

# Rebbe Nachman's "Tikun HaKlali"

(Preface and After-Prayer Translated by Tzvi Fishman)

## Preface

Rebbe Nachman of Breslov (1772-1810) was a great-grandson of the Baal Shem Tov, founder of Hasidism.

The **Tikun HaKlali** (תיקון הכללי) is considered by the Breslov Hasidim to be a comprehensive rectification for all sins — in particular the sin of spilling semen in vain through involuntary nocturnal emission, masturbation, premature ejaculation, and other sexual sins.

The *Tikun HaKlali* is a set of ten *Tehillim* (Psalms) whose recital serves as repentance over these sins. It is comprised of the following ten Psalms, said in this order: 16, 32, 41, 42, 59, 77, 90, 105, 137, and 150.

Each recital is preceded by a paragraph expressing one's desire to bind himself to the *Tzaddikim* (righteous saints) of all generations, especially Rebbe Nachman, and several verses which are customarily recited before the recital of Psalms. The recital of the ten Psalms is followed by a confessional prayer (*vidui*) composed by Rabbi Natan, the Rebbe's foremost disciple, asking God for forgiveness from sin.

Rebbe Nachman taught that these ten Psalms would serve as a rectification, since they correspond to the ten expressions of song and praise on which the Book of Psalms is based. These ten types of song are: *Ashrei*, *Bracha*, *Maskil*, *Nitzuach*, *Shir*, *Niggun*, *Mizmor*, *Tefillah*, *Hoda'ah*, and *Halleluyah*. Rebbe Nachman explained how these expressions are a direct counter force to the *kelipah* (impure husks and forces of evil which capture semen spilled in vain and the myriad of holy souls it contains). These Psalms therefore have the power to

extract the captured holy souls from the realm of unholiness, and return them to their Heavenly source.

Rebbe Nachman promised his students:

"Bear witness to my words: When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these ten Psalms, and gives a coin to charity. No matter how great his sins and transgressions, I will do everything in my power, spanning the length and breadth of the creation to cleanse and save him. I will take hold of his side locks and pull him out of hell."

"I am very positive in everything I say. But I am most positive in regard to the great benefit of these ten Psalms."

"These are the ten Psalms: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150."

"This is the General Remedy. There is a specific remedy for each sin, but this is the general remedy."

"Go out and spread the teaching of the ten Psalms to all men."

"It may seem like an easy thing to say ten Psalms. But it will actually be very difficult in practice."

In another lesson, Rebbe Nachman asserted:

"Know that the ten Psalms which a person must recite on the very same day as he has an impure experience, G-d forbid, are: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. These ten Psalms are a very great remedy for this problem. One who is worthy of saying them on the same day need have no more fear whatsoever of the terrible blemish caused by an impure emission, because it has indubitably been corrected by this remedy, without any doubt."

While reciting the Tikun HaKlali at the gravesite of Rebbe Nachman has special significance, it is a powerful remedy wherever it is recited.

Rebbe Nachman taught that another important remedy in rectifying this sin was to immerse in a *mikvah*. One should endeavor to immerse oneself on the very same day that the impurity occurred, as soon as possible. He said, "Whoever can immerse in a mikvah and then recite the Psalms, this is certainly good. But even if he is unable to immerse himself, when it is simply not possible, for example, if he is ill or traveling on the road, it is still very effective for him to recite the ten Tehillim, for they are a great and very awesome rectification. And if he says them with the proper understanding and intention (*kavanah*), certainly this is beneficial, but even when they are said simply, they are very effective."

The Tikun HaKlali is based on the institution of the *Brit* (Covenant) which G-d made with the Jewish people. In return for guarding the Brit and allegiance to G-d on the part of the Jewish nation, G-d promised to give them the Land of Israel as an inheritance (Bereshit, 17:7-8).

As a mark of this Covenant, G-d commanded Avraham to perform the mitzvah of *brit milah* (circumcision):

*"This is My Brit which you shall keep between Me and you and your seed after you: Every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be a token of a Brit (Covenant) between Me and you"* (Bereshit, 17:10-11).

The mitzvah of keeping the Brit involves not only circumcision, but also guarding one's sexual life in holiness according to the dictates of Jew Law. By choosing this specific organ to bear the sign of the Brit, G-d indicated the tremendous holiness and power of the sexual organ. When it is used for procreation in the context of marriage, the sexual organ is elevated, and man becomes a partner with G-d in creation. But

when it is used for personal gratification alone, it distances a person from G-d and leaves him unfulfilled, frustrated and depressed.

Rebbe Nachman taught that depression is the antithesis of the joy one should feel by uniting with one's marriage partner according to the guidelines of Jewish law, and the antithesis of the joy one should feel in performing all of G-d's other commandments. Depression, he taught, is in the domain of *Lilit*, the name of the kelipah (impure husk) associated with unholiness and sexual transgression. The momentary joy a person experiences during a sexual transgression transforms into a feeling of non-fulfillment, depression, and alienation from G-d.

The Tikun HaKlali comes to rectify the sin of misusing the sexual organ and uproots the feelings of depression that lie at the core of the transgression. It does this through the power of Tehillim (Psalms), which are songs of praise and rejoicing in G-d.

The word *Tehillim* has the same numerical value (gematria) as the word *Lilit* (with five units added for each of the letters of *Lilit*). Moreover, the word *Tehillim* has the same gematria as the two names of G-d, *El* and *Elohim*, which have the power to release the seminal seed from the kelipah. Thus, by reciting these ten Psalms, the wasted seed is released from the forces of evil and rectification is complete.

Although the sin of wasted seed is considered the most serious of the violations of the Brit, other sins also cause damage to the Brit. For instance, the way one thinks, speaks and acts are also areas in which a person can damage the Covenant. Also, looking at erotic images damages the Brit.

Rebbe Nachman taught that the Tikun HaKlali can rectify all spiritual and physical flaws or maladies. He stated:

"There are places that are so fine and narrow that no remedy has the power to penetrate them except through the General Remedy, which injects healing into even the narrowest, finest places."

In his introduction to the Tikun HaKlali, Rebbe Nachman's foremost student, Rabbi Natan, writes that if a person has a nocturnal emission, if he goes to the mikvah and recites the ten Psalms, he should take great care not to worry at all, because worry and depression are very damaging in this matter. "It is very very important that a person fortify himself by always being happy, and not to let any happening in the world make him depressed, even in this regard. And if he is firm in his mind, and not worry at all, and not think any bad thoughts, but rather go about his business with a simplicity and joy, he will merit to pass through everything in peace."

Many Breslover Hasidim, and Jews all over the world, recite the Tikun HaKlali every day. Women also recite it as a general rectification. Its recital is also a cornerstone of any visit to the Rebbe's grave in Uman, Russia, in keeping with his promise.

[Based on the Introduction of Rabbi Natan to the Tikun HaKlali; and Wikipedia Free Encyclopedia, [wikipedia.org](http://wikipedia.org), on Tikun HaKlali.]

## TIKUN HAKLALI

### THE TEN PSALMS

[It is recommended to say the following before reciting the Ten Psalms: "In saying these ten Psalms, I am ready to bind myself to the true Tzaddik (righteous saints) in our generation, and to all of the true Tzaddikim who dwell in the dust, the holy ones who are in the earth – and particularly to our holy teacher, Tzaddik, foundation of the world, a flowing stream, source of wisdom, *NAchal Novaah*,

**Mekor CHA***chmah* (**NACHMAN**), Rebbi Nachman, the son of Faige, who revealed this Tikun for Tikun HaBrit, may his merit protect us and all the Nation of Israel, Amen.]

Before saying Tehillim, one says:

לְכוּ נִרְנֶנָּה לַיהוָה נְרִיעָה לְצוּר יִשְׁעֵנוּ:  
נִקְדָּמָה כְּנִי בְּתוֹדָה בְּזִמְרוֹת נְרִיעָה לּוֹ:  
כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים:

[And say this: “Behold, I summon my mouth to thank, and to laud, and to praise My Creator, for the sake of the unity of the Holy One Blessed Be He and His Shechinah (Divine Presence), in reverence and in love, through the agency of the Recondite One, in the name of all the Jewish People:]

## Psalms Chapter 16

- א** מִכְתָּם לְדָוִד : שְׁמֶרְנִי אֵל,  
כִּי-חֲסִיתִי בָךְ. **1** Michtam of David. Keep me, O G-d;  
for I have taken refuge in Thee.
- ב** אָמַרְתָּ לַיהוָה, אֲדֹנָי אֲתָה ;  
טוֹבָתִי, בַּל-עָלִידָה. **2** I have said unto the L-RD: 'Thou art  
my L-RD; I have no good but in Thee';
- ג** לְקַדּוֹשִׁים, אֲשֶׁר-בְּאֶרֶץ הַמָּה ;  
וְאֲדִירִי, כָּל-חֲפָצֵי-בָם. **3** As for the holy that are in the earth,  
they are the excellent in whom is all  
my delight.
- ד** יִרְבוּ עֲצָבוֹתָם, אַחֵר מִקֹּהֵרוּ :  
בַּל-אֲסִידָה נִסְכֵּיהֶם מִדָּם ; וּבַל-  
אֲשָׂא אֶת-שְׁמוֹתָם, עַל-שִׁפְתֵי. **4** Let the idols of them be multiplied  
that make suit unto another;  
their drink-offerings of blood will I not  
offer, nor take their names upon my  
lips.
- ה** יְהוָה, מִנֶּת-חֶלְקִי וְכוֹסִי--  
אֲתָה, תּוֹמִידָה גּוֹרְלִי. **5** O L-RD, the portion of mine  
inheritance and of my cup, Thou  
maintainest my lot.

