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Hak'doma /Introduction

A man will understand and a leader will consider; a person lives within the confines of a ladder settled upon the ground that reaches upon the heaven. He possesses a body made of dust from the ground composed of small amounts of fat, of iron, of sugar, of lime, of phosphorus, of potassium, of magnesium, and of sulfur.

The worth of the quantity of these chemicals typical to a moderate person is very small indeed. This though, is not the person; because the soul that resides within him is his better true being—when those materials become the body and clothing and persona of the soul of his spiritual self.

The soul spoken of exclusively defines man from the worlds of stone, of the plants, and from the living creatures that cannot speak. It distinguishes man between his double—the ape, through man's greater intelligence and similar elevated abilities common among all mankind.

Further yet, a Jewish person is granted even greater levels of spirituality: ruach (the emotional, spirited soul), and also the pure soul capable of pure abstraction—neshamah. These distinguish us from the nations and make us a unique people who dwell alone and shall not be reckoned among the nations. These levels of spirituality require us to exist with special behavior of an exclusive nature altogether; one that includes a strict diet which preserves kashrut and many disparate laws that impact on us for as long as we dwell in a human body.

Hence we can understand quite sensibly our obligation as Jews to be guardians of each of the six-hundred and thirteen Commandments, to enact fulfilling both the positive commands and to respect the negative ones. All of the Commandments allow us, in guarding them, to unify ourselves and to connect with the Creator of the world and of mankind, and to learn to side with the inclination for man to rise beyond his

material way—so as to truly attain a soul-based existence, and one with a feeling spirit—a life in a clear reflection of the verse: “G–d alone guided them, and no other power was with them”. (Devarim 32:12) So it is that a Jewish person who guards over the six-hundred and thirteen Commandments will be guided by light from his own inner spirit and neshamah, and the forces of nature will stand aside for him, and will be recognized by their proper name: ‘foreign gods’. These will not have strength to interfere with him as he will be connected with the Creator at the level of understanding the nature of all the natural forces: “G–d of the Hosts, His Name .”

Regarding this level of joining of the Divine in an individual, it is said; “Because you are a holy people for Hashem your G–d, so therefore did Hashem your G–d choose you as His treasured people of all the nations on the face of the earth” (Devarim 7:6). However,

this joining together with the Divine was an ability given not only to the Jewish people, but to all who desire it and are prepared to stand with the [Jewish] people already of its possession, with provision that such a one commits to himself, before a religious Beit Din (Jewish Court), wholeheartedly and in an excited manner, to join in with this People, and to watch over the six-hundred and thirteen Commandments all his life. After Jewish circumcision and immersion in mikveh according to Jewish Law (halacha), such a one will be joined for all eternity with these achievements. He enacts a life as a Ger Tzedek—a true convert in righteousness, given over to the inheritance of the L–rd of Hosts —the House of Israel.

Attainment in true qualities of spirit and soul elevate a man to the stature of a person of substance and meaning in a G–dly way. The spirit of holiness will dwell with him, and lead him to a life of vibrancy and contentment of heights way beyond.

A person who knows his Creator knows the role given to him, what properly lies in front of him, and for what [and why] he was sent to this

world. This is a person who recognizes the vanity of carnality and property, a person with perfectionistic traits, yet a practical man who thrives on creativity, and a worker.

This is one who recognizes the will of the Al-mighty, such as the verse reflects upon; “He did not create it for emptiness; He fashioned it to be inhabited”. This is a person involved with the lives and

problems around him in the community, and whose relationship with those in his family are discernible and blessed; an aspect of “a ladder set upon the earth”; one who has two feet realistically on the solid ground of this world, and when acting with concerted effort, his head can even reach to the heavens when understanding the spiritual forces and their significance upon him. Engaging the world this way, such a one becomes ‘a man of G-d’; that is, when he maintains his needs for the physical world within the lower half of his self in contentment, then his upper half of self will reflect of G-d.

The purpose of a person isn’t really to be of physique in this world of ours, but to observe concern generally over the life force, and also of the spirit, and of the intelligent soul; and to distance ‘the garden’ from the body, transcending its titillating presence as a delicate totality to a separate realm meant for its distinct beckoning.

As one would abruptly change intention when going from the public domain to a salon which is non-conducive to assaults from the outside, and take advantage of any intermediate corridor between these to reorient himself toward the dress and atmosphere of those present in the living quarters before entering there, so too is it vital for a soul bound to this physical world to find an introduction and an opening for his more intimate unique soul before he might be found uncomfortably and unprepared—grouped haphazardly among thousands upon thousands of other souls in the world beyond.

In the physical world, just about limitless possibilities are open before a person to focus upon—those of both good and evil. Choosing good

options, the bodily soul rises and unites with the spirit and cerebral soul and attains tremendous energy within from the spiritual atmosphere present that it will later unite upon after separation from the body.

Of the bad options, the mind and spirit are distanced because of the finicky nature of spirit there, and of the meager ration of intelligence present at such atmosphere for the higher cerebral soul. Appreciating the distortion, the soul knows that after separation from the body it will not find its place spiritual. This is a matter related by the Tanna: “This world is like a corridor; the next world like the palace; prepare yourself in the corridor so that you can find yourself within the palace proper”. (PirkeiAvot 4:21)

Behold, if a person has merit, and straightens his ways to journey on the path leading upward to Beit El, he will achieve consciousness of these levels throughout the depth of his being just as he felt elation and purity merely glimpsing on them from afar. After ascending to the supernal world posthumously, his soul will also merit firm attachment to the Artzot Hachaim, the ‘Worlds of the Living’ beyond. If, G—d forbid, this one fell apart, lured by the spectacle of the dazzling brilliance of this world, leaving the path of Hashem, the source of pure water, so to dig at broken cisterns that do not contain water; he finds only neglect for himself of all the good grace that the world offers. The details of this are that, having chose that way, he ends up having led a life of low-grade lust, enticed of fancy meats, honor, money, and the similar, convincing him and controlling him all along the way, and his life is one with no appeal, no true perspective, and no enduring comfort foreseeable for him in the future.

Behold, when the day arrives of such a one’s redemption from the physical world, and the dust of where he came here returns to the earth from where he was begotten, and his spirit will return to G—d who bestowed it; at that time, he must endure indescribable suffering from the eternal realm—for those who do not bother to prepare on the dawn of the Rest Day (Shabbat), what is there to eat on the Day of Rest?

Similarly, those who didn't bother to learn good ways of life (orchotchaim) at school, and he who went to school wasting time with games as soon as he completed the minimal time given for study; how can such a one integrate in life of a responsible path? This is what our sages (Chazal) called Gehinim (Hell), and, in fact, anyone at all can create a hell for himself with his own hands, dependent only on his disconnection from the needs of the foundations of his spirit and soul, and by separating his consciousness over concern of the commandments which he has undertaken, and of offenses against the negative commandments.

Just as disassociating with the need for quality food causes the human body to succumb to weakness, dizziness and the like, and just as a yet greater disassociation for healthy food creates more intense destruction of the body; so it is regarding the spiritual food of our six-hundred thirteen Commandments and the branches of good deeds that extend from them—disassociation weakens and destroys the spirituality of man.

If such an individual doesn't feel this spiritual weakening of his body, it is because he has sunk to depths of preoccupation with lustful appetites.

However, after being separated from the body, his intelligent soul will realize how much were the magnitude of his errors and the mistakes made along the way; and in the place where other souls sit in the joy of accomplishment, he finds himself naked and barefoot. Woe to the person who exchanged a diamond stone for one of limestone, and eternal life for the temporal fast life.

Moreover, his soul, which indulged, while of mortal existence, in the forbidden pleasures of the body, (this does not refer to natural, needed pleasurable experiences of the bodily soul, that no mortal can endure of life here without a conscious feeling or reference for); such a one will endure in the future to suffer severe and bitter punishments because of

his mortal deeds, encountering perceptions of suffering equivalent to all that could have been endured while of mortal existence.

When a person decides to enhance and dignify his home, behold, he first invests in beautifying and elevating the stature of the rooms he uses most of the time, whether the sleeping quarters or the kitchen area, or perhaps it would be the living room, and neither would the corridor be left empty and full of mildew. This area he would also beautify and decorate, but the combined expenses for improving the corridor would amount to very little considering the total improvement

costs. If, on the otherhand, an individual would decide to invest great amounts to improve the corridor, and neglect the frequently used living rooms and areas of the house, leaving these simply decorated, plain and neglected, then imagine how laughable and insulting this would appear; a veritable story of a fool leaving the grain for the chaff.

Why then, do we not mock ourselves when we labor all of our days in the shadow of the corridor known as 'this world', to remind ourselves with steadfastness that one day we will be leaving its premises, and will be escorted to the greater quarters of 'the world to come', which is the world's principal domain of long eternal life.

Additionally, if a person is careful to keep his clothes spotlessly clean, then certainly by inference—and all the more so, should this be the case for his soul, which is veritably a part of G—d above and is eternal. A person should not say, 'I shall repent when I am older in order to merit a fine portion in the next world; as, beside the loss of significance for himself in the present tense in this world when he does connect with purity and in peace of mind in fulfilling the Torah and Its Commandments; who can actually know at what time he has reached the time of old age? If he does merit to old age, who can guarantee for him his whole mind and his strength at those times, and perhaps he won't be able to reflect on his deeds of earlier in life at that time, to

properly repent. Shlomo Hamelech (King Solomon) had already mentioned of this in his wisdom :

”Remember of your Creator during the days of your youth, that evil days not come, and years of which I would say of them, I had no desire... the L-rd you must awe, and your commandments guard, as this is the whole of man.” (Kohelet 12)

The process of cleansing the soul is called teshuvah (repentance), since by means of this, the soul can return to the cleanliness it enjoyed at the time of birth. It can become a vessel prepared to rise in spiritual attainment by way of closeness to Torah and Its commandments, and to shine with the light of the face of the living King after being separated from the body which was its purpose in coming to the physical world. This process of teshuvah is a combination of two actions: 1.) Honest remorse for past sin and acceptance over oneself to improve for the future in actions and attitude. If one was also involved in sinful ways between man and man, he must take upon himself also to remedy damages that affected the other, and to ask also that his friend forgive him for the affront. 2.) A confession, namely that one confess between himself and G-d, and summarize this verbally, saying: ‘I have sinned, I have commanded myself ill, I have committed a crime, and I did what was shameful in Your eyes; yet now I have taken upon myself not to go back to such foolishness.’

Immediately as a person thinks with this remorse, he renews his soul to purity and to closeness with the Creator, and he is considered fully as a tzadik — [one] completely righteous; and as his confession issues from his mouth, his soul has attained total correction (tikun.)

When an individual sins, he creates blemish which effects both the pure soul which is part of G-d Above, and effects separation of the upper worlds beyond and their influence in this world. In regard to the aspect (of blemish) directed against his soul, when one acts to return to completeness with teshuvah of confession and remorse to remedy his

soul, then, behold, he attains stature of one perfectly righteous. Yet there are offenses that are atoned of immediately, and there are offenses only atoned of at later times .How? If a one acted against Commandments that don't oblige against themselves that one be 'cut-off' from among the people, and the one repented, he would be forgiven immediately and it would be said of him; "Return, O wayward sons, and I will heal your waywardness ."

If one acted against negative Commandments that don't oblige against themselves that one be 'cut-off' from among the people, nor oblige capital punishment at the hand of Beit Din (the Jewish Court); his repentance would stand suspended until Yom Kippur, and then the sanctity of the day along with his repentance will forgive for him. Of such as these it is said; "this day will be an atonement for you, to cleanse you from all your misdeeds ."

If one acted against negative Commandments that oblige that one be 'cut-off' from among the people, or that oblige capital punishment at the hand of the Beit Din, and the one then repented, then both

repentance and the sanctity of Yom Kippur stand suspended before him, and hardships that come to him after Yom Kippur forgive for him. Never, really though in the reality of their living world, can these stand completely in atonement without enduring the hardship of suffering. Of these it is said; "then I will punish their transgression with the rod, and their iniquity with plagues ."

If one desecrated G—d in public deeds, his repentance, Yom Kippur, and his sufferings together atone for him on the day of his death, and of this one it is said: "this sin will never be atoned for you until you die ."

Atonement that comes by way of confession, remorse, Yom Hakippurim (Yom Kippur) and through the hardship of suffering (or anguish); this atonement is for the sake of rectifying one's soul; but of damage in the spiritual worlds caused by sin, such damage remains real in one's own

estimation and isn't atoned of except through suffering, or through enduring the present world, or in experience of 'the future world.'

What deeds are meant in this as lacking atonement are those of which one did not effect a correction of the supernal worlds during his lifetime. However, if one effected a proper correction (tikun), then that person is worthwhile of 'the future world) . 'Atonement can also be achieved by marriage and marriage deeds, and their words [of the Sages] are such; 'Sins of a chatan (a bridegroom) are forgiven'. However, this only concerns one who previously repented with the remorse of complete teshuvah, and who also merited to marry his soulmate who was destined to him from the very root of his neshamah. Yet even this being so, this forgiveness does not exempt one other than from sufferings that were fitting to come upon him because of his sins in this [physical] world, but there is nothing to help cleanse him for the World to Come other than through his undergoing suffering [or anguish] or through his fulfilling Corrections for his soul.) Corrections of a fault in the supernal worlds takes place in one of three ways; the first way is when one's teshuvah (spontaneously) corrects all of his actions, and his purposeful ways are exchanged above as merits, therefore he won't require Yom Kippur or suffering to further correct his soul or the spiritual worlds which he blemished. All is in its place and is found of immediate correction. Upon this it is said: "I say to Him, 'Sustain me in exile with dainty cakes, spread fragrant apples about me to comfort my dispersion, for, bereft of Your Presence, I am sick with love ".'

The second; is when teshuvah is approached in an everyday manner as is the approach generally to fulfilling Torah study, mitzvah observance, and emotional holiness. At that time, the perspective of all of the four types of atonement mentioned previously will change for the better; and then, correction of the supernal worlds will occur; but attained recognizably only through sufferings in the material world or in the World to Come.

There is the third way to correct all that needs repair as well, and this is the way of fasting due to one's sins, and of enduring the sufferings of

rolling in snow, which is needed because of certain transgressions, and through this, one also exempts the call for suffering to correct the [supernal] worlds of which he blemished.

The numbers of fasts have been established for each and every transgression according to calculations of the Holy Names that were corrupted through sin, and according to the discernment and consideration of the holy Ari of blessed memory, based on what he received from the prophet Eliyahu, may he be remembered of good.

These amounts reached to tens and hundreds of fasts to rectify all sin and iniquity, but given the state of man, and how it is humanly impossible in our days to fast so devotedly in repetition, it was therefore established by the mekubalim who dwelt amongst the Ari of blessed memory, and at their head, the holy gaon, the Chida (Rabbi Chaim Yosef Dovid Azulai, zt'l), that a single fast day would be acceptable for each and any sin; and the remaining amount of understood fast days are each redeemed instead by the amount of money needed to sustain another person with a meal of bread and an accompanying simple sustaining relish.

So is this exchange for fasting considered as one actually fasting through the additional needed days for atonement for his sin, and that this act of bestowal be acceptable upon him as atonement because of the sin he committed against his soul, and on behalf of the corruption in the higher worlds, and so that this all be forgiven of him.

In order to reveal greater feeling to what has just been stated, I [Rabbi Y. Shani] find it fitting to quote the words of the great rabbi, Rabbi Yehudah Fetaya, of blessed memory, from his work 'Minchat Yehudah' (Ot86), where he states what follows.

In the (Hebrew) year 5683 (1922-3), it occurred that an older man came to me and told me that he had had intimate relations with his daughter-in-law during the lifetime of his son, and that he wanted to repent and

to correct his actions, but that he could not endure fasting or to afflict himself .

I questioned if he couldn't tolerate to fast even one single full day, night followed by day; such as is done on Yom Kippur? He acknowledged 'yes' (that he could); and I then told him further to immerse in mikveh repeatedly seven times and to accept upon yourself to fast a twenty-four hour fast day for the misdemeanor mentioned. However, the fast day will allow you menial tasks (and not obligate these additional stringencies of Yom Kippur). Also, on the fast day, come to me with money sufficient to redeem all 325 fasts which are needed to correct the sin of living with another man's wife, and I will complete a correction for you; and so he did .

When he came to me, we entered the room and he walked four cubits while barefoot and he then stood and confessed the confession for what was mentioned above. After he completed the confession, he placed the redemptive monies in my hands and said to me; 'Here I present to you money sufficient for 325 fast days which I authorize may distributed to charity.'

