

THE LIGHT



**A translation of selected writings of Rebbe Nachman
and his main disciple Rav Nosson**

Including the TIKKUN HAKLALI (english translation & transliteration)

I

When someone who is far from Hashem comes close, it brings greatness to His name

What brings Hashem the most glory is when those who are very far from Him come close to serve Him. Through this, Hashem's name becomes greater and gains more importance in both the upper and lower worlds. Therefore, a person should never give up from returning to Hashem just because he has distanced himself through his many sins, because it is specifically from people like these that Hashem's name is tremendously elevated. (Likkutei Moharan 1:10)

II

Hashem takes pride in every Jew

We must know that Hashem takes pride in even the lowest Jew, even one who is a sinner. As long as one retains the title "Jew", Hashem Himself takes pride in him. Therefore, even if one sinned and caused a lot of spiritual damage, he is forbidden to give up his goal of coming close to Hashem, since Hashem's love for him never ceased and therefore it is still possible for him to return. (Likkutei Moharan 1:13)

III

To go up, one must first go down

When one has to rise from one level to the next, he must first experience a yerida, a fall. The yerida itself is to bring him higher, as will be explained in more detail. From this, one can understand how important it is to strengthen oneself in service of Hashem and not to be discouraged by any fall or setback in the world (because the setbacks themselves are necessary for one's growth). If one has strong conviction not to pay any attention to anything that befalls him, he will certainly merit to have all of his yeridos turn into great aliyos, spiritual gains. After all, that is the purpose of the yerida. There is a lot to say about this, since anyone who has a yerida thinks that this above-mentioned rule does not apply to him, but only to very spiritually high people who are constantly growing from level to level. However, you must know and believe that this principle is applicable to everyone, even the lowest or worst of us, because Hashem is good to all, always! (Likkutei Moharan 1:22)

IV

The Difficulty of Going Up

Every person in the world, no matter what level he is on, even if he is the lowest of the low, when he wants to come closer to Hashem, he must raise himself from his present level to the level above him. Upon reaching the upper level, he will be confronted with a whole new set of Klipos- which are evil desires, confusions, fantasies and deterrents to holiness- that he will need to overcome before fully obtaining this next level. These Klipos are the husks surrounding the next level that must be subdued and passed through before entering (much like the peel that surrounds a fruit). This is true for every single level, and that is why, when one goes up, he experiences new obstacles, desires and temptations.

Many good people are very mistaken about this. Upon receiving new temptations, such as fantasies and evil thoughts, they conclude that they must have fallen from their level, since they previously were not confronted with these evil thoughts and feelings. However, these Klipos were really always there, only they laid dormant until someone entered their level. It is at that point, when someone encounters their new level, that they wake up to attack. It is only because one went up to a higher level that they were aroused, not because one fell down. One must strengthen himself a lot and never give up until he breaks through all these Klipos anew. (Likkutei Moharan 1:25)

V

Give Tzeddaka

The proper advice for such a situation is to give tzeddaka to good poor people. This charity causes Hashem's name to be glorified and heightened, and through this, one will merit to overcome the klipos- which are the deterrents and confusion- that he must pass through at each level. (Likkutei Moharan 1:25)

VI

Be happy

Another way for one to pass through the klipos of each level is to make himself happy and delighted with his good points, with the fact that he merited to be a Jew and to come close to tzaddikim who are guiding him on the true path through which, regardless of whatever befalls him, he will attain eternal good. Through this happiness, he will break through all the Klipos, obstacles etc. at every level. (Likkutei Moharan 1:25)

VII

Every Neshama is one on top of the next

It is impossible for two people to ever be on the same level, since all of the neshamos are one on top of another. Whenever one succeeds in breaking through his particular obstacles and temptations and raising himself into a higher level, he not only benefits himself, but he also benefits his friend who is standing in the upper level, who must then be pushed to an even higher level; since, as we said, it is impossible for two people to be on the same level at once. (Likkutei Moharan 1:25)

VIII

Tikkun HaBris

Lit. Spiritual perfection of the reproductive organ, meaning avoiding sins of thought or actions in that area. Conversely, pegam habris refers to sins regarding the reproductive organ. These sins cause sparks of holiness to be trapped among the evil side.

How does one perfect his Bris and raise up the sparks of holiness that he caused to fall with the evil side? When he is confronted with lustful thoughts and fantasies, if he turns away from them and focuses on other things, through this he achieves his main teshuvah.

When one sees lustful thoughts are entering his mind and he turns away from them -by focusing on something else- this is his primary rectification for the previous damage he caused in the area of the Bris, since this teshuvah completely corresponds to the sin committed. Therefore, don't be disconcerted if you see yourself being plagued by fantasies and very improper thoughts, because this itself is your teshuvah and rectification. It is exactly through getting these fantasies and overcoming them that you raise up the sparks of holiness that fell through pegam habris. (Likkutei Moharan 1:27)

IX

Godliness can be found even in the lowliest of places

We must know that the earth is filled with His glory and that there is no place devoid of Him. He fills all worlds and surrounds all the worlds. Even someone who works with non- Jews cannot excuse himself by saying that it is impossible for him to serve Hashem because of all the materialism that he encounters while dealing with them. This excuse is invalid because in every physical thing and in all the non-Jewish languages, Godliness can be found, for without having Godliness, it would not be able to exist at all. The difference between these low places and higher more pure

places is that the lower the level, the more the internal Godliness is limited and covered up.(Likkutei Moharan 1:33)

Therefore, even if you are steeped in evil and are on an extremely low level- so low that it seems to you that it is no longer possible for you to come close to Hashem!- you should know that even in your place you can find Godliness and attach yourself to Hashem and do full pure teshuvah, because Hashem is not far from you. It's just that in the place that you are in, the Godliness is more covered up.(Likkutei Moharan 1:33)

X

Momentary closeness to Hashem

There are some people who begin serving Hashem and, after some time, they distance themselves. Even this type of momentary closeness is very precious in Hashem's eyes, despite what ever may happen afterwards. (Sichos HaRan 123)

XI

Old age mentality

Most people stop serving Hashem properly solely due to their discouragement from their failures and the fact that they give up. Many people start serving Hashem, but afterwards fall, each person in his own way. Some of these people arouse themselves to start once again, or even a number of times, but afterwards, when they see that they continue to fail, they give up. The truth is that this is the action of the yetzer Hara, who is also known as the "Old one from the evil side," who wants to bring a person into an old age mentality, as if he has already grown old in his sins so much that it is impossible to change his ways anymore. The truth is, a person is literally a new creation every day with renewed strengths. Therefore, one must constantly strengthen himself and feel as if he was created and he received the Torah today, for the first time. (Likkutei Halachos 25, Hilchos Tefillin 5:6)

XII

By recognizing your power, you can overcome ANY temptation

The main reason why one falls into the trap of sins and evil desires, especially for immorality, is that he doesn't realize his own power. He foolishly thinks that it is impossible for him to overcome this desire. But the fact is that one must believe in the power of his mind and neshama, that he has the power to overcome any temptation, even that of immorality. The soul of even the lowest Jew certainly has the power to stand up against the whole world with all its temptations.