- ו חֲבָלִים נָפְלוּ-לִי, בְּנִעְמִים ;  
אֶף-נִחַלְתָּ, שְׁפָרָה עָלַי.
- ז אֲבָרֶךְ--אֶת-יְהוָה, אֲשֶׁר יַעֲצֵנִי ;  
אֶף-לֵילוֹת, יִסְרוּנִי כָלִיוֹתַי.
- ח שְׁוִיתִי יְהוָה לִנְגֻדִי תָמִיד : כִּי  
מִימִינִי, בֹּל-אֲמוּט.
- ט לָכֵן, שִׂמַּח לְבִי--וַיִּגַּל כְּבוֹדִי ;  
אֶף-בְּשָׁרִי, יִשְׁכֹּן לְבֶטֶח.
- י כִּי, לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל ;  
לֹא-תִתֵּן חֲסִידְךָ, לָרְאוֹת שְׁחַת.
- יא תוֹדִיעֵנִי, אֶרְחַ חַיִּים :  
שִׁבְעַ שְׂמֵחוֹת, אֶת-פָּנֶיךָ ; נְעֻמוֹת  
בְּיָמֶיךָ נָצַח.
- 6 The lines are fallen unto me in  
pleasant places; yea, I have a goodly  
heritage.
- 7 I will bless the L-RD, who hath  
given me counsel; yea, in the night  
seasons my reins instruct me.
- 8 I have set the L-RD always before  
me; surely He is at my right hand, I  
shall not be moved.
- 9 Therefore my heart is glad, and my  
glory rejoiceth; my flesh also dwelleth  
in safety;
- 10 For Thou wilt not abandon my soul  
to the nether-world; neither wilt Thou  
suffer Thy G-dly one to see the pit.
- 11 Thou makest me to know the path  
of life;  
in Thy presence is fulness of joy, in  
Thy right hand bliss for evermore.

## Psalms Chapter 32

- א לְדָוִד, מִשְׁכִּיל : אֲשֶׁרִי נְשׁוּי-  
פָשַׁע ; כָּסוּי חַטָּאָה.
- ב אֲשֶׁרִי אָדָם--לֹא יַחֲשֹׁב יְהוָה  
לוֹ עוֹן ; וְאֵין בְּרוּחוֹ רָמְיָה.
- ג כִּי-הִחַרְשֹׁתִי, בָּלוּ עַצְמִי--  
בְּשִׂאָגָתִי, כָּל-הַיּוֹם.
- 1 [A Psalm] of David. Maschil. Happy  
is he whose transgression is forgiven,  
whose sin is pardoned.
- 2 Happy is the man unto whom the L-  
RD counteth not iniquity, and in whose  
spirit there is no guile.
- 3 When I kept silence, my bones wore  
away through my groaning all the day  
long.

ד כִּי, יוֹמָם וְלַיְלָה-- תִּכְבֹּד עָלַי, יָדְךָ :  
נְהַפְּךָ לְשֹׁדִי-- בְּחֶרְבִּי קִיץ  
סֵלָה.

4 For day and night Thy hand was heavy upon me;  
my sap was turned as in the droughts of summer. Selah

ה חָטָאתִי אֹדִיעֶךָ, וְעֹנִי לֹא-  
כִסִּיתִי--  
אָמַרְתִּי, אֹדָה עָלַי פֶּשַׁעִי  
לִיהוָה ;  
וְאַתָּה נָשָׂאתָ עוֹן חָטָאתִי סֵלָה.

5 I acknowledged my sin unto Thee, and mine iniquity have I not hid;  
I said: 'I will make confession concerning my transgressions unto the L-RD'--  
and Thou, Thou forgavest the iniquity of my sin. Selah

ו עַל-זֹאת, יִתְפַּלֵּל כָּל-חֹסִיד  
אֵלֶיךָ-- לָעֵת מָצָא :  
רַק, לְשֹׁטֹף מֵיִם רַבִּים-- אֱלֹו,  
לֹא יָגִיעוּ.

6 For this let every one that is G-dly pray unto Thee in a time when Thou mayest be found;  
surely, when the great waters overflow, they will not reach unto him.

ז אַתָּה, סֵתֵר לִי-- מִצָּר תִּצְרֵנִי :  
רַנִּי פִּלֵּט ; תִּסּוּבְּבֵנִי סֵלָה.

7 Thou art my hiding-place; Thou wilt preserve me from the adversary;  
with songs of deliverance Thou wilt compass me about. Selah

ח אֶשְׁכִּילְךָ, וְאוֹרְךָ--בְּדֶרֶךְ-זוֹ  
תִּלְךָ ; אִיעֲצָה עֲלֶיךָ עֵינִי.

8 'I will instruct thee and teach thee in the way which thou shalt go; I will give counsel, Mine eye being upon thee.'

ט אַל-תִּהְיֶה, כְּסוֹס כֶּפֶרֶד-- אִין  
הָבִין :  
בְּמִתְגַּוֶּרְסוֹן עֲדִיו לְבָלוֹם ; בֹּל,  
קָרֵב אֵלֶיךָ.

9 Be ye not as the horse, or as the mule, which have no understanding;  
whose mouth must be held in with bit and bridle, that they come not near unto thee.

י רַבִּים מַכְאוּבִּים, לְרָשָׁע :  
וְהַבּוֹטֵחַ בִּיהוָה--חֲסֵד, יִסּוּבְּבֵנוּ.

10 Many are the sorrows of the wicked; but he that trusteth in the L-RD, mercy compasseth him about.



**יא** שִׂמְחוּ בַיהוָה וְגִילוּ, צַדִּיקִים; וְהִרְנִינוּ, כָּל-יִשְׂרָאֵל-לֵב. **11** Be glad in the L-RD, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart.

## Psalms Chapter 41

- א** לַמְנַצֵּחַ, מִזְמוֹר לְדָוִד. **1** For the Leader. A Psalm of David.
- ב** אֲשֶׁרִי, מִשְׁכִּיל אֶל-דָּל; בְּיוֹם רָעָה, יִמְלֹטֵהוּ יְהוָה. **2** Happy is he that considereth the poor; the L-RD will deliver him in the day of evil.
- ג** יְהוָה, יִשְׁמְרֵהוּ וַיַּחֲיֵהוּ--יֵאָשֶׁר (וַיֵּאָשֶׁר) בְּאֶרֶץ; וְאַל-תִּתְּנֵהוּ, בְּנִפְשׁ אֹיְבָיו. **3** The L-RD preserve him, and keep him alive, let him be called happy in the land; and deliver not Thou him unto the greed of his enemies.
- ד** יְהוָה--יִסְעֲדֵנּוּ, עַל-עַרְשׁ דָּוִי; כָּל-מִשְׁכָּבוֹ, הִפְכָּת בְּחָלְיוֹ. **4** The L-RD support him upon the bed of illness; mayest Thou turn all his lying down in his sickness.
- ה** אֲנִי-אֶמְרֹתִי, יְהוָה חֲנִנִי; רַפָּאָה נַפְשִׁי, כִּי-חָטָאתִי לָךְ. **5** As for me, I said: 'O L-RD, be gracious unto me; heal my soul; for I have sinned against Thee.'
- ו** אֹיְבָי--יֹאמְרוּ רַע לִי; מָתִי יָמוּת, וְאַבֵּד שְׁמוֹ. **6** Mine enemies speak evil of me: 'When shall he die, and his name perish?'
- ז** וְאִם-בָּא לִרְאוֹת, שׁוֹא יִדְבֹּר--לִבּוֹ, יִקְבֹּץ-אָוֶן לוֹ; יֵצֵא לַחוּץ יִדְבֹּר. **7** And if one come to see me, he speaketh falsehood; his heart gathereth iniquity to itself; when he goeth abroad, he speaketh of it.
- ח** יַחַד--עָלִי יִתְלַחֲשׁוּ, כָּל-שֹׂנְאָי; עָלַי--יִחַשְׁבוּ רָעָה לִי. **8** All that hate me whisper together against me, against me do they devise my hurt:
- ט** דְּבַר-בְּלִיעַל, יִצּוֹק בוֹ; וְאִשָּׁר **9** 'An evil thing cleaveth fast unto him;

- שָׁכַב, לֹא-יִוָּסֵף לָקוּם. and now that he lieth, he shall rise up no more.'
- י גַם-אִישׁ שְׁלֹמִי, אֲשֶׁר-בִּטַּחְתִּי בּוֹ-- אֹכֵל לֶחֶמִי; הִגְדִּיל עָלַי עֶקֶב. 10 Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me.
- יא וְאַתָּה יְהוָה, חַנּוּנִי וְהַקִּימֵנִי; וְאַשְׁלֶמָּה לָּהֶם. 11 But Thou, O L-RD, be gracious unto me, and raise me up, that I may requite them.
- יב בְּזֹאת יָדַעְתִּי, כִּי-חִפְצָתָּ בִּי: כִּי לֹא-יָרִיעַ אֹיְבִי עָלַי. 12 By this I know that Thou delightest in me, that mine enemy doth not triumph over me.
- יג וְאַנִּי--בְּתָמִי, תִּמְכָּתָּ בִּי; וַתַּצִּיבֵנִי לִפְנֵיךָ לְעוֹלָם. 13 And as for me, Thou upholdest me because of mine integrity, and settest me before Thy face for ever.
- יד בָּרוּךְ יְהוָה, אֱלֹהֵי יִשְׂרָאֵל-- מִהָעוֹלָם, וְעַד הָעוֹלָם: אָמֵן וְאָמֵן. 14 Blessed be the L-RD, the G-d of Israel, from everlasting and to everlasting. Amen, and Amen.

