mounted on the letter *Nun*, נ thereby the letter *Tzadik*. צ

The letter *Peh* פ was the next to enter. It stood before Him and said, Master of the World, may it please You to create the world with me, because the Redemption that You shall bring onto the world is described by my name, *Pedut* (Redemption or Salvation). The world should be created by me.

He replied: You are indeed praiseworthy, but because of you, there will be inscribed (for posterity) the maxim 'to commit a crime in secret' - a crime akin to that of the snake that strikes, brings back its head, and then hides it within its body. Because whoever sins bends his head, then stretches his hands out to sin.. And so it was similarly said of the letter *Ayin*, ף which describes the term *Avon* (crime, sin). Although it claimed, I have *anavah* (humility) in me, and the Holy One, blessed be He, replied to it saying: I shall not create the world by you. *Ayin* ף then took its leave.

The letter *Samekh* ס entered, stood before Him and said, Master of the world may it please You to create the world with me, because I am able to support those who falls. As it is written, "*Hashem (somaik) upholds all that fall*" (*Tehilim* 145:14). He said to it, This is exactly why you should stay in your place and not move from it. If you leave your place what will then happen to all those who fell and are being supported by you? The letter *Samech* ס then left immediately!

The letter *Nun* נ entered and stood before Him saying, Master of the World, may it please You to create the world with me, because the phrase, "*fearful in praises,*" (*Norah Tehilot*) (*Shemot* 15:11) starts with me. In the praising of the righteous, "*praise is comely (naveh)* " (*Tehilim* 147:1). He told it, *Nun*, נ go back to your place. It is because of you that the letter *Samekh* ס returned to its place. And you should depend on it for support.

The letter *Mem* מ entered and said to Him, Master of the World, may it please You to create the world by me, because with me you are called *Melekh* (King). He told it, yes, it is indeed so, but I shall not create the world with you, because the world needs a *Melekh* ! Go back to your place, you and the letters *Lamed* ל and *Kaf*, כ as it is not proper for the world to be without a King

At that certain hour, the letter *Kaf* כ descended from the throne of His Glory. Shaking and trembling, it stood before Him and said, Master of the World, may it please You to create the world with me, because I am Your Glory. When the letter *Kaf* כ descended from the throne of His Glory, 200,000 worlds were shaken and the throne trembled. And all the worlds were about to collapse. The Holy One, blessed be He, told it, *Kaf, Kaf*, כ what are you doing here?! I shall indeed not create the world with you. Go back to your place, because the Hebrew word *Kliya* (total destruction) starts with you. At that same moment it took leave and returned to its place.

The letter *Yud* י entered, stood before Him, and said, Master of the World, may it please You to create the world with me, because I am the first letter of the Holy Name *Yud, and Hei, and*

Vav, and Hei. Thus, it should be proper for you to create the world with me. He replied: It should suffice you to be engraved upon My Name and appear in Me. You embrace all My desires. Rise up, it would not be proper for you to be removed from My Name!

The letter *Tet* ט entered, stood before Him and said, Master of the World may it please You to create the world with me, as by me You are called *Tov Veyashar* (good and honest). He replied: I will not create the world with you, because your goodness is concealed within you. Therefore it is written: "*O how abundant is Thy goodness (tuvekha) which You have concealed for them that fear You*" (*Tehilim* 31:20). So because Your goodness is concealed within You, it cannot take any part in this world that I want to create. It only applies to the world to come. Furthermore, because your goodness is concealed and treasured within yourself, the gates of the Holy Temple shall be 'sunk.' As it is written: "*Her gates are sunk into the ground*" (*Eicha* 2:9). And to add to all this, the letter *Het* ח stands before you, together you become *Het* (sin). This is why these two letters do not appear in the names of the twelve tribes. *Tet* ט immediately then took its leave and went away from Him.

The letter *Zayin* ז entered and said to Him, Master of the World, may it please You to create the world with me. Because with my help, Your children shall preserve the Shabbat, as it is written, "*Remember (Zachor) the Shabbat day, to keep it holy*" (*Shemot* 20:8). He replied: I will not create the world with you, because you represent war, a sharp pointed sword and a spear make war., of destruction, which in Hebrew is *Zayin* ז! And you are like the letter *Nun* נ.

The letter *Vav* ו entered, and pleaded before Him, Master of the World, may it please You to create the world with me because I am in myself one of the letters of Your Name Hawayah. He replied: *Vav* ו, you and the letter *Hei* ה should both be satisfied with being written in My Name. Because you appear in My Name and are engraved in It, I shall therefore not create the world with you.

The letters *Dalet* ד and *Gimel* ג entered. Both also claimed the same thing. He told them also be satisfied with being with each other, because there will always be poor men on earth, and they should be given a benefactor. The letter *Dalet* ד is poor, and the *Gimel* ג reciprocates as a benefactor. Do not leave each other, and it should suffice you that you sustain one another!

The letter *Bet* ב entered and said to Him, Master of the World, may it please You to create the world with me, because by me You are blessed (*berakah*) in the upper and lower worlds.. The Holy One, blessed be He, replied: But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation (*Beresheet*).

The letter (א) stood outside and did not enter. The Holy One, blessed be He, said to it., why do you not enter and stand before me like the other letters? It replied: Master of the World, because I saw that all the letters left You without benefaction. So what shall I do there myself? Not only that, but You have already presented the letter *Bet* with this greatest gift of all. And it would not be proper for the Supernal King to take back the gift, which He presented to His servant, and give it to another! The Holy One, blessed be He, said, even though the world is created with the letter *Bet*, ב you shall be the first of all the letters. My attachments shall be expressed only by you and

all calculations and actions of the people shall commence with you. Therefore, all unity shall be expressed by the letter *Aleph* א!

The Holy One, blessed be He, formed large upper letters, and smaller lower letters. And this is why *Bet, Bet, ב ב Beresheet Bara*. And [א א] *Elokim Et* are letters from above, others are letters from below. And they are all united - the ones from the world above, with the ones from the world below."

After this, before we say *Birkhat Hamazon*, we rinse our finger tips with *Mayim Ahronim*, and again say, "*I wash my hands in purity and circle around Your altar Hashem.*" (*Tehllim 26:6*) with the intention mentioned above.

Before going to sleep, there is one additional healing insight recommended for these days which may include fasting. It is good to sleep on the floor and to place a rock under your head. Yes, you read that correctly! This is a time-old remedy to help with self-affliction. Does it work? You bet! Remember the story of Yaakov Our Father, and his dream of the stairway to Heaven. And he put 12 rocks [which merged into one] under his *keppie*!

Even if you are not planning to fast the next day, at the moment, you are fasting, for the next meal you will eat is called **Breakfast**, right? Take a small pebble, place it in the crevice at the back of your neck, and meditate that the word stone, אבן *Even*, is just one more than *Shem Ben*, a form of *Shem Havaya* filled with the letter *Heh* ה"ה ו"ו ה"ה יו"ד as such . Because you are doing this, you now merit to meditate on a Holy Name, the Name *Ben* plus an *Alef* in the middle:

יו"ד ה"ה וא"ו ה"ה

Vidui/Confession before Learning

We confess our sins before learning to “clear the air” and to receive the best effect from our recitation.

Vidui [R. Avraham Sutton translation]

We beseech You, Hashem our God and God of our ancestors! Let our prayers come before You. Our King, do not ignore our supplications, for, Hashem our God and God of our ancestors, we are not so arrogant and stiff-necked as to think that we are completely righteous and have not erred. On the contrary [we want to admit to You and to ourselves that] we have erred (*chet*), we have sinned intentionally [in order to satisfy our lust] (*avon*), and we have rebelliously committed crimes [which have caused us to become coarse and insensitive, and therefore unworthy of Your forgiveness] (*peshah*).

This goes for us, our parents, and the members of our families [whether now or in previous lifetimes].

We wish to admit our guilt [but not to fall into excessive guilt which actually prevents us from doing *teshuvah*]. We have been ungrateful [for all the good done to us and even repaid bad for good]. We have robbed. We have been two-faced and spoken slander [behind others’ backs]. We have caused others to deviate [from the right path]. We have caused others to do wrong. We have acted maliciously. We have acted violently [and fraudulently to get what we want]. We have framed lies and been deceitful [in order to save ourselves and get others in trouble]. We have advised others to do things that were harmful to them. We have spoken falsely and not kept our word. We let our anger get the best of us. We have scoffed [and made light of serious matters]. We have rebelled [against You]. We have compromised Your truth for our own convenience. We have shown contempt [and thereby provoked Your displeasure]. We have committed adultery [and other sexual offenses]. We have been stubborn [and turned our hearts away from You]. We have sinned intentionally [in order to satisfy our lust, and have gotten caught in the web of our own rationalizations]. We have rebelliously committed crimes [which have caused us to become coarse and insensitive, and therefore unworthy of Your forgiveness]. We have damaged [the very things which are most sacred and precious to us]. We have oppressed and harassed. We have caused our parents grief and anguish. We have been stiff-necked [and obstinately ignored all of Your reminders to repent and better our ways]. We have acted wickedly [and become twisted inside]. We have corrupted [and destroyed our innate sense of right and wrong]. We have lost our human dignity [and stooped to the level of animals]. We have completely gone astray [and lost our way in life]. We have misled others to go astray as well.

[In sum] we have turned away from Your good commandments and ethical laws—all to no avail. But You are just with regard to any punishment that befalls us, for You have acted truthfully while we have just hardened our hearts and become more enmeshed in our sins.

Siddur Limud: Order of Learning

Zecharya 3:2 (This is part of the Haftarah for Shabbat Hanukah, and counters evil)

And Hashem said to Satan: 'Hashem rebuke you, O Satan, for Hashem that has chosen Jerusalem rebuke you; is not this man a brand plucked out of the fire?'

Shemot 19:20-25 (This is read in Parshat Yitro during Shovavim)

20 And Hashem came down upon mount Sinai, to the top of the mount; and Hashem called Moses to the top of the mount; and Moses went up. **21** And Hashem said unto Moses: 'Go down, charge the people, lest they break through unto Hashem to gaze, and many of them perish. **22** And let the priests also, that come near to Hashem, sanctify themselves, lest Hashem break forth upon them.' **23** And Moses said to Hashem: 'The people cannot come up to mount Sinai; for you did charge us, saying: Set bounds about the mount, and sanctify it.' **24** And Hashem said to him: 'Go, get yourself down, and you shall come up, you and Aaron with you; but let not the priests and the people break through to come up to Hashem, lest He break forth upon them.' **25** So Moses went down unto the people, and told them.

Bemidbar 20:14-17 (This counters the negativity of Esav/Edom)

14 And Moses sent messengers from Kadesh unto the king of Edom: 'Thus says your brother Israel: You know all the travail that has befallen us; **15** how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians dealt ill with us, and our fathers; **16** and when we cried to Hashem, He heard our voice, and sent an angel, and brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost of your border. **17** Let us pass, I pray you, through your land; we will not pass through field or through vineyard, neither will we drink of the water of the wells; we will go along the king's highway, we will not turn aside to the right hand nor to the left, until we have passed your border.

Devarim 3:1-12 (this describes our battles against negativity/klippot in our 40 years in desert)

Then we turned, and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei. **2** And Hashem said to me: 'Fear him not; for I have delivered him, and all his people, and his land, into your hand; and you shall do to him as you did to Sihon king of the Amorites, who dwelt at Heshbon.' **3** So Hashem our Gd delivered into our hand Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining. **4** And we took all his cities at that time; there was not a city which we took not from them; 60 cities, all the region of Argob, the kingdom of Og in Bashan. **5** All these were fortified cities, with high walls, gates, and bars; beside the unwalled towns a great many. **6** And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every city, the men, and the women, and the little ones. **7** But all the cattle, and the spoil of the cities, we took for a prey unto ourselves. **8** And we took the land at that time out of the hand of the two

kings of the Amorites that were beyond the Jordan, from the valley of Arnon unto mount Hermon-- **9** which Hermon the Sidonians call Sirion, and the Amorites call it Senir-- **10** all the cities of the plain, and all Gilead, and all Bashan, unto Salcah and Edrei, cities of the kingdom of Og in Bashan.-- **11** For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.-- **12** And this land we took in possession at that time; from Aroer, which is by the valley of Arnon, and half the hill-country of Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites;

Bemidbar 23:9 (this is the prophecy of Bilaam who notoriously blemished the Brit)

For from the top of the rocks I see him, and from the hills I behold him: lo, it is a people that shall dwell alone, and shall not be reckoned among the nations. **10** Who has counted the dust of Yaakov, or numbered the stock of Israel? Let me die the death of **the righteous**, and let mine end be like his.

