

*THE HOLINESS OF THE EYES*  
*BULLETIN 23*

**CORRECTING THE SINS OF THE BRIT  
TIKKUN ADAM = 611 = BRIT = TORAH**

IN THE BOOK GINZE HAMELECH FROM THE HOLY RABBI YAAKOV ABUCHATZIRA [ABIR YAAKOV] MAY HIS MERIT SHIELD US, IN THE SECTION TIKKUN HA BRIT THERE ARE 70 TIKKUNIM WHERE THE RAV USES THE WORD BERESHIT AS THE SOURCE FOR DIRECTIVES AND REMEDIES FOR HE WHO DAMAGED HIS BRIT G-D FORBID. HERE WE BRING A VERY SMALL PART OF THE CORRECTIONS RAV YAAKOV RECOMMENDS

**TIKKUNIM OR CORRECTIONS OF THE ABIR YAAKOV:**

- To learn Torah (For the Torah is called Brit and this Brit should correct what the person damaged with his Brit)

**TO PURSUE PEACE**

- To pursue peace SHALOM (For the SITRA ACHRA is called strife and peace cancels strife. Also the Torah is called SHALOM and therefore its study is good to counter the SITRA ACHRA)

**TO TEACH TORAH TO OTHERS**

- To teach the Torah to other Jews for they are holy and thus he corrects the fact that he sent holy sparks contained in the drops of semen to the SITRA ACHRA.  
- To increase in his Torah study from what he used to study prior to damaging the Brit.  
- To exert oneself in order to say Chidushim (Novel interpretations) on the Torah for thereby he reveals hidden lights on the Torah and this is a Tikkun for having sent sparks of Holiness to the Sitra Achra.

**TO AVOID SPEAKING LASHON HARA**

- To guard one's mouth from speaking evil things and only to talk about good things and peace.  
- To distance oneself as far as possible from lies and falsehood and to only talk about the truth.

**TO EXCEL IN THE FEAR OF G-D**

- To exert oneself to fear G-d (YERE SHAMAIM) and YIRAT in Gematria = 611 and Brit = 612 which according to the rules of Gematria are equivalent if they are apart by one only.

## BS'D

- To try to unite the SHECHINA for he who damages the Brit separates the Shechina and now he must try to rectify his sin mainly through Tzeddaka and Gemilut Chasadim for he who gives Tzeddaka unites the name HAVAYE. And even more so through Gemilut Chasadim which can be performed with poor and rich alike.
- To give Tzeddaka even many times during the same day.

## TO BECOME VERY HUMBLE

- To be humble and lowly to the extreme in front of every person.
- To be broken hearted for the sins one has committed for thereby G-d will accept his Teshuva as it is written (Psalms 51, 19) "A contrite and broken spirit You G-d will not despise".
- To wear sackcloth and ashes and fast and this leads to breaking one's spirit.

## TO CRY TO G-D TO ASK FORGIVENESS

- To cry for "The Gates of tears were never closed" and just as he wasted his seed when his body was warm he now corrects it when he cries warm tears from his worries and mortifications.
- To arrive early at the synagogue to say Tefillot and the Avot will ask for mercy for him. Also the Tefillot are in place of the Korbanot (sacrifices)
- To be particular with the Mitzvah of Tefillin and also with the observance of Shabbat for they are called a sign [OT] and the Brit is also called a sign [OT] and let the signs correct
- To be filled with shame in front of the Holy One blessed be He for He fills the world and Knows all actions of man.

## TO SAY THE BERACHOT WITH CONCENTRATION AND TO ANSWER AMEN

- To say the Berachot with concentration, and to be careful to answer AMEN to all blessings and Kaddish.
- To guard one's eyes from looking at forbidden things and to guard oneself from hearing evil things
- To know that the Holy One Blessed be He dwells in the hearts of the sons of Israel and when one harbors sinful thoughts in his heart, The Shechina will not dwell in a dirty place.

## TO TRY TO SIT IN SILENCE

- To strive to sit in silence especially when there is strife for the world is sustained in the merit of those who are quiet when they are insulted.
- To acquire or write a Sefer Torah for SEFER in Gematria is 340 and the 2 names of G-d imprinted in the Brit (SHAKAI and YKVK) also add up to 340.

## TO DISTANCE ONESELF FROM LAUGHTER

- To distance oneself from laughter and lightheadedness for they bring a person to nakedness (Pirke Avot 3: 17)
- To be a Sandek and to pay for it thereby he pays with his money for what he damaged.

BS'D

- To bake the Matzot on Erev Pesach for with his sweat that resembles his seed he corrects what he damaged.

### **TO BE PARTICULAR ABOUT READING THE KERIAT SHEMA AT BEDTIME**

- To read the Keriat Shema al ha Mitta word by word and to say the Vidui with great concentration.

### **TO STARVE HIS SEXUAL ORGAN**

- To starve his sexual organ and not go after the desire of his heart. Even with one's wife one must not be too familiar.

- Through guarding the Brit all of one's enemies fall apart and the Jews' merit in battle always depended on this.

- To strive to perform Mitzvot in complete way for the Yetzer ha Ra is always seeking to prevent a person from performing Mitzvot and if not successful, it will try to delay the person in its performance or if not will try to make the person sad in order to diminish the merit of the person, Therefore one who fears G-d must be very careful to properly perform the Mitzvot

- To think holy thoughts when having sexual relations with one's wife for if not the Satan is easily given an entrance to dominate the person

- To wash your hands (Netillat Yaddaim) before and after having relations

### **TO DISTANCE YOURSELF FROM ANGER**

- To distance oneself from anger and worry for these are the traits of the SITRA ACHRA and they bring the person to KERI

- To distance oneself from eating delicacies for they bring one to KERI at night

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