## Psalms Chapter 59

- א לְמִנְצֵחַ אֶל-תַּשְׁחֶת, לְדָוִד מִכָּתָם: בְּשֹׁלַח שָׁאוּל; וַיִּשְׁמְרוּ אֶת-הַבַּיִת, לְהַמִּיתוֹ. 1 For the Leader; Al-tashheth. [A Psalm] of David; Michtam; when Saul sent, and they watched the house to kill him.
- ב הַצִּילֵנִי מֵאֹיְבֵי אֱלֹהֵי; מִמֶּתְקוֹמִי תִשְׁגֵּבֵנִי. 2 Deliver me from mine enemies, O my G-d; set me on high from them that rise up against me.
- ג הַצִּילֵנִי, מִפְּעֲלֵי אָוֶן; וּמֵאֲנָשֵׁי דָמִים, הוֹשִׁיעֵנִי. 3 Deliver me from the workers of iniquity, and save me from the men of blood.

- ד כִּי הִנֵּה אָרְבוּ, לִנְפָשִׁי-- יִגּוּרוּ  
עַלִּי עֲזִים;  
לֹא-פֶשַׁעִי וְלֹא-חַטָּאתִי יִהְיֶה.
- 4 For, lo, they lie in wait for my soul;  
the impudent gather themselves  
together against me;  
not for my transgression, nor for my  
sin, O L-RD.
- ה בְּלִי-עוֹן, יִרְצוּן וַיְכַוְּנוּ;  
עוֹרָה לְקִרְאתִי וּרְאֵה.
- 5 Without my fault, they run and  
prepare themselves; awake Thou to  
help me, and behold.
- ו וְאַתָּה יְהוָה-אֱלֹהִים צְבָאוֹת,  
אֱלֹהֵי יִשְׂרָאֵל-- הִקִּיצָה, לְפָקֹד  
כָּל-הַגּוֹיִם;  
אֶל-תַּחֲנוּן כָּל-בֹּגְדֵי אֹן סֵלָה.
- 6 Thou therefore, O L-RD G-d of  
hosts, the G-d of Israel, arouse Thyself  
to punish all the nations;  
show no mercy to any iniquitous  
traitors. Selah
- ז יָשׁוּבוּ לָעֶרֶב, יִהְיוּ כַּכֶּלֶב;  
וַיִּסּוּבּוּ עִיר.
- 7 They return at evening, they howl  
like a dog, and go round about the city.
- ח הִנֵּה, יִבְעִיעוּן בְּפִיהֶם--חֲרָבוֹת,  
בְּשִׁפְתוֹתֵיהֶם: כִּי-מִי שִׁמַּעַ.
- 8 Behold, they belch out with their  
mouth; swords are in their lips: 'For  
who doth hear?'
- ט וְאַתָּה יְהוָה, תִּשְׁחַק-לָמוּ;  
תִּלְעַג, לְכָל-גּוֹיִם.
- 9 But Thou, O L-RD, shalt laugh at  
them; Thou shalt have all the nations in  
derision.
- י עָזוּ, אֵלֶיךָ אֲשַׁמְרָה: כִּי-  
אֱלֹהִים, מִשְׁגָּבִי.
- 10 Because of his strength, I will wait  
for Thee; for G-d is my high tower.
- יא אֱלֹהֵי חַסְדּוֹ (חֶסֶדִּי) יִקְדָּמֵנִי;  
אֱלֹהִים, יִרְאֵנִי בְּשַׁרְרִי.
- 11 The G-d of my mercy will come to  
meet me; G-d will let me gaze upon  
mine adversaries.
- יב אֶל-תַּהַרְגֵם, פֶּן יִשְׁכַּחוּ עַמִּי--  
הִנִּיעֵמוּ בְּחִילָךְ, וְהוֹרִידֵמוּ:  
מִגִּנְנוּ אֲדָנִי.
- 12 Slay them not, lest my people  
forget, make them wander to and fro  
by Thy power, and bring them down,  
O L-rd our shield.
- יג חַטָּאת-פִּימוּ, דִּבְרֵ-  
שִׁפְתֵימוּ:
- 13 For the sin of their mouth, and the  
words of their lips,

וַיִּלְכְּדוּ בְּגִאוֹנָם ; וַיִּמְאָלָה וַיִּמְכַּחֲשׁ וַיִּסְפְּרוּ. let them even be taken in their pride, and for cursing and lying which they speak.

יִד כֹּלֶה בְּחֶמֶה, כֹּלֶה וְאֵינָמוּ : 14 Consume them in wrath, consume them, that they be no more; וַיִּדְעוּ--כִּי-אֱלֹהִים, מִשָּׁל בְּיַעֲקֹב; and let them know that G-d ruleth in לְאַפְסֵי הָאָרֶץ סֵלָה. Jacob, unto the ends of the earth. Selah

טו וַיָּשְׁבוּ לָעָרִב, יֶהֱמוּ כַכָּלָב; 15 And they return at evening, they וַיִּסּוּבּוּ עִיר. howl like a dog, and go round about the city;

טז הֶמָּה, יִנוּעוּן (וַיִּנְעוּן) לֶאֱכָל-- 16 They wander up and down to אִם-לֹא יִשְׁבְּעוּ, וַיִּלְינוּ. devour, and tarry all night if they have not their fill.

יז וְאֲנִי, אֲשִׁיר עֲזֶךָ-- וְאַרְנוּ 17 But as for me, I will sing of Thy לְבָקָר, חֲסִדֶּךָ: strength; yea, I will sing aloud of Thy כִּי-הָיִיתָ מִשְׁגָּב לִי ; וּמָנוֹס, mercy in the morning; בְּיוֹם צָר-לִי. for Thou hast been my high tower, and a refuge in the day of my distress.

יח עֲזִי, אֱלֹהֶיךָ אֲזַמְּרָה : כִּי- 18 O my strength, unto Thee will I sing אֱלֹהִים מִשְׁגָּבִי, אֱלֹהֵי חֲסִדִּי. praises; for G-d is my high tower, the G-d of my mercy.

## Psalms Chapter 77

א לְמִנְצֵחַ עַל-יִדְיָתוֹן (יְדוּתוֹן) ; 1 For the Leader; for Jeduthun. A לְאַסָּף מִזְמוֹר. Psalm of Asaph.

ב קוֹלִי אֶל-אֱלֹהִים וְאֶצְעָקָה; 2 I will lift up my voice unto G-d, and קוֹלִי אֶל-אֱלֹהִים, וְהֶאֱזִין אֵלַי. cry; I will lift up my voice unto G-d, that He may give ear unto me.

ג בְּיוֹם צָרָתִי, אֲדַנִּי דֶרֶשְׁתִּי: 3 In the day of my trouble I seek the L-rd; יָדִי, לִלְלָה נִגְרָה--וְלֹא תִפּוּג; with my hand uplifted, [mine eye]