Shoftim 5:1-12 (This is part of the Haftarah for Parshat Beshalah read during Shovavim)

1 Then sang Devorah and Barak the son of Abinoam on that day, saying: **2** When men let grow their hair in Israel, when the people offer themselves willingly, bless Hashem. **3** Hear, O kings; give ear, O princes; I, to Hashem will I sing; I will sing praise to Hashem, the Gd of Israel. **4** Hashem, when You went forth out of Seir, when You marched out of the field of Edom, the earth trembled, the heavens also dropped, the clouds dropped water. **5** The mountains quaked at the presence Hashem, even on Sinai at the presence of Hashem, the Gd of Israel. **6** In the days of Shamgar the son of Anath, in the days of Jael, the highways ceased, and the travellers walked through byways. **7** The rulers ceased in Israel, they ceased, until that you arose, Devorah, that you arose a mother in Israel. **8** They chose new gods; then was war in the gates; was there a shield or spear seen among forty thousand in Israel? **9** My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless Hashem! **10** You that ride on white asses, you that sit on rich cloths, and you that walk by the way, tell of it; **11** Louder than the voice of archers, by the watering-troughs! there shall they rehearse the righteous acts of Hashem, even the righteous acts of His rulers in Israel. Then the people of Hashem went down to the gates. **12** Awake, awake, Devorah; awake, awake, utter a song; arise, Barak, and lead your captivity captive, you son of Abinoam.

Yirmiyahu 46:13-28 (This is the Haftarah for Parshat Bo, read during Shovavim)

13 The word that Hashem spoke to Jeremiah the prophet, how that Nebuchadrezzar king of Babylon should come and smite the land of Egypt. **14** Declare in Egypt, and announce in Migdol, and announce in Noph and in Tahpanhes; say : 'Stand forth, and prepare, for the sword has devoured round about you.' **15** Why is your strong one overthrown? He stood not, because Hashem did thrust him down. **16** He made many to stumble; they fell one upon another, and

said: 'Arise, and let us return to our own people, and to the land of our birth, from the oppressing sword.' **17** They cried there: 'Pharaoh king of Egypt is but a noise; he has let the appointed time pass by.' **18** As I live, says the King, whose name is Hashem of Hosts, surely like Tabor among the mountains, and like Carmel by the sea, so shall he come. **19** O you daughter that dwells in Egypt, furnish yourself to go into captivity; for Noph shall become a desolation, and shall be laid waste, without inhabitant. **20** Egypt is a very fair heifer; but the gadfly out of the north is come, it is come. **21** Also her mercenaries in the midst of her are like calves of the stall, for they also are turned back, they are fled away together, they did not stand; for the day of their calamity is come upon them, the time of their visitation. **22** The sound thereof shall go like the serpent's; for they march with an army, and come against her with axes, as hewers of wood. **23** They cut down her forest, says Hashem though it cannot be searched; because they are more than the locusts, and are innumerable. **24** The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north. **25** Hashem of hosts, the Gd of Israel, says: Behold, I will punish Amon of No, and Pharaoh, and Egypt, with her gods, and her kings; even Pharaoh, and them that trust in him; **26** and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and afterwards it shall be inhabited, as in the days of old, says Hashem **27** But fear not you, O Yaakov My servant, neither be dismayed, O Israel; for, lo, I will save you from afar, and your seed from the land of their captivity; and Yaakov shall again be quiet and at ease, and none shall make him afraid. **28** Fear not, O Yaakov My servant, says Hashem, for I am with you; for I will make a full end of all the nations where I have driven you, but I will not make a full end of you and I will correct you in measure, but will not utterly destroy you.

Yeshayah 26:1-20 (this is a song of thanksgiving praising righteousness and death of evildoers)

1 In that day shall this song be sung in the land of Judah: We have a strong city; walls and bulwarks does He appoint for salvation. **2** Open the gates, that **the righteous** nation that keep faithfulness may enter in. **3** The mind stayed on You; You keep in perfect peace; because it trusts in You. **4** Trust in Hashem for ever, for Hashem is Gd, an everlasting Rock. **5** For He has brought down them that dwell on high, the lofty city, laying it low, laying it low even to the ground, bringing it even to the dust. **6** The foot shall tread it down, even the feet of the poor, and the steps of the needy. **7 The way of the just is straight;** You, Most Upright, makes plain the path of the just. **8** Yes, in the way of Your judgments, Hashem, have we waited for You; to Your name and to Your memorial is the desire of our soul. **9** With my soul have I desired You in the night; with my spirit within me have I sought You earnestly; for when Your judgments are in the earth, the inhabitants of the world learn **righteousness**. **10** Let favor be shown to the wicked, yet will he not learn **righteousness**; in the land of uprightness will he deal wrongfully, and will not behold the majesty of Hashem. **11** Hashem, Your hand was lifted up, yet they see not; they shall see with shame Your zeal for the people; fire shall devour Your adversaries. **12** Hashem, You will establish peace for us; for You have indeed wrought all our works for us. **13** Hashem our Gd, other lords beside You have had dominion over us; but by You only do we make mention of Your name. **14** The dead live not, the shades rise not; to that end have You punished and destroyed them, and made all their memory to perish. **15** You have gotten Yourself honor with the nations, Hashem, exceeding great honor with the nations; You are honored to the farthest ends of the earth. **16** Hashem, in trouble have they sought You silently they poured out a prayer

when Your chastening was upon them. **17** Like as a woman with child, that draws near the time of her delivery, is in pain and crieth out in her pangs; so have we been at Your presence, Hashem. **18** We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the land; neither are the inhabitants of the world come to life. **19** Your dead shall live, my dead bodies shall arise--awake and sing, that dwell in the dust--for Your dew is as the dew of light, and the earth shall bring to life the shades.**20** Come, my people, enter into your chambers, and shut your doors about you; hide yourself for a little moment, until the indignation be overpast. **21** For, behold, Hashem comes forth out of His place to visit upon the inhabitants of the earth their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.

21 Psalms related to Shem אה"י -related to Binah, the place of Teshuvah

Psalms 1-5 are said after Arabit on Yom HaKippurim as a protection against nocturnal emissions

Psalms Chapter 1 (Torah is an important antidote to evil)

1. Happy is the man who does not walk in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of the scorners.
2. But whose delight is in the Torah of Hashem; and in His Torah he meditates day and night.
3. And he shall be like a tree planted by the rivers of water, that brings forth its fruit in its season; its leaf also shall not wither; and whatever he does shall prosper.
4. The wicked are not so; but are like the chaff which the wind drives away.
5. Therefore the wicked shall not stand in the judgment, nor the sinners in the congregation of the **righteous**.
6. For Hashem knows the way of **the righteous**: but the way of the wicked shall perish.

Psalms Chapter 2

1. Why do the nations rage, and the peoples mutter a vain thing?
2. The kings of the earth set themselves, and the rulers take counsel together, against Hashem, and against his anointed, saying,
3. Let us break their bonds asunder, and cast away their cords from us.
4. He who sits in the heavens shall laugh: Hashem shall have them in derision.
5. Then He shall speak to them in His wrath, and terrify them in His fury.
6. But I have set my king on my holy mountain of Zion.
7. I will tell of the decree; Hashem has said to me, You are my son; this day have I begotten you.
8. Ask of me, and I shall give you the nations for your inheritance, and the uttermost parts of the earth for your possession.
9. You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.
10. Now therefore be wise, O you kings; be instructed, you judges of the earth.
11. Serve Hashem with fear, and rejoice with trembling.
12. Worship in purity, lest He be angry, and you perish from the way, for in a little while His wrath will blaze. Happy are all who put their trust in Him.

Psalms Chapter 3 (part of the Bedtime Shema for protection against nighttime dangers)

1. A Psalm of David, when he fled from Absalom his son.
2. Hashem, how many are my enemies! There are many who rise up against me.
3. Many are there who say of my soul, There is no help for him in God. Selah.
4. But, Hashem, You are a shield for me; my glory, and the lifter up of my head.
5. I cried to Hashem with my voice, and He heard me out from his holy mountain. Selah.
6. I laid down and slept; I awoke; for Hashem sustained me.
7. I will not be afraid of ten thousands of people, that have set themselves around against me.
8. Arise, Hashem! Save me, O my God! For You have struck all my enemies on the cheek bone; You have broken the teeth of the wicked.
9. Salvation belongs to Hashem; Your blessing is upon Your people. Selah

Psalms Chapter 4 (Verse 4 is famous for being the Bedtime Shema)

1. To the chief Musician for stringed instruments, A Psalm of David.
2. Hear me when I call, O God of my **righteousness!** You have enlarged me when I was in distress; have mercy on me, and hear my prayer.
3. O you sons of men, how long will you turn my glory into shame? How long will you love vanity, and seek after falsehood? Selah.
4. But know that Hashem has set apart the pious man for himself; Hashem will hear when I call to Him.
5. Tremble, and do not sin; talk with your own heart on your bed, and be still. Selah.
6. Offer the sacrifices of **righteousness**, and put your trust in Hashem.
7. There are many who say, Who will show us good? Hashem, lift up the light of your countenance upon us.
8. You have put more gladness in my heart than they have whose grain and wine are increased.
9. I will both lie down and sleep in peace; for You alone make me, Hashem, dwell in safety.

Psalms Chapter 5

1. To the chief Musician for the flutes, A Psalm of David.
2. Give ears to my words, Hashem, consider my meditation.
3. Listen to the voice of my cry, my King, and my God; for to You I will pray.
4. You shall hear my voice in the morning, Hashem; in the morning will I direct my prayer to You, and will look up.
5. For You are not a Gd who has pleasure in wickedness; nor shall evil dwell with You.
6. The foolish shall not stand in your sight; you hate all evil doers.
7. You shall destroy those who speak falsehood; the Hashem will loathe the bloody and deceitful man.
8. But as for me, I will come into Your house in the multitude of Your love; and in Your fear I will worship toward Your holy temple.
9. Lead me, Hashem, in **your righteousness** because of my enemies; make Your way straight before my face.
10. For there is no truth in their mouth; in their heart there is wickedness; their throat is an open sepulcher; they flatter with their tongue.
11. Condemn them, O Gd; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against you.
12. But let all those who put their trust in You rejoice; let them always shout for joy, because You defend them; let those who love Your name be joyful in You.
13. For You, Hashem, will bless the **righteous**; with favor You will cover him as with a shield.

Psalms Chapter 17 (The final verse is the kavanah for giving tzedakah)

1. A prayer of David. Hear the **right**, Hashem, attend to my cry, give ear to my prayer from lips free of deceit.
2. Let my sentence come forth from Your presence; let Your eyes behold the right.
3. You have tested my heart; You have visited me in the night; You have tested me, and found nothing; let my mouth not transgress.

4. Concerning the works of men, by the word of your lips I have kept away from the paths of the violent.
5. My steps have held fast to Your paths, my feet have not slipped.
6. I have called upon You, for You will answer me, Hashem; incline Your ear to me, and hear my speech.
7. Show Your marvelous loving kindness, O You who save from their enemies, by Your right hand, those who seek refuge.
8. Keep me as the apple of the eye, hide me under the shadow of Your wings,
9. From the wicked who oppress me, from my deadly enemies who surround me.
10. They are enclosed in their own fat; with their mouth they speak arrogantly.
11. They dog our steps; they surround us; they have set their eyes to tread us down to the earth;
12. He is like a lion that is greedy for its prey, and like a young lion lurking in secret places.
13. Arise, Hashem, confront him, cast him down; save my soul from the wicked, by Your sword;
14. From men, by Your hand, Hashem, from men whose portion in life is of the world, and whose belly You fill with your treasure; who have many children, and who leave their abundance to their babes.
15. As for me, I will behold Your face in **righteousness**; I shall be satisfied, when I awake, with beholding Your likeness.

