

The Ten Melodies of Awakening

Rebbe Nachman's Tikkun Haklali

תקון הכללי

Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150

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Compiled and Translated by Chaim Oliver

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This work uses The Tri-Modal Learning Structure™ for prayer and meditation, which includes (1) the original text in Hebrew with a contemporary translation and commentary adapted from traditional Jewish sources, (2) suggested personal meditations, and (3) inspirational quotes and insights from the holy Rebbe Nachman, his student Reb Noson, and other traditional sources.

Compiled and Translated by Chaim Oliver

Published by Breslov Research Institute

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ISBN - Pending

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First edition

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Introduction

The Talmud (*Pesachim* 117a; *Yerushalmi, Sukkah* 3:10) states that there are ten types of songs in *Tehillim*, the Book of Psalms: *Ashrei*, *Brachah*, *Maskil*, *Nitzuach*, *Shir*, *Niggun*, *Mizmor*, *Tefillah*, *Hodaah*, and *Halleluyah*. The holy *tzaddik* (righteous person) Rebbe Nachman of Breslov revealed that the recitation of the ten specific psalms he identified, each representing one of these categories, would act as an effective *tikkun* (remedy, repair, or rectification) for all sins, especially sexual immorality. Their recitation would help in a process of *teshuvah* (repentance), leading to an awareness of the Divine Presence, which sends blessings to this world but is hidden through transgressions in thought and action.

Rebbe Nachman famously said, “If you believe it is possible to destroy, believe it is possible to repair.”¹ *Tikkun Haklali* (Complete or General Remedy) provides a way for us to move ahead with our lives despite our spiritual stumbling.

In 1805, Rebbe Nachman taught us to say at least ten psalms.² “Any ten psalms you say have great power to fix. See yourself and what you are going through in the words of the psalms. Apply all the expressions of praise and thanks in the psalms to your personal situation. Say them as thanks to God for all the love and kindness He has shown you all your life.”

In 1806, Rebbe Nachman provided the background to *Tikkun Haklali* in a lengthy lesson.³ He taught, “The way of the

¹ *Likutey Moharan* II, 112.

² *Kitzur Likutey Moharan* I, 205.

³ *Likutey Moharan* I, 29.

Complete Remedy is to first work to uplift and enhance the mind and intellect so as to draw cleansing from there to rectify one's failures."

In April 1810, Rebbe Nachman revealed the specific ten psalms of this *tikkun* to two of his closest disciples, Rabbi Aharon of Breslov and Rabbi Naftali of Nemirov, by making them witnesses to the following vow: "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 the creation, to cleanse and protect him. I am very positive in everything I say. But I am most positive in regard to the great benefit of these ten psalms. These are the ten psalms: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. This is the General Remedy (*Tikkun Haklali*). There is a specific remedy for each transgression, but this is the general remedy. Go out and spread the teaching of the ten psalms to all men. It may seem like an easy thing to say ten psalms. But it will actually be very difficult in practice."⁴

Lessons related to *Tikkun Haklali* were given at that time and can be found in *Likutey Moharan* I, 205, and II, 92.

For deeper study beyond the scope of this work, see *Rebbe Nachman's Tikkun*, published by the Breslov Research Institute. Other sources are also listed at the end of this work.

⁴ *Rebbe Nachman's Wisdom* #141.

How to Use This Work

Before he passed away, Reb Noson was heard sighing very deeply. When asked why he sighed, he replied, “I prayed as best I could; I studied what I felt I could; I performed my other devotions the best I could. I am sighing because I don’t know if I fulfilled Rebbe Nachman’s directive of simplicity as I should have!” (oral tradition).

This work was compiled to answer a few simple questions about a challenging spiritual practice. How do we get to a higher level of saying *Tehillim*? How can *Tehillim* be more understandable without getting bogged down in extensive study? How can *Tikkun Haklali*, innovated by Rebbe Nachman of Breslov, be made more accessible to English speakers?

Answering these questions led to the creation of the Tri-Modal Learning™ structure used below. It includes:

1. the original text in Hebrew with a contemporary translation and commentary adapted from traditional Jewish sources;
2. suggested personal meditations; and
3. inspirational quotes and insights from the holy Rebbe Nachman, his student Reb Noson, and others.

Rebbe Nachman said that we should take on a holy practice for a period of time and then evaluate it for its impact on us. We suggest you say *Tikkun Haklali* for four weeks, using this work.

How?

Read the Hebrew and the English translation.

Underline, make notes, and write down your own personal meditations and prayers.

Consider the personal meditation written by the author and write your own in the space provided on each page. Glance down at the footnotes for additional inspiration and context.

Additionally, space has been provided at the end of this work for journaling your thirty-day journey. We have found that using the text in this way dramatically heightens understanding of the words and concepts, and intensifies the overall experience. Importantly, we have experienced a gradually increasing and persistent *tikkun* to our sense of connection to holiness and Hashem, as Rebbe Nachman taught.

Summary of Themes

Rebbe Nachman's *Tikkun Haklali* takes us on a deliberate route of return to the happiness that comes from seeking closeness to Hashem and the performance of His *mitzvot*.

Psalm 16	Take the first step: understand that Hashem is always ready to forgive.
Psalm 32	Put in the effort and seek forgiveness for yourself.
Psalm 41	Contemplate the struggles of others and appreciate the blessings Hashem sends.
Psalm 42	Capture in your mind the darkness of exile and the promise of future redemption.
Psalm 59	Remember that Hashem controls the world and will avenge the righteous.
Psalm 77	Understand that prayer and connection to the <i>tzaddikim</i> will bring wondrous times.
Psalm 90	Meditate on the themes of exile, repentance, mortality, and divine support.
Psalm 105	Contemplate the Passover story, particularly the ten plagues.
Psalm 137	Internalize the loss and suffering experienced in the destruction of Jerusalem.
Psalm 150	Move forward with confidence that your sins have been forgiven.

Acknowledgements

On a personal level, I would like to thank Chaim Kramer, who encouraged a layman to undertake such a project and gave me permission to excerpt content from Breslov Research Institute publications. Special thanks to Farla Klaiman who so beautifully edited this work. I also owe a great deal to my dear friend Rabbi Yehuda Levinson, who is my true mentor in Breslov Chassidus. Thanks to the others who helped, notably my other beloved children Rachel, Elana, Yonatan, and Alex, as well as many close friends.

Much love and gratitude go to my wife Mindy, Mindle bas Avraham, who encouraged and inspired me to complete this work despite a personal illness and other distractions.

Source Material

We have chosen source material from the *Kitzur Likutey Moharan* for its clarity and included it here so that you may explore directly what Rebbe Nachman taught about *Tikkun Haklali*. Please review these excerpts as a starting point for the advanced study of the holy works of Rebbe Nachman and his followers.

Kitzur Likutey Moharan I, 73: A person who wishes to return to God in repentance should make it a practice to recite psalms, as psalms are most efficacious for repentance. The explanation for this is that many impediments to repentance exist. Some people have no awakening to repentance at all, and even those who do have such an awakening may encounter any number of barriers. Many people find the gate to repentance closed before them while other people may not know how to reach the gate that is appropriate for them, the one through which they must pass in order to return to God. There are also many other barriers that impede a person from repentance, such that he could squander his entire life and die without repenting, God forbid. However, an awakening may be achieved by reciting psalms. Psalms will also help us reach the gate corresponding to our soul and to hold this gate open until we merit returning to God in perfect repentance.

Kitzur Likutey Moharan II, 101: Every day say at least ten psalms. Any ten psalms you say have great power to fix. See yourself and what you are going through in the words of the psalms. Apply all the expressions of praise and thanks in the psalms to your personal situation. Say them as thanks to God for all the love and kindness He has shown you all your life.

Kitzur Likutey Moharan II, 125: Rebbe Nachman was once speaking with someone about reciting psalms. The Rebbe said

that the most important thing about saying psalms is for a person to say them about himself and to find himself in each and every psalm. The man to whom the Rebbe was speaking asked him how to do this. The Rebbe said that just as King David, in certain psalms, beseeched God to save him from battles, so a person must apply the psalms to himself in terms of his own personal battle against the evil inclination and its cohorts. And a person should do the same with all the other various situations and expressions found in the psalms. The man then asked Rebbe Nachman how he could express his own inner feelings on those verses in psalms where King David praises himself, such as “Guard my soul because I am devout” (Psalm 86:2), and the like. The Rebbe responded that a person must apply also these verses to himself. For a person must judge himself favorably and find in himself some merit and good point, such that in relation to this good point, he is indeed “devout.”

Kitzur Likutey Moharan I, 205: The Remedy for a Nocturnal Emission. The remedy for a nocturnal emission, may God save us, is to recite ten chapters of psalms on the same day that it occurred, God forbid, since the recitation of psalms has the power to extract the seminal drop from the impure force that captured it. A person should have in mind at the time he is saying the psalms that the word *TeHiLIM* (Psalms) has the numerical value of 485, which is the same as the numerical value of the two Divine Names, *EL ELoHIM*, when the constituent letters of each name are fully written out like this: *ALePh LaMeD ALePh LaMeD HeI YOD MeM*. By means of these two Divine Names, the seminal drop goes out from the impure force known as Lilit⁵ — whose numerical value is 480,

⁵ The *Zohar* explains that Lilit is the female equivalent of Satan. Her aim is to excite a male, enticing him through illicit sexual thoughts to “mate” with her and spill his seed. She then

and with the five letters [of the name LILIT], this adds up to 485 (the same numerical value as that of the word *TeHiLIM*) — for *Lilit* is the impure force appointed over this realm [of nocturnal emissions]. As for why it is necessary to recite ten chapters of Psalms specifically, see this lesson in *Likutey Moharan*.

The Ten Psalms to be recited are: Psalm 16, “A sweet song of David”; Psalm 32, “A song of David to teach”; Psalm 41, “Happy is he who is wise enough to care for the poor”; Psalm 42, “As a deer longs”; Psalm 59, “For the conductor: ‘Do not destroy’”; Psalm 77, “For the conductor: On the sufferings”; Psalm 90, “A prayer of Moses”; Psalm 105, “Give thanks to God, call out in His Name”; Psalm 137, “By the rivers of Babylon”; and Psalm 150, “*Halleluyah!* Praise God in His Sanctuary.” These Ten Psalms are an extremely great remedy and rectification for this nocturnal emission, and a person who merits reciting these psalms on the same day that his emission occurred has nothing more to fear whatsoever from this terrible blemish, since undoubtedly it has been rectified through this.

takes possession of this seed and bears disembodied souls that cause harm to humanity (see *Zohar* 1, 19b). Rebbe Nachman teaches here that *LILIT* is countered and vanquished by reciting Psalms.

Prayer before Saying Tikkun Haklali⁶

Focus your intention (kavanah) by saying:

הַרְיֵנִי מִזְמַן אֶת פִּי לְהוֹדוֹת
וּלְהַלֵּל וּלְשַׁבַּח אֶת בּוֹרְאֵי לְשֵׁם
יְחִוּד קְדוֹשָׁא בְּרִיךְ הוּא
וּשְׁכִינְתָּהּ בְּדַחֲלוֹ וּרְחִימוּ עַל
נְדִי הַחוּא טְמִיר וְנֶעְלַם בְּשֵׁם
כָּל יִשְׂרָאֵל.

I am preparing my mouth to thank, praise, and honor my Creator, to bring about a unification of the Holy Blessed One and His *Shechinah*, in awe and love, through the [Godliness that is] hidden in the world, in the name of all Yisrael.

Chassidim customarily add the following in order to bind themselves to the tzaddikim:

הַרְיֵנִי מְקַשֵּׁר עֲצָמֵי בְּאֻמְרוֹת
הַעֲשָׂרָה מְזֻמּוֹרִים אֵלַי לְכָל
הַצַּדִּיקִים הָאֲמִתִּיִּים שֶׁבְּדוֹרֵנוּ.
וּלְכָל הַצַּדִּיקִים הָאֲמִתִּים
שׁוֹכְנֵי עֲפָר. קְדוֹשִׁים אֲשֶׁר
בְּאֲרֵץ הַמָּה.

I am connecting myself in saying the ten *Tehillim* to all the true *tzaddikim* that are in our generation, and to all the true *tzaddikim* resting in the ground.

A Chassid of Rebbe Nachman might add:

וּבִפְרָט לְרַבֵּנוּ הַקְּדוֹשׁ צַדִּיק
יְסוּד עוֹלָם "נַחַל נוֹבֵעַ מְקוֹר
חֲכָמָה" (מְשַׁלֵּי יח: ד) רַבֵּנוּ
נַחֲמָנוּ בְּנוּ פִּינָא.

[I am connecting myself] especially to our holy Rabbi, *Tzaddik Yesod Olam*, the "Flowing Brook, a Fountain of Wisdom," our Rabbi Nachman ben Feiga who revealed this *Tikkun*.

זְכוּתְכֶם יִגַּן עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
אָמֵן.

May their merit protect us and all Yisrael, Amen.

⁶ Source: opensiddur.org.

Psalm 16 - טז

Theme: David praises God for all the good He has bestowed upon him and the Jewish nation. He emphatically states that the good we receive is not founded in our own merit but in the merit of our holy *tzaddikim*, who have preceded us through many generations. The worship of foreign, false gods is strongly rejected. Israel's true success comes only from Hashem and His willingness to forgive our sins, as exemplified by the forgiveness bestowed upon David for his indiscretion with Bathsheba.

