

The Light

A translation of selected writings of Rebbe
Nachman and his main disciple Rav Nosson
Including the Tikkun HaKlali

Our heartfelt thanks goes out to the entire Yasgur Family for their generous donations and encouragement in bringing this book to print. May they continue to see much nachas.

The text of this booklet is a translation of selected parts of Likkutei Moharan, Likkutei Eitzos and Likkutei Halachos. Since Likkutei Eitzos is in itself excerpts from Likkutei Moharan, whenever it was quoted, only the source in Likkutei Moharan was given.

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

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

2. Hashem takes pride in every Jew

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

3. To go up, one must first go down

When one has to rise from one level to the next, he must first experience a yerida, a fall. The purpose of the yerida itself is ultimately to bring him higher, as will be explained in more detail. From this, one can understand how important it is to strengthen oneself in service of Hashem and not to be discouraged by any fall or setback in the world (because the setbacks themselves are necessary for one's growth). If one has strong conviction not to pay any attention to anything that befalls him, he will certainly merit having all of his yeridos turn into great

aliyos, spiritual gains. After all, that is the purpose of the yerida. There is a lot to say about this, since anyone who has a yerida thinks that this above-mentioned rule does not apply to him, but only to very spiritually high people who are constantly growing from level to level. However, you must know and believe that this principle is applicable to everyone, even the lowest or worst of us, because Hashem is good to all, always! (Likkutei Moharan 1:22)

4. The Difficulty of Going Up

Every person in the world, no matter what level he is on, even if he is the

lowest of the low, when he wants to come closer to Hashem, he must raise himself from his present level to the next level up. Upon reaching the next level, he will be confronted with a completely new set of Klipos- which are evil desires, confusions, fantasies and deterrents to holiness- that he will need to overcome before fully attaining this next level. These Klipos are the husks surrounding the next level that must be subdued and passed through before entering (much like the peel that surrounds a fruit). This is true for every single level, and that is why, when one goes up, he experiences new obstacles, desires and temptations.

Many good people are very mistaken about this. Upon receiving new temptations, such as fantasies and evil thoughts, they conclude that they must have fallen from their level, since they previously were not confronted with these evil thoughts and feelings.

However, these Klipos were really always there, only they laid dormant until someone entered their level. It is at that point, when someone encounters their new level, that they wake up to attack. It is only because one went up to a higher level that they were aroused, not because one fell down. One must strengthen himself a lot and never give up until he breaks

through all these Klipos anew. (Likkutei Moharan 1:25)

5. Give tzeddaka

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

6. Be happy

Another way for one to pass through the klipos of each level is to make himself happy and delighted with his good points, with the fact that he merited to be a Jew and to come close to tzaddikim who are guiding him on the true path through which, regardless of whatever befalls him, he will attain eternal good.

Through this happiness, he will break through all the Klipos, obstacles etc. at every level. (Likkutei Moharan 1:25)

7. Every neshama is one on top of the next

It is impossible for two people to ever be on the same level, since all of the neshamos are one on top of another.

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

8. Tikkun HaBris

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

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

When one sees lustful thoughts are entering his mind and he turns away from them -by focusing on something else- this is his primary rectification for the previous damage he caused in the area of the Bris, since this teshuvah

completely corresponds to the sin committed. Therefore, don't be disconcerted if you see yourself being plagued by fantasies and very improper thoughts, because this itself is your teshuvah and rectification. It is exactly through getting these fantasies and overcoming them that you raise up the sparks of holiness that fell through p'gam habris. (Likkutei Moharan 1:27)

9. Godliness can be found even in the lowliest of places

We must know that the Earth is filled with His glory and that there is no place devoid of Him. He fills all worlds and

surrounds all the worlds. Even someone who works with people far from Godliness cannot excuse himself by saying that it is impossible for him to serve Hashem because of all the materialism that he encounters while dealing with them.

This excuse is invalid because in every physical thing and in all the non-Jewish languages, Godliness can be found, for without having Godliness, it would not be able to exist at all. The difference between these low places and higher more pure places is that the lower the level, the more the internal Godliness is limited in its revelation and is concealed. (Likkutei Moharan 1:33)

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

10. Momentary closeness to Hashem

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

(Sichos HaRan 123)

11. Old age mentality

Most people stop serving Hashem properly solely due to their discouragement from their failures and the fact that they give up. Many people start serving Hashem, but afterwards fall, each person in his own way. Some of these people arouse themselves to start once again, or even a number of times, but afterwards, when they see that they continue to fail, they give up. The truth is that this is the action of the Yetzer Hara, who is also known as the “Old one from the evil side,” who wants to bring a person into an old age mentality, as if he has already grown old in his sins so much that it is

impossible to change his ways anymore. The truth is that a person is literally a new creation every day with renewed strengths. Therefore, one must constantly strengthen himself and feel as if he was created and he received the Torah today, for the first time. (Likkutei Halachos 25, Hilchos Tefillin 5:6)

**12. By recognizing your power,
you can overcome ANY
temptation**

The main reason why one falls into the trap of sins and evil desires, especially for immorality, is that he doesn't

realize his own power. He foolishly thinks that it is impossible for him to overcome this desire. But the fact is that one must believe in the power of his mind and neshama, that he has the power to overcome any temptation, even that of immorality. The soul of even the lowest Jew certainly has the power to stand up against the whole world with all its temptations.