Psalms Chapter 23 (the most popular Psalm with 2 million google hits, sung too at graveside, to prevent sinning we contemplate the day of our death)

1. A Psalm of David. Hashem is my shepherd; I shall not want.
2. He makes me lie down in green pastures; He leads me beside still waters.
3. He restores my soul; He leads me in the paths of **righteousness** for his name's sake.
4. Even though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; your rod and your staff comfort me.
5. You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over.
6. Surely goodness and loving kindness shall follow me all the days of my life; and I will dwell in the house of Hashem forever.

Psalms Chapter 25 (Sefardi Tahanun Psalm)

1. A Psalm of David. To You, O Hashem, I lift up my soul.
2. O my Gd, I trust in You; let me not be ashamed, let not my enemies triumph over me.
3. Also, let none who waits on You be ashamed; let those who transgress without cause be ashamed.
4. Make me know Your ways, Hashem; teach me Your paths.
5. Lead me in Your truth, and teach me; for You are the Gd of my salvation; for You I wait all the day.
6. Remember, Hashem, Your compassion and Your loving kindness; for they have been from of old.
7. Remember not the sins of my youth, nor my transgressions; according to Your loving kindness remember me for Your goodness' sake, Hashem.
8. Good and upright is Hashem; therefore He instructs sinners in the way.
9. He guides the humble in judgment; and He teaches the humble his way.
10. All the paths of the Hashem are loving kindness and truth to those who keep his covenant and his testimonies.
11. For Your name's sake, Hashem, pardon my iniquity; for it is great.
12. Who is the man who fears the Hashem? Him shall he teach in the way that he should choose.
13. His soul shall abide in prosperity; and his seed shall inherit the earth.
14. The counsel of the Hashem is with those who fear Him; and He will reveal to them his covenant.
15. My eyes are always toward the Hashem; for He shall pluck my feet out of the net.
16. Turn to me, and be gracious to me; for I am desolate and afflicted.
17. The troubles of my heart are enlarged; O bring me out of my distresses!
18. Look upon my affliction and my pain; and forgive all my sins.
19. Consider my enemies; for they are many; and they hate me with a cruel hatred.
20. O keep my soul, and save me; let me not be ashamed; for I put my trust in You.
21. Let integrity and uprightness preserve me; for I wait on You.
22. Redeem Israel, O Gd, out of all his troubles

Psalms Chapter 34 (This describes King David's salvation from death)

1. A Psalm of David, when he changed his behavior before Abimelech; who drove him away, and he departed.
2. I will bless Hashem at all times; His praise shall continually be in my mouth.
3. My soul shall make her boast in Hashem; the humble shall hear of it, and be glad.
4. O magnify Hashem with me, and let us exalt His name together.
5. I sought Hashem, and He answered me, and saved me from all my fears.
6. They looked to him, and were radiant; and their faces shall not be ashamed.
7. This poor man cried, and the Hashem heard him, and saved him out of all his troubles.
8. The angel of the Hashem encamps around those who fear Him, and saves them.
9. O taste and see that the Hashem is good; happy is the man who trusts in Him.
10. O fear the Hashem, you His pious ones; for those who fear Him have no want.
11. The young lions suffer want and hunger; but those who seek Hashem shall not lack any good thing.
12. Come, you children, listen to me; I will teach you the fear of the Hashem.
13. Who is the man who desires life, and loves many days, that he may see good?
14. Keep your tongue from evil, and your lips from speaking guile.
15. Depart from evil, and do good; seek peace, and pursue it.
16. The eyes of Hashem are upon the righteous, and His ears are open to their cry.
17. The face of Hashem is against those who do evil, to cut off their remembrance from the earth.
18. The **righteous** cry, and Hashem hears, and saves them out of all their troubles.
19. Hashem is near to the broken hearted, and saves those of a contrite spirit.
20. Many are the afflictions of the **righteous**; but Hashem saves him out of them all.
21. He keeps all his bones; not one of them is broken.
22. Evil shall slay the wicked; and those who hate the **righteous** shall be condemned.
23. Hashem redeems the soul of his servants; and none of those who trust in Him shall be condemned.

Psalms Chapter 39 (A psalm for teshuvah)

1. To the chief Musician, to Jeduthun, A Psalm of David.
2. I said, I will take heed to my ways, so that I should not sin with my tongue; I will muzzle my mouth, while the wicked man is before me.
3. I was dumb with silence, I held my peace, had no comfort, and my pain was stirred up.
4. My heart was hot within me; while I was musing the fire burned; then I spoke with my tongue,
5. Hashem let me know my end, and the measure of my days, what it is; that I may know how frail I am.
6. Behold, You have made my days like handbreadths; and my age is nothing before You; truly every man at his best state is altogether vanity. Selah.
7. Surely every man walks in a vain show; surely they are disquieted in vain; he heaps up riches, and does not know who shall gather them.
8. And now, Hashem, for what do I wait? My hope is in You.
9. Save me from all my transgressions; do not make me the scorn of the villain.
10. I am dumb, I do not open my mouth; because it is You who did it.
11. Remove Your stroke away from me; I am consumed by the blow of Your hand.
12. When You, with rebukes, chastise man for iniquity, You make his beauty consume away like a moth; surely every man is vanity. Selah.
13. Hear my prayer, Hashem, and give ear to my cry; do not keep silence at my tears; for I am a stranger with You, and a sojourner, like all my fathers were.
14. Look away from me, that I may recover brightness, before I depart and be no more.

Psalms Chapter 51 (Perhaps the most famous Teshuva-Psalm, said at Tikkun Hatzot)

1. To the chief Musician, A Psalm of David,
2. When Nathan the prophet came to him, after he had gone in to Bathsheba.
3. Be gracious to me, O Gd, according to Your loving kindness; according to the multitude of Your mercies blot out my transgressions.

4. Wash me thoroughly from my iniquity, and cleanse me from my sin.
5. For I acknowledge my transgressions; and my sin is always before me.
6. Against You, You alone, have I sinned, and done this evil in your sight; so that You are justified in Your sentence, and clear in Your judgment.
7. Behold, I was shaped in iniquity, and in sin my mother conceived me.
8. Behold, You desire truth in the inward parts; therefore teach me wisdom in the inmost heart.
9. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
10. Let me hear joy and gladness; that the bones which You have broken may rejoice.
11. Hide Your face from my sins, and blot out all my iniquities.
12. Create in me a clean heart, O Gd; and renew a constant spirit inside me.
13. Do not cast me away from your presence; and do not take your holy spirit from me.
14. Restore to me the joy of your salvation; and uphold me with a willing spirit.
15. Then I will teach transgressors your ways; and sinners shall return to you.
16. Save me from bloodguiltiness, O Gd, You Gd of my salvation; and my tongue shall sing aloud of your righteousness.
17. O L-rd, open You my lips; and my mouth shall declare Your praise.
18. For You do not desire sacrifice; or else would I give it; You do not delight in burnt offering.
19. The sacrifices of Gd are a broken spirit; a broken and contrite heart, O Gd, You will not despise.
20. Do good in Your good will to Zion; build the walls of Jerusalem.
21. Then shall You be pleased with the sacrifices of **righteousness**, with burnt offering and whole burnt offering; then shall they offer bulls upon Your altar.

Psalms Chapter 88 (though times may be dark, we still need to pray to Hashem)

1. A Song Psalm for the sons of Korah, to the chief Musician, according to Mahalath Leannoth, A Maskil of Heman the Ezrahite.
2. O Hashem Gd of my salvation, I have cried day and night before You;
3. Let my prayer come before You; incline Your ear to my cry;
4. For my soul is full of troubles; and my life draws near to Sheol.
5. I am counted with those who go down into the pit; I am like a man who has no strength, 6. Free among the dead, like the slain who lie in the grave, whom You do not remember any more; and they are cut off from Your hand.
7. You have laid me in the lowest pit, in darkness, in the deeps.
8. Your wrath lies hard on me, and You have afflicted me with all your waves. Selah.
9. You have put away my acquaintance far from me; You have made me an abomination to them; I am shut up, and I cannot come forth.
10. My eye grows dim through affliction; Hashem I have called daily upon You, I have stretched out my hands to You.
11. Will You work wonders to the dead? Shall the shades arise and praise You? Selah.
12. Shall Your loving kindness be declared in the grave? Your faithfulness in Avaddon?
13. Shall Your wonders be known in the dark? And Your **righteousness** in the land of forgetfulness?
14. But to You I have cried, Hashem; and in the morning shall my prayer attend You.
15. Hashem, why do You cast off my soul? Why do You hide your face from me?
16. I am afflicted and close to death from my youth up; while I suffer Your terrors I am distracted.
17. Your fierce wrath goes over me; Your terrors have cut me off.
18. They surround me daily like water; they close in upon me together.
19. Loving friend and companion have You put far from me, and my acquaintances are in darkness.

Psalms Chapter 116 (part of Hallel said only on Yom Tov and Hanukah)

1. I love Hashem, because He has heard my voice and my supplications!
2. Because He has inclined His ear to me, therefore I will call upon Him as long as I live!
3. The cords of death surrounded me, and the pains of Sheol seized me. I found trouble and sorrow!
4. Then I called upon the Name of the Hashem; Hashem I beseech you, save my soul!
5. Gracious is Hashem, and righteous; our Gd is merciful!
6. Hashem preserves the simple; I was brought low, and he saved me!
7. Return to your rest, O my soul; for Hashem has dealt bountifully with you!
8. For You have saved my soul from death, my eyes from tears, and my feet from falling!
9. I will walk before Hashem in the land of the living!
10. I kept faith, even when I said, I am greatly afflicted;
11. I said in my haste, All men are false!
12. How shall I repay Hashem for all His benefits toward me?
13. I will raise the cup of salvation, and call upon the name of Hashem!!
14. I will pay my vows to Hashem now in the presence of all His people!
15. Precious in the sight of Hashem is the death of His pious ones!
16. Hashem, truly I am Your servant; I am Your servant, the son of Your maidservant; You have freed my bonds!
17. I will offer to You the sacrifice of thanksgiving, and will call upon the name of Hashem!
18. I will pay my vows to Hashem now in the presence of all His people,
19. In the courts of Hashem's house, in the midst of You, O Jerusalem. Hallelujah!

Psalms Chapter 110 (Hashem will redeem us when we are in danger)

1. A Psalm of David. Hashem says to my master, Sit at My right hand, until I make your enemies your footstool!
2. Hashem sends your mighty scepter from Zion. Rule in the midst of your enemies!
3. Your people offer themselves willingly on the day of your battle, in the majesty of holiness, from the womb of the morning, when the dew of your youth was upon you!
4. Hashem has sworn, and will not change His mind, You are a priest for ever, after the manner of **Melchitzedek!**
5. Hashem is at your right hand, He shall crush kings in the day of His wrath!
6. He shall judge among the nations, He shall fill the places with the dead bodies; He shall shatter heads over many countries!
7. He shall drink of the brook in the way; therefore He shall lift up the head!

