



# **Tikkun Olam: Repairing the World, Healing God in Kabbalistic Thought**

***Dr. Eitan Fishbane***

Dr. Eitan P. Fishbane is associate professor of Jewish Thought at JTS, where he teaches courses in the literature and history of Jewish mysticism, from medieval Kabbalah to modern Hasidism. The author or editor of six books, Dr. Fishbane has devoted his research and writing primarily to the development of Kabbalah in medieval Spain. At present his scholarship is devoted to three main topics: The Zohar as mystical poetry; The Sabbath and sacred time in hasidic mysticism; and ideas of the self and identity in the Kabbalah. His most recent books are *The Art of Mystical Narrative: A Poetics of the Zohar* (Oxford University Press, 2018) and *Embers of Pilgrimage: Poems* (Panui, 2021).

Dr. Fishbane has been a member of the Seminary faculty since 2006, participating in governance through his service on the Faculty Executive Committee, the Rabbinical School Council, the faculty committees of the Gershon Kekst Graduate School and the Department of Community Engagement, and as advisor for BA and MA concentrators in Jewish Thought. Actively involved in the mentoring of PhD, DHL, rabbinical, and undergraduate students, Dr. Fishbane seeks to integrate advanced scholarship and the cultivation of contemporary spiritual meaning. From 2017-2020, he served as Division Chair for Jewish Mysticism at The Association for Jewish Studies. Before coming to JTS, he served on the faculties of Hebrew Union College–Jewish Institute of Religion and in the Department of Religion at Carleton College. Dr. Fishbane was recently appointed as Review Editor for Jewish Mysticism at *Marginalia Review of Books*.

Dr. Fishbane is a regular scholar-in-residence and guest speaker at congregations across North America. The recipient of many honors and awards, he holds a BA, *summa cum laude*, and a PhD from Brandeis University.

# The Idea of Tikun in Jewish Mysticism

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<p>Contemplate every place in the Torah where you find it written <i>YHVH Adonai</i>, the two [divine names] next to one another, and know, and reflect upon [the fact that these two divine names symbolize] two [different] <i>sefirot</i> — the first being the <i>sefirah Binah</i>, written as <i>YHVH</i>, and called <i>Elohim</i>, and the second being the <i>sefirah Malkhut</i> [<i>Shekhinah</i>], which is called <i>Adonai</i>.</p>	<p style="text-align: right;"><b><u>TEXT #1</u></b></p> <p style="text-align: center;"><b>Sha'arei Orah, Eight Gate, Third Sefirah</b></p> <p>התבונן בכל מקום בתורה שתמצא כתוב יהו"ה אדני, שניהם סמוכים זה לזה, ותדע ותשכיל כי אלו שתי הספירות, האחת ספירת בינה הנכתבת יהו"ה ונקראת אלהים, והשני ספירת מלכות הנקראת אדני"י...</p>
<p>And now we need to let you know that when we used to sefirot are united, one with the other, then the world exists in a state of Tikun (perfection/wholeness/repair), in fullness and completeness, for in this moment, all the channels [literally, "the pipes"] are fixed/established/repared (<i>metuqanim</i>), the sefirot are united, and [the emanational flow of] blessing is sent forth onto the <i>sefirah Malkhut</i> [<i>Shekhinah</i>], which is called <i>Adonai</i>.</p>	<p>ועתה צריכין אנו להודיעך כי בהתאחד שתי הספירות הללו זו עם זו אז נמצא העולם בתיקון ומילוי ובשלימות, שהרי כל הצינורות מתוקנים והספירות מתאחדות והברכה משתלחת בספירת מלכות הנקראת אדני"י.</p>
<p>But this [process occurs] in two ways—[reflected in the fact that] in [some] places you find it written <i>Adonai YHVH</i>, and in [other] places you find it written <i>YHVH Adonai</i>... The secret is that in every place that the <i>sefirah Malkhut</i> is adorned and established/repared through the perfection and wholeness of the Torah below, then we utter <i>Adonai YHVH</i>, <i>Adonai</i> first, in order to ascend from there to the level of <i>Binah</i>, which is written as <i>YHVH</i>, and called <i>Elohim</i>...</p>	<p>אבל הוא בשתי דרכים. במקומות תמצא כתוב אדני"י יהו"ה... ובמקומות תמצא כתוב יהו"ה אדני"י... והסוד: כל מקום שספירת מלכות מתקשטת ומתקנת בשלמות התורה למטה, אזי אנו קורין אדני"י יהו"ה, אדני בתחילה, לעלות משם למעלת בינה הנכתבת יהו"ה ונקראת אלהים"ם...</p>

