



The Tikkun Haklali

Being a Repair for "Pagam ha Brit" (spilling seed) as explained in Likutey Moharan* (Part 1, Chapter 29, Paragraph 4). To say these ten chapters of the Psalms, together, on the same day of the incident.

"For every sin there is a specific repair, but this repair is a general one (meaning it has the power to help in rectifying all manner of sins)."

Thus, we have printed The Tikkun Haklali here in transliteration, because one who says it, even without understanding, benefits greatly from it.

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*It is good to say these three paragraphs
before reciting the Tikkun Haklali :*

"Hareni mekasher atsmi b'amirat ha'asara mizmorim elu l'chol hatsadikim ha'amtim sh'b'dorenu ul'chol haTsadikim ha'amtim shochney afar kedoshim asher ba'aretz heyma ub'phrat l'Rabbenu Hakadosh Nachal Novea Mekor Chochma, **Rabbi Na Nach Nachma Nachman Me'uman**, zechuto yagen alenu v'all kol Israel, Amen."

"Lecu niranena l'Adonoi neria l'tzur yeshainu. Nekadma phanav btodah, bezmirot neria lo. Ki El gadol Adonoi, u melech gadol al col elohim."

"Hareini mizamen et pi lehodot ulehalel ulshabeach et bora-i, le shem yichud kudsha brich hu ushcintei, bdchilu urchimu, al yadai ha hu tamir venehalam, bshem col Israel."

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1. Michtam l'David, Shamreini Eil, Ki-Chasi-ti Vach.
2. Amart l'Adonoi, Adonoi Ata, tova-ti bal-alecha.
3. Lik'doshim asher ba-aretz heima, va-adi-rei kol cheftzi-vam.

תקון הכּלָלִי

טוב לומר זאת לפני אמירת העשרה מזמורים:

הַרְיֵנִי מִקֶּשֶׁר עֲצָמֵי בְּאִמִּירַת הָעֵשְׂרָה מְזֻמָּרִים אֵלֶּי לְכֹל הַצְּדִיקִים
הָאֱמִתִּיִּים שְׂבֻדוֹרְנֵנוּ וְלְכֹל הַצְּדִיקִים הָאֱמִתִּיִּים שׁוֹכְנֵי עֵפֶר
קְדוּשִׁים אֲשֶׁר בְּאַרְצֵי הַמָּה. וּבִפְרֹט לְרַבֵּנוּ הַקְּדוֹשׁ צְדִיק יְסוּד עוֹלָם
נִחַל נֹבֵעַ מְקוֹר חֲכָמָה רַבִּי נִחַ נְחָמַ נְחָמַן מְאֻמָּן וְכוּתוֹ יִגַּן עֲלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, אָמֵן:

אחר כך יאמר שלשה פסוקים אלו:

לְכוּ גְרַנְגָה לַיהוָה, גְּרִיעָה לְצוֹר יִשְׁעֵנוּ; נִקְדְּמָה פָּנֵינוּ בְּתוֹדָה, בְּזִמְרוֹת
גְּרִיעָה לּוֹ; כִּי אֵל גְּדוֹל יְהוָה, וּמֶלֶךְ גְּדוֹל עַל כָּל אֱלֹהִים:

קודם שיתחיל תהלים יאמר זה:

הַרְיֵנִי מְזֻמָּן אֶת פִּי לְהוֹדוֹת וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאֵי, לְשֵׁם יְהוָה קְדוֹשׁ
בְּרִיךְ הוּא וְשִׁכְנֵתִי בְּדַחֲלוֹ וּרְחִימֵנוּ עַל יְדֵי הַהוּא טְמִיר וְנַעֲלֵם בְּשֵׁם כָּל
יִשְׂרָאֵל:

מז

- א. מִכְּתָם לְדוֹד, שְׁמֵרְנֵי אֵל כִּי־חֲסִיתִי בְךָ;
- ב. אֲמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה, טוֹבֵתִי בְּלִעְלִיךָ;
- ג. לְקְדוּשִׁים אֲשֶׁר־בְּאַרְצֵי הַמָּה, וְאֲדִירֵי כָּל־חַפְצֵי־כֶּסֶם:

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4. Yirbu atz-votam acheir maha-ru, bal-a-sich niskeihem midam, u-val esa et sh'motam al-sefa-tai.
5. Adonoi m'nat chelki ve-chosi, ata to-mich gorali.
6. Chavalim naf'lu li ban'imim, af na-chalat shaf'ra alai.
7. Ava-reich et Adonoi asher ye-atzani, af leilot yis'runi chil-yotai.
8. Shi-vi-ti Adonoi l'negdi tamid, ki mi-mi-ni, bal emot.
9. La-chein samach libi va-yagel k'vodi, af b'sari yishkon la-vetach.
10. Ki lo ta-azov nafshi lish-ol, lo ti-tein chasid'cha lir-ot sha-chat.
11. Todi-eini orach chayim, sova s'machot et pa-necha, n'imot bimin'cha netzach.

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1. L'David Maskil ; Ashrei n'sui pasha, kisui chata-ah.
2. Ashrei adam lo yachshov Adonoi lo avon, v'ein b'rucho r'miyah.
3. Ki he-che-rashti balu atzamai, b'sha-a-gati kol ha-yom.
4. Ki yomam va-laila tichbad alai ya-decha, ne-h'pach l'shadi b'char-vonei kayitz sela.
5. Chata'ti odi'acha, va'avoni lo chisiti, amarti, odeh alei f'sha'ai l'Adonoi; V'ata nasa'ta a'vohn chata'ti sela.
6. Al zoht yit-pa-leil kol chasid ei-le-cha l'eit m'tzoh, rak l'shei-tef mayim rabim eilav lo yagi-u.
7. Ata seiter li; mitzar titz'reini; ra-nei faleit t'sov'veini sela.
8. As-kil'cha v'or'cha b'derech zu tei-leich, ee-ahtzah a-le-cha eini.
9. Al tih'yu k'sus k'fered ain ha-vin; b'meteg va-resen edyo livlom, bal k'rov ei-lecha.
10. Rabim mach-ovim la-ra-sha, v'habotei-ach b'Adonoi chesed y'sov'venu.
11. Sim-chu v'Adonoi v'gilu tzadikim, v'har-ni-nu kol yishrei lev.

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ד. ירבו עצבותם אחר מהרו, בל-אסיד נספיהם מדם, ובל-אשא
את-שמותם על-שפתי:
ה. יהוה, מנת-חלקי וכוסי, אתה תומיך גורלי:
ו. חבלים נפלוי-לי בנעמים, אף-נחלת שפרה עלי:
ז. אברך את-יהוה אשר יעצני, אף-לילות יסרוני כליותי:
ח. שויתי יהוה לנגדי תמיד, כי מימיני בל-אמוט:
ט. לכן שמח לבי ויגל כבודי, אף-בשרי ישפן לבטח:
י. כי לא-תעזב נפשי לשאול, לא-תתן חסידך לראות שחת:
יא. תודיעני ארח חיים, שבע שמחות את-פניך, נעמות בימיך
נצח:

לב

א. לדוד משכיל, אשרי נשוי-פשע כסוי חטאה:
ב. אשרי-אדם לא יחשב יהוה לו עון, ואין ברוחו רמיה:
ג. כִּי-הֲחַרְשֵׁתִי בְּלוּ עֲצָמִי, בְּשֹׂאֲנֵתִי כֹל-הַיּוֹם:
ד. כי יומם ולילה תכבד עלי ידך, נהפך לשדי בחרבני קוץ
סלה:
ה. חטאתי אודיעך ועוני לא-כסיתי, אמרתי אודה עלי פשעי
ליהוה, ואתה נשאת עון חטאתי סלה:
ו. על-זאת יתפלל כל-חסיד אליך לעת מצא, רק לשטף מים
רבים אליו לא יגיעו:
ז. אתה סתר לי, מצר תצרני, רני פלט תסוכבני סלה:
ח. אשפילך ואורך בדרד-זו תלך, איעצה עליך עיני:
ט. אל-תהיו כסום כפרד אין הבין, במתג-זרסן עדיו לבלום בל
קרב אליך:
י. רבים מכאובים לרשע, והבוטח ביהוה חסד יסוכבנו:
יא. שמחו ביהוה וגילו צדיקים, והרנינו כל-ישרי-לב:

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1. Lam-na-tzei-ach Mizmor L'David.
2. Ashrei maskil el dal, b'yom ra'ah y'mal'tei-hu Adonoi.
3. Adonoi yishm'reihu vi-chai-yei-hu, v'ushar ba-aretz, v'al tit'nei-hu b'nefesh oi'vav.
4. Adonoi yis-adenu al eres d'vai, kol mish-kavo ha-fachta v'chalyo.
5. Ani amarti: Adonoi cha-nei-ni, r'fa-ah nafshi, ki chata'ti lach.
6. Oi-vai yom'ru ra li, matai yamut v'avad sh'mo.
7. V'im ba lir-ot shav y'dabeir, libo yik-batz aven lo; yeitzei la-chutz y'dabeir.
8. Yachad alai yit-la-cha-shu kol son-ai, alai yach-sh'vu ra-ah li.
9. D'var b'li-ya-al ya-tzuk bo, va-asher sha-chav lo yo-sif la-kum.
10. Gam ish sh'lomi asher ba-tach-ti vo, ochel lach-mi hig-dil alai a-keiv.
11. V'ata Adonoi cha-neini va-ha-ki-meini, va-a-shal'ma la-hem.
12. B'zot yada'ti ki cha-fatz-ta bi, ki lo yari'a oi-vi alai.
13. Va-ani b'tumi ta-mach-ta bi, va-ta-tzi-veini l'fanecha l'olam.
14. Baruch Adonoi Elohei Yisra'el mei-ha-o'lam v'ad ha-olam, amein v'amein.