Psalms Chapter 90 (Famous Teshuva Psalm, part of Tikkun HaKlali which follows on p. 31)

1. A Prayer of Moses the man of Gd. Lrd, You have been our dwelling place in all generations.
2. Before the mountains were brought forth, before You had formed the earth and the world, from everlasting to everlasting, You are Gd.
3. You turn man back to dust; and say, Turn back, O children of men!
4. For a thousand years in Your sight are but like yesterday when it is past, and like a watch in the night.
5. You sweep them away; they are like sleepers; they are like short lived grass in the morning.
6. In the morning it flourishes, and fades; by evening it is withered and dry.
7. For we are consumed by Your anger, and by Your wrath are we terrified.
8. You have set our iniquities before you, our secret sins in the light of Your countenance.
9. For all our days pass away in your wrath; we spend our years like a tale that is told.
10. The days of our years are seventy; or if, because of strength, they are eighty years, yet their pride is but trouble and wretchedness; for it is soon cut off, and we fly away.
11. Who knows the power of your anger? According to Your fear, so is Your wrath.
12. So teach us to number our days, that we may get a heart of wisdom.
13. Return, Hashem! How long? And relent concerning Your servants.
14. O satisfy us in the morning with Your loving kindness; that we may rejoice and be glad all our days.
15. Make us glad as many days as You have afflicted us, and as many years as we have seen evil.
16. Let Your work be visible to Your servants, and Your glory to their children.

17. And let the beauty of the Lrd our Gd be upon us; and establish the work of our hands upon us; O prosper it, the work of our hands.

Psalms Chapter 91 (Psalm of protection from danger)

1. He who dwells in the secret place of the most High, who abides under the shadow of the Almighty,
2. Will say to Hashem, My refuge and my fortress, my Gd, in whom I trust, 3. For He shall save you from the snare of the fowler, and from the noisome pestilence.
4. He shall cover you with his feathers, and under His wings shall you find refuge; His truth shall be your shield and buckler.
5. You shall not be afraid of the terror by night; nor of the arrow that flies by day;
6. Nor of the pestilence that walks in darkness; nor of the destruction that wastes at noonday.
7. A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you.
8. Only with your eyes shall you behold and see the reward of the wicked.
9. Because You, Hashem, are my refuge. You have made the most High Your habitation;
10. No evil shall befall you, nor shall any plague come near your dwelling.
11. For He shall give His angels charge over you, to keep you in all your ways.
12. They shall carry you up in their hands, lest you dash your foot against a stone.
13. You shall tread on the lion and on the adder; the young lion and the crocodile shall you trample under foot.
14. Because he has set his love upon Me, therefore I will save him; I will set him on high, because he knows My Name.
15. He shall call upon Me, and I will answer him; I will be with him in trouble; I will save him, and honor him.
16. With long life I will satisfy him, and show him My salvation.

Psalms Chapter 99 (We enthrone Hashem as King and recount miracles and our righteous ones)

1. Hashem reigns; let the peoples tremble; He sits between the kerubim; let the earth be moved.
2. Hashem is great in Zion; and He is high above all the peoples.
3. Let them praise Your great and awesome name; for it is holy.
4. The might of the king who loves judgment! You establish equity, You execute judgment and **righteousness** in Jacob.
5. Exalt Hashem our Gd, and worship at His footstool; for He is holy.
6. Moses and Aaron were among His priests, and Samuel was among those who called upon His name; they called upon the Hashem, and He answered them.
7. He spoke to them in the cloudy pillar; they kept His testimonies, and the statute that He gave them.
8. You answered them, O Hashem our Gd; You were a forgiving Gd to them, though You took vengeance for their wrong doings.
9. Exalt Hashem our Gd, and worship at His holy mountain; for Hashem, our Gd, is holy.

Psalms Chapter 121 (Psalm of protection said after Arabit in Sefardi Nusah)

1. A Song of elevation (the steps). I will lift up my eyes to the mountains. From where does my help come?
2. My help comes from Hashem, Who made heaven and earth!
3. He will not let your foot be moved; He who watches you will not slumber!
4. Behold, He who watches Israel shall neither slumber nor sleep!
5. Hashem is your keeper; Hashem is your shade upon your right hand!
6. The sun shall not strike you by day, nor the moon by night!
7. Hashem shall preserve you from all evil; He shall preserve your soul!
8. Hashem shall preserve your going out and your coming in from this time forth, and for evermore!

Psalms Chapter 124 (Psalm from redemption of enemies)

1. A Song of elevation of David. If it had not been Hashem Who was on our side, let Israel now say;
2. If it had not been Hashem Who was on our side, when men rose up against us;
3. Then they would have swallowed us up alive, when their wrath was kindled against us;
4. Then the waters would have overwhelmed us, the stream would have gone over our soul;
5. Then the proud waters would have gone over our soul!
6. Blessed be Hashem, Who has not given us as a prey to their teeth!
7. Our soul has escaped as a bird from the snare of the fowlers; the snare is broken, and we have escaped!
8. Our help is in the name of Hashem, Who made heaven and earth!

Psalms Chapter 130 (Psalm for 10 days of Teshuva)

1. A Song of elevation. Out of the depths I have called to You, Hashem!
2. My Lrd, hear my voice; let Your ears be attentive to the voice of my supplications!
3. If You, Gd should mark iniquities, my Lrd, who could stand?
4. But there is forgiveness with You, that You may be feared!
5. I wait for Hashem, my soul waits, and in His word I hope!
6. My soul waits for Hashem more than those who watch for the morning, watch for the morning!
7. Let Israel hope in Hashem; for with Hashem there is loving kindness, and with Him is bountiful redemption!
8. And He shall redeem Israel from all his iniquities!

This Chapter details the offerings and their places. May our reading be considered as if we offered them in the Holy Temple, may it be rebuilt in its time soon, Amen!

ZEVAHIM: CHAPTER 5: MISHNAH 1

Which is the place for the sacrifices? The most holy - their slaughtering is at the north. The bullock and the he-goat of the Day of Atonement - their slaughtering is at the north, the collection of their blood is in a service vessel at the north, and their blood must be sprinkled between the staves and on the veil and on the golden altar, a single application invalidates. The remainder of the blood he poured out over the western base of the outer altar. If he did not pour out, he did not invalidate

MISHNAH 2

The bullocks that are burnt and the he-goats that are burnt – their slaughtering is at the north, and the collection of their blood is in a service vessel at the north, and their blood must be sprinkled on the veil on the golden altar. One application invalidates. The remainder of the blood he poured out over the western base of the outer altar. If he did not pour out, he did not invalidate. These and those are burnt in the place of the ashes

MISHNAH 3

Public and private sin-offerings - these are the public sin-offerings: the he-goats of the New Moons and of the Festivals - their slaughtering is at the north and the collection of their blood is in a service vessel at the north, and their blood requires four applications on the four horns. How

so? He ascended the ramp, turned to the circuit and came to the south-eastern horn, north-eastern, north-western and south-western. The remainder of the blood he poured out over the southern base. And they were eaten within the hangings, by male priests, prepared in any fashion, a day and a night, until midnight.

MISHNAH 4

The burnt-offering - most holy - its slaughtering is at the north, the collection of its blood is in a service vessel at the north, and its blood requires two applications which are four, it requires flaying and cutting into pieces and total consumption by the fire.

MISHNAH 5

The peace-offerings of the congregation and the guilt-offerings - these are the guilt-offerings: the guilt-offering for robbery, the guilt-offering for *me'ilah*, the guilt-offering because of a betrothed bondmaid, the guilt-offering of a *nazir*, the guilt-offering of a *metzora*, the guilt-offering of suspense - their slaughtering is at the north, the collection of their blood is at the north, their blood requires two applications which are four, and they are eaten within the hangings by male-priests, prepared in any fashion, a day and a night until midnight.

MISHNAH 6

The thank-offering and the *nazir's* ram are of the lesser holy things, their slaughtering is in any part of the Temple Court, their blood requires two sprinklings which are four, and they are eaten in the whole city, by any person, prepared in any fashion, a day and a night, until midnight. So, too, the parts that are separated from them, except that the parts that are separated are eaten by the priests, their wives, their children and their bond servants.

MISHNAH 7

Peace-offerings are of the lesser holy things - their slaughtering is in any place in the Temple Court, their blood requires two sprinklings which are four, and they may be eaten in the whole city, by any person, prepared in any fashion, two days and one night. So, too, the parts that are separated from them, except that the parts that are separated are eaten by the priests, their wives, their sons and their daughters

MISHNAH 8

The firstling, the tithe and the *pesah* are of the lesser holy things - their slaughtering is in any part of the Temple Court, and their blood requires one sprinkling, provided that he applies it over the base. They differ in their manner of eating: the firstling is eaten by the priests, but the tithe by any person, and these may be eaten in the whole city (by any person), prepared in any fashion, two days and one night; the *pesah* may only be eaten at night, and may only be eaten until midnight, and may only be eaten by those who enrolled for it, and may only be eaten roasted.

Tamid 1 (Soncino translation) (This is read after Tikkun Hatzot by some and deals with purification of nocturnal emissions)

IN THREE PLACES THE PRIESTS KEEP WATCH IN THE TEMPLE, IN THE CHAMBER OF ABTINAS, IN THE CHAMBER OF THE SPARK AND IN THE FIRE CHAMBER. IN THE CHAMBER OF ABTINAS AND IN THE CHAMBER OF THE SPARK THERE WERE UPPER CHAMBERS WHERE THE YOUTHS KEPT WATCH. THE FIRE CHAMBER WAS VAULTED. IT WAS A LARGE ROOM SURROUNDED WITH STONE PROJECTIONS, AND THE ELDERS OF THE BETH AB USED TO SLEEP THERE, HAVING WITH THEM THE KEYS OF THE AZARAH. THE YOUNG PRIESTS USED TO PLACE EACH ONE HIS PILLOW ON THE GROUND. THEY DID NOT SLEEP IN THEIR SACRED GARMENTS, BUT THEY USED TO TAKE THEM OFF [AND FOLD THEM] AND PLACE THEM UNDER THEIR HEADS AND COVER THEMSELVES WITH THEIR OWN ORDINARY CLOTHES. **IF A NOCTURNAL EMISSION HAPPENED TO ONE OF THEM, HE USED TO GO OUT AND TAKE HIS WAY BY LIGHTS ON EACH SIDE UNTIL HE REACHED THE BATHING PLACE.** THERE WAS A FIRE CLOSE BY AND A SUPERIOR PRIVY. ITS SUPERIORITY LAY IN THIS: IF HE FOUND IT LOCKED, HE KNEW THERE WAS SOMEONE THERE; IF IT WAS OPEN, HE KNEW THERE WAS NO ONE THERE. HE WOULD GO DOWN AND BATHE AND THEN COME UP AND DRY HIMSELF AND WARM HIMSELF IN FRONT OF THE FIRE, AND THEN GO AND TAKE HIS SEAT NEXT TO HIS BROTHER PRIESTS UNTIL THE GATES WERE OPENED, WHEN HE WOULD TAKE HIS DEPARTURE. ANYONE WHO DESIRED TO REMOVE THE ASHES FROM THE ALTAR USED TO RISE EARLY AND BATHE BEFORE THE SUPERINTENDENT CAME. AT WHAT TIME DID THE SUPERINTENDENT COME? HE DID NOT ALWAYS COME AT THE SAME TIME; SOMETIMES HE CAME JUST AT COCK-CROW, SOMETIMES A LITTLE BEFORE OR A LITTLE AFTER THE SUPERINTENDENT WOULD COME AND KNOCK AND THEY WOULD OPEN FOR HIM, AND HE WOULD SAY TO THEM, LET ALL WHO HAVE BATHED COME AND DRAW LOTS. SO THEY DREW LOTS, AND ONE OR OTHER WAS SUCCESSFUL. HE TOOK THE KEY AND OPENED THE SMALL DOOR AND WENT FROM THE FIRE CHAMBER INTO THE AZARAH, AND THE PRIESTS WENT IN AFTER HIM CARRYING TWO LIGHTED TORCHES. THEY DIVIDED INTO TWO GROUPS, ONE OF WHICH WENT ALONG THE PORTICO TO THE EAST, WHILE THE OTHER WENT ALONG IT TO THE WEST. THEY WENT ALONG INSPECTING UNTIL THEY CAME TO THE PLACE WHERE THE GRIDDLE-CAKES WERE MADE. THERE THE TWO GROUPS MET AND SAID, IS IT WELL? ALL IS WELL. THEY THEN APPOINTED HIM THAT MADE THE GRIDDLE-CAKES TO MAKE GRIDDLE-CAKES. THE ONE ON WHOM THE LOT HAD FALLEN TO CLEAR THE ASHES FROM THE ALTAR MADE READY TO DO SO. THEY SAID TO HIM: 'BE CAREFUL NOT TO TOUCH ANY VESSEL UNTIL YOU HAVE WASHED YOUR HANDS AND FEET FROM THE LAVER. SEE, THE FIRE PAN IS IN THE CORNER BETWEEN THE ASCENT AND THE ALTAR ON THE WEST OF THE ASCENT'. NO ONE ENTERED WITH HIM, NOR DID HE CARRY ANY LIGHT BUT HE WALKED BY THE LIGHT OF THE ALTAR FIRE. NO-ONE SAW HIM OR HEARD A SOUND FROM

