

Tikun HaKlali

Supplication Prayer before *Tehillim*

May it be in accordance with Your will, Hashem our God and God of our ancestors, who chose David Your servant and his descendants after him, and who continues to choose [and delight in the] songs and praises [that David HaMelekh composed], that You turn in compassion to my reading of these *Tehillim* (Psalms) as if they were being said by David HaMelekh himself—peace be upon him and may his merit protect us.

May the merit of the verses of *Tehillim*—their words, their letters, their vowels, their cantillations, and the Divine Names that [are hidden in them and which] come forth from them, in their initial-letters and final-letters—atone for our *pesha'im* (most serious crimes), our *avonot* (willful violations), and our *chata'im* (unintentional errors). [In the merit of these *Tehillim*] cut down the *aritzim* (accusers on high), and prune away the *chochim* (thistles) and *ketzrim* (thorns) that surround the *Shoshanab Elyonah* (Supernal Rose, *Shekbinah*, *Malkhut*, Hashem's immanence), to allow *Eshet Ne'urim* (the Wife of Youth, *Malkhut*) to be united with her Beloved (*Kudsha Berikb Hu*, the blessed Holy One, Hashem's transcendence), in love, affection, and intimate friendship. And from there [from the love that is generated from that *yichud* (union), the realization of "Hashem and His Name are one and have always been one"] may *shefa* (influx, effulgence) be drawn down to our *nefesh* (indwelling soul), *ruach* (enlightened spirit, seat of emotions), and *neshamah* (divine soul, seat of higher intellect), to be purified from our *avonot* (willful transgressions), to be forgiven for our *chata'im* (unintentional errors), and to obtain atonement for our *pesha'im* (most serious crimes), just as You forgave David, who recited these psalms before You, as it is written, "Hashem has removed your *chet*; you shall not die" (II Samuel 12:13).

[We therefore ask You:] Please do not take us from this world before our time, i.e., before we will have completed [at least] seventy years, in such a way that we will be able to rectify whatever we have damaged [in this lifetime or any other, and serve You in the most perfect way possible]. May the merit of David HaMelekh—peace be upon him—shield us and be a protection for us, that You may be patient with us, until we return to You in complete *teshuvah* (repentance). May You therefore favor us [with Your infinite grace] from the Treasury of Unearned Gifts [which is called thus because it is open only to those who realize that, no matter how much good they have done, it is all a gift from You], as it is written, "I will be gracious to whom I will be gracious, and I will show compassion to whom I will show compassion" (Exodus 33:19).¹ And just as we have been privileged to sing before You in this world, so also may we be worthy of singing praises before You eternally in the World to Come. In the merit of reciting *Tehillim*, may the *Chavatzelet HaSharon* (Rose of Sharon, *Shekbinah*, *Malkhut*) be aroused, to sing with a pleasant voice, with joy and with ecstatic song. May the Glory of

¹ "I will be gracious to whom I will be gracious, and I will show compassion to whom I will show compassion" (Exodus 33:19). See Rabbi Shimshon Rafael Hirsch on this verse: "Hashem is saying to Moshe: 'Ve'chanoti et asher achon, ve'richanti et asher arachem.' Before your very eyes I will exercise My *chaninab* (grace) and *rachamim* (compassion). I will let you see how differently, in different cases, My *chaninab* and *rachamim* work according to the special characteristics of the one to whom I am granting them. I will show you not only how My one uniform goodness manifests itself diversely as *chaninab* and *rachamim*, but how even the same manifestation has again diverse shades/nuances according to the unique individuality of the receivers. You are to learn how specified and individual My guiding care is. It is just this specialized individual application of God's goodness—that God tailors His *chen* (grace) and *rachamim* (compassion) according to the needs of each individual—which escapes the insight of mortals who can realize only the general trend of conditions, but to which the true nature of any individual remains a closed secret" (Hirsch, Exodus 33:19).

Levanon (the *Beit HaMikdash*, which is the true ultimate *Bayit Lavan*, White House) be given her [as her Throne]; majesty and supernal radiance, in the Temple of our God, soon, in our days, forever, *amen, selah*.

Let us go forth [from sadness and constriction] and sing joyously to Hashem. Let us arouse ourselves to [thank] the Ground of our existence. Let us approach His Presence with thanks [for the special providence with which He has led us from the very beginning]. Let us arouse ourselves to [thank] Him with chants [that cut through all barriers]. For Hashem is omnipotent [over all who wish to perpetrate evil]. He is the great King who rules over all powers (Psalm 95:1-3).

I hereby dedicate [the speech of] my mouth to thanking, praising, and glorifying my Creator. For the sake of [the revelation of] the unity of the Blessed Holy One and His Indwelling Presence, through [the infinite blessing of *Ein Sof*] the One who is hidden and concealed, in the name of all Israel.

It is beneficial to add the following supplication before the ten psalms of *Tikun HaKlali*.

Behold, I hereby bind myself, in reciting these ten chapters of *Tehillim*, to all the true *tzadikim* in this generation and all the true *tzadikim* whose bodies lie in the dust—“the holy ones who dwell in the land [of eternal life].” [I bind myself] especially to our holy Rabbi, righteous *tzadik*, foundation of the world, flowing brook, wellspring of wisdom, Rabbi Nachman the son of Feige, who revealed and established the recitation of these ten chapters of *Tehillim* which have the power to rectify/restore the purity of the *Brit* (Covenant of Circumcision)—may their merit protect us and all Israel, *amen*.²

It is in accordance with their *daat* (insight) and to align myself with their *kevanah* (inner intention) that I now recite these ten chapters of *Tehillim*. In their merit and with their strength, may I be privileged to arouse and reveal the power of each of the ten archetypal types of song with which the entire *Sefer Tehillim* was composed: (1) *Ashrei* (happiness, insight), (2) *Berakhab* (blessing, revelation), (3) *Maskil* (enlightenment, contemplation), (4) *Sbir* (joyous song, elevation), (5) *Nitzquach* (victory, unity in multiplicity), (6) *Nigun* (soaring melody), (7) *Tefillah* (prayer, self-evaluation), (8) *Hodaab* (thanksgiving), (9) *Mizmor* (cutting song, breaking through barriers), (10) *HalleluYah* (praise, radiating thanks). These ten are called the simple, twofold, threefold, and fourfold song that is contained in Your unique, great, and holy Name [i.e., they correspond to the letters of *YHVH* when they are spelled out thus as ten letters: *Y, YH, YHV, YHVH*].³ Furthermore—in the merit and with the power of the holy names *El* and *Elohim*, which, when spelled out in full add up to 485—the *gematria* of the word *Tehillim*—and in the merit of all the true *tzadikim* and *chasidim* [of all generations], let me be worthy, through Your great mercies, of releasing/redeeming all drops of my seed that were ever spilt in vain, whether inadvertently or willfully, whether mistakenly or deliberately;⁴ (if you experienced a nocturnal emission the

² See Appendix III, on *Tikun HaKlali*.

³ “These ten are called the simple, twofold, threefold, and fourfold song that is contained in Your unique, great, and holy Name [they correspond to the letters of *YHVH* when they are spelled out thus: *Y, YH, YHV, YHVH*].” The Tikuney Zohar (*tikun* 21, p. 51b) speaks of the future ascent of prayer (which is a codeword for the *Shekhinah*) through a fourfold song which is called “*shir pasbut, kaful, meshulash, umerubab*—a simple, twofold, threefold, fourfold song.” The simple song is connected to the first “simple” letter of Hashem’s Name, the *Yod*, and its corresponding *sefirah*, *Keter*. The double song is connected to *Yod-Heh*, corresponding to *Chokhmah* and *Binah*. The threefold song is connected to *Yod-Heh-Vav*, corresponding to *Chesed*, *Gevurah*, and *Tiferet*. The fourfold song is connected to all four letters, corresponding to *Netzach*, *Hod*, *Yesod*, and *Malkhut*. The idea behind this is to return each time to the beginning in order to then continue and unfold another aspect of the Name. This is the secret of *teshuvah*, wherein we retrace our steps (by being put in similar situations) in order to rectify past mistakes, so that we can serve Hashem more fully.

⁴ “In the merit and with the power of the holy names *El* and *Elohim*, which...add up to 485—the *gematria* of the word *Tehillim*...let me be worthy...of releasing/redeeming all drops of my seed that were ever spilt in vain, whether inadvertently or willfully, whether mistakenly or deliberately.” See *Likutey Moharan*, “The rectification for a nocturnal emission is to recite ten psalms on the same day that one experiences it, heaven forbid. The reason for this is that

previous night, add: and in particular all the drops that came forth from me this last night due to my many sins)—please, may I be worthy, through Your great mercies and overriding compassion and great power, to release them from the *klipot* (shells) and from the *sitra achra* (system of evil), no matter where they may have fallen, no matter how far they may have been scattered, dispersed, and cast away, so that not one single one will remain outcast. Humble, break, slaughter, uproot, abolish, and nullify all the *klipot* and all disembodied spirits that were created and formed from these drops of seed that came forth from me in vain. Deprive them of their life-force. Retrieve the holy vitality and the holy sparks which they have swallowed, in fulfillment of the verse, “*Chayil bala vay’kienu; mibitno yorishenu El*—it [evil] has swallowed power [that is not its own], but it shall vomit it up; from its stomach, God will purge it” (Job 20:15),⁵ *amen*.

The Ten Psalms of *Tikun HaKlali*

Psalm 16

- (1) A precious psalm by David [which he prized highly and reviewed constantly for the lessons it contains]: Protect me, God, for I take refuge in You.
- (2) [O my soul] say to Hashem: You are my Lord; the good You do for me, You are not obligated to do; [it is purely out of love].
- (3) [I therefore bind myself] to the holy ones who dwell in the land [of eternal life]; they are the mighty ones [who serve You faithfully], in whose merit all my longing is fulfilled.
- (4) But as for those who hasten after other [gods]; their afflictions will be multiplied; I will not pour out libations of blood like theirs, nor bear their [idols’] names upon my lips.
- (5) Hashem [I place all my faith in You]; You are the portion of my heritage, my [overflowing] cup; You guide my destiny.
- (6) The [spiritual] inheritance which has come down to me is pleasant; my portion [my own choice to cleave to You] is beautiful to me.
- (7) Hashem, I will therefore bless You [and thank You forever] for counseling me [to cleave to Your ways]; especially at night, my insides admonish me [to draw near to You].
- (8) I will place [the awareness of] Hashem before me at all times; with You at my right hand, I shall not stumble.
- (9) My heart will therefore rejoice and my glorious soul will exult; my flesh will also rest securely.
- (10) For You will not abandon my soul to the grave, nor allow Your devoted one to see destruction.
- (11) Make known to me the true path of life; [allow me to experience] the fullness [that surpasses all other] joys in Your Presence, the everlasting bliss [that You hold] in Your right hand.

reciting *Tebillim* has the power to extricate the drop from the *klipah* (shell, evil force) that captured it. This is because *Tebillim* (*tav, heb, lamed, yod, mem*) has the same numerical value as *Lilith* (*lamed, yod, lamed, yod, tav*), with the five letters of her name added; she being [the spiritual force] over this phenomenon, as is known. One should therefore intend, while reciting the psalms that *Tebillim* is numerically equal to 485, which is precisely the value of the two holy names *El Elohim* when they are expanded. It is via these two names together that the drop is extricated from the *klipah*” (*Likutey Moharan* I 205).

In the Zohar (*Sitrey Torah, Parashat Vajetze, 1:148a*), the sages call Lilith, *eshet zenunim* (harlot) and describe this force as the female counterpart of the Angel of Death. In *Zohar Bereshit* (1:19b) they describe how this force is able to insinuate itself into men’s dreams and excite them with illicit fantasies in order to cause them to spill seed. According to the Ari (in many places) this is what happened to Adam during the 130 years that he separated from Eve, until he reunited with her and gave birth to Shet (see *Shaar HaPesukim* and *Likutey Torah, Parashat Naso*; see *Shaar HaHakdamot, drush dalet be’inyan shinni ha’zemanim*, Attieh-Jerusalem edition, p. 84b).

⁵ “*Chayil bala vay’kienu; mibitno yorishenu El*—it [evil] has swallowed power [that is not its own], but it shall vomit it up; from its stomach, God will purge it” (Job 20:15). See below, Appendix I.

Psalm 32

- (1) A song of David to teach wisdom: Happy is he whose *pesha* (rebellious crime) is forgiven, whose *chet* (misdeed) is covered [through repentance].
- (2) Happy is the man whose *avon* (willful offense) Hashem does not hold against him, whose [repenting] spirit is without deception.
- (3) As long as I kept silent [and did not admit my sins before You], my bones wasted away in my moaning all day long [out of fear of punishment].
- (4) For day and night Your hand was heavy upon me; my vitality was turned [drained] as in the droughts of summer, *selah*.⁶
- (5) [At last] I acknowledged my *chet* (error) to You [and to myself], no longer concealing my *avon* (wrongdoing). I said, “I will confess *pesha’ay* (my crimes) to Hashem.” You then forgave [and cleared me of] the *avon* (wrongdoing) of my *chet* (error), *selah*.⁷
- (6) For this, every *chasid* (who strives to devote himself wholeheartedly to Your service) should pray to You when You can be found: Only that [punishments that come like] floods of rushing waters should not overwhelm him.
- (7) [O God] You alone are my secret hiding place; protect me from trouble; encompass me at all times with songs of joyous deliverance, *selah*.
- (8) [O God, You have said:] “I will instruct you and light up the path you must follow; I will give you counsel; [I will place] My eye upon you.
- (9) “Be not like a horse or mule, incapable of understanding [that the suffering caused by] bit and bridle is actually for its adornment; [whose mouth] must be closed, that it not come near to you [to bite]; [man, however, should realize that suffering comes to cleanse him and should not rebel].”
- (10) The wicked one [who, like them, resists and rebels against ethical correction] has many woes, while he who trusts in Hashem [understands that His] loving-kindness surrounds him [even in the midst of his suffering].
- (11) Rejoice in Hashem, and be glad, you who strive to be righteous; sing for joy all you who are upright in heart.

Psalm 41

- (1) *LaMenatzeiyach*—Dedicated to the One who grants victory [over Israel’s enemies].⁸ *Mizmor LeDavid*—a cutting-psalm by David.⁹

⁶ *Selah* (Psalm 32:4, 5, 7). Three verses in this psalm conclude with the word *selah*. What does this mysterious word really mean? Musically, the word *selah* indicates a slight pause-in-the-beat in preparation for moving on to a new level or idea. The word itself means literally, “eternally,” “forever” or “any exceptionally long period of time, whether projected into the distant future or retroactively into the distant past” (Meiri). What is a “pause-in-the-beat” if not a “pause-in-time”? What is a pause-in-time, but a breaking-out-of-time-into-eternity, or a corresponding breaking-forth-of-eternity-into-time!

⁷ “I said, ‘I will confess *pesha’ay* (my crimes) to Hashem.’ You then forgave [and cleared me of] the *avon* (wrongdoing) of my *chet* (error), *selah!*” (Psalm 32:5). The Torah uses three primary terms to define sin: *chet*, *avon*, and *pesha* (see Exodus 34:7). On *Yom Kippur* the *Cohen Gadol* would pray for atonement for his people by admitting, “Your people Israel have erred (*chet*), deliberately disobeyed (*avon*), and obstinately violated (*pesha*).” See Appendix IV.