When I received the coins from his hand I said; 'Behold, I am receiving this money from a certain person (Peloni son of Peloni) who gives them to charity in order to redeem the necessary fast days which he is obligated to complete because he lied intimately with his daughter-in-law. May it be Your will, L-rd our G-d, and G-d of our ancestors, that the redemption of these fast days be worthwhile and acceptable before Thee as if this certain person actually fasted over his transgressions; that all the holy 'sparks' fitting to be released through fasting instead find their way to clarity by way of the Commandments of charity done for the sake of your Holy Name. This is as found in the verse; 'He devoured wealth but will disgorge it, (in Hebrew, the initial letters of the words form the acronym: Hei-Bet-Vav, meaning, 'it is hidden'); 'G-d will purge it from his gut'. Hear our prayers on behalf of Your Holy Name (Alef-

Resh-Alef-Resh-Yod-Tav-Alef) because You hear the prayers of all mouths. Blessed is He Who hears prayers’.

I understood however, that this old man was poor and had borrowed the needed money from others; therefore I returned all the money to him in discernment of the laws of charity, taking for myself (for other charitable needs) only two small coins.

It occurred two years afterward, that the old man had passed away. In a dream, I noticed him standing before the Celestial Court, where note was taken of him that he was a repentant soul, but that he had returned only from the general sin of adultery; not also upon the prohibition of adultery with one’s daughter-in-law.

Nonetheless, the judges of the Court didn’t address his soul and sat upon the Court’s knees as it were, whereupon the Supernal Court raised their eyes to above, and immediately three angels descended from the sky above the Court, operated upon his vein ,and removed the blockage and the blemish of misunderstanding concerning the prohibition of having relations with one’s daughter-in-law. This healed him totally, and he left from there.

I observed to this point in the dream. A person can understand from this, the great worth and beauty of repentance. Repentance saved this old man from many hundreds of years that were otherwise fitting that he be judged through the Kaf Hakelah (the hollow of the supernal sling), and through myriad incarnations, and also through Gehinim (Hell). Therefore, our sages of blessed memory (Chazal) tell us, ‘one hour of repentance (teshuvah) and good deeds in this world are better than all the time in Olam Haba'ah (the World to Come). (Until this point are his words).

The holy Zohar states [regarding this] (in Parashat Shemot); “Three offenses incite the Divine Presence to be banished from the lower realms, and these are the offense of living carnally with a menstruant woman (niddah), sinful waste of seed (purposeful seminal discharge),

and living carnally with a non-Jewish woman. The creation calls to G–d and prays and they aren’t heard; and wherever a man who sinned in one of these sins is found within such places or situations [of non-attentiveness], his presence offends the Divine Presence to find retreat“.

There is no need to expand upon the severity of base sin and punishment, as it is expounded on in all Jewish Mussar (Ethics) works and by the mekubalim, and the Talmud also profoundly deals with the subject .

One who has relations with a niddah (a menstruant) isolates himself off from Jewish nationhood, separating his pure soul from the live fountain of spiritual purity, and descends to a place of impurity; a place of broken fountains that don’t sustain [nurturing] water, G–d pity us. The Talmud relates regarding this, (Mesechet Shabbat 13); that because of the disregard over a light prohibition protecting stringent observance against niddah relations enacted by the Talmudic sages, a great and learned scholar passed away with no apparent mercy from heaven, leaving the world after living out only half of his allotted years due to this sin.

Trespasses like these are of a fundamental nature, and greatly block the redemption. Concerning blemishes of the covenant it is written, 'that no righteous one exists upon the land whom [so] does good and hasn’t sinned.'

The Talmudic Sages (Chazal) have stated long ago, (Mesechet Niddah 13a), “one who sinfully wastes his seed incurs the penalty of death; his judgment is as one that serves idols, and as if he spills blood (of another); and he is worthy of isolation (excommunication)“

Due to this trespass, Er and Onan died as youngsters and G–d did not raise their countenance to Him, though they were the beloved of Yaakov our father, may his soul find peace, and the sons of Yehudah the righteous.

Who, though, is able to state that his heart and his soul are totally pure and truly free of these treacherous blemishes [in thought?

Regarding one who had relations with a non-Jewish woman, the holy Ari, zt'l, of Safed long ago revealed his punishment; that in the end he would be incarnate as a dog, aside from the intense punishment of the Kaf Hakelah, might G-d Himself save us.

The essential and most stringent correction for these transgressions, aside from the Corrections mentioned later on, is by reciting the Keriat Shema [Tikun] of Bedtime with great deliberation and with immense feeling, and as described in the Introduction to the [Chapter on] Thoughts of Keriat Shema of Bedtime.

I have printed the Corrections in this work for these trespasses. They are the same for every person, according to the mekubalim, our rabbis; who ordered the arrangement of Corrections (Tikunim) above in the supernal worlds, as explained by the Arizal and the holy sainted ones (tzadikim) who followed him, and especially the Chida, may the merit of his memory protect us; and also the Riach 'Tov', (Rabbi Yosef Chaim of Baghdad, the Ben Ish Chai) of blessed memory, may the merit of his memory protect us; and also explained by Rabbi Yehuda Fetaya, may the merit of his memory protect us, in his work 'Minchat Yehuda'. Fortunate is the one who repents with all his heart and achieves these corrections. The Sages said of such a person (Talmud Berachot 34b), "in the place that the penitent exist in Gan Eiden, even the perfect of the righteous are not able to establish themselves."

The Al-mighty, blessed be He, calls the repentant 'My Loved one', and says of him, 'my servant you are, Yisrael, who in you I will find praise.' Behold, for a person who committed a sin one time, it is sufficient that he carry out these Corrections (Tikunim) a single time. However,

regarding one who repeated the transgressions, or who yet repeated them many times, this one should endeavor to fulfill these corrections three separate times; that is, after fulfilling the Correction a single time for each of his sins, he should repeat, and fulfill them a second and third time.

Although these prayers for correction were written in the masculine, a woman may also effect a similar correction of her soul, and if so, she should adapt the implied text from masculine to feminine, and G-d will not prevent good from reaching those who abide in a simple way.

I have made an effort to completely attend 'the city', (attempting thoroughly) to inform and make known that these Tikunim are for anyone who experienced treacherous waters or who fell to these, whether accidentally or by intent. However, they are not for the person who decides he will sin totally or in part pre-meditatively, and then afterward pardon his philosophical stance through charity or by fasting or similar measures. G-d forbid for one to state this, as one who says he will sin and afterward repent will not (easily) be given opportunity to repent, and it is as if there is no balm for his injury; but that G-d Himself should watch over us, that we not falter, not be shamed, and not come to temptation; Amen.

Ma'vo / Preface

In the introduction, I explained that the purpose of these Corrections is not only to cleanse and to purify one's soul from the stains and blemishes of one's sinful doings, and also [not merely] to feel of innocence in order that one is able to receive the G-dly light that surrounds [of G-dliness]; but, as well, and in essence, to correct the spiritual worlds which became blemished by means of the sin.

And if so, it isn't necessary that these Corrections become a means or a remedy for a good life from the aspect of physicality. For, it is possible that a man correct his sinful doings that occurred in this particular incarnation, and yet endure his sins of earlier incarnations. It is, that most of the anguish of a person in this world does not exist only due to his sins from this particular incarnation, but in this, that he becomes prepared that it be bestowed upon him a lengthier time to repent of his evil path while punishment yet lingers, and as it still remains possible for him to find an extension of grace that may last him until his dying day.

However, after his demise, at his arrival before the Supernal Court up on High, where it is given of him to be found in judgment in the full number of his deeds, it is possible that he can be found obligated there in the reconciliation, and that he immediately return in incarnation of man to endure the punishment of his sins from the prior incarnation. (For a general explanation of this topic and [an] elaboration of its details, reference the work 'Sha'ar Yosef', Chelek 2, Ma'amar 'Gilgul Haneshamot) And it is possible that he be punished through difficult and bitter punishments through 'the Hollow of the Sling' (Kaf Hakelah) by way of destructive angels that lash the soul with great tempest, and the soul feels the wounding quite exactly, as if with its body; for, behold, also when she [the soul] inhabited a body, she felt the pain and the wounds of both the more spirited or the more material type, but not the body which was [at that time] only a sheath to the soul.

And at the time of the soul's departure from the body, the body no longer feels any pain whatsoever. [And] as can be observed through the senses of a body which is quiet, that even though it is connected in its portion to the soul and to the brain, and that there exists the song of the blood running through to 'the quieter limb' and therefore the flesh does not respond; so [therefore do we observe] in all of this, that as much as it [the soul] is wounded and chilled, it doesn't feel anything whatsoever. This is because the soul that dwells within the brain isn't drawn through to the nerves of the limb that is so touched upon.

And after enduring this difficulty, and enduring the fires of Gehenom (Hell) that transpire afterward, she (the soul) is prepared and is returned to an incarnation of man. Sometimes she returns within an incarnation of rock, of vegetation, or of living animal, either fully or partially, before coming within an incarnation of man—a creature of free-choice, who so chooses to tolerate such [an incarnation] as of similarity to his own earlier sins due to 'like causes like.'

And the Corrections (Tikunim) that man completes during his life cleanse him from these punishments and purify his bodily soul (Nefesh), his spiritual soul (Ruach), and his intelligent soul (Neshamah), to refine the hidden light, and according to the value of the Correction (Tikun), so is the greatness of the purification.

The sufferings [or anguish] that come upon a person within his lifetime, or after his demise as now explained, are not 'punishment and retribution' for a person upon his sins, but the process of cleansing the soul. [And] this is just as a man [person] who washes his garment of its stains [where] he doesn't demand retribution from the garment for becoming stained, but rather his intent is to cleanse his garment that it be fitting to be worn again.

And just as the degree and depth of the stain, so is the quality and depth of the cleansing; [and] so there are stains that require scalding hot water and many cleansing agents in order to effect cleansing, [and] so are the

suffering and the forbearing, the agents of cleansing the soul of the stains of its (her) sins and transgressions; and according to the depth of the blemish, such is the amount of necessary endurance .

For the nations of the world, the Correction (Tikun) exists of regret and repentance for their misdeeds within the incarnation of their immediate present situation, in order to effect closure of the [ongoing] judgment [most] befitting to come upon them, and this is as the repentance of the men of Ninveh that averted the overturning of their city. (Book of Yonah). However, there does not exist a Correction (Tikun) for their sins of earlier incarnations other than through spiritual pain and suffering from beyond the body, or through physical suffering.

This occurs through many and difficult incarnations until there is a Correction (Tikun) of their souls. [Even] our forefathers were not able to rectify their sins from incarnations of the most ancient of times that arose from before the destruction of Atlantis which is known in the language of the Talmudic Sages as 'Dor Enosh'), or that arose from the populations of the generation of the Flood (Dor Hamabul) or from the Tower of Babel, except by means of [the] crushing labor of brick and mortar in [the land of] Egypt (Mitzraim).

And Avraham Aveinu (our father Abraham) who understood this, did not grieve and did not beseech pity when it was told to him, "You will know for sure that your offspring will be strangers in a land not theirs, and they will enslave them and torment them, for four hundred years". (Beresheit 15:13) This is because "there is no [true] mercy in judgment ."

And so therefore, if an individual were to merely traverse in solitude to correct his soul, there would not be any accomplishment, just as if a person would pity his garment and not cleanse it with [sufficiently] scalding water or [sufficiently] strong cleaning agents, but rather, only use a small amount of cold water—this would not effect the stain to dissipate.

Therefore, Avraham did not have sufficient means to seek comfort or alleviation from the punishment of the afflictions and of the servitude, since with less [objectiveness] than this, their souls (his progeny) would not be cleansed or purified .

However, he did seek pity for the people of Sodom (S'dom) for their sins of that present generation, to delay the complete fulfillment of judgment against them, so that perhaps they would return in penitence.

Upon the entrance of Israel to the Land, they became a single nation (people), who shared through one another their sins. So it was, that from that point on, it was not to occur that an individual would endure full punishment for his sin, but the collective congregation would be able to temper the punishment of the individual, just as the entire body weakens [generally] and endures the provocations that affect or damage a particular limb; since after [leaving Egypt] the entire people metamorphosed to become a unitized group. [And] since the entire people transposed to become a single unit, and 'a total people does not die',(Talmud Ta'anit 5b)so too, did all their incarnations transpose to singularity, and the judgment upon them at that time] was of the then present incarnation that was placed over them in order to correct them through repentance.

And so from then onward there was no need for a Jew to correct his [particular] prior incarnations of earlier times [solely] through enduring difficulties and suffering. It had become possible to correct those also through repentance.

And therefore the mekubalim were accustomed to effect corrections [on behalf] of the sinners for the entirety of their transgressions, to convey that certainly they would be found of sin [only] in incarnations of the current generation, in case there was concern that

perhaps they (the people)had sinned in these very same ways [of parallel transgressions];in incarnations of the past .

And it became clear [at that time], that a person could endure, in the current incarnation, an understanding of sins committed from prior incarnations; be of repentance, and [thereby] correct his sins of earlier incarnations with a full heart and soul, and find healing and purification for his soul, and the possibility that he be found yet further in wellness [even] of his [general] ailments; and find alleviation from all his suffering.

As an example to illustrate, I am presenting here several amazing stories that occurred with some who completed these Corrections (Tikunim), and which I bring in writing as a witness for them.

1A particular Jewish man came to me, who cried about his son of seventeen who had attached himself with bad friends who had abandoned religion, and had also a band one dall his life at home. He grew braids and placed an earring in his ear, and went to live in the house of his divorced mother.

The father, who turned to the son with beseeching that he leave his path and return to the house or at least to tradition, was flatly refused. At the very last moment of the father's turning to the son, the son declared to him, "Father, don't encourage me further of your way; it is not my path. Your faith is not my belief, and our ways are totally of differences." The father, whose heart was broken, turned to me and pleaded for advice. I recalled of a particular discussion we had had in the past] when he told me that his work years earlier had been with women; and I [now] asked him if he had not committed of sin with [any of] them. He declared that [indeed] he had fallen to the sin of adultery with one of them.

I replied to him, that he should take upon himself to fulfill the Tikun for this sin according to the work 'S'dei Tapuchim' (Brit Olam) three times, since a Correction [for this transgression] is possible and this sin has caused him his situation [of current suffering].

The father completed the first Tikun on the Monday of the following week. On that very day, at the completion of the fast, while he was partaking of the meal following the fast, surprisingly, the son entered, and declared, "Today I was enveloped by intense feelings of remorse over my actions, and over the anguish of soul which I caused upon you, and I am returning to you and to the house."

At that time though, he still remained loyal to bad friends, and this continued to be his choosing. However, he dwelt in the house and went to studies, and did so with a normal hair-style and clothing.

.2 During the winter of the year 5753 (1993), two women came to me in New York. One was 'Madame G', of about sixty-five years age, who was familiar with myself from earlier sessions. She had brought along with her, 'Madame S.'. She said to me, "Rabbi, behold if it is possible to be of help to 'Madame S.'. I have known her from the time she was born, and I can attest to the honesty of her words."

At once, 'Madame S.' began conversing, and she told me that she had been born a daughter to older people, to parents who feared heaven, in the community "Williamsburg" Brooklyn, in New York.

Her father, upon hearing of her birth [at once] heralded that 'the shiktza' had [then] arrived, and the entire family steadfastly and with almost total determination completely decided amongst each other that this girl was to be hated and despised. She grew to sense the hatred projected toward her by the family and conducted upon her .

When she was yet six years of age, her parents forced her to scrub the eating utensils of the entire family; and on Friday (Shabbat) nights, it was demanded of a young and exhausted girl to remain awake extremely late in order to wash the family's many dishes, as well as all those of the guests that had visited the household .

When she was around ten years old, her father told her that the family didn't truly feel for her, and that he was resolved to no longer further her partaking of 'the bread of shame' through himself ,and [yet more], that she would [from then on] be obligated to pay with money, for all the expenses that were on her behalf.

So, therefore, every day after her school day, it was demanded of her, that she go out to any one of a list of people's homes that had been prepared for her, to work either as a babysitter, or to scrub and to rinse dishes.

The money that she received was given to her father each evening, which he would immediately distribute amongst her brothers that they might there by buy candies; and her own eyes observed, and were weakened because of this.

When she was close to the age of eighteen, her father called her aside, and declared; "Until today, I have forced myself to maintain you in the house only that you not wander in the streets and commit evil. Now, thank G-d, you are older, and I have resolved to send you away from my house forevermore.

However, so that you do not degrade yourself to wantonness, I have found a drunken bridegroom for you, and in two weeks to come, you shall become wedded to him. From the money that you labored for, I have saved an amount with which I contracted a dwelling and completed forward payments for, for several months; so that right after attending the canopy (chupah), you can proceed directly to your dwelling; and you are surely aware of your own skills at obtaining work in order to obtain recompense. Strengthen your husband, your home, and [also the cause of] peace, and don't be overly outward .

She was happy from the "good news", since as it turned out, she would be soon enough be freed from a

house of misery; and it didn't occur to her to carefully consider what the young man was about or of what accomplishments.