HIM UNTIL THEY HEARD THE NOISE OF THE WOODEN MACHINE WHICH BEN KATIN MADE FOR HAULING UP THE LAVER, WHEN THEY SAID, THE TIME HAS COME. HE WASHED HIS HANDS AND FEET FROM THE LAVER, THEN TOOK THE SILVER FIRE PAN AND WENT UP TO THE TOP OF THE ALTAR AND CLEARED AWAY THE CINDERS ON EITHER SIDE AND SCOOPED UP THE ASHES IN THE CENTER. HE THEN DESCENDED AND WHEN HE REACHED THE PAVEMENT HE TURNED HIS FACE TO THE NORTH AND WENT ALONG THE EAST SIDE OF THE ASCENT FOR ABOUT TEN CUBITS, AND HE THEN MADE A HEAP OF THE CINDERS ON THE PAVEMENT THREE HAND-BREADTHS AWAY FROM THE ASCENT, IN THE PLACE WHERE THEY USED TO PUT THE CROP OF THE BIRDS AND THE ASHES FROM THE INNER ALTAR AND THE ASH FROM THE CANDLESTICK.

Zohar Vayera 27A: (this Zohar is from Parshat Vayera read during Shovavim, and relates to the Haftara Vayera which is a prophecy against Pharaoh and Egypt)

And come and see [**with your inner vision the diagram of the Tree of Life Sefirot**]: In the days of King David, he brought close all the beasts in the field to the sea. When Solomon arrived, the sea flowed and became full and watered them. Which was watered first? It was already explained that they are the supernal great crocodiles about which it is written: "*And fill the waters in the seas*" (*Beresheet 1:22*). Rabbi Elazar said, On the supernal right side emerge thirteen supernal springs and deep rivers. The ones ascend and the others descend. They interpenetrate each other because one, withdraws, and brings it in two bodies. One body of river receives of the right above and brings forth a thousand streams that emerge to four sides. From these thirteen rivers, and the springs, emerge thirteen streams. Entering into them, 499 and one half and 499 and one half from the left, take water. One half on this side and one half from this side remain, and the two halves become one. This enters between the streams and turns into a serpent. The head is red like a rose. Its scales are hard as iron. Its wings are swimming wings, and they go into all these streams. When he raises his tail, he smites and kicks the other fish, and no one can withstand him. The mouth is a flaming fire. When he swims in all these streams the other fish there tremble and flee from there to the sea,. Once in seventy years, he couches this way. And once in seventy years, he couches that way, the thousand streams less one were filled by him . The serpent couches in the midst of the streams. when he swims a flame of fire emerges among the *Klippot*. And all rise and storm. These streams mix, and receive the blue color that tends to black. And wheels move to the four directions of the world, and the serpent straightens up his tail and smites upward and smites below. They all flee him.

Until a certain flame of fire arises in the north side, and a proclamation resounds, 'Stand in groups and disperse to four sides, for he who will put a snare upon the face of the serpent has awoken,' as written, "*And I will put hooks in your jaws...*" (*Yehezkel 29:4*). Then all scatter, take the serpent and puncture his face by the side of his jaws, and bring him into a hole in the great abyss, until his power is broken. Then he is returned to his rivers. This is done to him once in seventy years so that he would not ruin the places of the firmaments and their pillars. For this they all praise and laud: "*Come, let us prostrate and bow down, let us kneel before Hashem our*

maker" (Tehilim 95:6). The supernal serpents that stand above are the ones who were blessed as written: "And Gd blessed them" (Beresheet 1:22). These rule over all the other fish as is written: "And fill the waters in the seas." And of this, it is written, "Hashem, how manifold are Your works! In wisdom have You made them all." (Tehilim 104:24).

Tikkun 48 (Tikkuney HaZohar 85A, p. 603-611 in Metok MeDevash)

It is a wondrous *segulah*/treasure for man to rectify his Nefesh/soul, Ruah/spirit, and Neshama/super-spirit. The Arizal suggested that each day one recite after prayer *Tikkun 48* of the *Tikkuney HaZohar* to remedy when one blemishes the Covenant, and particularly on a day in which one has an involuntary seminal emission, Gd-forbid! May Hashem merit us to rectify our Nefesh, Ruah and Neshamah, for we do not enter in shame the World of Truth. Reading this daily helps to:

- (1) Rectify one's Nefesh, Ruah and Neshamah;
- (2) Samkel and his group are separated from him;
- (3) One will not come to have a quick involuntary seminal emission;
- (4) One won't see his child's death;
- (5) Hashem will merit one to be able to fear Him;
- (6) One will have success in all of his ways;
- (7) One will not come to debilitating (falling) illness;
- (8) One's heavenly influence will ascend and it will not be faltering;
- (9) One will not be poor and needy, and one will not be needy of other people;
- (10) All of one's enemies will fall below him;
- (11) One will merit a long life; and
- (12) One will merit the World to Come.

Amen, So may it be.

"May the pleasantness of my Lord, our Gd, be upon us—our handiwork, may He establish for us; our handiwork, may He establish"

[Rabbi Shimon opened and said] "Beresheet/In the beginning" [in the word *Beresheet* there are the letters *Tre*/two and the letters *Shabbat* (the letter *Tav* is doubled), and he explains (with the notes of the GRA) This hints to 2 Shabbats, for it says, "*The Children of Yisrael will observe the Shabbat, to make the Shabbat [an eternal covenant for their generations. Between Me and the Children of Yisrael it is a sign forever that in six days Hashem made heaven and earth, on the seventh day He rested and was refreshed*" (Shemot 32:15)] The Shabbat is mentioned twice here to correspond to the supernal Shabbat [which is *Binah*] and to the lower Shabbat [which is *Malkut*, and he goes on to explain the rest of the verse.]

“*[F]or their generations.*” **[There is a question:]** What does “*for their generations*” mean?**[this word *Ledorotom* is missing a letter *Waw*]** Rather, praiseworthy are those who make a dwelling place on Shabbat **[for Binah and Malkut]** in the 2 chambers of their heart.**[in the right chamber for Binah, and in the left chamber for Malkut].** And inside there **[in the left chamber]** too is the Evil Inclination which **[brings one to]** is the profanation of Shabbat.**[and through guarding oneself on Shabbat from anger, which is considered profaning Shabbat, for anger involves burning a fire in one’s body, as will be explained]**

[And what does it mean after this]”*[A]n eternal covenant”?* This is the righteous **[meaning that the inclusion of Zeir Anpin is sometimes called by the name “righteous”]**, for which the 2 Shekhinah faces **[described]** above dwell upon him. One **[the Binah]** fills him **[with the expanded consciousness which is vested in her Netzah Hod and Yesod, and the Hassadim and Gevurot which come from her Yesod extends in all the body of Zeir Anpin]**, and one **[the Malkut]** is filled from him.**[when it unites with ZA then she is filled by him, for she receives from ZA all the lights of the mentalities and the lights of the Hassadim and Gevurot at the time of union, for she has none of her one save for that what she receives from ZA]**

[After this it says, “between Me and] *the Children of Yisrael.*” [this means] these are the secret of the 2 kidneys [which are the inside faces] of the Netzah and Hod [of ZA, which correspond to the back side of ZA where Malkut stands, and she receives her lights through them, and the reason why Netzah and Hod are called “the Children of Yisrael” is because] they are children of Yisrael Saba/grandfather [who is the Tiferet of ZA, for the Netzah and Hod come out from him]

[And why does it say after this] “*And on the seventh day*”? **[this means that the Shabbat is] The middle pillar [which is the Tiferet that stands in the middle and is called the seventh day which gives flow in Malkut which is the 7th Sefirah] that includes the three Patriarchs [and the Tiferet includes the 3 Patriarchs who are the Hesed, Gevurah, and Tiferet, which are the secret of] the three [times that] Seventh [is mentioned in the verse of *Wayikulo* said concerning the seventh day, for it is called seventh because it gives flow to the Malkut]**

[Now the nickname Nahar/river means the Yesod, for it will say later on Daf 88a “and the river everywhere is called *Vav*”, and know that the aspect of the Yesod in particular and general is referred to by the word Nahar][Now we will explain the rest of the matter of Shabbat, as it says] The Oneg/delight of Shabbat [is hinted to what is written in Beresheet 2:10] “*Nahar/river which flows from Eden to water the Gan/garden*”[the initial letters of Nahar, Eden, Gan is *Oneg/delight*] Nahar/river [which flows from Eden, means] There is a river called *Plagan* [from *Shoftim* 5:2 which is the Yesod of ZA from which flows to it the rivers of Hesed and Gevurah, and each aspect to itself, for each of the 5 Hassadim or the 5 Gevurot are joined in it, thus all the divided portions come in it], and this river is called the original river. [which is the Yesod of Abba and Imma, they are original from the original waters, for they draw down the Hassadim and Gevurot to ZA]****

[Why does it say *the river flows from Eden?*] Supernal Eden [which is Arik Anpin] on this it says “No eye had ever seen a Gd except for you.”(Yeshayah 64:3)[no eye ever comprehended Him, and he says] and this river is [the letter] Vav [meaning that the Yesod of Arik Anpin which is called river is the letter Vav—as all are all the Yesods]—which comes from the Supernal Eden which is [the secret of the letter] Alef [for the letter Alef is in Arik Anpin that is the first partzuf in the world of Atzilut, and from the Yesod of Arik Anpin, is drawn the Hassadim and Gevurot to ZA]. And it passes [and invests in the Yesods] between Abba and Imma. It proceeds for 500 years [for there are 5 Hassadim or 5 Gevurot that come forth from Arik Anpin each includes 10 Sefirot, and each 10 includes 10 Sefirot, so we have 5 x 10 x 10 = 500 particular aspects which extend from the 5 extremities of HaGaT Netzah and Hod of ZA] and it touches the righteous one [who is the Yesod of ZA], the Seventh [counting from Binah to below] and from there [the Yesod of ZA] it waters [with the lights of Hesed Gevurah and Tiferet] the garden who is the lower Shekhinah

Fortunate is he who guards a [pure] dwelling place for Shabbat in his heart [where Binah and Malkut dwell]! For he does not bring to there either sadness from the spleen [which is from the partner of Samkel called spleen, for from there comes sadness] or anger from the gall bladder [for anger comes from Samkel called liver, and the gall bladder is the Binah of the Klipah which is aroused through anger] which is the fire from Gehinnom [in the heart of man] Concerning anger it says “You shall not kindle fire in all your dwellings [namely the chambers of your heart] on Shabbat.” [for then one’s anger is problematic]. Truly all who get angry [on Shabbat it is considered] it is as if they light the fire of Gehinnom [on Shabbat].