⁸ “*LaMenatzeiyach*—Dedicated to the One who grants victory [over Israel’s enemies]” (Psalm 41:1). The superscription *LaMenatzeiyach* (pronounced la-men-a-tzei-yach) heads 55 out of a total of 150 psalms, over one-third of the Book of Psalms. A *Menatzeiyach* is a conductor. *LaMenatzeiyach* is therefore usually translated “To the Chief Musician,” “For the Choirmaster,” “For the Conductor.” As such, the superscription *LaMenatzeiyach* can be seen as a musical direction to the precursor or leader of the Temple choir. On a deeper level, *Nitzuach* or the verb *le’natzeiyach* actually means “to be victorious,” “to overcome,” or “to command.” Accordingly, the *Menatzeiyach* is the Orchestra Leader, the Maestro, the man who orchestrates all the individual instruments and voices under his command and transforms them into a symphonic whole, a tightly bound organization, a single unified “body” that pulses to the same beat. But this definition itself leads us to the conclusion that: the ultimate *Menatzeiyach* is God Himself. This is why Rabbi Samson Raphael Hirsch consistently renders *LaMenatzeiyach* as “To the One who grants victory.” *Netzach* also means “eternal,” in which case *LaMenatzeiyach* can be rendered “To the Eternal One who grants victory” or “To the One who grants eternal victory.” Tying all the various meanings together might yield, “To the Orchestra Leader of Creation who grants eternal victory.”

- (2) Happy is he who cares for the poor [and the sick]; on the day of [his] misfortune, Hashem will surely save him.
- (3) Hashem will protect him [in this world] and give him life [in the World to Come]; he shall attain supreme happiness on earth, and You [O God] will not deliver him over to the [diabolic] intentions of his adversaries.
- (4) Hashem, You will strengthen him on his sickbed; even while bedridden, in the throes of his illness, You will cause a sudden reversal [in his condition, and grant him complete recovery].
- (5) As for me, I said, “Hashem, be gracious with me! Heal my soul, for I have sinned against You!”
- (6) My enemies speak evil about me, “When will he die, so that his name [Israel] will finally perish?”
- (7) And if one [of them] comes to see, he only feigns concern; gathering evil counsel in his heart, [he waits] to speak against me when he leaves.
- (8) All who hate me whisper together against me; they plot evil against me [saying]:
- (9) “[All his] treachery has reverted against him; now that he has lied down, he will never rise up again.”
- (10) Even my close friend whom I trusted, who ate bread at my table, has lifted his heel against me [to kick me down].
- (11) But You, Hashem, be gracious to me; raise me up again and I shall repay them.
- (12) With this I will know that You take pleasure in me—if my enemy is prevented from prevailing over me.
- (13) And that You support me [to be able to stand in my truth and] in my integrity, and establish me in Your presence forever.
- (14) May Hashem, the God of Israel, be blessed [and acknowledged as the source of all blessing] from the highest world to the lowest, *amen* and *amen*.

The Midrash (*Pesikta Rabati* 9:3, p. 32b) goes one step further and sees yet another meaning implied in the word *LaMenatzeiyach*: “*LaMenatzeiyach*—to He to whom *netzach* (eternity) belongs. *LaMenatzeiyach*—to He who bestows *netzach* (victory) to His children. *LaMenatzeiyach*—to He who wishes to be *nitzquach* (overcome, prevailed upon) by His children!” The Talmud (*Pesachim* 119a; *Midrash Tehillim* 4:6) expounds on this last point: “R. Cahana said in the name of R. Yishmael the son of R. Yossi: What is the meaning of the phrase, ‘*LaMenatzeiyach binginot mizmor*’? It means that we should sing joyous melodies to the One who rejoices when we ‘overcome’ Him (*menatzehim oto*)! Come and see. The Holy One blessed-be-He is not like a human being of flesh and blood. When you ‘overcome’ or ‘prevail over’ a human being, he is dejected [for he has been defeated]. Not so the Holy One, for the more you ‘prevail’ over Him, the happier He is! This is the meaning of, ‘[God] thought to destroy them had not Moshe—His chosen one—stood in the breach before Him, to turn His wrath back from destruction’ (Psalm 106:23).” Rashi: “We see that Moshe is praised as Hashem’s chosen precisely because he was able to turn His wrath back. This shows that Hashem actually rejoices when His creations ‘prevail’ over Him.”

⁹ “*Mizmor LeDavid—a cutting-psalm by David*” (Psalm 41:1). The simple meaning of the word *mizmor* is “psalm” or “song,” but the root *zamer* also means “cutting” or “pruning,” as in “*Tizmor karmekha*—prune your vine” (Leviticus 25:5). When we sing the *Mizmorim* (Psalms) of King David, we are attempting to cut away the emotional barriers that prevent us from seeing God in His world.

Tying *LaMenatzeiyach* to *Mizmor* (as in 23 psalms), when we sing (*zemer*), we sharpen and hone our ability to perceive unity in the midst of diversity. We cut away the barriers that prevent us from seeing God’s oneness in and certainly behind His creation. It is for this reason that the leader of an orchestra or chorus is the exact human counterpart of the ultimate Maestro who orchestrates His creation in perfect harmony. Indeed, the whole idea behind an orchestra is that the total effect of all the individual instruments is vastly greater than that of any one of them alone. This principle is fundamental to the Psalms, to how we live our lives, and ultimately, to the entirety of Creation. *Zimrah* allows us to soar beyond the fragmentary nature of the world around us, above the cacophony of seemingly disparate sounds and meanings, to the ultimate meaning and purpose that unites and harmonizes everything, without sacrificing or violating the unique quality of each detail of the whole. The Song of the World, the Harmony of Creation, is heard when we clear away the obstacles to that hearing.

Psalm 42

(1) *LaMenatzeyach*—Dedicated to the Master who grants eternal victory; wise counsel from the descendants of Korach.

(2) As a roe-deer cries out [its longing] for running streams of water, so my soul cries out for You, O Elohim (Hashem's attribute of justice)!

(3) My soul thirsts for Elohim, for El Chai (the living God); when shall I come again [to the Sanctuary] to appear before Elohim?

(4) My tears have been my bread by day and by night, while [the insidious force that seeks to undermine me and overwhelm my soul] whispers to me all day long, "Where is your God?"

(5) I remember [my visits to the Sanctuary] and my soul pours itself out [with longing] within me; how I once used to pass with the crowds, walking slowly up to the House of Elohim, among cries of joy and thanksgiving, amidst throngs gathered for a festival.

(6) Why are you so downcast, my soul, and why do you grieve for me? Put your hope in Elohim, for I have yet to thank Him for the salvations that will come from Him!

(7) My God, my soul is downcast within me; [in order to revive myself] I therefore remember You from the lowland of the Jordan [where You dried up the waters], from the peaks of Hermon [where You overlooked our wrongdoing], and from the lowly mountain [Sinai, where You forgave us for worshiping the golden calf].

(8) [But now in exile I suffer as one misfortune follows another;] depths of water call to depths; [punishment flows down upon me] like the roar of water gushing through a canal; all Your breakers and Your waves have passed over me.

(9) O that the day would come when Hashem will command His loving-kindness [reveal the great light of redemption to the whole world; in the meantime] may His Song [His *Shekhinah*] accompany me in the night [of my exile];¹⁰ this is my prayer to the God of my life [and more, *tefillah l'El*, this kind of prayer to God, this very connection to Him, *chayay*, this is my life!]¹¹

(10) [Still, in my affliction] I say to El: My Rock [Ground of my being], why have You forgotten me? Why must I walk blackened under the oppression of the enemy?

(11) While piercing my bones to the point of death, my oppressors taunt me all day long, saying to me, "Where is your God?"

(12) Why are you so downcast, my soul, and why do you grieve for me? Put your hope in Elohim, for I have yet to thank Him for the salvations [that will come from Him]. He is [the light of] my countenance and my God!

¹⁰ "O that the day would come when Hashem will command His loving-kindness [reveal the great light of redemption to the whole world; in the meantime] may His Song [His *Shekhinah*] accompany me in the night [of my exile]" (Psalm 42:9). This translation is based primarily on Tehillim HaMevuar. Alternatively: "[If only] Hashem would command His loving-kindness each day; [I would be certain that] in the night [of my exile] His Song (His Divine Presence) accompanies me; this is my prayer to El, the loving God of my life!" This is based on the linguistic similarity between "His Song" (*Shiro*) and "His Presence" (*bashraat Shekhinat*). Thus Meiri: "[In the meantime] during the long night of my exile, I ask only that *Shiro* (His Presence) accompany me; this is my prayer to the God of my life!"

Alt: "[I remember the secret He revealed to me:] Hashem will command [i.e., openly reveal] His loving-kindness during the day, [if I do my part to maintain] His song with me even in the night; [closeness to Him both in joy and in affliction—during the bright days as well as during the dark nights—] this is my prayer to the God of my life!"

Hirsch: By the light of day, whenever a ray of light breaks through my night exile, when things seem a little better, then I know that this is the work of Hashem, a sign of His loving-kindness. But even in the darkness of a night such as this one that surrounds me now, the song that proclaims Him even though He cannot be seen, is still with me. The word *shiro* (instead of *shir-rav*, masculine possessive) is spelled here *shir-beh*, indicating femininity, where, as it were, the Lord is limited by our actions and does not reveal Himself in the fullness of His might (*cf.* Numbers 11:15).

¹¹ "*Tefillah l'El chayay*" (Psalm 42:9). Rabbi Nachman of Breslov, "We receive the essence of our *chiyut* (life-energy, life-force, vitality) from *tefillah*, as the verse says, '*Tefillah l'El chayay*—this is my prayer to the God of my life,' which can also be read, 'prayer to Hashem is my life.' When a person prays by concentrating all *kocho* (his strength and energy) into the very letters of the prayers, his life-force is renewed" (*Likutey Moharan* I, 9:1). The gematria of *kocho* is equivalent to that of *chayay*.

Psalm 59

(1) *LaMenatzeyach Al Tash'chet*—Dedicated to the One who grants victory over destruction [and who therefore saved me from certain death]. A precious prayer by David [which he prized highly and reviewed constantly for the lessons it contains], composed when Shaul sent [his soldiers] and they guarded the house in order to slay him.

(2) O my God, deliver me from my enemies; set me up high above [and protect me from] those who rise up against me.

(3) Deliver me from those who deal treacherously; save me from bloodthirsty men.

(4) For behold, they lie in wait to ambush [and capture] my soul; brazen men have gathered together against me—not because of any crime or any sin of mine, Hashem.

(5) Without any wrong on my part, they hurry [to pass judgment] and are prepared [to take my life]. O awaken to come towards me and behold [my anguish]!

(6) But You, Hashem, God of all the hosts [of heaven and earth], God of Israel, [just as] You will surely arouse Yourself to judge all the nations, [so too] do not show any favor whatsoever to all who deal treacherously and falsely, *selah*.

(7) [Not satisfied with what they do during the day] they return in the evening; they howl like dogs and surround the city [to prevent me from escaping].

(8) Behold, [slander] pours forth from their mouths; [words sharp as] swords from their lips; [and then they boast, saying,] “Who can hear us?”

(9) But You, Hashem, laugh at them; just as You will scorn all the nations [who go against You].

(10) [In the face of] his power [the power of the enemy that threatens to overwhelm me], I wait for You alone; Elohim is my fortress.

(11) The God who deals lovingly with me will go before me; Elohim will show me [the downfall of] those who lie in wait for me.

(12) Do not kill them, lest my people forget; put them to flight with Your power; cast them down [from their high places], Hashem, our protective shield.

(13) Every word they utter with their mouths is a sin, [a misuse of the gift] of speech. O let them be caught in their own arrogance; [let their impudence be their downfall; let them serve as an example of the ultimate recompense that is in store for all who] speak perjury and falsehood.

(14) Destroy them in [Your] wrath; destroy them until they will be no more; and all will know, to the ends of the earth, that Elohim rules in Yaacov, *selah*.

(15) [But now] they return in the evening; they howl like dogs and surround the city [to prevent me from escaping].

(16) [Like dogs] they wander around in search of something to eat; they refuse to go to sleep, for they are not satisfied [until they vent their rage on me].

(17) But as for me, I shall sing of Your invincible might, and rejoice in Your loving-kindness in the morning; for You have been my tower of strength, and my refuge on the day of my distress.

(18) My strength! To You alone I will express myself in song. O Elohim, my tower of strength; the God whose loving-kindness toward me is unconditional.

Psalm 77

(1) *LaMenatzeyach al yedutun*—Dedicated to the One who grants spiritual fortitude to weather the judgments meted out by the *hand* of His divine providence.¹² A cutting psalm by Asaph.

¹² “*LaMenatzeyach al yedutun*—Dedicated to the One who grants spiritual fortitude to weather the judgments meted out by the *hand* of His divine providence” (Psalm 77:1). On Psalm 39:1, Hirsch writes, “In *Baba Batra* 14b,

- (2) [I, Israel, lift up] my voice to Elohim (Hashem's attribute of justice) and I cry out; [I, Israel, lift up] my voice to Elohim and He listens to me.
- (3) On the day of my distress, I sought You, Adonai (the *Shekhinah*, God's indwelling presence that accompanies the souls of Israel in exile); in the night [of my exile] my hand—the suffering dealt me—is long drawn out and does not subside; my soul refuses to be consoled.¹³
- (4) Elohim, I remember You [when I reflect upon the kindnesses that You have done for me in the past], and I groan; I try to speak, but my spirit is enshrouded in darkness [wondering if You will ever take notice of me again], *selah*.¹⁴
- (5) You hold [open] the guardians of my eyes [my eyelids] [thereby preventing me from sleeping]; I feel crushed [and broken] and cannot speak.¹⁵
- (6) I ponder [the good that You did for me in] days of old, in years long past.
- (7) I recall my song in the night [during this long exile which is likened to night, I remember the song I joyously played when I felt Your love, and how the awareness of Your presence was thus awakened within my heart]; I converse with my heart, and my spirit searchingly asks:
- (8) Adonai, will You desert [me and cast me off] forever? Will You never again desire [me and let me find favor in Your eyes as You once did]?¹⁶
- (9) Have You cancelled out [rescinded] Your loving-kindness forever? Have You unalterably

Yedutun is mentioned among the psalmists whose songs are contained in *Sefer Tehillim*. In Psalm 77, however, the superscription reads *LaMenatzeyach al yedutun*. In that instance, *yedutun* would very definitely refer not to a singer, but to the theme of the psalm...Therefore we believe that in this psalm too (Psalm 39, as in Psalm 77), *yedutun* would be part of the description of the contents of the psalm rather than the name of a person...[From the root *yad*, hand, it would be refer here to] an act of God's hand, part of the providence of His almighty power...[*Yedutun* expresses] God's sovereignty in general as well as individual acts of divine providence."

¹³ "In the night [of my exile] my hand—the suffering dealt me—is long drawn out and does not subside; my soul refuses to be consoled" (Psalm 77:3). Rashi, Radak, and Metzudot David understand *yadi* (my hand) as *makati* (my wound, my suffering) [as in Exodus 9:3, "behold, Hashem's hand will be against your livestock"), and the entire phrase *yadi lailah nigrah velo tafug* as "in this exile which is like nighttime, it [my hand, my wound, my suffering] flows with puss and bitterness that does not cease." Targum Yonathan understands, "On the day of my affliction, I sought instruction from Hashem, that He would bring His spirit of prophecy upon me (as in Ezekiel 37:1, "*Hayta alai yad Hashem*—God's hand was upon me," and II Kings 3:15, "*Vatehi alai yad Hashem*—God's hand came upon me," i.e., prophecy); in the night my eye flowed with tears that would not cease..." Hirsch writes, "I sought God's support but my hand with which I sought to cling to Him for support melted and flowed away into the night without ceasing; I was unable to acquire the spiritual and moral energy I needed to soar up to God. Indeed, my strength failed perceptibly, and ebbed away into the night of suffering which was round about me."