1. A special musical arrangement [an eternal tenet] of David. Protect me, oh God, for I have [already] sought refuge in You.

I humbly seek from Hashem assistance and support to help me face the many problems and challenges life presents.

2. You [David talking to his soul] have said to Hashem: You are my Master; the good I receive is not Your obligation.

May I have the strength to aspire to be a true servant of Hashem, who seeks no reward from the performance of Torah study, prayer, and good deeds. What goodness comes to me from You comes, and is humbly received.

3. [But rather,] through those holy ones [*tzaddikim*] who are in the earth⁷ [interred] and those who are mighty [those living now] — all my desires [are fulfilled] because of them.

I can move forward by seeking the advice of the tzaddikim. It is good to visit the graves of the tzaddikim in Eretz Yisrael and other holy places, pour out my heart to, give charity, and say Psalms.

⁷ *The Aleph-Bet Book, Tzaddik A:173.* When a person visits the grave of a *tzaddik*, God grants him favor even if he is unworthy.

4. May the distress of those who [in their delusions and anxieties] rush after another deity [or power] increase; I will not pour their [repugnant, idolatrous] libations of blood, nor will I take their names [of idol worshipers, their deities or philosophies] upon my lips.⁸

In my spiritual striving, I will not follow those who seek only ego, materialism, philosophical sophistication, and false beliefs.

5. [I acknowledge that] Hashem is my allotted portion and my cup; You guide my destiny.

I must do my worldly work, yet, with emunah (faith) I can take comfort in the knowledge that You will send me the portion I really need.

6. The portions that have fallen to me are pleasant; indeed, my inheritance [the tradition from my ancestors] pleases me.⁹

Hashem, I am truly happy with my lot in life.

7. And I [David] too will bless Hashem, Who has advised me [to choose life and go in His ways]; even at night [when I wish for peace and quiet], my innards instruct [chastise] me.

Hashem provides counsel on how I can advance spiritually. I must take those moments in the still of the night when I

⁸ See *Advice: Money and Livelihood* 6. There, Reb Noson of Breslov writes: “The desire for wealth is literally a form of idol worship.”

⁹ *Kitzur Likutey Moharan* II, 71:10. Giving charity opens the pathways to a calm and positive state of mind. The Holy Land mentality, full of love and contentment, counters the negative mind-set of the Diaspora. Rebbe Nachman teaches us how to attain *yeshuv hada'as*, a settled mind.

struggle with my passions to listen to my inner guide and perceive His whispers.

8. I have [intuitively and naturally] placed [fear of] Hashem before me constantly; because [He is] at my right hand [supporting me], I shall not falter.

I can be as bold as the leopard¹⁰ in my work to see the good Hashem brings me in all aspects of my life and world.

9. This [by personally fulfilling the aspirations of verse 8] is why my heart rejoices, and elated is my honor; even my flesh rests¹¹ [in life and death] with confidence.¹²

I can be b'simchah (joyous), with emunah faith¹³ and bitachon (trust).¹⁴

¹⁰ *Kitzur Likutey Moharan* I, 147. Quoting *Avot* 5:20, "Be bold as a leopard," Rebbe Nachman tells us to have ambitions for spiritual growth while being grounded in humility, as were Moses and David.

¹¹ *Kitzur Likutey Moharan* II, 33. Rebbe Nachman contemplates mortality. Death is a cause of rejoicing for the soul, since it brings a person, and especially the *tzaddik*, to the ultimate good.

¹² *Kitzur Likutey Moharan* I, 30:5. Rebbe Nachman discusses the life force, light, and joy.

¹³ *Kitzur Likutey Moharan* II, 7. Rebbe Nachman teaches us that our redemption as a people primarily comes from faith. Furthermore, faith, prayers, and the Land of Israel are dependent on one another.

¹⁴ In *Ohr Shimshon*, Rav Matisyahu Salamon *shlita* explains the difference between *emunah* and *bitachon*. *Emunah* is abstract, in the mind, while *bitachon* is *emunah* in action or the application of *emunah* in one's everyday life and activities. Therefore, a person can theoretically be a *Ba'al Emunah* [master of faith] without being a *Ba'al Bitachon* [master of

10. For You shall not abandon my soul to the grave, nor allow Your devoted one [who sought You throughout his/her life] to face destruction [in Gehinnom (Hell) or by early death].

With Your loving help all through my life spent seeking You, I will merit the World to Come and its spiritual bliss, according to the level I have achieved in this world.

11. You cause me to know the path of life;¹⁵ the fullness of joys is in Your Presence, true bliss at Your right hand for eternity.

Through daily Torah study, I shall follow Your lead and experience a fully satisfying life and the rewards of the World to Come. May I be like the great tzaddikim, who, even in this world experience aspects of the World to Come.

trust]. However, one who is truly a *Ba'al Bitachon* must also be a *Ba'al Emunah*, by definition! Our job is to transform our conceptual belief in the Creator of the world (i.e., *emunah*) into a concrete practice of demonstrating *bitachon* in Hashem.”

¹⁵ Rebbe Nachman instructs us to study *halachah*, Jewish law, each day.

Psalm 32 - לב

Theme: This second psalm of *Tikkun Haklali* demonstrates the possibility of forgiveness for all who seek it. David uses his personal experiences as a model to inspire us, emotionally and intellectually, to take on the difficult task of confession and repentance before Hashem.

1. Of David, a *maskil* [instruction from a wise man]. Praiseworthy is one whose [intentionally rebellious] transgression [against God] is forgiven, whose sin is hidden [by his merit].¹⁶

I willingly acknowledge my failings, both intentional and unintentional. May my moral strength and efforts keep me from sin.

2. Praiseworthy is the one to whom the Lord ascribes no iniquity [having forgiven him completely] and whose spirit is [sincere] without deceit.

May I not stumble through self-deception. May I maintain as high a moral standard as I can while keeping in mind that there is no person who has never sinned.

3. When I was silent [not confessing, but keeping my feelings within], my bones¹⁷ deteriorated and my [anguished] moaning [and anxiety] went on all day long.

¹⁶ *Likutey Moharan* I, 1:10-11. Citing the Talmud's teaching that we do not sin unless first possessed by a spirit of foolishness (*Sotah* 3a), Rebbe Nachman comments that it is the evil inclination that incites us to confuse good with bad.

¹⁷ *Likutey Moharan* I, 4:5. "A person's sins are etched on his bones. For each transgression has its own combination of letters. When we commit a particular sin, a harmful letter combination is etched on our bones in accordance with the

When suffering comes, let me I understand its origin is with Hashem; that He is calling me to contemplation.

4. For day and night, Your hand was heavy upon me [as I anticipated punishment]; transformed was my freshness [my strength was sapped by my anxiety] in the searing heat of the summer, *Selah*.

I will acknowledge my sins and shortcomings through vidui (confession), informal prayers and Psalms, and through the practice of hitbodedut.¹⁸ The process of true confession lifts the heavy weight of guilt off of my shoulders.

5. When I made my errors known to You,¹⁹ my iniquity I did not hide. I said, “I will confess my rebellion against Hashem.” You (in Your mercy) have always accepted me despite my shortcomings, *Selah*.

letters of the Torah that we transgressed.” Sobering words — we are what we eat, do, or say. The first step in *teshuvah*, repentance, is our recognition that we have done wrong. Such awareness can come through the “pain” in your bones. That Hashem heals us through the process of repentance is a theme repeated throughout the Book of Psalms.

¹⁸ *Likutey Moharan* I, 15:6. Rebbe Nachman teaches that when a person daily engages in *hitbodedut*, secluded prayer, putting effort and enthusiasm into speaking to Hashem in his native language, Hashem reciprocates and sends words that are a form of the holy spirit of prophecy. It would seem that King David engaged in a form of *hitbodedut* to achieve a level of prophecy in composing and compiling the Book of Psalms.

¹⁹ See *Advice: Repentance* 6, where Reb Noson of Breslov writes: “Repentance never stops. It is an ongoing process.”

May I be able to articulate my sins, to consider them in detail in a serious but not depressed manner.²⁰ I know that Hashem appreciates my current spiritual level and personal circumstances, and He wants me to come even closer to him.

6. For this let every devoted person pray to You at a time when [misfortune] befalls him.²¹ Just don't let the mighty floodwaters [foreign elements] sweep me away.

Everything seems to be falling apart. Great misfortune threatens to engulf the world at large and my livelihood in particular. I can see it approaching me, ready to take everything away. Help me, Hashem!

7. You are my shelter from an adversary, You guard me [from distress]; You cause songs of deliverance to [always] surround me, *Selah*.

May I meditate on the concealed miracles²² that You perform for me at all times. May I feel moved to thank You in my prayers and songs,²³ for Your kindness to me, my family, and the Jewish people.

²⁰ *Likutey Moharan* I, 178. In this lesson, Rebbe Nachman advises that *simchah*, joy, is required to properly confess sin.

²¹ *Likutey Moharan* I, 282. In this important lesson, *Azamra* (I Shall Sing), Rebbe Nachman tells us to look for our good points. Doing so will enable us to move from the side of guilt and dread to the side of merit, thereby returning to Hashem. To move away from the “floodwaters,” we first must nurture a positive attitude about ourselves and others.

²² Thrice daily in the *Amidah* prayer we thank Hashem for His “everyday” miracles.

²³ *The Aleph-Bet Book*, *Daat* A:32. Rebbe Nachman teaches us that songs expressing happiness are essential for the development of wisdom.

8. [Hashem says to the reader:] “I will instruct you and enlighten you in the way [to go]; I will wink My eye [I will subtly signal] to you.”

May the Psalmist’s words guide me; may I not grope aimlessly for emotion, inspiration, and direction.

9. Do not be like a horse, or like a mule that does not comprehend. Its mouth must be held with bit and bridle, to restrain²⁴ it when it is groomed and preened, [so that] it does not come near you [and harm you].

I will control my lower animal inclinations and passions, using my intellect to discern the hints Hashem sends me to avoid sin and the inevitable punishment it brings.

10. Many are the pains of the wicked, but he who trusts in Hashem, kindness surrounds him.

I know that when I find suffering in my life, all will turn out good in the end. Those far from Hashem do not see this and suffer more than those with emunah.

²⁴ Talmud, *Chulin* 89a. The Talmud draws attention to the root letters בלמ (*bet-lamed-mem*), which mean “restrain.” “The world is preserved solely for the sake of the person who knows how to restrain himself in a moment of strife.”

11. Be happy with Hashem and openly rejoice, you *tzaddikim*²⁵ [who have never wavered]. Sing out in joy,²⁶ all who are truly sincere.

I want to be among the straight of heart who have insight, the tzaddikim who lead the way. I shall admit to my shortcomings and sins in my prayers. May I serve Hashem with simchah²⁷ in all its forms.

²⁵ *Likutey Moharan* I, 58. In this lesson the true nature of the *tzaddik* is revealed: “The true *tzaddik*, whose knowledge is in a state of perfection, is identified with Moses.”

²⁶ This verse includes three (i.e., *gilah*, *rinah*, and *simchah*) of the ten synonyms (*lashonos*) for *simchah* mentioned in *Midrash Shir haShirim Rabba*:

***Gilah*, joy, exultation.** Zechariah 9:9 — “Rejoice greatly, O daughter of Zion!”

***Sisah*, joy, delight, exultation.** Isaiah 61:10 — “I will rejoice greatly or delight with Hashem; my soul will exult with Hashem.”

***Simchah*, happiness.** Isaiah 66:10 — “Be glad for Jerusalem and rejoice in her, all you who love her; exult with her in her exultation.”

***Rinah*, song of joy.** Zechariah 2:14 — “Sing and be glad, O daughter of Zion!”

***Pitzchah*, burst into song.** Isaiah 54:1 — “Sing out, O barren one, who has not given birth; break into glad song and be jubilant.”

***Tzahalah*, shout or cry out for joy, exult.** Isaiah 12:6 — “Exult and shout for joy, O inhabitant of Zion, for the Holy One of Israel is great in your midst!”

***Alzah*, rejoice, exult.** Samuel I 2:1 — “And Chana prayed and said, ‘My heart exults in Hashem!’”

***Alizah*, merriness, joyfulness, gaiety.** Psalm 28:7 — “My heart exulted; with my songs I praise him.”

Chedvah, joy, gladness, delight. Ezra 6:16 — “The Children of Israel . . . celebrated the inauguration of the Temple of Hashem with joy.”

T'ruah, shout or cheer. Psalm 98:4 — “Call out to Hashem the entire earth”; and Psalm 47:2 — “All you nations sound the shofar (or call out) to Hashem with a cry of joy.”

Ditzah, joyful dancing. Job 41:14 — “Before Him worry turns to delight.”

²⁷ Commenting on Isaiah 35:1, Malbim explains how *simchah*, *sasson* and *gilah* are different. *Sasson* is the externalization of *simchah* in action — for example, playing drums or violins, or any other demonstrative act to show happiness. *Simchah* and *gil* are internal in nature; both are experienced in the heart. However, whereas *simchah* refers to the joy one has from something ongoing, *gil* is the joy one feels unexpectedly, like suddenly finding something or receiving good news.”

Psalm 41 - אכ

Theme: David contemplates the experiences of the poor and sick, and the reward that comes to those who thoughtfully assist the needy. He provides a contrasting narration of the treachery of his enemies. This third psalm of *Tikkun Haklali* informs us of the enlightenment one attains through visiting the sick, helping the poor, and opening our minds to the beautiful blessings Hashem sends to us every day. We are given a way to contemplate illness and suffering.