- מֵאֲנָה הַנַּחֵם נִפְשִׁי. streameth in the night without ceasing; my soul refuseth to be comforted.
- ד אֶזְכָּרָה אֱלֹהִים וְאֶהְמָה; אֲשִׁיחָה, וְתִתְעַטֵּף רוּחִי סֵלָה. 4 When I think thereon, O G-d, I must moan; when I muse thereon, my spirit fainteth. Selah
- ה אַחֲזֶתָ, שְׁמֵרוֹת עֵינַי; נִפְעַמְתִּי, וְלֹא אֲדַבֵּר. 5 Thou holdest fast the lids of mine eyes; I am troubled, and cannot speak.
- ו חֲשַׁבְתִּי יָמִים מִקֶּדֶם-- שָׁנוֹת, עוֹלָמִים. 6 I have pondered the days of old, the years of ancient times.
- ז אֶזְכָּרָה נִגִּינָתִי, בַּלַּיְלָה: עִם-לִבִּי אֲשִׁיחָה; וַיַּחֲפֹשׂ רוּחִי. 7 In the night I will call to remembrance my song; I will commune with mine own heart; and my spirit maketh diligent search:
- ח הֲלִעֲזוֹלָמִים, יִזְנַח אֲדָנִי; וְלֹא-יִסִּיף לְרָצוֹת עוֹד. 8 'Will the L-rd cast off for ever? And will He be favourable no more?
- ט הֲאֶפֶס לָנֶצַח חֲסִדּוֹ; גִּמְרֵ אָמְרָ, לְדֹר וָדֹר. 9 Is His mercy clean gone for ever? Is His promise come to an end for evermore?
- י הֲשָׁכַח חֲנוּת אֵל; אִם-קָפַץ בָּאָף, רַחֲמָיו סֵלָה. 10 Hath G-d forgotten to be gracious? Hath He in anger shut up his compassions?' Selah
- יא וְאָמַר, חֲלוּתִי הִיא-- שָׁנוֹת, יָמִין עֲלִיוֹן. 11 And I say: 'This is my weakness, that the right hand of the Most High could change.
- יב אֶזְכִּיר (אֶזְכֹּר) מַעֲלָלֵי-יָה: כִּי-אֶזְכָּרָה מִקֶּדֶם פִּלְאָד. 12 I will make mention of the deeds of the L-RD; yea, I will remember Thy wonders of old.
- יג וְהִגִּיתִי בְּכָל-פְּעֻלָּךְ; וּבַעֲלִילוֹתֶיךָ אֲשִׁיחָה. 13 I will meditate also upon all Thy work, and muse on Thy doings.'
- יד אֱלֹהִים, בִּקְדֹשׁ דִּרְכֶּךָ; מִי- 14 O G-d, Thy way is in holiness; who

- אל גדול, פֹּאֲלֵהִים. is a great G-d like unto G-d?
- טו** אַתָּה הָאֵל, עֹשֶׂה פִּלָּא ;  
הוֹדַעְתָּ בְּעַמִּים עֲזָדָּה. **15** Thou art the G-d that doest  
wonders; Thou hast made known Thy  
strength among the peoples.
- טז** גָּאֲלָתָּ בְּזְרוּעַ עַמְּךָ ; בְּנֵי-  
יַעֲקֹב וַיּוֹסֶף סָלָה. **16** Thou hast with Thine arm redeemed  
Thy people, the sons of Jacob and  
Joseph. Selah
- יז** רָאוּךָ מַיִם, אֱלֹהִים--רָאוּךָ  
מַיִם יַחֲיִילוּ ; אֵף, יִרְגְּזוּ תְהוֹמוֹת. **17** The waters saw Thee, O G-d; the  
waters saw Thee, they were in pain; the  
depths also trembled.
- יח** זָרְמוּ מַיִם, עֲבוֹת--קוֹל, נָתְנוּ  
שְׁחָקִים ; אֵף-חֲצָצִידָה, יִתְהַלְכוּ. **18** The clouds flooded forth waters; the  
skies sent out a sound; Thine arrows  
also went abroad.
- יט** קוֹל רַעְמָךָ, בִּגְלָגֶל--הָאִירוּ  
בְּרָקִים תִּבֵּל ; רָגְזָה וַתִּרְעַשׁ  
הָאָרֶץ. **19** The voice of Thy thunder was in the  
whirlwind; the lightnings lighted up  
the world; the earth trembled and  
shook.
- כ** בַּיָּם דִּרְכָּךָ--וּשְׁבִילֶיךָ  
(וּשְׁבִילֶךָ), בְּמַיִם רַבִּים ;  
וְעַקְבוֹתֶיךָ, לֹא נִדְעוּ. **20** Thy way was in the sea, and Thy  
path in the great waters, and Thy  
footsteps were not known.
- כא** נָחִיתָ כַּצֹּאן עַמְּךָ-- בְּיַד-  
מֹשֶׁה וְאַהֲרֹן. **21** Thou didst lead Thy people like a  
flock, by the hand of Moses and  
Aaron.

## Psalms Chapter 90

- א** תְּפִלָּה, לְמֹשֶׁה אִישׁ-הָאֱלֹהִים :  
אֲדַנִּי--מְעוֹן אַתָּה, הָיִיתָ לָנוּ ;  
בְּדֹר וָדֹר. **1** A Prayer of Moses the man of G-d.  
L-rd, Thou hast been our dwelling-  
place in all generations.
- ב** בְּטָרֶם, הָרִים יִלְדוּ-- וַתַּחֲלִל  
וַתַּחֲלִל **2** Before the mountains were brought

- אָרץ וְתֵבֶל ;  
וּמֵעוֹלָם עַד-עוֹלָם, אֶתָּה אֵל.
- forth, or ever Thou hadst formed the  
earth and the world,  
even from everlasting to everlasting,  
Thou art G-d.
- ג תָּשֻׁב אָנוּשׁ, עַד-דָּכָא ;  
וְתֹאמַר, שׁוּבוּ בְנֵי-אָדָם.
- 3 Thou turnest man to contrition; and  
sayest: 'Return, ye children of men.'
- ד כִּי אֶלֶף שָׁנִים, בְּעֵינֶיךָ-- כִּיּוֹם  
אֶתְמוּל, כִּי יַעֲבֹר ;  
וְאִשְׁמוּרָה בַּלַּיְלָה.
- 4 For a thousand years in Thy sight are  
but as yesterday when it is past,  
and as a watch in the night.
- ה זָרַמְתָּם, שָׁנָה יְהִיו ; בַּבֹּקֶר,  
כָּחָצִיר יַחֲלֶף.
- 5 Thou carriest them away as with a  
flood; they are as a sleep; in the  
morning they are like grass which  
groweth up.
- ו בַּבֹּקֶר, יִצִּיץ וְחָלֵף ; לָעֶרֶב,  
יִמּוּלֵל וַיִּבֶשׁ.
- 6 In the morning it flourisheth, and  
groweth up; in the evening it is cut  
down, and withereth.
- ז כִּי-כָלִינוּ בְּאַפֶּךָ ; וּבַחֲמָתְךָ  
נִבְהָלְנוּ.
- 7 For we are consumed in Thine anger,  
and by Thy wrath are we hurried away.
- ח שֵׁת (שִׁתָּה) עֲוֹנוֹתֵינוּ לִנְגִידֶךָ ;  
עַלְמֵנוּ, לְמֵאוֹר פָּנֶיךָ.
- 8 Thou hast set our iniquities before  
Thee, our secret sins in the light of Thy  
countenance.
- ט כִּי כָל-יָמֵינוּ, פָּנוּ בְּעִבְרָתְךָ ;  
כָּלִינוּ שָׁנֵינוּ כְּמוֹ-הֶגְהָה.
- 9 For all our days are passed away in  
Thy wrath; we bring our years to an  
end as a tale that is told.
- י יָמֵי-שָׁנוֹתֵינוּ בָּהֶם שְׁבַעִים שָׁנָה,  
וְאִם בִּגְבוּרַת שְׁמוֹנִים שָׁנָה--  
וְרֹהֶבָם, עָמַל וָאוֹן ;  
כִּי-גַז חֵישׁ, וַנִּעְפָּה.
- 10 The days of our years are threescore  
years and ten, or even by reason of  
strength fourscore years;  
yet is their pride but travail and vanity;  
for it is speedily gone, and we fly  
away.
- יא מִי-יֹדַע, עַז אַפֶּךָ ;
- 11 Who knoweth the power of Thine  
anger, and Thy wrath according to the

- וּכְיִרְאַתְךָ, עֲבֹרְתֶךָ. fear that is due unto Thee?
- יב** לְמִנּוֹת יָמֵינוּ, כִּן הוֹדַע; וְנָבֵא, לִבֵּב חֲכָמָה. 12 So teach us to number our days, that we may get us a heart of wisdom.
- יג** שׁוּבָה יְהוָה, עַד-מָתִי; וְהִנָּחֵם, עַל-עֲבֹדֶיךָ. 13 Return, O L-RD; how long? And let it repent Thee concerning Thy servants.
- יד** שְׂבַעֲנוּ בִבְקָר חֲסִידֶךָ; וְיִגְרָנָה וְנִשְׂמְחָה, בְּכָל-יָמֵינוּ. 14 O satisfy us in the morning with Thy mercy; that we may rejoice and be glad all our days.
- טו** שְׂמַחֲנוּ, כִּימוֹת עֲנִיתָנוּ; שָׁנוֹת, רָאִינוּ רָעָה. 15 Make us glad according to the days wherein Thou hast afflicted us, according to the years wherein we have seen evil.
- טז** יִרְאֶה אֶל-עֲבֹדֶיךָ פָּעֻלֶךָ; וְהִדְרֶךָ, עַל-בְּנֵיהֶם. 16 Let Thy work appear unto Thy servants, and Thy glory upon their children.
- יז** וִיהִי, נֹעַם אֲדָנִי אֱלֹהֵינוּ--עָלֵינוּ; וּמַעֲשֵׂה יָדֵינוּ, כּוֹנֵנָה עָלֵינוּ; וּמַעֲשֵׂה יָדֵינוּ, כּוֹנֵנָהוּ. 17 And let the graciousness of the L-rd our G-d be upon us; establish Thou also upon us the work of our hands; yea, the work of our hands establish Thou it.