Of the young man, she encountered him the first time in her life under the wedding canopy! All the congratulatory 'takkes' took [all of] several minutes, as she was attired in a regular dress with a minimal quorum in attendance. After the ceremony (chupah), she exited with her husband to the rented dwelling, but not before her father cautioned her that in no way should she dare to create a further bond with the family, or yet more, even consider to come to visit, come whatever may !

As her heart was filled of hope, she followed further with her husband to the dwelling. However, the schedule of the day was more or less as follows. 'His Honor' arose [from bed] at noontime, opened the refrigerator and indulged in whatever it was he found; he then waited around for her, doing whatever; until she would return from work, and then would beat[upon] her, 'just cajolingly', and she would bestow to him the many dollars that were given to her in earnings.

He would then exit to [the] 'tavern' to drink and to become drunk, would return at midnight a drunken fool, and then beat her thoroughly with all his limbs, would be abusive of her and commit all that his heart desired, without considering even the laws of purity, and would then go off to sleep—through to the middle of the next day, and thus this continued further.

This schedule continued seven days a week including Shabbat, except that on Shabbat, she would return from [the] Beit Haknesset earlier than her usual, and in order to demonstrate that she was observant of the Commandments, she would give him money so that he could go to drink, and even just leave her to herself.

After about a month of marriage, she became pregnant, and after nine additional months she bore a son, but the situation in the house did not change due to the child whatsoever, and continued as usual. After about two months more, she again became pregnant and then soon after;

found determination that the situation could no longer be suffered, abandoned the house and the neighborhood, and rented for herself a dwelling in the neighborhood [of] 'Borough Park', and turned to a social worker for help to disentangle herself from her situation. Within a few months of having given over her entire story, she received from the courthouse an American civil divorce, including establishment for her, of custody of the son and of the unborn child, and a stay against the husband from entering her dwelling place.

One evening, while she was in her house, the husband arrived therein total surprise, and when she then sprang up, determined to call the police, her husband said to her, "I don't need additional admonishment, I have come only to state to you that according to the Laws of Israel, you have been to the chupah, and are a 'married woman'; and my sweet revenge for that you have left me, is to leave you as an agunah (a chained woman with no proper divorce) for all the days of your life", and he then left.

She then said to me, "Rabbi, I am a woman of forty-two years, and even after so many years of living alone, I still remain a 'married woman'. Yet, even this is not the wound I suffer for his sake, this is just the 'sugar'; as now I will relate the core of my having been wounded." And she then continued her story.

When her pregnancy came to term, she bore a girl, and she raised her son and daughter alone, isolated from her family and from the family of her husband, worked hard in order to raise them with love and dedication, and the children reciprocated with love, and also warmth in that they maintained a special feeling of dignity for her because of her isolation and misery. When the young boy was about the age of twelve and a half, and the daughter, a girl of over eleven years age; one particular day their father appeared at her house and said to her, "Although you are not my daughter, however your children are my offspring, and I have come to take them with me to raise them."

When she resisted giving them over to him, he declared in scolding, that what he would not be successful in taking through force (koah), he would take with a plan (moah). And then, with determined and calculating words, said to her further, "Do take note, that your children are in jeopardy having no family from either side, and my entire desire is in order to bring them warmth of family: grandfather, grandmother, uncles and aunts; and to take them on the Shabbat to [the] "Beit Haknesset"; and to educate them about the Commandments which are not in your hands or of any of your strengths to fulfill".

After some thought, because of her true love for her children, in that their good alone stood upon her eyes, she agreed, and told the children, that behold, they would be going to their grandfather for the Shabbat, and that if this would turn out to be pleasing in their eyes, that this would become the usual situation.

The children made the Shabbat in the isolated quarters of their grandfather and the [extended] family, and enjoyed this very much, since they found warmth, love, and gifts; and they did then wish decidedly to travel each and every Shabbat to the home of their grandfather. Yet due to this, the influence upon their minds caused them to eventually side against their mother.

When the summer months arrived: Tammuz and Av, most [of the] Jewish children in New York do not remain in the city because of the extreme humidity, and go to summer camps in the surrounding mountains. This mother had also saved ten thousand dollars from her various jobs, and had sent her children to summer camps, paying five thousand dollars for each, and also traveled several times a week to visit with them.

On one particular day, when she arrived at her son's camp, she didn't find him there, and having then asked the director of his whereabouts, she was informed by him at that time, that three days earlier, her brother had come to visit with her son, and had taken the boy with him

for an half-hour outing and had not returned. He then added that, 'However, we should not be concerned, as we know that he is in good hands.' The mother was crushed, and rushed over to the daughter's camp where the story repeated itself; the brother and his wife had taken the girl and had not returned.

The mother immediately drove off to her brother's home, pushed open the door and cried out, "Where are the children"? Her brother opened the window and replied to her in earshot of the neighbors, "Madame, your children are not to be found with me, so please remove yourself from this place," and he then shut the window.

The mother, in her great hurt, contacted the police and filed a report, and they asked her to await the situation with patience, as the matter would best be resolved that way.

There is no need to elaborate of her suffering, which stretched out over several weeks, when dark imaginings followed her about whenever she thought about her children, and this caused an upheaval of her entire world, and left her with only desolation.

One day shortly thereafter, the police contacted her, and requested from her to appear at the Courthouse at an appointed time. When she arrived, she found that the directors of the summer camps were there, and also her brother and sister-in-law .

After she affirmed for them her intent to speak only of true facts, and then substantiated her testimony; the judge demanded that the others be jailed until it could be determined where the children were.

After two days, her brother broke down and asked the guard to bring him before the judge, as he wanted to admit of his guilt in the matter, and to explain to the judge that he had abetted the children to flee to "Sunderland" that was in England, as there existed there Ultra-Orthodox — an atmosphere both goodly and fine for children of their ages.

The judge subsequently ordered that all of the conspirators be sentenced an extended imprisonment, except for the sister-in-law who would travel to England to bring the children back; and so did this take place. The authorities provided the mother with the flight information regarding when her children would be returning. The mother did not sleep the entire night and busied herself to prepare and cook for her precious children, who, in the end, were returned to her.

At the time the children disembarked from the returning flight, she wanted to hug and kiss them, however the son physically pushed her away from himself, and even yet further, when he said; "'Shiktza', why did you have us return from a place of such wonderful isolation, a location worthy of a five-star rating, to your boring and sorrowful house. It was not through love for us that you did this, but instead, because of your own individual selfishness, because if you did love us, you would have rather come to visit us in England, and have allowed us to remain there to study under such very wondrous conditions".

The stunned mother then turned to her daughter who apparently had become encouraged by her brother and decided not to speak whatsoever with the mother. The mother understood that the sister-in-law had decidedly sought to influence their minds to the fullest through out the entire return voyage, and so therefore decided that the children, after some time, would relax, and led them to her car and back to her house.

However, the children remained at the porch, and said to her, "To here the Law obligates us to find ourselves, but not further. We will not enter to within your house and not eat of your food, but only of the food of grandfather and our uncles. You are 'Shiktza' and we don't love you".

As much as the mother wished to convey her love, and the joy over their return, the children remained just as stubborn and held to their own conceptions. The mother remained standing outside with her children for hours, until she conceded and telephoned her father, that he bring

something for the children to eat. The father was filled with glee, and soon arrived with his car, though without any food, and stated to her, "My grandchildren are starving. I will not kidnap them, but bring them to my home to eat. They are familiar with the way to return to here, but I will not send them from my home if they wish to stay. Do not telephone me because I will not answer your inquiries as to whether the children would want to reconnect with you".

The children jumped with joy to grandfather's car, and traveled to his house. The mother reached out to contact them numerous times, yet each time, when she would identify herself, she found the phone had been hung up. The children would have nothing to do with her whatsoever, and when she traveled one time to their schools to visit them, they ran from her as if she were a snake.

The mother continued on with her life, though doubled in hurt, and with thoughts of painfulness such that brought her to feel her life wasn't in fact a life at all, with no comforting perspective or thought to lean toward. However, she continued on through her faith in the Creator to beseech and to pray to Him, that He return to her, her children and her happiness.

One day, while walking down the street of Thirteenth Avenue in Borough Park, she happened upon someone who recognized her. The acquaintance said to her, "Madame S., do you know that your son is planning to bring his son to the Bris of Avraham Aveinu tomorrow"? The mother was stunned, and replied in astonishment, "Is my son married"? And so, the acquaintance explained to her that her son had indeed married, and with much extravagance and richness, and from that circumstance was a son born to him, and that the Bris was called for the very next day in "Williamsburg" at a synagogue on "Lee" Avenue. She made note of the information and arrived at the Bris. Her sister-in-law saw her, grabbed the wig (sheitel) off her head, threw her outside, and with the help of several friends, chased her away from the area.

However, from afar, she recognized her son with his wife, and also the infant, all awaiting the "Bris."

As she completed her story, she turned to me and said, "Rabbi, both my son and daughter are married. I don't know whom my daughter-in-law or my son-in-law are, and I don't know how many grandchildren they have. I am bereft of all joy. I realize only that 'one who commits suicide has no portion in the world to come'. I am with such difficulties in my miserable life. Is it possible that you can be of help to me" ?

All the time she was speaking, I sat there and was crying, for I was torn to the depths of my soul, to the very source of my being. Therefore, I agreed to look into the circumstances that thrust upon her this great suffering.

And I found out that in an 'earlier incarnation', in Europe, there existed young Jewish girl, who ran away from her parents' home, and went and became married to a gentile from the neighborhood. When the parents learned of this, they sat 'Shiva' over her, as if she had died, and tore asunder any connections with her whatsoever.

She however, was happy in the embrace of the gentile who loved her with all his heart, and who bestowed love through generosity and selflessness.

She bore him a son and a daughter, whom; according to Jewish law, were both of the Jewish faith. She raised them though as gentiles, even bringing them to [gentile religious] gatherings with their father.

I saw how she parted to her world, as a wealthy woman with braided white hair, as her son and daughter, and the gentile each surrounded her lovingly on her sofa [of departure.

Yet now she has returned to correct her transgression, as her parents and family at the present time — these are incarnations of her earlier family, who returned, even they as well, to correct, each one, their needs for Correction.

So therefore, in their subconscious they had a deep hatred for her even though they were people of righteousness and of charity with others. And therefore, her father let slip from his mouth at the time of her birth, that, "The 'shiktza' had arrived", even without realizing the implications of his words.

Being it is, that all of the traits of the Holy One, blessed is He, reflect "measure for measure", her life was filled with struggle, and in lieu of all her comfortable sighing and [sense of] fulfillment from the love of the gentile, she now was in need of the sighing of pain and of wailing from the lacking of the love of a husband.

And the children that she raised as gentiles returned in incarnation, and she had no merit to raise them as Jews. And until the day of her death, it was sentenced upon her a desolateness; both painful and all pervading, in order to correct the joy and wonderment of the forbidden love that she had been enticed of with a gentile.

When I told her of this circumstance, she cried and said, "There is no correction for me?!" I took out a copy of the sefer (book) "S'dei Tapuchim" (Brim Olam), and I showed her how to follow the Correction for one who was with a gentile. And I said to her, that she should carry out this Correction every week for the length of a full year, except if during the holidays, and then I would be sure that there would be atonement for her and that she would attain quietude .

About three months later, I had returned to New York, and Madame G. then had occasion to mention to me what follows.

"Rabbi, are you aware of what occurred with Madame S.? She completed the Correction (Tikun) every week as you had instructed her , and following the eighth time of fulfilling it, as she was washing her hands in order to eat, the telephone rang, and it was her son who was calling, who said to her, 'Mother, I and my sister suffer from being estranged from you, and I am planning to come over to correct the

distortions'. The mother was stunned. She wasn't able to sit down to eat, and was overcome by inner turmoil .

After a short time, her son appeared. He hugged and kissed her, and asked of her, her pardon and forgiveness, and then brought her in his car to his home, where her daughter had also been waiting, with her husband and daughter. And the wheel [of misfortune] has completely turned, as after this, they arranged between them that she would share the upcoming Shabbat at the son's home, and the following one at the home of her daughter".

The hair of my head bristled at hearing this news, in that I had been involved in helping attain a betterment of the blemish.

Then Madame G. asked me what might possibly transpire further with Madame S. regarding the lifting of her desolate agunah status. I replied to her, that she (Madame S.) should continue completing the Correction for the remainder of the year, and following that time, either her husband would change his mind and divorce her with a proper Get (Jewish divorce) according to the Laws of Moses and Israel, or that he would die, and his place would be usurped.

Madame G. later on changed her location, and Madame S. also did not contact me any further the following year, and from this I surmised that also the issue of her agunah "decree of desolation" status had found order.

3More than several years ago, a Ben-Torah (traditionally-observant) Jewish man came to consult with me in New York, and told me that he had a real-estate office that dealt in land and buildings, which, for many years had brought him great wealth, but that the division here in America was non-performing and its business was extremely slow; in fact, that the expenses involved in maintaining it had already drained his

entire savings, as there had been no profitable business for more than several years .

Not only this, but that he had been charged with tax evasion for one-hundred thousand dollars by the American tax authorities, and along with this loomed a jail sentence; since when he consulted a lawyer regarding the situation, the lawyer advised him that if he would pay a fifty-thousand dollar fee for his involvement, the lawyer would attempt that he sit in jail for only two years, and that he would then be able to pay the amount due along with interest and penalties over time, in installments. "And this too, I am not able to pay, and I am without advice."

I asked him about the circumstances of his birth, and he told me that he was born in [the Hebrew month of] Cheshvan, under the sign Akav (Scorpio.)

I then explained to him that it is discussed in the Tikunei Zohar (Tikun 21), that those born under the sign of "Scorpio" must be extremely careful regarding the sin of "wasteful emission", since Akav is composed of the acronym: 'Akar-Bet' (lit: the uprooting of 'Bet'), and the inference is to the [very] first [letter] 'Bet' of 'Beresheit' (Genesis). The explanation is that it correlates [exceedingly] to this grievous sin.

He replied to me that this did not apply to him, since he had never sinned [through vengeance], in "onanism". I said to him, "Is it at all possible that you and your wife had [liberal] dealings with birth control?" And he replied to me that he used "the condom."

I said to him, "Are you not aware that this is [also considered] a grievous sin of "senseless emission", since you bring your semen within a bag [right] to the garbage, and [therefore] it seems that it is this grievous

sin that takes from you your livelihood, and causes you judgment? Therefore, before all else, cease from this sin, and afterward, make a

Correction for the past, and I will hope that the Al-mighty (Hashem) will help, and that all will fall into order".

In reply, he said to me, that he was not prepared to desist from his use of "the condom", since his wife would not entertain a different birth control method, and therefore that he had no choice. I stated to him, "Then please leave from here. I will not have anything to do with you."

After a week or so the man returned, ashen-faced to all intensity, and said that lacking any other choice, he was prepared to tear himself away from this sin and to correct it.

I gave him the book "S'deiTapuchim" (Brit Olam), and said to him to complete the Correction for the sin of "wasteful emission" four times, and also to be scrupulous about "Keriat Shema She'al Ha'mitah" (the Prayers before Retiring at Night), and added my hope that all would work out for him.

Following a month or so, he returned to see me in a sour and angry mood, for behold; he had completed the Correction four times and nothing whatsoever had changed.

I said to him, "It is possible that since you learned in yeshiva and were aware of the staggering weight of this prohibition, and you still committed sin in disregard of it, that your repentance is yet pending reception. Complete an additional four repetitions of this Correction. (Each fulfillment of the Correction includes fasting and donated money offered [to worthwhile charity] as sufficient to redeem all the Additional number of fasts corresponding with the particular transgression.

After an additional two months, he turned to me again, still in a most dour mood, and said to me, "I completed an additional four Corrections and I still have no sustenance whatsoever."

I said to him, "I don't believe that completing eight Corrections didn't help at all." He then said to me, "Indeed, the day after [I completed] the sixth Correction, I was contacted by the Investigative Unit of "the Tax

Authority" (Internal Revenue Service), and I was requested to appear before them. I was totally terrorized since I didn't have a lawyer and I didn't know what to do.

I appeared before them, and the head of the Department of Investigations said to me, 'Listen, yesterday we reviewed your file and decided that if you will now sign [a document] here, that you guarantee you will not transgress [the law] in this way again, you will be subject only to ten years probationary status, and your file will be closed.'

And so it was, that the file was closed, such that even the entire amount of money they had assessed against me, they no longer requested be paid.

Every person that I have told this to did not believe me, as, I suppose, a case like this is rarely heard of, but this is the truth. However, this does not comfort me, since I do not have any sustenance".

I replied to him, "'Idiot', recognize the kindness of the Creator. Something that a lawyer even given the sum of fifty thousand dollars was not able to offer to plead for you, occurred through the Creator through six Corrections, and you are yet complaining? Complete an additional four Corrections until there is compassion from heaven".