1. For the conductor, a song by David.

May I be worthy to sing this song so many years after its creation by King David.

2. Praiseworthy is he who looks after [shows concern and provides insight] to the poor [or sick]; on a “really bad day” Hashem will rescue the caregiver.²⁸

I will act quickly to help the impoverished and the ill.

3. Hashem will guard him²⁹ [he who visits the sick] and give him life [security and acclaim]. He will be praised in the land; and You [Hashem] will not give him over to the will of his enemies [but he will outlive them].

²⁸ Rebbe Nachman likens constricted consciousness to sleep, and expanded consciousness to a broadness of intellect and an enlightened mind.

²⁹. This psalm mirrors the words of *Likutey Tefilot, Reb Noson's Prayers #14*, a prayer on healing: “Free Healer. Arouse Your love for me and heal me. Remove all flaws from my body and soul. Send a full healing to all who are sick and particularly to [name]. Faithful, loving Healer, Who heals the broken hearted and bandages their wounds, ‘Heal me, Hashem, and I will be healed, save me and I will be saved, for You are my praise.’”

I understand that the Shechinah, Hashem's healing and nurturing Presence, rests at the head of the bed of every ill person.

4. Hashem will strengthen him on his sickbed;³⁰ all the convalescents You turned around [so that what appeared to be an illness was really a path toward spiritual healing].

Hashem, in His love, sees to it that the patient's needs are attended to. When I have an illness, it is an opportunity to come closer to the Creator.

5. I said [when I, David, was sick], "O Hashem, be gracious to me [do not treat me harshly even if deserved]; heal my soul³¹ even though I have sinned against You."

How blessed I am when I am comforted by friends, family, and my community! King David himself did not enjoy such comfort.

³⁰ See *Advice: Healing* 12, where, Reb Noson of Breslov states: "Reciting Psalms can help cure someone who is sick."

³¹ *Kitzur Likutey Moharan* I, 14. This Torah lesson deals extensively with the topics of healing, doctors, and medicine. Reb Noson writes, "All illness, God forbid, is a form of discord, as there is 'no peace in one's bones.'" In such a state, the body's four basic elements (i.e. fire, air, water and earth) overpower one another and do not coexist in harmony and balance. Healing, on the other hand, is an aspect of harmony and peace.

6. My enemies speak evil of me, saying, “When will he die and his name be erased?”³²

May I do worthy deeds in this world to leave behind a shem tov, a good name.

7. And if he [as an agent for my foes] comes to visit [me in my sickbed], he speaks insincerely [worthless things]. He gathers evil [information about my illness that he can use against me]; [so] that when he goes outside, he talks [*lashon hara*, slanderous words].

In my darkest moments, I feel those around me do not wish me well, God forbid. People do have enemies, and so do I.

8. All my enemies whisper together about me [even as they stand before me as I lie on my sickbed]; they are plotting against me.

I can somehow feel the lashon hara said about me. Some people now treat me differently, with less respect or indifference.

³² Verses 6–10 are connected. They express David’s observations from his sickbed. Rebbe Nachman tells us in *Likutey Moharan* I, 7, that it is beneficial for a sick person to look at the *tzitzit*, ritual fringes, to feel better and be happy. After all, the *tzitzit* represent all the *mitzvot*. Perhaps the lesson here is that in a hospital bed one can become depressed, with long hours spent ruminating about one’s life, friends, and family. This depression can warp the reality of one’s situation, especially if, sadly, one does have enemies (as did David). We can work to get better and recover our sense of well-being by turning our minds to Hashem, as the subsequent verses of the psalm describe.

9. [They say of me,] “An evil thing [punishment from his past sin] shall be poured into him, and once he lies down, he will no longer rise [they even plot an assassination by poison as a fitting punishment].

There is a plot against me. What can I do, Hashem?

10. Even my ally, in whom I trusted and who eats my bread, has set an ambush for me.³³

I can trust no one.

11. But You, O Lord, be gracious to me and raise me up so that I may pay them back [by showing them kindness and working toward the eventual building of the Temple with my renewed vigor].

Let those who deride and discourage me see the fruits of my efforts to grow in Torah, mitzvot, and good deeds.

12. By this, I shall know that You desired me, when my enemy³⁴ does not shout joyfully over me [and I will see that You supported me].

³³ *Kitzur Likutey Moharan* I, 277 advises us on how to address opposition: “When a person is facing opposition, he should not take a stand against his enemies.” Also, “it is proper for a person to judge his enemies favorably and to bestow every kind of favor upon them. In this way, he frustrates his enemies’ intentions and then, to the contrary, his enemy himself becomes the victim of his own evil plan.”

³⁴ *Kitzur Likutey Moharan* I, 12:9 comments on the power of accepting humiliation from one’s enemies, a situation described in our psalm. King David could have sent his enemies away from his sickbed. He was the king after all. Though facing a personal attack (not a national one or one offending the honor of Hashem, to which one can react), he does not dismiss them because of the potential for spiritual advancement aptly expressed in the *KLM*.

Although I may stumble in my quest for spiritual growth, may those who direct negative energy toward me never see me abandon my goals to live properly in this world and enjoy the blissful rewards of the next.

13. As for me, because of my moral integrity, You have supported me and let me stand erect before You forever.

Hashem let me live out my years in happiness.

14. Blessed be God, the God of *Yisrael*, from all days past, and throughout all times to come, *Amen and Amen*³⁵

Hashem will always be with the Jewish people.

“Through being happy in one’s suffering (*Shabbat* 88b) and by lovingly accepting humiliation from one’s enemies, a person elevates the Divine Presence.”

³⁵ *Kitzur Likutey Moharan* I, 5 reflects the intensity of this last verse of the first book of Psalms as it encourages us to pray with heartfelt joy. “The essence of joy is in the heart. But it is impossible to rejoice until one removes the crookedness in his heart. One merits joy by praying with energy and enthusiasm and with great fear and love of God. A person must pray with all his might and utter his prayers with great energy. The crookedness in the heart is straightened by means of ‘thunder’” — that is, by praying with energy and enthusiasm, with fear and love of God, and with intense concentration.

Psalm 42 - מִבְּ

Theme: Images of water, both tragic and triumphant, appear in this fourth psalm of *Tikkun Haklali*. Some recite it as the song of the day for the second day of the Sukkot festival, in commemoration of the Water Drawing celebrations held in the Holy Temple. The sons of Korach (Korach having led a rebellion against Moses and Aaron) authored this psalm, capturing the dark experience of exile and the promise of future redemption and future glories in the revealed presence of Hashem. We long to worship Hashem in the Holy Temple. We pray for Hashem’s forgiveness now, just as He forgave us for sinning with the Golden Calf.

1. For the Conductor, a *maskil* [an instruction or song] by the sons of Korach.³⁶

With effort and concentration, I can yearn for Hashem, yearn to feel His hand on my shoulder. I can be inspired by the lyre and words of the sons of Korach, who miraculously ascended from the pit³⁷ by doing teshuvah.

³⁶ *Kitzur Likutey Moharan* I, 46:4 teaches how handclapping serves to annul strife. All strife emanates from the conflict that Korach initiated against Aaron. Korach is identified with darkness (*ChoSheKh*, which has a numerical value of 328, the same as *KeKoRaCh*, “like Korach”) and the left side, whereas Aaron is identified with light and the right side. By clapping hands, the left and the right are brought together and unity is created. This is reflected in Rashi’s commentary on the verse, “‘All you nations, clap hands!’ (Psalms 47:2) — this means, ‘band together!’” (Rashi, *ad loc.*).

³⁷ See *Kitzur Likutey Moharan* II, 78:2. A major theme of Rebbe Nachman’s teachings is the ability that every person has to return to Hashem, no matter how low his spiritual condition. “Even when someone has fallen greatly, God forbid, and is

2. As a hart [the kindest of all animals] cries longingly for springs of water, so my soul cries longingly to You, O God.

When will the collective Jewish soul be released from its shackles and soar heavenward like a gushing geyser?

3. My soul thirsts for God, for the living God; when will I come and appear before God [at His Holy Temple³⁸ during festivals]?

May I come to appreciate that my soul thirsts for Hashem more intensely than my body's craving for life's sustaining water.

4. My tears³⁹ were my bread day and night, when they say to me all day long, "Where is your God?"

sitting in the depths of hell, God forbid — nevertheless, he still has great hope through the great, true *tzaddik*. For through this *tzaddik*, every person can receive vitality from holiness, wherever he may be. Therefore, there is really no such thing as despair. No matter how a person is, and no matter where he has fallen to, as long as he strengthens himself in some way, he still has a hope of returning again to God. The main thing is, 'From the belly of Hell, I cried out!' (Jonah 2:3). For even a cry from the depths of Hell is never lost. A person must cry out to God again and again, no matter what, until God looks down from Heaven and sees."

³⁸ *Kitzur Likutey Moharan I*, 35:12 focuses on the topic of rejuvenation and so parallels this psalm. "The Holy Temple is an aspect of the Light of the Face, which is the source of the vitality by which the mind and the soul are rejuvenated."

³⁹ *Kitzur Likutey Moharan II*, 30 reflects upon King David's great accomplishment of bringing us inspiration through his psalms. "There exist original Torah teachings that are generated through tears. For it is necessary to cry before originating Torah ideas, as explained in *Likutey Moharan I*,

The foes of Israel taunt us throughout our long exile.

5. These things I will remember, and I will pour out my soul [because of the pain that is] upon me, how I passed with the throng; I walked slowly with them to the house of God, with joyful shouting and thanksgiving,⁴⁰ a celebrating multitude.

Even though I did not experience the pilgrimage festivals in the days of the Holy Temple, I can take comfort from the joy of those great gatherings.

6. Why are you downcast,⁴¹ my soul, and why do you stir within me? Hope to God, for I will yet thank Him for the salvations of His presence.

I look forward to His promised redemption.

262 and *Likutey Moharan* I, 31. Then, when a new book comes into the world, those tears from which the new book was made stand up against the nations' decrees [against the Jewish people], and they nullify them."

⁴⁰ Joy — namely, the power of dancing and clapping.

⁴¹ *Kitzur Likutey Moharan* I, 6:8 presents the theme of repentance or returning from even a dark place. "A person who wishes to return to God must be extremely knowledgeable in Jewish law, so that nothing in the world will throw him or distance him [from his quest], regardless of whether he is spiritually 'rising' or 'falling.' No matter what happens to him, he will fortify himself and 'hold on.' This way, he will fulfill the verse, 'If I ascend to Heaven, You are there; if I go down to Hell, here You are' (Psalms 139:8). For even in the deepest hell, a person can draw himself close to God — since there, too, God is present, as in, 'If I go down to Hell, here You are.'"

7. My God, my soul is downcast⁴² upon me; therefore, I will remember You from the land of Jordan and the peaks of Mount Hermon, from the young mountain [Mount Sinai].

In our generations, we are particularly blessed to be able to visit Israel, and even better, to make aliyah. We need not look at the holy land from afar and grieve.

8. The ocean depths call to the sound of Your torrential rains [loud in channels and drain spouts]; all Your towering and rolling waves passed over me.

Wave upon wave, after all the challenges that confront us, we will not falter.

9. By day [the dawn of redemption], Hashem will command His kindness, and at night, His encampment is with me, a prayer to the God of my life.

I can perceive the whispers of Hashem's presence, especially at night, through meditation, prayer, and Torah study. Hashem is the source of strength in my life.

10. I will say to Hashem, my Rock [my tower of might], "Why have You forgotten me? Why should I walk in gloom [like a mourner] under the oppression of the enemy?"

Why are we in exile so long?

⁴² See *Advice: Land of Israel* 12. There, Reb Noson of Breslov states: "Through the holiness of the Land of Israel one can attain pure faith. This is the gateway to that long, deep, patient breath that is the remedy for anger and depression. Pray to Hashem to give you desire and yearning for the Land of Israel."

11. With a murderous dagger in my bones, my oppressors⁴³ have taunted [and insulted] me by saying to me all day long, “Where is your God?”

I mourn the slaughter of our Torah leaders and other holy ones who were murdered by the evil foes of the Jewish people.

12. Why are you downcast, my soul, and why do you stir on my account? Hope to God, for I will yet thank Him for the salvations of my countenance and [for His being] my God.

Our enemies will pass into history. The darkest times point to our true place in history.

⁴³ This psalm mirrors the words of *Likutey Tefilot, Reb Noson's Prayers #8*, on the perceived power of one's enemies. “Hashem! You know how low and weak we are at this time. We have declined more and more. Because the enemy hand is ever stronger, and there is no one to save or support us; and because our strength is no more. And everyday, forces push against each of us, distancing us from Your true service and from life itself, God forbid.”

Psalm 59 - טז

Theme: This fifth psalm of *Tikkun Haklali* offers hope that one will be rescued from one's enemies. The nasty story of Saul's attempt on David's life is recounted — how David was stalked by Saul's henchmen and had to flee for his life. Here we are given words to contemplate Hashem's control of the world and His promise to take vengeance upon the enemies of the righteous.

1. For the Conductor. Do not destroy. A song by David, a plea to be spared when Saul⁴⁴ [sent men] and they guarded the house to put him to death.

Like David, I will find the sweet melody in my life despite those who strive against me.