Don't think that it would be modest to minimize your ability by saying "I don't have a high and holy soul like all the tzaddikim and good people," as if it weren't possible for you to ever become a tzaddik. This type of "modesty" is forbidden. It is not

modesty at all. It's small minded thinking that one must keep very far from because through this type of foolish thinking, one can fall into all sorts of temptations, especially immorality. Everyone must remind himself that he has a very great soul, even the lowliest person. He must tell himself that it is not fitting for him to be attached to temptation, and certainly not to commit an actual sin. One must fulfill the verse "raise your heart in the path of Hashem" by recognizing and internalizing that every Jew is inherently very far from sin and that he has such a great power within himself that he can withstand the

temptations of the world. The main thing a person must do is recognize his power ("see also par. 25").(Likkutei Halachos, Hilchos Kriyas Hatorah 6)

13. Secrets of Torah

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

be revealed; namely, the secrets of the Torah. (Likkutei Moharan 1:56)

14. Too much Desire

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

15. Sadness

Sadness is very damaging and it gives strength to the Yetzer Hara. Therefore, it is necessary to strengthen oneself in happiness, because that is the main strength of holiness, as it says “delight

in Hashem is your strength.” (Likkutei Moharan 1:72)

16. Everything is for your benefit

Most of the time, when a person wants to come close to Hashem, he encounters all sorts of obstacles, suffering and tremendous hardships. It appears to him as if Hashem is pushing him away.

In reality, all this is for his benefit to help him come close. It is important to be strong and put tremendous effort into overcoming these obstacles. One must not make the mistake of thinking

that he is being pushed away, rather he must believe that everything is for his benefit so that he can overcome all the barriers and thereby come even closer to Hashem. (Likkutei Moharan 1:74)

17. Previous days

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

18. Good Points

A person can fall through looking at himself and finding that he is far from good and full of sins. As a result of this, he won't be able to daven at all. Therefore, one must do exactly the opposite and is obligated to search and find some good in himself. For how can it be that he never did even one good deed in his life?! Even when he looks at the good that he did and sees that it too is full of blemishes - since it is mixed up with all sorts of ulterior motives and many other imperfections - still it is impossible that the good deed doesn't have some 'good point' to it. After one begins this search within

himself, he must continue searching until he finds another good deed, since through finding merit in himself, he actually causes himself to be removed from the scale of guilt and placed in the scale of merit. Through this, one will be able to do teshuvah, to revive himself and be happy wherever he is holding. He will then be able to daven and sing to Hashem.

A person has to be very careful to go in this path since it is very important for anyone who wants to come close to Hashem and not to totally lose his portion in the world to come. The main thing is to distance oneself from sadness and bitterness in any way

possible. Most people who are far from Hashem are only so due to their sadness and bitterness. They simply give up trying to serve Hashem since they see the magnitude of their misdeeds and that most of the things they do are improper. Each person knows the extent of the pain in his heart and the damage in his soul. This causes them to lose hope, and most people give up altogether; they don't daven with concentration and don't even do what they still could in serving Hashem. A person must think very hard about this. Many people are totally lost because of this. Giving up is the worst!

Go in this way of finding good points in yourself so you can always renew and strengthen yourself. You will always be able to daven with desire, life and happiness and sincerely return to Hashem. (Likkutei Moharan 1:282)

19.

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

20.

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

21. Anyone can be like a tzaddik

Most people mistakenly think that their soul is not inherently holy and that it's very hard for them to return to Hashem to be a tzaddik or a truly good person like other such tzaddikim and good people. When a person hears someone speak about a tzaddik or truly G-d fearing person and he starts feeling an awakening to do teshuvah and to come close to Hashem, it is very common that he will tell himself "Who can compare himself to this tzaddik?! He was born with a holy neshama..." as if being a tzaddik or truly good person is dependent on the holy soul that he received at birth. This is false. The main

way a tzaddik became a tzaddik is through effort and struggle to serve Hashem, day after day for many years, strengthening and encouraging himself never to let himself fall in any way, davening and pleading with Hashem, until he attained what he did. Anyone can be like these holy tzaddikim if he chooses to; this is “freedom of choice.” The Yetzer Hara tries to get a person to give up by thinking that his neshama is not able to serve Hashem in any way. Everyone must know and believe that every Jewish soul is very very high and precious and we too can achieve holy and lofty levels like the tzaddikim. They too had all sorts of difficult moments

but they didn't let themselves be turned away; instead, they stayed strong and continued serving Hashem until they achieved what they did. (Likkutei Halachos, Hilchos Bircas Hashachar)

22. Shacharis and Mincha

At first, when a person starts serving Hashem, everything goes smoothly for him. He is able to learn and to daven somewhat well. This can be compared to the morning, when we daven at length; Korbanos, Pesukei DeZimra, Shema etc.

Similarly, one starting to serve Hashem finds a lot of time to serve Him

according to his situation. Most of the time, however, he falls from his services and Hashem begins to test him. This is a person's main test; it is at this time that he must strengthen himself repeatedly so that he is not discouraged by anything in the world.

The main thing he will need to battle against is the small minded thinking that enters his head and tries to get him to feel like there is no hope, or to stop him from davening with kavana, simcha or such things. This stage can be compared to the afternoon, since at that time it is necessary to fulfill the words of our rabbis of blessed memory "be careful in regard to the Mincha

prayer” meaning that at that time, a person must be extra careful not to fall because of anything in the world, to know and believe the words of true tzaddikim, who screamed out “there is no such thing as giving up at all!” for Hashem’s greatness is infinite, and with His great mercy, one can convert all his bad to good and all his sins to merits through teshuva. (Likkutei Halachos, Hilchos Tefillas Mincha 5:5)

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

There are three klipos, evil forces, that keep people away from Hashem.

One attacks a person's head, putting thoughts about money or other temptations into his mind. Another attacks the person's heart and injects a desire for all sorts of temptations. Even with these first two klipos, a person can still be left with one tiny good point with which he can battle and win over the evil thoughts of his mind and evil desires of his heart. However, there is a third klipa which is even more powerful than the first two. It tries to get a person to give up and turn from Hashem and the tzaddikim altogether. It says to a person "Why do you try so hard with the pious and God-fearing people? Don't you see that you have

been with them a long time and all your bad thoughts and desires are just as strong as they used to be? Why are you working for nothing? Go back to run after money and other tempting things like the rest of the world". This Klipa is worse than all the rest because as long as one just doesn't give up, there is still hope, but this one tries to eliminate any hope that may still remain. (Likkutei Halachos, Hilchos Shabbos 6:12)

24. Don't give up just because you failed

Most of a person's falls are due to the fact that he already tried to serve

Hashem many times, but did not succeed. This should not stop him, however, because we know that even if a person sinned throughout his whole life without ever trying to do teshuvah and only at the end of his life he returns to Hashem; we know that he is completely forgiven.