¹⁴ "Elohim, I remember You and I groan. I try to speak, but my spirit is enshrouded in darkness [wondering if You will ever take notice of me again], *selah*" (Psalm 77:4). Why does David's spirit refuse to be consoled? Rashi: "When I remember Hashem's former kindnesses (embodied symbolically in Hashem's right hand), and I contemplate/meditate/reflect upon those kindnesses [i.e., that they are no more; that I have been abandoned], I become faint." Hirsch: "When I wish to reflect upon God, I become agitated; if I attempt to meditate, to activate my intellect, my spirit becomes enshrouded. My every effort at spiritual growth ends in failure." Malbim: "The more he remembers Hashem's 'right-hand' support in former times, the more he feels abandoned; this is the meaning of *ve'ebmayah*, groaning and wailing from a sense of abandonment, followed by *sichah*, whispering that borders on complete silence, and finally *ve'titatef ruchi*, which means enshrouded spirit, and indicates a state of swooning from weakness to the point of fainting."

¹⁵ "You hold [open] the guardians of my eyes [my eyelids], [thereby preventing me from sleeping]; I feel crushed [and broken] and cannot speak" (Psalm 77:5). Metzudot David: "From the magnitude of my pain, I am unable to sleep, for it is as if You are holding my eyelids open and preventing me from sleeping." Hirsch: "Israel cries out in exile: And in addition to all this agony, You have held fast the guards (lids) of my eyes, so that I stared out sleeplessly into the night, and *nif'anti*, I feel as I have been crushed (literally 'stunned by the blow of a hammer'); I became as one paralyzed." Only Rashi sees this as if he cannot open his eyes: "*Shmurot* (guardians) refers to *ashmurot lailah* (divisions, literally 'guard watches' of the night), times when a person awakens from his sleep refreshed. This is not so of me. During this night of exile, my eyelids are glued together like a man who has fallen into a deep sleep as a result of the unbearable suffering he endures."

¹⁶ "Adonai, will You desert [me and cast me off] forever? Will You never again desire [me and let me find favor in Your eyes as You once did]?" (Psalm 77:8). Malbim: "Once Hashem wants something, it is forever. It is thus impossible that He would forsake us completely and forever. Thus, if now He has distanced Himself from us, it is because He made His closeness to us *conditional* on our actions. If so, if we return to Him and better our ways, His will reveal that His original positive desire toward us has never changed."

declared [decreed and sworn that You will not rescind Your anger] for generation upon generation?

(10) O El (Loving God), have You forgotten how to show graciousness [how to be merciful and loving even if and when we are not deserving]? Have You angrily shut off Your compassion forever [never to openly reveal it again], *selab*?

(11) Then I said [realized], it is to inspire me with awe and trembling [and thereby to bring me to repentance]; [that is why] the loving right hand of the Most High has changed.¹⁷

(12) I recall [and I urge my people to recall] the great deeds that You, Yah, performed [for us]; I bring to mind the wonders [You performed for us] in the past.

(13) I ponder the totality of Your work [the overriding divine plan that is leading to the ultimate redemption], and I meditate upon Your great deeds [the individual acts that all together will be revealed to have been part of this overriding plan].

(14) O Elohim, Your way is in holiness [You sanctify Your name by meting out justice to the wicked]. Which of their gods is as great as Elohim?

(15) You are HaEl (the supreme loving God) who alone does wonders. O make Your invincible power known among the nations!

(16) You redeemed Your people with [Your outstretched] arm [revealed miracles], the children of Yaacov and Yoseph, *selab*.

(17) The waters beheld You, Elohim, the waters [of the Red Sea] beheld You and shook from dread; even the depths trembled.

(18) The clouds poured forth water; the skies roared [with thunder]; Your arrows [lightning bolts] went forth.

(19) The sound of Your thunder rolled in the firmament; lightning bolts lit the world; the earth trembled and quaked [to its very foundations].

(20) Your path cut right through the sea and Your lane passed through mighty waters; and yet [when the miracle of the splitting of the Red Sea was over] Your footsteps could not be recognized.

(21) You led Your people as a flock, by the hand of Moshe and Aharon.¹⁸

¹⁷ “*Va’omar chaloti hee—then I said [realized], it is to inspire me with awe and trembling [and thereby to bring me to repentance]; [that is why] the loving right hand of the Most High has changed*” (Psalm 77:11). Rashi and Metzudot David understand *chaloti* as *lehachaloti*, *le’yareni* (to cause me to tremble, to frighten me, to bring me to awe) (from *cheel ve’raadab*, fear and trembling) in order to bring me to repentance. Based on the noun *chalal* (corpse), Radak sees it as death, and thus translates the entire verse, “And if I feel as if I am about to die due to the length of the exile, I bring to mind how Hashem aroused His loving hand and brought me forth from the subjugation of Egypt and Babylon.” While Hirsch is the only one to understand *chaloti* as deriving from *chilul* (profanation), he still agrees in principle with the above. He thus writes, “*Chalal* is to have lost one’s life, either in the physical or in the moral sense, ‘to be beaten to death’ or ‘to be desecrated,’ ‘to be profaned.’ Israel thus says, ‘My becoming profane—herein lies the explanation for what would seem like a change in the right hand of the Most High. Actually, neither God nor His loving right hand have changed; it is only I who have changed for the worse, for I have forfeited the sacred character of my life...I thought it was God that had changed...but it was actually a change in me that necessitated a type of Divine discipline and guidance different from that which I had experienced in the past.’” Daat Mikra (Amos Chakham, Mossad HaRav Kook) translates *chaloti* as “my prayer” (from Exodus 32:11, “*Vay’chal Moshe—Moshe entreated*”) and understands our verse thus, “After having complained, I now understand that I have no recourse but to pray and entreat (*le’hitpallel ule’chalot*) Hashem; and my prayer is: ‘*Shenot yamin Ehyon—may the Most High arouse His loving right hand again (shenit).*’”

¹⁸ “**You led Your people as a flock, by the hand of Moshe and Aharon**” (Psalm 77:21). Hirsch: “Verses 15-20 together constitute one clause, of which verse 21 is the concluding sentence. In verses 15-16, Asaph contemplated the spiritual and moral repercussions of the Exodus from Egypt. In verses 17-20, we have a description of Israel’s subsequent progress through the Red Sea with all the attendant phenomena that...involved temporary suspension of the basic laws of nature...Then, after Hashem had accomplished what He had set out to do, His ‘footsteps could not be recognized,’ that is, all of nature reverted to its ordinary routine without leaving the slightest trace of the agitation and upheaval it had just experienced. And what, indeed, was the purpose of these extraordinary, world-shaking acts of God? ‘You led Your people as a flock, by the hand of Moshe and Aharon.’ You paved the way for the continued leadership of Your people at the hands of Moshe and Aharon. It was from their hands that Israel was to accept the Torah, the revelation of Your will, to the guidance of which they were to entrust themselves as a flock commits itself to its shepherd. Israel was to remain loyal to

Psalm 90

- (1) *Tefillah LeMoshe*—A prayer by Moshe, the man of Elohim. Adonai, [only You are steadfast and unchanging;] You have been our sanctuary in every generation.
- (2) Before the mountains were brought forth, before You even vacated a space within which to create an earth and a world for man—from the initial concealment to the most mundane aspects of this world—You [alone have always been and] will always be El (the single almighty Force that moves all).
- (3) [When they have fallen and forfeited their status as men,] You bring men low until they are crushed; [You then extend a hand to help them begin again] saying, “Return [to Me], O children of Adam!”
- (4) Indeed, in Your eyes, a thousand [earth] years are like a single day gone by, like a night-watch that passes [in the blink of an eye].
- (5) [Life is] slept away as it flows into the currents [of unrelenting time]; in its morning, it is like grass that sprouts anew.
- (6) In the morning it blossoms and grows tall; by evening, it withers and dries.
- (7) [In the same way, we feel ourselves] consumed by Your anger; we are terrified of Your burning wrath.
- (8) You have set our wrongdoings before Yourself; the secrets [of our youth] lie exposed to the light of Your scrutiny.
- (9) All our days [on earth] have thus waned in Your displeasure; we have caused our years to dissipate like vapor [like a word, after having been spoken, dissipates in thin air].
- (10) The years of our lives number seventy, and if we are strong, eighty, but the honor [we attain in our short lives] is wearisome and futile, [for the end] cuts us off swiftly and [everything we have done] flies away.
- (11) Who really understands the reason for the intensity of Your anger or that Your displeasure is proportionate to one’s fear of You?¹⁹
- (12) Teach us therefore to number our days so we will acquire a wise [and understanding] heart.
- (13) Return, Hashem, how much longer [will Your anger last]? Reconsider [and think favorably] about Your servants.
- (14) Saturate us every morning with Your loving-kindness; [when we know that You love us] we will be able to sing with happiness and rejoice throughout all our days [and even the dark nights of our suffering].
- (15) Grant us joy corresponding to the [number of] days of our affliction; [grant us] years [for every day] we saw trouble.²⁰
- (16) Let [the truth of] Your actions become evident to Your servants; let Your splendor [rest] upon their children.
- (17) May Adonai our God’s pleasantness be [flow down] upon us; may He establish our endeavors [above in eternity]; may He establish our endeavors [below in this world].²¹

this Torah and to obey it unswervingly, however difficult might be the paths into which it might lead [however sinister the forces of evil it would have to encounter], and however obscure might seem the goals to which it is directed.”

¹⁹ “Who really understands the reason for the intensity of Your anger or that Your displeasure is proportionate to one’s fear of You?” (Psalm 90:11). Hirsch: “Who on earth is capable of recognizing the force of Your anger as it moves on toward its true purpose? Who is wise enough to understand that You will step forth [i.e., amplify Your ire] against us only in that measure in which it is Your desire that we fear You? In other words, God’s wrath goes forth with irresistible force toward the end that the ultimate goals of His rule be promoted, but His ‘stepping forth’ [with displeasure]—His intervention in the course of history—is ‘in accordance with the fear of Him,’ that is, in accordance with the extent to which He wishes us to fear Him. The purpose of His displeasure, in other words, is *yirah* (fear, reverence, awe).”

²⁰ “Grant us joy corresponding to the [number of] days of our affliction; [grant us] years [for every day] we saw trouble” (Psalm 90:15). Rashi: “Grant us joy, in the Messianic Age, according to the days of our affliction.” According to the Midrash (*Pesikta Rabati* 1, p. 4a; *Yalkut Shimoni* 2:806, on Psalm 72:5), every day of affliction will be compensated by a year of joy.

Psalm 105

- (1) Give thanks to Hashem. Call out in His Name. Make His great deeds known among the nations.
- (2) Sing to Him, play instruments [to cut through the barriers that prevent us from coming close] to Him. Meditate upon all the supernatural wonders that He has done.
- (3) Glory in [the radiance of] His holy Name.²² Let the hearts of those who seek Hashem rejoice.
- (4) Seek Hashem and His invincible strength. Seek His presence continually.
- (5) Remember the wonders He has done, His marvels, and the righteous judgments He has pronounced.
- (6) O descendants of Avraham His servant, children of Yaacov His chosen ones;
- (7) [Know that although] Hashem is [uniquely] our God, His judgments extend throughout the entire earth.
- (8) He is ever mindful of His covenant—the word He commanded for a thousand generations;
- (9) Which He made as a treaty with Avraham, and swore as His vow to Yis'chak.
- (10) He confirmed it with Yaacov as a decree, with Yisrael as an everlasting covenant;
- (11) Declaring [to each of them], “To you I bequeath the land of Canaan.” [To all of them He confirmed,] “[It is] the portion of your [eternal] inheritance.”
- (12) [He said this] when they were but few in number, a minority of strangers sojourning in it.
- (13) They thus traveled about [in the land] from one tiny tribal-nation to the next; from one kingship to another.
- (14) Still, He permitted no man [Lavan] to oppress them; and He rebuked kings [Pharaoh and Avimelekh] for their sake [saying]:
- (15) “Touch not My anointed ones [Sarah and Avraham, Rivkah and Yitzchak]; My prophets you shall not harm.”
- (16) [In order to put His ultimate plan into action] He decreed a famine upon the land [forcing them thereby to descend to Egypt for food]; the staff [upon which they depended]—their bread [and their entire food supply]—He broke completely.
- (17) He sent a distinguished man before them; Yoseph was sold as a slave.

²¹ “May Adonai our God’s pleasantness be [flow down] upon us; *u’maaseh yadenu konena alenu*—may He establish our endeavors [above in eternity]; *u’maaseh yadenu konenehu*—may He establish our endeavors [below in this world]” (Psalm 90:17). See Rashi here (based on *Tanchuma Pekudey* 11), “Moshe blessed them twice; once that the holiness of the *Shekinah* would rest on the *Mishkan* that they had just built [i.e., heavenly matters], and once that there should be blessing in everything else they do [i.e., earthly matters].” See also the Gra (*Aderet Eliyahu, Mahadurah Chamishit*, page 297, on Numbers 24:22, “*ad mah ashur tishbeku*”), that the first *maaseh yadenu* (establish our endeavors) parallels the phrase *hashamayim shamayim laShem* (the heavens belong to Hashem; Ps. 115:16) and *hanistarot laShem* (the hidden things are God’s business; Deut. 29:28), while the second *maaseh yadenu* (establish our endeavors) parallels *veha’aretz natan libnei adam* (but the earth He gave to the children of man; Ps. 115:16) and *vehaniglot lanu ulbanenu* (that which is revealed is for us and our children; Deut. 29:28). This is typical of the mathematical style of the Gra. Finally, see the explanation of *Matok MiDvash* on *Zohar Yitro* (2:93b), where he clearly states, “*Konena alenu*: May the *supernal* rectification and unification be done as is proper above by virtue of our fulfillment of the commandments; and *Konenehu*: May the proper rectification be applied to the *Malkhut* [below] as well, to unite *Malkhut* with *HaKadosh Barukh Hu* (the Holy One, blessed be He) by virtue of our fulfillment of the commandments.”

²² “Glory in [the radiance of] His holy Name” (Psalm 105:3). Rashi: “*Hit’hallelu beShem kodsho*: Take pride in the power of Hashem’s holy name, i.e., that you have such a mighty Master.” Radak: “Take pride in the fact that Hashem’s transcendent name is called upon you.” Malbim: “*Shem kodsho* (Hashem’s holy, transcendent name) refers to the way He governs the world with regard to Israel, which is above and beyond the set laws of nature. This being the case, Israel should be proud of the fact that His transcendent name is sanctified even more through them than through any other nation.”

Although the verb *le’hallel* is usually translated to praise, the root *hal* means to shine or to emanate light. Rabbi Hirsch thus translates our verse, “They shall find the emanation (radiance) of their own personalities in His holy Name,” that is, they should conceive it as their life’s task and purpose to be the bearers of the message of the One God, and to spread the acknowledgment of Him through their own lives and conduct.”