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1. Lam-na-tzei-ach Maskil liv-nei Korach.
2. K'ayal ta-arog al a-fi-kei mayim, kein nafshi ta-arog eile-cha Elohim.
3. Tzam'ah nafshi l'Elohim, l'eil chai; matai avoh v'ei-ra-e p'nei Elohim.

מא

- א. לְמַנְצַח מְזֻמֹּר לְדָוִד:
- ב. אֲשֶׁרִי מִשְׁפִּיל אֶל־דָּל, בְּיוֹם רָעָה יִמְלֹטְהוּ יְהוָה:
- ג. יְהוָה יִשְׁמְרֵהוּ וַיְחַיֶּהוּ וְאֲשֶׁר בְּאָרְץ, וְאֶל־תִּתְּנֵהוּ בְּנַפְשׁ אִיְבָיו:
- ד. יְהוָה יִסְעֲדֵנוּ עַל־עַרְשׂ דָּוִד, כָּל־מִשְׁפָּכּוֹ הִפְכָּת בְּחִלּוֹ:
- ה. אֲנִי־אֲמַרְתִּי יְהוָה חֲנּוּנִי, רַפְּאֵה נַפְשִׁי כִּי־ חָטָאתִי לָךְ:
- ו. אוֹיְבֵי יֹאמְרוּ רַע לִי, מָתִי יָמוּת וְאֶבֶד שְׁמוֹ:
- ז. וְאִם־כָּא לְרֹאוֹת שְׂוֹא יִדְבַּר לְבוֹ יִקְבְּצֵ־אֶזְרוֹן לוֹ, יֵצֵא לְחוּץ יִדְבַּר:
- ח. יַחַד עָלַי יִתְלַחֲשׂוּ כָּל שִׁנְאֵי, עָלַי יַחֲשְׁבוּ רָעָה לִי:
- ט. דְּבַר־בְּלִיעַל יֵצוּק בּוֹ, וְאֲשֶׁר שָׁכַב לֹא־יוֹסִיף לְקוֹם:
- י. גַּם־אִישׁ שְׁלוֹמִי אֲשֶׁר־בְּטַחְתִּי בּוֹ אוֹכַל לְחֶמֶי, הַגְּדִיל עָלַי עֵקֶב:
- יא. וְאִתָּהּ יְהוָה חֲנּוּנִי וְהַקִּימֵנִי, וְאֲשַׁלְּמָהּ לָהֶם:
- יב. בְּזֹאת יִדְעֵתִי כִּי־חִפְצָתָּ בִּי, כִּי לֹא־יָרִיעַ אִיְבֵי עָלַי:
- יג. וְאֲנִי בְּתַמִּי תַמְכֶּתָּ בִּי, וְתַצִּיבֵנִי לְפָנֶיךָ לְעוֹלָם:
- יד. בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד־ הָעוֹלָם, אָמֵן וְאָמֵן:

מב

- א. לְמַנְצַח מִשְׁפִּיל לְבְנֵי־קַרְח:
- ב. כָּאֵיל תַעְרֹג עַל־אֲפִיקֵי־מַיִם, בֵּן נַפְשֵׁי תַעְרֹג אֵלֶיךָ אֱלֹהִים:
- ג. צְמָאָה נַפְשֵׁי לְאֱלֹהִים לֹאֵל חֵי, מָתִי אָבּוֹא וְאֶרְאֶה פָּנֵי אֱלֹהִים:

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4. Hay'ta li dim'ati lechem yomam va-laila, be-emor ei-lai kol ha-yom: Ayeh Elo-he-cha.
5. Ei-leh ez-k'ra v'eshp'cha alai nafshi, ki e'evor ba-sach, e-da-dem ad beit Elohim; b'kol rina v'toda hamon chogeg.
6. Ma tish-to-cha-chi nafshi, va-te-hemi alai; ho-chili leilohim ki od odenu y'shu'ot panav.
7. Elohai, alai nafshi tish-to-chach, al kein ez-kar-cha mei-eretz yardein v'chermonim, mei-har mitz-ar.
8. T'hom el t'hom korei l'kol tzi-no-recha, kol mish-barecha v'galecha alai a-va-ru.
9. Yomam y'tzaveh Adonoi chasdo, u-va-laila shiro imi ; t'fila l'eil cha-yai.
10. Omrah l'eil sal'i, lama sh'chach-tani, lama koder eileich b'lachatz oi-yeiv.
11. B'retzach b'atz-motai cheir-funi tzor'rai, b'amram eilai kol ha-yom: Ayeh Elohecha.
12. Ma tish-to-chachi nafshi, uma te-he-mi alai; ho-chili leilohim, ki od odenu y'shu-ot panai veilohai.

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1. Lam-na-tzei-ach al Tash-cheit, l'David Michtam; Bishlo-ach Sha-ul, vayishm'ru et habayit la-ha-mito.
2. Hatzi-leini mei-oivay, Elohai; mi-mitkom'mai t'sag'veini.
3. Hatzi-leini mi-poalei aven, u-mei-anshei damim ho-shi-eini.
4. Ki hi-nei ar-vu l'nafshi, ya-guru alai a-zim; lo fish-i v'lo cha-ta'ti, Adonoi.
5. B'li avon y'ru-tzun v'yiko-na-nu, urah likra'ti ur'ei.
6. V'ata Adonoi Elohim tz'va-ot Elohei Yisra'el, ha-ki-tza lifkod kol hagoyim, al tachon kol bog-dei aven sela.

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- ד. הִתְהַלֵּי דְמַעְתֵּי לַחֵם יוֹמָם וְלַיְלָה, בְּאִמֹר אֵלֵי כָּל־הַיּוֹם אֵינִי
אֱלֹהִיךָ:
- ה. אֵלֶּה אֲזַכְּרָה וְאֲשַׁפְּכָה עָלַי נַפְשִׁי, כִּי אֶעֱבֹר בְּסֶדֶם אֲדָדִם עַד־
בֵּית אֱלֹהִים, בְּקוֹל־רִנָּה וְתוֹדָה הַמּוֹן חוֹנֵג:
- ו. מֵהִתְשַׁתּוּחַחֵי נַפְשִׁי וְתַהֲמֵי עָלַי, הוֹחֵלִי לֵאלֹהִים כִּי־עוֹד אֲוֹדְנֹו
יְשׁוּעוֹת פָּנָיו:
- ז. אֱלֹהֵי עָלִי נַפְשִׁי תִשְׁתּוּחַח, עַל־כֵּן אֲזַכְּרֶךָ מֵאַרְצֵי יִרְדֵּן וְחֶרְמוֹנִים
מִהָר מִצְעָר:
- ח. תְּהוֹם־אֶל־תְּהוֹם קוֹרֵא לְקוֹל צְנוּרִיךָ, כָּל־מִשְׁבְּרִיךָ וְגַלְיִיךָ עָלַי
עֲבֹרוּ:
- ט. יוֹמָם יִצְוֶה יְהוָה חֶסֶדּוֹ וּבְלַיְלָה שִׁירָה עִמּוֹ, תִּפְלָה לְאֵל חַיִּי:
י. אֲמַרְהָ לְאֵל סְלַעֵי לָמָּה שָׁכַחְתָּנִי, לָמָּה־קִּדְרֵךְ אֵלֶיךָ בְּלַחֲץ אוֹיֵב:
יא. בְּרִצַּח בְּעֲצֻמוֹתַי חֶרְפוֹנִי צוֹרְרִי, בְּאִמְרָם אֵלֵי כָּל־הַיּוֹם אֵינִי
אֱלֹהִיךָ:
- יב. מֵהִתְשַׁתּוּחַחֵי נַפְשִׁי וּמֵהִתְהַמֵּי עָלַי, הוֹחֵלִי לֵאלֹהִים כִּי־עוֹד
אֲוֹדְנֹו יְשׁוּעַת פָּנָי וְאֱלֹהֵי:

נמ

- א. לְמַנְצַח אֶל־תִּשְׁחַח לְדוֹד מִכְתָּם, בְּשִׁלַּח שְׂאוֹל וַיִּשְׁמְרוּ אֶת־
הַבַּיִת לְהַמִּיתוֹ:
- ב. הִצִּילֵנִי מֵאֵיבֵי אֱלֹהֵי, מִמִּתְקוֹמְמֵי תִשְׁגַּבְּנִי:
- ג. הִצִּילֵנִי מִפְּעֵלֵי אֹוֹן, וּמֵאֲנָשֵׁי דָמִים הוֹשִׁיעֵנִי:
- ד. כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יְגוּרוּ עָלַי עֲזִים, לֹא־פִשְׁעֵי וְלֹא־חַטָּאתַי
יְהוּה:
- ה. בְּלִיעוֹן יִרְצוֹן וַיִּכּוֹנְנֵנוּ, עוֹרָה לְקִרְאתִי וְרָאָה:
- ו. וְאַתָּה יְהוָה־אֱלֹהִים צָבָאוֹת אֱלֹהֵי יִשְׂרָאֵל, הַקִּיצָה לְפָקֶד כָּל־
הַגּוֹיִם אֶל־תַּחַן כָּל־בְּגָדֵי אֹוֹן סְלָה:

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7. Ya-shuvu la-erev, ye-he-mu cha-kalev, vi-sov'vu ir.
8. Hinei ya-bi-un b'fi-hem, cha-ravot b'sif-to-tei-hem, ki mi sho-mei-a.
9. V'ata Adonay tis-chak lamo, til-ag l'chol goyim.
10. Uzo, ei-lecha eshmora, ki Elohim mis-gabi.
11. Elohei chas-di y'kad'meini, Elohim yar-eini b'shor'rai.
12. Al ta-har-geim pen yish-k'chu ami; hani-eimo v'cheilcha v'hori-dei-mo, magi-nei-nu Adonoi.
13. Cha-tat pi'mo d'var s'fa-teimo; v'yi-lach-du vig- onam, u-mei-ala u-mi-ka-chash y'sa-pei-ru.
14. Kalei v'cheima, kalei v'ei-nei-mo; v'yei-d'u ki Elohim mosheil b'Ya'akov, l'af-sei ha-aretz sela.
15. V'ya-shuvu la-erev, ye-he-mu cha-kalev, vi-sov'vu ir.
16. Heima y'ni-un le-echol, im lo yis-b'u vaya-li-nu.
17. V'ani a-shir u-zecha, va-a-ra-nein la-boker chas-decha; ki ha-yita mis-gav li, u-manos b'yom tzar li.
18. Uzi, ei-lecha a-za-meira; ki Elohim mis-gabi, Elohei chasdi.

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1. Lam-na-tzei-ach al Y'du-tun l'Asaf Mizmor.
2. Koli el Elohim v'etz-aka; koli el Elohim, v'ha-azin eilai.
3. B'yom tza-ra-ti Adonoi da-rashti; yadi laila nigra v'lo tafug, mei-ana hi-na-cheim nafshi.
4. Ez-k'ra Elohim v'e-he-maya a-sicha v'tit-ateif ruchi sela.
5. A-chaz-ta shmurot einai, nif-am-ti v'lo adabeir.
6. Chi-shav-ti yamim mi-kedem, sh'not olamim.
7. Ez-k'ra n'ginati ba-laila; im l'va-vi a-si-cha, vay'cha-peis ruchi.
8. Hal'olamim yiz-nach Adonoi, v'lo yosif lir-tzot od.
9. He-afeis la-netzach chasdo, gamar omer l'dor va- dor.

The Tikkun Haklali

- ז. יִשׁוּבוּ לְעֶרֶב יִהְיוּ כְּכֹל וְיִסְוְכוּ עִיר:
- ח. הִנֵּה יִבְיַעוֹן בְּפִיָּהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם, בִּיָּמֵי שְׁמֵעַ:
- ט. וְאַתָּה יְהוָה תִּשְׁחַק לָמוֹ, תִּלְעַג לְכָל־גּוֹיִם:
- י. עֲזוּ אֱלֹהֵי אֲשֶׁמֶרֶה, בִּי־אֱלֹהִים מִשְׁגָּבִי:
- יא. אֱלֹהֵי חֲסָדֵי יְקַדְּמֵנִי, אֱלֹהִים יִרְאֵנִי בְּשִׁרְרֵי:
- יב. אֶל־תִּתְּרַגְּם פֶּן־יִשְׁכַּחוּ עַמִּי, הִנֵּיעֵמוּ בְּחִילָךְ וְהוֹרִידְמוּ מִגִּגְנוֹ אֲדָנִי:
- יג. חֲפֹאֲת־פִּימוֹ דְּבַר־שִׁפְתֵימוֹ, וְיִלְכְּדוּ בְּגֹאוֹנָם וּמֵאֲלֵה וּמִכַּחַשׁ יִסְפְּרוּ:
- יד. כִּלְהַ כַּחֲמָה כִּלְהַ וְאִינְמוֹ, וְיִדְעוּ בִּי־אֱלֹהִים מִשָּׁל בְּיַעֲקֹב לְאַפְסֵי הָאָרֶץ סְלָה:
- טו. וְיִשְׁבוּ לְעֶרֶב יִהְיוּ כְּכֹל, וְיִסְוְכוּ עִיר:
- טז. הִמָּה יִבְיַעוֹן לְאֵכֶל, אִם־לֹא יִשְׁבְּעוּ וְיִלִּינוּ:
- יז. וְאִנִּי אֲשִׁיר עֲזוּךְ וְאַרְנֵן לְבַקֵּר חֲסָדֶךָ, בִּי־הֵייתָ מִשְׁגָּב לִי וּמָנוֹס בְּיוֹם צָרָלִי:
- יח. עֲזוּ אֱלֹהֵי אֲזַמְרָה, בִּי־אֱלֹהִים מִשְׁגָּבִי אֱלֹהֵי חֲסָדֵי:

עז

- א. לְמַנְצַחַ עַל־יְדוּתוֹן לְאַסָּף מִזְמוֹר:
- ב. קוֹלִי אֶל־אֱלֹהִים וְאַצְעֻקָה קוֹלִי אֶל־אֱלֹהִים וְהֶאֱזִין אֵלַי:
- ג. בְּיוֹם צָרָתִי אֲדַנִּי דְרָשְׁתִּי, יְדִי לִילָה נִגְרָה וְלֹא תִפּוֹג, מֵאַנְהָה הַנְּחָם נַפְשִׁי:
- ד. אֲזַכְּרָה אֱלֹהִים וְאַהֲמִיָּה, אֲשִׁיחָה וְתִתְעַטֵּף רוּחִי סְלָה:
- ה. אַחֲזֹת שְׁמֵרוֹת עֵינִי, נִפְעַמְתִּי וְלֹא אֲדַבֵּר:
- ו. חֲשַׁבְתִּי יָמִים מִקֶּדֶם, שְׁנוֹת עוֹלָמִים:
- ז. אֲזַכְּרָה נְגִינָתִי בְּלִילָה, עִם־לִבִּי אֲשִׁיחָה, וְיַחַפֵּשׁ רוּחִי:
- ח. הִלְעוֹלָמִים יִזְנַח אֲדָנִי, וְלֹא־יִסָּף לְרִצּוֹת עוֹד:
- ט. הָאָפֶס לְנִצַּח חֲסָדוֹ, גָּמַר אֲמָר לְדָר וְדָר:

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10. Hashachach chanot Eil, im kafatz b'af ra-chamav sela.
11. Va-omar: Chaloti hi, sh'not y'min elyon.
12. Ezkor ma-al'lei Ya, ki ez-k'ra mi-kedem pil-echa.
13. V'hagiti b'chol pa-a'lecha, u-va-ali-lo-techa a-si-cha.
14. Elohim ba-kodesh dar-ke-cha, mi eil gadol k'Eilohim.
15. Ata ha-Eil osay feleh, hoda'ta va-amim u-zecha.
16. Ga-alta bizro-ah a-mecha, b'nei Ya'akov v'Yoseif sela.
17. Ra-u-cha mayim Elohim, ra-u-cha mayim ya-chilu, af yir-g'zu t'homot.
18. Zor-mu mayim avot, kol nat'nu sh'chakim, af cha-tza-tze-cha yit-ha-lachu.
19. Kol ra-am-cha ba-galgal, hei-iru v'rakim tei-veil, rag-za va-tir-ash ha-aretz.
20. Ba-yam dar-kecha, ush'vil-cha b'mayim rabim; v'ik-vo-techa lo no-da-u.
21. Na-chi-ta cha-tzon a-mecha, b'yad Moshe v'Aharon.