How much more so should it be for a person who tried many times and failed, for sure there should be hope for him and he should be able to return to Hashem with even greater ease, as the Zohar says “no good desire is ever lost.” (Likkutei Halachos, Hilchos Shabbos 7:7)

25. Weapons of Battle

The battle against our Yetzer Hara is a very long one. The main way to overcome it is through being strong; meaning, whatever happens to a person all the days of his life, he must be strong not to give up in any way whatsoever. Dovid Hamelech said “If I

make my bed in the lowest level of Gehinnom, here You are.”

We see that we have the ability to call out to Hashem, even from the depths of Gehinnom, as Dovid Hamelech also said, “From the depths of Gehinnom I cried out to you.” (Likkutei Halachos, Hilchos Shabbos 7:54)

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

said “if it weren’t for Hashem’s help one would not be able to overcome the Yetzer Hara”

A person must strengthen himself each time not to turn back from this battle and not to give up in any way. This is alluded to in the words of the Zohar hakadosh “Who is the winner? The one who is holding the weapons in his hands.” For in this battle we cannot see clearly who is winning the battle. Since the battle is very long and the golus is very strong and every person experiences what he experiences. Still, as long as a person is holding the weapon in his hands, and our main weapon is tefila, he is the winner. For

as long as a person strengthens himself in prayer and calling out to Hashem he is considered the winner of the battle, because this is the main success. (Likkutei Halachos, Hilchos Shabbos 7:54)

26. Excuses and Justifications

Just like one must overcome temptation and not run after his desires, whether they are for something kosher or something which is not, so too one must strengthen himself against the temptation after he already failed. Meaning he must ensure that he doesn't fall completely because of it chas veshalom.

The reason why many people give up and say that it is impossible for them to continue on the right path is only due to their lusts and their Yetzer Hara that is searching for some excuse to leave Hashem so they can follow their own evil desires.

The excuses and justifications that the evil one finds are many. He finds a different one for each person, mostly through the lack of money and other deterrents. Even so every Jew feels bad about this since he knows that he will have to give judgment on this.

This causes the good in him to get stronger and causes him to try to return to Hashem.

The evil one finds no better excuse and exemption better than showing him that there is no hope. This particular excuse is so effective since one sees with his own eyes that he already tried many times to come close to Hashem only to fall afterwards, and this already happened many many times.

Therefore one sees himself free from having to try again to come close to Hashem.

The truth is that all thoughts of failures like these are just the actions of the evil one looking for some excuse to get the person to leave Hashem because in truth there is no such thing as giving up and everyone must go through a lot before being able to enter Kedusha.

27. Raising Lost Sparks

Sometimes a person starts serving Hashem and he goes from level to level and all of a sudden it seems to him that he is so far from holiness. He sees that he is thinking bad thoughts and has evil desires in a way that he hasn't

experienced for many days or even years.

A person should not be let down by this, because sometimes this is the best thing that could happen to him. Since he has now reached the point that he is about to enter into the holiness, but he will not be let in until he revisits the same places that he sinned in, he must fix them and raise the sparks of holiness that were lost there because of his sins. When he does this it causes a great rectification, like that of the Ketores.

Then he will merit entering into the kedusha itself, since the main pleasure of Hashem is when sparks of holiness are raised from the depths of the klipos.

It may also happen that if a person is distanced from Hashem and even so he draws himself to Hashem over and over again, that Hashem takes great pleasure from him.

28. Menios (barriers) Build Desire

All the menios (barriers) that a person encounters when trying to do

something for his Yiddishkeit are given to him from above in order to strengthen his desire for that exact holy act. This is because it is the nature of man that the more he is withheld from something he desires the more he desires it. According to how holy and important the act is the more menios are brought in order to ensure that the act is done with the right desire. Therefore when you need to do something for your Yiddishkeit, and especially if you need to do something that all of your Yiddishkeit depends on, like coming close to the tzaddik emes,

you should know you will be given desire from above by way of menios. You must also know that since the menios are only given to you to enhance your desire there are no menios in the world that you cannot break if you desire the mitzva enough. And when you reach the right level of desire (according to the importance of the act) the menios will have served their purpose and will now leave you to do what you intended.

It is also not fitting for a person to exempt himself with an excuse such as 'after all I really do want to do this

mitzva but am unable to do it because of the menios, but anyway it will be considered as if I did it since it says in the gemara Brachos ‘One who thought of doing a mitzva but was unable to do so, Hashem considers it as if he did the mitzva’. This rule was only said for one who wants to be exempt from the actual deed itself. But for someone who wants the mitzvah itself the fact that it will be considered ‘as if’ he did the mitzvah doesn’t help him, and doesn’t lessen his desire for the mitzvah since he wants the mitzvah itself, not to be exempted with an ‘as if’. In truth there

is a great difference between completing the actual mitzvah and not. But someone who has a strong desire in this will certainly succeed in doing the mitzvah itself, for after all, all the menios are only here to strengthen his desire and once the right level of desire is reached the menios have fulfilled their purpose and will leave. (Likkutei Moharan 1, 66)

Rebbe Nachman's Promise

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

The power of the ten chapters:

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

Tikkun HaKlali begins from the back of this pamphlet.