# The Idea of Tikun in Jewish Mysticism

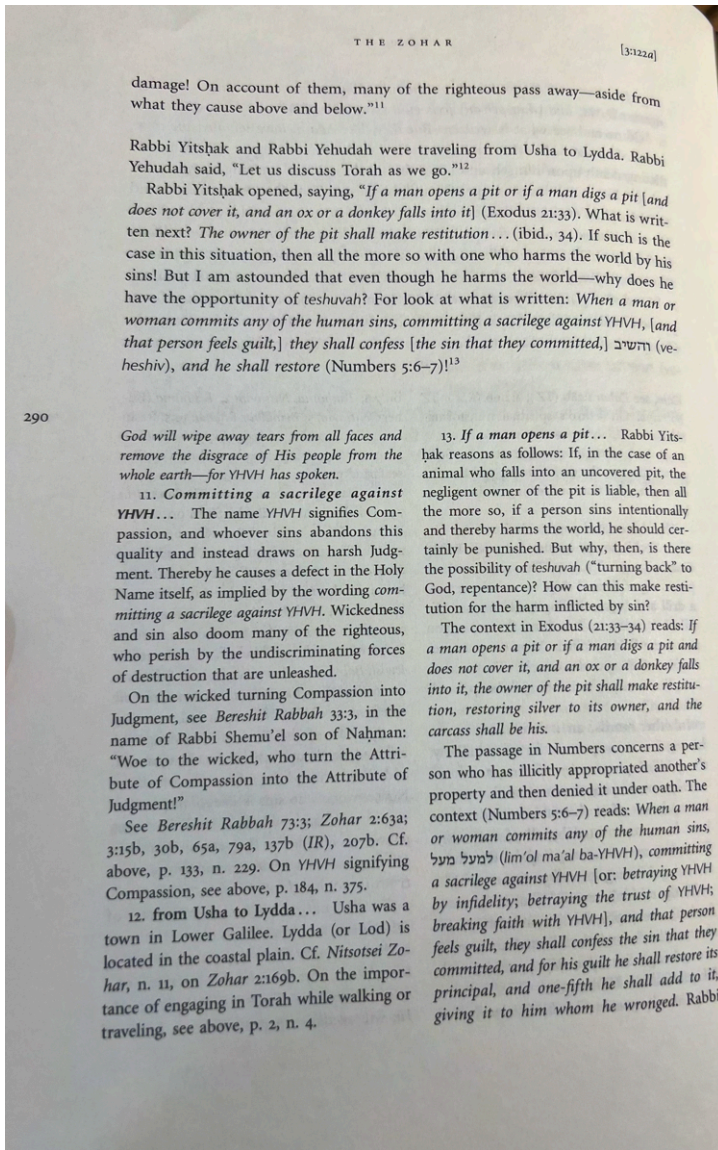
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Every place that you find *YHVH Adonai* written, [it symbolizes] the secret of the flow and the emanation from above to below. For the *sefirah* of *Binah* flows onto all of the *sefirot* until the *sefirah Malkhut* becomes filled with all different kinds of flow, emanation, and blessing...

כל מקום שתמצא כתוב יהו"ה אדנ"י הוא סוד השפע והאצילות מלמעלה למטה, שספירת בינה שופעת על כל הספירות עד שספירת מלכות מתמלאת כל מיני שפע ואצילות וברכה...