2. Rescue me from evildoers, my God; over those that rise against me raise me high.

Preserve me — do not let my enemies prevail.

3. Rescue me from workers of iniquity, and from bloodthirsty men save me.⁴⁵

Hashem, through my wit and Your Providence let me keep one step ahead of my pursuers, who would kill me if they could.

4. For behold, they lurked [outside my home and in town] for my soul; strong [brazen and ultimately doomed] men rise against me, not [for] my transgression and not [for] my sin. Hashem [You know the truth].

⁴⁴ To understand this psalm, see I Samuel 19:10-16, which relates the story of Saul's pursuit of David.

⁴⁵ See *Advice: Barriers* 1. Reb Noson of Breslov writes there: "All the barriers and obstacles that confront a person have only one purpose: to heighten his yearning for the holy deed he needs to accomplish."

Protect my home from intruders and my family from violent attack.

5. Without iniquity [on my part], they run and prepare themselves [to attack me]; awaken [Hashem] toward me and see.

Hashem, turn Your eye to my precarious situation.

6. And You, Hashem, God of Hosts, God of Israel, arise to visit [judgment] upon all the nations; do not be gracious to any treacherous men of violence. *Selah*.

Please subdue the hate that the nations of the world have for Your holy, righteous people.

7. They come back in the evening; they yelp like a dog and roam about the city.⁴⁶

My enemies are like a lone barking dog. They plan my demise — but I will not falter.

8. Behold, they spew forth⁴⁷ with their mouth; with swords [razor-sharp words] on their lips, for they say, “Who will listen?”

⁴⁶ See *Advice: Controversy and Strife* 3, where Reb Noson writes: “If you find yourself in the middle of a dispute, it is very good if you can remain silent and pay no attention to the abuse that people throw at you.”

⁴⁷ *Kitzur Likutey Moharan* I, 63:5 can be understood as providing us with some insight into the motivations of Saul’s men, who so boisterously sought David’s demise. We know these evildoers took advantage of Saul’s mad jealousy, which was prompted by David’s rise to prominence. Saul’s men surely had their own agenda, possibly expressed in the following: “There exists a snake, and this snake is the aspect of ‘They are wise to do evil’ (Jeremiah 4:22). These are the people who engage in speculative philosophical investigations

I can walk away with my dignity intact from slanderous words spoken by people who do not think Hashem is listening.

9. But You, Hashem, laugh at them; You mock all the nations. *Despite grim threats, Hashem laughs at the presumption of the nations and will bring the redemption of the Jewish people.*

10. Regarding the might [of my foes], to You I look expectantly, for Hashem is my strength. *As David did with Saul, I shall silently await the demise of my enemies.*

11. The God of my kindness will anticipate me [I need not take vengeful action]; God will allow me to see [the punishment] of those [foes] who watch [and plot against] me. *To the extent that I love Hashem, so will He be merciful to me. Ours is a subtle two-way relationship.*

12. Do not kill them, lest my people forget; with Your power, make them wander [and lose their possessions slowly] and cast them down, O Hashem our Shield.

and who delve into atheistic forms of wisdom. Through evil speech, such as slander, gossip, lying, mockery, flattery, verbally humiliating another person, foul language, idle talk, etc. — and particularly when people speak slanderously about *tzaddikim* and other righteous individuals — all these evil words give wings to this snake so that it is able to fly about and inflict great harm upon the world, God forbid. In other words, through evil speech, these people's wisdom and atheistic ideas, which are embodied in the primordial snake, gain strength and begin to fly, and they wreak enormous damage upon the world.”

May I merit seeing that people who do evil against Your holy ones suffer a slow decline.

13. The word of their lips⁴⁸ is a sinful use of their mouth. They will be captured because of their haughtiness and because of the curses and the lies that they tell.

May I have the insight to avoid arrogant, slanderous words, especially gossip about our holy rabbis.

14. Destroy [them] slowly with wrath so that they will be no longer, and then [my people] will know that God rules over Jacob to the ends of the earth, *Selah*.

I have within me the power to repent and repent again, moving closer and closer to my loving Creator.

15. And they will return in the evening; they will howl like dogs, and they will go around the city.

My enemies are like a lone barking dog. They plan my demise — but I will not falter.

16. They will roam about to eat if they are not satisfied, and retire for the night.⁴⁹

⁴⁸ *Kitzur Likutey Moharan* I, 63:5. Our efforts at saying *Tehillim*, applying the words of David to our personal experiences, protect us from the snake, our oppressors who seek to harm us spiritually and physically. “However, through holy speech, a person fashions wings of holiness; and when these wings of holiness are functioning as they should, these people cannot inflict so much harm upon the world [with their wisdom and atheistic ideas].”

⁴⁹ *Kitzur Likutey Moharan* I, 44 renders direct advice: Clapping your hands during prayer guards against strife. Clapping has the unique power to bring the land back under the dominion of Hashem. The air where a Jew prays becomes purified and he breathes the air as if he were in the Land of Israel. This is

I will ignore the arrogant ones, who are fundamentally unhappy, disgruntled people.

17. And I will sing of Your power, and I will sing praises of Your kindness in the morning, for You were my stronghold and a refuge on a day that I was in dire straits.⁵⁰

I must always remember that my job is to pray to Hashem with concentration and enthusiasm.

18. My strength! To You will I sing, for God is my stronghold, O God of my kindness.

Hashem controls the world, and He will take vengeance upon my enemies.

related to the concept of having a fixed place to pray. In this psalm, one can almost sense David breathing slowly and clapping his hands in intense prayer and contemplation.

⁵⁰ The book *Until the Mashiach: The Life of Rabbi Nachman* describes how Rebbe Nachman encountered much strife from fierce opposition throughout his life. Also, read *Through Fire and Water: The Life of Reb Noson of Breslov*, which documents how Reb Noson dealt with the ruthless attacks of those who opposed him personally and the Breslov movement generally.

Psalm 77 - עז

Theme: In this sixth psalm of *Tikkun Haklali*, Asaf, a Levite singer in King David's court, contemplates the miracles of Exodus, particularly the splitting of the Red Sea. He notes that the guidance of Moses and Aaron will be repeated in our final redemption. We are told, too, that our prayers will bring us to better times through true and thorough repentance. This psalm can help bring healing.

1. For the conductor on Jedutun [the evil decrees imposed upon Israel], a song of Asaf.

Our prayers can be inspired by the music of the Holy Temple.

2. My voice is to God, and I shall cry out⁵¹; my voice [the voice of Jacob] is to God [I beseech Hashem], and He gives ear to me.

Hashem hears the cries of the Jewish nation. Our prayers can change our reality.

3. On the day of my distress, I sought Hashem [for spiritual renewal]; my wound oozes at night and does not abate;⁵² my soul refuses to be comforted [because of the intensity of exile].

⁵¹ In *Kitzur Likutey Moharan I*, 8:1, Rebbe Nachman prides a unique insight into King David's actions and motivations. He brilliantly makes the link between what David did and what we can do to deal with our problems. "The sighing and groaning of a Jew are very precious because they entail the completion of whatever is lacking. In other words, when a person lacks something, and he sighs over what he lacks, he thereby makes up that deficiency."

⁵² *Rabbi Nachman's Wisdom #98*: "Reciting Psalms can help cure someone who is sick. But it requires strong trust in God.

I am messed up, emotionally and physically. Yet I use this state of exile and suffering to request a spiritual renewal.

4. I remember Hashem, and I moan;⁵³ I speak [to others as a form of therapy], my spirit becomes faint, *Selah*.

Hashem, it feels as if You are far away; I am doubled over in pain. I try to speak of this to my friends, as King Solomon advises, but it does not help.

5. You held fast the awakenings of my eyes; I was agitated, and I do not speak [of future, far worse exiles, lest I cause panic and despair].

I cannot sleep peacefully through the night. During the day, I am bewildered and cannot speak.

6. [Then] I think of days of yore, ancient years.

I can surmount my current travails through a long exile, with thoughts of the past glories of the Jewish nation and their Temple.

7. I recall my [Temple] music at night; I speak [meditate] with my heart, and my spirit searches [for divine guidance].

I try to find some energy to connect to Hashem despite the long exile. When will it end?

Then, He will help, and the patient will be healed and rise from his sickbed.”

⁵³ *Kitzur Likutey Moharan* I, 8:4 contains more on the power of sighing — the potential to connect through that physical expression of emotion to the *tzaddik*. “When a person sighs, the true *tzaddik* expiates his sins. This is because by sighing, a person draws forth from the *tzaddik* the breath of life that makes up deficiencies [sins being the greatest possible kind of deficiency]. As it is written, ‘The wise man expiates’ (Proverbs 16:14).”

8. Will the Lord forsake [me] forever and nevermore be appeased?

Will Hashem listen to my people and me as He has in the past?

9. Has His kindness ended forever? Has He issued a decree for all generations?

Has He hidden His face from us, leaving us to the whims of the nations?

10. Has God forgotten to be gracious? Has He, in anger, shut off His mercy forever?

Are we still the chosen nation? Do we at least have merit from our founding forefathers?

11. And I said, “This is to sicken⁵⁴ [terrify] me, the change of the right hand of the Most High.”

I believe that all this history, and our current circumstance of exile, is meant to teach us and is ultimately all for the best.

12. I recall the deeds of Hashem when I remember Your wonder from time immemorial.

Wonders did happen in the past.

⁵⁴ *Kitzur Likutey Moharan* I, 56:14 teaches that immersing in a *mikveh*, ritual bath, brings healing, life and longevity, and other benefits. “Immersing in a *mikveh* saves a person from all troubles and purifies him from all pollution and sins, because the *mikveh* evokes extremely exalted levels of knowledge and lovingkindness. Furthermore, by immersing in a *mikveh*, a person merits an easy livelihood, healing, life, and longevity, and he merits arousing other people to serve God. Strife and anger are also nullified, and he merits peace, compassion, and great knowledge.”

13. And I meditate over all Your works, and I speak of Your deeds.

I must teach Your Torah and relive what happened.

14. O God, Your way is in sanctity. Who is a power as great as God?

To reset my perspective: first and foremost, You are the prime mover of the universe; through science, we, in our age, can see with great detail and wonder what the ancient peoples could only dream about or perceive through Ruach Hakodesh, the Divine Spirit.

15. You are the God Who works wonders; You made known Your might among the peoples.

And You are involved in this world.

16. You redeemed Your people with Your arm, the sons of Jacob and Joseph, forever.

And You are involved with our people and forefathers.

17. The waters perceived You, O God, the waters perceived You; they trembled, even the depths quaked.⁵⁵

At the splitting of the Red Sea, heralding our redemption, nature was altered on our behalf.

⁵⁵ *Kitzur Likutey Moharan I, 7:6.* The Psalmist gives us the tools to rebuild ourselves: build *emunah* in Hashem. Remember the great miracles He has wrought in the past and know they will come again to help us. Avoid those ideas that explain away each miracle as a natural phenomenon. “There are people who obscure all miracles by explaining them in terms of the laws of nature. When these heretics who do not believe in miracles disappear and faith increases in the world, then Mashiach will come, for the essence of the Redemption primarily depends on faith.”

18. They poured forth thick waters; the skies let out a voice, even Your arrows went forth.⁵⁶

Miracles abounded.

19. The sound of Your thunder was like a wheel; the lightning illuminated the world; the earth shook and quaked.

Reality changed.

20. In the sea was Your way, and Your path in the mighty waters, and Your steps were not known.⁵⁷

The miracle is mysterious, wondrous.

21. You led Your people like sheep by the hand of Moses⁵⁸ and Aaron.

⁵⁶ *Kitzur Likutey Moharan* I, 7 explains at length the importance of connecting to *emunah* through by truly believing in Hashem, following the advice of his holy *tzaddikim*, and scrupulously observing Torah laws. This is not possible through intellect. Faith can only exist in connection to those things that the mind cannot understand.

⁵⁷ *Likutey Tefilot, Reb Noson's Prayers #7* echoes the themes of this psalm and Rebbe Nachman's teaching in *Likutey Moharan* I, 7. "Loving God, help me reach a level where my faith is so strong that it will be as if I can actually see Your Godly power with my own eyes." For a highly rewarding study project, beyond the scope of this work, use the tables in *Likutey Tefilot* to see how Reb Noson was inspired to write prayers built upon specific Torah lessons in *Likutey Moharan*.

⁵⁸ *Kitzur Likutey Moharan* I, 30 explains why we need to seek out and connect to the greatest possible *tzaddik* if we hope to build our *emunah* and come to appreciate the miracles he brings to our lives every moment. Reb Noson writes, "A person must seek out the greatest possible Rav. The reason for this is that each person needs a Rav who is very great indeed, one who can explain exalted concepts of Godliness and who can illuminate and

Just as miraculously, You gave us leaders to make us the nation of the Torah.

enlighten even him. The more lacking a person is, and the more distant he is from God, the greater the Rav he needs. We saw an example of this in Egypt, where the Jewish people were sunken in the forty-nine Gates of Impurity. They needed an awesomely great Rav — namely, Moses, our teacher. For the sicker the patient, the greater the doctor he requires.”

Psalm 90 - ז

Theme: The seventh of the *Tikkun Haklali* psalms was written by Moses, the great prophet of Hashem. Moses composed eleven of *Tehillim's* one hundred and fifty psalms (Psalms 90–100). In this psalm, he contemplates the reason for the Jewish people's long exile, and the need that each individual has for increased faith and spiritual renewal as the years pass. Use this psalm to meditate on the themes of exile, repentance, mortality, and Divine support.