## Psalms Chapter 105

- א** הוֹדוּ לַיהוָה, קְרָאוּ בִשְׁמוֹ; הוֹדִיעוּ בְּעַמִּים, עֲלִילוֹתָיו. 1 O give thanks unto the L-RD, call upon His name; make known His doings among the peoples.
- ב** שִׁירוּ-לוֹ, זַמְרוּ-לוֹ; שִׁיחוּ, בְּכָל-נִפְלְאוֹתָיו. 2 Sing unto Him, sing praises unto Him; speak ye of all His marvellous works.
- ג** הִתְהַלְלוּ, בְּשֵׁם קֹדֶשׁוֹ; 3 Glory ye in His holy name; let the



- יִשְׂמַח, לֵב מְבַקְשֵׁי יְהוָה. heart of them rejoice that seek the L-RD.
- ד דַּרְשׁוּ יְהוָה וְעֲזֹז; בִּקְשׁוּ פָנָיו תָּמִיד. 4 Seek ye the L-RD and His strength; seek His face continually.
- ה זְכֹרוּ--נִפְלְאוֹתָיו אֲשֶׁר-עָשָׂה; מִפְתֵּיו, וּמִשְׁפָּטָיו-פִּיו. 5 Remember His marvellous works that He hath done, His wonders, and the judgments of His mouth;
- ו זֶרַע, אַבְרָהָם עֲבָדָיו: בְּנֵי יַעֲקֹב בְּחִירָיו. 6 O ye seed of Abraham His servant, ye children of Jacob, His chosen ones.
- ז הוּא, יְהוָה אֱלֹהֵינוּ; בְּכָל-הָאָרֶץ, מִשְׁפָּטָיו. 7 He is the L-RD our G-d; His judgments are in all the earth.
- ח זָכַר לְעוֹלָם בְּרִיתוֹ; דָּבָר צָוָה, לְאַלְף דּוֹר. 8 He hath remembered His covenant for ever, the word which He commanded to a thousand generations;
- ט אֲשֶׁר כָּרַת, אֶת-אַבְרָהָם; וַשְּׁבוּעָתוֹ לְיִשְׁחָק. 9 [The covenant] which He made with Abraham, and His oath unto Isaac;
- י וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק; לְיִשְׂרָאֵל, בְּרִית עוֹלָם. 10 And He established it unto Jacob for a statute, to Israel for an everlasting covenant;
- יא לֵאמֹר--לְךָ, אֶתֵּן אֶת-אֶרֶץ-כְּנָעַן: חֶבֶל, נַחֲלָתְכֶם. 11 Saying: 'Unto thee will I give the land of Canaan, the lot of your inheritance.'
- יב בְּהִיּוֹתָם, מְתֵי מִסְפָּר; כְּמַעֲט, וְגָרִים בָּהּ. 12 When they were but a few men in number. Yea, very few, and sojourners in it,
- יג וַיִּתְּהֻלְכוּ, מִגּוֹי אֶל-גּוֹי; מִמַּמְלָכָה, אֶל-עַם אֲחֵר. 13 And when they went about from nation to nation, from one kingdom to another people,
- יד לֹא-הָנִיחַ אָדָם לַעֲשׂוֹקָם; וַיּוֹכַח עֲלֵיהֶם מְלָכִים. 14 He suffered no man to do them wrong, yea, for their sake He reproved

kings:

- טו** אֶל-תִּגְעוּ בְּמִשְׁחֵי ; **15** 'Touch not Mine anointed ones, and do My prophets no harm.'
- טז** וַיִּקְרָא רָעָב, עַל-הָאָרֶץ ; **16** And He called a famine upon the land; He broke the whole staff of bread.
- יז** שָׁלַח לִפְנֵיהֶם אִישׁ ; לְעֶבֶד, נִמְכַּר יוֹסֵף. **17** He sent a man before them; Joseph was sold for a servant;
- יח** עָנוּ בַּכָּבֶל רַגְלָיו (רָגְלוֹ) ; בְּרֹזֶל, בָּאָה נַפְשׁוֹ. **18** His feet they hurt with fetters, his person was laid in iron;
- יט** עַד-עֵת בֹּא-דְבָרוֹ-- אָמְרַת יְהוָה צִרְפָּתָהּ. **19** Until the time that his word came to pass, the word of the L-RD tested him.
- כ** שָׁלַח מֶלֶךְ, וַיַּתִּירֵהוּ ; מִשָּׁל עַמִּים, וַיַּפְתִּיחֵהוּ. **20** The king sent and loosed him; even the ruler of the peoples, and set him free.
- כא** שָׁמוּ אָדוֹן לְבֵיתוֹ ; וּמִשָּׁל, בְּכָל-קְנִיָּו. **21** He made him L-rd of his house, and ruler of all his possessions;
- כב** לְאַסֹּר שָׂרָיו בְּנִפְשׁוֹ ; וַיְקַנְיוּ יַחֲכָם. **22** To bind his princes at his pleasure, and teach his elders wisdom.
- כג** וַיָּבֹא יִשְׂרָאֵל מִצְרָיִם ; וַיַּעֲקֹב, גַּר בְּאֶרֶץ-חָם. **23** Israel also came into Egypt; and Jacob sojourned in the land of Ham.
- כד** וַיַּכֶּר אֶת-עַמּוֹ מְאֹד ; וַיַּעֲצֵמֵהוּ, מִצְרָיו. **24** And He increased His people greatly, and made them too mighty for their adversaries.
- כה** הִפְךָ לִבָּם, לְשֹׂנְאֵי עַמּוֹ ; לְהַתְנַכֵּל, בְּעֶבְדָּיו. **25** He turned their heart to hate His people, to deal craftily with His servants.
- כו** שָׁלַח, מֹשֶׁה עֶבְדּוֹ ; אַהֲרֹן, **26** He sent Moses His servant, and Aaron whom He had chosen.

אֲשֶׁר בָּחַר-בוֹ.

**כז** שָׁמוּ-בָם, דְּבָרֵי אֱתוֹתָיו ;  
וּמִפְתִּים, בְּאֶרֶץ חָם.

27 They wrought among them His manifold signs, and wonders in the land of Ham.

**כח** שָׁלַח חֹשֶׁךְ, וַיְחֹשֶׁךְ ; וְלֹא-  
מָרוּ, אֶת-דְּבָרָיו (דִּבְרוּ).

28 He sent darkness, and it was dark;  
and they rebelled not against His word.

**כט** הִפְךָ אֶת-מִימֵיהֶם לָדָם ;  
וַיָּמָת, אֶת-דָּגָתָם.

29 He turned their waters into blood,  
and slew their fish.

**ל** שָׂרַץ אֲרָצָם צִפְרֹדָעִים ;  
בַּחֲדָרֵי, מַלְכֵיהֶם.

30 Their land swarmed with frogs, in  
the chambers of their kings.

**לא** אָמַר, וַיָּבֹא עָרֹב ; כִּנִּים,  
בְּכָל-גְּבוּלָם.

31 He spoke, and there came swarms  
of flies, and gnats in all their borders.

**לב** נָתַן גֶּשֶׁמִּיהֶם בָּרָד ; אֵשׁ  
לְהַבּוֹת בְּאֲרָצָם.

32 He gave them hail for rain, and  
flaming fire in their land.

**לג** וַיִּךְ גִּפְנִים, וַיִּתְּאֲנֶתֶם ; וַיִּשְׁפֹּר,  
עַץ גְּבוּלָם.

33 He smote their vines also and their  
fig-trees; and broke the trees of their  
borders.

**לד** אָמַר, וַיָּבֹא אֲרָבָה ; וַיִּלָּק,  
וַיֵּאֵין מִסַּפֵּר.

34 He spoke, and the locust came, and  
the canker-worm without number,

**לה** וַיֹּאכַל כָּל-עֵשֶׂב בְּאֲרָצָם ;  
וַיֹּאכַל, פְּרִי אֲדָמָתָם.

35 And did eat up every herb in their  
land, and did eat up the fruit of their  
ground.

**לו** וַיִּךְ כָּל-בְּכוֹר בְּאֲרָצָם ;  
רֵאשִׁית, לְכָל-אוֹנָם.

36 He smote also all the first-born in  
their land, the first-fruits of all their  
strength.

**לז** וַיּוֹצִיֵאם, בְּכֶסֶף וְזָהָב ; וַיֵּאֵין  
בְּשִׁבְטָיו כּוֹשֵׁל.

37 And He brought them forth with  
silver and gold; and there was none  
that stumbled among His tribes.

**לח** שָׂמַח מִצְרַיִם בְּיֵצֵאתָם : כִּי-

38 Egypt was glad when they departed;

- נָפַל פֶּחָדָם עָלֵיהֶם. for the fear of them had fallen upon them.
- לט** פָּרַשׁ עָנָן לְמָסָד; וְאֵשׁ, לְהָאִיר לַיְלָה. 39 He spread a cloud for a screen; and fire to give light in the night.
- מ** שָׁאַל, וַיָּבֵא שָׁלוֹ; וּלְחֶם שָׂמִים, יִשְׂבִּיעֵם. 40 They asked, and He brought quails, and gave them in plenty the bread of heaven.
- מא** פָּתַח צוּר, וַיִּזְוּבוּ מַיִם; הִלְכוּ, בַּצִּיּוֹת נָהָר. 41 He opened the rock, and waters gushed out; they ran, a river in the dry places.
- מב** כִּי-זָכַר, אֶת-דְּבַר קֹדֶשׁוֹ; אֶת-אַבְרָהָם עַבְדּוֹ. 42 For He remembered His holy word unto Abraham His servant;
- מג** וַיּוֹצֵא עַמּוֹ בְּשִׂשׂוֹן; בְּרִנָּה, אֶת-בְּחִירָיו. 43 And He brought forth His people with joy, His chosen ones with singing.
- מד** וַיִּתֵּן לָהֶם, אֲרָצוֹת גּוֹיִם; וַעֲמַל לְאַמִּים יִירָשׁוּ. 44 And He gave them the lands of the nations, and they took the labour of the peoples in possession;
- מה** בִּעֲבוּר, יִשְׁמְרוּ חֻקָּיו-- וְתוֹרָתוֹ יִנְצְרוּ; הִלְלוּ-יָהּ. 45 That they might keep His statutes, and observe His laws. Halleluyah.