Don't think that it would be modest to minimize one's ability by saying "I don't have a high and holy soul like all the tzaddikim and good people," as if weren't possible for him to ever become a tzaddik. This type of "modesty" is forbidden. It is not modesty at all. It's small minded thinking that one must keep very far from because through this type of foolish thinking, one can fall into all sorts of temptations, especially immorality. Everyone must remind himself that he has a very great soul, even the lowliest person. He must tell himself that it is not fitting for him to be attached to temptation, and certainly not to commit an actual sin. One must fulfill the verse "raise your heart in the path of Hashem" by recognizing and internalizing that every Jew is inherently very far from sin and that he has such a great power within himself that he can withstand the temptations of the world. The main thing a person must do is recognize his power.(Likkutei Halachos, Hilchos Kriyas Hatorah 6)

XIII

Secrets of Torah

Hidden in the lowliest places is a very high life force which relates to the secrets of Torah. Therefore even if one fell very much, he must know that even from where he is, he can really come close to Hashem, because it is specifically where he is that there is this very high life force. When one does succeed in returning from such a place, he causes a very high level of Torah to be revealed; namely, the secrets of the Torah. (Likkutei Moharan 1:56)

XIV

Too much Desire

Sometimes, too much desire to serve Hashem can also be from the Yetzer Hara. We must pray to Hashem to be saved even from this. (Likkutei Moharan 1:72)

XV

Sadness

Sadness is very damaging and it gives strength to the Yetzer Hara. Therefore, it is necessary to strengthen oneself in happiness, because that is the main strength of holiness, as it says "delight in Hashem is your strength." (Likkutei Moharan 1:72)

XVI

Everything is for your benefit

Most of the time, when a person wants to come close to Hashem, he encounters all sorts of obstacles, suffering and tremendous hardships. It appears to him as if Hashem is pushing him away. In reality, all this is for his benefit to help him come close. It is important to be strong and put tremendous effort into overcoming these obstacles. One must not make the mistake of thinking that he is being pushed away, rather he must believe that everything is for his benefit so that he can overcome all the barriers and thereby come even closer to Hashem. (Likkutei Moharan 1:74)

XVII

Previous days

A person must constantly be happy and serve Hashem happily. If he falls from a specific level that he was on, he must encourage himself with the previous days, on which he experienced light and accomplishment. (Likkutei Moharan 1:222)

XVIII

Good Points

A person can fall through looking at himself and finding that he is far from good and full of sins. Through this, he won't be able to daven at all. Therefore, one must do exactly the opposite and is obligated to search and find some good in himself. For how can it be that he never did even one good deed in his life?! Even when he looks at the good that he did and sees that it too is full of blemishes - since it is mixed up with all sorts of ulterior motives and many other imperfections - still it is impossible that the good deed doesn't have some 'good point' to it. After one begins this search within himself, he must continue searching until he finds another good deed, since through finding merit in himself, he actually causes himself to be removed from the scale of guilt and placed in the scale of merit. Through this, one will be able to return to do teshuvah, to revive himself and be happy wherever he is holding. He will then be able to daven and sing to Hashem.

A person has to be very careful to go in this path since it is very important for anyone who wants to come close to Hashem and not to totally lose his portion in the world to come. The main thing is to distance oneself from sadness and bitterness in any way possible. Most people who are far from Hashem are only so due to their sadness and bitterness. They simply give up trying to serve Hashem since they see the magnitude of their misdeeds and that most of the things they do are improper. Each person knows the extent of the pain in his heart and the damage in his soul. This causes them to lose hope, and most people give up altogether; they don't daven with concentration and don't even do what they still could in serving Hashem. A person must think very hard about this. Many people are totally lost because of this, giving up is the worst. Go in this way of finding good points in yourself so you can always renew and strengthen yourself. You will always be able to daven with desire, life and happiness and sincerely return to Hashem. (Likkutei Moharan 1:282)

XIX

Hashem everywhere

Even in the depths of Gehinnom, it is possible to be close to Hashem. Likkutei Moharan 2:78)

XX

Tamid efshar le-takene...

If you believe you can damage, believe you can fix. (Likkutei Moharan 2:112)

XXI

Anyone can be like a Tzaddik

Most people mistakenly think that their soul is not inherently holy and that it's very hard for them to return to Hashem to be a tzaddik or a truly good person like other such tzaddikim and good people. When a person hears someone speak about a tzaddik or truly G-d fearing person and he starts feeling an awakening to do teshuvah and come close to Hashem, it is very common that he will tell himself "Who can compare himself to this tzaddik?! He was born with a holy neshama..." as if being a tzaddik or truly good person is dependent on the holy soul that he received at birth. This is false. The main way a tzaddik became a tzaddik is through effort and struggle to serve Hashem, day after day for many years, strengthening and encouraging himself never to let himself fall in any way, davening and pleading with Hashem, until he attained what he did. Anyone can be like these holy tzaddikim if he chooses to; this is "freedom of choice." The Yetzer Hara tries to get a person to give up by thinking that his neshama is not able to serve Hashem in any way. Everyone must know and believe that every Jewish soul is very very high and precious and we too can achieve holy and lofty levels like the tzaddikim. They too had all sorts of difficult moments but they didn't let themselves be turned away; instead, they stayed strong and continued serving Hashem until they acquired what they did. (Likkutei Halachos, Hilchos Bircas Hashachar)

XXII

Shacharis and Mincha

At first, when a person starts serving Hashem, everything goes smoothly for him. He is able to learn and to daven somewhat well. This can be compared to the morning, when we daven at length; Korbanos, Pesukei DeZimra, Shema etc. Similarly, one starting to serve Hashem finds a lot of time to serve Hashem according to his situation. Most of the time, however, he falls from his services and Hashem begins to test him. This is a person's main test; it is at this time that he must

strengthen himself infinitely over and over again so that he is not knocked down by anything in the world. The main thing he will need to battle against is the small minded thinking that enters his head and tries to get him to feel like there is no hope, or to stop him from davening with kavana, simcha or such things. This stage can be compared to the afternoon, since at that time it is necessary to fulfill the words of our rabbis of blessed memory "be careful with regards to the Mincha prayer" meaning that at that time, a person must be extra careful not to fall for anything in the world, to know and believe the words of true tzaddikim, who screamed out "there is no such thing as giving up at all!" for Hashem's greatness is infinite, and with His great mercy, one can convert all his bad to good and all his sins to merits through teshuva. (Likkutei Halachos, Hilchos Tefillas Mincha 5:5)

XXIII

Giving up is worse than the temptations of the mind and heart

There are three klipos, evil forces, that keep people away from Hashem. One attacks a person's head, putting thoughts about money or other temptations into his mind. Another attacks the person's heart and injects a desire for all sorts of temptations. Even with these first two klipos, a person can still be left with one tiny good point with which he can battle and win over the evil thoughts of his mind and evil desires of his heart. However, there is a third klipa which is even more powerful than the first two. It tries to get a person to give up and turn from Hashem and the tzaddikim altogether. It says to a person "Why do you try so hard with the pious and God-fearing people? Don't you see that you have been with them a long time and all your bad thoughts and desires are just as strong as they used to be? Why are you working for nothing? Go back to run after money and other tempting things like the rest of the world". This Klipa is worse than all the rest because as long as one just doesn't give up, there is still hope, but this one tries to eliminate any hope that may remain. (Likkutei Halachos, Hilchos Shabbos 6:12)

XXIV

Don't give up just because you failed

Most of a person's falls are due to the fact that he already tried to serve Hashem many times, but did not succeed. In fact, the opposite is true, because we know that even if a person sinned his whole life without ever trying to do teshuvah and only at the end of his life he returns to Hashem; we know that he is completely forgiven. How much more so should it be for a person who tried many times and failed, for sure there should be hope for him and he should be able to return to Hashem with even greater ease, as the Zohar says "no good desire is ever lost." (Likkutei Halachos, Hilchos Shabbos 7:7)