[Here is explained the matter of prohibited work on Shabbat] [For prohibited work, there are] 40 [lashes] minus one [last for a total of 39 lashes, as explained in Shabbat 73a.]”Concerning principal categories of work, there are forty minus one... **Mishnah: Behold, these are the principal categories of Work – forty minus one.** Gemara asks: **Why do I need to know the number?** Why does the Tanna need to write that there are thirty nine categories of work – I can count them myself?! The Gemara answers: **Said Rabbi Yohanan:** To teach you that if a person did all of them (the thirty nine categories of work) in one period of forgetfulness, he is liable to bring a sin-offering on each and every one of the categories of work that he did] These are the 40 lashes minus one received for [doing prohibited work on] Shabbat. These are [the 39 lashes correspond to] 10 lashes [are the 10 punishments received by] Adam. 10 for Eve, 10 for the Serpent, and 9 for the earth. [which all total 39] Corresponding to this the Masters of the Mishnah said that lashes are not given on Shabbat. For these [39 types of work which are required to do during the work weekdays], they are considered as if Yisrael received the 39 lashes [as an atonement for Yisrael corresponding to the 39 lashes. However, on Shabbat when Yisrael restricts itself from doing the 39 works, they are exempted from the 39 lashes]

[As it says in the beginning of Gemara Shabbat:] The *yeti'ot* of Shabbat, [i.e. bringing out an object on Shabbat from the private domain to the public domain, or bringing in an object from the public domain to the private domain] are two [that are forbidden by Torah law]. These are the picking up [in a private dwelling] and putting down [in a public domain] when done at one time [as when one picks up an item on a pillar and places it on a Makom

Patur, exempted place, now is the explanation of the secret, and he says] Whomever uproots the Tree of Life which is the Covenant [meaning the Yesod of ZA which is the secret of the Shabbat Day] and places it in a foreign domain [meaning in the place and domain of the Other Side] whoever does this, causes the uprooting of one's soul from its domain [of holiness] and depositing in another domain which is the spleen and gallbladder. [which are the 2 holes of the Binah (of Leah) and Malkut of the Klippot]. They go in exile to the foreign land which is the *Reshut HaRabim* /public domain [which is the domain of the Other Side]. And this is one who brings the Holy Covenant into foreign domain [meaning into a non-Jewish woman, May the Merciful One save us! This is considered as if one brought the drop from the Unique of the World to the domain of the Other Side, and causes exile of the Holy Shekhinah]

[What follows has been explained by Rashi in Berakhot 59b, that there is a group of 7 planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon. It is explained that these correspond to the 7 Sefirot, sometimes the 7 Sefirot of Holiness, and sometimes the 7 Sefirot of Impurity][He explains the matter of the spleen and gallbladder] Saturn [which is one of the group of 7 planets corresponds to and] is the spleen [which is the Malkut of the Klippah] The sun is [the aspect of] the bad woman called the gallbladder. Of Saturn it is said, *"The pit was empty, there was no water in it."* (Beresheet 37:24). [Gemara Shabbat 22B explains: And Rav Kahana said: Rav Natan bar Manyumi expounded in the name of Rav Tanchum: What is the meaning of that which is written (Beresheet 37:24) *"The pit was empty – there was no water in it"*? Now, surely, from the inference of what it said that *"The pit was empty"*, would I not know that there is no water in it? Rather, what does it come to teach when it says *"there was no water in it"*? That only water was not in it, i.e. the pit was empty only in regard to the absence of water. But snakes and scorpions were in it.] Water was not in it, but snakes and scorpions were in it. [This means that since Saturn is the first of the 7 planets, it is the aspect of the first place of the palaces of the Klippot from below to above, which corresponds to the Malkut of Holiness which is full with all the light of the Sefirot that pour into it. Saturn is full of all the evil power called snakes and scorpions] And these [which come from the punishments of] Hunger, Thirst, Jealousy, Mourning, Darkness, and Gloom, which is the exile of Yisrael. [these 6 things correspond to the 6 extremities in it, and each is the reverse of the delight of Shabbat where one is required to delight in eating meat and fish and in drinking wine, and joy and happiness, and the light of the lamp for the honor of Shabbat. Thus to be saved from the evil powers of Saturn who rules on Shabbat] One needs to make Shabbat different from the rest of the week, as explained earlier.

[In the matter of observing Shabbat] Weekday secular talk is prohibited on Shabbat [as our Sages said in Shabbat 113b *"And speaking a word."* That your speech of Shabbat should not be like your speech of a weekday, such as speaking of business and accounts] Thus, they [the Klippot] do not find a place [in the limbs of man] to dwell on [through the observing of Shabbat from not participating in anger and sadness and weekday secular talk] They are banished as the maidservant [Hagar] from Avraham, as it says *"From Sarai my mistress I [the Nukva of Klippot] am running."* (Beresheet 16:8) [for the Nukbah of Klippot flees from whomever sanctifies himself with the holiness of Shabbat, for the Shekhinah will rest upon him]

The spleen [**who is the Nukva of Samkel**] it is said of it *“Take your sandals from your feet.”* (*Shemot 3:5*) The sandal is soiled from a putrid drop [**for removed from one is the soul called “sandal”, for attached to it is the Nukvah of the Klippah made filthy from a putrid drop**] *“For the place you are standing is holy ground.”* This is Shabbat. [**those who observe Shabbat merit to the dwelling of the Shekhinah called holy ground, and She is the aspect of Shabbat**] Concerning her [**the Nukvah of Klippah**] the Shekhinah says (in *Shir HaShirim 5:3*), *“I have taken off my robe [which is the garment of the workdays to which the Nukvah of Klippah attaches do to the sins of Yisrael] how can I don it? [and thus profane the Shabbat] I have washed my feet [which are the secret of the Netzah Hod and Yesod of the Shekhinah during the weekdays when “Her feet descend onto death,” and on Shabbat eve, they elevate from the Klippot to the place of the Hesed, Gevurah and Tiferet] how can I soil them?”* [if I return them to descend to the place of the Klippah through profaning Shabbat, Gd forbid!] And concerning this [**to distance oneself from the Klippot**], on Shabbat one must change one’s clothing [**to beautiful garments**], in [**the illuminating of one’s home with**] candles, and in [**the preparation of good**] food [**in the honor of Shabbat**].

Also one must add from the secular weekday to the Holy [**in bringing in Shabbat and through this one separates from the attachment of the Klippot Nogah from Holiness, and if one adds to Shabbat the remaining attachment of the Klippot Nogah called “weekday”, then one adds to the Holy, so that the Klippot Nogah becomes completely good, and this is the secret of the addition to Shabbat**]. And all who add [**from weekday secular to the holy**] adds an extra soul on Shabbat [**from the Malkut who has distanced from herself the attachment of the Klippot Nogah in the addition of Shabbat**]. [On the other hand] And all who subtract [**from the addition of Shabbat, meaning after they receive Shabbat if they end Shabbat early**] they cause the diminution of their extra Shabbat soul, Gd forbid! [**and the rest of the weekday soul which is the Klippot Nogah, and thus it is necessary to be careful to add to the weekday upon the Holy Shabbat**]

Tikkun HaKlali of Rebbe Nachman of Breslov:

Intend in reciting each Psalm Rebbenu’s lesson that that the word Tehilim is gematria 585 which totals the 2 Names אֵל *Kel* and אֱלֹהִים *Elokim* filled like this

אֵל אֵל לֵאמֹר הִי יוֹד מֵאֵל

which are the aspects of *Hesed* and *Gevurah* and in the power of these Names bring forth holiness from the *Klippah*. It is good to say the following intention:

In saying these ten psalms I am binding myself to all the true Tzaddikim in this generation and all the true Tzaddikim who have departed, *“the holy ones who are in the earth”*, and especially our holy Rebbe, Tzaddik, foundation of the world, the *“flowing brook, source of wisdom”*, Rabbi Nachman the son of Feiga, (may his merit protect us,) who revealed this remedy.

Come let us sing to Hashem let us shout for joy to the Rock of our salvation. Let us come before His presence with thanksgiving; let us sing to Him joyously in song. For Hashem is a great Gd and a great King over all gods (Psalms 95:1-3).

I prepare my mouth to give thanks and praise to my Creator, to unify the Holy One, blessed-be-he, and His *Shekhinah* (יאהדונהי) in awe and love (יאההויהה), through the Hidden and Concealed One, in the name of all Israel.

Psalms Chapter 16 אלף למד אלף למד הי יוד מם

1. A Miktam of David. Preserve me, O Gd; for in You I put my trust.
2. I have said to Hashem, You are my Lrd; I have no good apart from You;
3. As for the holy ones who are in the earth, they are the excellent, in whom is all my delight.
4. And for those who choose another god, their sorrows shall be multiplied; their drink offerings of blood I will not offer, nor take up their names upon my lips.
5. Hashem is the portion of my inheritance and of my cup; You maintain my lot.
6. The lines are fallen for me in pleasant places; I have a goodly heritage.
7. I will bless Hashem, Who has given me counsel; my insides also instruct me in the night seasons.
8. I have set Hashem always before me; because He is at my right hand, I shall not be moved.
9. Therefore my heart is glad, and my glory rejoices; my flesh also dwells secure.
10. For You will not abandon my soul to Sheol; nor will You suffer your pious one to see the pit.
11. You will show me the path of life; in Your presence is fullness of joy; at Your right hand there are pleasures for evermore.

Psalms Chapter 32 אלף למד אלף למד הי יוד מם

1. A Psalm of David, A Maskil. Happy is he whose transgression is forgiven, whose sin is covered.
2. Happy is the man to whom Hashem does not impute iniquity, and in whose spirit there is no guile.
3. When I kept silence, my bones wasted away through my groaning all day long.
4. For day and night Your hand was heavy on me; my moisture is turned into the drought of summer. Selah.
5. I acknowledged my sin to You, and I did not hide my iniquity. I said, I will confess my transgressions to Hashem; and You forgave the iniquity of my sin. Selah.
6. For this shall every one who is pious pray to You in a time when You may be found; then surely the floods of great waters shall not come near him.
7. You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance. Selah.
8. I will instruct you and teach you in the way which you shall go; I will counsel you with my eye upon you.
9. Do not be like the horse, or like the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they do not come near you.
10. Many are the sorrows of the wicked; but loving kindness shall surround him who trusts in Hashem.
11. Be glad in Hashem, and rejoice, you **righteous**; and shout for joy, all you who are upright in heart.

Psalms Chapter 41 אלף למד אלף למד הי יוד מם

1. To the chief Musician, A Psalm of David.
2. Happy is he who considers the poor; Hashem will save in the day of evil.
3. Hashem will preserve him, and keep him alive; he is called happy on earth; and You will not deliver him to the will of his enemies.
4. Hashem will strengthen him on his sick bed; whenever he is prostrate You will heal all his illnesses.
5. I said, Hashem, be merciful to me; heal my soul; for I have sinned against You.
6. My enemies speak evil of me, When shall he die, and his name perish?
7. And if one comes to see me, he speaks vanity; his heart gathers iniquity to itself; when he goes out, he tells it.
8. All who hate me whisper together against me; against me they plot my harm.
9. They say, An evil disease cleaves fast to him, and from where he lies he shall rise up no more.
10. Even my own close friend, in whom I trusted, who ate of my bread, has lifted up his heel against me.
11. But you Hashem be gracious to me, and raise me up, that I may pay them back.

12. By this I know that You favor me, because my enemy does not triumph over me.
13. And as for me, You uphold me in my integrity, and You set me before Your face for ever.
14. Blessed be Hashem Gd of Israel from everlasting, and to everlasting. Amen, and Amen.

Psalms Chapter 42 אלף למד אלף למד הי יוד מם

1. To the chief Musician, A Maskil, for the sons of Korah.
2. As the hart longs for water streams, so does my soul long for You, O Gd.
3. My soul thirsts for Gd, for the living Gd; when shall I come and appear before Gd?
4. My tears have been my bread day and night, while they continually say to me, Where is your Gd?
5. When I remember these things, I pour out my soul; how I went with the multitude, leading them in procession to the house of Gd, with the voice of joy and praise, a crowd keeping the festival.
6. Why are you cast down, O my soul? And why are you disquieted within me? Hope in Gd; for I shall again praise Him for the help of his countenance.
7. O my Gd, my soul is cast down within me, because I remember You from the land of the Jordan, and the Hermon, from Mount Mizar.
8. Deep calls to deep at the noise of Your cataracts; all Your waves and your billows have gone over me.
9. By day Hashem will command His loving kindness, and in the night his song shall be with me, a prayer to the Gd of my life.
10. I will say to Gd my rock, Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?
11. Like a deadly wound in my bones, my enemies taunt me; while they say daily to me, Where is your Gd?
12. Why are you cast down, O my soul? And why are you disquieted within me? Hope in Gd; for I shall again praise Him, Who is the health of my countenance, and my Gd.