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שעברו בחשך, להחזירם אל הקדושה, ותהיה יציאתי
מן העולם כביאתי, בלא חטא. ואזכה לחזות בנעם
יהוה ולבקר בהיכלו, כולו אומר כבוד. אמן נצח סלה
ועד:

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תפילה לאחר התיקון

רבוננו של עולם, עלת העלות וסבת כל הסבות אנת לעלא. לעלא מן כלא. ולית לעלא מנך. דלית מחשבה תפיסא בך כלל, ולך דומיה תהלה. ומרום על כל ברכה ותהלה.

אותך אדרש, אותך אבקש, שתחתר חתירה דרך כבושה מאתך, דרך כל העולמות, עד ההשתלשלות שלי, במקום שאני עומד, כפי אשר נגלה לך, יודע תעלומות. ובדרך ונתיב הזה תאיר עלי אורך, להחזירני בתשובה שלמה לפניך באמת כפי רצונך באמת, כפי רצון מבהר הברואים, לבלי לחשב במחשבתי שום מחשבת חוץ ושום מחשבה ובלבול, שהוא נגד רצונך, רק לדבק במחשבות זכות צחות וקדושות בעבודתך באמת בהשגתך ובתורתך.

הט לבי אל עדותיך, ותן לי לב טהור לעבדך באמת. וממצולות ים תוציאני לאור גדול היש קל מהרה. תשועת יהוה כהרף עין, "לאור באור החיים" כל ימי היותי על פני האדמה; ואזכה לחדש נעורי, הימים

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ירושלם על ראש שמחתתי: (ז) זכר יהוה לבני אדם
את יום ירושלם האמרים ערו ערו עד היסוד בה:
(ח) בת בבל השדודה אשרי שישלם לך את גמולך
שגמלת לנו: (ט) אשרי שיאחו ונפיץ את עלליך אל
הסלע:

קו

(א) הללו יה הללו אל בקדשו הללוהו ברקיע עזו:
(ב) הללוהו בגבורתיו הללוהו כרב גדלו: (ג) הללוהו
בתקע שופר הללוהו בגבל וכנור: (ד) הללוהו בתוף
ומחול הללוהו במנים ועוגב: (ה) הללוהו בצלצלי שמע
הללוהו בצלצלי תרועה: (ו) כל הנשמה תהלל יה
הללו יה:

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וַאִין מִסְפָּר: (לה) וַיֹּאכַל כָּל עֵשֶׂב בְּאֶרֶץ אֲרָם וַיֹּאכַל פְּרִי
אֲדָמָתָם: (לו) וַיַּךְ כָּל בְּכוֹר בְּאֶרֶץ אֲרָם רֵאשִׁית לְכָל אוֹנָם:
(לז) וַיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וַאִין בְּשִׁבְטֵי כּוֹשֵׁל:
(לח) שָׂמַח מִצָּרִים בְּצִאתָם כִּי נָפַל פַּחַדָּם עֲלֵיהֶם:
(לט) פָּרַשׁ עֵינָיו לְמִסְךְ וַאֲשׁ לְהֹאִיר לְיָלֵה: (מ) שָׁאֵל וַיָּבֵא
שָׁלוֹ וְלָחֵם שָׁמַיִם יִשְׁבִּיעֵם: (מא) פָּתַח צוּר וַיִּזְבּוּ מַיִם
הִלְכוּ בְּצִיּוֹת נְהָר: (מב) כִּי זָכַר אֶת דְּבַר קִדְשׁוֹ אֶת
אֲבֹרָתָם עֲבָדוֹ: (מג) וַיּוֹצֵא עִמּוֹ בְּשִׁשּׁוֹן בְּרָנָה אֶת
בְּחִירָיו: (מד) וַיִּתֵּן לָהֶם אֶרְצוֹת גּוֹיִם וַעֲמַל לְאֲמִים
יִירָשׁוּ: (מה) בַּעֲבוּר יִשְׁמְרוּ חֻקָּיו וְתוֹרָתוֹ יִנְצְרוּ הִלְלוּ
יְהוָה:

קלו

(א) עַל נְהָרוֹת בְּבָל שָׁם יִשְׁבְּנוּ גַם בְּכִינוּ בְּזִכְרָנוּ אֶת
צִיּוֹן: (ב) עַל עָרְבִים בְּתוֹכָהּ תִּלְיֵנוּ בְּנֵרוֹתֵינוּ: (ג) כִּי שָׁם
שָׂאֲלוּנוּ שׁוֹבֵינוּ דְּבַרֵי שִׁיר וְתוֹלְלֵינוּ שְׂמִיחָה שִׁירוּ לָנוּ
מִשִּׁיר צִיּוֹן: (ד) אֵיךְ נָשִׁיר אֶת שִׁיר יְהוָה עַל אֲדָמַת
נֶכֶר: (ה) אִם אֲשַׁכַּחךְ יְרוּשָׁלַם תִּשְׁכַּח יְמִינִי: (ו) תִּדְבַּק
לְשׁוֹנִי לְחִפֵּי אִם לֹא אֲזַכְּרֶכִי אִם לֹא אֲעֲלֶה אֶת