XXV

Weapons of Battle

The battle against our yetzer Hara is a very long one. The main way to overcome it is through being strong; meaning, whatever happens to a person all the days of his life, he must be strong not to give up in any way whatsoever. Dovid Hamelech said "If I make my bed in the lowest level of Gehinnom, here You are." We see that we have the ability to call out to Hashem, even from the depths of Gehinnom, as Dovid Hamelech also said, "From the depths of Gehinnom I cried out to you." (Likkutei Halachos, Hilchos Shabbos 7:54)

This is a main pathway of teshuvah that we work on during the Yomim Nora'im, the High Holidays. As long as a person doesn't give up, but instead he strengthens himself to start fresh every time no matter what happens, he is called a winner of the battle. It is impossible for a person alone to win a battle, as our rabbis of blessed

memory said "if it weren't for Hashem's help....." A person must strengthen himself each time not to turn back from this battle not to give up in any way. This is alluded to in the words of the Zohar hakadosh "Who is the winner? The one who is holding the weapons in his hands." For in this battle we cannot see clearly who is winning the battle. Since the battle is very long and the golus is very strong and every person experiences what he experiences. Still, as long as a person is holding the weapon in his hands, and our main weapon is tefila, he is the winner. For as long as a person strengthens himself in prayer and calling out to Hashem, he is considered the winner of the battle because this is the main success. (Likkutei Halachos, Hilchos Shabbos 7:54)

XXVI

Rebbe Nachman's Promise - תיקון הכללי

The Rebbe took two trustworthy witnesses, his students Rav Aaron from Breslov and Rav Naftali from Nemirov and said in front of them "Whoever comes to my gravesite and says these ten chapters of Tehilim and gives a pruta (a very small coin) to charity for me, even if his sins are very very great, I will do everything in my power, spanning the length and the breadth of creation, to save him and protect him. By his payos (side curls) I will pull him out of Gehinnom. I am strong in everything I do, but I am most strong in regards to the great benefit of these ten chapters".

XXVII

The power of the ten chapters

To say these ten chapters of Tehilim 16, 32, 41, 42, 59, 77, 90, 105, 137, 150 is a full rectification for one who says it on the same day of experiencing a nocturnal emission. One who says it on the same day has nothing to fear because he was certainly fixed through it. The Rebbe also said: the first thing is the Mikvah, however if one is unable to go to the Mikvah, still he should say it because it is a very great rectification.

XXVIII

TIKKUN HAKLALI - THE GENERAL REMEDY

Rabbi Nachman gave the name "General Remedy" - in Hebrew, Tikkun HaKlali - to a selection of Ten Psalms that he recommended for recital as a general spiritual remedy bringing inner purity and joy as well as many other benefits, and in particular as the remedy for a chance emission of seed. The Ten Psalms are: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137 and 150. They should be recited in the same order in which they appear in the Book of Psalms (Likutey Moharan II, 92). An English translation of the Ten Psalms incorporating traditional rabbinic explanation of the text is printed below (pp. 488-527) together with an English transliteration of the original Hebrew. *** Ten Kinds of Song The Ten Psalms correspond to the Ten Kinds of Song. These ten melodies are the true remedy. This is the Tikkun HaKlali - 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 everyone. Sichot Haran #141***

The General Remedy There are places 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. First it is necessary to apply the General Remedy, and through this all the individual flaws will automatically be rectified. It is true that the General Remedy is higher and more exalted than all the individual remedies. But all the different remedies depend on the mind and brain: it is

necessary to draw purity from the mind and brain. And the only way to elevate the mind is through the General Remedy. This is why it is first necessary to go to the higher level, the General Remedy, in order to rectify the mind and brain, and through this everything else is automatically rectified. Likutey Moharan I, 29 *** Chance emissions One who experiences a chance emission of seed should recite the Ten Psalms on the same day. He need then have no further worries about the spiritual damage that can be caused by such emissions, because any damage will certainly be repaired through the recital of these Ten Psalms. This is a very great remedy. Likutey Moharan II, 92 *** Be very careful to immerse in a mikveh (ritual pool) on the same day that you have an unclean experience. It is best to immerse immediately, but if you are unable to immerse first thing in the morning, do so at any time during the day, even towards evening. It is very important to immerse on the same day. Everyone experiences a chance emission at some time or other. I call you to bear witness that these Ten Psalms are a very effective remedy: they are the complete remedy. Some people experience such emissions because of excess eating and drinking, or as a result of fatigue and exhaustion. Others have them because of sleeping in a bad position. Such occurrences are nothing to worry about - they are like bedwetting by an infant. Sometimes people are guarded from on high and protected from such experiences. Others are spared because of their destiny. Sometimes a person might dream that he is falling and suddenly wake up. This is a sign that he was protected from on high. Others experience emissions because of their bad thoughts. This literally creates impure forces. But even in such cases recital of the Ten Psalms will do much to remedy the spiritual damage.

Many great Tzaddikim tried to discover this remedy and labored hard to find it. Some had no idea at all of the true remedy. Others began to grasp it, only to be taken from the world before they could grasp it completely. But God has helped me gain complete understanding of this matter. The remedy of the Ten Psalms is entirely original. It is a most wonderful and awesome remedy. It is certainly best if you can immerse in a mikveh and then say the Ten Psalms. But even if you are sick or traveling and unable to immerse, reciting the Psalms alone is a great remedy. If you can say the Psalms with devotion and feeling, it is best. But even just saying the words helps. This remedy has not been revealed since the time of creation. Sichot Haran #141 *** Repentance helps for all sins including the spilling of seed in vain, no matter how many times a person may have done it. True repentance means never again repeating the sin from now on. You must return to the same place and situation as before in order to be tested. When you now restrain yourself and break your desire, holding back from what you did before, this is true repentance. Sichot Haran #71 *** Rabbi Nachman's promise 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 penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of creation, to save him and cleanse him.... I am very positive in everything I say. But I am most positive in regard to the great benefit of these Ten Psalms. Sichot Haran #141 ***

XXIX

THE TEN PSALMS (english Translation)

Prayer before reciting the Psalms:

Our God and God of our fathers, Who chooses King David and his descendants; Who chooses songs and praises. Please turn to me in mercy and accept the psalms I am about to say as if King David himself were saying them, and let his merit protect us. There is merit in every verse of the psalms and in every word, every letter, vowel and musical note, and in all the holy names spelled out by the first and last letters of each Hebrew word. Let this merit stand in our favor to atone for our sins and

transgressions, cut down our enemies and accusers on High, and destroy all the thorns and thistles surrounding the Supernal Rose. Send down blessing from Your exalted place to all the levels of our soul and spirit, to purify us from our sins, forgive our transgressions and atone for our rebellion, just as You forgave King David who recited these Psalms before You. "And God will cause your sin to pass away and you will not die" (II Samuel 12:13) . Do not take us from this world before our time. Give us a full life throughout our span of seventy years so that we may make amends for all the wrong we have done. May the merit of King David protect us . Be patient with us until we return to You in perfect repentance. Grant us blessing from Your treasury of open-handed generosity, as it is written: "I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy" (Exodus 33:19) . Just as we sing before You in this world, grant us the privilege of singing before You, God, in the world to come. Through our recital of the Psalms, let pleasant song break forth with rejoicing and exultation. Let glory be given to Israel, and splendor and beauty shall be in the House of God. Bring it speedily in our days. Amen. Before reciting the Tikkun HaKlali, it is good to say the following: In saying these Ten Psalms I bind 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 Feige, may his merit protect us, who revealed this remedy. Come let us sing to God, 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 God is a great God and a great King over all gods (Psalms 95:1-3) . Before beginning the Psalms, say: I prepare my mouth to give thanks and praise to my Creator, to unify the Holy One, blessed be He, and His Indwelling Presence in awe and love, through the Hidden and Concealed One, in the name of all Israel.