1. A prayer by Moses,⁵⁹ the man of God.⁶⁰ Hashem, You have been our dwelling place [joining with us especially in our halls of prayer and study] throughout all generations.

⁵⁹ *Kitzur Likutey Moharan* I, 56:16 teaches that Moses is the “embodiment of knowledge” through whose agency the Jews were redeemed from Egypt. We are reminded that the exalted *tzaddik*, like Moses our teacher, can rectify their prayer, reveal the glimmering light of the Patriarchs' merit, and gain the requisite insight to perceive their future. In reading this psalm, penned, according to our tradition, by Moses, we can perceive the power and passion of Moses' prayers, and, perhaps, in some small way, empower our own devotions, please God.

⁶⁰ *Kitzur Likutey Moharan* I, 22:3 teaches that our *emunah* is directly linked to our connection with the *tzaddikim*, starting with Moses. “It is impossible to attain perfect faith except by coming to the true *tzaddikim* of the generation, for it is they who draw the essence of the Jewish faith to the generation. These *tzaddikim* include all the other leaders of the generation, and they embody faith and holiness. Most important is the *tzaddik* who is in the role of Moses, who is called the ‘faithful shepherd’ because he watches over faith as a shepherd watches over his flock, [always working] to rectify faith and bring it to perfection. He is one of the Seven Shepherds present in every generation” (see *Bava Metzia*, perek 7, *Rabi Chiya u'Banav*).

Moses, the author of this psalm, speaks to me about our national condition of exile.

2. Before the mountains were born, and You [had not yet] brought forth the earth and the inhabited world,⁶¹ and from the remotest past to the most distant future, You are Hashem.

Even the mighty mountains will eventually be ground down, but the capacity to lovingly return to Hashem is an eternal gift. I can turn to Hashem no matter how far I have fallen.

3. You reduce man to a pulp, and You say, “Repent,⁶² O sons of men.”

I am frail and limited. I have a short span of years to accomplish much, yet with the struggle of repentance, I can soar to new spiritual heights.

⁶¹ We must always remember that Hashem takes particular pride in the efforts that every Jew makes to live a proper life and seek his Creator. *Kitzur Likutey Moharan* I, 17:2 teaches: The creation overall was [created for] the sake of the pride that God would take in the Jewish people collectively, and the particulars of the creation were [created for] the pride that God would take in each individual Jew. Similarly, the variations existing in the details of each creature were [created] in accordance with the pride that God would take in each particular of each individual Jew — [that is,] from each good movement of each Jew.

⁶² *Kitzur Likutey Moharan* I, 4:12 states: “Through humility, one merits to shed his physicality and be included in the infinite. He also comes to know that everything that happens to him is for his benefit, which is a ‘taste of the World to Come.’” The process of *teshuvah* attained through corralling one’s ego has cosmic consequences. Moses, the humblest of men, brings to us in this psalm a profound idea that is echoed by Breslov teachings.

4. For a thousand years in Your eyes are like yesterday, which has passed, and like a vigil in the night.

Despite the darkness and confusion of exile, I must work on myself, learning Torah, praying with intensity, and doing acts of kindness throughout my short years.⁶³

5. You carry them away in a flood, by morning they become sleep-like; they are like grass that withers.

I feel my aches and pains and wonder about the value of my life.

6. In the morning, it blossoms and is rejuvenated; by evening, it is cut off and dried up.

My youth has passed, and my middle age is drawing to a close. What have I achieved?

7. For we are consumed by Your anger,⁶⁴ and we are panic-stricken by Your wrath.

⁶³ In the Introduction to the Breslov Research Institute's *Kitzur Likutey Moharan*, Chaim Kramer writes, "In the scheme of history, man has but a brief life. May God bless all those who were involved in this project that this brief study — transmitted by Rebbe Nachman through Reb Noson — provide the necessary advice for direction in our lives." How wonderful to be among the fortunate ones who know about Rebbe Nachman and other holy *tzaddikim* who bring the light of Chassidism to temper the ups and downs of our short lives.

⁶⁴ *Kitzur Likutey Moharan* I, 13:3: "By breaking money lust through giving charity, a person mitigates harsh judgments, and through this effort Divine anger is nullified and loving kindness is channeled into the world. How can we understand this, except to humbly contemplate that the holy *Zohar* instructs us that what occurs below occurs above? Our kindness in giving charity is reciprocated by Hashem. How awesome is the mitzvah of giving

I cry, remembering the hostility and violence of the Holocaust and other tragedies the Jewish people have endured through the long years of exile.

8. You have placed our iniquities before You, [the sins of] our youth before the light of Your countenance.⁶⁵

While I may want to forget the foolish actions of my youth, Hashem remembers clearly and delivers the consequences.

9. For all our days have passed because of Your fury; we have consumed our years like a [fleeting] thought.

As the Holy Zohar instructs, may I spend my time properly, adding a new dimension of spiritual growth each day. I want to shine with Hashem's light.

10. The days of our years — among them are seventy years, and if with strength, eighty years — their proudest success is but toil and pain, for it passes quickly and we fly away.

May Hashem bless my loved ones and me with renewed vitality to live our lives in holiness.

11. Who knows the might of Your wrath, and as You are feared so is Your anger.

Who can predict Hashem's fury and the length of our exile? Who can see the ultimate kindness meant for us at the end of days when our redemption will come?

charity — as Rebbe Nachman has advised us in many of his lessons.”

⁶⁵ Our heartfelt efforts to return to Hashem have personal and national consequences. *Kitzur Likutey Moharan* I, 79:1 states: “Every person must see to it that he has no part in delaying the coming of Mashiach. Specifically, he should see to it that he rectifies his deeds and repents completely, so that he does not delay the coming of Mashiach because of his sins.”

12. So teach us to count our days; then we shall acquire a heart of wisdom.⁶⁶

I will seek the enlightened wisdom of the Torah and the tzaddikim to live a good and proper life.

13. Return, Hashem, until when? Relent concerning your servants.

Hashem, how long will You abandon us and keep Your servants in exile?

14. Satisfy us in the morning with Your lovingkindness,⁶⁷ and let us sing praises and rejoice throughout all our days.

Perform miracles for us as You did in the time of Moses. Bring the time of Messianic era. I can find joy in this prospect.

⁶⁶ *Likutey Tefilot, Reb Noson's Prayers #4* amplifies our theme of humility and the *teshuvah* that Hashem accepts from us when we make the effort to return to him. "I have therefore come before You, Hashem, my God and God of my fathers, with a crushed heart and humble spirit, to beg You to take pity on me and upon all of Your people, the House of Israel."

⁶⁷ Understand well how powerful our prayers can be. *Kitzur Likutey Moharan I*, 232:1 emphasizes this potential: "At the time that a person says, 'Praise God from the heavens! . . . Praise Him, all His angels!' (*Pesukey d'Zimra*, Morning Prayer), it is appropriate for him to be aroused and to pray with great animation and fervor, since this person with his prayer is calling on all the angels, the *seraphim*, the *ophanim*, the holy supernal beings, and all the worlds, commanding and enjoining them to praise and to extol God!"

15. Cause us to rejoice according to the days that You afflicted us, the years that we saw evil.

May each hour of the affliction we experienced in exile be calculated as a blissful year of the time of Mashiach.

16. May Your works appear to Your servants, and Your majesty be upon Your children.

We know, Hashem, that You are building the Third Temple in Heaven. Please bring it down now. We have suffered in exile for so long.

17. And may the pleasantness of the Lord our God be upon us, and the work of our hands secure for us, and let the work of our hands secure it.

May I experience the bliss and harmony of the Garden of Eden and accomplish great things without frustrating obstacles.

Psalm 105 - קה

Theme: The eighth psalm recounts the Passover story, particularly the ten plagues of Egypt. It was composed when King David brought the Holy Ark back to Jerusalem. The psalm inspires us to seek Hashem and asks Him to take down the barriers that separate us, as He did in the past. We feel His power, which in our generation is manifested in our true *tzaddikim*, like Moses in the past.

1. Give thanks to Hashem, call out in His name; make His deeds known among the peoples.⁶⁸

Is Hashem really a tangible reality in my life? Can I be on some level as inspired as David when he triumphantly returned the Holy Ark to Jerusalem?

2. Sing to Hashem, play music to Him; speak of all His wonders.

What an opportunity it is to sing Shabbat songs with friends and family.

3. Glory in His holy name; may the heart of those who seek Hashem rejoice.⁶⁹

I have a unique opportunity to seek joyously and find Hashem's presence in my life, actively incorporating holiness into my daily activities.

⁶⁸ Verses 1 to 15 of Psalm 105 comprise the first part of the song the Levites sang when the Holy Ark was brought to Jerusalem by David. For the narrative of that great event, see Chronicles I 16:8.

⁶⁹ Rashi comments: "Feel honored that you enjoy the protection and supervision of Hashem."

4. Search for Hashem⁷⁰ and His might; seek His Presence constantly.⁷¹

The more I search for Hashem, the “mightier” Hashem’s concern for me becomes. This is my Daily Offering, sacrificed in Hashem’s presence in the Temple of old.

5. Remember His wonders that He performed; His miracles and the judgments of His mouth.

The ten plagues of Egypt and the return of the Ark to Jerusalem were precise miracles demonstrating Hashem’s loving involvement in this world.

6. The seed of Abraham His servant, the children of Jacob, His chosen ones.

I am the descendant of Abraham through the line of Jacob. I am proud to be a Jew and, unique in the world, the true inheritor of our great forefather’s faith.

7. He is Hashem. Over the earth are His judgments.

Hashem participates actively in this world. He has a special concern for the Jewish people, His special people.

8. He remembered His covenant forever,⁷² the word He had commanded to the thousandth generation.

⁷⁰ *Kitzur Likutey Moharan* II, 8:6. Reb Noson specifically says, “Every person must search very hard for a true leader to draw close to, in order that he might attain perfect faith – which means to believe in the renewal of the world, whereby God created His world out of absolute nothingness.”

⁷¹ *Likutey Halachot*. We have a special responsibility to recognize the good in our friends and speak to them many words to enlighten them and bring them to fear of Heaven. We are all, according to our level, *tzaddikim*.

⁷² Radak: God maintains a special interest in the Jewish people.

May I live well in my time. May Hashem bring redemption in my generation.

9. Which He had made with Abraham, and His oath to Isaac.
Let Jewish law be the categorical, unchangeable absolute in my life.

10. And He set it up for Jacob as a statute, to Israel as an everlasting covenant.
Hashem's commitment to the Jewish people is an iron-clad statute. He will be with me if I follow His Torah scrupulously.

11. Saying, "To you, I shall give the land of Canaan, the portion of your heritage."
The Land of Israel is the inheritance of our entire congregation.

12. When they were few in number, hardly [scarcely] dwelling there.
I may live in galut, exile, but I have a complete and unswerving faith in Hashem's promise to bring me to the promised land.

13. And they walked from nation to nation, from one kingdom to another people.
Since the times of our forefathers, our isolation as a people, our status as the "Wandering Jew," ironically preserved our unique identity as the Jewish nation, Hashem's chosen.

14. He allowed no man to rob them [the patriarchs], and He [even] reproved kings on their account.
Hashem severely punishes the evil leaders and terrorists as He did Abimelech and other villains.

15. “Dare not touch My anointed ones [who possess eminence and grace], and do not harm My prophets.”⁷³

I am the descendant of anointed kings and prophets, the true rulers of the earth.

16. He summoned a famine upon the land; He broke every staff [source] of bread.⁷⁴

Hashem controls my livelihood. I must pray to Him for all my needs.

17. He sent a man before them [Jacob and his sons]; Joseph was sold as a slave.

I can emerge strongly from my travails. Hashem sends no test that cannot be overcome.

18. They afflicted his foot with fetters; iron threatened his life.

I will not succumb to whatever misfortune comes my way; I will remain erect and spiritually unfettered. Hashem has a path forward for me.

19. Until His word came [to fulfill His decree — the chain of events that would bring Israel and his family to Egypt], Hashem’s statement [with regard to testing Joseph with Pharaoh’s daughter and imprisonment] purified him [resulting in him emerging as a true *tzaddik*].

I know that I am being tested by Hashem. I can pass those tests, taking inspiration from the tzaddik of the generation.

⁷³ The Patriarchs are the true rulers of the world and are accorded due honor.

⁷⁴ Verses 16 to 23 deal with Hashem’s gift to the family of Abraham, to grow as a separate nation in their own territory, even as they lived among a hostile people who opposed their existence.

20. A king [Pharaoh] sent emissaries and released him [Joseph], a ruler of peoples released his bonds [and restored his good name].

May I always have a shem tov, a good name, in my community.

21. He [Pharaoh] made him [Joseph] the master of his household and the ruler over all his possessions [his household and all matters of state].

Hashem, help me properly and prudently manage the property, goods, and monies You have blessed me with.

22. To bind up his princes with his soul [they became fond of Joseph], and he made his elders wise [by interpreting their dreams].

May the Torah I learn and the tzaddikim I connect to sweeten my dreams.

23. And Israel came into Egypt, and Jacob lived in the land of Ham.⁷⁵

I know I must experience the challenges of the long curve of my life, my own time's exile, before experiencing redemption. This is Hashem's way.

24. And He made His people very fruitful, and He made them stronger [prominent in Egyptian society at all levels] than their oppressors.