- (18) They [the Egyptians] tortured him by binding his feet with cables; [his body afflicted, it was as if] his soul was encased in iron chains.
- (19) Until the time came to fulfill His word/plan [to exile the children of Yaacov to Egypt]; [in the meantime] Hashem's command had to be fulfilled: he [Yoseph] was tested [to prepare him for the great role he was about to play].
- (20) King [Pharaoh] sent word to release him [from the dungeon]; this ruler of nations set him free.
- (21) He appointed him master over his household, and made him ruler over all his possessions.
- (22) To bind his princes with his will, and teach his elders wisdom.
- (23) Thus it was that Yisrael came to Egypt, and [the family of] Yaacov took up residence in the land of Cham.
- (24) He [Hashem] caused His nation to multiply exceedingly, becoming stronger than their oppressors.
- (25) This [in turn] caused them to hate His people in their heart; to conspire against His servants.
- (26) So He sent His servant Moshe [to redeem them], together with Aharon whom He had chosen [because he was not jealous of his younger brother].
- (27) They placed the words [they made clear the meaning] of His signs among them; miracles in the land of Cham.
- (28) He sent forth darkness [the ninth plague], and it became so dark [that no man could move]; [the signs that Hashem sent were faithful in their mission,] they did not rebel against His word.
- (29) He turned their waters to blood and caused their fish to die [the first plague].
- (30) He made their land swarm with frogs, [even] into their royal chambers [the second plague].
- (31) He spoke and wild beasts came [the fourth plague]; lice were everywhere throughout their territory [the third plague lasted and continued for the duration of the fourth plague as well].
- (32) He turned their rains into hail; [and the hail was accompanied by] a flaming fire throughout their land [the seventh plague].
- (33) It [the hail] struck their vines and their fig trees, and broke the trees within their borders.
- (34) He spoke and locusts came, together with larva without number [the eighth plague].
- (35) It [the locust swarm] consumed every herb in the land, and devoured the fruit of their soil [that the hail hadn't destroyed].
- (36) He then struck every firstborn in their land; the first of all their strength [the tenth plague].
- (37) He brought them [His people] forth with silver and gold; so that not even one member of His tribes lacked.
- (38) Egypt rejoiced at their departure, for their dread [the fear of the Israelites] had fallen upon them.
- (39) He then spread out a cloud for protection, and a pillar of fire to light up the night.
- (40) It [the nation] asked and He brought quails; He satiated them with heavenly bread [manna].
- (41) He opened a rock and waters gushed forth; running through dry places [like] a river.
- (42) For He remembered His holy word, [the promise He made] to His servant Avraham.
- (43) He thus brought forth His people with joy, His chosen ones with song.
- (44) He gave them the lands of the nations, and bequeathed to them the toil of [many] peoples.
- (45) [He did all this] so that they would safeguard His decrees and keep His Torah, halluluYah!

Psalm 137

- (1) By the rivers of Babylon, there we made our home [in exile], and we also wept, when we remembered [the awesome holiness of] Tziyon.
- (2) There [in the midst of Babylon] we hung our harps upon willows [to hide them, lest we be forced to play].
- (3) For there our captors asked us for words of song, and those who mocked us demanded joy, "Sing for us one of the songs of Tziyon!"
- (4) [But we thought to ourselves] how can we possibly sing Hashem's song on alien soil?

- (5) [We each swore:] If I forget You, O Yerushalayim, let my right hand forget itself [or: forget its skill].
- (6) Let my tongue cleave to my palate if I do not remember You, if I do not elevate [the memory of] Yerushalayim above my highest joy.
- (7) Remember, Hashem, [to punish] the descendants of Edom, who on the day [of the destruction] of Yerushalayim said, “Raze it, raze it, even to its very foundation.”
- (8) O daughter of Babylon, it is you who will be plundered; happy is he who will repay you [in retribution] for the way you treated us.
- (9) Happy is he who will snatch your unborn babies and dash them against the rock [in retribution for the way you treated babes].

Psalm 150

- (1) HalleluYah! Praise El (Hashem’s attribute of loving-kindness) in His heavenly sanctuary (*Keter*); praise Him in the firmament of His invincible strength (*Chokhmah*).²³
- (2) Praise Him for His powerful miracles (*Binah*); praise Him for His unbounded greatness (*Chesed*).
- (3) Praise Him with the call of the *shofar* (*Gevurah*); praise Him with the lyre and harp (*Tiferet*).
- (4) Praise Him with drum and tambourine (*Netzach*); praise Him with stringed instruments and flute (*Hod*).
- (5) Praise Him with vibrating cymbals (*Yesod*); praise Him with echoing trumpets (*Malkhut*).
- (6) Let every soul praise Yah, halleluYah! Let every soul praise Yah, halleluYah!²⁴

²³ “HalleluYah! Praise El (Hashem’s attribute of loving-kindness) in His heavenly sanctuary (*Keter*); praise Him in the firmament of His invincible strength (*Chokhmah*)” (Psalm 150:1). In *Likutey Halakbot (Orach Chayim, Hilkebot Kriat Shma 5:13)*, Rabbi Nathan of Nemirov illuminates the concept of *hallel*, especially as it is embodied in the final five psalms, and most specifically, in the final psalm, Psalm 150: “The section of *Pesukey d’Zimrah* (with all its *Tebillim*) was placed before the following section of *Kriat Shma* and its blessings because Israel’s essence connection to Hashem’s oneness can be attained only when both *itaruta d’le’ela* (God’s awakening from above) as well as *itaruta d’letata* (our awakening from below) are in perfect balance. By definition, Hashem’s oneness cannot be fully experienced until these two polarities come together. It is for this reason, therefore, that the five concluding chapters of *Tebillim* (Psalms 146-150) were placed in this section. Each of these five concluding psalms begins and ends with the word *halleluYab*. These ten *halleluYabs* correspond to the ten archetypal types of song—and the ten *sefirot* embodied in them—contained in the entire *Sefer Tebillim*. And the crowning touch is the final psalm (Psalm 150) which itself contains ten phrases, each beginning with *hallelu*, corresponding to all ten types of song and all ten *sefirot* in one psalm.”

²⁴ “Let every soul praise Yah, halleluYah” (Psalm 150:6). The word *halleluYab* is a composite word, joining the plural command *hallelu* (praise!) with the divine Name *Yab* (*Yod-Heh*). At its most basic level, the verse calls upon us to simply praise God out of appreciation for *everything* that He gives us—including the basics of existence that we usually take for granted. This is perhaps what the Midrash means when it says on the verse, “*Kol ha’neshamah taballel Yab*—let every soul praise Yah” (Psalm 150:6), “This means that we are to praise Hashem for each and every *neshimah* (breath) we take” (*Beresbit Rabbah 14:9, Devarim Rabbah 2:36*).

Breathing is no small thing. Yet precisely because it is usually done effortlessly, we take it for granted. But the Midrash—based on the idea that our *neshamah* (soul) is really nothing less than the *neshimah* (breath) of the divine within us—exhorts us to breathe consciously, i.e., to contemplate and know and appreciate the incredible gift of breath as a direct connection to Hashem Himself. See Genesis 2:7, “Hashem Elokim formed the man from the dust of the earth; He then breathed into his nostrils *nishmat chayim* (the soul-breath of life), and the man became a *nefesh chayah* (living being).” When Hashem breathed into man’s nostrils, so to speak, that breath became man’s *neshamah* (divine soul). When the *nefesh* [the lowest aspect of the *neshamah* that *nafash* (rests) within the body] then fused and became one with the body, the combination of the two was called *nefesh chayah* (living being). Although the Torah portrays this as something that once happened, the Midrash is hinting to us that this was not a one-time affair. It is rather an ongoing process, our part of which is to become conscious and aware of the divine nature of our own breath.

In addition to the above, the word *halleluYab* itself is known in kabbalah as a *yichud* (unification) of heaven and earth, above and below. This is seen in the letters that make up this composite word: *hallel* (*beb-lamed-lamed*), followed by *vav*, followed by *Yod-Heh*. The *gematria* of the letters *beb* (5), *lamed* (30), *lamed* (30) = 65, the same as the divine Name *Adonai* [*aleph* (1), *dalet* (4), *nun* (50), *yod* (10)]. In kabbalah, this Name, *Adonai*, corresponds to the final *Heb* of Hashem’s Ineffable Name, *YKVK*. As such it embodies our arousal from below vis-à-vis the first three letters of *YKVK* which embody Hashem’s arousal from above. When we now re-combine the remaining letters of *halleluYab* (the *vav* of *hallelu*, and the *Yod-*

After completing these ten psalms say these three verses:

“O what would we give [to see the day when] Israel’s salvation [will shine forth] from Tziyon. When Hashem returns the exile of His people, Yaacov’s ecstasy will rise up ever higher. Yisrael will attain everlasting joy!” (Psalm 14:7). “The future salvation of the righteous will come from Hashem. [In the meantime] He is the source of their strength in time of constriction. Hashem will surely help them and rescue them; He will rescue them from those who perpetrate evil; He will redeem them for they have taken refuge in Him” (Psalm 36:39-40).

Heb of *Yab*), we get *YHV* (*Yod-Heb-Vav*), the first three letters of the *YKVK*. Joining *YHV* with *hallel* (which corresponds to the final *Heb*) we obtain one complete *YKVK*.

Developing further on the above, we can now add to this our understanding that, in addition to meaning “praise,” *hallel* also means “reflect,” “shine” and “radiate.” What are we being exhorted to radiate? *Hallelu Yab!* Cause the Name *Yab* (*Yod-Heb*) to radiate! Similar to what we saw above, *hallelu* is our arousal from below, with which we are asking Hashem to arouse His mercy and His love from above.

This request that *Yab* radiate love and mercy from above-to-below is based on the idea that the Name *Yab* is one-half of the complete Name, *YKVK*. Indeed, it is the superior or heavenly half, relative to the two final letters, *Vav-Heb* [as in the verse “*Yismechu Hashamayim Vetagel Ha’aretz*—the heavens will rejoice and the earth will be jubilant” (Psalm 96:11; I Chronicles 16:31), whose initials form the acrostic, *YKVK*]. As such, *Yab* embodies the idea that Hashem has, so to speak, distanced Himself from us. That is, as a result of our having become insensitive to His presence among us, Hashem acts as if He is insensitive to us by pulling back, making Himself inaccessible, and hiding in heaven. But the purpose of this pulling back is to bring us to our senses. Such that, when we call out to Him, asking Him to come out of hiding, to reveal and shine His light and His love again into us, He gladly responds in kind.

Returning to the Midrash, “*Kol ba’neshamah taballel Yah*—let every soul praise Yah’ (Psalm 150:6)—this means that we are to praise *Yod-Heb* for each and every *neshimah* (breath) we take,” this verse is also considered a meditative directive. That is, as we breathe, we inhale to the count of ten (the *gematria* of *yod*), and exhale to the count of five (the *gematria* of *heb*). In this way, we literally ascend to the heavenly level within ourself in order to draw its light down into every aspect of our lives. Based on what we have just learned, this can involve ascending to the *Yod-Heb* (*yismechu bashamayim*) to draw down more of its light into *Vav-Heb* (*vetagel ha’aretz*). On an even subtler level, it can involve ascending to the *Yod* to draw down more of its light into the *Heb* (and then into all the levels below it).

Tikun HaYesod

For the Rectification of *Yesod* (Sexuality)

Rabbi Yoseph Chayim of Baghdad

Lashon Chakhamim, Chelek Beit, Siman Aleph

It is proper to recite *Tikun HaYesod* on the ninth day of Tishre, as well as before dawn every Friday morning of the six weeks of *Shovevim* (*parashiyot Shemot, Vaera, Bo, Beshalach, Yitro, Mishpatim*), as well as the entire sixth week of the seven weeks of the *Omer*. [The numbers six and nine are always associated with *sefirat Yesod*, the sixth of the lower seven *sefirot*, and the ninth of the full array of ten *sefirot*.] Be careful to review this learning whenever, heaven forbid, you have a nocturnal emission, after immersing in a *mikveh*.

“Take with you words [of truth] and return to Hashem. Say to Him: ‘Forgive all transgression and take the good instead. Let us make up for bulls with [the supplications of] our lips’” (Hoshea 14:3). And it is written, “It is man’s duty to arrange [the thoughts of] his heart [when he is praying and contemplating words of Torah], but it is Hashem alone who grants the ability to express the proper words” (Proverbs 16:1). And it is also written, “Hashem, open my lips, so that my mouth may declare Your praise!” (Psalm 51:17).

YHVH: The Singular One emanated and created all.

EHYH: No thought can grasp Him.

YeHbVyHb: He illuminates the supernal *sefirot*, but none can gaze at [the full revelation of] His light.

YHVH: He enlivens all and sustains all.

ADNY: Nothing is significant [all is considered naught] in His presence.

YaHdVnHy: Hashem, the ultimate truth, will fulfill His promises, and the souls of all creations will praise Him. Our God, helper of the destitute, gatherer of the dispersed; all will acknowledge Him. Intrinsically blessed is our God who proclaims freedom [for the exiles], who loosens the bonds of the imprisoned, and who gives respite to the weary. Hashem, You who answer those who seek You, You who hear their cries, make salvation spring forth! Yisrael, Your poor ones, contemplate Your teachings, and they recount Your powerful, wonderful deeds. Establish Ariel [the *Beit HaMikdash*]; rebuild Your *Devir* (Holy of Holies, the place from which Your Word emanated); raise up [reveal] Your miracles; all will praise You! Yisrael who contemplate [Your] teaching and [Your] Torah, guide them, redeem them; straighten them. Hashem, I exalt You! You have given me life; You have lifted me up; You have raised me; You have carried me! Show me Your salvation!

*ChaBU*²⁵

Living Creator, Former [of all], grace me with Your mercies and kindnesses.

[With] *Chokhmah* (Wisdom), *Binah* (Understanding), and *Daat* (Knowledge, Consciousness), *Chakhem* (wise) me in Your Torah and grant me *Binah*.

Strengthen me in Your *mitzvot* and elevate me; enliven me with Your just charity and purify me [to merit Your mercies].

Strengthen me in soul and in body; embrace me with Your right hand and give me joy.

Grace me with Your goodness and Your favor; life, children, and sustenance.

Hashem, the great, the mighty, and the awesome:

²⁵ For the meaning and ramifications of the sacred name *ChaBU*, see **Appendix I**.

Strengthen the *brit* (covenant) and elevate it. (Enliven the *brit* and elevate it.)
 Strengthen it in its lights and crown it. Bind it in its dwelling and its abode.
 Its strength, bless and empower. Be gracious to its sparks and gather them.
 Snatch them [from the *klipah* (shell)], refine them, and clean them. Rescue them, bless them, and elevate them.
 Embrace them, build them, and establish them.

Unique, Hidden, Concealed, and Singular One

Enliven us with Your kindnesses, and fill the rooms [of our mind] with *Daat* (Knowledge, Consciousness, Awareness). Multiply kindnesses in *Yesod* (Foundation Channel, Connectivity) and *Malkhut* (Kingship, Sovereignty). Enliven us with *Chokhmah* (Wisdom). Draw down life into Yisrael and Yaacov. Enliven us with *Chokhmah*, and draw down life into Leah and Rachel. [Strengthen them in *partzuf* and in *sefirah*.] Strengthen them in lights and vessels. Strengthen them within and without. Strengthen them in the inner and in the encompassing. Strengthen them in the straight and in the round/circular. Strengthen them in generality and in particularity. Strengthen them in the trope-song and vowel-notes [that bring the letters of Torah alive]. Strengthen them in crowns and in letters. Strengthen them in *Shem A"B* (YKVK of 72) and in *Shem S"G* (YKVK of 63). Strengthen them in *Shem M"H* (YKVK of 45) and in *Shem B"N* (YKVK of 52). Strengthen Binyamin and Yoseph. Enliven Binyamin and Yoseph. Grace them with *Keter* (Crown) and its totality. Grace them with *Chokhmah* and *Binah*. Grace them with *Daat* and its totality. Grace them with *Chesed* (Loving-kindness) and *Gevurah* (Power). Grace them with *Tiferet* (Beauty, Harmony) and its totality. Grace them with *Netzach* (Victory) and *Hod* (Majesty). Grace them with *Yesod* (Connectivity) and *Malkhut* (Kingship).