## Psalms Chapter 137

- א** עַל נְהָרוֹת, בְּבָבֶל--שָׁם יֹשְׁבֵנוּ, גַּם-בָּכִינוּ: בְּזָכְרֵנוּ, אֶת-צִיּוֹן. 1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
- ב** עַל-עֲרָבִים בְּתוֹכָהּ-- תְּלִינוּ, כְּנִרוֹתֵינוּ. 2 Upon the willows in the midst thereof we hanged up our harps.
- ג** כִּי שָׁם שְׁאִלוּנוּ שׁוֹבֵינֵנוּ, דְּבָרֵי- 3 For there they that led us captive

- שִׁיר-- וְתוֹלְלֵינוּ שְׁמִיחָה : asked of us words of song, and our  
שִׁירוּ לָנוּ, מְשִׁיר צִיּוֹן. tormentors asked of us mirth:  
'Sing us one of the songs of Zion.'
- ד אֵיךְ--נִשְׁיֵר אֶת-שִׁיר-יְהוָה : 4 How shall we sing the L-RD'S song  
עַל, אֲדָמַת נֶכֶר. in a foreign land?
- ה אִם-אֶשְׁכַּחְךָ יְרוּשָׁלַם-- 5 If I forget thee, O Jerusalem, let my  
תִּשְׁכַּח יְמִינִי. right hand forget her cunning.
- ו תִּדְבֶּק-לְשׁוֹנִי, לְחִכִּי-- אִם-לֹא 6 Let my tongue cleave to the roof of  
אֶזְכְּרֶכִּי : my mouth, if I remember thee not;  
אִם-לֹא אֶעֱלֶה, אֶת-יְרוּשָׁלַם-- if I set not Jerusalem above my  
עַל, רֹאשׁ שְׂמִיחָתִי. chiefest joy.
- ז זְכֹר יְהוָה, לְבָנֵי אֱדוֹם-- אֵת, 7 Remember, O L-RD, against the  
יוֹם יְרוּשָׁלַם : children of Edom the day of Jerusalem;  
הָאֹמְרִים, עָרוֹ עָרוּ-- עַד, הַיְסוֹד who said: 'Raze it, raze it, even to the  
בָּהּ. foundation thereof.'
- ח בַּת-בָּבֶל, הַשְׁדּוּדָה : 8 O daughter of Babylon, that art to be  
אֲשֶׁר־יִשְׁשָׁלֶם-לָךְ-- אֶת-גְּמוּלָךְ, destroyed;  
שְׂגִמְלַת לָנוּ. happy shall he be, that repayeth thee as  
thou hast served us.
- ט אֲשֶׁר־י, שִׂיֵּאֲחִז וְנִפֹּץ אֶת- 9 Happy shall he be, that taketh and  
עַלְלֶיךָ-- אֶל-הַסֵּלַע. dasheth thy little ones against the rock.

## Psalms Chapter 150

- א הַלְלוּ-יָהּ : 1 Halleluyah.  
הַלְלוּ-אֵל בְּקֹדֶשׁוֹ ; הַלְלוּהוּ, Praise G-d in His sanctuary; praise  
בְּרָקִיעַ עֲזוֹ. Him in the firmament of His power.
- ב הַלְלוּהוּ בְּגִבּוֹרָתוֹ ; הַלְלוּהוּ, 2 Praise Him for His mighty acts;  
כָּרֵב גִּדְלוֹ. praise Him according to His abundant

greatness.

ג הללוהו, בתקע שופר; 3 Praise Him with the blast of the horn;  
הללוהו, בגבל וכנור. praise Him with the psaltery and harp.

ד הללוהו, בתף ומחול; 4 Praise Him with the timbrel and  
הללוהו, במנים ועגב. dance; praise Him with stringed  
instruments and the pipe.

ה הללוהו בצלצלי-שמע; 5 Praise Him with the loud-sounding  
הללוהו, בצלצלי תרועה. cymbals; praise Him with the clanging  
cymbals.

ו כל הנשמה, תהלל יָהּ: 6 Let everything that hath breath praise  
הללו-יָהּ. the L-RD. Halleluyah.

[After reciting Psalms, it is customary to say this:

מִי יִתֵּן מִצִּיּוֹן יִשׁוּעַת יִשְׂרָאֵל בָּשׁוּב יְהוָה שְׁבוּת עִמּוֹ יִגַּל יַעֲקֹב יִשְׁמַח יִשְׂרָאֵל:  
וְתִשְׁוַעַת צְדִיקִים מִיְּהוָה מְעוֹזָם בְּעֵת צָרָה:  
וַיַּעֲזְרֵם יְהוָה וַיַּפְלֹטֵם מִפְּלֹטִים מִרְשָׁעִים וַיֹּשִׁיעֵם כִּי חָסוּ בּוֹ:

[Translation of Psalms from the Masoretic Text and the Jewish Publication Society  
1917 version, [www.mechon-mamre.org](http://www.mechon-mamre.org)]

## “Vidui” – Prayer

*[After reciting the Tehillim of the Tikun HaKlali, it is very beneficial to say this prayer, composed by Rabbi Nachman’s foremost student, Rabbi Natan:]*

“I will sing to the L-rd as long as I live, I will: I will sing praise to my G-d while I live. Let the outpouring of my words be sweet; I will rejoice in the L-rd” (Tehillim, 104:33).

“Praise the L-rd with a lyre; make melody to him with the harp of ten strings” (Tehillim, 33:2).

“I will sing a new song to Thee O G-d; upon a harp of ten strings I will sing praises to Thee” (Tehillim, 144:9).

“For Thou, L-rd, hast made me glad through Thy work; I will triumph in the works of Thy hands (Tehillim, 92:4)

Master of the World, L-rd over everything, Creator of all the souls, Master of all things, Who chooses songs and music, help me and favor me with Your abundant compassion and with Your infinite loving kindness, that I merit to stir, to reveal, and to declare all of the ten types of melodies of which the Book of Tehillim (Psalms) is composed, which are: *Ashrei, Bracha, Maskil, Shir, Nitzuach, Neegun, Tefillah, Hoda'ah, , Mizmor, Halleluyah.*

In the merit of these songs and their verses, and in the merit of their words and their letters, vowels, and marks of pronunciation, and in the merit of the Divine Names spelled out by them, from the letters at the beginning of the words and the letters at the end of their words, and in the merit of King David, peace be upon him, along with the other ten Tzaddikim (righteous saints) who contributed to the Book of Tehillim (and in the merit of the Tzaddik, the foundation of the world, “the flowing stream, source of wisdom,” our Torah master, Rebbe Nachman, the son of Faige, may his merit protect us, who revealed and ordained that we recite these ten chapters of Tehillim which have the special ability to rectify damages to the holy Covenant (Tikun HaBrit), and in the merit of all of the Tzaddikim and the true saintly Hasidim, grant me Your forgiveness that I may merit through Your abundant compassion to release all of the drops of seminal seed that were emitted from me

in vain, whether unintentionally or willfully, whether under coercion (of the evil inclination) or through me own desire (*if an emission of seed occurred that night, he should add*: especially the drops that issued from me this night, via a wet dream, which came about because of my many sins), may I merit, through Your abundant graciousness and mercy, and through Your infinite power, to release all of the drops from the *kelipot* (husks of impurity) and from the *Sitra Achra* (realm of evil) from every place where they fell and were scattered and cast away. Let not the outcast be cast away from You. Overcome, shatter, destroy, uproot, annihilate, and cancel out of existence, all of the *kelipot*, and all of the evil spirits, and demons, and evil agents that were created and brought into existence and formed from the life force contained in the drops that issued from me in vain; and take away their vitality, and extract from them and plunder their holy life force and all of the holy sparks that they swallowed.

