

THE HOLINESS OF THE EYES
BULLETIN 25

**REBBE NACHMAN'S TIKKUN FOR NIGHT TIME
EMISSIONS G-D FORBID**

A person who experiences a night-time emission should recite the following ten psalms on the same day: Psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150. One who recites these psalms on the same day need have no further fears about the harm such an emission can cause. Any damage will certainly be repaired through doing this. It is a very great Tikkun (Likute Etzot 11, 92).

THE FIRST REMEDY IS THE MIKVAH

Rabbi Nathan writes: Before speaking of the Psalms, the Rebbe said, 'The first remedy is Mikvah. Das ersht is Mikvah. You must first immerse yourself in a Mikvah.' He then spoke of the Ten Psalms.

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

...'Everyone experiences a nocturnal emission at one time or another. I call you to bear witness that these Ten Psalms are a beneficial remedy for this unclean experience. They are an absolute remedy.

**SEVERAL CAUSES OF NOCTURNAL
SEMINAL EMISSIONS**

'Some people experience such an emission because of overindulgence in food and drink or because of exhaustion and fatigue. Others experience it because of the position in which they happen to be sleeping. In such cases there is no reason for concern. It is nothing more than bedwetting on the part of an infant. 'Others are guarded from on high and are protected from such experiences. Still others are spared because of their destiny. A man might dream that he is falling and be awakened by his dream. This is also a sign that he is protected from on high.

'But others experience emissions because of their evil thoughts. This literally creates evil forces of the Husks. But even in this case, saying the Ten Psalms will do much to remedy the spiritual damage...

'If you can immerse in a Mikvah and then say the Ten Psalms it is certainly best. But even if you are sick or traveling and cannot immerse, saying the Psalms alone is a great remedy. 'If you can say the Psalms with devotion and feeling, it is best. But saying the words alone also helps. 'This remedy has not been revealed since the time of creation...

REBBE NACHMAN'S ASSURANCE

'Bear witness to my words. When my days are over and I leave this world, I will still intercede for anyone who comes to my grave, says these Ten Psalms and gives a penny to charity. No matter how great his sins, I will do everything in my power, spanning the length and breadth of the creation to cleanse and protect him...

THIS TIKKUN MAY SEEM AS AN EASY THING BUT IN REALITY IT IS VERY DIFFICULT TO ACHIEVE

'I am very positive in everything I say. But I am most positive in regard to the great benefit of these Ten Psalms...The Rebbe also said, 'This is the Tikkun HaKelali the general remedy. There is a specific remedy for each sin, but this is the general remedy.

'Go out and spread the teaching of the Ten Psalms to all men. 'It may seem like an easy thing to say Ten Psalms. But it will actually be very difficult in practice.' The Rebbe's last words literally came true... (Rabbi Nachman's Wisdom 141)

A person should not entertain lustful thoughts by day so as not to come to impurity at night

(Avodah Zarah 20b).

DO NOT FOLLOW THE MAJORITY TO SIN

THE NATURE OF A PERSON IS TO BE PULLED BY THE THOUGHTS AND ACTIONS OF HIS FRIENDS AND ACQUAINTANCES AND TO BEHAVE ACCORDING TO THE CUSTOMS OF THE PLACE WHERE HE RESIDES,

THEREFORE A MAN MUST ASSOCIATE WITH TZADDIKIM AND SIT NEXT TO THE WISE SO HE CAN LEARN FROM THEIR ACTIONS. AND HE SHOULD DISTANCE HIMSELF FROM EVILDOERS THAT WALK IN DARKNESS SO THAT HE WILL NOT LEARN FROM THEIR ACTIONS.

(Rambam, Hilchot Deot, chap. 6)

There are desires that are very difficult to control unless one has been taught from childhood like for example refraining from looking at women. Therefore, must a man teach and educate his sons on the right path so when they grow old they will not abandon it

(Sefer Chassidim 10)

Even when one has the need to talk to a woman, his eyes should look down and not look at her for any reason, because the life of a person depend on this, and this will be good for him in this world and in the World to Come.

(Tochachot Chayim, R Chayim Palaggi, Vaetchanan)

SO EVEN IF YOUR RABBI RIDICULES YOU FOR KEEPING THE SHULCHAN ARUCH YOU SHOULD BE STRONG AND GO AHEAD FOR IT MAY BE THAT YOUR RABBI BELONGS TO THE EREV RAV AND HE JUST DOES NOT WANT YOU TO KEEP THE TORAH AS IT SHOULD BE FOR MAYBE HE WOULD BE EXPOSED AS A FAKE IN THE EYES OF THE OTHER CONGREGANTS WHEN THEY SEE THAT A COMMON PERSON KEEPS THE SHULCHAN ARUCH TO A GREATER EXTENT THAN THE RABBI. AND WE ARE NOT TALKING ABOUT PIOUS PRACTICES BUT WE ARE TALKING HERE ABOUT KEEPING THE SHULCHAN ARUCH, SPECIFICALLY CONCERNING THOSE AREAS WHERE THE RELIGIOUS LEADERS OF OUR TIME ARE LAX ABOUT. FOR EXAMPLE, TALKING IN THE SYNAGOGUE IN THE MIDDLE OF PRAYERS, DURING THE KADDISH, GIVING TORAH LESSONS TO MEN AND WOMEN WITHOUT A MECHITZA, HAVING A DEFICIENT MECHITZA IN SHUL, LOOKING AT WOMEN WHICH IS SOMETHING FORBIDDEN, ETC