We beseech You, with the great power of Your [loving] Right Hand, release the bound one!
 Hear and accept the prayer of Your people. O Awesome One, elevate us and purify us.
 We implore You, O Mighty One, protect those who seek Your Oneness like the pupil [of Your eye].
 Bless them, purify them, confer Your charitable mercies upon them at all times.
 All-Powerful Holy One, lead Your congregation with Your abundant goodness.
 Exalted Unity, turn to Your people who remember and constantly make mention of Your Holiness.
 Accept our plea and hear our cry, intimate Knower of hidden mysteries.²⁶
 (Whisper) May the name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased, to illuminate the darkness of this world, now and] for all eternity.

Lights of *Binah* revealed, shining into our [soul's] pipelines.
 Holy transcendence of the supernal Head which is hidden, elevated high.

²⁶ **Ana BeKoach.** This prayer (by Rabbi Nechuniah ben HaKaneh) contains seven verses, corresponding to the seven lower *sefirot* (*Chesed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, *Yesod*, and *Malkhut*), and hence to the seven days of the week. It is recited here specifically in order to elevate all the sparks of holiness that we are releasing with our prayers. When it is then realized that we — as human beings and as souls — are not only responsible for elevating sparks, but that we too **are** sparks, we join our prayer with that of all the other holy sparks and cry out: (1) We beseech You, with the great power of Your loving Right Hand, release us from our illusions, release our souls from their constrictions, release and redeem the *Shekhinah* from exile! (2) Open our hearts so that we can cry out to You; elevate us from our degradation and purify us from our sins; to realize how awesome Your presence is among us! (3) Spread the canopy of Your protection over us and illuminate us with Your light. To the degree that we seek Your Oneness, guard us like the pupil of Your Eye. (4) Bless us and fill us with spiritual understanding; purify us from our sins! Confer your charitable mercies on us even when we are undeserving. (5) All-Powerful Transcendent One, lead us and guide us with Your unending goodness. (6) Exalted Unity, turn to us; for we yearn to know and experience Your exalted holiness. (7) Accept our pleas and heed our cries, O You who know all hidden mysteries.

Attaining maturity of *Daat*, becoming entirely complete.

Blessed and good is Rachel; the *tzadikim* rectified [sweetened] her judgments.

We have hoped and anticipated the blessing of the trope-song and vowel-notes upon us.

May the *partzuf* of *Zeir* attain full maturity and holy transcendence.

Accept our cry, and reunite *Tzedakah* [*Malkhut*] with the *Yesod* of *Tiferet*.

(Whisper:) May the name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased, to illuminate the darkness of this world, now and] for all eternity.

We beseech You, with Your infinitely great kindnesses, illuminate the Righteous One [above and below] with Your truth.

We wish to become conduits of Your supernal Will as revealed in the trope-song and vowel-notes [that bring the letters of Torah alive].

We anxiously anticipate the full revelation of the Beloveds [above and below]; completed with their shining crowns.

With the light of the seed [of higher consciousness] of the Perfect Righteous One implanted in the womb [of our mind], help us grow to our greatness.

We pray and anxiously anticipate the blessing of goodness of the Supernal Sweetness.

So that all judgments may be sweetened [above], and the effect of the holy unification correspondingly aroused [below].

The holy conduit [above] and foundation channel [below] of the Righteous One will then be complete.

(Whisper:) May the name [revelation] of the glory [radiance] of His kingdom [hidden providence] be blessed [drawn down, and ever increased, to illuminate the darkness of this world, now and] for all eternity.

Following this, say *Yesod* twenty-four times and *Yoseph* twenty-four times, for each four-letter word builds twenty-four houses (permutations), as per the *Sefer Yetzirah* 4:16.

Now stand and say the following stanzas with full heartfelt concentration:

Koom (rise up) *ot ha'kadosh* (holy sign) [of the covenant],²⁷ take the light of grace from the eyes, and unite with the bride of beautiful eyes. Take the sign of the covenant as a sign for good, and give to the beloved Tziyon the five *chasadim* (loves) that are called *mayin dekhurin* (male waters, awakening from above) that are included in you. Concerning you, it is written, “He will not remove His eyes from the *tzadik* [*Yesod*] until he occupies the throne with kings [*Malkhut*]; He will seat them forever and raise it high” (Job 36:7).

Koom (rise up) *ever ha'kadosh* (holy wing), and become empowered with the light that is drawn from supernal *Chesed* (Loving-kindness), and enter your home, the point of Tziyon, to give her holy seed that is drawn down from the upper brain, the mystery of *Chokhmah*, in order to bring forth holy souls into the world. “Those who hope in Hashem will constantly renew their strength and rise up on wings like eagles; they will run but never tire; they will go but never weary” (Isaiah 40:21). “The wings of the dove are studded with silver, and her feathers with the shimmer of gold” (Psalm 68:14).

Koom (rise up) *oreyach ha'kadosh* (holy guest), and bless the supernal rose. Raise up the cup of salvations, the cup of blessing. A good eye is blessed—it blesses and is blessed [in return]. Hashem will surely command His supreme blessing to accompany you; [He will fill] your hidden storehouses and [support you in] all your endeavors. Blessed are You, [for] You provide blessing in

²⁷ See **Appendix II**, on the concept of *Koom* or *Kimah*.

the midst of the earth; in the path I will walk; it is the path of life, the path of straightness. The path of the righteous *tzadik* is straightness. “The path of the *tzadikim* is like a radiant light that grows and shines ever more brightly [just as the sun shines more brightly as it reaches] its zenith at noon” (Proverbs 4:18).

Koom (rise up) *brit ha'kadosh* (holy covenant), and strengthen yourself with the thirty-two paths and ten utterances [of creation]. Then the image of the *brit* will be implanted in forty-two unions. Its seed will endure forever. “His seed [offspring] will be [respected as] great leaders throughout the land” (Psalm 112:2). “All of them will be recognized as the true seed [descendants of the patriarchs]” (Jeremiah 2:21).

Koom (rise up) *go'el ha'kadosh* (holy redeemer), and redeem the backsliding children. For the responsibility of [bringing] the redemption devolves upon you. *Koom* (rise up) and call out freedom for the captives, and untie those who are bound (Isaiah 61:1). Say to the prisoners, escape! Say to those in darkness, be redeemed! (Isaiah 49:9). “For this is what Hashem says: Even the captives of a warrior will be free, and the booty of a tyrant rescued; for I Myself will take up your cause, and I Myself will save your children” (Isaiah 49:25). “Lift up your eyes and look around! They [your children] have all gathered and come to you. As I live, says Hashem, you will wear them all like jewels and adorn yourself with them like a bride!” (Isaiah 49:18).

Koom (rise up) *go'el ha'kadosh* (holy redeemer), and rescue the robbed from the hand of the oppressor. “For thus says Hashem, God of the hosts [of heaven and earth]: The children of Yirael and the children of Yehudah are oppressed together; all their captors hold them fast and refuse to let them free. Their mighty Redeemer, Hashem, God of hosts is His name, will certainly take up their cause” (Jeremiah 50:33-34). A redeemer will come to Tziyon, and to those in Yaacov who return from rebellion (Isaiah 59:20); and the children will return to their borders (Jeremiah 31:16). They [the angels] will remove their filthy clothes and dress them in clean garments (Zekhariah 3:4). The verse will then be fulfilled for us, “I will rejoice exceedingly in Hashem; my soul will exult in my God, for He has clothed me with garments of salvation, enveloped me in a robe of righteousness, as a bridegroom dons a priestly garland, and a bride adorns herself with her jewelry” (Isaiah 61:10). Redeemer, redeemer, you are the redeemer, and the responsibility of [bringing] the redemption devolves upon you! The children of men will then take refuge under the shade of your wings (Psalm 36:8), for thus Hashem has said: “Return O wayward children, and I will heal your backsliding” (Jeremiah 3:22).

May it be Your will to rectify the blemish of sinful thoughts. Rectify the masculine waters of *Abba* and the feminine waters of *Imma*, which constitute 42 unifications, and let them rise up to their supernal place. May it be Your will to rectify the blemish of sinful deeds. Rectify the five *chasadim* (loves) and five *gevurot* (severities), both the masculine and the feminine waters that are the mystery of the 84 letters in the *miluy d'miluy* (filling of the filling) of the *Shem Havayah* of A”B (28 letters), the *Shem Havayah* of S”G (28 letters), and the *Shem Havayah* of M”H (28 letters), and let them rise up to their supernal place in holiness. Let them also draw down [light] into the filling of *Shem Havayah* of B”N (52) which is associated with *Malkhut*. Rectify also the 84 letters of the twenty-one *Ekeyehs* (21), and let them rise up to their place in holiness. Let them draw down twenty-one *Ekeyehs* (21 x 21 = 441), the *gematria* of *Emet* (truth), from *Zeir Anpin* which is called *Emet*, to the bride, *Malkhut*. “All of them will then be recognized as *zera emet* [the true seed, descendants of the patriarchs]” (Jeremiah 2:21). Rectify also the upper unification of the mouth, which is [the unification of] the palate and the throat. Rectify the four [guttural] letters *ach'ha* (*aleph, chet, heb, ayin*) whose

gematria is 84, the mystery of feminine waters in the throat, and let them rise up to their supernal place in holiness.

Koom (rise up) *dag ha'kadosh* (holy fish), and illuminate the *mochin* (compartments of the mind) and their respective garments which all gather together in you. For in you are revealed all the assembled lights. “And may they multiply as fish in the midst of the land” (Genesis 48:16), the supernal land, the fresh rose [*Malkhut*].

Koom (rise up) *haval ha'kadosh* (holy breath), and illuminate the beloved and cherished bride. You, O righteous *tzadik*, provide *tzedakah* (loving charity) to the bride who is called *tzedek* (strict justice), thus [sweetening her severity and] transforming her into *tzedakah*, so that it shall be said, “There is one who disperses and ends up gathering more” (Proverbs 11:24), for the *chasadim* (powers of love) thus grow greater and their light is increased without end.

Koom (rise up) *vav ha'kadosh* (holy *vav*), and reveal your crown which is a *yod*, a crown upon the head of the *tzadik*. Then *yod-vav* (16) lights will also be revealed—8 of them are lights of love which were concealed in the upper third of *Tiferet*, and 8 of them are lights of judgment which have now been sweetened. These 16 are embodied in the *yod-vav* of Yoseph. Together with the 70 revealed *chasadim*-lights, and the 70 sweetened *gevurot*-lights, they equal the [remaining] *samekh-pheh* (140) [of Yoseph]. In this way Yoseph who is the *tzadik* (righteous one), the *shalit* (ruler of the land), the *masbbir* (provider), is completed. It is thus written, “Yoseph was ruler over the land, the provider” (Genesis 42:6).

Koom (rise up) *ziv ha'kadosh* (holy splendor), and shine into the *Yesod* of the bride which is called *Tziyon*. Give her three *Havayot* filled with *hehs*, each of which adds up to *B"V* (52), in the mystery of *nefesh* (vital soul), *ruach* (prophetic spirit), and *neshamah* (supernal soul). O holy splendor, beautiful of form and beautiful of appearance, illuminate the beautiful bride [*Malkhut*], the bride whose eyes are beautiful. For the *Malkhut* is yours; she is yours and you are hers. You she loves; you she desires; for you she longs; you she craves. May it be [His] will that you never depart from her, but rather attain complete union, with awe and love, and love and awe, in a complete union, *amen*.

Koom (rise up) *chai ha'kadosh* (holy life-force), and take power from your root, *Daat*, in order to remain forever filled with *chai* (life-force). “It is too much [greater than I can bear]; my son Yoseph is *chai* (alive)!” (Genesis 45:28). *Chai* are you, *Chai* is your name. *Chai Chai* you will be called! *Koom* (rise up) holy *chai* and receive the drop of *chesed* that consists of 72 letters, embodied in 18 *Havayot*, corresponding to the 18 vertebrae of the spine. Rise up in the mystery of 72 which is *chesed*. You are *chai*, and will always be *chai*, to be forever illuminated in the light of *chayim* (life), “*Ki imkha mekor chayim*—for with you is the source of life” (Psalm 36:10). Then *kob* [*Malkhut*] will join with *chai* [*Yesod*], “And this is what you must say: *Kob le'chai* (may you live long) [by virtue of connecting *Malkhut* to *Yesod*]. Peace to you, peace to your family, and peace to all that is yours” (I Samuel 25:6).

Koom (rise up) *tov ha'kadosh* (holy good), and take hold of the *gaviya* (goblet), the silver *gaviya* whose *gematria* is five times *tov* (5 x 17 = 85). Water and bestow [*shefa*] upon the perfect bride [*Malkhut*], and from there bestow upon us, blessings of good with love and mercy. Sate us from the goodness of Your house [*Malkhut*] and may goodness and kindness pursue us all the days of our lives. You are good, and you are beneficent toward all, [with] Your great goodness.

Koom (rise up) *yesod ha'kadosh* (holy foundation channel), and become empowered with great *chasadim*-lights. Reveal the third inner level of *keli* (vessel) that is called *kodesh kodashim* (holy of holies). Righteous *tzadik*

yesod olam (moral foundation of the world), *koom* (rise up) and establish Tziyon. “For behold, your enemies will perish; all who act wickedly will disintegrate [and be forgotten]. But the righteous *tzadik* will flourish like a date-palm; he will rise up high like a cedar of Lebanon” (Psalm 92:10,13).

Koom (rise up) Yoseph *ba’kadosh*, and become empowered with three *chasadim* and three *gevurot*, embodied in the six *Havayot*, half covered and half revealed, allowing the three *gevurot* to become sweetened by the three *chasadim*. Cut off the *orlah* (foreskin) and nullify its grasp, and fulfill the *mekach* (acquisition) which is the spreading forth of *chesed* into *Zeir Anpin*, thereby returning the *onaah* to its place (i.e., righting all injustice); for no more than one-sixth over the selling price is permitted; and *onaah* (any unjust gain above that) is returned. Then false gods will be cut off completely, and the world will be rectified [and reach perfection] under the sovereignty of Shadai (the All-Sustaining One). “Hashem was with Yoseph, and he was extremely successful” (Genesis 39:2). “Yoseph collected all the silver of Mitzrayim and of Canaan” (Genesis 47:14). “Yoseph accumulated grain” (Genesis 41:49). “Yoseph is a fruitful son—[like] a fruitful vine [planted] by a fountain” (Genesis 49:22).

Koom (rise up) *kaftor ba’kadosh* (holy crown, bud), and become empowered by the three drops of light that flow down from the supernal Intellect. They descend in concealment via the spinal column, and take cover in the two prophets of truth [*Netzach* and *Hod*], the spiritual counterparts of the two testicles. *Koom* (rise up) and enter the point of Tziyon within *Malkhut*. Bring there these three drops of light. Verily they are [they derive from] the supernal patriarchs, the root of all that is below.

Koom (rise up) *lulav ba’kadosh* (holy palm branch), and receive the additional light that flows down from the level of supernal *Chayim* which is added to the middle column. You who are *chayim*, receive from *chayim*, for with you is the source of *chayim*. Be therefore always alive, in the mystery of *Chai HaOlamim* (Life of the worlds).

Koom (rise up) *maskil ba’kadosh* (holy lower intellect), and let blessings be poured forth from the supernal Head, until all the limbs of the body are rectified to pour forth blessing into you. You are the one that takes the totality and preserves the totality [of all the blessings that flow from above], collecting all in one place. All blessings therefore dwell in you, [flowing down via] the pathway of life that is above to the *maskil*. You are the *maskil*. May your ways be successful, so that you will become complete enlightened. “And David was *maskil* (successful, enlightened) in all his ways” (1 Samuel 18:14).