The Light

אָרֶץ כְּנָעַן חָבַל גַּחְלַתְכֶם: (יב) בְּהִיּוֹתֶם מִתִּי מִסְפָּר
כַּמַּעַט וְגָרִים בָּהּ: (יג) וַיִּתְּהַלְכוּ מִגּוֹי אֶל גּוֹי מִמַּמְלָכָה
אֶל עַם אַחֵר: (יד) לֹא הִנִּיחַ אָדָם לַעֲשֹׂקֶם וַיּוֹכַח עֲלֵיהֶם
מַלְכִים: (טו) אֵל תִּגְעוּ בַּמְּשִׁיחִי וְלִנְבִיאֵי אֵל תִּרְעוּ:
(טז) וַיִּקְרָא רָעַב עַל הָאָרֶץ כָּל מִטָּה לֶחֶם שָׁבַר:
(יז) שָׁלַח לִפְנֵיהֶם אִישׁ לְעַבְד נִמְכָר יוֹסֵף: (יח) עָנּוּ
בַכָּבֶל (רַגְלָיו) רָגְלוּ רָגְלוּ בְּרֹזַל בָּאָה נִפְשׁוּ: (יט) עַד עַתָּה בֹּא
דְּבָרוּ אִמְרַת יְהוָה עֲרַפְתָּהּ: (כ) שָׁלַח מֶלֶךְ וַיִּתִּירָהּ
מִשָּׁל עַמִּים וַיִּפְתַּחְהוּ: (כא) שָׁמוּ אָדוֹן לְבֵיתוֹ וּמִשָּׁל
בְּכָל קִנְיָנוֹ: (כב) לְאַסֵּר שָׂרָיו בְּנִפְשׁוֹ וּזְקִנָיו יַחֲבִם:
(כג) וַיָּבֹא יִשְׂרָאֵל מִצְרַיִם וַיַּעֲקֹב גַּר בְּאֶרֶץ חָם:
(כד) וַיִּפֹּר אֶת עַמּוֹ מְאֹד וַיַּעֲצִמְהוּ מִצְרָיו: (כה) הִפְךָ לְבָם
לְשֵׁנָא עַמּוֹ לְהִתְנַבֵּל בְּעַבְדָיו: (כו) שָׁלַח מֹשֶׁה עַבְדּוֹ
אַהֲרֹן אֲשֶׁר בָּחַר בּוֹ: (כז) שָׁמוּ בָם דְּבָרֵי אֱתוֹתָיו
וּמִפְתִּים בְּאֶרֶץ חָם: (כח) שָׁלַח חֹשֶׁךְ וַיַּחֲשֶׁךְ וְלֹא מָרוּ
אֶת (דְּבָרוֹ) דְּבָרוֹ: (כט) הִפְךָ אֶת מִימֵיהֶם לְדָם וַיָּמַת
אֶת דְּגָתָם: (ל) שָׂרֵץ אֲרָצָם צִפְרֹדָעִים בְּחֹדְרֵי מַלְכֵיהֶם:
(לא) אָמַר וַיָּבֹא עָרֹב בָּנִים בְּכָל גְּבוּלָם: (לב) נָתַן
גְּשָׁמֵיהֶם בְּרָד אִשׁ לְהַבּוֹת בְּאֲרָצָם: (לג) וַיַּךְ גְּפָנִים
וַתֵּאֱנַתֶם וַיִּשְׁפֹּר עֵץ גְּבוּלָם: (לד) אָמַר וַיָּבֹא אַרְבֶּה וַיִּלְקַח

The Light

שְׁמוֹנִים שָׁנָה וְרַחֲבָם עֵמֶל וְאוֹן כִּי גַז חִישׁ וְנִעְפָּה:
(יא) מִי יוֹדֵעַ עַז אַפְּךָ וּכְיִרְאָתְךָ עֲבָרְתְּךָ: (יב) לְמִנּוֹת
יְמֵינוּ בֶּן הוֹדֵעַ וְנִבְא לְבַב חֲכָמָה: (יג) שׁוֹבָה יְהוָה עַד
מָתִי וְהִנָּחֵם עַל עֲבָדֶיךָ: (יד) שִׁבְעֵנוּ בַּבֶּקֶר חֲסִדְךָ
וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל יְמֵינוּ: (טו) שִׁמְחָנוּ כִּימֹת עֲנִיתָנוּ
שָׁנוֹת רָאִינוּ רָעָה: (טז) יִרְאֵה אֵל עֲבָדֶיךָ פְּעֻלָּךְ וְהַדְרִיךְ
עַל בְּנֵיהֶם: (יז) וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ:

קה

(א) הוֹדוּ לַיהוָה קְרָאוּ בְּשִׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
(ב) שִׁירוּ לוֹ זַמְרוּ לוֹ שִׁיחוּ בְּכָל גַּפְּלֹאוֹתָיו: (ג) הִתְהַלְלוּ
בְּשֵׁם קִדְשׁוֹ יִשְׁמַח לֵב מִבְּקִשֵׁי יְהוָה: (ד) דַּרְשׁוּ יְהוָה
וְעִזּוּ בִּקְשׁוּ פָּנָיו תִּמְדוּ: (ה) זַכְרוּ גַּפְּלֹאוֹתָיו אֲשֶׁר עָשָׂה
מִפְתָּיו וּמִשְׁפָּטֵי פִּיו: (ו) זָרַע אֲבָרָהֶם עֲבָדוּ בְּנֵי יַעֲקֹב
בְּחִירָיו: (ז) הוּא יְהוָה אֱלֹהֵינוּ בְּכָל הָאָרֶץ מִשְׁפָּטָיו:
(ח) זַכֵּר לְעוֹלָם בְּרִיתוֹ דְּבַר עֲוֹה לְאַלְפֵי דוֹר: (ט) אֲשֶׁר
כָּרַת אֶת אֲבָרָהֶם וּשְׁבוּעָתוֹ לְיִשְׁחָק: (י) וַיַּעֲמִידָהּ לְיַעֲקֹב
לְחֵק לְיִשְׂרָאֵל בְּרִית עוֹלָם: (יא) לֵאמֹר לְךָ אֶתֵּן אֶת

The Light

בְּעַמִּים עֵדָךְ: (טז) גִּאֲלָתָּ בְּזִרְוֹעַ עֲמֻךְ בְּנֵי יַעֲקֹב וַיֹּסֶף
סָלָה: (יז) רְאוּךְ מִיַּם אֱלֹהִים רְאוּךְ מִיַּם יַחִילוּ אֶף יִרְגְּזוּ
תְּהוֹמוֹת: (יח) זִרְמוּ מִיַּם עֲבוֹת קוֹל נָתַנוּ שְׁחָקִים אֶף
חֲצִצְיֶיךָ יִתְהַלְכוּ: (יט) קוֹל רַעֲמֶךָ בַּגִּלְגָּל הָאִירוּ בְּרִקִּים
תִּבֵּל רִגְזָה וַתִּרְעַשׂ הָאָרֶץ: (כ) בָּיִם דִּרְכֶּךָ (וּשְׁבִילֶיךָ)
וּשְׁבִילֶךָ בְּמִים רַבִּים וְעַקְבוֹתֶיךָ לֹא נִדְּעוּ: (כא) נְחִית
בְּצֵאן עֲמֻךְ בְּיַד מֹשֶׁה וְאַהֲרֹן:

ז

(א) תִּפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים אֲדַנִּי מֵעוֹן אַתָּה הָיִיתָ
לָנוּ בְּדַר וְדַר: (ב) בְּטָרָם הָרִים יִלְדוּ וַתַּחֲוִילֵל אָרֶץ
וַתִּבֵּל וַיַּעֲוֹלָם עַד עוֹלָם אַתָּה אֵל: (ג) תָּשֵׁב אָנוּשׁ עַד
דָּבָא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם: (ד) כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בִּלְיָהּ: (ה) זִרְמַתָּם
שָׁנָה יִהְיוּ בַּבֶּקֶר כַּחֲצִיר יַחֲלֶף: (ו) בַּבֶּקֶר יִצְיִן וַחֲלָף
לְעָרֵב יִמוּלֵל וַיִּבֶשׁ: (ז) כִּי כִלְינוּ בְּאַפֶּךָ וּבַחֲמַתְךָ
נִבְהַלְנוּ: (ח) (שֶׁת) שֶׁתָּה עֲוֹנֹתֵינוּ לְנִגְדֶךָ עֲלַמְנוּ לְמֵאוֹר
פְּנֶיךָ: (ט) כִּי כָל יָמֵינוּ פָּנּוּ בְּעִבְרַתְךָ כִּלְינוּ שָׁנִינוּ כְּמוֹ
הֶגְהָ: (י) יָמֵי שָׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה וְאִם בְּגִבּוֹרֹת

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וַיְלִינּוּ: (יז) וַאֲנִי אֲשִׁיר עֹדךָ וְאֶרְנֶן לְבַקֵּר חֶסֶדְךָ כִּי הָיִיתָ
מִשָּׁנָב לִי וּמָנוֹס בְּיוֹם צָר לִי: (יח) עָזִי אֵלֶיךָ אֲזַמְּרָה כִּי
אֱלֹהִים מִשָּׁנָבִי אֱלֹהֵי חֶסֶדֶי:

עז

(א) לְמַנְצֶחַ עַל (ידיִתוֹן) יְדוּתוֹן לְאֶסֶף מִזְמוֹר: (ב) קוֹלִי
אֶל אֱלֹהִים וְאֶצְעָקָה קוֹלִי אֶל אֱלֹהִים וְהֶאֱזִין אֵלַי:
(ג) בְּיוֹם צָרָתִי אֲדַנֵּי דְרָשְׁתִּי יְדֵי לִילָה נִגְרָה וְלֹא תִפּוּג
מֵאֲנָה הַנְּחָם נַפְשִׁי: (ד) אֲזַכְּרָה אֱלֹהִים וְאֶהְמִיָּה אֲשִׁיחָה
וְתִתְעַשֵּׂף רוּחִי סֵלָה: (ה) אֲחֻזֶּת שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי
וְלֹא אֲדַבֵּר: (ו) חֲשַׁבְתִּי יָמִים מִקֶּדֶם שָׁנוֹת עוֹלָמִים:
(ז) אֲזַכְּרָה נְגִינָתִי בְלִילָה עִם לִבִּי אֲשִׁיחָה וְיִחַפֵּשׂ
רוּחִי: (ח) הֲלַעוֹלָמִים יִזְנַח אֲדַנֵּי וְלֹא יִסִּיף לְרַצוֹת עוֹד:
(ט) הָאֶפֶס לְנֹצֶחַ חֶסֶדוֹ גָּמַר אֲמַר לְדָר וְדָר: (י) הֲשִׁכַח
חַנּוּת אֵל אִם קָפִץ בְּאֶף רַחֲמָיו סֵלָה: (יא) וְאֲמַר חֲלוּתִי
הִיא שָׁנוֹת יָמַי עֲלִיוֹן: (יב) (אֲזַכִּיר) אֲזַכּוֹר מַעֲלָלֵי יְהוָה כִּי
אֲזַכְּרָה מִקֶּדֶם פְּלֹאֲךָ: (יג) וְהִגִּיתִי בְּכָל פְּעֻלָּתְךָ
וּבַעֲלִילוֹתֶיךָ אֲשִׁיחָה: (יד) אֱלֹהִים בִּקְדָשׁ דִּרְבַּךְ מִי אֵל
גָּדוֹל בְּאֱלֹהִים: (טו) אַתָּה הָאֵל עֲשֵׂה פְלֵא הוֹדְעָתְךָ