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1. Tefila l'Moshe Ish Ha-Elohim; Adonoi, ma-ohn Ata ha-yita lanu b'dor va-dor.
2. B'terem harim yu-ladu, vat'choleil eretz v'tei-veil, u-me-olam ad olam Ata Eil.
3. Ta-sheiv enosh ad daka, va'tomer: shuvu v'nei adam.
4. Ki elef shanim b'ei-necha k'yom etmol ki ya-avor, v'ash'mura va-laila.
5. Z'ram-tam, sheina yih'yu, ba-boker ke-chatzir ya-chalof.
6. Ba-boker ya-tzitz v'chalaf, la-erev y'moleil v'yaveish.
7. Ki cha-li-nu v'a-pecha, u-va-cha-mat-cha niv'hal-nu.
8. Shata avono-teinu l'neg-decha, alu-meinu lim'or pa-necha.
9. Ki chol yameinu panu v'ev-ra-techa, ki-li-nu sha-nei-nu ch'mo hegeh.

The Tikkun Haklali

- י. הַשְׁכַּח חַנוּת אֵל, אִם־קִפַּץ בָּאֵף רַחֲמָיו סְלָה:
יא. וְאָמַר חֲלוּתִי הִיא, שְׁנוֹת יָמַי עָלְיוֹן:
יב. אֲזַכּוֹר מַעַלְלֵי־יָהּ כִּי־אֲזַכְּרָה מִקֶּדֶם פְּלֹאֵךְ:
יג. וְהִגִּיתִי בְּכָל־פִּעֲלֶךָ, וּבַעֲלִילוֹתֶיךָ אֲשִׁיחָה:
יד. אֱלֹהִים בְּקִדְשׁ דְּרָבְךָ, מִי־אֵל גָּדוֹל בְּאֱלֹהִים:
טו. אַתָּה הָאֵל עֲשֵׂה פְלֵא, הוֹדַעְתָּ בְּעַמִּים עֲוֹךְ:
טז. גִּאֲלַת בְּזוֹרַע עֲמֶךָ, בְּגִי־יַעֲקֹב וַיֹּסֶף סְלָה:
יז. רָאוּךְ מַיִם אֱלֹהִים רָאוּךְ מַיִם יַחִילוּ, אֵף יִרְגָּזוּ תַהֲמוֹת:
יח. זָרְמֹו מַיִם עֲבוֹת קוֹל נִתְּנוּ שְׁחָקִים, אֵף־חֲצִצִּיד וְתַהֲלָכוּ:
יט. קוֹל רַעֲמֶךָ בְּגִלְגַּל הָאִירוֹ בְּרָקִים תִּבֵּל, רִגְזָה וְתַרְעֵשׂ הָאָרֶץ:
כ. בַּיָּם דְּרָבְךָ וּשְׁבִילֶךָ בְּמַיִם רַבִּים, וְעַקְבוֹתֶיךָ לֹא נִדְּעוּ:
כא. נַחֲתִיתָ כְּצֹאן עֲמֶךָ, בִּיד־מִשָּׁה וְאַהֲרֹן:

צ

- א. תִּפְלָה לְמֹשֶׁה אִישֵׁה־אֱלֹהִים, אֲדַנִּי מַעֲוֹן אַתָּה הָיִיתָ לָנוּ בְּדָר
וְדָר:
ב. בְּמַרְם הָרִים יִלְדוּ וְתַחֲזִלֵּל אָרֶץ וְתַבֵּל, וּמַעֲוֹלָם עַד־עוֹלָם אַתָּה
אֵל:
ג. תִּשָּׁב אֲנוֹשׁ עַד־דָּבָא, וְתֹאמַר שׁוּבוּ בְּנֵי־אָדָם:
ד. כִּי אֵלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר, וְאַשְׁמוּרָה
בְּלִילָה:
ה. זְרַמְתָּם שָׁנָה יְהִיו, בְּבִקְרָה כְּחֻצִיר יַחֲלֶף:
ו. בְּבִקְרָה יִצִּיץ וְחֲלֶף, לְעָרֵב יְמוּלֵל וַיִּבֵּשׁ:
ז. כִּי־כִלְיֵנוּ כְּאֶפֶס, וּבַחֲמַתְךָ נִבְהַלְנוּ:
ח. שִׁתָּה עֲוֹנֹתֵינוּ לְנִגְדֶךָ, עֲלַמְנוּ לְמֹאֹר פְּנֶיךָ:
ט. כִּי כְלִי־מִינוּ פָּנוּ בְּעִבְרַתְךָ, כְּלִינוּ שְׁיִינוּ כְּמוֹ־הֶגְהָה:

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10. Y'mei sh'no-teinu vahem shiv-im shana, v'im bigvurot sh'monim shana, v'rah'bam amal va-aven, ki gaz chish va-na-ufa.
11. Mi yo-dei-a oz a-pecha, uch'yir-at-cha ev-ratecha.
12. Lim-not ya-meinu kein hoda, v'navi l'vav chach-ma.
13. Shuva Adonoi ad matai, v'hina-cheim al ava-decha.
14. Sab'einu va-boker chas-decha, u-n'ran'na v'nis-m'cha b'chol ya-meinu.
15. Sam'cheinu kimot i-ni-tanu, sh'not ra-inu ra-ah.
16. Yei-ra-eh el a-va-decha fa-alecha, va-ha-dar'cha al b'nei-hem.
17. Vi'y'hi no-am Adonoi Eloheinu aleinu; u-ma-asei yadeinu kon'na aleinu, u-ma-asei ya-deinu kon'nei-hu.

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1. Hodu LAdonoi kir-u vi-sh'mo, hodi-u va-a-mim alilotav.
2. Shiru lo zam-ru lo, sichu b'chol nifl'otav.
3. Hit-hal'lu b'sheim kadsho, yis-mach leiv m'vakshei Adonoi.
4. Dir-shu Adonoi v'uzo, bak'shu fanav tamid.
5. Zich-ru nif-l'o-tav asher asah, mof'tav u-mishp'tei fiv.
6. Zera Avraham avdo, b'nei Ya'akov b'chirav.
7. Hu Adonoi Eloheinu, b'chol ha-arets mishpatav.
8. Zachar l'olam b'ruto, davar tziva l'elef dor.
9. Asher karat et Avraham, ush'vu-ato l'Yis-chak.
10. Va-ya-ami-de-ha l'Ya-akov l'chok, l'Yisrael b'rit olam.
11. Leimor l'cha etein et Eretz K'na'an, chevel na-cha-latchem.
12. Bih'yotam m'tei mis'par, kim-at v'garim ba.
13. Va-yit-hal'chu mi-goi el goi, mi-mam-lacha el am acheir.
14. Lo hini-ach adam l'ashkam, va'yo-chach alei-hem m'lachim.
15. Al tig'u vim-shi-chai, v'lin-vi-ai al ta-rei-u.