Psalm 16

1. A sweet song of David, a crown for his head. Protect me, God, for I take refuge in You. 2. Community of Israel, say to God: You are my Lord. The goodness that You show me is not my due from You, it is because of Your love. 3. Because of the holy ones who rest in the earth and those who were firm in their fear of God. All my desires are fulfilled through their merit. 4. But as for those who hurry after other gods, their afflictions will be multiplied. I will not pour out libations of blood like theirs, I will not bear the names of their gods upon my lips. 5. God, my lot and my portion, cup of my abundance, You have guided me to choose a goodly portion: faith in God. 6. My lot has fallen in places of pleasantness, mine is an inheritance of grace and beauty. 7. As for me, I will bless God, for He guides me to choose life and follow His ways. Even in the night-time, my reins give me counsel in the fear and love of God. 8. I have placed God before me always. He is always at my right hand: I will not stumble. 9. Therefore my heart is joyous, my soul, glory of my being, exults. My very flesh will dwell secure. 10. For You will not cast my soul into hell, You will not allow Your devoted one to see destruction. 11. You will teach me the path of life and grant me the ultimate contentment and joy, the joy of Your countenance, the eternal bliss at Your right hand.

Psalm 32

1. A song of David to teach wisdom. Happy is he whose sin is forgiven and his transgression covered over. 2. Happy is the man whose wrong-doing God will not hold against him, because he has truly repented and he has no intention of deceiving either God or man. 3. As long as I kept silent and did not confess my sins before You, I became worn down in my very essence, groaning all the day in fear of punishment. 4. For day and night Your hand was heavy upon me, my vitality turned as dry as the parchedness of summer. Selah. 5. Therefore I will acknowledge my transgression; I do not hide my wrongdoing. I said I will acknowledge my sins before

God: And You have forgiven my sin and transgression. Selah. 6. Let everyone who is devoted to You offer this prayer at the moment You are to be found: That when punishments are sent to scour him, at least they should not come upon him like a swelling flood of water. 7. You are my refuge; You guard me from the enemy terror. You surround me with the joys of deliverance. Selah. 8. You have said: I will teach you wisdom and light up the path that you should travel. With gestures of My eye will I give you counsel. 9. Don't be like a horse or a stubborn mule which do not understand, which do not distinguish between one who wants to help them and one who wants to harm them. Even when you groom and adorn them, you must curb them with bridle and halter so they will not come close and injure you. 10. The wicked man, who like them, chaffs at suffering, has many troubles. But one who trusts in God, knowing that all the suffering God sends is intended to cleanse and refine him, will be surrounded with love. 11. Take joy in God, the source of this love. Exult, you righteous, and shout for joy all who are upright in their heart.

Psalm 41

1. For the leader of the singers. A song of David. 2. Happy is he who cares for the poor and the sick. On the day of evil God will rescue him. 3. God will guard him and give him life. Throughout the world he will be considered happy. You will not subject him to the desire of his enemies. 4. God will sustain him when he is on his sickbed. Even when he is ill, You attend him and turn him from one side to the other. 5. But as for me, whom no-one comes to visit, I have said: God, have pity. Heal my soul for I have sinned against You. 6. My enemies speak evil against me: "When will he die and his name be destroyed?" 7. Even if my enemy comes to visit, his protestations of concern are false. As he sits there, his heart collects malicious thoughts which he will then go out and spread. 8. All those who hate me whisper together against me and plot evil against me. 9. They say how "All his evil has now come back to haunt him in the form of his illness, and now that he has succumbed, he will never get up again." 10. Even the man with whom I was at peace, whom I trusted and to whom I gave my bread, has also surrounded me with a great ambush. 11. But You, O God, take pity on me and raise me up and I shall repay them. 12. By the fact of Your healing me I will know that You have accepted me, if my enemy will not triumph over me. 13. As for me, it is in my purity that You have supported me and established me before You for ever. 14. When I am healed I will praise You : Blessed be the Lord, God of Israel, from eternity to eternity. Amen. Amen.

Psalm 42

1. For the leader of the singers. A song of the sons of Korach. To teach wisdom. 2. As a deer pants for streams of water, so my soul cries out for You, O God. 3. My soul thirsts for God, the living God: when will I come and appear in the presence of God? 4. My tears have been my bread day and night as my enemies taunt me all day long asking "Where is your God?" 5. This I remember and I pour out my soul within me: how I would go to Jerusalem with the throngs for the festivals, how I would walk in the procession to the House of God with shouts of joy and thanks to God amidst the festival crowds. 6. Why are you downcast, my soul? Why do you groan within me? Have hope in God. There will come a time when I will give thanks for the salvation which will come from His radiant presence. 7. My God, my soul is downcast in this exile, as I remember Your miracles in the land of the Jordan where the River Jordan became dry land, at the peaks of Mount Hermon where You passed over our wrongdoing, and at the lowly mountain Sinai where You forgave us the sin of the golden calf. 8. Yet in our present exile, deep water cries out to deep water, one sorrow cries out after another, with the cry from the channels through which You send punishments, which are poured out like water. All Your breakers and waves have swept over me. 9. With the light of day let God command His kindness to be revealed. Even in the night of exile, may His presence rest with me. This is my prayer

to the God of my life. 10. I say to God, my Rock, why have You forgotten me ? Why must I go about in dark gloom under the oppression of the enemy? 11. I feel it like murder and the pain of death in my bones when my oppressors taunt me and say to me all day, "Where is your God?" 12. Why are you downcast, O my soul? Why do you groan within me? Have hope in God, for I will yet have cause to acknowledge Him, my salvation, the light of my face and my God.

Psalm 59

1. For the leader of the singers. A precious song of David. "Do not destroy." A prayer composed when Saul sent messengers to wait at the house in order to kill him. 2. Rescue me from my enemies, O my God, give me strength against them that rise up against me. 3. Rescue me from those who act treacherously. Save me from bloodthirsty men. 4. For they are lying in wait for my very soul. Brazen men are gathered against me - and not because of any sin or transgression of mine, O God, You know. 5. Without my having wronged them they come running against me and have readied themselves to kill me. Awaken, come towards me and see! 6. And You, Lord God of hosts, the God of Israel, awaken and deal with them just as You deal with all the nations. Show no favor to all who deal treacherously and falsely. Selah. 7. They oppress me in the day; then they are back in the evening. They howl like dogs and go about the city to prevent me escaping. 8. All through the day they pour forth slander from their mouths, words sharp as swords are on their lips, for they say, "Who can hear us"? 9. But You, O God, laugh at them, as You scorn all the nations. 10. In the face of the enemy power, I wait for You. For God is my fortress. 11. God, Who always shows me love, will send me help in time. He will let me see what I want to happen to those who lie in wait for me. 12. Do not kill them, lest their being dead puts them out of mind, and my people will forget. Put them to flight with Your power and put their fortunes into decline, God our Shield, my Master. 13. The sin of their mouth is the word of their lips. They will be trapped through their pride and men will tell of the curse and the weakness that befell them, and people will learn. 14. Destroy them in Your wrath, destroy them and they will be no more, and all will know that God rules over the people of Jacob, God rules to the ends of the earth. Selah. 15. The wicked return in the evening, they howl like dogs and roam the city. 16. They wander round in search of food. Until they are satiated they will not go to sleep. My enemies are like dogs in their search for my harm. 17. But when You save me I will sing in praise of Your strength, and I will exult in the morning over Your love. For You have been a tower of strength and a refuge for me on my day of trouble. 18. You are my strength, to You I will sing, for God is my tower of strength and a God of love to me.