Master of the world, living and everlasting G-d, the life of all the living, full of compassion, Who always judges the world in merit, Who desires to perform kindness and is magnanimous in benevolence, my Father, my Father, my savior and redeemer, I know, Hashem, I know, that I am myself am the guilty one, the sinner, even regarding the accidental emissions, for I did not guard my thoughts at all, and I fantasized during the day until I came to pollute myself at night. In doing so, I damaged what I damaged, and caused what I caused, and destroyed what I destroyed. Oy, Oy, Oy, mercy on my soul, mercy on my soul, for I have brought evil upon myself. What can I say? What can I speak? How can I justify my deeds? What can I say? What can I speak? How can I justify my deeds? G-d discovered my sin. Behold, I stand terribly guilty before You, filled with embarrassment and shame, covered with filth and dirt,



filled with abominable evils. There are no words in the world that would enable me express my pitiful condition, for it is bitter and evil, and it has penetrated my soul. My Father in heaven, my life is very bitter, very bitter indeed, to the point where I don't know how I can continue to exist due to the bitterness of my soul, which extends to the farthest reaches of heaven. I despise my life – why should I suffer such an existence, a life more bitter than death? I have drunk the cup of poison, O my soul.

Master of the world, You alone know the multitude and the magnitude of the terrible and vast blemishes that I caused throughout all of the worlds through this wrongdoing. Now, how can I correct all this, and how will a servant like me rectify all that I have destroyed?

Nonetheless, I know, and I believe with perfect faith, that there is no reason in the world for despair, and that I still have hope, and that I have not yet lost my hope in the L-rd, for the L-rd's loving kindness has no limit, and His compassion is without end. Therefore, I have come before You, L-rd, my G-d and the G-d of my Forefathers, the G-d of Avraham, the G-d of Yitzhak, the G-d of Yaakov, G-d of all of the true Tzaddikim and Hasidim, G-d of all Israel, G-d of the early Sages and G-d of the later Sages, to beg that You have compassion on me and cause me to walk in Your statutes and to observe Your laws. Bend my inclination to be subservient to You. Rebuke and cast away the evil inclination from me, from now and for evermore. From this time forth, guard over me and rescue me from all evil fantasies and evil thoughts, and from seeing forbidden things, and from blemishing my speech. And rescue me from this time forth from all types of blemishes to the Brit, whether through thought, or speech, or deed. Be constantly with me,

guard over me and rescue me from all kinds of spilling semen in vain, whether by day or by night, from this time forth and forever more.

Our Father, King, living and everlasting G-d, powerful redeemer, I spread out my hands before You. Rescue me. Rescue me. Save me. Save me. Rescue those who are handed over for death. Save a persecuted and guilty one such as me. Save me from going down to the depths. Give me hope in that I may not be lost, Heaven forbid, "For what is the worth of my life if I descend to destruction. Will the dust praise Thee and declare Thy truth?" My eyes are raised to the heavens. L-rd, there are those who oppress me. Stand by me in steadfastness. "Be a surety for Thy servant for good; let not the arrogant oppress me." For I have no strength at all, only through the words of my mouth. Only on Your endless kindness I depend, on Your great compassion, on Your true mercy, on your unlimited pardon, and on the strength and merit of the Tzaddikim who safeguarded the Brit in the upmost wholeness, of which there is no greater perfection, on them I place my support, in their merit, and on their strength, I will trust and hope, for You will not abandon my soul to the grave, you will not allow Your saintly ones to face destruction.

Please, Hashem, save me! Please, Hashem, redeem me! See my wretched state, drowning in the depths of the sea. "Deep calls to deep at the noise of Your channels; all of Thy waves and billows have swept over me." My enemies have trapped me, they have encaged me like a bird, without justification. They have cast my life into a pit. They have cast lots over me. Waters have washed over my head. I said to myself, I am cut off. I call out Your Name, O L-rd, from the deepest fathoms of the pit. From the deepest fathoms of the pit I call out Your Name.

Master of the world! Master of the world! Full of compassion, full of gratuitous kindness, graciousness, and mercy. Full of goodness and goodwill. We accepted it upon ourselves to always call upon You, and here I am, doing what I promised. Here I am, calling out to You from my lowly place, from a place of shame. I call out to You from the depths, Hashem, from the deepest abyss. "Out of my distress I called upon the L-rd; the L-rd answered me with liberation." Because of our many sins we have descended to the place that we have fallen, and especially now at the time of the Footsteps of Mashiach, we have fallen to the lowest of lowly places, where the people of Israel never fell to before, as is written, "She fell beyond all measure; there is no one to comfort her" (Eicha, 1:9).

Nonetheless, we have not fallen into despair, Heaven forbid, not to the slightest extent, for You have already promised us to deliver us from the depths of the sea, as is written, "G-d said I will bring them back from Bashan, I will bring them back from the depths of the sea." And it is also written, "And yet for all that, when they are in the land of their enemies, I will not cast them away, and I will not abhor them, to destroy them utterly, and to break My Covenant with them, for I am the L-rd their G-d" (Vayikra,26:44).

Master of the world, open Your mouth to a mute person like me, and send me eloquent words from Your holy habitation in heaven, in a way that I can conquer You, to win Your pardon and favor, that you accept, in Your great mercy and abundant loving kindness, these ten chapters of Psalms that I recited before You, as if King David himself had said them, peace be unto him.

And even though I do not know how to say them in the proper spirit with all of their many and awesome intentions (kavanot) at all, may it be Thy will, L-rd, my G-d and the G-d of my Fathers, that the simple recital of them in my mouth will be important before You, as if I achieved and intended all of the secrets and kavanot contained in them. May my words find favor before You, Master of All Creation.

Behold, I cast my burden upon You, and I bind myself to all of the true Tzaddikim of our generation and to all the true Tzaddikim who reside in the dust, to the holy ones in the earth (and especially to the Tzaddik, foundation of the world, a stream flowing from the source of wisdom, "*Nachal Novaah Makor Chachmah*," our teacher, Rebbe Nachman, the son of Faige, may his merit shield over us, Amen).

Relying on their knowledge and their understanding of the way they should be said (kavanot), I have recited these ten Psalms. In their merit and their power, I shall merit to awaken and to activate all of the ten different melodies of which the Book of Tehillim (Book of Psalms) is composed, which are: *Shir Pashut, Kaful, Mishulash, Mirubah*, which are contained in Your special great and Holy Name. In the merit and power of the following Divine Names: "*El*" and "*Elohim*" in their full written form (like this:) *Alef, Lamed, Alef, Lamed, Hai, Yud, Mem*, which have a numerical value (Gematria) of 485, the same numerical value as the word "*Tehillim*," (Psalms). Through the power of these two words, may I merit to extract all of the drops of wasted seed from the belly of the kelipah that swallowed them up, the numerical value of whose name with its letters also adds up to 485, this kelipah being the unholy counterforce of the holy Book of Tehillim. Through the power of these ten Psalms, may You awaken these two Holy Names, "*El Elohim*," and eradicate, shatter, vanquish, uproot, annihilate, and nullify out of

existence this kelipah that swallowed up these drops of wasted seed, and compel it to vomit out all of the holy drops of seed from its belly and innards, and blot out its name and memory from the world, and thus actualize this verse, "חיל בלע ויקיאנו מבטנו יורישנו אל" "He has swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly (Iyov, 20:15). Slaughter all of the kelipot that were created through these holy drops of seed, and release and seize away from them the holy life force, and all of the sparks of holiness that they engulfed on account of this sin. Release all of these drops and sparks of holiness, and restore and gather them together in a renewed holiness. May we merit to accept upon ourselves constantly the yoke of the Kingship of Heaven with love, and to be worthy to fill our lives with Torah and prayer and good deeds, in truth and with a perfect heart, in a manner that will enable us to create holy vessels and bodies for all of the naked disembodied souls that came into existence due to our many sins and due to the damage caused by the my spilling seed in vain.

Master of the world, mighty in strength, abundance in power, do what You must in Your unlimited compassion so that we will merit to rectify the blemish to the Brit (Covenant), which is a blemish to the drops of seed which originate in the brain, in whatever we damaged unintentionally, or voluntarily, or against our will, or willfully – over everything pardon and forgive me, G-d of forgiveness, gracious and abundant in pardoning. May we merit to completely rectify in our lifetime all of the blemishes that we caused, in the merit of the holy Tzaddikim who dwell in the earth,

*(When this vidui is said at the gravesite of Rebbe Nachman, say: and in the merit of the Tzaddik that rests here, the Tzaddik, foundation of the world, a stream flowing from the source of wisdom, "Nachal Novaah*

*Makor Chachmah.*” To get here, I travelled a long a difficult journey in order to prostrate on the grave of this true and holy Tzaddik, who promised during his holy life to always stand in our behalf whenever we come to his holy grave and give some coins to charity and recite these ten Psalms. Behold, I have done this – now do Your part.)