May our people be blessed with many holy children.

25. He turned their heart to hate His people, to plot against His servants.

Through history, anti-Semites have turned against us. Hashem protects us against these monsters and will hastily bring our redemption.

⁷⁵ Ham is the ancestor of the Egyptian people.

26. He sent Moses His servant, [and] Aaron whom He chose.⁷⁶
Hashem, help me connect to You through the tzaddikim of my generation, to be taken out personally from the chaos of my personal galut.

27. They [Moses⁷⁷ and Aaron] brought upon them the words of Hashem's signs and His miracles in the land of Ham.⁷⁸
May I recognize the signs and wonders Hashem brings to me every day. I wish to go to my promised land and not perish in the darkness of the corrupt society I live in.

28. He sent [a tangible and totally unprecedented] darkness and it darkened [every inch and every person across the Egyptian empire], and they [the angels of Hashem controlling the forces of nature] did not disobey His word.
May I take pause to contemplate the enormity of these miracles that enabled a slave nation to go on to build the Temples, a nation that soon will be a party to the coming of Mashiach, who will redeem all humankind.

⁷⁶ Alshich: God desired that the world should attribute His wonders to Him, no any agent or intermediary. He therefore selected Moses, the humblest of men, to be His servant.

⁷⁷ *Kitzur Likutey Moharan* I, 30:2 teaches that in Egypt the Jews had sunk to the forty-ninth Gate of Impurity. "They needed an awesomely great Rav — namely, Moses our teacher. For the sicker the patient, the greater the doctor he needs."

⁷⁸ *Kitzur Likutey Moharan* I, 20:14. Egypt was a place of extreme sexual immorality. "The proper way to fulfill the mitzvah of reciting the Haggadah is over wine since wine rectifies knowledge. 'Wine and fragrance makes one clever' (*Sanhedrin* 70a). For the Egyptian exile was caused by sexual blemish, which is the blemish of knowledge, as is taught: The wine of the Four Cups rectifies knowledge, which is sexual purity."

29. He turned their waters into blood and killed their fish.
Hashem rules the waters of the world and their inhabitants. May those who travel by sea be safe from harm. May those who travel the sea of Torah find success in their efforts.

30. Their land swarmed with frogs [even] in the chambers of their monarchs [wherever water rested, frogs would appear].
Nothing stood in the way of the onslaught. If I thank Hashem for the “onslaught” of the blessings He sends me, Hashem will look down upon me with favor.

31. He commanded, and hordes of noxious beasts came, lice throughout their boundary.
Hashem rules the land and its creatures. May Hashem protect my home, lands, and property.

32. He made their rains into hail, [with] fires flaming in their land.
Hashem is incomprehensible, improbably mixing fire and water as one. How can I truly appreciate His greatness and influence in my life?

33. And it struck [crushing] their vines and their fig trees, and it broke the trees of their territory.
May we be protected from “super storms” and other intense weather brought about by global warming and other unusual occurrences.

34. He spoke, and locusts came and *yelek* [the most damaging species of locust] without number.
I can go to the woods, travel to a great lake or sea, breathe deeply, and cry out. See how Hashem controls the sea, land, and air.

35. And they consumed all grass in their land, and they consumed the produce of their soil.

If I listen carefully to the messages God sends me continuously, I will know how to live a purposeful life.

36. And He smote every firstborn in their land, the first of all their strength.

Hashem protect me that I should never experience the death of my children, even in old age.

37. And Hashem took them out with silver and gold, and there was no failure [none who did not amass wealth] among their tribes.

I know that Hashem sends me the livelihood I need to serve Him faithfully.

38. Egypt rejoiced with their departure, for fear had fallen upon them.

The enemies of the Jewish people have always feared us for we are Hashem's chosen.

39. Hashem spread out a cloud for a screen [shelter], and fire to light up the night.

Thank You, Hashem, for providing me with continued guidance and protection.

40. They [Israel] asked, and He brought quails, and the bread of heaven satisfied them.

Hashem, provide for my family so that we should not fear hunger or privation.

41. He opened a rock and water flowed; rivers ran in the desert.

Hashem provides miracles for me every day. I must look up and recognize them for what they are.

42. For He remembered His holy promise to Abraham, His servant.

I can take pride that I am a Jew, a true inheritor of the covenant between Hashem and Abraham.

43. And He took out His people with elation, His chosen ones [he took out] with joyful singing.

I know that simchah, joy, is the direct route to serve Hashem. May I always find it in my prayers, as our tzaddikim instructed us.

44. And He gave them lands of nations, and they took possession of the labor of nations.⁷⁹

I yearn to be in Eretz Yisrael, the perfect place to keep Hashem's Torah in peace and joy.

45. In order that they would guard His statutes and observe His laws⁸⁰ — *Halleluyah!*

May I have the resources to pursue spiritual excellence.

⁷⁹ Radak: God also gave them spiritual treasures.

⁸⁰ And by doing so, be filled with sacred joy and song.

Psalm 137 - קלז

Theme: The ninth psalm is a dirge about loss and suffering. The loss of Jerusalem and the promise of redemption are evoked.

1. By the rivers of Babylon, there we sat; we also cried when we remembered Zion.⁸¹

I will sing this dirge and try to connect to David who, in a prophetic vision, foresaw the destruction of both Holy Temples.

2. On willows [of the stream⁸²] in its midst, we hung our harps.⁸³

⁸¹ *Kitzur Likutey Moharan* I, 15:8. We mourn the loss of holiness caused by the destruction of the two Temples and exile among the gentile nations. We mourn our distancing from “the secrets of the Torah [that] are called ‘holy.’” Later in this lesson, Rebbe Nachman expounds: “These [secrets of the Torah] are also the concept of the Holy Temple, may it be rebuilt and established speedily in our days. Amen.” Even today the hidden Torah remains silent in the minds of many observant Jews. When we are freed from exile, the Torah that most connects us will be revealed.

⁸² *Kitzur Likutey Moharan* II, 262 teaches that Torah innovations are likened to streams. This sad verse predicts the emergence of new Torah insights, the products of a renewed Torah community.

⁸³ See *Advice: Pride and Humility* 4. Reb Noson of Breslov teaches that “humility (when you are obliged to “hang your harps”) is the foundation of true repentance. The essence of repentance is to feel your own lowliness and insignificance, to be aware of the wrong you have done, and to understand that even the suffering and murderous opposition you may have to

Our tradition tells us that teshuvah is always open to us. I can seek Hashem right now.

3. For there our captors asked us for words of song and our instruments of joy. [Our tormentors] mockingly asked of us, “Sing⁸⁴ for us from the song of Zion.”

The tormentors of the Jewish people always seek to remind us of our loss, but in the end only strengthen our resolve to live with Hashem and return to our ancestral lands.

4. “How shall we sing the song of the Lord on foreign soil?”
How can I feel at home in this foreign land, no matter how comfortable I am?

5. [The assembly of Israel responded,] If I forget you, O Jerusalem, may my right hand forget [its skill].⁸⁵

May this core sentiment, this defiance, always be upon my lips.

6. May my tongue cling to my palate if I do not remember you, if I do not bring up Jerusalem⁸⁶ at the beginning of my joy.⁸⁷

encounter in your quest for the truth are perfectly just.” A low, precarious place heralds inevitable redemption. There is always hope, even in exile and oppression. From the fall inevitably comes the rise.

⁸⁴ *Kitzur Likutey Moharan* I, 3 discusses at some length the power of holy song sung by people singing for no other purpose than connecting to Hashem and raising the prayers of the congregation.

⁸⁵ Sforno: It is our obligation to recall Jerusalem and pray for her in every supplication.

⁸⁶ *Kitzur Likutey Moharan* I, 22:12 teaches that faith is called *YeRuShalaYim*, which contains the root words *YiRah Shalem*, complete fear.

I happily and proudly follow the custom of remembering Jerusalem on all joyous occasions. Jerusalem is the eternal capital of the Jewish people.

7. Remember, O Lord, for the sons of Edom, the day of Jerusalem, those who say, “Demolish it, demolish it, down to its foundation!”⁸⁸

Evil people whose ancestors still walk the earth in villainy.

8. O Daughter of Babylon, who is destined to be plundered, praiseworthy is He [Hashem] who repays you the recompense that you [the Babylonians] have done to us.

Today Babylon (modern Iraq) is a troubled part of the world.

9. Praiseworthy is he who will take and dash your infants against the rock.⁸⁹

All injustices eventually get repaid commensurate with the crime.

⁸⁷ Malbim: Even if I rejoice in material success, Jerusalem will be more important to me. Even while standing under the marriage canopy, I will break a glass to remember its past glories.

⁸⁸ The Jewish nation, however, will always re-establish itself because of its strong faith in Hashem, the Torah, and the holy *tzaddikim*.

⁸⁹ Hashem will remember our suffering and bring destruction upon our enemies.

Psalm 150 - קנ

Theme: In this last psalm of *Tikkun Haklali* we devote ourselves to praising Hashem, free of worries and self-doubt. We can confidently believe that our sins have been repaired and that we can move forward with confidence to higher levels of service of Hashem. All that remains now is to praise Hashem with energy, enthusiasm, and joy.

1. Praise Hashem!⁹⁰ Praise God in His holy place, praise Him in the firmament of His might.

In my best times and my worst times, I will strive to build my knowledge of Hashem and my emunah. Trembling like the ministering angels, I will reach out to Him, knowing that His mercy in its many forms flows down to me.

2. Praise Him for His mighty acts; praise Him as befits His abundant greatness.

I acknowledge how Hashem has miraculously interrupted the course of nature on behalf of the Jewish people, which is His chosen nation.

3. Praise⁹¹ Him with a [strong] shofar blast; praise Him with [the soft and gentle sounds of the] lyre and harp.

⁹⁰ See *Advice: Prayer* 71 that when we utter the word “Halleluyah, Praise Hashem,” we should rouse ourselves to pray with “real life and fire. [We] are calling upon all the angels, the *seraphim*, the *ophanim*, and the *chayot hakodesh*, and all the worlds to offer praises to God. This last psalm rouses us with ten types of song.

⁹¹ *Kitzur Likutey Moharan* I, 3:1 and 3. Music, the subject of this final psalm, can bring us to an aspect of prophecy or cause us to stumble, being ensnared like birds caught in a trap. As we read, “A person must be extremely careful not to listen to the

May my saying of Psalms with passion and commitment help bring the final redemption.

4. Praise Him with [the swift tempo and pounding beat of the] drum and with circle dancing;⁹² praise Him with stringed instruments and flute.⁹³

Hashem, help me find the way to praise You with enthusiasm and emotion in both the joyous and mournful times of my life.

5. Praise Him with resounding cymbals, praise Him with resonant cymbals.

May Hashem give me the power to be like Ben Arza, the special person appointed to play the cymbal in the Temple orchestra, and to be loved, precious, and unique as a member of Hashem's chosen nation.

songs of a singer of the other side, whose intention in singing is not for the sake of Heaven at all.” “By means of holy song, it is possible to attain some aspect of prophecy. For the essential means of cleaving to God is through song.”

⁹² In *Advice: Marriage 2*, Rebbe Nachman states, “Dancing at a wedding sweetens the force of harsh judgements in the world.” Elsewhere (*Advice: Joy 12*), he adds, “It is a wonderful thing when people dance for joy for the sake of a *mitzvah!*”

⁹³ *Kitzur Likutey Moharan I*, 54:14 connects proper, holy music with being present in the moment and the attainment of true joy. “Hearing music being played on an instrument by a righteous musician for the sake of Heaven can be most helpful in enabling a person to be happy, to subdue the power of the imagination, and to maintain memory. Such music can enable a person to attain the power of prophecy and to pour out his heart like water before God. Therefore, it is necessary to be happy always.”

6. Let every soul praise Hashem — *Halleluyah!*
May my life be changed by reading the 2,527 verses of the
five books of Psalms. May I be inspired to feel deeply
*Hashem's kindness in the ups and downs of my life.*⁹⁴

⁹⁴ *Likutey Halachot* 3:2. Your *neshamah*, soul, is maintained by *neshimah*, breath — note the similarity of the words. Rebbe Nachman tells us here, in the culmination of all the Psalms, that every breath we inhale maintains our life force. And that life force must be devoted to holiness — the study of Torah, prayer, yearning for Hashem, and good acts. The earlier verses of this psalm invoke music of all types. This last verse instructs us just to breathe, to seek Hashem in every moment of our lives.

א מִכְתָּם לְדָוִד שְׁמֵרְנִי אֵל כִּי חֲסִיתִי בָּךְ .
 ב אֲמַרְתָּ לַיהוָה אֲדַנִּי אַתָּה טוֹבַתִּי בֶּל עָלִיף.
 ג לְקַדּוּשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה וְאֲדִירִי כָּל חֲפָצֵי בָם.
 ד יִרְבוּ עֲצָבוֹתֶם אַחַר מָהָרוּ בֶּל אֲסִיף נִסְפִיָּהֶם מִדָּם וּבֶל
 אֲשָׂא אֶת שְׁמוֹתֶם עַל שְׂפָתַי.
 ה יְהוָה מִנֵּת חֶלְקִי וְכוֹסֵי אַתָּה תוֹמִיף גּוֹרְלִי.
 ו חֲבָלִים נָפְלוּ לִי בִּנְעָמִים אֵף נִחַלְתָּ שְׂפָרָה עָלַי.
 ז אֲבָרַךְ אֶת יְהוָה אֲשֶׁר יַעֲצֵנִי אֵף יִלְלוֹת יִסְרוּנִי כְּלִיוֹתַי.
 ח שׁוֹיִתִּי⁹⁵ ?הוּא לְנִגְדֵי תַמִּיד כִּי מִימִינִי בֶּל אֲמוֹט.
 ט לָכֵן שָׁמַח לְבִי וַיִּגַּל כְּבוֹדִי אֵף בְּשָׂרִי יִשְׁכֹּן לְבַטַח.
 י כִּי לֹא תַעֲזֹב נַפְשִׁי לְשֹׂאוֹל לֹא תִתֵּן חֲסִידֶךָ לְרֵאוֹת
 שְׂחַת.
 יא תוֹדִיעֵנִי אֲרַח חַיִּים שְׁבַע שְׁמָחוֹת אֶת פְּנֵיךָ נַעֲמֹת
 בִּימִינֶךָ נָצַח.