Koom (rise up) *mashbir ba’kadosh* (holy provider), and inherit the holy land which is the holy *Malkhut*. Pour forth blessings upon her each day. Provide her with delicacies and Eden-like delights, with the supernal light that you shine upon her. You are the righteous *tzadik*, foundation of the world. The matron’s desire is therefore to bond with you. “Many waters cannot extinguish [the fire of her] love” (Songs 8:7). *Koom* (rise up) and arouse love and mercy for the matron, to join as one, so that blessing may flow to the head of the *mashbir*. “Yoseph was ruler over the land, the *mashbir* (provider)” (Genesis 42:6).

Koom (rise up) Noach *ba’kadosh*, and draw light down from the eighteen vertebrae of the spine. You are the living man. You are the righteous *tzadik*, life of the worlds. You are he, a man of great accomplishments, master of all actions and all supernal hosts, for all of them come forth from you. You are the sign [at the head] of all your hosts. You are [the first] impression, greater than all of them together. “Noach, Noach”—Noach [the root] above; Noach [the branch]

below. “A righteous *tzadik*, faultless”—*tzadik* (righteous) above; *tzadik* (righteous) below. Noach, Noach, may you find favor and good understanding. Take the beloved and graceful deer [*Malkhut*] to yourself, “amid cheers of: Grace! Grace for her!” (Zekhariah 4:7).

Koom (rise up) *sod ha'kadosh* (holy mystery), and shine holy drops from the supernal Intellect. *Koom* (rise up) and sweeten the matron, for the entire desire of the King (*Tiferet*) with the matron is [fulfilled] through you [*Yesod*]. Through you he enters the Matron (*Malkhut*, *Shekhinah*) in the place called Tziyon. There is the place of the covering of the female, the physical counterpart of which is the womb. Holy *sod* (mystery), righteous are you. “Hashem, the secret [of arousing Your mercy] is with those who revere You; You reveal Your covenant to them [so that their prayers will never go unanswered]” (Psalm 25:14).

Koom (rise up) *oaf ha'kadosh* (holy bird), and join with the holy Matron. You are the holy bird that contains 156 lights [the shared *gematria* of *oaf*, *Yoseph*, and Tziyon]. *Koom* (rise up) and illuminate the Matron with adoration and love, from these lights that are in you. And the *oaf* will increase in the land. It will increase life beyond measure.

Koom (rise up) *poel ha'kadosh* (holy worker), and crush the holy olives, to bring forth holy anointing oil with complete joy for the Matron. Draw down that flow from above into every limb. In this way she is intermixed with pure olive oil to become fully satiated and nourished. You, holy worker, work wonders in the midst of the land. Walk in integrity and act with righteousness. Rejoice us with your works, the work of the *tzadik* for life.

Koom (rise up) *tzadik ha'kadosh*, and run in that tower of strength. For the verse states, “Hashem’s Name [*YHVH*] is like a tower-ladder of strength through which the *tzadik* runs and ascends [from one spiritual rung to another]” (Proverbs 18:10). Behold, your desire for that tower is unceasing. And that tower is fortified; it will never fall. “And the *tzadik* lives by his faith” (Chavakuk 2:4). May the memory of the *tzadik* be for blessing” (Proverbs 10:7). “Blessings upon the head of the *tzadik*” (Proverbs 10:6). *Tzadik*, *tzadik*, return to us and we will return to you! Our thoughts are upon you, and your thoughts are upon us. We will never forget you, and you will never forget us; not in this world or in the World to Come.

Koom (rise up) *tzemach ha'kadosh* (holy shoot), and take for yourself rivers and wellsprings and lights. You are the source of all; you elevate everything. You are the son who resembles the father and is actually imprinted there. You are the one who makes fruit which contains its own seed to plant in the earth. This [earth] refers to the holy land, the holy *Malkhut*. You are the righteous planting. May it be [His] will that the light of the forehead of *Atika Kadisha* shine down upon you. You are *tzemach* (the shoot): *Koom* (rise up), satiate the earth, that it may give birth and sprout forth. You are *tzemach*: make the shoot of David sprout righteousness. Quickly may the righteous man come, whose name is *Tzemach*, and may righteousness sprout forth from beneath him, speedily and soon, *amen*.

Koom (rise up) *tzinor ha'kadosh* (holy conduit, channel), and receive light from the supernal *Ratzon* (Will, *Keter*), and thereby empower the right *tzinor* of holiness over the left *tzinor*. It will then be called *tov* (good), and great goodness will come to the House of Israel. *Tzinor*, *tzinor*: you are *tzinor* (*tzadi*, *nun*, *resh*); and you are *ratzon* (*resh*, *tzadi*, *nun*). “In accord with Your desire [to redeem Israel], do good to Tziyon” (Psalm 51:20). “In Your *ratzon* (favor), raise up our horn” (Psalm 89:18). “May the words of my

mouth and the meditations of my heart be *le'ratzon* (acceptable) before You, Hashem, my Rock [in this world] and my Redeemer [throughout all eternity]" (Ps. 19:15).

Koom (rise up) *kanai ha'kadosh* (holy zealous one). Dress up in zealousness, for thus has said Hashem, the God of the hosts [of heaven and earth], "I have been zealous for Yerushalayim and Tziyon, a great jealousy" (Zekhariah 8:2). "Hashem shall go forth as a mighty warrior; He shall arouse vengeance like a man of war; He shall shout triumphantly, even roar, when He prevails over His enemies" (Isaiah 42:13). This then is the Torah of jealousy: to cut down the despots and cut back the thistles and the thorns that surround the supernal rose. "He will enjoy abundant authority and peace without end on the throne of David and over his kingdom; his kingdom will be fully established through righteousness and justice, now and forever; the zeal of Hashem, the God of hosts, will accomplish this" (Isaiah 9:6). *Koom* (rise up) and be zealous on behalf of the House of Israel, the children of Yaacov and Yoseph. Cleanse us completely of our transgression; purify us of our wrongdoing. Refine us with hyssop [and with the ashes of the red heifer] that we may be pure; wash us so that we may become whiter than snow [and closer to You than if we had never erred]. Fulfill the verse in us, "He [Hashem] is the *mikveh* (hope) of Israel, his savior in time of sorrow" (Jeremiah 14:8, 17:13). "Just as a *mikveh* (bath) purifies the impure, so does [*tikvah*, hoping in] the Holy One purify Israel" (*Mishnah Yoma* 8:9 (85b)).

Koom (rise up) *rokhel ha'kadosh* (holy merchant), and bedeck the supernal bride. Bedeck her in her royal jewels, her jewels of silver and gold, and her garments of linen and silk, finely embroidered. Place bracelets on her hands and a necklace around her neck. Place a ring on her nose, earrings on her ears, and a magnificent crown upon her head. O man of faithfulness and boundless blessings, may your source be blessed, and may you rejoice with the wife of your youth. *Koom* (rise up) and become filled with blessings, to deposit blessings in your home. Partake of all manner of food; eat and be satisfied; from the works of your hands may the earth be satiated. And we, your servants, will be satiated with the goodness of your house. "Saturate us every morning with Your lovingkindness; [when we know that You love us] we will be able to sing with happiness and rejoice throughout all our days [and even the dark nights of our suffering]" (Psalm 90:14).

Koom (rise up) *shevet ha'kadosh* (holy staff, ruler), and unite with the supernal bride. Shalom are you; blessed are you; good are you. Grant peace, goodness, and blessing, and in accord with Your desire [to redeem Israel], do good to Tziyon with love and affection. You, O *shevet*, plant charity, the holy seed of her establishment; a straight *shevet* you are; righteous and upright are you. Rise up and be our assistance. Rise up to your resting place. Rise up to walk the length and breadth of the land. And may the verses be fulfilled in us, "I will turn [My face] to you, and cause you to be fruitful; I will make you numerous and I will keep My covenant with you" (Leviticus 26:9). A *shevet* (ruler) will arise from Israel [this refers to *Mashiach ben Yoseph*]. A redeemer will come to Tziyon [this refers to *Mashiach ben David*, from the tribe of Yehudah]. The *shevet* will thus never depart from Yehudah. Together they will be whole. "Behold, how good and pleasant it is for brothers to dwell together" (Psalm 133:1). "The *keruvim* shall spread their wings upward so that their wings shield the ark-cover. The *keruvim* shall face one another (Exodus 25:20). "A happy heart cheers the face" (Proverbs 15:13). "In the light of the face of the King is [eternal] life" (Proverbs 16:15).

Koom (rise up) *tarnegol ha'kadosh* (holy rooster), and call to Rachel and Leah. *Koom* (rise up) and illuminate both their eyes. Sate them with the overflowing fullness that pours forth from your abode. Give them drink from the stream of your delights [that flows from Eden]. You who are

good, open your hand and satiate them with good. You are righteous, refined sevenfold. “If you call out, call out to [attain] understanding; give forth your voice to [attain] discernment” (Proverbs 2:3). Then “Those remaining in Tziyon and left in Yerushalayim will be called holy—all who are inscribed for life in Yerushalayim” (Isaiah 4:3).

Appendix I

The Holy Name *ChaBU*

In the tenth blessing of the *Amidah* we pray, “**Blast the great *shofar* of [redemption to signal] our freedom. Raise up a banner to gather our exiles. Gather us together from the four corners of the earth to our land. Blessed [infinite source of blessing] are You, Hashem, Gatherer of the dispersed of His people Israel.**”

In *Siddur HaAri* of Rabbi Shabtai of Roshakov (and with slight differences in *Siddur HaAri* of Rabbi Yaacov Kopel and of Rabbenu Asher Margoliot), the following prayer is added in the middle of this blessing:

May it be in accord with Your will, Hashem my God and God of my ancestors, to gather [and restore] every drop of spilt seed that has ever come forth from me in vain [i.e., that came forth in an unfit way and was therefore forcibly exiled into the depths of the *klipot* (shells), or that has come forth from any fellow Israelite—whether inadvertently or willfully, whether mistakenly or deliberately, whether in thought or in deed. And as for all the oppressed souls that languish in the *klipat nogab*, may the *klipah* vomit them forth and spit them out so that they may be restored to their place in holiness, through the power of Your great name *ChaBU* (*chet-beit-vav*), one of the seventy-two triads in Exodus 14:19-21 which is also embedded in the initial letters of the verse (Job 20:15), “*Chayil hala vay’kienu; mibitno yorishenu El*—it [evil] has swallowed *chayil* (power) [that is not its own], but it shall vomit it up; from its stomach, God will purge it.”

Siddur Od Yoseph Chai precedes this blessing with the following note from *Sefer Beit Tefillah*:²⁸

In the following blessing [*Teka BeShofar*], ask that all the sparks of holiness that have become dispersed among the *klipot* [the shells, i.e., the system of evil] due to the sin of *keri* (spilt seed) be redeemed and allowed to return to their place in *kedushah*. The *kibutz galuyot* (ingathering of the dispersed of Israel) depends on this.

This blessing is basically about the dispersion and exile of the Jewish people among the nations of the world, and our request that Hashem redeem us by blasting the great *shofar* of redemption and raising up a *nes* (banner). The great *shofar* will signal our *cherut* (freedom). When we hear it, we will know the awaited time has come. When we then see the *nes* (banner), we will supposedly know which way to go, so that we don’t get lost on our way back to our land. This is the *psbat* (simple level) of this blessing.

On the *sod*-hidden level, the exile of the Jewish people parallels and mirrors the dispersion and exile and captivity of the sparks of holiness in the matrix-system of evil. As always, the *sod*-level (the captivity of the sparks in the matrix) is implicit in the *psbat* (the exile and dispersion of the Jewish people to the four corners of the world). Indeed, according to *sod*, the former caused the latter. It all goes back to Adam (and even farther back to the *shevirat ha’kelim* (shattering of the vessels) which set the stage for the 6,000 years of fallen human history as we know it). As the Ari explains, when Adam spilled his seed, he caused the exile of all the soul-sparks contained in his collective soul and their oppression under the subjugation of the *klipot* (shells) of evil. The *klipot* afflict and oppress the sparks by sucking their sustenance from them. The children of Israel in exile (and in truth, the souls of the archetypal seventy nations that make up humanity) are none other than those same soul-sparks of Adam.

The redemption of Israel (and of all the holy souls and sparks) will come about through the great *Shofar*, i.e., the revelation of the power of *Binah* (which is also called *Imma Ilaa*, Supernal Mother) that comes from our *teshuvah*.²⁹ According to the *Siddur HaAri* of Rabbenu Asher Margoliot (a *Siddur* composed in accordance with the teachings of the Ari and the Baal Shem Tov), we arouse the power of *Imma-Binah* when we return in

²⁸ *Beit Tefillah* (by Rabbi Eliezer Pappo, author of *Pele Yoetz*), p. 20, *s.v. berakhab yod teka be’shofar*.

²⁹ In the Zohar, there are different code-names for *Binah*. Among these are: *Shofar*, *Yovel* (Jubilee, the fiftieth year), *Chamishim Shaarey Binah* (the Fifty Gates of Understanding), *Teshuvah* (Repentance), *Cherut* (Freedom), *Yetziat Mitzrayim* (Exodus from Egypt), *Mikveh Yisrael* (the Purification Pool), etc. This revelation of *Binah* will shine down into *Zeir Anpin* and *Malkhut*. We see this in the *gematria* of the Names associated with them: *Shem M”H* (YKVK spelled out with *aleph*’s, associated with *Zeir Anpin*) = 45; *Adonai* (associated with *Malkhut*) = 65. Together they total 110, the *gematria* of *Nes* (Banner).

teshuvah and regret having wasted seed (either willfully or by nocturnal emission). We are then able to sweeten the judgment against us in its root, in the white matter of the brain, the *Yesod* of *Imma-Binah*, from which the seed originates.

In *Innerspace*, Rabbi Aryeh Kaplan of blessed memory explains the meaning of the word *keri* (chance) in the Torah and its relationship with *keri* (spilt seed):³⁰

In the book of Leviticus, God tells the Israelites that if they follow His laws and are careful to keep His commandments, He will bless them with prosperity and peace and will make His presence felt among them. If not, He promises them that disaster and insecurity will make their lives miserable. In the hope that they will understand their mistake and repent, God will arrange things so that everything they do ends in failure. He then warns them: “If you are indifferent (*keri*) to Me and lose the desire to obey Me, I will increase the punishment for your sins sevenfold” (Leviticus 26:21). Shortly after this, God again says, “If this is not enough to discipline you, and you are still indifferent (*keri*) to Me, I will also be indifferent (*keri*) to you...” (26:23-4). God’s final warning is: “If you still do not obey Me, and remain indifferent (*keri*), then I will be indifferent (*keri*) to you with a vengeance (*chamat kerī*)” (26:27-8).

The Rambam wonders as to the meaning of the word *keri*, and concludes that it stems from *mikreh*, which means “chance” or “accident.” The meaning of these Divine warnings would thus be, “If you develop an entire philosophy of life that everything is chance, that I am not in charge, then I will let the world go exactly the way you think it is going. Since you think it is chance, then I will let it be chance and you will see how you do with chance. Not only that, but I will give you this world of chance with a vengeance...”

The Torah is clear: Hashem governs the world according to spiritual principles. If we align ourselves with these spiritual principles, we align with Him, and the world becomes a place of blessing in which Hashem is revealed everywhere we look. This is especially true of the land of Israel. There we plant our seeds and they bear fruit. From there, we attract all the sparks of holiness that have been dispersed since Adam sinned in the Garden of Eden (and even before that, when Hashem caused the shattering of the vessels of creation). There we lift all of creation back up to the Creator, and bring heaven down to earth.