Psalm 77

1. For the leader of the singers. On the sufferings of Israel : A song of Asaph. 2. I lift my voice to God and cry out to Him, I lift my voice to God and He will turn His ears to hear me. 3. On my day of suffering, Master, I have sought for You . In the night of my exile, my hand - the suffering dealt me - is long drawn out, it does not subside. My soul refuses to be comforted. 4. I remember God; I remember the love He showed me in my time of favor, and I sigh. I reflect on those former kindnesses and my soul languishes. Selah. 5. You have gripped the lids of my eyes. I have no rest from my sorrows. I feel smitten and broken and I cannot speak. 6. I have considered the good You did in the days of old, the years of the ages past. 7. In this night of exile, I remember my song - the song I sang in the Sanctuary. I ponder in my heart and my spirit searches out the ways of God, and I ask: 8. How can it be that God will cast off for ever and not show favor once again as He did in the past? 9. Has His mercy disappeared for ever? Has He made a final decree for all the generations to come that He will not return from His anger? 10. Has God forgotten how to show graciousness? Has He shut off His love because of His wrath? 11. But I say, it is to inspire us with awe and bring us to repent that the right hand of the Supreme God

has changed from bestowing good. 12. I remember the works of God, I remember Your wonders to us in former times. 13. I reflect on Your actions and I meditate on Your deeds. 14. God, Your way is to sanctify Your Name by executing justice among the nations. Which of their gods is as great as God? 15. You are the God that works wonders. You have made known Your strength among the nations. 16. With an outstretched arm You redeemed Your people, the sons of Jacob and Joseph. Selah. 17. The waters of the Red Sea saw You, God, the waters saw You and were afraid. The deeps were thrown into turmoil. 18. The clouds poured forth water, the heavens emitted a cry, and Your arrows flew in the camp of the Egyptians to destroy them. 19. The sound of Your thundering was like a whirlwind. Flashes of lightening lit up the world. The earth trembled and quaked. 20. Your path was in the sea, Your way was in abundant waters, and Your steps were not visible, because the waters rolled back at once to drown the Egyptians. 21. You led Your people as a flock by the hand of Moses and Aaron.

Psalm 90

1. A prayer of Moses, man of God. Lord, You have been a refuge for us in every generation. 2. Before the mountains were born and before You formed the earth and the world, from eternity and for ever You are God. 3. You subdue a man ' s confidence and strength to the point where he is ground down and contrite, and You say: "Return to Me, children of man." 4. For a thousand years are in Your eyes like yesterday when it is past and like a watch in the night. 5. The stream of men's lives is a mere sleep. In the morning he sprouts forth like grass. 6. In the morning he flourishes and sprouts forth. But in the evening he is cut down and withers. 7. For in Your wrath we are destroyed. We are confounded by Your anger. 8. You place our sins before You and our hidden deeds in the light of Your countenance. 9. For all our days are passed and gone under the glare of Your anger. We have used up our years and they have passed like a fleeting sound. 10. The days of our years are seventy years, if we have exceptional strength perhaps eighty years, and all their pride and grandeur is mere toil and iniquity, it is gone quickly and we fly away. 11. In such a life, who can acquire any understanding of the strength of Your anger in order to feel the awe which You command - and according to the awe which You command, so is the power of Your wrath against sinners. 12. According to the number of our days, short as they are, teach us while they are with us, and then we will acquire a heart of wisdom. 13. Return from the heat of Your anger - how long will You be angry? Take pity on Your servants. 14. Satisfy us with Your love on the morning of our redemption, and we will exult and rejoice all our days, even over the troubles we have endured. 15. Give us joy according to the number of days You afflicted us and the years we have seen evil. 16. Let Your work be revealed to Your servants and let the splendor of Your glory be revealed to their children. 17. Let the pleasantness of the presence of the Lord our God rest upon us, and establish the work of our hands - the Temple . Establish the work of our hands - our labor - for good and for blessing.

Psalm 105

1. Give thanks to God, call upon His name. Make known His acts among the nations. 2. Sing to Him, play instruments for Him. Tell of all His miracles. 3. Take pride in His holy Name . Take pride that you have such a God. The heart of those who seek for God will rejoice. 4. Search for God and for the revelation of His might. Seek out His face always. 5. Remember the miracles which He wrought, His wonders and the judgments which He executed upon the nations through the utterance of His mouth. 6. Remember this, you who are the seed of Abraham His servant, the children of Jacob, you, His chosen ones. 7. He is the Lord our God, Whose judgments hold sway throughout the earth. 8. God has remembered the eternal covenant of love He made with His children, the word He commanded to endure to the thousandth

generation. 9. This covenant He struck with Abraham; it was His oath to Isaac. 10. He established it as a statute for Jacob, an eternal covenant with Israel ; 11. Saying: "To you I will give the land of Canaan as the portion of your inheritance." 12. The covenant was made when our ancestors were small in number, they had scarcely dwelled in the land. 13. They wandered from nation to nation, from one kingdom to another people. 14. He did not let any man oppress them, even kings He rebuked for their sake. 15. "Do not touch My anointed ones, and do not harm My prophets." 16. In order to fulfill His word and exile His people to Egypt, He decreed a famine in the land, and the staff on which the people depended - their bread - He broke completely. 17. Before them He sent a man - Joseph, who was sold as a slave. 18. The Egyptians made him suffer by putting his legs in fetters. His very soul was in chains. 19. Until the time that God's decree came to pass that the Children of Israel should go down to Egypt, God's command was that Joseph should be refined through the tests he endured in Egypt . 20. Pharaoh the king sent to loosen his fetters, a ruler over nations it was who released him. 21. He appointed him master over his house and gave him power over all his possessions. 22. To bind his ministers to Joseph's soul with ties of love, and he taught wisdom to Pharaoh's wise men. 23. Israel came to Egypt : Jacob dwelled in the land of the descendants of Ham. 24. God caused His nation to be abundantly fruitful, and He made them stronger than their oppressors. 25. He turned their hearts to hate His people and to conspire against His servants. 26. He sent His servant Moses, and Aaron, His chosen one. 27. They performed among them the words of God's signs, miracles in the land of Ham . 28. God sent darkness, and it became dark: the signs God sent were faithful in their mission, they did not rebel against His word. 29. He turned their waters to blood and caused their fish to die. 30. Their land swarmed with frogs, even in the chambers of their kings. 31. He spoke, and wild animals came. There were lice throughout their borders. 32. He turned their rains into hail, and a flaming fire descended over their land. 33. The hail smote their vines and their fig-trees and broke the trees within their borders. 34. God spoke, and the locusts came, different kinds and without number. 35. They ate up all the plants in their country and ate up the fruit of their land. 36. He smote every first-born in their land, the flower of all their strength. 37. And he brought out the Children of Israel with silver and gold. In all their tribes no- one stumbled through sin. 38. Egypt rejoiced at their going out, because the fear of Israel had fallen upon them. 39. He spread out a cloud for protection, and sent a pillar of fire to light up the night. 40. The people asked and he brought quails; He satisfied them with the bread of Heaven, the Manna. 41. He opened a rock and water flowed forth, in the parched desert it ran like a river. 42. For He remembered His holy word that He had spoken to Abraham His servant. 43. He brought out His people in gladness, His chosen ones in joy. 44. He gave them the lands of the nations and they inherited the fruit of the labor of the peoples. 45. All this in order that they should keep His statutes and guard His teachings. Halleluyah.