After an additional four Corrections, he returned to me with a wanting face, in that the situation still had yet to improve; however, he had been able to transact a loan that advanced him forty-thousand dollars, which would be returned to the lending party in installments over ten months. Yet still, this was not sufficient for him to keep the business partnership afloat.

I said to him, "If there is yet one more chance to enlighten your countenance, challenge yourself another additional four Corrections until there is found compassion for you from heaven, for you are a talmid chacham (a scholar) who sank into this sin up to your nose, and your Correction will take some time".

One day sometime later on, he returned to me with a smile, and told me, "I have completed an additional four Corrections, and after the sixteenth Correction, although my office was still terribly quiet, I received two work offers, one as a rabbi of a "Beit Knesset", and the second, as a "psychologist" in a public school, and so, Baruch Hashem (thank G-d)".

There are more cases like these that also occurred, but this is not the place to discuss them. I have revealed these though, as representative of how the Correction helps those whose afflictions are caused by sins in their current incarnation, or [even] from earlier incarnations.

However, you must realize, that repentance for any occurrence and for any issue is a good thing, however there are levels within it.

As an example, consider a person who, when challenged by a matter of sin—one that he before stumbled of in a similar manner, and it is one which he then has the opportunity to again take part of, but stops himself and instead doesn't attempt it, so that he can rather fulfill penitence—not though, from fear [of being caught] or from not having the energy [to commit it].

For instance one who lied with a woman in sin, and after time, he finds himself with the opportunity to again be alone with her, and to do with her as he pleases, and he is in love with her, and has bodily stamina, and the place is conducive, and there is time for the sin as well, yet he stays away and doesn't sin, because of trepidation of the Al-mighty, and from His glory, this one is a true repentant.

Of a one as this, Shlomo (King Solomon) said, "So remember your Creator in the days of your youth, [before the days of adversity come, and those years arrive of which you will say, "I have no desire for them "].

However though, if one only repents in the days of his old age, and at a time when it's not possible to again do what he did earlier, even though

this is not an exalted repentance, it still is helpful for him, and he certainly qualifies as 'a penitent.'

Even if one sinned throughout his days, and was of penitence on the day of his death, and had died in repentance, all of his trespasses are pardoned; since, because he remembered his Creator and returned unto Him before he passed on, there is forgiveness for him, (Harambam; Hilchot Teshuvah, Perek 2, Halacha 1).

Now, according to the level of repentance and the suffering that transpires afterward, so are one's stains cleansed.

This is as I noted in the introduction, that one who transgressed on matters of excision or of death at the hands of Beit Din, yet who had repented, that repentance and Yom Hakippurim suspend [judgment for him], and any sufferings that arise after this are an atonement; "Yet, he will not experience complete atonement, unless he is afflicted of sufferings . "Rambam; Hilchot Teshuvah, Perek 1, Halacha 4. However, [the completion of] the Correction (Tikun), is in exchange for suffering.)

And concerning one who repented on his final day, his stains are diluted, and so he passes on exempt from the Kaf Hakelah ("the Hollow of the Sling"), which is of inexplicable difficult and bitter sufferings. However, such a one must be prepared, that other punishments will await him, though easier ones to bear, that exist also only in order to cleanse his stains ,and also to return the holy sparks of his neshamah, which fell to the forces of evil powers and to the kelipah (the husk) [of vanities] Yet he who repented with total penitence, and who [afterward] lived for his penitence—any sufferings that came upon such a one in the present world after his repentance would cause atonement for him.

And if one doesn't accept sufferings as being related of his deeds, then even though he passed on exempt of the punishment of the Kaf Hakelah, and perhaps was also found exempt of needing to endure incarnations of stone, vegetation, or within the world of the animals, which did in fact exist for him to become incarnate of; it is possible that

he will have to endure a different punishment, in order to elevate the holy sparks that fell, in lieu of the pain and suffering which he didn't receive in this present incarnation.

If however, the netzutzot (supernal sparks) were elevated to their roots, all will connect through the greatness and exalted stature of his repentance, and because of the suffering he received; or, by means of the Corrections (Tikunim) [that he achieved] which were revealed to us by our rabbis, the mekubalim. Of such a one, his [bodily] soul will be cleansed from all excesses and stains, and he will merit the World to Come, in connection with the cleansing from on high, of his soul and its purity.

Regarding this, the prophet Yechezkel prophesied when he said, "As for the wicked man, if he repents from all his sins that he committed," (Yechezkel 18:21) This refers to repentance of both confession and remorse.

"And practices justice and righteousness," (Ibid.). This is his reception to the future, and his [reward] for guarding the Torah, and for fulfilling Its Commandments .

"He shall surely live; he shall not die," (Ibid.)

This refers to his entrance to the World to Come; after he comprehensively endures the suffering that is required in this world, just as is his repentance; or, in his returning in an additional incarnation to cleanse the stain that remains from the deficiencies of his repentance.

"For he perceived and repented from all his transgressions that he did," (Ibid. 18:28): this is repentance through the Correction (Tikun) and its fast.

"He shall surely live," (Ibid.): in the World to Come.

"He shall not die," (Ibid.): [he shall not perish] a second time through suffering also in this world, since sufferings are comparable to death; nor be required to come within an additional incarnation.

And the Navi (Prophet) explained the difference and the cause, and said, "Therefore I will judge you; each man according to his way, O House of Israel, declares the L-rd, G-d." (Ibid. 18:30). And the explanation of: 'the L-rd, G-d' is that He is merciful in judgment, and [these] mercies are [intended] for the man who repents wholeheartedly. However, he who does not complete the Correction (Tikun); even though his repentance is accepted, yet he departs [the world] with punishments and difficult and bitter incarnations [implied of his soul] [that he must endure for many years in order that she(the soul) be cleansed; and we don't say that since the sparks that fell [during his lifetime] were not [properly] elevated, that he remain of destruction until the elevation of those sparks.

However, there is a necessity for the elevation of those sparks, since they weren't [properly] contained through Correction (Tikun) and fasting (or through monetary redemption of the fast), and they [the sparks] remain [yet unredeemed], and it is required that he [his soul] endure (through sufferance) in order to elevate them or through sufferings in this (the physical) world, or in Gehinom (Hell), or in a [yet] additional incarnation as man.

"Repent," (Ibid.): by means of confession and remorse.

"And bring others to repent from all of your transgressions," (Ibid.):[bring to elevation]all of the sparks of your souls that you caused to fall to the husks [of emptiness.]

" So that they should not be an obstruction of iniquity for you," (Ibid.):[this is referring] to these fallen sparks.

" Cast off from upon yourselves all your transgressions" (Ibid. 18:31): by means of the Correction (Tikun.)

"Through which you have transgressed," (Ibid.); in this that you diminished the holy sparks to the kelipah (the husks of emptiness), and you caused the kelipah to find attachment upon them.

"And make for yourselves a new heart and a new spirit," (Ibid.); since, by means of the Correction (Tikun), you will become cleansed of all stain and excess, as new to a certainty.

"Why should you die, O House of Israel?" (Ibid.); [meaning] in an appended incarnation; if you didn't return the sparks through the Correction and fasting (or monetary redemption for the fast); or [perish] in sufferings that come upon you in this [physical] world.

"For I do not desire the death of the one who should die," (Ibid. 18:31). And it does not here say 'the death of the evildoer', but 'the death of the one who should die', for the explanation of the demise of a person to an additional incarnation, after he already died one time without [fulfilling] a Correction, or without [enduring] sufferings that were required of him, and which didn't come upon him.

"Declares the L-rd, G-d," (Ibid.): [the One] who is merciful in judgment, and who corrects you according to the measure of your repentance.

"So turn back," (Ibid.): the [remaining] sparks to their roots by means of the Correction (Tikun) "And live," (Ibid.); a life of everlasting, with no need for punishment or sufferings in this [physical] world, or for any additional incarnation, but [rather, a life] of uprightness with destiny to the World to Come.

Hora'ot /

Notes and Intentions for how to Use this book right

1Any Divine Names that are presented parenthetically (or prefaced with 'Intend:') should not be pronounced verbally, but instead are to be perceived only through one's thoughts.

2In order to be properly attributed as a Redemption, the amount must suffice to provide all of another's eating needs for an entire day, and if this is not feasible, then one may instead provide merely what is possible for him according to his financial ability. For one who exists under a restricted budget, and does not have the ability to stretch out his hand with great wherewithal, such a one must nonetheless contribute, at the least, the amount for another to purchase a meal of approximately 240 grams: bread, along with a nourishing side-dish; a meal which, in today's times, costs about five Shekel. If the commodity rates should change in one's region, one must provide, nonetheless, at least an amount to cover the costs of a meal such as this. Our rabbi, Rabbi Yosef Chaim [zt'l, of Baghdad, the Ben Ish Chai], has already made note in his work 'Lashon Chachamim', that the formal measure to be donated for a [private

Fast Day] Redemption such as this, is determined as [a gift of a meal] by a deprived person, but, for one who is able, he should add a significant amount to this sum as much as he is capable of doing. However, even one who himself is of poverty may nonetheless not give less than the determined amount. Until here are his words. One who spends his money lightheartedly though on worldly enjoyments, but when approaching matters for the correction of his soul, then conducts himself as a pauper, the responsibility of his redemption is upon that one's self alone.

3All of the Corrections (Hebrew: Tikunim) in their essence have been arranged according to that written by our Master and Teacher, Rabbi Yehudah Fetaya, zt'l in his work 'Minchat Yehudah', with additions encompassing other issues gathered from the teachings of other mekubalim.

4All of the Corrections include immersing in mikveh, which is extremely important for achieving Correction. However, one for whom it is impossible to travel to mikveh due to illness or similar reasons, may instead immerse in the ocean [Trans.: other accessible gathered water] when no women are present. If this too, is not possible for a person, he should carry out the Correction without immersing. (This is acceptable as well, because each segment of a Correction creates a great impression and correction in heaven in and of itself, yet one should nonetheless attempt to fulfill the entire Correction to the very best of his ability). Concerning a woman [who is taking upon herself a Correction], if not possible for her to immerse at the time of the Correction, then, [at a later time] when she immerses during the usual nighttime of her ritual cleansing [from niddah], she should have intention then also regarding her fast.

An unmarried woman who resides in a community where it is not allowable for such as her to enter to the mikveh [such as Ashkenazi communities], then she should fulfill the Correction without immersions, and it is good, if later on, when she is to be married and immerses for her ritual purity [from niddah], that she should then also immerse the immersions of the Corrections that she did.

5Attempt to obtain a girdle of goat hair to fasten over one's hips throughout the night and daytime of the Correction. However, if this isn't available to one, he should not delay the Correction in order to obtain a belt like this, for every single day that one hastens to fulfill his Correction, there is a tremendous fragrance [of satisfaction] that is created, and perhaps one might not again have such opportunity (for

order it call: 00 - 972 - 52 - 7661162 or e-mail us: britolam100@gmail.com).

Before attiring in sack of goat's hair, recite the following:

For the sake of the union of the Holy One, blessed be He, with His Shechinah, with awe and with love, and with love and with awe, to unite the Name 'Yod-hei' with 'Vav-hei' in perfect union (intend:Yod-Hei-Vav-Hei) in the name of all Yisrael, behold I am prepared to attire my flesh with cloth of sack in order to correct that of which I blemished of the holy lights from on high. [And] so may it be Your will before You, O L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), our G-d and G-d of our fathers, that it be considered, accepted, and pleasing before You as if I intended with all of the appropriate intentions for attiring in sack, and arouse [the] four-hundred holy thorns that are connected of the skull of Atika Kadisha to the place of holiness as is Your will, and may they shine from [the Name] Havaya that is completed through O'b [of Seventy-Two; represented through the letters combining to Ayin-Bet]; (Yod-Vav-Dalet - Hei-Yod - Vav-Yod-Vav - Hei-Yod (O'b)which numerically is 72); onward to Havaya that is completed through So'og [of Sixty-Three; represented through the letters combining to Samech-Gimel]; (Yod-Vav-Dalet - Hei-Yod - Vav-Alef-Vav - Hei-Yod (So'og)which numerically is 63). And then onward from Havaya that is completed through So'og to Havaya that is completed through Ma'ah [of Forty-Five; represented through the letters combining to Mem-Hei]; (Yod-Vav-Dalet - Hei-Alef - Vav-Alef-Vav - Hei-Alef (Ma'ah)which numerically is 45); and onward to Havaya that is completed through Ben [of Fifty-Two; represented through the letters combining to Bet-Nu'un]; (Yod-Vav-Dalet - Hei-Hei - Vav-Vav - Hei-Hei (Ben)which numerically is 52). "May the pleasantness of G-d our L-rd, be upon us; establish our handiwork for us; establish the work of our hands ."

Now gird the sack [garment] upon one's flesh, wash the hands, and then recite the following verses:

I watched as thrones were set up, and the Ancient of Days sat. His garment was white as snow, and the hair

of His head like clean wool; His throne was of fiery flames, its wheels blazing fire. He shall put on a holy linen tunic, and linen breeches shall be against his flesh; he shall gird himself with a linen sash and he shall wear a linen turban. They are holy garments; he shall immerse himself in water and put them on. Purge me of sin with hyssop and I shall be pure, cleanse me and I shall be whiter than snow. Ensure your clothes are always white, and that your head never lacks oil .

6In all places where it is indicated to donate perutot (small coins), provide for each peruta, a coin of the least value that is commonly exchanged. In the Land of Israel, this would be the ten agurot coin .

7If there isn't sufficient time to complete either the Tehilim or the Idra[when part of the Correction]during the day of the fast, one should attempt to complete it on the Shabbatot (Shabbatdays) that follow.

8In all instances where it is written to circle around the table of the synagogue, the intent is of the table upon which the Torah is read; and it is not necessary that there be a Sefer Torah on the table [at the time]. It is appropriate also that a woman also attempt to fulfill this at times that men are not present in the Beit Haknesset. One who was deterred and not able to attend the Beit Haknesset should attempt to do this on a different day when he is able to.

9One who committed a sin more than a single time, should attempt to complete a Correction for his transgression at least three times; and for the sin of senseless waste of seed, five times.

10During the day of the fast, it is permissible to engage in all work, and similarly smoking is permitted.

11One who is ill, for whom it is forbidden to fast, should fulfill the learning and the redemption ritual even though not fasting (so has written the Chida, may his merit protect us, Amain; in his work 'Yosef

B'Seder', Siman Gimel. See also, within the work 'Rav Pealim' of the 'Riach' [the Ben Ish Chai], may his merit protect us, Amain; Chelek part - Gemil, Orach Chaim, Siman Lamed-Hei). [In this case, also] one should attempt, in lieu of fasting, 'A Fast from Talking' (Ta'anit Dibor), and not speak any conversation of ordinary matters throughout that day, and allow it to become a day solely of holiness through study and prayer. (So has written the holy mekubal, Chacham Yitzchak Alfiya, may his merit protect us, Amain; in the booklet 'HaYechieli'). And [such a] one should attempt to cry over his sins, since "the gates of tears is never locked". One should fulfill the Correction many times, since who can know to what depth will one correct [of] his sin each time.

12Of the Corrections that require one to redeem himself by rolling in snow or to immerse oneself in cold water in order to exchange through transcendence other (broader) incarnations, if it is not possible to immerse in cold water due to an unforeseen reason or incident, one should not forestall himself from partaking in the Correction because it is lacking such immersions, but should instead wash his entire body with cold water the same the number of times that are required in immersion. Additionally, if it is impossible for him to wash with cold water due to poor health or the like, he should complete the Correction without this as well. (This is because not all of the mekubalim mention this topic, and also, it is relevant that each segment of the Correction creates a great impression in heaven in and of itself, and one should [attempt to] correct all that is of his ability)

13Redemption monies are required to be contributed only to those poor who fear heaven, and if there are relatives of one's immediate family such as these in need of charity, those should be considered of this before others. Additionally, it is befitting to donate these funds to young men who have families, and who are connected to learning for their sustenance. In this way, one fulfills through them the Commandments of charity and of strengthening Torah, both together.

In this edition, the accenting of the (Hebrew) letters of the verses of Tanach (Scripture) has not been added, due to differences of opinion as to their proper placement. All though, who are capable of reciting Scriptural verses properly with the letters' accents should recite these passages in this way using seforim (books) that include the accents (ta'amim)

Correction for the Trespass Lavo al Ha'Nekeva – Forbidden Relations of Female With Another female

~ **We** don't have yet the full correction but for now those women should do as follow...

~ **First** those two women should separeated from each other.

~ **The** donation (Pidyon of the fasts days) for now is unknown, so she'll give as she can.

This is the arrangement of the correction:

~ **Fast** for an entire day, from [before] the sunset, until [after] the stars appear the following evening.

~ **On** the day before the fast, recite the following vidui (confession):

The Arrangement of the Correction as we know for now:

- **For the tikun will work**, It's **very important** to say the pesukim and the confession in Hebrew. The translation is important but only for understanding the maining of it.