The Tikkun Haklali

י. ימי־שְׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה, וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה,
וְרַהֲבָם עִמָּל וְאוֹן, כִּי־גַז חֵישׁ וְנָעָפָה:
יא. מִי־יֹדַע עַז אַפָּד, וּכְיֹרְאֲתָךְ עִבְרֲתָךְ:
יב. לְמִנּוֹת יְמֵינוּ כֵּן הוֹדַע, וְנִבְא לְכָב חֲכָמָה:
יג. שׁוֹבָה יְהוָה עַד־מָתִי, וְהִנַּחֵם עַל־עֲבֹדֶיךָ:
יד. שִׁבְעֵנוּ בְּבִקֵּר חֲסִדֶיךָ, וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל־יְמֵינוּ:
טו. שִׁמַּחְנוּ כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רָאינוּ רָעָה:
טז. יִרְאָה אֶל־עֲבֹדֶיךָ פֶּעֶלְךָ, וְהִדְרֶךְ עַל־בְּנֵיהֶם:
יז. וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָהוּ:

קה

א. הוֹדוּ לַיהוָה קְרָאוּ בְּשִׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
ב. שִׁירוּ־לוֹ זַמְרוּ־לוֹ, שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו:
ג. הִתְהַלְלוּ בְּשֵׁם קְדֹשׁוֹ, יִשְׂמַח לֵב מִבְּקִשֵׁי יְהוָה:
ד. דַּרְשׁוּ יְהוָה וְעִזּוּ, בְּקִשׁוֹ פָּנָיו תִּמְדוּ:
ה. זַכְרוּ נִפְלְאוֹתָיו אֲשֶׁר־עָשָׂה, מִפְּתָיו וּמִשְׁפָּטָיו־פִּיו:
ו. זַרַע אֲבָרָהֶם עֲבָדוּ, בְּנֵי יַעֲקֹב בְּחִירָיו:
ז. הוּא יְהוָה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו:
ח. זַכֵּר לְעוֹלָם בְּרִיתוֹ, דְּבַר צְוָה לְאֶלֶף דּוֹר:
ט. אֲשֶׁר פָּרַת אֶת־אֲבָרָהֶם, וְשִׁבּוּעַתוֹ לְיִשְׁחָק:
י. וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֶק, לְיִשְׂרָאֵל בְּרִית עוֹלָם:
יא. לֵאמֹר לְךָ אֶתֵּן אֶת־אֶרֶץ־כְּנָעַן, חֶבֶל נַחֲלַתְכֶם:
יב. בְּהִיוֹתְכֶם מְתֵי מִסְפָּר, כַּמְעַט וְגָרִים בָּהֶ:
יג. וַיִּתְהַלְכוּ מִגּוֹי אֶל־גּוֹי, מִמַּמְלָכָה אֶל־עַם אֲחֵר:
יד. לֹא־הֵנִיחַ אָדָם לְעִשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מַלְכִים:
טו. אֶל־תִּגְעוּ בְּמִשְׁיַחִי, וְלִנְבִיאֵי אֶל־תִּרְעוּ:

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16. Va'yikra ra-av al ha-aretz, kol matei lechem shavar.
17. Shalach lif-nei-hem ish, l'eved nimkar Yoseif.
18. Inu va-kevel raglo, barzel ba-ah nafsho.
19. Ad eit bo d'varo, imrat Adonoi tz'rafat-hu.
20. Shalach melech va-ya-ti-rei-hu, mosheil amim vay'fat'chei-hu.
21. Samo adon l'veito, u-mosheil b'chol kin-yano.
22. Le'sor sa-rav b'nafsho, uz-kei-nav y'chakeim.
23. Va'yavo Yisrael Mitz-rayim, v'Ya'akov gar b'erezt Cham.
24. Va'yefer et amo m'od, vaya'atzi-mei-hu mi-tzarav.
25. Hafach libam lis-no amo, l'hit-nakeil ba'avadav.
26. Shalach Moshe avdo, Aharon asher bachar bo.
27. Samu vam div-rei oto-tav, u-mof'tim b'erezt Cham.
28. Shalach cho-shech va'yach-shich, v'lo maru et d'varo.
29. Hafach et mei-mei-hem l'dam, va-yamet et d'gatam.
30. Sharatz ar-tzam tzfardaim, b'chad'rei mal'chei-hem.
31. Amar va'yavo arov, kinim b'chol g'vulam.
32. Natan gish-mei-hem barad, eish le-havot b'artzam.
33. Va'yach gafnam u-t'eina-tam, vay'shabeir eitz g'vulam.
34. Amar va'yavo arbeh, va'yelek v'ein mispar.
35. Va'yochal kol ei-sev b'artzam, va'yochal p'ri admatam.
36. Va'yach kol b'chor b'artzam, reishit l'chol onam.
37. Va'yotzi-eim b'chesef v'zahav, v'ein bish-vatav kosheil.
38. Samach Mitz'rayim b'tzei-tam, ki nafal pachdam alei-hem.
39. Paras anan l'masach, v'eish l'ha-ir lai-la.
40. Sha-al va'ya-vei s'lav, v'lechem sha-mayim yas-bi-eim.
41. Patach tzur va-ya-zuvu mayim, hal'chu ba-tzi-yot nahar.
42. Ki zachar et d'var kad-sho, et Avraham avdo.
43. Va'yotzi amo v'sa-son, b'rina et b'chirav.

The Tikkun Haklali

- מז. וַיִּקְרָא רָעַב עַל־הָאָרֶץ, כָּל־מַטֵּה־לֶחֶם שָׁבַר:
יז. שְׁלַח לִפְנֵיהֶם אִישׁ, לְעַבְדֵי גַמְכָר יוֹסֵף:
יח. עָנּוּ בַכֶּבֶל רִגְלוֹ, בְּרִזְלֵי בָּאָה נִפְשׁוֹ:
יט. עֲדַעַת בְּאֲדָכְרוּ, אִמְרַת יְהוָה צְרַפְתָּהּ:
כ. שְׁלַח מִלֶּךְ וַיִּתִּירָהּ, מִשָּׁל עַמִּים וַיִּפְתַּחְהוּ:
כא. שָׁמוּ אָדוֹן לְבֵיתוֹ, וּמִשָּׁל בְּכָל־קַנְיָנוֹ:
כב. לְאַסֵּר שָׁרְיוֹ בְּנִפְשׁוֹ, וּזְקַנְיוֹ יַחֲבִים:
כג. וַיָּבֵא יִשְׂרָאֵל מִצָּרִים, וַיַּעֲקֹב גֵּר בְּאֶרֶץ־חָם:
כד. וַיִּפְרֹ אֶת־עַמּוֹ מְאֹד, וַיַּעֲצֵמְהוּ מִצָּרָיו:
כה. הִפְדָּ לָבֶם לְשֵׁנָא עַמּוֹ, לְהַתְנַפֵּל בְּעַבְדָּיו:
כו. שְׁלַח מִשֵּׁה עַבְדּוֹ, אֶהְרֹן אֲשֶׁר בָּחַר־בוֹ:
כז. שָׁמוּ־בָם דְּבָרֵי אֹתוֹתָיו, וּמִפְתִּים בְּאֶרֶץ חָם:
כח. שְׁלַח חִשְׁדָּ וַיַּחֲשֹׁד, וְלֹא־מָרוּ אֶת־דְּבָרוֹ:
כט. הִפְדָּ אֶת־מִימֵיהֶם לְדָם, וַיָּמַת אֶת־דַּגְתָּם:
ל. שָׂרֵץ אֶרֶצָם צִפְרֻדָּעִים, בְּחַדְרֵי מַלְכוּתָם:
לא. אָמַר וַיָּבֵא עֶרְב, כְּנִים בְּכָל־גְּבוּלָם:
לב. גִּתָּן גְּשָׁמֵיהֶם בְּרֹד, אִשׁ לְהַבּוֹת בְּאֶרֶצָם:
לג. וַיִּדַּ גְּפָנִים וּתְאֵנֹתָם, וַיִּשְׁפֹּר עֵץ גְּבוּלָם:
לד. אָמַר וַיָּבֵא אֲרָבָה, וַיִּלַּק וַאֲיִן מִסְפָּר:
לה. וַיֵּאכַל כָּל־עֵשֶׂב בְּאֶרֶצָם, וַיֵּאכַל פְּרִי אֲדָמָתָם:
לו. וַיִּדַּ כָּל־בְּכוֹר בְּאֶרֶצָם, רֵאשִׁית לְכָל־אוֹנָם:
לז. וַיִּוְצִיֵּאֵם בְּכֶסֶף וְזָהָב, וַאֲיִן בְּשִׁבְטָיו בּוֹשָׁל:
לח. שָׁמַח מִצָּרִים בְּצֵאתָם, כִּי־נִפְלַ פְתָדָם עֲלֵיהֶם:
לט. פָּרַשׁ עֲנָן לְמִסְדָּ, וְאִשׁ לְהָאִיר לְיָלָה:
מ. שָׁאֵל וַיָּבֵא שָׁלוֹ, וְלָחֶם שָׁמַיִם יִשְׁבִיעֵם:
מא. פָּתַח צוּר וַיִּזּוּבוּ מַיִם, הִלְכוּ בְּצִיּוֹת נְהָר:
מב. כִּי־זָכַר אֶת־דְּבַר קִדְשׁוֹ, אֶת־אֲבֹרָתָם עַבְדּוֹ:
מג. וַיִּוְצֵא עַמּוֹ בְּשִׁשּׁוֹן, בְּרִנָּה אֶת־בְּחִירָיו:

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44. Va'yi-tein lahem artzot goyim, va-amal l'umim yirashu.
45. Ba-a-vur yish-m'ru chukav, v'toro-tav yin-tzoru, Hal'luyah.