⁹⁵ *Shiviti* can also mean “to weigh” or can be a kind of scale. That is, “I am humbled by the greatness of Hashem.”

מזמור לב

א לְדָוִד מִשְׁכִּיל אֲשֶׁרִי נִשְׁוִי פֶשַׁע כְּסוּי חֲטָאָה.
 ב אֲשֶׁרִי אָדָם לֹא יַחֲשֵׁב יְהוָה לֹו עֵוֹן וְאִין בְּרוּחוֹ רַמְיָה.
 ג כִּי הִחֲרַשְׁתִּי בְּלוֹ עֲצָמִי בְּשִׂאֲגַתִּי כָּל הַיּוֹם.
 ד כִּי יוֹמָם וְלַיְלָה תִּתְכַבֵּד עָלַי יְדָד נְהַפֵּד לְשִׁדִּי בְּחֲרַבְנִי
 קוֹץ סֶלָה .
 ה חֲטָאתִי אֹדִיעֵךְ וְעוֹנֵי לֹא כִסִּיתִי אֲמַרְתִּי אֹדָה עָלַי
 פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאתָ עֵוֹן חֲטָאתִי סֶלָה .
 ו עַל זֹאת יִתְפַּלֵּל כָּל חֹסִיד אֱלֹהִי לְעַת מָצָא רַק לְשִׁטָּף
 מִיָּם רַבִּים אֱלֹוֹ לֹא נִגִּיעוּ
 ז אַתָּה סִתַּר לִי מִצָּר תִּצְרְנִי רַנִּי פִלֵּט תִּסּוּבְּנִי סֶלָה.
 ח אֲשֶׁפִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זֹו תִלְךָ אִיעֲצָה עָלֶיךָ עֵינִי.
 ט אֵל תִּהְיוּ כְּסוּס כְּפָרָד אִין הָבִין בְּמַתָּג וְרָסוּ עֲדִיו
 לְבָלוֹם בַּל קָרַב אֱלֹהִי.
 י רַבִּים מְכֹאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יִסּוּבְּנּוּ.
 יא שְׁמָחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהֲרַנִּינוּ כָּל יִשְׁרָיִל ב.

מזמור מא

א לְמִנְצַחַם מְזִמּוֹר לְדָוִד.
 ב אֲשֶׁרִי מִשְׁכִּיל אֵל דָּל בְּיוֹם רָעָה יִמְלֻטְהוּ יְהוָה.
 ג יְהוָה יִשְׁמְרֵהוּ וַיַּחֲיֵהוּ וְאֲשֶׁר בְּאָרֶץ וְאֵל תִּתְנֶהוּ בְּנִפְשׁ
 אִיבּוֹ.
 ד יְהוָה יִסְעֲדֵנוּ עַל עֶרֶשׁ דְּוִי כָּל מִשְׁכָּבוֹ הַפְּכֶתָּה בְּחֻלּוֹ.

ה אָנִי אֶמְרָתִי יְהוָה חֲנֻנִי רַפָּאָה נַפְשִׁי כִּי חָטָאתִי לָךְ.
ו אוֹיְבֵי יֹאמְרוּ רַע לִי מָתִי יָמוּת וְאָבֵד שְׁמוֹ.
ז וְאִם בָּא לְרֵאוֹת שְׁוֹא יִדְבֵר לְבוֹ יִקְבֹּץ אָוֶן לוֹ יֵצֵא לְחוּץ
יִדְבֵר.

ח יַחַד עָלִי יִתְלַחֲשׂוּ כָּל שִׁנְאֵי עָלִי יַחֲשִׁבוּ רָעָה לִּי.
ט דְּבַר בְּלִיעֵל יִצּוֹק בּוֹ וְאַשֶּׁר שָׁכַב לֹא יוֹסִיף לְקוֹם.
י גַּם אִישׁ שְׁלוֹמִי אֲשֶׁר בְּטַחְתִּי בּוֹ אוֹכַל לְחָמִי הַגְּדִיל עָלִי
עֲקֹב.

יא וְאַתָּה יְהוָה חֲנֻנִי וְהַקִּימֵנִי וְאַשְׁלֶמְהָ לָּהֶם.
יב בְּזֹאת יִדְעֵתִי כִּי חִפְצָתָ בִּי כִּי לֹא יָרִיעַ אוֹיְבֵי עָלִי.
יג וְאֲנִי בְּתַמִּי תִמְכַּתְּ בִּי וּתְצִיבֵנִי לְפָנֶיךָ לְעוֹלָם.
יד בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן
וְאָמֵן.

מזמור מב

א לִמְנַצֵּחַ מִשְׁכִּיל לְבַנֵּי קִרְחַ.
ב כְּאֵיל תִּעְרַג עַל אַפִּיקַי מַיִם כֶּן נַפְשִׁי תִעְרַג אֵלַיךָ
אֱלֹהִים.
ג צִמְאָה נַפְשִׁי לְאֱלֹהִים לְאֵל חַי מָתִי אָבוּא וְאַרְאָה פְּנֵי
אֱלֹהִים.
ד הֵיטָה לִּי דַמְעָתִי לְחֶסֶם יוֹמָם וְלַיְלָה בְּאָמֹר אֵלֵי כָּל
הַיּוֹם אֵיךָ אֱלֹהֶיךָ.
ה אֵלֶּה אֲזַכְּרָה וְאַשְׁפֹּכָה עָלִי נַפְשִׁי כִּי אֶעְבֵר בְּסוּף אֲדָדִים
עַד בֵּית אֱלֹהִים בְּקוֹל רִנָּה וְתוֹדָה הַמּוֹן חוֹגֵג.

ו מה תִּשְׁתַּחֲוֶה נַפְשִׁי וְתַהַמִּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי
 עוֹד אוֹדְנוּ יְשׁוּעוֹת פָּנָיו.
 ז אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה עַל כֵּן אֲזַכְּרֶךָ מֵאָרֶץ יִרְדּוּ
 וְחַרְמוֹנִים מֵהַר מְצַעַר.
 ח תַּהוֹם אֶל תַּהוֹם קוֹרָא לְקוֹל צְנוּרִיךָ כָּל מִשְׁבְּרִיךָ
 וְגִלְיָד עָלַי עֲבְרוּ .
 ט יוֹמָם יִצְנֶה יְהוָה חֶסֶדּוֹ וּבְלִילָה שִׁירָה עִמִּי תִפְלֶה לְאֵל
 חַיִּי .
 י אוֹמְרָה לְאֵל סִלְעֵי לָמָּה שְׁכַחְתָּנִי לָמָּה קִדַּר אֱלֹהֶיךָ בְּלַחֲץ
 אוֹיֵב .
 יא בְּרַצַּח בַּעֲצָמוֹתַי חֲרַפּוּנִי צוֹרְרֵי בְּאִמְרָם אֱלֹהֵי כָּל הַיּוֹם
 אֵיחָה אֱלֹהֶיךָ.
 יב מה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמָה תַהַמִּי עָלַי הוֹחִילִי לֵאלֹהִים
 כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנָי וְאֱלֹהֵי .

מזמור נט

א לִמְנַצֵּחַ אֵל תִּשְׁחַת לְדוֹד מִכְתָּם בְּשִׁלַּח שְׁאוּל וַיִּשְׁמְרוּ
 אֶת הַבַּיִת לַיהוָה .
 ב הַצִּילֵנִי מֵאִיבֵי אֱלֹהֵי מִמֵּת־קוֹמְמֵי תִשְׁגָּבֵנִי.
 ג הַצִּילֵנִי מִפְּעַלֵי אֲוֹן וּמֵאֲנָשֵׁי דָמִים הוֹשִׁיעֵנִי.
 ד כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יְגוּרוּ עָלַי עֲזִים לֹא פִשְׁעֵי וְלֹא
 חֲטָאתֵי יְהוָה .
 ה בְּלֵי עוֹן יְרוּצוּן וַיְכַוְּנוּ עוֹרָה לְקִרְאתִי וַיִּרְאֶה.

ו וְאַתָּה יְהוָה אֱלֹהִים צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הַקִּיצָה
 לִפְקֹד כָּל הַגּוֹיִם אֶל תַּחֲנוּן כָּל בְּגִדֵי אָוֶן סָלָה .

ז יָשׁוּבוּ לְעָרֵב יְהֵמוּ כְּכֹלֵב וַיִּסּוּבְבוּ עִיר .

ח הִנֵּה יִבְיַעוֹן בְּפִיָּהֶם חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם כִּי מִי שָׁמַע .

ט וְאַתָּה יְהוָה תִּשְׁחַק לָמוֹ תִלְעַג לְכָל גּוֹיִם .

י עֲזֹז אֱלֹהֵי אֶשְׁמֶרָה כִּי אֱלֹהִים מְשֻׁבָּבִי .

יא אֱלֹהֵי חֲסָדֵי יִקְדְּמֵנִי אֱלֹהִים יִרְאֵנִי בְּשַׁרְרִי .

יב אֶל תִּהְרָגֶם פֶּן יִשְׁכַּחוּ עַמִּי הַנִּיעְמוֹ בְּחִילָךְ וְהוֹרִידֵמוֹ
 מִגִּנְנוֹ אֲדָנִי .

יג חֲטָאת פִּימוֹ דָּבַר שִׁפְתֵימוֹ וַיִּלְכְּדוּ בְּגֵאוֹנָם וַיִּמְאַלְהוּ
 וַיִּמְכַּחֲשׁוּ יִסְפְּרוּ .

יד כִּלְהַב בְּחִמָּה כִּלְהַב וַאֲיַנְמוֹ וַיִּדְעוּ כִּי אֱלֹהִים מִשְׁלַל
 בְּיַעֲקֹב לְאַפְסֵי הָאָרֶץ סָלָה .

טו וַיִּשׁוּבוּ לְעָרֵב יְהֵמוּ כְּכֹלֵב וַיִּסּוּבְבוּ עִיר .

טז הִמָּה יִנְיַעוֹן לְאָכֵל אִם לֹא יִשְׁבְּעוּ וַיִּלְיֵנוּ .

יז וַאֲנִי אֲשִׁיר עֲזָךְ וְאֶרְיֹן לִבְקֹר חֲסִדָּךְ כִּי הִיִּיתָ מְשֻׁבָּב לִי
 וּמְנוּס בְּיוֹם צָר לִי .

יח עֲזִי אֱלֹהֵי אֶזְמֶרָה כִּי אֱלֹהִים מְשֻׁבָּבִי אֱלֹהֵי חֲסָדֵי .

מזמור עז

א לְמַנְצֶחַ עַל יְדוּתוֹן לְאַסָּף מְזִמּוֹר.
ב קוֹלִי אֶל אֱלֹהִים וְאַצְעָקָה קוֹלִי אֶל אֱלֹהִים וְהֶאֱזִין
אֵלַי.
ג בְּיוֹם צָרָתִי אֲדַנֵּי דַרְשָׁתִי יְדִי לִילָה נִגְרָה וְלֹא תִפּוּג
מֵאֲנָה הַנַּחֵם נַפְשִׁי .
ד אֲזַכְּרָה אֱלֹהִים וְאֶהְמִיָּה אֲשִׁיחָה וְתִתְעַטֵּף רוּחִי סֶלָה.
ה אַחֲזֶתֶת שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי וְלֹא אֲדַבֵּר .
ה אַחֲזֶתֶת שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי וְלֹא אֲדַבֵּר .
ז אֲזַכְּרָה נִגְיַנְתִּי בַּלִּילָה עִם לִבִּי אֲשִׁיחָה וַיִּחַפֵּשׂ רוּחִי .
ח הִלְעוֹלָמִים יִזְנַח אֲדַנֵּי וְלֹא יִסִּיף לְרָצוֹת עוֹד .
ט הָאֶפֶס לִנְצַח חֲסִדוֹ גָּמַר אֲמַר לְדֹר וְדֹר .
י הִשְׁכַּח חַנוּת אֵל אִם קִפְץ בָּאָף רַחֲמָיו סֶלָה .
יא וְאֲמַר חִלּוֹתֵי יְהוָה שָׁנוֹת יְמִין עֲלִיוֹן .
יב אֲזַכּוֹר מַעֲלָלֵי יְהוָה כִּי אֲזַכְּרָה מְקוֹדֶם פְּלֹאֵף .
יג וְהִגִּיתִי בְּכָל פְּעֻלָּף וּבַעֲלִילוֹתֵיף אֲשִׁיחָה .
יד אֱלֹהִים בִּקְדֹשׁ דִּרְכָף מִי אֵל גְּדוֹל כְּאֱלֹהִים .
טו אַתָּה הָאֵל עֲשֵׂה פְלֹא הוֹדַעְתָּ בְּעַמִּים עֲזָף .
טז גֹּאֲלֶת בְּזֵרוּעַ עַמָּף בְּנֵי יַעֲקֹב וַיּוֹסֶף סֶלָה .
יז רְאוּף מִיִּם אֱלֹהִים רְאוּף מִיִּם יַחִילוּ אֵף יַרְגִּזוּ
תְּהוֹמוֹת .
יח זְרִמוּ מִיִּם עֲבוֹת קוֹל נְתַנּוּ שְׁחָקִים אֵף חֲצֻצִיף
יְתַהֲלְכוּ .
יט קוֹל רַעֲמָף בַּגְּלִגֵּל הָאִירוּ בְּרָקִים תִּבֵּל רָגְזָה וְתִרְעֵשׂ
הָאָרֶץ .