Psalm 137

1. By the waters of Babylon, there we sat and wept as we remembered Zion . 2. On willows there in her midst we hung up our harps. 3. For there our captors asked us to sing, those that scorned us asked us to be happy, saying "Sing us some of the songs of Zion ." 4. How can we sing the song of God on foreign soil? 5. If I forget you, Jerusalem, let my right hand forget its skills. 6. Let my tongue cleave to the roof of my mouth if I do not remember you, if I do not place Jerusalem above my chief joy. 7. Remember, O God, what the children of Edom did on the day of the destruction of Jerusalem, saying "Raze it, raze it completely to its foundation." 8. Pride of Babylon, you are destined to be destroyed. Happy is he that will repay you for the way you treated us. 9. Happy is the man who will sieze your little ones and dash them against the rock.

Psalm 150

1. Praise God. Praise God in His holy sanctuary. Praise Him in the firmament of His power. 2. Praise Him for His mighty acts; praise Him and tell of His abundant greatness. 3. Praise Him with the blast of the horn. Praise Him with the harp and the lyre. 4. Praise Him on the drums and with dance. Praise Him with stringed instruments and with the flute. 5. Praise Him with the clear-sounding cymbals. Praise Him with the loud-toned cymbals. 6. Let everything that has breath praise God! Halleluyah!

After finishing the Psalms say: If only the salvation of Israel would come out of Zion, when God will return the captivity of His people! Jacob will rejoice; Israel will exult. The salvation of the righteous is from God, Who will help them and rescue them. He will rescue them from the wicked and save them, for they trusted in Him.

XXX

THE TEN PSALMS (english transliteration)

Before beginning the Psalms, say: Hareini m'zamen et pi, l'hodot u-l'hallel u'l-sha-bei-ach et bor-ee: L'sheim yichud Kudsha B'rich Hu u'sh-chintei, bid'chilu urchimu, al yedei ha-hu tamir v'ne-e-lam b'sheim kol Yisrael:

Psalm 16

1. Mich-tam l'Da-vid, Sham-rei-ni Eil ki chasiti vach: 2. Amart la-Adonai, Adonai atah, tova-ti bal a-le-cha: 3. Lik-doshim asher ba-arets heimah, v'a-di-rei kol chef-tzi vam: 4. Yir-bu atz-vo-tam acher ma-ha-ru, bal a-sich nis-kei-hem mi-dam, u-val esah et shmo-tam al s'fatai: 5. Adonai m'nat chel-ki v'cho-si, atah tomich go-ra-li: 6. Chavalim naflu li ban-i-mim, af nachalat shafra alai: 7. A-varech et Adonai asher y'a-tzani, af lei-lot yisruni chilyotai: 8. Shiviti Adonai l'negdi Tamid, ki mi-mi-ni bal emot: 9. Lachen samach libi, vayagel kvodi, af b'sari yishkon la-vetach: 10. Ki lo ta-a-zov naf-shi lish-ol, lo titen chasidcha lir-ot sha-chat: 11. To-di-eini orach chayim, sova semachot et panecha, n'i-mot bi'mincha netzach:

Psalm 32

1. L'David maskil, ashrei nesui peshah k'sui cha-ta-ah: 2. Ashrei adam lo yach-shov Adonai lo avon, Ve-ain b'rucho r'miyah: 3. Ki he-che-rashti balu atzamai b'sha-a-gati kol hayom: 4. Ki yo-mam va-lai-lah tich-bad alai yade-chah, neh-pach l'shadi b-charvonei kayitz selah: 5. Cha-tati o-di-a-cha va-a-voni lo chisiti, amarti odeh alei fasha-ai l'Adonai v'atah nasatah avon chatati selah: 6. Al zot yit-palel kol Chasid eilecha l'eit m'tzoh, rak l'she-tef mayim rabim ei-lav lo ya-gi-u: 7. Atah seter li, mitzar titz-reini, ranei faleit t'so-ve-veini selah: 8. Askil-chah v'orchah b'derech zu teileich ee-a-tzah a -le-chah eini: 9. Al ti-hi-yu k'sus, k'fered ein haveen, b'meseg varesen edyo liv-lom, bal k'rov ey-le-chah: 10. Rabim machovim la-ra-sha, v'ha-bo-tei-ach b-Adonai chesed y'so-ve-ve-nu: 11. Simchu b-Adonai v'gilu tzaddikim, v'harninu kol yishrei lev:

Psalm 41

1. Lam-na-tzei-ach miz-mor l'David: 2. Ashrei maskil el dal, b'yom ra-ah y'mal-tei-hu Adonai: 3. Adonai yish-m'rei-hu viy-chai-yeihu, v'ushar ba-a-retz v'al titnei-hu b'nefesh oy'vav: 4. Adonai yis-adenu al eres d'vay kol mish-kavo hafach-ta v -chal-yo: 6. Ani a -marti Adonai cha-nei-ni, re-fa-ah naf-shi ki chata-ti lach: 6. Oy-vai yomru ra lee, matai yamut v'avad shmo: 7. V'im ba lir-ot shav y'daber, libo yik-batz aven lo, yei-tzei la-chutz y'daber: 8. Yachad alai yit-la-cha-shu kol sonay, alai yach-sh-vu ra-ah lee: 9. D'var bli-ya-al yatzuk bo, va-a-sheer shachav lo yosif la-kum: 10. Gam ish shlomi asher ba-tach-ti bo o-chel lachmi higidil alai a-kev: 11. V'atah

Adonai chanei-ni v'ha-ki-mei-ni, va-a-shal-mah lahem: 12. B'zot ya-dati ki cha-fatz-ta bi, ki lo ya-ree-a oy-vee a-lai: 13. Va-ani b'tumi ta-machta bi, va-ta-tzi-vei-ni l'fa-nechah l'olam: 14. Baruch Adonai Elohei Yisrael mei-ha-olam v-ad ha-olam amen, v'amen:

Psalm 42

1. Lam-na-tzei-ach maskil livnei Korach: 2. K'a-yal ta-a-rog al a-fi-kei mayim, kein naf'shi ta-a-rog ei-le-chah Elohim; 3. Tzam-ah nafshi l-Elohim l'Eil chai, matai avoh v'ei-ra-eh p'nei Elohim: 4. Hay-ta li dim-ati lechem yomam va-lailah, be-emor ei-lai kol hayom a-yeih Elohechah: 5. Eileh ez-k'ra v'esh-p'cha alai nafshi ki e-e-vor basach, eda-deim ad beit Elohim b'kol rinah v'todah ha'mon cho-geig: 6. Mah tish-to-chachi nafshi va'te'hemi alai, ho-chi-li l-Eilohim ki od odenu yeshuot panav: 7. Elohai, alai nafshi tish-to-chach, al kein ez-kar-chah mei-e-retz yarden, v'chermonim, mei-har mitzar: 8. T'hom el t'hom koreih l'kol tzi-no-rechah, kol mish-ba-re-chah v'ga-lechah alai avaru: 9. Yomam y'tza-veh Adonai chasdo, u-va-lailah shi-roh imi, tefi -lah l'Eil chayai: 10. Omra l'Eil sal-ee, lamah sh'chachtani lamah koder eileich b'lachatz oyeiv: 11. B'retzach b'atzmo-tai, cher-f'uni tzo-re-rai, b'omrum ei-lai kol hayom a-yeih Elohechah: 12. Ma tish'to-cha-chi naf'shi umah teheme alai, hochili l-Eilohim, ki od odenu, yeshu'ot panai, v'Eilohai:

Psalm 59

1. Lam'na-tzei-ach al tash-cheit le-David michtam, bishloach Sha'ul va-yish-m'ru et habayit la-hamito: 2. Hatzi-lei-ni mei-oy-vai Elohai, mi-mit-ko-m'mai t'sag-vei-ni: 3. Ha-tzi-lei-ni mi-poalai aven, u ' mei- anshei damim ho-shee-eini: 4. Ki hi-nei arvu l ' nafshi, yaguru alai azim, lo fish-i v'lo chatati Adonai: 5. B'li avon y'ru-tzun viy-ko-na-nu, oo-rah likrati ur'eih: 6. V'atah Adonai Elohim Tz'va-ot Elohei Yisrael, hakitzah lifkod kol ha-goyim, al tachon kol bogdei a-ven selah: 7. Ya-shuvu la-erev, ye-hemu cha- ka -lev, vi-so-ve-vu ir: 8. Hi-nei ya-bi-oon b'feehem, charavot b'sifto-teihem ki mi sho-mei-ah: 9. V'atah Adonai, tis-chak la-mo, til-ag l'chol goyim: 10. Uzo eilecha esh-morah ki Elohim mis-gabi: 11. Elohei chasdi y'kad-mei-ni, Elohim yar-ei-ni v'sho-r'rai: 12. Al ta-har-geim pen yish-k'chu ami, ha-ni-eimo v'cheil-chah v'ho-ri-dei-mo ma-gi'neinu Adonai: 13. Cha-tat pi-mo d'var s'fa-teimo v'yi-lachdu vi-g'onum, u-mei-alah u-mi-kachash y'sa-pei-ru: 14. Ka-lei v'cheimah, kalei v'ei-nei-mo v'yeidu ki Elohim mosheil b'Ya-acov l'afsei ha'aretz selah: 15. V'ya-shuvu la-erev, yehemu chakalev viy-sovevu ir: 16. Heimah y'-nee-oon le-e-chol im lo yis-b'oo va-ya-linu: 17. Va-ani ashir u-ze-chah, va-a-ra-nein la-boker chas-de-chah, ki ha-yita misgav li, u-ma-nos b'yom tzar li: 18. Oozi ei-le-chah a-za-mei-rah, ki Elohim misgabi Elohei chasdi:

Psalm 77

1. Lam-na-tzei-ach al y'doo-tun l'Asaf mizmor: 2. Koli el Elohim v'etz-a-kah, koli el Elohim v'ha-a-zeen eilay: 3. B'yom tza-ra-ti Adonai da-rashti, yadi lailah nig-rah v'lo ta-fug, mei-anah hi-nachem nafshi: 4. Ez-k'rah Elohim v'e-he-maya, a-sicha v'tit-a-teif ruchi selah: 5. A-chaz-tah sh'murot eiy-nai nif-amti v'lo adaber: 6. Chishavti yamim mi-kedem, sh'not olamim: 7. Ez-k'rah n'ginati ba-lai-lah, im l'vavi a-si-chah, va-y'-cha-pes ruchi: 8. Ha-l'olamim yiznach Adonai v'lo yosif lir-tzot od: 9. He'afes la'netzach chasdo, gamar omer le-dor va-dor: 10. Ha-sha-chach chanot Eil, im kafatz b'af rachamav selah: 11. Va-o-mar cha-loti hee, sh'not y'min el-yon: 12. Ez-kor ma-a-l'lei Yah, ki ez-k'ra mi-kedem pil-e-cha: 13. V'ha-giti b'chol pa-a-le-chah u-va-a-li-lo-te-chah a-si-chah: 14. Elohim ba-kodesh dar-ke-chah, mi Eil gadol k-Eilohim: 15. Atah ha-Eil oseh feleh, ho-dah-tah ba-a-mim oo-zechah: 16. Ga-al-tah viz-ro-ah a-me-chah, b'nei Ya'acov v'Yoseph selah: 17. Ra-u-chah mayim Elohim, ra-u-chah mayim yachilu af yir-g'zu t'ho-mot: 18. Zormu mayim avot, kol natnu sh'cha-kim af cha-tza-tze-chah yit-ha-la-chu: 19. Kol ra-amchah ba-galgal hei-ee-ru v'ra-kim tei-veil rag-zah va-tir'ash ha'a-retz: 20. Ba-yam dar-

ke-chah, u-shvil-chah b'mayim rabim, v'ik-vo-te-chah lo no-da-oo: 21. Nachita cha-tzon amechah, b'yad Moshe v'Aharon:

Psalm 90

1. T'filah l'Moshe ish ha'Elohim, Adonai, ma-on ha-yi-tah la-nu b'dor va -dor: 2. B'terem harim yoo-la-du va-t'cholel e-retz v'tei-veil oo-mei-o-lam ad o-lam atah Eil: 3. Ta-sheiv e-nosh ad da-kah, va-tomer shuvu v ' nai adam: 4. Kee e-lef shanim b'ei-nechah, k'yom et-mol ki ya-a-vor v'ash-moora va-lai-lah: 5. Z'ramtam sheinah yihi-yu, ba-boker ke-cha-tzir yacha-lof: 6. Ba-boker ya-tzitz v'cha-laf, la-e-rev y'mo-lel v'ya-veish: 7. Ki cha-linu v'a-pe-chah, u-va-cha-mat-chah niv'hal-nu: 8. Sha-ta avo-no-teinu l'neg-de-chah, alu-mei-nu lim-or pa-ne-chah: 9. Ki chol ya-mei-nu pa-nu v'ev-ra-te-chah, ki-li-nu sha-nei-nu c h ' mo he-geh: 10. Y'mei shno-teinu va -hem shiv'im sha-nah, v'im bi-g'vu-rot shmo-nim sha-na, v'rah-bam a-mal v'a- ven ki gaz chish v'na-oo-fah: 11. Mi yodei-ah oz a-pe-chah, u-ch'yir-at-chah ev-ra-te-chah: 12. Lim-not ya-me-nu kein ho-dah, v ' navee l'vav chokmah: 13. Shuva Adonai ad ma-tai, v'hina-chem al a-va-de-chah: 14. Sabei-nu va-boker chas-de-chah, u-n'ra-n'nah v'nism'chah b'chol ya-mei-nu: 15. Sam-chei-nu ki-mot ee-nee-ta-nu, shnot ra-ee-nu ra-ah: 16. Yei-ra-eh el a-va-de-chah pa-a-le-chah, va-hadar-chah al b'nei-hem: 17. Ve-yhi no-am Adonai Eloheinu a-lei-nu, u-ma-a-seh ya-dei-nu ko-n'nah a-lei-nu, u-ma-aseh yadeinu ko-n'nei-hu:

Psalm 105

1. Ho-doo L-Adonai kir-oo vish-mo, ho-di-oo va-a-mim a-li-lo-tav: 2. Shi-ru Lo, zam -ru Lo, see-chu b'chol nif-le-o-tav: 3. Hit-ha-l'lu b'sheim kad-sho, yis-mach lev m'vak-shei Adonai: 4. Dir-shu Adonai ve -oozo, bak-shu fa -nav ta-mid: 5. Zich-ru nif-l'o'tav a-sher asah, mof-tav u-mish-p'tei fiv : 6. Ze-ra Avraham avdo, b'nei Ya-a-kov b'chi-rav: 7. Hu Adonai E-lohei-nu, b'chol ha-a-retz mish-pa-tav: 8. Za-char l'o-lam b-ri-to, da-var tzi-vah l'e-lef dor: 9. A-sher ka-rat et-Av-ra-ham, u-sh'voo-a-to l'Yis-chak: 10. Va-ya-a-mi-de-hah l'Ya-a-kov l'chok, l'Yis-ra-el b ' rit o-lam: 11. Lei-mor, l'chah e-tein et Eretz K'na-an, che-vel nacha'lat-chem: 12. Bi-h'yo-tam m'tei mis-par, kim-at, v'ga-rim ba: 13. Va-yit-hal-chu mi-goy el goy, mimam-la-cha el am a-cher: 14. Lo hee-nee-ach a-dam l'ash-kam, va-yo-chach a-lei-hem mela-chim: 15. Al tig-u vim-shi-chai, ve-lin-vi-aiy al ta-rei-u: 16. Va-yik-ra ra-av al ha-a-retz, kol ma-teh le-chem sha-var: 17. Sha-lach lif-nei-hem ish, l'e-ved nim-kar Yosef 1 : 8. Ee-nu va-kevel rag-lo, bar-zel ba-ah naf-sho: 19. Ad eit bo d-va-ro, im-rat Adonai tz'ra-fat-hu: 20. Sha-lach me-lech va-ya-ti-rei-hu, mo-sheil a-mim va- y ' fat -chei-hu: 21. Sa-mo adon l'vei-to, u-mo-sheil b'chol kin-ya-no: 22. Le-sor sa-rav b'naf-sho, u-z'kei-nav y'cha-keim: 23. Va-ya-vo Yisrael Mitz-rayim, v'Ya-a-kov gar b'E-retz Cham: 24. Va-yefer et a-mo m'od, va-ya-a-tzi-mei-hu mi-tza-rav: 25. Ha- fach li-bam lis-no a-mo, l'hit-na-kel ba-a-vadav: 26. Sha-lach Moshe avdo, Aharon a-sher ba-char bo: 27. Sa-mu vam div-rei o-to-tav, u-mof-tim b'E-eretz Cham: 28. Sha-lach cho-shech va-ya-cha-shich, v'lo ma-ru et d'va-ro: 29. Ha-fach et mei-mei-hem l'dam, va-ya-met et d'ga-tam: 30. Sha-ratz ar-tzam tz ' far -d'im, b'chad-rei mal-chei-hem: 31. A-mar va-ya-vo a-rov, kinim, b'chol g'voo-lam: 32. Na-tan gish-mei-hem ba-rad, eish le-ha-vot b'ar-tzam: 33. Va-yach gaf-nam u-t'ei-na-tam, va-y'sha-beir eitz g'voo-lam: 34. A-mar va-ya-vo ar-beh, v'yelek, v'ein mis-par: 35. Va-yo-chal kol ei-sev b'ar-tzam, va-yo-chal pri ad-ma-tam: 36. Va-yach kol b'chor b'ar-tzam, rei-shit l'chol o-nam: 37. Va-yo-tzi-eim b ' chesef v'zahav, ve-ein bish-va-tav ko-sheil: 38. Sa-mach Mitz-rayim b'tzei-tam, ki nafal pach-dam a-lei-hem: 39. Pa-ras a-nan l'masach, v'eish l'ha-ir lai-lah: 40. Sha-al va-ya-veh s'lav, v'lechem sha-mayim yas-bi-eim: 41. Patach tzur va-ya-zu-vu ma-yim, halchu ba-tzi-yot na-har: 42. Ki zachar et d'var kad-sho, et Avraham av-do: 43. Va-yo-tzee a-mo b'sa-son, b'ri-nah et b'chi-rav: 44. Va-yi-tein la-hem ar-tzot goyim, va-a-mal l'oo-mim yi-ra-shu: 45. Ba-a-vur yish-m'ru chu-kav, v'to-ro-tav yin-tzo-ru ha-l'lu'Yah:

Psalm 137

1. Al na-ha-rot Bavel, sham ya-shav-nu, gam bachi-nu, b'zach-rei-nu et Tzion: 2. Al a-ra-vim b'to-cha, ta-li-nu ki-no-ro-tei-nu: 3. Ki sham, sh'ei-lu-nu sho-vei-nu, div-rei shir v'to-la-lei-nu sim-cha, shi-ru la-nu mi-shir Tzion: 4. Eich na-shir et shir Adonai al ad-mat nei-char: 5. Im esh-ka-cheich Y'ru-sha-la-yim, tish-kach y'mi-ni: 6. Tid-bak l'sho-ni l'chi-ki im lo ez-k'rei-chi, im lo a-a-leh et Y'rusha-la-yim al rosh sim-cha-ti: 7. Z'chor Adonai li-vnei E-dom et yom Y'ru-sha-la-yim, ha-om-rim aroo, aroo, ad ha-y'sod ba: 8. Bat Bavel hash'du-dah, ashrei she-y'sha-lem lach et ge-mu-leich she-ga-malt la-nu: 9. Ashrei she-yo-cheiz, v'ni-peitz et o'la-la-yich el ha'sa-lah:

Psalm 150

1. Ha - le-lu-yah ha-l'lu Eil b'kad-sho, ha-lelu-hu bir-ki-a u-zo: 2. Ha-le-lu-hu big'vu-ro-tav, ha-l'lu-hu k'rov gud-lo: 3. Ha-le-lu-hu b'tei-kah sho-far, ha-l'lu-hu b'nei-vel v'chi-nor: 4. Ha-le-lu-hu b'tof u'ma-chol, ha-le-lu-hu b'minim v'u-gav: 5. Ha-le-lu-hu b'tzil-tzlei sha-mah, ha-l'lu-hu b'tzil-tzlei tru-ah: 6. Kol Han-sha-mah, t'halel Yah ha-l'lu-yah:

After finishing the Psalms, say the following: *Mi yi-tein mi-Tzion y'shu-at Yisrael, b'shuv Adonai shvut a-mo ya-gel Ya'acov yis-mach Yisrael: Ut'shu-at Tzaddikim mei-Adonai ma'u-zam be-et tza-rah: Va'ya'az-reim Adonai va-y'fal-teim, y'falteim mei-r'sha-im, v'yo-shi-eim, ki cha-su vo:*



שבת שלום

**Dear friends, you can help in the Rebbe's Teaching's diffusion
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Tizku leMisvot ... beSimcha



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מכתב
רשם המנהל ירושלים
בג"מ ירו"ק

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משה פינשטיין

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I am writing on behalf of a most unusual individual, Yisroel Dov Odesser shlita, from Israel. This individual has a loan in Torah. I had the pleasure of recently meeting with him and was inspired by a secret document which he possesses. Rabbi Odesser is soliciting funds to enable him to print Rabbi Nachman's seforim, and it is a great mitzvah to assist him in this endeavor. Hashem will reward all those that so assist him.

M. Feinstein
Rabbi Moshe Feinstein