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1. Al na-harot Bavel, sham yashav-nu gam bachi-nu, b'zachrei-nu et Tzion.
2. Al aravim b'tocha, tali-nu ki-noro-tei-nu.
3. Ki sham sh'ei-lunu sho-vei-nu div-rei shir v'to-la-lei-nu simcha, shiru lanu mi-shir Tzion.
4. Eich nashir et shir Adonoi, al admat nei-char.
5. Im esh'ka-cheich Yeru-shalayim, tish-kach y'mini.
6. Tid'bak l'shoni l'chiki, im lo ez'k'rei-chi; im lo a-aleh et Yeru-shalayim al rosh sim-chati.
7. Z'chor Adonoi liv-nei Edom et yom Yeru-shalayim; ha-om'rim aru aru, ad hay'sod ba.
8. Bat Bavel hash'duda, ashrei she-y'shalem lach et g'muleich she-ga-malt lanu.
9. Ashrei she-yo-cheiz v'ni-peitz et ola-layich el hasala.

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1. Hal'luyah, hal'lu Eil b'kadsho, hal'lu-hu bir-ki-ah uzo.
2. Hal'lu-hu big'vuro-tav, hal'lu-hu k'rov gudlo.
3. Hal'lu-hu b'teika shofar, hal'lu-hu b'nei-vel v'chinor.
4. Hal'lu-hu b'tof u-machol, hal'lu-hu b'minim v'ugav.
5. Hal'lu-hu b'tzil-tz'lei shama, hal'lu-hu b'tzil-tz'lei t'ruah.
6. Kol han'shama t'ha-leil Ya, hal'luyah.

The Tikkun Haklali

מדינתן להם ארצות גוים, ועמל לאמים יירשו:
מה בעבור ישמרו חקיו, ותורתיו ינצרו, הללויה:

קכז

- א. על-גהרות כבל שם ישבנו גם-ככינו, בוכרנו את-ציון:
- ב. על-ערבים בתוכה, תלינו כנרותינו:
- ג. כי שם שאלנו שובינו דברי-שיר ותוללינו שמחה, שירו לנו משיר ציון:
- ד. איך נשיר את-שיר-יהוה, על ארמת נכר:
- ה. אם-אשכחך ירושלים, תשכח ימיני:
- ו. תדבק-לשוני לחכי אם-לא אופרכי, אם-לא אעלה את-ירושלים על ראש שמחתי:
- ז. זכור יהוה לבני אדם את יום ירושלים, האמרים ערו ערו עד היסוד בה:
- ח. בת-כבל השדודה, אשרי שישלם-לך את-גמולך שגמלת לנו:
- ט. אשרי שיאחו ונפיץ את-עלליך אלי-הפלע:

קכח

- א. הללויה, הללו אל בקדשו, הללוהו ברקיע עזו:
- ב. הללוהו כגבורתו, הללוהו כרוב גדלו:
- ג. הללוהו בתקע שופר, הללוהו בגבל וכנור:
- ד. הללוהו בתוף ומחול, הללוהו במנים וענב:
- ה. הללוהו בצלצלי-שמע, הללוהו בצלצלי תרועה:
- ו. כל הנשמה תהלל יה, הללויה:

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*After saying Tikkun Haklali, say these
three passages:*

"Mi yeten mi Tzion yeshuat Israel bshuv Adonoi shvut amo, yagail Yaacov, yismach Israel. Utshuot Tzaddikim me Adonoi, me uzam be ait tzara. Ve ya'azraim Adonoi veyfaltaim, yfaltaim merashaim veyoshaim, ki chasu bo."



The Tikkun Haklali

אחר שסיים תהלים יאמר שלשה פסוקים אלו:

מי יתן מציון ישועת ישראל בשוב יהוה שבות עמו וגל יעקב ישמח
ישראל: ותשועת צדיקים מיהוה מעולם בעת צרה: ויעזרם יהוה ויפלטם
יפלטם מרשעים ויושיעם כי חסו בו:



Tales of Rabbi Nachman

Tales of Rabbi Nachman

Prayer of Rabbi Natan

Prayer of Rabbi Natan after
Tikkun Haklali

"I will sing to the L-rd with my life, I will sing to my G-d while I live. May my speech be pleasant to Him; I will rejoice in the L-rd. Give praise to the L-rd with the harp, with the ten stringed harp sing to Him. O G-d, a new song I will sing to You. With the ten-stringed lyre I will sing to You. For You gave me joy, O L-rd, with Your deeds; I shall sing about the works of Your Hands."

Master of the World, L-rd of Everything, Creator of all souls, Master of all actions, who chooses melodic songs, help me and show me grace with Your great mercy and Your powerful lovingkindnesses, that I shall merit to awaken, to extract, and to reveal all the ten types of song that are included in the Book of Psalms.

In the merit of these Ten Chapters of Psalms that I have recited to You, which correspond to the ten types of song: Ashray, Beracha, Maskil, Shir, Nitzuach, Niggun, Tefilla, Hoda'ah, Mizmor, Haleluyah. In the merit of the Songs and in the merit of the verses and the words, the letters, the vowels, and the cantillation marks, as well as the names that come from them, from both initial and terminal letters.

In the merit of King David, may Peace be unto him, along with all the Ten Tzaddikim who established the

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Book of Psalms.

In the merit of the Tzaddik who is the Foundation of the World, the Flowing Stream, the Source of Wisdom, Our Teacher Na Nach Nachma Nachman Meuman, Rebbe Nachman ben Feige, may his merit protect us, who revealed and arranged for us to say these Ten Chapters of Psalms in order to repair the Covenant.

In the merit of all the True Tzaddikim and True Chassidim, grant me merit and grace that I should merit in Your great mercy to extract all the drops of semen that left me in vain, whether accidentally or on purpose, whether under duress or willingly (if you are reciting this Prayer for a seminal emission that happened the previous night, G-d forbid, then add: and especially all the drops that left me this last night, because of the pollution which came upon me due to my many sins).

With Your great mercy, compassion, and strength, let me merit to extract all of these drops from the husks and from the evil forces, from all the places to where they fell and were scattered and dispersed. Don't let us be pushed away from You. Please subdue, break, kill, uproot, abolish, and nullify all the husks, and all the spirits, demons, and Liliths that were made, created, and fashioned through these drops that came out of me in vain. Remove from them their life-force; extract and steal from them the holy vitality and all the holy sparks that they swallowed.

Master of the Universe, you are the living and enduring G-d, the primal life-force, who is full of mercy and who judges the whole world favorably, always desires lovingkindness, and does manifold goodness. My Father, my Father, my Deliverer and Redeemer, I know, O L-rd, I know that I myself am guilty and iniquitous, even for the emissions that happened to me by accident, because I didn't

Prayer of Rabbi Natan

guard my thoughts at all, and I fantasized by day until I came to be defiled at night. Through this I ruined what I ruined and caused what I caused and destroyed what I destroyed. Woe, woe, woe to my soul, woe to my soul for I paid myself back with evil. What should I say, what should I speak, how can I justify myself? G-d has found my sin. Here I am before You in great guilt, here I am before You full of embarrassment and shame, full of dirt and filth, full of evil abominations, and there is no language in the world that can express the tremendous pity that is on me. For it is evil and bitter, for it blemished my soul. It is very bitter for me, my Father in Heaven. It is very bitter for me, Master of all the worlds. See my sighs and groans, for my soul is very bitter, to the point that I don't know how I am able to live from the terrible bitterness of my soul, which reaches up to the Heavens, for I cut short my life. Why do I need life like this, life more bitter than death ? My soul has drunk from the bitter cup of poison.

Master of the Universe! You alone know the many, numerous, great, powerful, and terrible blemishes that are caused by this in all the worlds. How can I repair this now, with what can a child like me repair that which I've destroyed? But still I know and I believe with complete Faith that there is no despair in the world at all, and that I still have hope, and my hope in the L-rd has not been lost. For the lovingkindness of the L-rd does not cease and His mercies do not end. Therefore I have come before You, O L-rd my G-d and G-d of my Fathers. G-d of Abraham, G-d of Isaac, and G-d of Jacob. G-d of all the True Tzaddikim and Chassidim, and G-d of all Israel. G-d of the first and the last. I have come to ask that You will show mercy to me and help me follow Your decrees and guard Your statutes. Please subdue my evil nature to be subservient to You, and rebuke my evil urge. Banish it from me from now and forever. Guard me, save me, and help me escape now from all types of evil fantasies and thoughts, from

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blemishes in sight and speech, and save me from now on from all types of flaws in the Covenant in the world, in thought, speech, and action. Be with me always, guard me, and save me from an accident by day or by night from now and forever.