Psalms Chapter 59 אלף למד אלף למד הי יוד מם

1. To the chief Musician, Altaschith, A Miktam of David; when Saul sent,
2. and they watched the house to kill him. Save me from my enemies, O my Gd; defend me from those who rise up against me.
3. Save me from the evil doers, and save me from bloody men.
4. For, behold, they lie in wait for my soul; fierce men are gathered against me; not for my transgression, nor for my sin, Hashem.
5. They run and prepare themselves for no fault of mine; awake to help me, and behold.
6. You therefore, Hashem Gd of Hosts, the Gd of Israel, awake to punish all the nations; do not be merciful to any wicked traitors. Selah.
7. They return at evening; they howl like dogs, and go prowling around the city.
8. Behold, they belch out with their mouth; swords are in their lips; for Who hears?, say they.
9. But you, Hashem, shall laugh at them; you shall have all the nations in derision.
10. O my strength, upon You I will wait! For Gd is my fortress.
11. Gd who loves me shall come to meet me; Gd shall let me gaze upon my enemies.
12. Do not slay them, lest my people forget; scatter them by your power; and bring them down, Hashem our shield.
13. For the sin of their mouth and the words of their lips let them be taken in their arrogance; and for cursing and lying which they speak.
14. Consume them in wrath, consume them, till they are no more; and let them know that Gd rules in Jacob to the ends of the earth. Selah.
15. And at evening let them return; and let them howl like a dog, and go prowling around the city.
16. Let them wander up and down for food, and growl if they do not get their fill.
17. But I will sing of Your power; indeed, I will sing aloud of Your loving kindness in the morning; for you have been my fortress and my refuge in the day of my trouble.
18. To You, O my strength, I will sing; for Gd is my fortress, and the Gd who loves me.

Psalms Chapter 77 אלף למד אלף למד הי יוד ממ

1. To the chief Musician, to Jeduthun, A Psalm of Asaph.
2. I cry aloud to Gd, aloud to Gd, that He may hear me.
3. In the day of my trouble I seek Hashem; my hand is stretched out in the night, and does not rest; my soul refuses to be comforted.
4. I remember Gd, and I moan; I meditate and my spirit faints. Selah.
5. You hold my eyelids from closing; I am so troubled that I cannot speak.
6. I consider the days of old, the years of ancient times.
7. I remember my melody in the night; I talk with my heart; and my spirit searches.
8. Will Hashem cast off for ever? And will He be favorable no more?.
9. Has His loving kindness ceased for ever? Does his promise fail for evermore?.
10. Has Gd forgotten to be gracious? Has He in anger shut up His tender mercies? Selah.
11. And I said, It is my sickness that the right hand of the Most High has changed.
12. I will remember the works of the Lrd; surely I will remember your wonders of old.
13. And I will meditate on all Your work, and muse on your deeds.
14. Your way, O Gd, is holy. Who is so great a Gd as our Gd?.
15. You are the Gd that does wonders; You have declared your strength among the people.
16. With your arm You have redeemed Your people, the sons of Jacob and Joseph. Selah.
17. The waters saw you, O Gd, the waters saw You; they were afraid; the depths also trembled.
18. The clouds poured out water; the skies sent out a sound; Your arrows flashed on every side.
19. The voice of Your thunder was in the whirlwind; the lightnings lightened the world; the earth trembled and shook.
20. Your way was through the sea, and Your path through the great waters; and Your footsteps were not known.
21. You led Your people like a flock by the hand of Moses and Aaron.

Psalms Chapter 90 אלף למד אלף למד הי יוד ממ

1. A Prayer of Moses the man of Gd. Lrd, You have been our dwelling place in all generations.
2. Before the mountains were brought forth, before You had formed the earth and the world, from everlasting to everlasting, you are Gd.
3. You turn man back to dust; and say, Turn back, O children of men!
4. For a thousand years in Your sight are but like yesterday when it is past, and like a watch in the night.
5. You sweep them away; they are like sleepers; they are like short lived grass in the morning.
6. In the morning it flourishes, and fades; by evening it is withered and dry.
7. For we are consumed by Your anger, and by Your wrath are we terrified.
8. You have set our iniquities before You, our secret sins in the light of Your countenance.
9. For all our days pass away in Your wrath; we spend our years like a tale that is told.
10. The days of our years are seventy; or if, because of strength, they are eighty years, yet their pride is but trouble and wretchedness; for it is soon cut off, and we fly away.
11. Who knows the power of Your anger? According to Your fear, so is Your wrath.
12. So teach us to number our days, that we may get a heart of wisdom.
13. Return, Hashem! How long? And relent concerning Your servants.
14. O satisfy us in the morning with Your loving kindness; that we may rejoice and be glad all our days.
15. Make us glad as many days as You have afflicted us, and as many years as we have seen evil.
16. Let your work be visible to your servants, and Your glory to their children.
17. And let the beauty of the Lrd our Gd be upon us; and establish the work of our hands upon us; O prosper it, the work of our hands.

Psalms Chapter 105 אלף למד אלף למד הי יוד מם

1. O give thanks to Hashem; call upon His name; make known His deeds among the people!
2. Sing to Him, sing psalms to Him; talk you of all His wondrous works!
3. Glory in His holy name; let the heart of those who seek Hashem rejoice!
4. Seek Hashem, and His strength; seek His face continually!
5. Remember His marvelous works that He has done; His wonders, and the judgments of His mouth;
6. O seed of Abraham, His servant! O children of Yaakov, his chosen!
7. He is Hashem our Gd; His judgments are over all the earth!
8. He has remembered His covenant for ever, the word which He commanded to a thousand generations!
9. The covenant which He made with Avraham, and His oath to Yitzhak;
10. And confirmed the same to Yaakov for a law, and to Israel for an everlasting covenant;
11. Saying, To you I will give the land of Canaan, the lot of your inheritance;
12. When they were but a few men in number; of little account and sojourners there!
13. When they went from one nation to another, from one kingdom to another people; 14. He did not allow any man to do them wrong; He reprov'd kings for their sakes;
15. Saying, Do not touch My anointed, and do not do any harm to My prophets!
16. Moreover He called for a famine upon the land; He broke every staff of bread!
17. He sent a man before them, **Yosef**, who was sold as a slave;
18. Whose foot they hurt with fetters; he was laid in iron;
19. Until the time that His word came to pass; the word of Hashem had tested him!
20. The king sent and released him; the ruler of the people let him go free!
21. He made him lord of his house, and ruler of all his possessions;
22. To bind his princes at his pleasure; and teach his elders wisdom!
23. And Israel came into Egypt; and Jacob sojourn'd in the land of Ham!
24. And he increased his people greatly; and made them stronger than their enemies!
25. He turned their heart to hate his people, to deal craftily with his servants!
26. He sent Moses His servant; and Aaron whom He had chosen!
27. They performed His signs among them, and wonders in the land of Ham!
28. He sent darkness, and made it dark; and they did not rebel against His word!
29. He turned their waters into blood, and caused their fish to die!
30. Their land swarmed with frogs, in the chambers of their kings!
31. He spoke, and there came swarms of flies and gnats in all their borders!
32. He gave them hail for rain, and flaming fire in their land!
33. He struck their vines also and their fig trees; and broke the trees of their country!
34. He spoke, and the swarming locusts came, and the hopping locusts without number!
35. And they ate up all the plants in their land, and devoured the fruit of their ground!
36. And He struck all the firstborn in their land, the first issue of all their strength!
37. And He brought them out with silver and gold; and among their tribes there was no one who stumbled!
38. Egypt was glad when they departed; for the fear of them had fallen upon them!
39. He spread a cloud for a covering; and fire to give light in the night!
40. They asked, and He brought quails, and satisfied them with bread from heaven!
41. He opened the rock, and the waters gushed out; it ran in the dry places like a river!
42. For He remembered His holy promise, and Abraham His servant!
43. And He brought out His people with joy, and His chosen with gladness; 44. And He gave them the lands of the nations; and they seized the labor of the people, 45. That they might observe His statutes, and keep His Torot. Hallelujah! Lrd!

Psalms Chapter 137 אלף למד אלף למד הי יוד מם

1. By the rivers of Babylon, there we sat down, we also wept, when we remembered Zion.
2. We hung our lyres on the willows in its midst.
3. For there those who carried us away captive required of us a song; and those who tormented us required of us mirth, saying, Sing us one of the songs of Zion.

According to the Arizal, one fasts 84 times for *each* vain emission of semen. With this intent, we say the following verse 84 times and intend that the Name Noah (נח) (gemataria 58) with the Name Havaya (הוי"ה) (gemataria 26) totals 84. Note too that the cantillation mark Zakef Gadol found on top of the word Noah too would total 26, for it has two dots for Yods (10 + 10 = 20), and a line for the Vav (6), and intend this each time you say the verse “*And Noah found grace in the eyes of Hashem*”. Noah was the tzaddik of his generation who did not engage in marital relations during the Flood. So too he fell and debased himself with the vine. So too he was either sodomized or sterilized by his son Ham. A real character, indeed.

”

ונח מצא חן בעיני יהו"ה

Also say this verse *Vaeh'ehdaik Ehdi* “*I decked you with ornaments*” 84 times

ואעדך עדי

Note that עדי totals 84 .

Then say this verse “*Light is sown for the righteous, and for the upright of heart, gladness*” (Psalm 97) 84 times

או"ר זרוע לצדיק ולישרי לב שמחה

Intend that the final letters of או"ר זרוע לצדיק is קר"ע meaning to “tear” away all negativity.

Also from ולישרי לב שמחה we get the Holy Name from the 72 triplet Names חב"ו which helps with sexual purification.

Finally chant each of these 4-letter words 24 times, because according to Sefer Yetzirah, “4 stones build 24 houses” meaning that 4-letter words each have 24 permutations.

יסוד יוסף

Note that during Shovavim we are healing sexual blemishes, and Yosef HaTzaddik is one of our models. Too note that the both words share the letters Yod Samekh and Waw while the different last letters of both words are דף which total 84.

Shovavim Meditations of R. Yitzchak Schwartz:

These are the deepest of the deep. How to repair without self-flagellation is difficult. R. Yitzchak does a superlative first-ever in English job in bringing these matters home to our heart.

THE KABBALISTICALLY CORRECT SEXUALITY MEDITATIONS

1. INTRODUCTION

a. THE SOURCE: ADAM'S 130 YEARS OF SOLITUDE

"After the Sin" Adam separated from Eve in order to do "Tshuvah" and as a result of the separation there occurred spilt sexual seed that came from Adam. This seed was transformed into entire generations of humans and sub-humans spanning the generations of the flood, the Tower of Babel, Sodom and finally the Egyptian exile. These spilled seed based generations reincarnated from a more un-rectified state to greater and greater states of rectification. Upon becoming the Children of Israel or the Generation of Daas (knowledge) after the Egyptian exile when they received the Torah at Mount Sinai, they almost reached a perfected state. Since we discussed this last phase of the rectification process, in these first six to eight Parsha/weeks of the book of Shemot, therefore this is an auspicious time period for aligning and rectifying our sexual orientation. This period is known as the "Shovevim". The word Shovevim is the acronym for the first letters of the first six weeks/Parshas of the Book of Shemot.

b. THE TRADITIONAL PRACTICAL APPLICATION

Kabbalistic Yeshivahs traditionally have taken advantage of the auspicious time period to conduct weekly public "tikunim". The public come together usually late Thursday afternoon. Many of the people are fasting. Each week focuses on a different rectification or tikun, most of which concentrate on fixing up sexual aberrations, such as wasted seed, adultery and other similar "missing the mark" occurrences. The prescribed readings and activities are drawn from the teachings of the Arizal [Rabbi Isaac Luria]. In addition to these Kabbalistic gatherings, other less Kabbalistic elements of the Orthodox world focus on different types of tikunim in this period. These include increased Torah learning and refraining from engaging in activities that are related or lead to sexual misconduct, such as unguarded speech, lustful gazing and other sensory and spiritual spiritually related activities.

c. OUR APPROACH

According to my humble opinion, and based on my experience, I feel that perhaps the way to rectify that which need rectification in the realm of sexuality, is to stress the positive as opposed to the negative and to stress the application of sexuality in our personality and in our interpersonal relationships. In order to understand the connection between sexuality and personality, we need to examine the biological and Kabbalistic roots of sexuality. This can be done by understanding the Sefira called Yesod. Yesod corresponds to the male sexual organ as well as to the entire dynamic of sexuality. Just as the biological male sexual organ is distinguished by certain characteristics in the sexual act, such as representing the entirety of the body, being the conduit for reproduction, being the bridge between one person and another, being the source of the most intense pleasure, and being responsible

for the make-up of the child that will be born, so too, do all of these characteristics express themselves in life, in our personalities, and in our relationships even when there is no physical activity being expressed. These characteristics are equally found in men and women, and have an impact as all encompassing and crucial on individuals as well as in the entire cosmos, just as the correlates in sexual physical activity have. These meditations will be ways that we can awaken and actualize these characteristics in our lives.