(א) לַמַּנְצֵחַ אֵל תִּשְׁחַת לְדָוֶד מִכְתָּם בְּשִׁלַּח שְׂאוֹל
וַיִּשְׁמְרוּ אֶת הַבַּיִת לְהַמִּיתוֹ: (ב) הֲצִילֵנִי מֵאֵיבֵי אֱלֹהֵי
מַמְתְּקוֹמִי תִשְׁגַּבֵּנִי: (ג) הֲצִילֵנִי מִפְּעָלֵי אָוֶן וּמֵאֲנָשֵׁי
דָּמִים הוֹשִׁיעֵנִי: (ד) כִּי הִנֵּה אָרְבוּ לְנַפְשִׁי יְגֹרֹוּ עָלַי
עֲזִים לֹא פִשְׁעֵי וְלֹא חַטָּאתַי יְהוּה: (ה) בְּלִי עֶזְרֵךְ יִרְוּעוּן
וַיִּבְזְנוּ עִוְרָה לִקְרָאתִי וּרְאָה: (ו) וְאַתָּה יְהוּה אֱלֹהִים
צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל הִקִּיצָה לְפָקֶד כָּל הַגּוֹיִם אֵל תִּהְיוּ
כָּל בְּגֵדֵי אָוֶן סֵלָה: (ז) וַיָּשׁוּבוּ לָעָרֵב יַהֲמוּ כַּפְּלָב
וַיִּסּוּבּוּ עִיר: (ח) הִנֵּה יַבִּיעוּן בְּפִיהֶם חֲרָבוֹת
בְּשִׁפְתוֹתֵיהֶם כִּי מִי שִׁמְעַ: (ט) וְאַתָּה יְהוּה תִּשְׁחַק לָמוֹ
תִּלְעַג לְכָל גּוֹיִם: (י) עֶזְרֵךְ אֱלֹהֶיךָ אֲשַׁמְרָה כִּי אֱלֹהִים
מִשְׁגַּבֵּי: (יא) אֱלֹהֵי (חֲסֵדוֹ) חֲסֵדֵי יִקְדָּמֵנִי אֱלֹהִים יִרְאֵנִי
בְּשִׁרְרֵי: (יב) אֵל תִּהְרַגֶּם פֶּן יִשְׁכַּחוּ עִמִּי הַנִּיעֵמוֹ בְּחִילְךָ
וְהוֹרִידֵמוֹ מִגִּבְעוֹת אֲדָנִי: (יג) חַטָּאת פִּימוֹ דָּבַר שִׁפְתֵימוֹ
וַיִּלְכְּדוּ בְּגֹאוֹנָם וּמֵאֲלָה וּמִמַּכְחַשׁ יִסְפְּרוּ: (יד) כִּלָּה בְּחֻמָּה
כִּלָּה וַאֲיַנְמוֹ וַיִּדְעוּ כִּי אֱלֹהִים מִשַׁל בִּיעֲקֹב לְאַפְסֵי
הָאָרֶץ סֵלָה: (טו) וַיָּשׁוּבוּ לָעָרֵב יַהֲמוּ כַּפְּלָב וַיִּסּוּבּוּ
עִיר: (טז) הִמָּה (יְנוּעוּן) יְנִיעוּן לֶאֱכֹל אִם לֹא יִשְׁבְּעוּ

(א) לְמַנְצַחַת מִשְׁכִּיל לְבַנֵּי קָרַח: (ב) כְּאֵיל תִּעְרַג עַל
אֲפִיקֵי מַיִם בֵּן נִפְשֵׁי תִּעְרַג אֵלֶיךָ אֱלֹהִים: (ג) צִמְאָה
נִפְשֵׁי לְאֱלֹהִים לֹאֵל חַי מְתֵי אָבוֹא וְאֲרָאָה פְּנֵי אֱלֹהִים:
(ד) הִיתָה לִי דְמַעְתֵּי לָחֵם יוֹמָם וְלַיְלָה בְּאֹמֶר אֵלֵי כָּל
הַיּוֹם אֵיִה אֱלֹהֶיךָ: (ה) אֵלֶּה אֲזַכְּרָה וְאֲשַׁפְּכָה עָלַי נִפְשֵׁי
כִּי אֶעֱבֹר בְּסֶךְ אֲדָדָם עַד בֵּית אֱלֹהִים בְּקוֹל רִנָּה
וְתוֹדָה הַמּוֹן הוֹגֵג: (ו) מַה תִּשְׁתַּוְּחִי נִפְשֵׁי וְתַהֲמִי עָלַי
הוֹחִילִי לְאֱלֹהִים כִּי עוֹד אֲוֹדְנִי יִשׁוּעוֹת פְּנִי: (ז) אֱלֹהֵי
עָלַי נִפְשֵׁי תִשְׁתַּוְּחַח עַל כֵּן אֲזַכְּרֶךָ מֵאֲרִץ יַרְדֵּן
וְחֶרְמוֹנִים מֵהַר מִצְעָר: (ח) תְּהוֹם אֵל תְּהוֹם קוֹרָא לְקוֹל
צִנּוֹרֶיךָ כָּל מִשְׁבְּרֶיךָ וְנִגְלֶיךָ עָלַי עֲבְרוּ: (ט) יוֹמָם יִצְוָה
יְהוָה חֲסִדֹו וּבַלַּיְלָה (שִׁירָה) שִׁירוּ עִמִּי תִפְלָה לֵאלֹהֵי חַיִּי:
(י) אֲוֹמְרָה לֵאלֹהֵי סִלְעֵי לְמָה שְׂכַחְתָּנִי לְמָה קָדַר אֵלֶיךָ
בְּלַחֵץ אוֹיֵב: (יא) בְּרִצָּה בְּעֲצָמוֹתַי חֲרַפּוֹנֵי צוֹרְרֵי
בְּאֹמְרָם אֵלֵי כָּל הַיּוֹם אֵיִה אֱלֹהֶיךָ: (יב) מַה תִּשְׁתַּוְּחִי
נִפְשֵׁי וּמַה תַּהֲמִי עָלַי הוֹחִילִי לְאֱלֹהִים כִּי עוֹד אֲוֹדְנִי
יִשׁוּעַת פְּנֵי וְאֱלֹהֵי:

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מא

(א) לְמַנְצַחַת מְזִמּוֹר לְדָוָד: (ב) אֲשֶׁרִי מִשְׁכִּיל אֵל דָּל בְּיוֹם
רָעָה יִמְלִיטָהוּ יְהוָה: (ג) יְהוָה יִשְׁמְרֵהוּ וַיְחַיֶּהוּ (יֵאשֶׁר)
וְאֲשֶׁר בְּאֶרֶץ וְאֵל תִּתְּנָהוּ בְּנַפְשׁ אֵיבָיו: (ד) יְהוָה
יִסְעֲדֵנוּ עַל עֶרְשׁ דָּוִי כָּל מִשְׁכָּבוֹ הִפְכָת בְּחַלְיוֹ: (ה) אֲנִי
אֲמַרְתִּי יְהוָה חֲנֻנִי רַפָּאָה נַפְשִׁי כִּי חָטָאתִי לָךְ:
(ו) אֵיבָי יֹאמְרוּ רַע לִי מָתִי יָמוּת וְאֶבֶד שְׁמוֹ: (ז) וְאִם
כָּא לְרֵאוֹת שָׁוֵא יִדְבֵר לְבוֹ יִקְבֹּץ אֶזְנוֹ לוֹ יַעַא לְחוּץ
יִדְבֵר: (ח) יַחַד עָלַי יִתְלַחֲשׁוּ כָּל שִׁנְאֵי עָלַי יִחְשְׁבוּ רָעָה
לִי: (ט) דְּבַר בְּלִיעַל יַעֲזֹק בּוֹ וְאֲשֶׁר שָׁכַב לֹא יוֹסִיף
לְקוֹם: (י) גַּם אִישׁ שְׁלוֹמִי אֲשֶׁר בְּטַחְתִּי בּוֹ אוֹכֵל לְחֶמֶי
הַגְּדִיל עָלַי עֵקֵב: (יא) וְאַתָּה יְהוָה חֲנֻנִי וְהַקִּימֵנִי
וְאַשְׁלֵמָה לָּהֶם: (יב) בְּזֹאת יִדְעֵתִי כִּי חִפְצָתָּ בִּי כִּי לֹא
יִרִיעַ אֵיבֵי עָלַי: (יג) וְאֲנִי בְּתַמִּי תִמְכַּתָּ בִּי וּתְעִיבֵנִי
לְפָנֶיךָ לְעוֹלָם: (יד) בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִהָעוֹלָם
וְעַד הָעוֹלָם אָמֵן וְאָמֵן:

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חֲסִידְךָ לְרֵאוֹת שְׁחַת: (יא) תוֹדִיעַנִי אַרְח חַיִּים שִׁבְעַ
שְׁמָחוֹת אֶת פְּנֶיךָ נְעֻמוֹת בִּימִינְךָ נְצַח:

לב

(א) לְדוֹד מִשְׁכִּיל אֲשָׁרֵי נְשׁוּי פֶשַׁע בְּסוּי חֲטָאָה:
(ב) אֲשָׁרֵי אָדָם לֹא יַחֲשֵׁב יִהְיֶה לוֹ עֶזְרָא וְאִין בְּרוּחֹ
רַמְיָה: (ג) כִּי הִחַרְשֵׁתִי בָּלוּ עֲצָמַי בְּשִׂאֲנָתִי כָּל הַיּוֹם:
(ד) כִּי יוֹמָם וְלַיְלָה תִּכְבֵּד עָלַי יָדְךָ נִהַפְךָ לְשִׁדִּי
בְּחֶרְבְּנִי קִיִּץ סָלָה: (ה) חֲטָאתִי אֹדִיעֶךָ וְעוֹנִי לֹא כִסִּיתִי
אֲמַרְתִּי אֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נְשִׂאתָ עֶזְרָא
חֲטָאתִי סָלָה: (ו) עַל זֹאת יִתְפַּלֵּל כָּל חֲסִיד אֱלֹהֶיךָ לְעַתְּ
מִצָּא רַק לְשִׁטְף מִים רַבִּים אֱלֹהֵי לֹא יִגִּיעוּ: (ז) אַתָּה
סֵתֵר לִי | מִצָּר תִּצְרֶנִּי רַגְלִי פִּלֵּט תִּסּוּבְּבֵנִי סָלָה:
(ח) אֲשִׁכְלֶיךָ וְאוֹרְךָ בְּדַרְךָ זֶה תִּלְכֶּה אִיעֲצָה עָלֶיךָ עֵינַי:
(ט) אֵל תִּהְיֶה כְּסוּם כְּפָרֵד אִין הָבִין בְּמַתַּג וְרָסֵן עֲדִיו
לְבָלוּם כָּל קָרֵב אֱלֹהֶיךָ: (י) רַבִּים מְכַאוֹבִים לְרָשָׁע
וְהַבּוֹשֵׁחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ: (יא) שְׁמָחוּ בִּיהוָה וְגִילוּ
צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל:

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לכו נהגנה ליהוה, נריעה לצור ישענו: נקדמה פניו בתודה, בזמרות נריע לו: כי אל גדול יהוה, ומלך גדול על כל אלהים:

טוב לומר זאת לפני אמירת העשרה מזמורים

הריני מקשר עצמי באמירת העשרה מזמורים אלו לכל הצדיקים האמתיים שבדורנו. ולכל הצדיקים האמתים שוכני עפר. קדושים אשר בארץ המה. ובפרט לרבנו הקדוש צדיק יסוד עולם נחל נובע מקור חכמה רבנו נחמן בן פינא. וכותם גן עלינו ועל כל ישראל אמן

טז

(א) מכתם לדוד שמרני אל כי חסיתי בך: (ב) אמרת ליהוה אדני אתה טובתי בל עליך: (ג) לקדושים אשר בארץ המה ואדירי כל חפצי במ: (ד) ירבו עצבותם אחר מהרו בל אסיך נספיהם מדם ובל אשא את שמותם על שפתי: (ה) יהוה מנת חלקי וכוסי אתה תומיך גורלי: (ו) חבלים נפלו לי בנעמים אף נחלת שפרה עלי: (ז) אברך את יהוה אשר יעצני אף לילות יסרוני כליותי: (ח) שויתי יהוה לנגדי תמיד פי מימיני בל אמוט: (ט) לכן שמח לבי ויגל כבודי אף בשרי ישכן לבטח: (י) כי לא תעזב נפשי לשאול לא תתן