Our Father, powerful, living, and enduring King, strong Redeemer, I spread out to You my hands, rescue me, rescue me! Save me, save me! Rescue those who are being taken to death, rescue one pursued and guilty like me, rescue me from the lowest Hell. Give me hope and don't let me be lost, G-d forbid. For what profit is there in my blood, in my falling to destruction? Can the dirt praise You and tell of Your Truth?

My eyes are raised to the Heavens. O L-rd, guarantee me, secure Your servant for the good. Don't let the wicked exploit me, for I have no strength apart from my mouth, I have no refuge and trust except in You alone, in Your great mercy and lovingkindness alone; in Your true compassion, in Your eternal grace, in the strength and merit of the Tzaddikim, who guarded the Covenant in the epitome of perfection after which there is no more perfection. In them I place my trust, on them I shall lean and support myself. In their merit and strength I trust and hope. For You will not abandon my soul to Hell, You will not let Your Chassid see destruction. Please, O L-rd, save me; please O L-rd rescue me, see how endangered I am, torn in the heart of the sea.

Master of the World! Master of the World! Full of mercy and full of lovingkindnesses; full of Grace, full of pity; full of good; full of desire, we already accepted upon ourselves to call out to You always. Behold I am now fulfilling this acceptance and I am calling out to You from a lowly place, from such disgraceful places. From the depths I cried out to You, O L-rd, from such disgraceful

Prayer of Rabbi Natan

places. From the depths I cried out to You, O L-rd, from the deepest depth. From the straights I cried out to G-d; please answer me with expansiveness. Due to our many sins we have fallen very low, and now, in the Footsteps of the Messiah, we have fallen to places extremely lowly and humble that Israel has never fallen into before, as it is written: "She will fall wondrously; no one will comfort her." Even so, we will not despair, G-d forbid, in any way in the world at all. For you have already promised to return us from the depths of the sea, as it is written: "The L-rd said: From Bashan I will return them, I will return them from the depths of the sea." And it is written: "Even when they will be in the land of their enemies, I will not reject them, I will not despise or utterly destroy them, or break my Covenant with them, for I am the L-rd their G-d."

Master of the World! Open Your mouth to a mute like me, and send me words from Your exalted holy abode from Heaven, in a way that I will be able to conquer You, in order to please You and appease You, that You will accept with Your many mercies and powerful lovingkindnesses these Ten Chapters of Psalms that I recited before You, as though King David himself, peace be unto him, recited them. Even though I do not know how to have any of the powerful and awesome intentions that are in these Ten Psalms, may it be Your will, L-rd my G-d, and G-d of my Fathers, that my mere recitation will be considered before You as though I perceived and intended all the secrets and intentions that they contain. Let my speech be pleasing before the L-rd of all. Behold I am throwing my burden upon You. I am binding myself to all the True Tzaddikim in our generation, and to all the True Tzaddikim who dwell already in the dust, to all the holy ones in the earth, and especially to the Tzaddik, Foundation of the World, the Flowing Stream, the Source of Wisdom, Our Teacher Na Nach Nachma Nachman

Tales of Rabbi Nachman

Me'uman, Rebbe Nachman son of Feige, may his merit protect us, Amen. With their knowledge and their intentions I have recited all these Ten Chapters of Psalms, and in their merit and strength may I merit to awaken and reveal all the ten types of song that are included in the Book of Psalms, which are the single, double, triple, quadruple song, which are included in Your special, great and holy name.

The two holy names Eil, Elohim, when fully spelled out: Aleph Lamed, Aleph Lamed Hay Yud Mem, add up to 485, which is also the numerical value of the word Tehillim (Psalms). In the strength of these holy names, let me merit to extract all the drops of seminal emissions from the belly of the husk that swallowed them, whose name also adds up to 485, for she is the husk that corresponds to and opposes the holiness of the Book of Psalms. In the strength of these Ten Psalms awaken the two holy names Eil and Elohim, to kill, break, subdue, uproot, destroy, and nullify this husk that swallowed them, and force her to vomit up all the holy drops from her belly and her innards. Erase her name and memory from the world, and fulfill the verse that is written: "It swallowed valor, but will vomit it up; from his belly G-d will repossess." Please slaughter all of the husks that were created through these drops. Extract and steal from them the holy vitality, as well as all the holy sparks that they swallowed because of this sin. Extract all of them; return and gather them all together in renewed holiness. Let us merit to accept upon ourselves the yoke of the Kingdom of Heaven with love always, and let us merit to endeavor all our days in Torah, Prayer, and Good Deeds, in truth and with a perfect heart, so that we will merit to create holy bodies and vessels for all the souls that are naked due to our many sins, including through the blemish of seminal emissions that came out of me in vain.

Master of the World, courageously strong and most

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powerful, do what You can with Your great mercy so that we will merit to repair the blemish in the Covenant and the blemish in our intellect. Whether we blemished ourselves by mistake or intentionally, by force or willingly, for everything forgive and pardon me, O G-d of Forgiveness, the gracious One who pardons greatly. Let us merit to repair all the blemishes in perfection in our lifetimes in the merit of the holy Tzaddikim who are in the earth (and if one is at the holy gravesite of Rebbe Nachman, then add: and in the merit of this Tzaddik who lies here, the Tzaddik, Foundation of the World, the Flowing Stream, the Source of Wisdom. For I have crushed my feet and undertook this difficult journey in order to come here and to prostrate myself on the grave of this True and Holy Tzaddik, who promised us in his holy lifetime to stand and assist us always when we come to his holy grave and give a coin to charity in his memory and say these Ten Chapters of Psalms. And now, I have done what was upon me to do, please now do what is upon You).

Forgive, pardon, and atone for me all the sins, crimes, and offenses that I have committed before You with my 248 limbs and 365 sinews, in thought, speech, and deed, with my five senses and with the other powers of my body, and especially that which I sinned, offended, and blemished against You with the abuse of the Covenant, which encompasses the entire Torah. I have done evil in Your eyes from my youth to this very day. For everything forgive, pardon, and atone, You who are full of mercies. Restore all the names that I blemished with Your great Name. Wash me clean of my iniquity and purify me from my sin. Purify me with hyssop and I will be pure; wash me and I will be whiter than snow. Let me hear gladness and joy. Let my crushed bones rejoice. Hide Your face from my sins and erase all of my iniquities. Erase my offenses for Your sake, as it says: "I am surely the one who erases your offenses for My sake and your sins I will not recall."

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Fill me with Your mercies and always be my help in the merit of the strength of the True Tzaddikim. Guard me and save me always, and give me strength to overcome my evil urge, and to suppress and break my lusts. I will not blemish again what I blemished before, I will not do again the evil in Your eyes, and I will not return again to foolishness. If I did iniquity I will not add to it, for You already promised us that Prayer and Petition also help us to be saved in the future from the Evil Urge and his clique by means of Your true mercies (and if you are at his holy gravesite, then add: and especially at the place of this holy shrine, help me in the merit of the Tzaddikim who are buried here).

Have mercy on me, and give me strength and might from You, that I will merit to overcome and conquer my evil urge always, until I will merit in Your mercy to banish and cast it off from me, as well as to nullify it completely from now and forever. My life has already been consumed with sighing and my years with groaning. My power failed due to my sins and by bones wasted away. My power to endure has failed. Have mercy on me, my Father, Father of Mercy, have mercy on me and hear my prayer, have compassion and pity on me and hear my cry, hear my groaning, hear my screaming. Have mercy, have mercy, save, save, deliver, deliver; do not let my blood fall to the earth before You, do not let my soul fall into the pit. Save me from blood, O G-d, G-d of my salvation. Let my tongue sing of Your great lovingkindnesses, please let Your compassion and lovingkindness be aroused over a wretched soul like myself, for one pursued like myself, one filthy with sins like myself, and one lacking knowledge and advice like myself. For on You alone are my eyes depending, to You alone are my thoughts turning, my eyes are looking to the One on high; please help and please save. Please have compassion and pity on me, and save me to return to You in perfect repentance, in truth, and with a

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perfect heart. Let me merit always to do according to Your good will from now and forever. Give me life according to Your lovingkindness and I will guard the testimonies of Your mouth. Create in me a pure heart, O G-d, and renew a proper spirit within me.