4. KABBALISTICALLY CORRECT SEXUALITY MEDITATIONS

***** As usual, we won't have time or space to convey all of the meditations in this topic. The topic is very broad and demands more meditations that we will be able to get across this week.

[Here are additional MEDITATIONS]

1. THE ALL OF ME MEDITATION

REALIZE

Realize that in the sexual act the entire person's DNA is transferred from the male to the female. The Kabbalists also teach that to the extent that the entire person is involved in the process, to that extent the fetus will be whole. The same goes for any type of creative expression, i.e. to the extent that we completely communicate to another person our thoughts and feelings; to that extent we create a complete spiritual being.

PROJECT

Project yourself communicating in a way that conveys more of yourself, i.e. your feelings, your creativity, your inner motivations etc, and envision the more complete resulting energy and impact that you create. See yourself opening up and growing in this way little by little all the time, until you become an overflowing wellspring of holistic communication.

2. THE REPRODUCTIVE MEDITATION

REALIZE

Realize that all of the characteristics that we are dealing with in this topic are directly responsible for your ability to be reproductive. Therefore the more that you communicate the totality of yourself with pleasure, and intent, and bonding etc, the more you will find that other people will communicate in that way also.

PROJECT

Project yourself experiencing having an impact on your surroundings that inspires other people to flourish and flow in their own creativity, just as you yourself do. Enjoy the feeling of this abundance, and have certainty that this energy will reproduce itself in yourself, others and in the world beyond you endlessly.

3. THE REPRESENTATION MEDITATION

REALIZE

Realize that what is conveyed in the sexual act from a man to a woman, is the exact replica of both of them. Similarly, when we communicate, to the extent we communicate from the essence of our authentic self, we in turn cause the other person to communicate in that way back to us.

PROJECT

Project that from now on you begin to develop the awareness and ability to say what you mean and to mean what you say. Envision how this type of enhanced communication elicits a mirror effect in all people that you talk to. Enjoy this enhanced level of authentic communication, and see how it naturally inspires all the people of your life to do the same.

4. THE KAVANAH [INTENTION] MEDITATION

REALIZE

Realize, that just as the spiritual make-up of a child is greatly influenced by the thoughts and intentions that this child's parents had at the time of conception, so too, you should know, that what you intend, feel and think in life, will determine the quality of all future outcomes resulting from your present activity.

PROJECT

Project that you are becoming more and more sensitive to the effect that all of your actions, thoughts and feelings have. See yourself intending the outcome of more and more of what you do in life and experience your ability to cause reality becoming more and more miraculous. Enjoy this ability and be grateful to Hashem for it.

5. THE BONDING MEDITATIONS

REALIZE

Realize that to the extent that a man and a woman in the sexual act bond physically and spiritually without anything separating them; to that extent the child will be born with a maximal blend of both of their traits. Similarly, regarding interpersonal relationships, to the extent that two people bond and remove any separations between them; to that extent the fruits of their bonding will reveal the maximal blend of both of them.

PROJECT

Project yourself in a certain interpersonal connection. Experience yourself connecting with that person without holding back anything of your personality, such as your feelings, your vulnerabilities, your humor, etc etc. Notice how the other person reciprocates in kind. See yourself doing this more and more with the people of your world, and enjoy the level of bonding that this approach enables you to experience..

KABBALISTICALLY CORRECT SEXUALITY MEDITATIONS PART 2

1. GOOD TO THE LAST DROP!

REALIZE

Wasted seed parallels wasted resources.

Realize that on the one hand, as we see with the wasted seed of Adam, a painful rectification was required over the span of generations. On the other hand, to the extent that one's seed or one's resources are properly gathered and utilized, to that extent does the person in their creative expressions impact the world.

PROJECT

First scan as many spiritual creative and actual resources that you have at your disposal, such as books that you have read, friends that you've gathered, pieces of art that you've created, etc. Do this by reciting over and over again, in "mantra" style, the statement, "Thank you Hashem for this resource....." Let your mind spontaneously receive a free flowing list of your resources, and take note of them [preferably in writing]. Now project yourself utilizing and applying as many of these resources as you can in your life. Next project yourself becoming more of a "resource utilizing human being" until you [and others] can testify about yourself that you are truly one who is good to the last drop.

2. ATTRACTION

REALIZE

The feminine paradigm in the conception process parallels the characteristic of human attraction.

Just as the one feminine egg cell serves to attract one of countless sperm cells to herself in order to elicit a new being, and similarly, the feminine paradigm attracts to herself the male paradigm in order to bond and ultimately bring new life to the world, so too can a person [male and female], attract to themselves and bond with someone or something whose influence can give birth to a well spring "Shefa" [abundance], both spiritual and material in their life.

PROJECT

Scan the potential sources of influence in your life [whether it's a person or not]. Beginning with the most fruitful and beneficial one, envision the eventual positive results that could come with forging a relationship with such a person/influence. See now how you connect in the best way and then go and do it actually in your life. Project yourself becoming more and more a truly attractive person for all of the right types of influence, and how this ever increasing attractiveness is opening up huge stores of "Shefa" [abundance in your life].

3. PRIMAL PLEASURE

REALIZE

The pleasure experienced in the sexual act parallels primal pleasure we can experience in life.

Realize that Hashem planted inside the sexual experience, one of the most profound senses of pleasure experienced in our lives ----- a sense of pleasure often felt as a feeling of surrender and oneness to that which is beyond us. To the extent that we awaken the same Divine like pleasure to be the innermost motivator of all we do in life, to that extent can we invest our lives with an ecstatic and surrendering sense of clinging to the One Above.

PROJECT

Scan the level of primal pleasure [i.e. profound Divine based pleasure] that you have experienced in various activities in your life. See yourself steadily increasing that level. Project yourself a few months from now after having constantly worked on increasing your primal pleasure level. Take great joy in the impact that all this is having in your life, and in the lives of others in your world and beyond.

4. MERITING THE MULTITUDES

REALIZE

The rectification for wasted seed is to properly allocate that seed, and this parallels the act of causing many people to be righteous i.e. meriting the multitudes.

Realize that just as Adam was responsible to causing the multitudes of people [even entire generations] untold suffering as a result of his wasted seed, so too, in a diametrically opposite fashion, one can be responsible for bringing endless blessing into the world by pursuing a path of bringing multitudes of people to righteousness.

PROJECT

Scan the talents, abilities and capacities that you excel in life. Start with your strongest and favorite talent, and then move on to others. Envision how you can use this talent to truly impact for the good, multitudes of people, and project the exponential results of this impact in the not too distant future. Take great pleasure, and have a large dose of gratitude to the One Above.

DIVINE UNIFICATION MEDITATIONS

1. TAKING IT TO THE NEXT LEVEL

Last time [and the time before that] we presented the parallel dimension in the personality of various sexual realms, in an attempt to awaken and heal the roots of sexuality in the way we encounter life on a daily basis. The ultimate source of all human sexual dynamics is found in what the Kabbalists refer to as 'Yichudim' or Unifications, which depict the process of Divine Union between the Male Divine paradigm and the Female Divine paradigm ---otherwise known as 'THE UNION OF THE HOLY ONE BLESSED BE HE AND THE SHECHINA.' The Kabbalists teach that there is nothing more holy and powerful and meaningful to engage in, than these Unifications. Traditionally only the most elite of the spiritual elite-----the Rebbes, the Tzadikim and the Mystics----- would engage in this exclusive activity. The Chassidic masters brought this realm, along with most other Kabbalistic realms, down to the common person, and on their initiative, we proceed [with great trepidation I must add]. So, beyond focusing on the correlates of sexuality in the way we behave [as we have done in the last few weeks], we now seek to take it to the next level and reach out to become the human vehicles of Divine Union.

2. WHAT THESE UNIFICATIONS ARE ALL ABOUT

simply defined, a Divine Unification accomplishes what a human unification accomplishes or seeks to potentially accomplish----- Two become one, partiality becomes wholeness, discord gives way to unity, a birth results, and all wellbeing and further union is perpetuated [perhaps this last element is beyond what normally occurs on the human level, unless the human unification occurs on the deepest and purist levels].

At the center of Jewish Mysticism, lies the consciousness and the practice of reframing all of day to day reality in terms of Yichudim. Most all of what our forefathers tried to accomplish in the course of their lives, was to do Yichudim within the context of every mundane act, and life direction that they undertook. The same is true of all our Sages that came after them down to the present day. Every aspect of reality was translated into the corresponding Divine male and female paradigms. These paradigms sought to be brought

together and brought back to a wholeness. Even a partial presentation of the wisdom that elaborates what Yichudim are all about, are way beyond the scope of this introduction. So let us super-simplify a working definition for our purposes as follows:

BEING A CONDUIT TO REVEAL G-D'S PRESCENCE WHERE IT IS NOT FOUND IN ORDER TO ULTIMATELY CREATE A WORLD THAT IS UNIFIED WITH NOTHING BUT G-DLINESS

OR

to make things simpler, let us define it thus:

REVEALING G-DLINESS IN EVERYTHING

Perhaps the most appropriate way to initiate these meditations, is with a prayer on our lips and in our hearts:

LET IT BE YOUR WILL HASHEM, THAT THESE MEDITATIONS WILL SERVE TO OPEN UP OUR HEARTS TO YOU, HEAL OUR WOUNDS AND DRAW DOWN WELLBEING AND HOLY ABUNDANCE INTO OUR LIVES SO THAT WE MAY TRULY UNIFY WITH YOU IN ALL ASPECTS OF OUR LIVES!!

UNIFICATION MEDITATIONS

1. Revealing The Divine in your consciousness.

Quiet your mind ----- watch your thoughts as they pass through your mind for a minute or two. Now begin to repeat the phrase: “***There is nothing but Hashem***” for a minute or two.

Know this----- The deepest motivation that I have, and that of the whole universe, is to return to the Divine Infinite Womb. Experience this motivation inside of yourself and inside of the Universe for a minute or two.

Know this----- Everything that happens to us and to everybody else is the best possible thing that could be. Focus on one thing that happened to you today and experience how this is the best possible thing for you. Take a minute or two to let the reasons of why this is the best thing for you fill up your mind.

Know this----- Wherever you do not perceive G-d’s presence, there He is hiding and waiting for you to reveal Him. Scan your day and find one or two areas where G-d’s presence was not felt. Go inside of one of these areas and experience G-d’s infinite presence in that place. Stay in that place until you feel G-d’s presence loud and clear.

Know this----- All of your independent willful behavior and encountering of the world is activated from deep within by G-d. Scan your day and find an episode where you felt that you were truly encountering life from the essence of your independent self. Take a minute or two to experience it. Now go back and perceive how every thought, feeling and expression that you had was actually G-d enabling you, and fusing through you. Take a minute to experience this.

Know this----- that’s enough for right now!!!!