However, this entire process depends on our remaining in alignment with the Torah, Hashem’s divine plan for bringing all of creation back to Himself. If we do not maintain this alignment, we will be exiled from the land of Israel. We will lose connection with Hashem’s direct *hashgachah* (divine providence). We will become like spilt seed. We will be dispersed. We will be exiled from the land, from the *Shekhinah*, the divine female. The result will be *keri*. Now, the evil female will co-opt the seed.

This is the deep connection between *keri* (chance) and *keri* (spilt seed). Remember, this whole blessing is about the ingathering of the dispersed of Israel. The seeds coming back to the place of holiness in the land of Israel. In the process, Israel also retrieves all the other sparks. Rabbi Kaplan continues:

This is what the Kotzker Rebbe meant when he said, “God is only where you let Him in.” On the one hand, we can see from this that it is up to man whether this world ends up as a place of Divine blessing or complete godlessness. This follows directly from the fact that God must constrain His will and conceal His providence if man is to have free will to do good or evil...

God does not interfere with man’s free will. Essentially, this means that God gives us the power to act. When we take this power and use it against God’s will, **it is transmitted to the side of evil that conceals God’s presence.** It is then that the world seems to be running according to **chance.**

Ultimately, this process culminates in God’s being hidden behind so many barriers and concealments that mankind does not even know that He is there. According to the Baal Shem Tov this is the meaning of the verse “*Astir baster panay*—hide, I shall hide My face” (Deuteronomy 31:18). If God were just to be hidden, people would look for Him. Here, however, the Baal Shem Tov sees a double concealment: God’s hiding itself will be hidden.

³⁰ *Innerspace*, p. 160.

This still leaves us with the question of how much power evil is allowed to take and how long it will be given the ability to conceal God's presence so absolutely. The Ramchal writes concerning this that the greater the concealment and the more everything seems to be running on its own, the greater the revelation of God's presence when evil is destroyed. In the meantime, everything that evil has, its very existence, derives from holiness. In the end, however, whatever evil took will revert to the good.

We find a reference to this in the book of Job. Evil is described as something that “has swallowed power [that is not its own] but it shall vomit it up” (Job 20:15). This means that although the existence of evil is ordained by God, there is one thing that epitomizes the essence of evil that seems to go directly against everything Godly: evil is greedy. It “swallows” much more than its due, i.e., it claims ultimate dominion for itself. It is therefore necessary for us to know that this is also part of God's plan concerning evil. Evil will ultimately vomit back all the sparks of holiness that it swallowed. Without its source of nourishment, evil will completely cease to exist.

This is, of course, the whole mystery of *teshuvah*. No matter how evil a person's acts are, no matter how great a sin one commits, it is always possible to repent for it. And it is through our repentance that we redeem the sparks of holiness that have fallen into the realm of evil as a result of our sins.

“Teka be'shofar gadol le'cherutenu—blast the great shofar of [redemption to signal] our freedom. Vessanes lekabetz galuyotenu—raise up a banner to gather our exiles. Vekabetzenu yachad me'arba kanfot ha'aretz le'artzenu—gather us together from the four corners of the earth to our land.” Ramchal wrote about the *sod*-hidden meaning of this blessing:

Intend the Name *ChaBU* (*chet-beit-vav*), for it has the power to refine the sparks that have fallen and descended into the realm of the shells as a result of spilled seed. *ChaBU* is the 68th of the 72 triads that emerge from the three verses of 72 letters each with which Moshe split the *Yam Suf*.³¹

It also emerges from the initials of the verse “*Chayil bala yay'kienu; mibitno yorisbenu Kel*—it [evil] has swallowed *chayil* (power) [that is not its own], but it will vomit it up; from its stomach, God will purge it” (Job 20:15). Here, in our blessing, it emerges from the second-to-last letter of each of the three words “**yachad me'arba kanfot—[gather us] together from the four corners [of the earth to our land]** [as well as from the letters *beth, chet, vav* in the concluding words of the blessing, “*mekabetz nidchei amo*—gathers the dispersed of His people”]” (Ramchal, *Kitzur Kavanot*).

As above, according to Rabbenu Asher Margoliot, we arouse the power of *Imma-Binah* when we return in *teshuvah* and regret having wasted seed (either willfully or by nocturnal emission). We are then able to sweeten the judgment against us in its root, in the white matter of the brain, the *Yesod* of *Imma/Binah*, from which the seed originates. This is the where the Name *ChaBU* (*chet-beit-vav*) comes in, specifically its *shiluv* (intertwining) with the four letters of the *Havayah* thus: *Yod-chet-Heb-beit-Vav-vav-Heb*. This Name, Rav Margoliot writes, has the power to counteract the *kelipah* that keeps the sparks of holiness in dispersion and captivity. *Chabu* is a like a

³¹ “**ChaBU is the 68th of the 72 triads that emerge from the three verses of 72 letters each with which Moshe split the Yam Suf.**” Exodus 14:19-21 consists of three verses that each contain exactly 72 letters each. They are the basis for what is called the *A”B Shemot* (the Name of the 72 Triads). There are two sets of *A”B Shemot* (the Name of the 72 Triads). One is obtained by taking the *first* letter of the first verse, the *last* letter of the second verse, and the *first* letter of the third verse. This procedure yields the first triad of letters (*vav-beh-vav*). This same pattern, *yashar* (straight), *hafukeh* (backwards), and *yashar* (straight), is followed for the remaining seventy-one letters in each verse, to form seventy-two triads. We thus read in *Sefer Babir* #110: “There is a name that is derived from the three verses (Exodus 14:19-21), ‘*Vayisa*,’ ‘*Vayavo*,’ and ‘*Vayet*.’ The letters of the first verse are arranged in this name in the order they appear in the verse. The letters of the second verse are arranged in the name in reverse order. The letters of the third verse are arranged in the order they appear in the verse. Each of these verses consists of 72 letters. Therefore each name that is derived from these three verses consists of three letters. These are the *A”B Shemot*...” In the *Siddurim* of the Ari and the Rashash, this first form is associated with the first seventy-two words of the second paragraph of the *Shma* (Deuteronomy 11, from the beginning of verse 13 to the first word in verse 18, *ve'samtem*). In other words, the first triad (*vav-beh-vav*) is associated with the first word of the paragraph (*vehayah*).

The second way of obtaining this name is simply *yashar-yashar-yashar*. It is associated with the seventy-two words of the third paragraph of the *Shma*. This paragraph, from Numbers 15:37-41, consists of sixty-nine words. In order to bring the total to seventy-two (as well as to bring the total number of words in the entire *Shma* to 248, the number of limbs in the human body), the sages added three words at the conclusion of the *Shma*, “*Hashem Elokekehem Emet*” (based on Jeremiah 10:10).

strong cleansing agent that purges the *klipot*, forcing them to spit out and return all the sparks of holiness that they have swallowed, so that these sparks can be restored to their place in holiness.

Rabbenu Asher thus concludes with the prayer, “In the merit of the power of this Name (*ChaBU* intertwined with *Havayah*) the sparks should be restored to their place in holiness, and may You, Hashem, do that which is good in Your eyes.”

Appendix II

Koom and Kimah

The different forms of the verb *koom* are all said to be associated conceptually with *Yesod*, especially in connection with the *Geulah* (Redemption). Here are some examples:

- “Do not rejoice over me, O my enemy, for though I have fallen, *kamti* (I have risen); though I may sit in darkness, Hashem is my light!” (Micah 7:8).
- “Awake, awake, *kumi* (rise up), O Yerushalayim, you who have drunk the cup of wrath from Hashem’s hand” (Isaiah 51:17).
- “Shake the dust [of exile] off yourself, *kumi* (rise up), become resettled, O [*Shekbinah* who is called] Yerushalayim; untie the bands around your neck, O captive daughter of Tziyon” (Isaiah 52:2).
- “*Kumi* (rise) and shine, for your light has come; Hashem’s glory has already dawned upon you” (Isaiah 60:1).
- “*Kumu* (rise up), let us ascend to Tziyon, to Hashem our God” (Jeremiah 31:5).
- “On that day [the day of redemption] *akim* (I will raise up) the fallen *succab* of David” (Amos 9:11)

There is one more key verse as well, in the Chumash itself. In the midst of describing his first dream, Yoseph says to his brothers, “We were binding sheaves in the field, *kamah alumati vegam nitzavah*—when my sheaf *kamah* (rose up) and even remained standing” (Genesis 37:7). The Gaon of Vilna (Rabbi Eliyahu ben Shlomo Zalman, aka Gra, 1720-1798) considered this verse in Genesis as paradigmatic of Yoseph. See *Kol HaTor* by Rabbi Hillel Rivlin, second cousin and close disciple of the Gra.³²

“*Kumi ori ki va orekb*—rise and shine, for your light has come; Hashem’s glory has already dawned upon you” (Isaiah 60:1). Wherever [any form of] the term *kimah* is used, it is in line with Yoseph, as when he said, “*Kamah alumati vegam nitzavah*—my sheaf *kamah* (rose up) and even remained standing” (Genesis 37:7). In addition, the *gematria* of *kumi* (*kof* = 100, *vav* = 6, *mem* = 40, *yod* = 10) is 156, the same as that of *Yoseph* (*yod* = 10, *vav* = 6, *samekh* = 60, *peh* = 80).

Rabbi Moshe Chayim Luzzatto (Ramchal, 1707-1747) begins his *Maamar HaGeulah* (Discourse on Redemption) with the above verse from Micah:

“Do not rejoice over me, O my enemy, for though I have fallen, *kamti* (I have risen); though I may sit in darkness, Hashem is my light!” (Micah 7:8). Know that the final redemption will be brought about in two time-phases. Just as both these phases were operative in the redemptions from Egypt and Babylon, we know that they will also be operative in [the redemption] which is destined to be revealed in the future—may it be soon in our days.

These two time-phases are alluded to in the verse with which we began our discourse: “Do not rejoice over me, O my enemy, for though I have fallen, *kamti* (I have risen)” alludes to the initial phase, which is called *Pekidah* (recollection). “Though I may sit in darkness, God is my light” alludes to the final phase, which is called *Zekhirah* (remembrance).³³

³² *Kol HaTor* 2a, §136.

³³ “Do not rejoice over me, O my enemy, for though I have fallen, I have risen (*pekidah*); though I may sit in darkness, God is my light (*zekhirah*).” *Pekidah* and *Zekhirah* are usually considered synonymous terms, the first usually translated “recollection” and the second “remembrance.” As Ramchal clarifies, however, they represent two different aspects or modes of Divine remembering. In one sense, *Pekidah* is only an initial remembering, a partial revelation of *Zekhirah*, whereas

These two phases are alluded to not only in this verse, but in many verses [scattered throughout our sacred writings]. For instance, “Shake the dust [of exile] off yourself, *kumi* (rise up), become resettled, O [Shekbinah who is called] Yerushalayim” (Isaiah 52:2) alludes to the initial stage of *Pekidah*, while “untie the bands around your neck, O captive daughter of Tziyon” (*ibid.*), alludes to the final stage of *Zekhirab*. Similarly, “*Kumi* (rise) and shine, for your light has come” (Isaiah 60:1) alludes to the initial stage of *Pekidah*, while “Hashem’s glory has already dawned upon you” (*ibid.*) alludes to the final stage of *Zekhirab*.

With these three examples, Ramchal has provided an important key for understanding countless verses in the *Tanakh*. Note, for instance, that in each of the three verses quoted, the first half of the verse (corresponding to the initial stage of *Pekidah*) contains the word “rise up” (*kamti*, *kumi*). Below, we shall see that Ramchal associates this initial stage of *Pekidah* with the character of *Mashiach ben Yoseph*, and the second stage of *Zekhirab* with the character of *Mashiach ben David*.

See also the Gra’s commentary on the Song of Chanah where he demonstrates the existence of the exact same dynamic (of *Pekidah* and *Zekhirab*) in terms of *Mashiach ben Yoseph* and *Mashiach ben David*. In the same manner as Ramchal, he begins by showing how a particular verse is constructed. He then goes on to show that the same internal structure is repeated in two other verses. In this way he establishes a general rule. The source verse reads: “God will crush His foes; from heaven, He will thunder against them. God will judge the ends of the earth; He will give strength to His *melekh* (king), and exalt the horn of His *mashiach* (anointed one)” (I Samuel 2:10). Commenting on the two concluding phrases of this verse, the Gra writes:

“He will give strength to His *melekh* (king)—this alludes to *Mashiach ben Yoseph*. He is associated with the quality of strength because, “His glory is like a firstborn ox, and his horns are the horns of an antelope; with them he shall gore nations to the ends of the earth” (Deuteronomy 33:17); “and exalt the horn of His *mashiach* (anointed one)—this alludes to *Mashiach ben David*, as it is written, “I will cause David’s horn to spring forth” (Psalm 132:17).

The same is seen in another verse [where the first half], “[God] gives great deliverance to His *melekh* (king)” (Psalm 18:51), alludes to *Mashiach ben Yoseph*, [while the second half], “He shows kindness to His *mashiach* (anointed one), to David and to his children, forever” (*ibid.*), alludes to *Mashiach ben David*.

Similarly, “O God, in Your strength the king rejoices” (Psalm 21:2), alludes to *Mashiach ben Yoseph*, while “and how greatly he will exalt in Your deliverance” (*ibid.*) alludes to *Mashiach ben David*.

See also the Gra’s commentary to *Tikuney Zohar Chadash*:³⁴

“The left hand repels, but the right hand draws close” (*Sotab* 47a)—this is the meaning of the verse, “For a tiny moment I have forsaken you, but with great mercies I shall gather you” (Isaiah 54:7). The final redemption will come from the “right” side [of *rachamim* (mercy)]. In the meantime, however, it will begin from the “left.” This

Zekhirab is total and final. *Pekidah* is thus like the intimate relationship between a man and wife, whereas *Zekhirab* is the child that is born from that relationship. In another sense, they represent a dynamic of two complementary modes. Each contains an entire spectrum of meanings. *Pekidah*, from the root *pakad*, involves the idea of paying attention to something or someone, of recollecting or bringing something or someone to mind [for good or bad], of investing someone with a new task. For example, “Hashem *pakad et Sarah*” (Genesis 21:1; see Hirsch), means that God took account of Sarah, that she was barren at the age of 90, and allowed her to conceive, as the next verse attests, “Sarah became pregnant and she gave birth to Avraham’s son in his old age” (Genesis 21:2). Similarly, “Hashem will surely remember you (*pakod yifkod*)” (Genesis 50:25), and “I have surely remembered (*pakod pakadti*) [to redeem you from Egyptian bondage]” (Exodus 3:16) both refer to the redemption process. [It is not by chance that *Pekidah* refers both to birth (as in the case of Sarah), as well as to redemption. According to the Gra, birth (after nine months of pregnancy), and dawn (after the darkness of night) are the two primary metaphors for redemption, both personal and cosmic (*Yabel Or*, p. 12a, on *Zohar Mishpatim*, 2:119b).] *Zekhirab*, from *Zakhor* (male), is more of a “male” remembering than *Pekidah*. As opposed to *Pekidah*, which is associated with female conception and pregnancy, *Zekhirab* is active memory.

In our context, *Pekidah* and *Zekhirab* represent two aspects of the larger process of *Geulah* [Redemption]. See Ramban on Leviticus 26:42 that the redemption from Babylon was a partial redemption and is therefore called *Pekidah* relative to the final redemption which will be complete and is therefore called *Zekhirab*. The Ramchal is saying that each and every redemption contains these two stages. He emphasizes that *Pekidah* precedes *Zekhirab* only from our earthly point of view, whereas spiritually, *Zekhirab* precedes *Pekidah*. The source for this and many other ideas that appear here is *Zohar* 1:159b-160a.