Hebrew transletteration:

Ana Adonai, Elohenu VeElohei avotenu, tavo lefanecha tefilatenu veal titalam malkenu mitechenatenu, sheen anachnu azei panim ukshei oref lomar lefanecha adonai elohenu veelohei avotenu tzadikim anachnu velo chatanu, aval chatanu avinu pashanu anachnu vaavotenu veanshei beitenu.

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi velashon ara. Ehevinu. Vehershanu. Zadnu. Chamasnu. Tafalnu sheker omirma. Yaatznu etzot raot. Kizavnu. Kaasnu. Latznu. Maradnu. Marinu devarecha. Niatznu. Niafnu. Sararnu. Avinu. Pashanu. Pagamnu. Tzararnu. Tziarnu av vaem. Kishinu oref. Rashanu. Shichatnu. Shichateti zera levatala upagamti bemishkav im isha nekeva. Tiavnu. Tainu vatiataanu. Vesarnu mimitzvotcha umimshpatecha hatovim velo shava lanu. Veata tzadik al kol haba alenu ki emet asita vaanachnu hirshanu .

Ma nomar lefanecha yoshev marom, uma nesafer lefanecha yoshev shechakim. Halo hanistarot vehaniglot ata yodea. Ata yodea razei olam vetaalumot sitrei kol chai. Ata chofas kol chadrei baten. Roe kelayot valev. En davar neelam mimach, veen nistar mineged einecha. Yehi ratzon milefanecha, adonai elohenu veelohei avotenu, shetimchol lanu et kol chatotenu, utchafer lanu et kol avonotenu, vetimchol vetislach lechol pashaenu.

Please, O L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), our G-d and G-d of our fathers, may our prayer come before You. Do not ignore our pleas, for we are not so brazen and stubborn as to say before You, L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), our G-d, and G-d of our fathers, we are righteous and we have not sinned, for we have sinned, we have rebelled, we have trespassed; we and our fathers and the men of our houses.

We have been culpable. We have been unfaithful. We have robbed. We have cast aspersions and spoke wrongly. We have been perverse, and we have acted wickedly. We have sinned intentionally. We have acted violently.

We have falsely ascribed guilt and bitterly complained. We have given bad advice. We have lied. We have scoffed. We have been angry. We have rebelled. We have acted against Your Word. We have vexed. We have acted adulterously. We have been defiant. We have committed

iniquity. We have transgressed. We have blemished ourselves. We have oppressed. We have caused pain to our father and mother. We have been stiff-necked. We have committed evil. We have acted decadently.

We had a forbidden relation with another female. We have acted abominably. We have strayed, and we have led others astray. We have deviated from Your good Commandments and precepts without gain. You are just in all that has come upon us, for You have acted in truth, whereas we have acted wickedly.

What can be said before You Who sits on high, and what can be explained before You Who dwells in the heavens. You are aware of all things hidden and revealed. You know the secrets of the world, and the hidden plans of all those of the living. You seek all the chambers of the flesh. You discern the kidneys and the heart. There is nothing hidden from before Your eyes.

May it be Your will, L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), our G-d and G-d of our fathers, that You forgive of us all of our sins, and atone

for us all of our transgressions, and forgive and pardon us all of our indiscretions.

~ **At minchah**, (the formal afternoon prayers) preceding the fast day, recite the following arrangement to accept the fast before completing the blessing of Shomaia T'fillah (Who Hears Prayer), or [before] the final request Oseh Shalom of (the concluding paragraph of Sh'moneh Esrah) Elo'kai N'tzor.

~ **If one** neglected to recite this, but did decide to fast at some time while in the midst of praying the Amidah (Sh'moneh Esrah) of Minchah, he must fast, since [at that time], his considering to do so is just as having accepted a fast upon himself.

~ **The Arrangement of Accepting a Fast Day:**

Master of the Universe, behold, I take upon myself to fast tomorrow [beginning with nightfall as the Hebrew day is meant] from [before] the dusk [tonight] until [after] the appearance of the stars [tomorrow evening], to find atonement for that which I sinned in all blemishes of the covenant, and in particular of the iniquity of had forbidden relation with another female ; whether in this incarnation or whether in another incarnation, from the day I was born until this very day . And behold, I claim that if I am unable to fast, then if I disburse a coin to tzedakah (Jewish charity) to nullify this fast, I will be able to eat and drink without involving any prohibition whatsoever.

May it be Your will before You, O L-rd (intend :Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d, and G–d of our fathers, that You grant me strength and health to fast before You, and accept my repentance and my fast, and find willingness for me.

~ **One** must complete this afternoon meal before the sunset. The final piece of bread should be dipped in a bit of ashes and then eaten. (And this should likewise be done at the conclusion of the fast when partaking of a meal: dip the first piece of bread in a bit of ashes before eating of it). This should not be done though, if those meals are on Shabbat or Rosh Chodesh.

~ **During** the nighttime of the fast, it is befitting to study through [the entire] Mishnaïot of Tractate Shabbat (see later on, pg. 641), and to try to understand at least the explanation of the words.

~ **When** lying down upon one's bed, place a rock (Heb: ev'en) under one's head, between the mattress and the pillow, and intend then of [the particular tziruf Sa'ag of] the Name (Havaya; intend only: Yod–Vav–Dalet–Hei–Hei–Vav–Alef–Vav–Hei–Hei), which ascends through the same numerical value as does ev'en, (53).

~ **Attempt**, if possible, to gird upon one's hips, underneath one's garments, a belt of sackcloth (rough weave, ideally woven) of goat's hair, for the entire duration of the fast. (See earlier about this in the introduction to this work).

~ **Attempt** to arise sometime after midnight and to recite the morning blessings (Birchot Hashachar).

~ **During** the Daytime of the Fast recite this:

Hebrew transliteration:

Hareni muchana umzumenet lekayem beezrat hael itbarach mitzvat ase
shel hateshuva kakatuv batora: veshavta ad adonai elohecha
veshamaata bekolo. Vahareni mitcharetet al kol ma shechataati aviti
ufashati ben begilgul ze uben begilgulim acherim charata gemura
ushlema, umekabelet alay shelo lachazor velachato od, vehashem
yitbarach berachamav yaazreni al devar kevod shemo meata vead olam
amen ken yehi ratzon.

Ana Adonai, Eloheni VeElohei avotenu, tavo lefanecha tefilatenu veal
titalam malkenu mitechenatenu, sheen anachnu azei panim ukshei oref
lomar lefanecha adonai eloheni veelohei avotenu tzadikim anachnu
velo chatanu, aval chatanu avinu pashanu anachnu vaavotenu veanshei
beitenu.

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi velashon ara. Ehevinu.
Vehershanu. Zadnu. Chamasnu. Tafalnu sheker omirma. Yaatznu etzot
raot. Kizavnu. Kaasnu. Latznu. Maradnu. Marinu devarecha. Niatznu.
Niafnu. Sararnu. Avinu. Pashanu. Pagamnu. Tzararnu. Tziarnu av vaem.
Kishinu oref. Rashanu. Shichatnu. Shichateti zera levatala upagamti
bemishkav im isha nekeva. Tiavnu. Tainu vatiataanu. Vesarnu
mimitzvotcha umimshpatecha hatovim velo shava lanu. Veata tzadik al
kol haba alenu ki emet asita vaanachnu hirshanu .

Ma nomar lefanecha yoshev marom, uma nesafer lefanecha yoshev
shechakim. Halo hanistarot vehaniglot ata yodea. Ata yodea razei olam

vetaalumot sitrei kol chai. Ata chofas kol chadrei baten. Roe kelayot valev. En davar neelam mimach, veen nistar mineged einecha. Yehi ratzon milefanecha, adonai elohenu veelohei avotenu, shetimchol lanu et kol chatotenu, utchafer lanu et kol avonotenu, vetimchol vetislach lechol pashaenu.

Mi el chamocha, nose avon veover al pasha lisherit nachalato, lo hechezik laad apo ki chafetz chesed hu. Yashuv yerachamenu, yechbosh avonotenu, vetashlich bimtzuot yam kol chatotam. Titen emet leyaakov, chesed leavraham, asher nishbaata laavotenu miyemie kedem.

Behold, I am prepared and ready to fulfill, with the help of the Almighty, blessed be He, the positive Commandment of repentance, as it is written in the Torah: "And return to the L-rd, Your G-d, and listen to His Voice". Behold also, that I have regret on all that I have sinned, transgressed, and done of indiscretion, whether in this lifetime, or in other lifetimes; complete and total regret. I also have accepted upon myself not to regress and to sin yet again. May Hashem, blessed be His Name, in His compassion also help me on attending to the dignity of His Name, from now and in the future. Amen. So may this be His will.

We have been culpable. We have been unfaithful. We have robbed. We have cast aspersions and spoke wrongly. We have been perverse, and we have acted wickedly. We have sinned intentionally. We have acted violently.

We have falsely ascribed guilt and bitterly complained. We have given bad advice. We have lied. We have scoffed. We have been angry. We have rebelled. We have acted against Your Word. We have vexed. We have acted adulterously.

We have been defiant. We have committed iniquity. We have transgressed. We have blemished ourselves. We have oppressed. We have caused pain to our father and mother. We have been stiff-necked.

We have committed evil. We have acted decadently. we had forbidden relation with a woman. We have acted abominably. We have strayed, and we have led others astray. We have deviated from Your good Commandments and precepts without gain. You are just in all that has come upon us, for You have acted in truth, whereas we have acted wickedly.

What can be said before You Who sits on high, and what can be explained before You Who dwells in the heavens. You are aware of all things hidden and revealed. You know the secrets of the world, and the hidden plans of all those of the living. You seek all the chambers of the flesh. You discern the kidneys and the heart. There is nothing hidden from before Your eyes.

May it be Your will, L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), our G-d and G-d of our fathers, that You forgive of us all of our sins, and atone for us all of our transgressions, and forgive and pardon us all of our indiscretions.

Who is a G-d like You, Who pardons iniquity, and overlooks transgression for the remnant of His heritage? He does not maintain His wrath forever, for He desires kindness. He will once again show us mercy; He will suppress our iniquities. You will cast all their sins into the depths of the sea. Grant truth to Yaakov, kindness to Avraham, as you swore to our fathers in days of old .

~ **Say** this pray before saying the pessukim:

Forgive me melech malchei hamelachim, bore ola, hakadosh baruch hu, for I have sined with another woman and had a forbidem relation with her. Please remove from all Am Israel and from me the Klipa named kelipat mitzraim. Bless you are my lord, for hearing my pray.

~ **Say** those pessukim (1-17) from the yeshahayahu book chapter 19:

Masa mitzrayim. Hine adonai rochev al ab kal uva mitzrayim venau elilei mitzrayim mipanav, ulvav mitzrayim yimas bekirbo. Vesichsachti mutzrayim bemutzrayim venilchemu ish beachiv veish bereeu, ir beir mamlacha bemamlacha. Venavka ruach mutzrayim bekirbo vaatzato avaleha. Vedareshu el haelilim veel haitim veel haovot veel hayideonim. Vesikarti et mitzrayim beyad adonim kasha, umelech az yimshol bam neum haadon adonai tzevaot. Venishetu mayim mehayam, venahar yecherav veyavesh. Veeeznichu neharot, dalelu vecharevu yeorei matzor, kane vasuf kamelu. Arot al yeor al pi yeor, vechol mizra yeor, yivash nidaf veenenu. Veanu hadayagim veavelu kol mashlichei vayeor chaka, uforeshei michmoret al penei hamayim umlalu. Uvoshu ovedei pishtim serikot, veoregim chorai. Vehayu shatoteha medukaim kol osei sechar, agmei nafesh. Ach evilim sarei tzoan, chachmei yoatzei farho, etza nivhara. Ech tomeru el parho, ben chachamin ani ben chachmei kedem. Ayam eifo chachamecha, veyagidu na lach, veyedhu ma yaatz adonai tzvaot al mitzraim. Noalu sarei tzoan, nisheu sarei nof. Ithu et mitzraim pinat shevateha. Adonai masach bekirba, ruach enhim, vehitu et mitzraim bechol maasehu, kehitot sikor bekoho. Velo yihiye lemitzraim maase asher yaase rosh vezanav kipa veagmon. Bayom hahu yihiye mitzraim kanashim, vecharad vafachad mipenei tenufat yat adonai tzevaot asher hu menif alav. Vehayeta admat yehuda lemitzraim, lechaga, kol asher yazkir ota elav, yifchad mipanei atzat adonai tzevaot, sher hu yoetz alav.

~ **Take** the amount that is necessary to complete the money for the redemption, and take hold of all the money within her hand. she should remove her shoes (or other footwear), and walk several steps while standing barefoot, andwhile facing the west, recite the following:

Anenu avinu anenu beyom tzom hataanit haze, ki betzara gedola ani al ki avonotai avru roshi uchemasa kaved kavedu mimeni. Tavaati biyven

metzula veen maomed. Baati bemaamakei mayim veshibolet shetafatni. Yira varaad tavo vi beet omedi leitpalel lefanecha al roa maasay asher asiti. Boshti vegam nichlamti leharim elohai panai elecha. Ki avonotai rabu lemaala rosh veashmotai gadelu ad hashamayim. Lecha adonai hatzedake velanu boshet hapanim. Ma eene uma omar me adaber uma etztadak. Keben sorer umore Haiti lefanecha velo shamaati el mitzvotcha hakedoshot. Lidvarecha lo hiteti ozni. Veavarti al mitzvot ase val mitzvot lo taase. Avarti al keritot umitot bet din. Avarti al divrei kabala vedivrei soferim ufagamti bamidot haelyonot vekilkalti tzinorot hashefa. Vegaramti beavonotai lehapil nitzotzot hakedusha bemaamakei hakelipot. Venatati koach bakelipot leetchazek velaalot lemaala uleeachez velinok min hakedusha. Vegaramti baavonotai laakor uleachrit et nafshi hakedosha mimekora haelyon meeretz hachayim ulehorida el yarketei bor. Borot nishbarim asher lo yachiku hamayim. Oy vaavoy alay, aha al nafshi. Al mi anus leezra veana efne liyshua, boshti vegam nichlamti ki nasaati cherpat neuray. Aval galuy veyadua lefanecha adonai elohai veelohei avotai, ki lo bemered uvemaal asiti, velo leachesecha nitkavanti, rak yitzri gavar alay, umaase satan hitzliach ki hu meesh veani mibasar vadam, vehu asher hisitani ufitani laavor al mitzvotcha, veniskalti veasiti avon ze asher vechataati veshachavti im isha nekeva, veata ani bosh mimaasai umuchlam ani meavonotai umitnachem umitcharet ani al kol ma shchatati veaviti vepashati lefanecha meodi ad hayom haze. Azavti et derachai haraim veet orchotai hamekulkalim dichtiv: yaazov rasha darko veish aven machshavotav veyashov el adonai viyrachamehu veel elohenu ki yarbe lisloach. Uvaati belev nishbar venidke lifnei kise chevodecha velidfok al shaarei rachamecha ulvakesh mimecha mechila uselicha vechafara, ki el melech chanun verachum ata viyminecha peshuta lekabel shavim.

Ana adonai, selach na lachataim velaavonot velapeshaim asher chataati veaviti vepashati lefanecha meodi al haadama vead hayom haze. Veal tavo bemishpat et avdecha ki lo yitzdak lefanecha kol chai. Ki ata adonai

tov vesalach verav chesed lechol koreecha. Veal na tivze enut ani asher ineti batzom nafshi, birkai kashelu mitzom uvshari kachash mishamen. Veyihiye chashuv umkubal umrotze lefanecha miut chelbi vedami asher nitmaet hayom betaaniti kechelev vadam hanikrav al gabei mizbachacha hakadosh. Uverov rachamecha vachasadecha hodaatanu al yedei avadecha letaken et pegam nafshenu bemispar uvmifkad shemot hakedoshim asher pagamnu bahem. Vegaluy veyadua lefanecha ki chafetz hayiti laasot tikun ze bechol lev, ach en bi koach vekashal kochi lehitant kol kach yamim retzufim ze achar ze, velachen ani mafrish tzdaka lepidyon taaniut elu. Vetihiye chashuva umkubet hatzedaka sheani noten baavur hataaniut keelu hitaniti vechol hatikunim uverur nitzotzot hakedusha hareuyim lehitbarer velatzet al yedei hataaniut yihiyu mitbarerim veyotzim al yedei hatzedaka shel pidun hataaniut. Veata berachamecha harabim tetaher et hapegamim veet hketamim asher naasu begufi venafshi, ruche venishmati. Vechol nitzutzut hakedusha shenafelu bakelipot al yedei chatotai venivreu mehem mashchitim mechabelei keramim, yehi ratzon milefanecha sheyamutu kol otam kelipot veyachzeru kol nitzotzot hakedusha bemakom shorsham baalamot haelyonim leman shimcha hakadosh haot chet haot bet vehaot vav haramuz berashei tevot chayil balaa veyakienu mubutno yorishenu el, umipasuk chelkam bachayim utzfuncha temale bitnam, ulmaan shimcha hagadol haot bet haot yod vehaot tet haramuz berashei tevot bizroo yekabetz telaim. Vetishma et tefilati vaatirati leman shimcha hakadosh haot ale fresh ale fresh yod tav vehaot alef haramuz berashei tevot ana rachamecha et rogzecha yichbeshu timchol ashmotenu, ki el shomea tefilot vetachanunim ata, bruch shomea tefila, yihiyu leratzon emrei fi vehegyon libi lefanecha adonai tzuri vegoali .