Pardon me and forgive me, and grant me atonement over all of the sins, transgressions, and willful wrongdoings that I committed before You with my 248 limbs and 365 sinews, whether they be wrongdoings in thought, speech, actions, in the five senses, or the other faculties of the body, especially what I transgressed against You by damaging the Brit, which encompasses all of the Torah. I have committed evil in Your eyes from the days of my youth until today. For everything, pardon, forgive, grant atonement, Master of compassion, and repair all of the damage which I have done to the Divine Names of which Your great Name is composed. “Wash me thoroughly from my iniquity and cleanse me from my sin...Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Make me to hear joy and gladness, that the bones which Thou has broken may rejoice. Hide Thy face from my sins, and blot out all of my iniquities” (Tehillim, 51). Blot out my wrongdoings for Your sake, as it says, “I, it is I who blots out Your wrongdoings for My sake. I shall not remember your sins” (Yishayahu, 43:25).

Shower Your mercy upon me and come to my aid at all times, in the merit and strength of the true Tzaddikim. Always guard over me and deliver me. Grant me the strength to overcome my evil inclination and to break and shatter my lust, and I will not repeat the damage that I did in the past, and I will no longer perform the same evil in Your eyes, nor return to my foolish ways. If I acted iniquitously, I will not continue, for

You have already promised us, in Your true compassion, that even over this sin, prayer and fervent supplication can rescue a person from the evil inclination and its band of agents. (*By the holy graveside of Rebbe Nachman, a person should say this:* Especially at this holy place, help me in the merit of the righteous Jews that are buried here.) Have mercy on me, and bestow upon me strength and valor from the source of Your strength, that I be worthy to always overcome and conquer my evil inclination, to the extent that I merit, in Your compassion, to expel and remove it from within me, and obliterate it from my life completely, from now and for evermore. For my life has been spent in sorrow, and my years in sighing. My strength has waned because of my sin, my bones have withered, so much so that I no longer have the strength to suffer.

Have mercy on me, My Father, He who hears prayer, have pity on me, He who hears screams, who hears sighs and groans. Have pity, have pity! Deliver me! Deliver me! Save! Save! Don't let my blood fall to the ground before You. Don't cast my soul to destruction. Save me, G-d, from death, O G-d of my salvation. Let my tongue sing of Your righteousness. Have pity on me in the abundance of Your mercy, in the abundance of Your loving kindness. May Your graciousness be stirred to pity such a lowly, persecuted, and filth-ridden soul as I, one so lacking in wisdom and counsel, for our eyes are turned to You alone. We gaze to You alone in hope, to the heavens. Please, help! Please, save! Have pity on me and deliver me, that I may return to You in perfect repentance, in truth and with a perfect heart. May I merit to always be the way You, in Your goodness, want me to be, from this time for evermore. In accordance with Your kindness, grant me life, and I will guard the

testimony of Your mouth. “Create in me a pure heart, O G-d, and renew a steadfast spirit within me” (Tehillim, 51:12).

Therefore, may it be Thy will before You, L-rd our G-d and G-d of our Fathers, L-rd of joy and happiness, before Who there is absolutely no depression at all, as is written, “Praise and beauty are before Him, strength and joy are in His place” (Tehillim, 96:6). Help me, in the sake of Your unlimited compassion, that I merit being happy all the time. Thou who grants joy to the miserable, infuse my tired, pathetic, and painfully wretched spirit with happiness, for my spirit thirsts and hungers for You terribly. Take away my sighing and groaning, and grant Your servant joy, for I lift my soul to You, Hashem. “Thou shall make known to me the path of life; in Thy presence is wholeness and joy; at Thy right hand are pleasures for evermore” (Tehillim, 16:11). “Restore to me the joy of salvation, and uphold me with a willing spirit” (Tehillim, 51:14). Fill me up with Your goodness, gladden my soul with your salvation, purify my heart to serve You in truth. “Wake up, my glory, awake, the harp and the lyre; I will awake the dawn (Tehillim, 57:9).

May we be worthy of all the ten kind of holy songs, which can nullify and rectify blemishes to the Brit, as it says:

*Bracha:*

“I bless the L-rd who gives me counsel; my reins also admonish me in the night seasons; I have set the L-rd always before me; surely He is at my right hand, I shall not be moved” (Tehillim, 16:7).

*Ashrei:*



“Of David, a song to give wisdom: Happy is he whose transgression is forgiven, whose sin is covered” (Tehillim, 32:1).

*Maskil:*

“Houses and riches are the inheritance of fathers; but a prudent wife is from the L-rd” (Mishle, 19:14).

*Shir:*

“The L-rd will command His steadfast love in the day time, and in the night His song shall be with me, a prayer to the G-d of my life” (Tehillim, 42:9).

*Nitzuach:*

“To the Chief Musician, do not destroy, an aphorism of David; when Shaul sent and they watched the house to kill him” (Tehillim, 59:1).

*Nigun:*

“I call to remembrance my song in the night; I meditate with my heart, and my spirit makes diligent search” (Tehillim, 77:7).

*Tefillah:*

“Can that which is unsavory be eaten without salt? Or is there any taste in the white of an egg?” (Iyov, 6:6).

*Hodu:*

“Lest you give your vigor to others, and your years to the cruel one” (Proverbs, 5:9).

*Mizmor:*

“Where is G-d, my Maker, who gives songs in the night?” (Iyov, 35:10).

*Halleluyah:*

“Grace is deceitful and beauty is vain, but a woman who fears the L-rd, she shall be praised.” (Mishle, 31:30).

And it is written: “Halleluyah! Praise G-d in His sanctuary; praise Him in the firmament of His power. Praise him for His might acts; praise Him according to His exceeding greatness. Praise Him with the sound of the shofar; praise Him with the harp and the lyre. Praise Him with the timbrel and dance; praise him with the stringed instruments and the flute. Praise Him upon sounding cymbals; praise Him upon loud crashing cymbals. Let everything that has breath praise the L-rd. Halleluyah!” (Tehillim, 150).

Master of the world! Sound the great shofar of our salvation, and raise up the banner to gather our exiled ones, and draw near our scattered ones from amongst the nations, and our distant ones gather from the far reaches of the earth, and gather our outcasts together to our Land from the four corners of the earth; and establish for us the verse, as is written, “And the L-rd thy G-d will return thy captivity, and have compassion upon thee, and will return and gather thee from all of the nations, amongst whom the L-rd Your G-d has scattered thee. If thy outcasts be at the upmost parts of heaven, from there will the L-rd thy G-d gather thee, and from there will he fetch thee; and the L-rd thy G-d will bring thee into the Land which thy fathers possessed, and thou shall possess it; and He will do thee good, and multiply thee more than thy fathers” (Devarim, 30:3-5). And it is said, “The L-rd G-d who gathers the outcasts of Israel, declares, I shall further gather even others to those whom I have already gathered” (Yishayahu, 56:8). And it is said,

“The L-rd builds Jerusalem, He gathers in the outcasts of Israel”  
(Tehillim, 147:2).

Hurry to bring about our Redemption, and bring us our righteous Mashiach, and rebuild our holy and splendid Temple, and bring us to Your city, Zion, in joy and to Jerusalem, place of Your holy Sanctuary in eternal happiness, as it is written, “And the ransomed of the L-rd shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain find merriment and gladness, and sadness and sighing shall cease” (Yishayahu, 35:10). And it is written, “For you shall go out in joy, and be led forth in peace. The mountains and the hills shall break forth before you in singing, and all the trees of the field shall clap their hands” (Yishayahu, 5:12). As it is said, “For the L-rd shall comfort Zion, He will comfort all of her ruins; he will make her deserts like Eden and her wildernesses like a garden of the L-rd. Merriment and gladness shall be found in her, thanksgiving and the voice of song.” (Yishayahu, 51:3). “Be happy in the L-rd and may Tzaddikim rejoice, and may all the upright in heart take up song” (Tehillim, 32:11). “Light is sown for the Tzaddik and joy for the upright in heart. Rejoice in the L-rd, O you righteous, and give thanks to His holy Name” (Tehillim, 97:11). Amen, netzach, selah, forever.

*[The following prayer by Rabbi Natan is short in length, but great in quality:]*

Master of the world, exalted above all the exalted, and cause of all causes, You are supreme, exalted above everything. There is nothing more exalted than You. There is no thought that can conceptualize You in any manner. Silence before You is Your praise, for You transcend all

blessing and praise. It is You whom I seek, You whom I petition, that You break open a pathway leading from You, a path that transverses all the worlds until it descends, stage after stage, to my level, to the place where I am standing, as it is revealed to You, who knows all hidden mysteries. Through this path, shine Your light upon me to bring me back in perfect repentance before You, in truth, in accord with Your true will, in accord with the will of Your chosen creations, that I not contemplate in my thoughts any foreign idea, nor any thought or confusion that is against Thy will.

Rather, let me cleave to pure, clean, and holy thoughts in Your true service, under Your Providence, and in following after Your Torah. Draw my heart to Your commandments, and give me a pure heart to serve You in truth. From the depths of the sea draw me forth to a great light, swiftly and readily. The salvation of the L-rd is as fast as the blink of the eye to illumine me with the light of life, all the days that I live on the face of the earth. May I merit to renew the days of my youth, the days that passed in darkness, to bring them back to holiness; and may my departure from the world be like my coming into it – without sin. And may I merit to gaze on the pleasantness of Hashem and to visit in His holy chamber, where everything proclaims, “Kavod – Honor.” Amen, nezach, selah, forever.