Therefore let this be Your Will, L-rd our G-d and G-d of our Fathers, L-rd of joy and happiness, before whom there is never any sadness at all, as it is written: "Glory and Beauty are before him; Might and Beauty are in His place." Please help me with Your powerful mercies and let me merit to be happy always. Give joy to sad souls; give joy to my soul which is very miserable, wretched, tired, thirsty, and hungry for You. Remove from me sighs and groans, rejoice the soul of Your servant, because to You, O L-rd, I lift up my soul. Inform me of the way of life, satiate me with the happiness of Your countenance, with the pleasantness of Your eternal right hand. Answer me with the joy of Your salvation, and may Your generous spirit support me. Satisfy me with Your goodness and rejoice my soul with Your salvation and purify my heart to serve You in Truth. Awaken my Glory, awaken the harp and the lyre, I will awaken the dawn. Let us merit to all the Ten types of songs of holiness, which subdue and repair the blemish of the Covenant, as it is written: "I will bless the L-rd who advises me, even by night my reins instruct me." "To Dovid, Maskil, happy is the one who bears iniquity and who covers over his sin." "A home and riches are the inheritance of fathers, but a prudent wife is from the L-rd." "By day the L-rd offers his lovingkindness, and at night His song is with me, a prayer to the G-d of my life." "To the Conductor, let me not be destroyed." "To Dovid, a Mikhtam, when Shaul sent after him and watched the house to kill him." "I will recall my song in the night, with my heart I am praying and my spirit searches." "Does one eat unsalted food? Is there taste in the juice of mallows?" "Lest You give Your Glory to others and Your years to my cruel

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adversary." "And he did not say 'Where is my G-d, my Maker, who gives songs in the night?' "Grace is false and beauty vain, a woman who fears the L-rd will be acclaimed!" And it says: "Haleluyah! Praise G-d in His sanctuary; praise Him in the firmament of His power. Praise Him with the sound of the shofar; praise Him with the harp and lyre. Praise Him with the timbrel and dance; praise Him with stringed instruments and the flute. Praise Him with resonant cymbals; praise Him with loud crashing cymbals. Let everything that has breath praise the L-rd. Haleluyah !"

Master of the World, blow the great shofar for our freedom, and uplift the banner to gather our Exiles. Ingather the scattered ones from amidst the Gentiles and the distant ones miraculously from the ends of the earth. Gather in our dispersed ones together from the four corners of the world to our Land, and fulfill for us the verse that is written: "And the L-rd your G-d will return your outcasts and show mercy to you, and will return and gather you from all the peoples that the L-rd your G-d scattered you unto. If you will be dispersed to the ends of the Heavens, from there the L-rd your G-d will gather you in and from there He will take you. And He will bring you to the Land that your Forefathers inherited and you will inherit it. He will do good to you and multiply you more than your Fathers." And it says: "Thus says the L-rd G-d, who gathers in the dispersed of Israel: I will yet gather them in." And it says: "The L-rd builds Jerusalem, and will bring in the dispersed of Israel."

Quickly and speedily redeem us, and bring us the righteous Messiah. Rebuild our Holy and Splendid Temple, and bring us to Tzion, Your city, in song and to Jerusalem, Your Holy Temple, with eternal joy, as it is written: "And the captives of the L-rd will return and will come to Tzion in song and with eternal joy on their heads.

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Joy and happiness they will attain and sighing and groaning will flee." And it says: "For you will go out in joy and in peace you will come in. The mountains and hills will open their mouths before you in song, and all the trees of the field will clap their hands." And it says: "For the L-rd will console Tzion, He will console all of her ruins, He will make her desert like a paradise and her wilderness like a Garden of the L-rd. Joy and happiness will find her, thanksgiving and the sound of song." "Rejoice in the L-rd and exult Tzaddikim; sing out all the straighthearted. Light is sown for the righteous and joy to the straighthearted. Rejoice, O Tzaddikim, in the L-rd, and give praise to His holy Name." Amen. Netzach. Selah, Va'ed.

Master of the World, causer of all causes and reason for all reasons, You are lofty and above everything and there is nothing higher than You. There is no thought that can grasp You at all, and to You silence is praise and exalted above all blessing and praise. You I will seek, You I will beseech to clear out a path to You, down through all the universes, descending to the place where I am standing now, as is revealed to You, the One who knows the hidden things. Through this path and channel, shine Your light upon me to return me in true and perfect repentance, according to Your will, and following the way of the True Tzaddikim.

Prevent my mind from thinking any extraneous thoughts or any thought or confusion that is against Your will. Rather, allow me to cleave to You with pure, bright, and holy thoughts, to be in Your service in truth, in Your perception and in Your Torah. Turn my heart to Your testimonies and give me a pure heart to serve You in truth. From the depths of the sea, bring me out speedily to great light. The L-rd's salvation comes like the wink of an eye. Let the light of life shine on me all the days of my existence

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on the face of the earth. Let me merit to renew my youth, the days that passed in darkness, and return them to holiness. Let my departure from the world be like my arrival: without sin. Let me merit to gaze on the pleasantness of the L-rd and to visit His palace, where everything declares: "Glory!" Amen. Netzach. Selah, Va'ed.



Prayer

Prayer to Merit to Travel to the True
Tzaddik

*and to receive through him the sanctity and
rectifications of Rosh Hashanah.*

May it be Your Will, O L-rd our G-d and G-d of our Fathers, that You allow me in Your great mercy to go and travel to the True Tzaddik for Rosh Hashanah and to be attached to him always, and through this may I merit to sanctify my mind and my thoughts with great holiness. Have pity on me in Your great compassion and help me and save me now from all alien thoughts and from all mental deficiencies in the world. Grant me a portion of Your own knowledge, wisdom, discernment, and intelligence, and endow me speedily with a truly perfect and holy mind. And in Your great mercy, sweeten and annul all harsh judgments against us and against Your entire People Israel from now and forever. Let us merit to receive the holiness of Rosh Hashanah through the True Tzaddik and to complete all the rectifications that we need to make on Rosh Hashanah, which is the source of all judgments for the whole year. Let our thoughts always be pure and holy, especially on the holy days of Rosh Hashanah.

Please, O Merciful One, in Your great mercy have pity on us and merit us with and grant us the greatest possible holiness of the mind. Guard us and save us from all alien and external

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thoughts. Instead let us rejoice constantly with dread and awe in Your Name, with great holiness and purity, with holy and refined and pure thoughts, with the essence of refinement and illumination. Until we shall merit through the strength of our attachment to the True Tzaddik to rectify and to extract all that needs to be extracted on Rosh Hashanah, to extract all the sparks of holiness from the depths of the husks and to sweeten and to annul all of the harsh judgements in the world from ourselves and from all of Your People Israel. May there extend over us only good and kindness and salvation and great mercy, from the beginning of the year until the end of the year. Inscribe us and seal us for a good and long life and for peace, for true life, a life of Fear of Heaven, in which we shall merit to guard Your commandments and to do Your Will in truth and with a perfect heart and to rectify everything that we damaged from the day we were born until now. Bestow upon us a good livelihood and mercy and life and peace and everything that is good.

Master of the World, You know the greatness of the obligation to travel to the True Tzaddik for Rosh Hashanah, and You also know the powerfully numerous obstacles that oppose us from all sides. You who pity the destitute, have pity and spare us. Help us merit to break all the obstacles, and instruct us in Your ways and guide us in truth and teach us, that we shall merit to go and travel to the True Tzaddik, so that we may merit through him to have a truly holy mind.

For You know that now, in the footsteps [Era before the Coming] of the Messiah, our main hope and salvation lies only in the days of Rosh Hashanah, upon which we depend to draw near to You and to draw down upon us Your Divinity and Sovereignty from Rosh Hashanah onto the entire year. Now, however, we don't know what to do on the holy days of Rosh Hashanah and how to appease

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You appropriately, so that we should merit to accept upon ourselves Your Sovereignty with dread and awe. Nor how to stand up against all our enemies and accusers, to shut the mouth of our adversaries and accusers, except through the merit and the power of the True Tzaddik, upon whom we lean and depend, for he fights for us and subdues and casts down all of our enemies and pursuers, and draws upon us the holiness of Rosh Hashanah in perfection. Therefore, have mercy upon us for Your Name's sake and help us to merit to break all the obstacles and to merit to come to the True Tzaddik on Rosh Hashanah and to attach ourselves to him in truth and to merit to a perfectly sanctified mind through him, and to merit to sweeten and annul all the harsh judgements and to draw upon ourselves loving kindness. Let us merit to recognize and to know Your Exaltedness and Your Kingdom over us, and may You rule over us in glory soon. May every creature know that You created it, and may every being know that You fashioned it, and may every soul exclaim: The L-rd, G-d of Israel, is King and His Dominion is over all. And purify us and sanctify us with Your most sublime holiness from now and forever, Amen, Selah! (Likutay Tefillos I:76)