Answer us our Father, answer us on this afflictive fast day, because I am stricken with great difficulties, as my sins have passed over my head and as a heavy load has landed on me. I am sinking in deep mud

with no place to stand. I have come to depths of water and floods overflow around me .

Fear and dread have come to me as I stand and pray before You over the deeds I have committed. I am embarrassed and I am shamed to the heights, my G-d, I turn my face to You. My trespasses are many and steep to the top, and my guilt is big to the heavens. You, O L-rd(intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod),are Righteous, and upon us a guilty countenance.

What can we answer and what can we say? How can we speak, and how can we apologize? I am like a totally disobedient and rebellious son beforeYou and I have not hearkened to Your holy Commandments. To Your words I have not turned my ear. I have also neglected Your affirming Commandments and also Your prohibitive Commandments .

I have trespassed of excision and of capital crimes of the Holy Court. I have trespassed of teachings of esoteric tradition and of enactments of the scribes, and I have blemished myself through traits overbearing and I have tainted divine channels of spiritual influx.

I have caused through my trespasses holy sparks to fall to the vain depths of useless containment. I have given strength to useless containers to energize themselves to rise further beyond, and to grasp hold of and suckle from the holiness. I have caused through my trespasses that it be uprooted and so pushed away, my own holy soul from its source from up high, from the land of the living, and to have it fall to the vastness of the pit; broken pits which don't hold water.

Alas and woe upon me. Alas upon my soul. Upon who will I force myself upon for help, and where will I turn for redemption? I am embarrassed and also ashamed as I have raised up the arrogance of my youth.

However, it is revealed and known before You, O L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), my G-d and G-d of my fathers that it

wasn't with plotting and conceit that I did these, and not to anger You did I intend these things.

However, the inclination strengthened itself over me, and deeds of the devil succeeded, since he is of fire and I am of flesh and blood. He was the one misled me and caused me to trespass of Your Commandments. I became foolish and enacted this sin in that I became foolish and enacted this sin in that I had sexual relation with a woman.

Now I am embarrassed of my deeds and I am ashamed because of my trespasses. I am consoled and regretful of my sins, my misdeeds and my trespasses before You from my whole life until this very day.

I have left off my evil ways and my paths that cause destruction, just as it is written: "Let the wicked one forsake his way and the iniquitous man his thoughts; let him return to the L-rd, and He will show him mercy; to our G-d, for He is abundantly forgiving."

I come with a broken heart and pushed off to pray before the throne of Your glory and knock on the gates of Your mercies and to request of You forgiveness, pardon and atonement, for You are Al-mighty, a King of grace and of mercy, and Your right arm is stretched out to receive those who return.

Please O L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), forgive, please, the sins, the misdeeds, and the trespasses which I sinned, erred of and trespassed before You from my whole life upon the earth until this very day, and don't come in judgment upon Your servant, since no person is totally righteous before You. You, O L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), are good, and also forgiving, and of abundant kindness to all who call upon You.

Please do not shame the humbleness of the impoverished as I have become poor by the affliction of my soul. "My knees totter from fasting, and my flesh has become lean without fat." May my lack of fattening and rich blood be received and pleasing before You on this day of my

fasting, just like the fats and blood that were offered on the top of Your holy altar.

In Your great mercy and kindness, make known to Your servant the correction for the blemish of our souls, in number and according to the redemptive way of Your holy Names which we caused blemish through. It is revealed and known before You that I have desired to complete this correction with my full heart, however, I don't possess the physical strength from within. My strength is weakened of me to fast consecutive days one after the other. Therefore, I am distributing charity funds to redeem these fast days. May this charity be worthy and be received appropriately which I donate in lieu of days of fasting, and may it be as if I actually fasted these many days .

Also, regarding all of the corrections and the clarifying of the relevant holy sparks that can occur through this fasting, may these be clarified and ascend by means of the charity offered as redemption of these fast days. Also, in Your great mercy, purify the blemishes and the stains which came about in my nefesh, and in my ruach, and in my neshamah. Also, may all of the holy sparks that fell to the husks of emptiness through my sins, and also those that were created from those; destroy them from the vanities of the vineyards .

May it be Your will before You, that all of these empty husks die off, and that the holy sparks be restored in the place of their roots in the higher worlds, for the sake of Your holy Name (intend:Chab'vah; Chet-Bet-Vav) which is alluded to in the initial letters of the words in the verse: "He devoured wealth but will disgorge it; G-d will purge it from inside of him"; and in this verse; "Whose portion is eternal life, and whose belly You fill with Your concealed treasure." Also, for the sake of Your great Name (intend:Bi'yit; Bet-Yod-Tet), alluded to in the initial letters of the words in the verse: "Who gathers the lambs in his arm ".

Do hear my prayer and my beseeching, for the sake of Your holy Name (intend: Ara'erayitia; Alef-Resh-Alef-Resh-Yod-Tav-Alef) that is alluded

to in the initial letters of the words [of the prayer]: “Please, in Your mercy; subjugate Your anger. Pardon our guiltiness as You, the Al-mighty hearkens to prayers and supplications. Blessed is the one who hearkens to prayer.” May it be Thy will to hear the words of my mouth and the thoughts of my heart before You, O L-rd (intend:Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my Creator and my Redeemer .

~ **From** here onward, she can again put on his shoes, and to proceed in her more usual manner.

~ **Afterward**, recite the following:

May it be Your will before You, O L-rd, my G–d and G–d of my fathers, that my lack of fattening and rich blood be received and pleasing before You on this day of my fasting, just like the fats and blood that were offered on the top of Your holyaltar, and from the strength of the fats and blood that I have diminished from within myself, arouse the sod (the foundation) of the two couplings of Forty–Two of the cheeks and the throat.

And therefore may there be sweetness within the number of letters in the squared (progressive) fullness of the Name Elokim of Hei'in that ascends through [the number of] eight-hundred, along with that of the one-hundred and thirty letters of ten occurrences of the Name Elokim in its (simple) fullness, which ascends through the same numerical value as ta'anit (a fast) And may these ascend before You, level beyond level, from [the world] of Asiah to [the world of] Yetzirah, and from Yetzirah to Beriah, and from Beriah to Atzilut; [through] to the hidden mind of elevated thought, to choose [of] nurturance, and to throw off the waste [of superficiality.]

And from the strength [of the nurturance], great and meaningful influx should evolve and descend through all the worlds, level after level, from Atzilut to Beriah, and from Beriah to Yetzirah, and from Yetzirah to

Asiah; and from there it should reach and join upon me, to purify my heart to serve You, and to fear and to love Your Name, and give strength to my thoughts and to my mind to choose and to correct, and to elevate all the sparks of the holiness, and the nefashot (animal souls), and the ruchot (emotional souls), and the neshamot (cerebral souls) of the holiness, and to empower the goodly portion that is within me over the lowly aspect that is within me, and may I be brought thus close to serenity.

May it be, that as soon as we call upon You, that there be an answer; that as soon as we speak, and [it will be that] You will answer, as says the verse; "It will be that before they call I will answer; while they yet speak I will hear," because You, O L-rd, redeem and save, and answer, and show mercy during all times of suffering and distress, and hear the prayer of all mouths. Blessed is He who regards prayer.

Please, O L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), [discern our woe] please, for we have sinned, please send away our shame; [we are] a foolish son, the sorrow of his mother; and if You turn toward our sins, our explanation and hopes are lost; and if You search after our iniquities, who can stand before You; of the temperance of Your countenance.

Yet in Your great goodness awaken Your mercy, and regard through a concerned eye, the sufferings of our bodies and of our neshomot, and accept, in Your great mercy, our repentance, and our calling of Your Name, O L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), salvation of the King .

Do not reject us, and at the hand of Your wrath do not cause us to be shamed. Do not consume us through the intensity of Your anger, for it is revealed and known before You, that it has not ascended in our hearts to rebel, heaven forbid, against Your honor, or to act opposite of Your intent.

It is only that our evil inclinations strengthened, and [as is] by force, changed our path, and withheld the choices of bettering ourselves from us. "His appearance is like a lion that yearns to tear apart, and like a young lion lurking in hiding". As if [totally] without warning, "They would have swallowed us alive ."

However, in Your goodness, "O L-rd (intend:Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), in Your righteous-ness, do remove our souls from distress". "Rescue our souls from the sword," and bring us up [completely], and heal us of our iniquities, and may all the Names be of light that darkened through our iniquities and [through] our sins and our trespasses. And purify our hearts to serve You in truth and with a complete heart, in awe and in love. Amain, so shall His will be. "May the words of my mouth and the meditation of my heart be acceptable before You, L-rd (intend:Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my rock and my redeemer ".

~ **Donate** the redemption money to the poor who are Shomrei Mitzvot (guardians of the Commandments).

Inyan / Thoughts Regarding Keriat Shema She'al Hamitah

The everyday Bedtime Tikun

The verse states: "It will not lie until it eats prey and drinks the blood of the slain;" and Rashi explains, in the name of Chazal (our sages, of blessed memory); "It (the nation) does not lay down at nighttime upon his bed until he has annihilated or injured every damaging demon that comes to tear into him. How? He recites the Keriat Shema and places his spirit in the hand of the Al-mighty". Until here are his words.

And our rabbi, the Ari has written, that within Keriat Shema, are found the [proper] intents to correct and to atone for the iniquity of the senseless wasting of seed, which is exceedingly serious and blocks the ascent of the soul at night from returning to her master.

By means of these intents, a person can correct a tremendous amount of what he previously sinned. Although there is a correction for this sin by way of fasting and self-affliction, as explained in Sha'ar Ruach Hakodesh (discussed later on); behold, that correction is helpful to cleanse one of the iniquity that he not be brought to Gehinom (Hell), and to find pardon for him for these of his iniquities.

However, another immense and strong correction is also needed aside from that one, in order to correct and to strengthen those droplets themselves which went out in senselessness and were brought to within the kelipah (the husk of vanity), and to return them to the holiness.

And know, that one who transgressed of other transgressions, mazikim (certain damaging angels) cloak themselves over him and become deathly forces upon him. However, [of] one who engages in senseless emission of seed, his punishment is great without limit, since he draws down a [particular] soul from the higher world and sends it to kelipat nogah (the shining empty husks), and from there she [that soul] is joined

unto through the strength of a particular damaging angel that becomes similar to a body for that soul.

It turns out therefore, that one who engages in senseless emission of seed causes those droplets of the souls which have destiny to go out from him as an aspect of children in the future, to become mixed within the impurity, and attired of bodies created from the side of the snake and from the woman of prostitution within the kelipah, and the holiness is sent back to impurity, and the good to the evil.

And in order to correct this iniquity, it is necessary that those bodies of the impurity pass on, which cloaked themselves to these souls. And by means of this [correction], these souls will escape from that place and return to their roots in the holiness.

So it is found therefore, that two intentions are necessary [in this]; one [intent] is to destroy those bodies [of the impurity], the second is to return those souls to the Divine Presence [high] above in order that they find correction there and gain proper form as have all souls. And after this, they will be found in the physical world as too, are all other souls. There is also an iniquity similar to this [one], and it is, [of] one who has conjugal relations and does not delay [there] until all droplets have completely exited; and from those remaining droplets that emerge wastefully, even though they are not fit to impregnate, nonetheless, mazikim and destructive demons can be created from them. And know, just as these mazik in exit from a man who involves himself in senseless emission of seed without a woman; so also does a woman create mazikin without a man.

And it is written in the holy Zohar (Parashat Balak), concerning the verse, "It will not lie until it eats prey;" and it is also explained in [other] Midrashim of our sages, of blessed memory that thousands and myriads of mazikin are extinguished by a man every night through reciting the Shema Over the Bedside to correct this iniquity, and to annihilate those bodies of the mazikin. Also described, is that there are men who have

such strength through their intentions that they are able to annihilate a thousand, one-hundred and twenty-five of these every night, and there are men who are only able to deter a single such damager one day after another.

And it is, that according to the number of days that one sinned, so are the additional days needed in contrast to these to correct this iniquity. And there is within this subject many details, and this is not the place to elaborate.

This tears into the teachings of the holy Ari Zal in his work Sha'ar Hakavanot. And who has seen anything as this? Who has heard [teachings] such as these and not trembled for his lowly soul? And who is able to say 'that I am clean of the iniquity of [senseless] seminal emission?'

And because the Holy One, blessed is He does not seek out his creation through plots, he [therefore] places within their [own] hands the ability to correct and to return all unto its [proper] arrangement through [reciting the prayer of] Keri'at Shema she'al Hamitah (the Bedside Shema .) And if one is contemptuous regarding his correction and doesn't recite the Bedside Keri'at Shema, it is not [rightfully] upon Hashem (the Al-mighty) that he can find complaint, but only with himself, for he himself caused to transpire a situation without atonement.

And our sages of blessed memory have already alluded about this entire topic in the Talmud, for it is well known that all mysteries of the souls and of the [supernal] worlds are alluded to through their holy words.

It is also told that one who sleeps without reciting [the] Keri'at Shema is considered as if he slept on the bed of a gentile woman (Berachot 8a). And their (the sages) intent is that it is just as is known of one who sleeps [carnally] with a gentile woman—that her soul attaches to him just as [would] a dog (Sotah 3b). And after his demise, he returns to incarnation as a dog (Sha'ar Ruach HaKodesh, Tikun 20). So too, one who

sleeps without reciting Keri'at Shema, after his demise, those droplets that became mazikin cling to him, and challenge him through difficult and bitter anxiety within the Kaf Hakelach in saying that 'you are our father', and there is no end to that one's situation until all of those bodies die off.

And therefore, he who is among the living must place upon his heart, to heed attentively, and make it a matter of his established deeds; to recite the Bedside Keri'at Shema with most appropriate intention, and even regarding one who does not have the merit to come to [experience of] the fount [of Paradise] of the Al-mighty, and to intend his recital with the unifying intentions of the supernal attributes, he should study of this intention, as it is uncomplicated to understand.

And at the very least, one is able to cause the demise of the mazikin, and to return all of the sparks to their roots in the place of holiness. And Hashem (the Al-mighty) is good: 'The Merciful One finds for the well-meaning'; and matters generally follow the intentions of the person. And He is merciful and atones, and will cause the children to return to their borders though the mystery of the [divine] Names: "He devoured wealth, but will disgorge it (intend: Chet-vebet-vevah), the Al-mighty will purge it from his gut." "In His arm, He gathers lambs (intend: Biy'it)." Amen. So might be His will.

Arrangement of Keriat Shema she'al Hamitah

~ The Every day Tikun before bedtime ~

Do not recite what is within parentheses, but intend them in thought

Master of the universe! I hereby forgive and pardon anyone who has angered or vexed me, or sinned against me, either physically or monetarily, against my honor or anything else that is mine, whether accidentally or intentionally, inadvertently or deliberately, by speech or by deed, in this incarnation or in any other—any Jewish person; may no man be punished on my account. May it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my G–d and G–d of my fathers, that I shall sin no more. The sins I have committed, erase in Your abounding mercies, but not through suffering or severe illnesses. May the words of my mouth and the meditation of my heart be acceptable before You, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my Strength and my Redeemer.

Our father, cause us to lie down in peace; our King, raise us again to good life and to peace. Spread over us the shelter of Your peace, and direct us to better ourselves through Your good counsel; and deliver us speedily for Your Name's sake. Shield us, and remove from us the wounding of our enemies; pestilence; sword; famine; painful ailments; evil; sorrow; destruction; and plague. Destroy and remove the adversary from before us and from behind us, and shelter us in the shadow of Your wings. Guard our going out and our coming in for good life and peace from now Until forever. For, Al-mighty, You are our Protector and Rescuer from all evil doings and from fear in the nighttime.

Master of the universe! You know that we are of mere earth, and we exist alone not as intelligent man. We don't recognize the intricacies of Your Holy Names, nor the proper intents of Keriat Shema relating to

exactly when it is said, nor the exact intents of the entirety of Your Commandments, as are done with all the integrating yichudim or with the proper coupling of the Holy Traits from Above which fittingly come on behalf of the fulfillment of the Commandments.