³⁴ Gra’s commentary to *Tikuney Zohar Chadash*, printed at end of Vilna edition of *Tikuney Zohar*, p. 27a, middle of left column.

same principle is the basis of the verse, “His left hand is under my head, but His right hand will embrace me” (Song of Songs 2:6). The beginning that will come from the left is called *Pekidah*. It will be similar to the beginning of the 2nd Temple Era when Cyrus allowed all the Jews to return to the Land, yet most of them did not leave [the diaspora]. Following this, however, the redemption will come from the right side [of *Zekhirab*].

Returning to the text of *Maamar HaGeulah*, Ramchal continues describing the Redemption process:

When the subtle energy which is an extension of the Perfect Root will reach the *Tzadik* [the virtuous man who is an embodiment of the *sefirah* of *Yesod*], referred to in the Torah as “the Redeemer Angel,” this supernal luminary [*Yesod*] will then descend and be revealed to the *Shekbinah*, the *Tzadik*’s mate. As a result of this initial bonding, she will be empowered with a strength she has not been given since the day [the Temple was destroyed and] Israel was sent into exile. I will yet explain to you why this [entire process] is called *Pekidah*.³⁵

Know that *Pekidah* will be brought about by *Yesod*, whereas the revelation of *Zekhirab* will come about through *Tiferet*. It is in this way that both *Mashiach ben Yoseph* [through the *Pekidah* of *Yesod*] and *Mashiach ben David* [through the *Zekhirab* of *Tiferet*] are empowered, each in his own way, to perform their respective tasks in bringing about the ultimate Redemption. When this *Tzadik* arrives to unite with the *Shekbinah*, the obstruction that first came into being with the exile will be opened.

Appendix III

Tikun HaKlali

Ten Types of Song

We read in the Midrash (*Shochar Tov*, also known as *Midrash Tehillim*):

³⁵ “I will yet explain to you why this [entire process] is called *Pekidah*” (Ramchal, *Maamar HaGeulah*). The *tzadik* is the virtuous man who embodies the *sefirah* of *Yesod*. *Yesod* is the lowest of the six *sefirot* of *Zeir Anpin* (primary of which is *Tiferet*). It is therefore the connecting link between heaven (*Zeir Anpin-Tiferet*) and earth (*Malkhut*). Due to its function as a conduit for the *shefa* (influx, effulgence) of all of the higher *sefirot* (in particular *Tiferet*), and as a bond between them and the *Shekbinah* (*Malkhut*), it is also called *kol* (all), as per the verse, “Yours, O God, is the loving greatness, the power, the beauty, the dominion, and the majesty, for [You bind] all that is in heaven and earth. Yours, O God, is the kingship and the absolute dominion over all” (1 Chronicles 29:11, Targum Yonathan *ad loc.*; *Zohar* 1:31a). [As a husband, *Yesod* is thus called *kol* (all), while his wife, the *Shekbinah*, is called *kalah* (bride).]

Yesod is also referred to in the Torah as *HaMalakh HaGoel*, “the Redeemer Angel.” It is associated with the Divine Names *Shaddai* and *El Chai*, and the archangel *Metatron*. See *Tikuney Zohar* 13 (29b); *Zohar* 2:116b; *Kol HaTor*, Chapter 2, #39. In terms of the redemption process, the *tzadik* is Moshe, together with the twin messiahs, *ben Yoseph* and *ben David*. As a unit they embody the light of *Yesod*, the *Goel* (Redeemer) who brings *Geulah* (Redemption) to the *Shekbinah* [*HaGoel* = 39; *Geulah* = 45; see my commentary on *Petichat Eliyahu*.] Why is Moshe called the mate of the *Shekbinah*? He is the *Sheni leMelekh*, the King’s emissary who infuses the *Shekbinah* with the powerful light of *Yesod* in order to resuscitate her from her sleep. He can then liberate her from her captivity amidst the forces of the *sitra achra* (other side, system of evil), elevate her, and make her a *Binyan Shalem*, a complete structure of ten *sefirot* [as opposed to the single point that she becomes in order to protect herself when she descends into the realm of evil]. She is then able to rise up and unite with her supernal mate, *Zeir Anpin-Tiferet* or the Blessed Holy One. The way they unite is by rising up to the bosom of *Abba-Chokhmah* and *Imma-Binah*, and then growing up further to the level of *Arieh-Keter*. At that point a different kind of *shefa* comes down, the *shefa* that will bring about the awesome awakening of the final Redemption.

This entire process depends on Israel, as seen in the verse, “*Tenu oz l’Elokim*—give strength to God whose pride depends upon Israel and whose strength resides in the heights” (Psalm 68:35), which means, “Give strength to the *Shekbinah*, to lift her up out of the realm of evil.” It also denotes bringing about the perfection of the entire creation through our awakening from below. We thus become partners with God, instrumental in fulfilling the purpose for which He brought everything into existence. This fits perfectly with Ramchal’s classical formulation of this principle: “The purpose of all that was created was therefore to bring into existence a creature who could derive pleasure from God’s own good...For this good to be perfect, however, the one enjoying it must be its master. He must be the one who has earned it for himself” (*Derekh Hashem* 1:2:1-2). This same principle is expressed in *Kol HaTor* as the upward movement to the level of 999, at which point God releases the level of the Great 1000 from above.

The Psalms contain ten [archetypal] types of song/praise: (1) *Nitznuch*, (2) *Nigun*, (3) *Mizmor*, (4) *Shir*, (5) *Hallel*, (6) *Tefillah*, (7) *Berakhab*, (8) *Hodaab*, (9) *HalleluYab*, (10) *Ashrei*. And the greatest of all of them is *HalleluYab*, for it includes God's Name (*Yab*) and His Praise (*Halle*) in one word. Rav thus called the entire book of Psalms, *HalleluYab* (*Midrash Shochar Tov*, Psalm 1; *Midrash Tehillim* 1:6 end).

In the Talmud, we have a slightly different listing:

Rabbi Yehoshua ben Levi said: The Psalms were composed using ten [archetypal] expressions of song/praise: (1) *Nitznuch*, (2) *Nigun*, (3) *Maskil*, (4) *Mizmor*, (5) *Shir*, (6) *Ashrei*, (7) *Tehillah*, (8) *Tefillah*, (9) *Hodaab*, (10) *HalleluYab*. And the greatest of all of them is *HalleluYab*, for it includes God's Name (*Yab*) and His Praise (*Halle*) in one word (*Pesachim* 117a. See also *Yerushalmi Succah* 3:10).

King David began each psalm with a "superscription," a kind of headline that tells us something about the essence and purpose of a psalm. Some of these superscriptions are short, some are longer. The most recurrent superscription, *LaMenatzeyach* (pronounced la-men-a-tzei-ach), which we often translate "Dedicated to the Master [of Creation]," stands at the head of 55 psalms. After that, *Mizmor LeDavid* (or *LeDavid Mizmor*), "A Cutting-psalm by David," heads 36 psalms. [Of these 36, 23 are part of longer superscriptions in which the title *LaMenatzeyach* appears.] The word *Maskil*, "To teach wisdom," is part of the superscription of 14 psalms. *Shir HaMaalot*, "A Song of Ascents," heads 14 psalms. *HalleluYab*, "Praise God!" heads 10 psalms.

Main Recurring Superscriptions in Psalms

LaMenatzeyach = 55

Mizmor LeDavid (29), *LeDavid Mizmor* (7) = 36

Shir HaMaalot (14), *Shir LaMaalot* (1) = 15

Maskil = 14

HalleluYab = 10

Other superscriptions appear either as single words or in varying intriguing combinations with each other. Some of these are: *Ashrei*, *Shir*, *Mizmor*, *Tefillah*, *Mikhtam*, *Neginot*, *Barkhi Nafshi*, *Mizmor LeTodab*, *Ranenu Tzadikim*. In whatever form or combination they appear, these superscriptions tell us something important about the respective psalms at whose head they stand. In general, they are expressions of joy, thanks, hope, self-reflection, and most importantly, song.

In the Talmud, Zohar, and Tikuney Zohar, all these different superscriptions are consolidated into ten basic categories, and called "the ten archetypal types of song." According to the *Tikuney Zohar*, these ten are (*Tikuney Zohar*, *tikun* 13):

Song	Meaning
1. <i>Ashrei</i>	Happiness, Insight
2. <i>Shir</i>	Joyous Song, Elevation
3. <i>Berakhab</i> (<i>Barkhi Nafshi</i>)	Blessing, Drawing down sustenance, Revelation
4. <i>Zemer</i> (<i>Mizmor</i>)	Cutting-song, Breaking through barriers
5. <i>Nigun</i> (<i>Bin'ginot</i>)	Soaring Melody
6. <i>HalleluYab</i>	Praise <i>Yab</i> (God), Radiating thanks and joy
7. <i>Nitznuch</i> (<i>LaMenatzeyach</i>)	Touching Eternity, Victory, Unity in multiplicity
8. <i>Hodaab</i> (<i>Hodu</i>)	Thanksgiving, Admitting the truth, Testifying
9. <i>Rinah</i> (<i>Ranenu</i>)	Joyous song, Crying out
10. <i>Tefillah</i>	Prayer, Self-evaluation

In another place, the Zohar lists them in slightly order, this time identifying them with their corresponding *sefirah* (*Zohar Pinchas*, 3:223b):

Song	Sefirah
1. <i>Ashrei</i>	<i>Keter</i> Crown
2. <i>Shir</i>	<i>Chokhmah</i> Wisdom
3. <i>Berakhab</i>	<i>Binah</i> Understanding

4. <i>Nigun</i>	<i>Chesed</i>	Lovingkindness
5. <i>Zemer</i>	<i>Gevurah</i>	Power / Restraint
6. <i>HalleluYab</i>	<i>Tiferet</i>	Beauty / Harmony
7. <i>Nitznach</i>	<i>Netzach</i>	Victory / Eternity
8. <i>Hodaab</i>	<i>Hod</i>	Majesty / Thankfulness
9. <i>Rinah</i>	<i>Yesod</i>	Foundation Channel
10. <i>Tebillab</i>	<i>Malkhut</i>	Kingship

In yet another place (*Parashat Emor*, 3:101a), the *Zohar* lists these ten types of song in a slightly different order and makes two substitutions: *Maskil* (A Wisdom psalm, to contemplate and understand life's lessons); *Mikhtam* (A Precious psalm, to be constantly reviewed for the lessons its contains): This fourth order is thus: (1) *Nitznach*, (2) *Neginab*, (3) *Maskil*, (4) *Mikhtam*, (5) *Zemer*, (6) *Sbir*, (7) *Asbrei*, (8) *Tefillah*, (9) *Hodaab*, (10) *HalleluYab*.

Whatever their order (and whatever their variations), the great chassidic Master, Rabbi Nachman of Breslov (1772-1810), understood something very deep about these different types of song. Indeed, from Heaven it was revealed to him that each of them corresponds to and is directed at correcting and healing a different human frailty or lack. Based on this, he compiled ten specific psalms (16, 32, 41, 42, 59, 77, 90, 105, 137, 150), and called them *HaTikun HaKlali* (the Complete Rectification, or the General Remedy). Rabbi Nachman himself said, "There is a specific remedy for every particular sin, but this is the general remedy [that includes all others]" (*Rabbi Nachman's Wisdom* §141):

Before speaking of the Psalms, the Rebbe said, "The first remedy is *mikveh*. You must first immerse yourself in a *mikveh*." He then spoke of the ten psalms.

Another time the Rebbe said, "You must be very careful to immerse in a *mikveh* on the same day that you have an unclean experience. If you cannot immerse the first thing in the morning, do so any time during the day, even toward evening. It is most important to immerse on the very same day..."

The Rebbe said, "Everyone experiences a nocturnal emission at one time or another...Some experience such an emission because of overindulgence in food and drink or because of exhaustion and fatigue. Others experience it because of the position in which they happen to be sleeping. In such cases, there is no reason for concern. [It is nothing more than bedwetting on the part of an infant.] But others experience emissions because of their evil thoughts. This literally creates evil forces of the *klipot* (shells). But even in this case, saying the Ten Psalms will do much to remedy the spiritual damage. Many great *tzadikim* sought this remedy and worked hard to find it. Some never had any idea at all of the true remedy. Others began to perceive it, only to be taken from the world before they could grasp it completely. This is entirely new and is a wonderful and awesome remedy. If you immerse in a *mikveh* and then say the Ten Psalms it is certainly the best. But even if you are sick or traveling, and cannot immerse, saying the Psalms alone is a great remedy. If you can say the Psalms with devotion and feeling, it is best. But saying the words alone also helps. This remedy has not been revealed since the time of creation. "I would prefer to do away with this blemish altogether, but it is impossible both physically and spiritually. It would involve the permanent change of man's very nature and this is beyond the realm of possibility. Even Moshe Rabbenu and others like him could only change the laws of nature temporarily and then only in specific instances. Even such great miracles as the splitting of the Red Sea and the Jordan were only temporary. These Ten Psalms, however, are a most wonderful and precious remedy...They are: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150."

Appendix IV

Teshuvah and Viduy

One of the most powerful concepts in the Torah is the concept of *teshuvah*. *Teshuvah* means return. It is often translated as repentance, for it includes the profound sense of remorse, sorrow, and genuine regret we feel after realizing that we have done wrong and want to make amends.

Teshuvah thus involves a conscious decision to dissociate from things that brought us low and precipitated our erring and losing our way. It also involves a desire to retrieve and reclaim our basic dignity as free-willed human beings not driven by our baser compulsions. Through *teshuvah* we return to our self. We also return to our higher selves, to potentials within ourselves that we didn't know existed. Indeed, through sincere *teshuvah*, we can attain an even higher level of closeness to Hashem than we had before we sinned.

The Torah gives critical importance to the concept of *viduy* in the *teshuvah* process. *Viduy*, usually translated confession, is from the reflexive verb form *lebitvadot*. It means, literally, to admit [the truth] to oneself. If we admit our mistakes and return in *teshuvah*, Hashem promises us that He will consider even our most serious crimes as mistakes. We see this in the verse wherein David HaMelekh says to Hashem, “[At last] I will make known my *chet* (error) to You [and to myself], no longer concealing my *avon* (wrongdoing). I said: ‘*Odeb* (I will confess, admit) *pasha'ay* (my crimes) to Hashem.’ You then forgave [and cleared me of] the *avon* (wrongdoing) of my *chet* (error), *selah*.” David is teaching us here that, by admitting our wrongdoing to Hashem, He transmutes even a pre-meditated crime into an error.

According to the sages (especially Rambam, *Hilkehot Teshuvah* 1:1), in order to fulfill the Torah's command to return in *teshuvah* (which is an inner decision), we must articulate in words (not just in thought) what we have done wrong, regret having sinned, and resolve never to fall again. In a sense, *viduy* (confession) is the mechanism which allows us to attain perfect *teshuvah*. *Teshuvah* and *viduy* are thus not merely “religious” rituals. They are the tools we were given by the Creator to reconnect to our higher self, and, at any point in our life, do the work of inner transformation.

Viduy certainly involves taking responsibility for what we do, but not as a guilt-trip or self-condemnation that ends up reinforcing the negative self-image and the behavior it generates. On the contrary, *viduy* is meant to help us disengage and free ourselves from any compulsions in which we may have gotten stuck. Disengaging from what we did wrong involves saying, “That is not me. If I knew then what I know now, I would never have done that. I am me; those actions are not me.” Far from being a “guilt-trip,” the act of *viduy* is an owning up to what we have done and sincerely desiring to correct our past, learn from it, and even be a better person than we could have been before. For an in-depth study of *teshuvah* and *viduy*, see my book on the High Holidays, *Days of Awe—Awesome Days*.