כ בַּיָּמִים דְּרַכְּךָ וּשְׁבִילֶיךָ [וּשְׁבִילְךָ] בְּיָמִים רַבִּים וְעַקְבוֹתֶיךָ
 לֹא נָדְעוּ.
 כא נְחִיתָ כְּצֹאן עֲמָךְ בְּיַד מֹשֶׁה וְאַהֲרֹן.

מזמור צ

א תִּפְלֶה לְמֹשֶׁה אִישׁ הָאֱלֹהִים אֲדַנִּי מֵעוֹן אֶתָּה הָיִיתָ
 לָנוּ בְּדֹר וָדֹר.
 ב בְּטָרֶם הָרִים יִלְדוּ וְתַחֲוִלֵּל אֶרֶץ וְתַבֵּל וּמַעוֹלָם עַד
 עוֹלָם אֶתָּה אֵל .
 ג תֵּשֵׁב אֲנוֹשׁ עַד דָּכָא וְתֹאמֶר שׁוּבוּ בְּנֵי אָדָם.
 ד כִּי אֶלְף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
 וְאַשְׁמוּרָה בְּלִילָה.
 ה זָרַמְתָּם שָׁנָה יְהִי בַּבֶּקֶר כְּחֻצִיר יַחֲלֶף.
 ו בַּבֶּקֶר יִצִּיץ וְחֲלֶף לְעֶרֶב יְמוּלֵל וַיִּבֹשׁ.
 ז כִּי כָלִינוּ בְּאַפְּךָ וּבַחֲמַתְךָ נִבְהַלְנוּ.
 ח שֵׁת עֲוֹנֹתֵינוּ לִנְגַדְךָ עֲלַמְנוּ לְמֵאוֹר פְּנִיךָ.
 ט כִּי כָל יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ כָּלִינוּ שְׁנֵינוּ כְּמוֹ הַגָּה.
 י יְמֵי שְׁנוֹתֵינוּ בָּהֶם שָׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים
 שָׁנָה וְרַהֲבָם עָמַל וְאָוֶן כִּי גָז חִישׁ וְנִעְפָּה .
 יא מִי יוֹדֵעַ עֲזוֹ אַפְּךָ וַכִּי־רָאִיתְךָ עֲבַרְתְּךָ .
 יב לְמֵנוֹת יְמֵינוּ כִּן הוֹדַע וְנָבֵא לְבַב חֲכָמָה.
 יג שׁוּבָה יְהוָה עַד מָתִי וְהִנָּחֵם עַל עֲבָדֶיךָ .
 יד שִׁבְעֵנוּ בַּבֶּקֶר חֲסִדְךָ וּנְרַנְנָה וְנִשְׁמָחָה בְּכָל יְמֵינוּ .
 טו שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ שְׁנוֹת רָאִינוּ רָעָה.

טז יִרְאֶה אֶל עֲבָדֶיךָ פְּעֻלָּךְ וְהִדְרִיךְ עַל בְּנֵיהֶם .
 יז וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדִינוּ כּוֹנֵנָה
 עָלֵינוּ וּמַעֲשֵׂה יְדִינוּ כּוֹנֵנָהוּ .

מזמור קה

א הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו .
 ב שִׁירוּ לוֹ זַמְרוּ לוֹ שִׁיחוּ בְּכָל נִפְלְאוֹתָיו .
 ג הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׂמַח לֵב מִבְּקִשֵׁי יְהוָה .
 ד דַּרְשׁוּ יְהוָה וְעִזּוּ בְּקִשׁוֹ פָּנָיו תִּמְיֵד .
 ה זְכֹרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה מִפְּתֵיו וּמִשְׁפָּטָיו פִּיו .
 ו זַרַע אַבְרָהָם עֲבָדוּ בְּנֵי יַעֲקֹב בְּחִירָיו .
 ז הוּא יְהוָה אֱלֹהֵינוּ בְּכָל הָאָרֶץ מִשְׁפָּטָיו .
 ח זָכַר לְעוֹלָם בְּרִיתוֹ דָּבָר צְנוּה לְאֵלֶיךָ דָּוָר .
 ט אֲשֶׁר כָּרַת אֶת אַבְרָהָם וּשְׁבוּעָתוֹ לְיִשְׁחָק .
 יו וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית עוֹלָם .
 יא יֹאמֶר לְךָ אֶתָּן אֶת אֶרֶץ כְּנָעַן חֶבְל נַחֲלַתְכֶם .
 יב בְּהִיוֹתְכֶם מְתֵי מִסְפָּר כְּמַעֲט וְגָרִים בָּהּ .
 יג וַיִּתְהַלְכוּ מִגּוֹי אֶל גּוֹי מִמַּמְלָכָה אֶל עַם אַחֵר .
 יד לֹא הִנִּיחַ אָדָם לְעַשְׂקֶם וַיּוֹכַח עֲלֵיהֶם מְלָכִים .
 טו אֶל תִּגְעוּ בְּמִשְׁיַחֵי וּלְנִבְיָאֵי אֶל תִּרְעוּ .
 טז וַיִּקְרָא רָעַב עַל הָאָרֶץ כָּל מִטָּה לָחֶם שָׁבַר .
 יז שָׁלַח לְפָנֵיהֶם אִישׁ לְעַבְדֵי נִמְכָר יוֹסֵף .
 יח עָנוּ בְּכַבֵּל רַגְלֵיו [רַגְלוֹ] בְּרִזָּל בָּאָה נִפְשׁוֹ .
 יט עַד יַעַת בֹּא דְבָרוֹ אִמְרַת יְהוָה צְרַפְתָּהּ .

כ שָׁלַח מֶלֶךְ וַיִּתְּיָרְהוּ מִשָּׁל עַמִּים וַיִּפְתַּחְהוּ .
 כֹּא שָׁמוּ אָדוֹן לְבֵיתוֹ וּמִשָּׁל בְּכָל קַנְיָנוּ .
 כִּב לְאַסֹּר שָׁרְיוֹ בְּנַפְשׁוֹ וּזְקַנְיוֹ יַחֲכֵם .
 כג וַיָּבֵא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גֵּר בְּאֶרֶץ חָם .
 כד וַיִּפְּרֹ אֶת עַמּוֹ מֵאֵד וַיַּעֲצֵמְהוּ מִצְרַיִם .
 כה הִפְדָּה לְבָם לְשָׂנֵא עַמּוֹ לְהַתְנַפֵּל בְּעַבְדָּיו .
 כו שָׁלַח מֹשֶׁה עֲבָדָיו אֶהְרֹן אֲשֶׁר בָּחַר בּוֹ .
 כז שָׁמוּ בָם דְּבָרֵי אֱתוֹתָיו וּמִפְתֵּיִם בְּאֶרֶץ חָם .
 כח שָׁלַח חֹשֶׁד וַיַּחֲשֹׁד וְלֹא מָרוּ אֶת דְּבָרוֹ .
 כט הִפְדָּה אֶת מִימֵיהֶם לְדָם וַיִּמַּת אֶת דָּגְתָם .
 ל שָׁרַץ אֲרָצָם צִפְרֻדְעִים בְּחַדְרֵי מַלְכֵיהֶם .
 לֹא אָמַר וַיָּבֵא עָרַב כְּנִיִּם בְּכָל גְּבוּלָם .
 לב נָתַן גִּשְׁמֵיהֶם בְּרֹד אֵשׁ לְהַבּוֹת בְּאֲרָצָם .
 לג וַיִּדְּ גַפְנָם וַתֵּאֲנַתֶּם וַיִּשְׁבֵּר עֵץ גְּבוּלָם .
 לד אָמַר וַיָּבֵא אֲרָבָה וַיִּלְקַח וַאֲיִן מִסְפָּר .
 לה וַיֵּאכַל כָּל עֵשֶׂב בְּאֲרָצָם וַיֵּאכַל פְּרִי אֲדָמָתָם .
 לו וַיִּדְּ כָּל בְּכוֹר בְּאֲרָצָם רֵאשִׁית לְכָל אוֹנָם .
 לז וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וַאֲיִן בְּשִׁבְטָיו כּוֹשֵׁל .
 לח שָׁמַח מִצְרַיִם בְּצֵאתָם כִּי נָפַל פַּחַדָם עֲלֵיהֶם .
 לט פָּרַשׁ עֵנָן לְמִסְדָּה וְאֵשׁ לְהָאִיר לְלֵלָה .
 מ שָׁאֵל וַיָּבֵא שָׁלוֹ וְלַחֲם שָׁמַיִם יִשְׁבִּיעֵם .
 מֵא פָתַח צוֹר וַיִּזּוּבוּ מֵיִם הִלְכוּ בְּצִיּוֹת נָהָר .
 מֵב כִּי זָכַר אֶת דְּבַר קִדְשׁוֹ אֶת אֲבְרָהָם עֲבָדָיו .
 מֵג וַיּוֹצֵא עַמּוֹ בְּשִׁשׁוֹן בְּרִנָּה אֶת בְּחִירָיו .
 מֵד וַיִּתֵּן לָהֶם אֲרָצוֹת גּוֹיִם וַעֲמַל לְאֻמִּים יִירָשׁוּ .
 מֵה בַעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרָתוֹ יִנְצְרוּ הַלְלוּ יְהוָה .

מזמור קלז

א על נהרות בבל שם ישבנו גם בכינו בזכרנו את ציון.

ב על ערבים בתוכה תלינו כנרותינו.

ג כי שם שאלונו שובינו דברי שיר ותולדינו שמחה שירו לנו משיר ציון.

ד איך נשיר את שיר יהוה על אדמת נגר .

ה אם אשכחך ירושלים תשכח מיני.

ו תדבק לשוני לחכי אם לא אזכרכי אם לא אעלה את ירושלים על ראש שמחתי.

ז זכר יהוה לבני אדום את יום ירושלים האמרים ערו ערו עד היסוד בה.

ח בת בבל השדודה אשרי שישלם לך את גמולך שגמלת לנו.

ט אשרי שיאחז ונפץ את עלליך אל.

מזמור קנ

א הָלְלוּ יְהוָה הַלְלוּ יְהוָה בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקיעַ עֲזוֹ.
 ב הַלְלוּהוּ בְּגְבוּרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
 ג הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְלָ וְכִנּוֹר.
 ד הַלְלוּהוּ בְּתֹף וּמְחוּל הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
 ה הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
 ו כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה הַלְלוּ יְהוָה.

Prayer after Saying the Tikkun Haklali

After completing the *Tehillim* of *Tikkun Haklali*, recite the following three *pesukim* (verses):

מִי יִתֵּן מְצִיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּב יְקוּק שְׁבוּת עַמּוֹ, יִגַּל יַעֲקֹב
 יִשְׂמַח יִשְׂרָאֵל: וַתִּשׁוּעַת צְדִיקִים מִיְקוּק, מֵעוֹזִם בְּעֵת צָרָה:
 וַיַּעֲזְרֵם יְקוּק וַיַּפְלְטֵם, וַיַּפְלְטֵם מִרְשָׁעִים וַיִּוֹשִׁיעֵם כִּי חָסוּ בוֹ.⁹⁶

O that the salvation of Yisrael would come from Zion! When *YHVH* [*Adonoy*] returns the captivity of His people, Yaacov shall rejoice, Yisrael shall be glad (Psalms 14:7). And the redemption of the righteous is from *YHVH* [*Adonoy*], their stronghold at times of trouble. And *YHVH* [*Adonoy*] helped them and rescued them; He rescued them from the wicked and saved them because they took refuge in Him (Psalms 37:39–40).

⁹⁶ Source: wikisource.org

References

The following volumes were used in the work. Do add them to your bookshelves and pursue deeper studies of the Psalms.

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Sefer Tehillim, Mossad HaRav Kook

Sefer Tehillim, Mikraot Gedolot

Tehillim, Volumes I and II, Artscroll Tanach Series

Tehillim: The Transliterated Version, Artscroll

The Hirsh Tehillim, Feldheim Publishers

The Living Nach, Moznaim Publishing

Through Fire and Water: The Life of Reb Noson, Breslov Research Institute

One Month Journal

On the following pages, we encourage you to write down your experiences during your thirty days of saying *Tikkun Haklali* with greater energy, understanding, and emotion. Reb Noson would write down his prayers and thoughts and encouraged others to do so. Please write your notes after Shabbos and Holidays.

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Concluding Thoughts