Therefore, may it be Your will, L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), our G-d and G-d of our fathers, G-d of Avraham, G-d of Yitzhok, and G-d of Yaakov, the great, mighty and awesome G-d, exalted G-d, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, that You assert Your great mercy and simple kindnesses toward us; we, Your servants, Your people the House of Yisrael, the children of Avraham, Yitzhok and Yaakov, and find pertinence and devotion in our reciting the prayerful portion of the Shema ('Hear, O Yisrael'), and in the portion of Vehayah Im Shamo ('And it will be, if you will diligently obey'), and in the portion of Vayomer ('Speak to the children of Yisrael'), which I recite now in the midst of the year.

May these prayers ascend before You as if I intended them with all the combinations of the Names of the Holy that ascend to the inner aspect of prayer through them and with all the proper integrations and coupling of the Holy Traits which are fitting to rise up with this prayer as is its way. Also, through the power of reciting these portions of the Keri'at Shema, correct the damage that I caused to blemish myself by way of my misdeeds. Do not let our misdeeds separate ourselves from knowing You. Through Your mercy and kindness guide our hearts toward awe and love of You, and allow our ears to be attentive to this guidance. Let no sin, transgression or evil imagining distract us from this principle Commandment. Let this guidance ascend willingly before You, as a proper pleasing fragrance. May the pleasantness of the L-rd our G-d be upon us; establish for us the work of our hands; establish the work of our hands.

Do not recite what is within parentheses, but intend them in thought.

For the sake of the union of the Holy One, blessed be He, with His Shechinah (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), with fear and love (intend: Yod–Alef–Hei–Hei–Vav–Yod–Hei–Hei), and with mercy and awe (intend: Alef–Yod–Hei–Hei–Yod–Vav–Hei–Hei), to unite the Name ‘Yod–Hei’ with ‘Vav–Hei’ in a perfect union (intend: Yod–Hei–Vav–Hei), in the name of all Yisrael, and in the name of all the nefashot, the ruchot and the neshamot which are aligned to the lineage of our [own] nefashot souls, our [own] ruach souls, and our [own] neshamot souls, and of their attire from the gatherings of the worlds Atzilut, Beriah, Yetzirah, Asiah. And additionally from other aspects of Atzilut, Beriah, Yetzirah, Asiah; of all visages and spheres of these. Behold, I come to recite the portions Shema, Vehayah Im Shemoa and Vayomer, which the sages of Yisrael ordained for us to recite on the bedside before sleeping. Do behold, I prepare to recite these portions according to the way of Rabbi Shimon ben Yochai, and according to the way of Rabbi Elazar his son, and according to the way of Rabbeinu Yitzhok Luria Ashkenazi, may their merits protect us. May the pleasantness of the L–rd our G–d be upon us; establish for us the work of our hands; establish the work of our hands. May the words of my mouth and the meditation of my heart be acceptable before You, O L–rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my Strength and my Redeemer.

Blessed are You, L–rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d, King of the Universe, Who causes the fetters of sleep to fall upon my eyes, and slumber upon my eyelids, and illuminates the pupil of the eye. May it be Your will, L–rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my G–d and G–d of my fathers to cause me to lie down in peace, and to raise me up again to good life in peace. Place my portion in Your Torah, and accustom me to fulfill the Commandments, and don’t accustom me to transgress. Don’t bring me to sin, and not to challenges, and not to insults. Let my good inclination guide me, and don’t let the evil inclination incline toward me. Save me from the evil

inclination and from evil dreams. Let not evil dreams nor evil fancies terrify me, and may my bed be perfect before You, and light up my eyes lest I sleep the sleep of death. Blessed are You, L-rd, (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), Who illuminates the whole world with His glory.

May it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, that from the power of the helpfulness of reciting the first verse of Shema Yisrael, and the verse: Baruch shem kevod malchuto leolam vaed, 'Blessed is His Name, Whose glorious kingdom is forever and ever', that is connected with it which I am reciting before You, that great influx descend to all the [divine] Names and [to the] sefirot, and [to the] partzuf of holiness created with the intentions meant for these verses, and may the Holy One, blessed is He, be united with the Shechinah through complete unity, and may it be drawn from the fount of the Holy One, blessed is He, and through His Shechinah, [in] squareness of [the Name] Havayain simplicity, and in squareness of [the Name] Ben through intent, to prepare and to correct the vessel of her feminine waters. And may great influx and light be drawn down from the supernal squareness of Havaya and [its offspring] Ben, which is [of] three Havayot [composed] of Yod'in, that have the numerical value of V'cherev, to uproot and to tear apart and to destroy the supernal sword of the kelipah that cuts [into] and pierces [of] the holy neshamot; and may the light descend of the squareness of the lower Havaya and B'en, which is [formed] from a simple square [ness] of Havaya, and from a square [ness] from B'en to kill [off the dog that is of the numerical value of B'en [52] that is in opposition of the fount of the holy Shechinah, and [may it be] that great light descend from the supernal and lower Square of Havaya and B'en, [in order] to isolate and to kill [off], and to eliminate all the impure bodies of kelipot and destroyers: the [supernal] children of sinners and the offspring of liars, which, through our sins we raised and exalted; [create] a border to evil that became bodies to the sparks of the holiness, both of those formed from destroying our seed upon the ground, and those from our not lying

properly in flatness upon the stomach [of our wives]. Please, O L-rd, gird Your sword, and be as a lion that roars forth on their behalf, and bring the gluttony away from their mouths, and accomplish what was their challenge, and save them of a certainty, and do not be banished of us with permanence. And of those [soulless] bodies, let them stream forth and the spirit [of the wind] be uplifted from them and may they be of eradication, as if never having existed. Yihiu kemotz lifnei roach umalach adonai doche, "May they be like chaff before the wind, with the angel of the L-rd thrusting away." And [of] all the droplets and the neshomot, and the sparks of the holiness that are of them, may they ascend with my nefesh, and my ruach, and my neshamah in the midst of the holy Shechinah to be elevated there through the feminine waters, and to be conceived from there, and to be brought then to this material world. And with the segulah of the two hundred forty-eight words of the Kariat Shema that I am reciting, may the two hundred forty-eight limbs of Zer Anpin (the Lesser Contenance) and its feminine presence be corrected, and also may there be a correction and be created, two hundred forty-eight limbs for all the neshamot for each individual neshamah from the neshamot of nocturnal (accidental) emissions, and from the senseless (purposeful) vain emissions that went forth from myself and from all of Your people, the House of Israel; and [may it be] that they ascend amidst Mem-sofit (the concluding version of the letter Mem) of 'Leolam' (lit: forever), that is amidst the fount of the holy Shechinah. "May the pleasantness of G-d our L-rd be upon us; establish our handiwork for us; establish the work of our hands ".

Shema Yisrael Adonai Elohenu Adonai Echad

{Hear O Yisrael, the L-rd (intend:Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod) ,is our G–d, the L-rd (intend:Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod),is One}

Say the following quietly:

Bruch Shem Kevod Malchuto Leolam Vaed

{Blessed is His Name, Whose glorious kingdom is forever and ever.}

~**One** who is able to properly intend of the kavanot that are follow below only [using simple] understanding and thought, may blessing be found upon him; and one who is no [presently] of such ability should continue on to [the next paragraph of the Kariat Shema] V'ahavta ('And you shall love").

Intend to cause to descend great light from Ha-rebui Ha-shechinah Ha-elyon (the Supernal Combination through Squareness of the Name of Havaya and His Shechinah) which is [the value of] three times O'b that is of the fount of Ima (Yod-Vav-Dalet, Hei-Yod, Vav-Yod-Vav, Hei-Yod. Yod-Vav-Dalet, Hei-Yod, Vav-Yod-Vav, Hei-Yod. Yod-Vav-Dalet, Hei-Yod, Vav-Yod-Vav, Hei-Yod); which, combined, have the numerical value of 'Cherbu' (joining); and that it [the Name] join to the fount of Nukva (the femininity), and by means of this, intend to uproot and to destroy the supernal sword of the kelipah that pierces and cuts [into] the holy neshamot.

Also intend to draw down illumination from Ha-rebui Ha-shechinah Ha-tachton (the Lower Combination through Squareness of the Name of Havaya and His Shechinah) which is [the value of] the squareness of Havaya and the squareness of B'en that is within the foundation of Nukva (Yod, Yod-Hei, Yod-Hei-Vav, Yod-Hei-Vav-Hei. Yod-Vav-Dalet, Yod-Vav-Dalet-Hei-Hei, Yod-Vav-Dalet - Hei-Hei - Vav-Vav, Yod-Vav-Dalet - Hei-Hei - Vav-Vav - Hei-Hei); to kill [off] the dog of the kelipah that is opposite the fount of Nukva of ZerAnpin.

Also intend to draw down illumination from two swords—the supernal and the lower; ([the supernal:] Yod–Vav–Dalet, Hei–Yod, Vav–Yod–Vav, Hei–Yod. Yod–Vav–Dalet, Hei–Yod, Vav–Yod–Vav, Hei–Yod. Yod–Vav–

Dalet, Hei-Yod, Vav-Yod-Vav, Hei-Yod. [The lower:] Yod, Yod-Hei, Yod-Hei-Vav, Yod-Hei-Vav-Hei. Yod, Yod-Hei, Yod-Hei-Vav, Yod-Hei-Vav-Hei. Yod, Yod-Hei, Yod-Hei-Vav, Yod-Hei-Vav-Hei), to isolate, to kill [off] and to annihilate of all the impure bodies of the kelipot that became garments to the neshamot of the holiness created from one's wasteful seed and that of all Israel. And [intend also] that these droplets ascend with his nefesh [bodily soul], his ruach [emotional soul], and his neshamah [cerebral soul] to amidst the letter Mem - sofit of the word 'Leolam' which is the vessel that is within the fount of the Nukva (the feminine presence) of Zer Anpin of holiness, and to draw them [to descend] further to the three vessels of the fount of Rachel (Shin-Yod-Nuun, Dalet-Lamed-Tav, Yod-Vav-Dalet. Shin-Dalet-Yod. Shin, Shin-Dalet, Shin-Dalet-Yod), and within it should take form, through forty days of formation of the v'lad (the embryo); the numerical value of the Mem-sofit of 'Leolam.'

~ **A person must read Kriat Shema in hebrew** as follow, and after the you can read it also in english for understanding the meaning of it:

Veaavta et adonai elohecha bechol levavecha uvechol nafshecha uvechol meodecha. Vehayu hadevarim haele asher anochi metzavecha hayom al levavecha. Veshinantam levabecha vedibarta bam beshivtecha beveitecha uvlechtech vadersch uvsochbecha uvkumecha. Ukshartam leot al yadecha vehayu letotafot ben eynecha. Uchtavtam al mezuzot beitecha uvisharecha.

Vehaya im shamo'a tishmeu el mitzvotai asher anochi metzave etchem hayom leahava et adonai eloheichem (say the first letter o as the letter ayin in Hebrew) ulovdo bechol levevchem uvchol nafshechem. Venatati metar artzechem beito yore umalkosh veasafa deganecha vetiroshecha veyitzarecha. Venatati esev besadecha livhemtecha veachalta vesavaata. Hishameru lechem pen yifte levavchem vesartem vaavadtem elohim acherim veishtachavitim lahem. Vechara af adonai bachem veatzar et

hashamayim velo yihiye matar veaadama lo titen et yevula vaavadtem mehera meal haaretz hatova asher adonai noten lachem. Vesamtem et devarai ele al lavavchem veal nafshechem ukshartem otam leot al yedchem vehau letotafot ben eyneichem. Velimadtem otam et benechem ledaber bam beshevtecha beveitecha uvelechtech vadersch uvshochbecha uvkumecha. Uchetavtam al mezuzut beitecha uveshareicha. Leman yirbo yemeichem viymeineichem al haadama asher (say the letter a as the letter ayin in Hebrew) nishba adonai laavoteichem kiymeineichem hashamayim al haaretz.

Vayomer adonai el moshe lemor. Daber el benei yisrael veamarta lahem veaso lahem tzizit al kanfei bigdeihem ledorotam venatenu al tzizit hakanaf petil techelet. Vehaya lachem letzizit uretem oto uzchartem et kol mitzvot adonai vaasitem otam velo taturu acharei levavchem veacharei eyneichem asher atem zonim achareihem. Leman tizkeru vaasitem et kol mitzvotai vihitem kedoshim leeloheichem. Ani adonai eloheichem asher hotzeeti etchem meertz mitzrayim lihiyot lachem leelohim ani adonai eloheichem.

Adonai eloheichem emet .

{And you shall love the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), your G-d with all your heart and with all your soul and with all your possessions. And these words that I command you today, shall be upon your heart. And you shall teach them diligently to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down, and when you rise up. And you shall bind them for a sign upon your arms, and they shall be as a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gateways.

And it will be, if you diligently obey My Commandments which I command you this day, to love the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), your G-d, and serve Him with your entire hearts and with your entire souls, that I will give rain for your land in its proper

time, the autumn rain and the spring rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Beware, lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. And the L-rd's (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), fury will blaze among you, and He will close off the heavens and there will be no rain and the earth will not yield its produce; and you will perish swiftly from the good land which the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), gives you. Place these words of Mine upon your hearts and upon your souls, and bind them for a sign upon your arms, and they shall be for reminders between your eyes. And you shall teach them to your sons, to speak them when you sit in your house, and when you travel on the road, and when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gateways. In order that your days be prolonged, and the days of your children, upon the land which the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), swore to your fathers to give them for as long as the heavens are above the earth.

And the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), spoke to Moshe saying: Speak to the children of Yisrael, and tell them to make for themselves fringes on the corners of their garments throughout their generations; and they will place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look upon it and you will remember all the Commandments of the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), and you will perform them; and you will not turn aside after your hearts and after your eyes which cause you to go astray; in order that you will remember and perform all My Commandments; and you will be holy unto your G-d. I am the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), your G-d, Who brought you out of the land of Mitzrayim to be your G-d: I am the L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), your G-d. The L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), your G-d is True.}

Yaalezu Chasidim bechavod yeranenu al mishkevotam. **R**omemot **E**l **B**igronam (Ber – the place the souls are going to after sleep if they have rights) **vecherev** (the sword) pipiut beyadam.

{Let the pious exult in glory; let them sing upon their beds. The exaltation of G–d is in their throat. And a double-edged sword in their hand .}

~ **Will** say those **sixty** words in those 3 times: **hine mitato shel shlomo**, and there is a great secret in this number:

Hine mitato shelishlomo, shishim giborim saviv la migiborei yisrael, kolam achuzei milchama ish charbo al yerecho mipachad baleilot.

Hine mitato shelishlomo, shishim giborim saviv la migiborei yisrael, kolam achuzei milchama ish charbo al yerecho mipachad baleilot.

Hine mitato shelishlomo, shishim giborim saviv la migiborei yisrael, kolam achuzei milchama ish charbo al yerecho mipachad baleilot.

{Behold the bed of Shlomo; sixty mighty men surround it, of the valiant of Yisrael. All are armed with swords, trained in war, each with his sword upon his thigh, because of the fear of the night .

Behold the bed of Shlomo; sixty mighty men surround it, of the valiant of Yisrael. All are armed with swords, trained in war, each with his sword upon his thigh, because of the fear of the night.

Behold the bed of Shlomo; sixty mighty men surround it, of the valiant of Yisrael. All are armed with swords, trained in war, each with his sword upon his thigh, because of the fear of the night.}

~ **Will say** Birkat HaKohanim also in hebrew, and in it there are sixty letters, and there is a great secret in this number:

Yevarechecha adonai veyishmerecha. Yaer adonai panav elecha viychuneka. Yisa adonai panav elecha veyasem lecha shalom.

{The L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), bless you and guard you. The L-rd (intend: Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), [should] make His countenance shine upon you and be gracious to you. The L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), turn His countenance toward you and grant you peace}.

~ **Say** this before yoshev beseter elyon:

May it be Your will, L-rd our G-d and G-d of our fathers, that all [of] the neshamot and sparks of the holiness that are [now] of the tree of impurity, be separated from upon You and ascend to the fount of Zer Anpin, and from there be presented to the fount of the holy Shechinah, and that particular impure tree [do] uproot and destroy. Cause to rot that particular tree and cause to fall away its branches, and of all the impure bodies of the kelipot, may they be killed [off] with this [reciting] of Keriat Shema, they should no more have an uprising. And all of them should be destroyed [as] in a [single] quick moment, and may all of them be neglected among the dead, that they no longer effect of those holy neshamot which have gone out from them, and [may it be that] they no longer grasp in them. And may they find consolation to ascend to the holiness, as was the judgment of earlier times, freed of all evil.

~ **Will say** those **sixty** words of Yosev beseter elyon, and there is a great secrets in this number and in that psalm:

Yosev beseter elyon betzel shadai yitlonan. Omar laadonai machsi umtzudati elohaei evtach bo. Ki hu yetzilecha mipach yakush midever havot. Beevrato yasech lach vetachat kenafav techese tzina vesochera amito. Lo tira mipachad layla mechetz yauf yomam. Midever baofel yaaloch miketev yasud tzahurayim. Yipol mitzidecha elef urvava miyminecha elecha lo yigash. Rak beeyneicha tabit veshilumat reshaim tire / ki ata adonai machsi.

{You who dwell in the shelter of the Most High, who abides in the shadow of the Omnipotent, I say to you of the L-rd who is my refuge and my stronghold, my G-d in whom I trust, that He will save you from the ensnaring trap, from the destructive pestilence. He will cover you with His pinions and you will find refuge under His wings. His truth is a shield and an armor. You will not fear the terror of the night, nor the arrow that flies by day, the pestilence that prowls in the darkness, nor the destruction that ravages at noon. A thousand may fall at your left side, and ten thousand at your right, but it shall not reach you. You need only look with your eyes, and you will see the retribution of the wicked; because you have said, 'the L-rd (intend:Yod-Alef-Hei-Dalet-Vav-Nuun-Hei-Yod), is my refuge'}

~ **On** days when the confessional prayer of Vidui isn't said, skip [from here] to Ana Bekoach.

The full Vidui before at bedtime:

Ana adonai elohenu veelohei avoteinu, tavo lefanecha tefilatenu veal titalam malkenu mitechinatenu, sheen anachnu azei panim ukshei oref lomar lefanecha tzadikim anachnu velo chataanu aval chataanu avinu pashanu anachnu vaavotenu veanshei beiteinu.

Ashamnu. Bagadnu. Gazalnu. Dibarnu dofi velashon hara. Heevinu vehirshanu zadnu chamasnu tafalnu sheker umirma yaatznu etzot raot kizavnu kaasnu latznu maradnu marinu devarecha niatznu niafnu sararnu avinu pashanu pagamnu tzararnu tziarnu av vaem kishinu oref rashanu shichatnu tiavnu tainu vetiatanu vesarnu mimitzvotecha umimishpatecha hatovim velo shava lanu veata tzadik al kol haba alenu ki emet asita vaanachnu hirshaanu .

{Please, O L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, may our prayer come before You. Do not ignore our pleas, for we are not so brazen and stubborn as to say before You, L-rd(intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d, and G–d of our fathers, we are righteous and we have not sinned, for we have sinned, we have rebelled, we have trespassed; we and our fathers and the men of our houses.

We have been culpable. We have been unfaithful. We have robbed. We have cast aspersions and spoke wrongly. We have been perverse, and we have acted wickedly. We have sinned intentionally. We have acted violently. We have falsely ascribed guilt and bitterly complained. We have given bad advice. We have lied. We have been angry. We have scoffed. We have rebelled. We have acted against Your Word. We have vexed. We have acted adulterously. We have been defiant. We have committed iniquity. We have transgressed. We have blemished ourselves. We have oppressed. We have caused pain to our father and mother. We have been stiff-necked. We have committed evil. We have acted decadently. We have acted abominably. We have strayed, and we have led others astray. We have deviated from Your good Commandments and precepts without gain.

You are just in all that has come upon us, for You have acted in truth, whereas we have acted wickedly.

What can be said before You Who sits on high, and what can be explained before You Who dwells in the heavens. You are aware of all things hidden and revealed. You know the secrets of the world, and the hidden plans of all those of the living. You seek all the chambers of the flesh. You discern the kidneys and the heart. There is nothing hidden from before Your eyes.

May it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, that You forgive of us all of our sins, and atone for us all of our transgressions, and forgive and pardon us all of our indiscretions.

May it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), my G–d and G–d of my fathers, that if I have erred, sinned, willfully transgressed before You, and caused a defect in the letter Yod of Your great Name Havaya, and also exempted myself from the Commandment of reciting the Keriathema that is connected [of most] with it, and also if I blemished in the letter Alef of Ado'nai, and I have incurred through Your righteous judgment, the penalty of lapidation (stoning) or the like, I hereby accept stoning.

And so may it be Your will before You, O L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G-d and G-d of our fathers, that it be considered before You as if I have been stoned, by means of the letter Alef of the Name Ado'nai in the Great Court of Yerushalayim (Jerusalem)

And return the latter letter Hei of Havaya, which is the sovereignty of wakefulness, and cause the letter Vav of Havaya to ascend. And may both ascend to the feminine waters of the letters Yod-Hei, which are [representative most essentially] of Abba and Ima , and cause them to be unified in perfect unity (Hei, Hei–Vav, Yod-Hei). And return and unify the three initial letters of the three holy Names (Yod–Hei–Vav–Hei, Alef–Hei–Yod–Hei, Alef–Dalet–Nuun–Yod; Yod–Alef–Alef) and Your holy Name as completed With Yod'in (Yod–Vav–Dalet, Hei–Yod, Vav–Yod–Vav, Hei–

Yod),and do illuminate with Your will, the world of Atzilut, and do not delay.

And if I have erred, sinned, willfully transgressed before You, and caused a defect in the first letter Hei of Your great Name Havaya and also exempted myself from the Commandment of placing tefillin that is connected [of most] with it, and also if I blemished in the letter Dalet of Ado'nai, and I have incurred through Your righteous judgment, the penalty of burning or the like, I hereby accept being burnt upon myself.

And so may it be Your will before You, O L-rd (intend:Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, that it be considered before You as if I have been burnt, by means of the letter Dalet of the Name Ado'nai in the Great Court of Yerushalayim.

And return the letters Yod-Hei of Your Name Havaya, which are [representative most essentially] of Aba and Ima in perfect unity. And return and unify the latter letter Hei of the Name Havaya, which is the malchut (the sovereignty), to the letter Vav of Havaya. And may both ascend to the feminine waters of Abba and Ima. And return the initial letter Hei of Havaya, which is [most representative of] Ima, to connect with the letter Vav of Havaya (Yod–Hei, Hei–Vav, Hei–Vav) and return and unify the three second-position letters of Your three holy Names (Yod-Hei-Vav-Hei, Alef-Hei-Yod-Hei, Alef-Dalet-Nuun-Yod;Hei-Hei-Dalet) and Your holy Name as completed through three Yod'in and Alef (Yod–Vav–Dalet, Hei-Yod,Vav-Alef-Vav,Hei-Yod ,)(and do illuminate with Your will, the world of Beriah, and do not delay.

And may it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, that if I have erred, sinned, willfully transgressed before You, and caused a defect in the letter Vav of Your great Name Havaya, and also exempted myself from the Commandment of [wearing] tzitzit that is connected [of most] with it, and also if I blemished in the letter Nun of Your Name Ado'nai, and I

have incurred through Your righteous judgment, the penalty of decapitation or the like, I hereby accept decapitation.

And so may it be Your will before You, O L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, that it be considered before You as if I have been decapitated, by means of the letter Nun of [the Name] Ado’nai in the Great Court of Yerushalayim.

And return and connect Yod-Hei of Havaya, which are [representative most essentially] of Abba and Ima, with the letter Vav of Havaya, which is ZerAnpin, that it be upon it as a surrounding light. And may the letter Vav of Havaya return and connect with the latter letter Hei of Havaya, which is [of] the sovereignty, to give upon her [of] this Surrounding Light (Yod–Hei–Vav, Vav–Hei).

And return and unify the three letters of the third positions of Your three holy Names (Yod-Hei-Vav-Hei, Alef-Hei-Yod-Hei, Alef-Dalet-Nuun-Yod; Vav-Yod-Nuun) and may Your holy Name as completed through Alef’in (Yod–Vav–Dalet, Hei–Alef, Vav–Alef–Vav, Hei–Alef), be illuminated with Your will, within the world of Yetzirah, and do not delay.

May it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G–d and G–d of our fathers, if I have erred, sinned, willfully transgressed before You, and caused a defect in the latter letter Hei in Your great Name Havaya, and also exempted myself from the Commandment of tefillah (prayer) that is connected [of most] with it, and also if I blemished in the letter Yod of Ado’nai, and I have incurred through Your righteous judgment, the penalty of strangulation or the like, I hereby accept strangulation upon myself.

And so may it be Your will before You, O L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G-d and G-d of our fathers, that it be considered before You as if I have been strangled, by means of the letter Yod of [the Name] Ado’nai in the Great Court of Yerushalayim.

And return and connect the letter Vav of Havaya, to ascend and to connect with the initial letter Hei of Havaya, which is [of] Ima, and both should [further] ascend to the letter Yod of Havaya, which is [of] Abba, and the latter letter Hei of Havaya, which is [of] the sovereignty, may it ascend with them, (Vav–Hei, Vav–Hei–Yod, Hei–Vav–Hei–Yod). And return and unify the three latter letters of Your three holy Names (Yod–Hei–Vav–Hei, Alef–Hei–Yod–Hei, Alef–Dalet–Nuun–Yod; Hei–Hei–Yod), and may Your holy Name that is completed of Hei'in (Yod–Vav–Dalet, Hei–Hei, Vav–Vav, Hei–Hei) illuminate with Your will, the world of Asiah, and do not delay.

And in these times, because of our many sins the holy Temple has been destroyed, and the four capital judgments of the Great Court to be rescinded, may it be Your will, L-rd (intend: Yod–Alef–Hei–Dalet–Vav–Nuun–Hei–Yod), our G-d and G-d of our fathers, to consider before You this that I have nonetheless accepted over myself the four capital judgments of the Great Court, as if carried out upon myself literally in the Great Court of Yerushalayim, to atone for my sins, and to correct all of the supernal worlds which I badly affected; (intend: Yih–Eh–Ah–Hah–Hih–Doe–Voe–Yeh–Na'ah–Hih–Hih–Yih).

Therefore, through the power of the segulah of having recited this confession, may open kindnesses return and be revealed here below, which ascended and were hidden because of my sins; and may the kelipot part from upon my soul, and do not block my soul from ascending to approaching to behold Your countenance.

~ **Afterward**, recite the entire 'Ana B'koah' (below) in its entirety each night [and only intend the acronyms in thought]. After completing it, repeat three times the segment corresponding with the particular night. Saturday's night is the beginning of Sunday night and day are one day erev and boker yom echad.

Ana Bekoach

Saturday night: (motzei shabat)

Ana Bekoach, Gedulat Yeminecha, Tatir TZerura

(Alef Bet Gimel Yod Tet TZadi)

{We implore You, by the great power of Your right hand, release the captive: (intend: Alef–Vav–Gimel—Yod–Tav–TZadi)}

Sunday night:

Kabel Rinat, Amecha Sagevenu, Taharenu Nora

(Kof Resh Ayin Sin Tet Nun)

{Accept the prayer of Your people; strengthen us, purify us, Awesome One: (intend: Kof–Resh–Ayin—Sin–Tet–Nun)}

Monday night:

Na Gibor Doreshei Yichudecha kevavat shomerem

(Nun Gimel Dale Yod kof Shin)

{Mighty One, we beseech You, guard as the apple of the eye those who seek Your Oneness: (intend: Nuun–Gimel–Dalet—Yod–kof–Shin)}

Tuesday night:

Barechem Taharem Rachamei TZidkatecha Tamid Gomlem

(Bet Tet Resh Tzaki Tav Gimel)

{Bless them, cleanse them; bestow upon them forever Your merciful righteousness: (intend: Bet–Tet–Resh—Tzaki–Tav–Gimel)}

Wednesday night:

Chasin Kadosh Berov Tuvecha Nahel Edutecha

(Chet Kof Bet Tet Nun Ayin)

{Powerful, Holy One, in Your abounding goodness, guide Your congregation: (intend: Chet–Kof–Bet—Tet–Nun–Ayin)}.

Thursday night:

Yachid Gehe Liamecha Pene Zocherei Kedushatecha

(Yod Gimel Lamed Peh Zayin Kof)

{Only and Exalted One, turn to Your people who are mindful of Your holiness: (intend: Yod–Gimel–Lamed—Peh–Zayin–Kof)}.

Friday night:

Shavatenu Kabel Ushma Tefilatenu Yodea Taalumot

(Shin Kof Vav Tzadi Yod Tav)

{Accept our supplication and hear our cry, You who knows secret thoughts: (intend: Shin–Kof–Vav—Tzadi–Yod–Tav)}.

Baruch shem kevod malchuto leolam vaed

Blessed be the name of the glory of His kingdom forever and ever.

~ **It's very important** to say those psukim word by word and lots of secrets are in them:

Gad gedud yegudenu vehu yagud akev. Akev yagud vehu yegudenu gedud gad. Im tishkav lo tifchad veshachavta veareva sheinatecha. Liyshuatecha kiviti adonai. Liyshuatecha adonai kiviti. Kiviti adonai liyshuatecha. Kiviti liyshuatecha adonai. Adonai liyshuatecha kiviti. Adonai kiviti liyshuatecha. Ata seter li mitzar titzreni ranei palet tesoveveni sela. Sela tesoveveni palet ranei titzreni mitzar li seter ata. Todieni orach chayim sova semachot et panecha neimot biyminecha netzach. Ata takum terachem tziyon ki et lechenena ki va moed. Beyadecha afkid ruche padita oti adonai el emet. Magen im yerae varomach bearbaim elef beyisrael.

~ **Very** important to say this verse according to the kabala:

Nafshi eviticha balayla af ruche **bekirbi** **ashachereka**.

(means באר of the souls, and will think if he needs to have a great spiritual part names ruach it will come in him at the morning – schachar).

{English translation: Gad will be surrounded by troops, but he will turn them back on their heels. On their heels he will turn them back, the troops that will surround Gad . When You lie down, you will not be afraid; you will lie down, and your sleep will be sweet .For Your salvation I hope, O L-rd .For Your salvation, O L-rd, I hope. I hope, O L-rd,for Your salvation. I hope for Your salvation, O L-rd. O L-rd, for your salvation, I hope .O L-rd, I hope for your salvation. You are a refuge for me; from distress You preserve me; with glad song of deliverance You envelop me, Selah ! Selah, envelop me with glad song of deliverance; preserve me from distress, my refuge You are. Make known to me the path of life, that I may be satiated with the joy of Your presence, with the bliss of Your right hand forever . Arise and have mercy on Tzion, for it is time to

be gracious to her; the appointed time has come. I entrust my spirit into Your hand; You will redeem me; L-rd, G-d of truth .Was even a shield or spear seen upon forty thousand among Yisrael ? May it be Your will before You O L-rd, my G-d and G-d of my fathers, that from the power of the segulah of the Name (intend: Pa'i) that is derived from the initial letters of the words [of the verse] "You have redeemed me, O L-rd;" for because You have redeemed my covenant, the holy covenant, from amidst the kelipot with the power of the segulah of the three Names k'El, k'El, k'El (intend: El) that ascend through the same numerical value as [does] Magen (Shield) [which is 93], and through the power of the segulah of 'Shield', and 'was it seen', and 'Spear'; do kill [off], [and] uproot, [and] break [apart], and annihilate all the impure bodies of the kelipot that were created through my hands. However, certainly redeem all of the holy neshamot that are within them, and return them to the holiness as they were found before, in cleanliness from all evil; and illuminate the holy letters that ascend as the numerical value of k'El (intend: El), and may they enlighten the twenty-one Names of 'Ek-yeh'(intend: alef hei yod hei) that ascend through the [same] numerical value as Emet (Truth).

~ **Intend** in the twenty-one Names of 'Ek-yeh', but do not verbalize them through the mouth:

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

Alef hei yod hei - Alef hei yod hei - Alef hei yod hei

~ **Afterward**, intend [in thought] also in this Nameto tear apart the power of the Satan, so that one not be tempted to impurity of a nocturnal emission, heaven forbend:

K'ra S'tan

(and will thinks it with the Hebrew nikud, each letter's with sheva such as ְ under the letter >>> קֶרַע שֵׁטָן

Kere setne

~ **After this**, intend in the Name: 'Eloha', and recite the following:

May it be Your will before You, O L-rd, my G-d and G-d of my fathers, that You spread Your wings over my nefesh, ruach and neshamah, in their ascent to perceive Your countenance. Bring them above, hide them, and make them austere of the superficial aspects within Your holy Name, the Name El-lo-hah, and enlighten this Name through all of its combinations, completions (spellings) and numbers (vowelizations). And bring up above my nefesh, ruach and neshamah to the fount of Your holy Shechinah, the feminine presence of ZerAnpin, to awaken from there the feminine waters, and to receive of there, masculine waters; and create a wellspring of flowing water.

~ **On Rosh Chodesh** (the New Month), also add these two verses:

Vegam hakohanim hanigashim el adonai yitkadashu pen yifrotz bam. Uvene'i dan chushim.

{Even the Cohanim who approach the L-rd must sanctify themselves, lest the L-rd break through [and destroy of] them. And the sons of Dan: Chushim.}

~ **Intend** [also] that from the power of these verses [above], that the holy sparks will ascend from the kelipot of the snake to the fount [that is] called Chai.

~ **Complete** this [arrangement] with the following verse:

Tora tziva lanu moshe morasha kehilat Yaakov.

{The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.}