## TEXT #2

זוהר, ח"ג, דף קכ"ב ע"א

רבי יצחק ורבי יהודה הוו אֲזִלִי מְאוּשָׁא לְלוּד, אָמַר רבי יהודה (יצחק) נִימָא מִלִּין דְּאוּרִייתָא וְנָזִיל. פְּתַח רבי יהודה (ס"א יצחק) וְאָמַר, (שמות כא) כִּי יִפְתַּח אִישׁ בּוֹר או כִּי יִכְרֶה אִישׁ בּוֹר וְגו'. מַה כְּתִיב בְּתַרְיָה, בְּעַל הַבּוֹר יִשְׁלַם וְגו'. וּמַה עַל דָּא כְּדָ, מֵאן דְּגָרִים לְאַבְאָשָׁא עֲלֵמָא בְּחוּבוֹי עַל אַחַת כְּמָה וְכְמָה. אֶלָּא תּוּוּהֲנָא דְאָף עַל גַּב דְּאַבְאִישׁ עֲלֵמָא, אֶמְאִי אִית לִיה תְּשׁוּבָה, כְּמָה דְכְּתִיב אִישׁ או אִשָּׁה כִּי יַעֲשׂוּ וְגו' וְהִתְדוּ אֶת חֲטָאתָם וְהָשִׁיב.

Translation & Commentary by Daniel C. Matt, *The Zohar: Pritzker Edition* (Stanford University Press)

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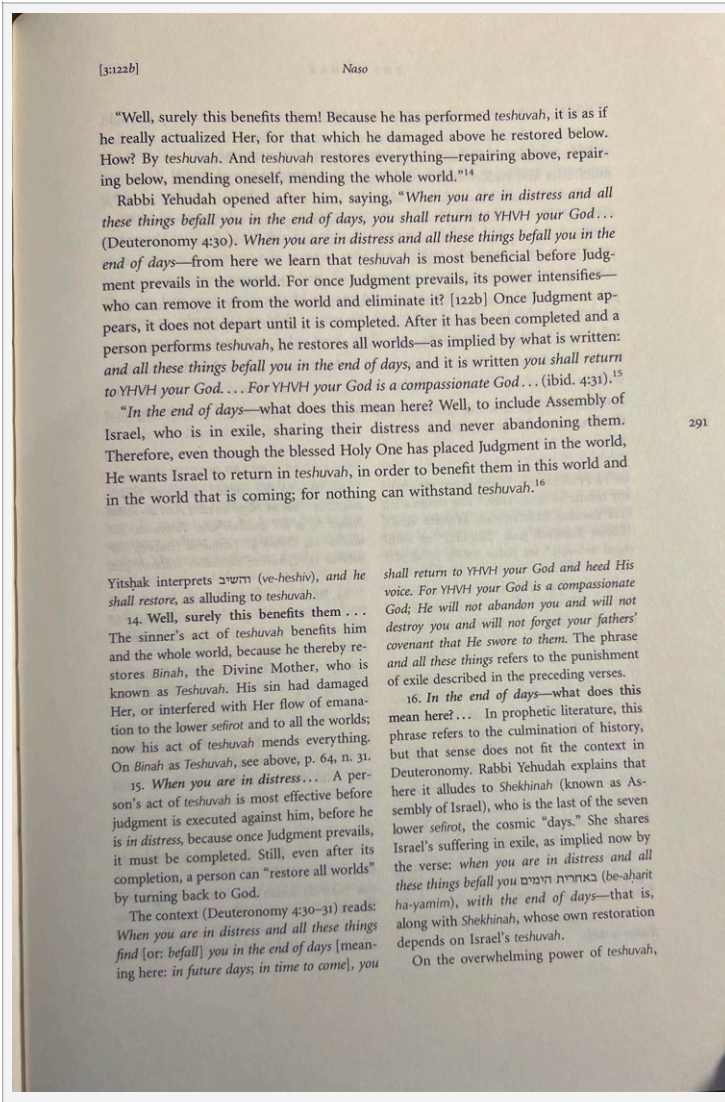
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אֵלָא וְדַאי דָּא מְהַנְיָא לְהוּ, בְּגִין דְּעָבִיד תְּשׁוּבָה,  
כְּבִיכּוּל הוּא עָבִיד לִיה מְמַשׁ. דְּהָא מַה דְּפָגִים לְעֵילָא,  
אֲתַקִּין לִיה, וּבְמַה בְּתִשׁוּבָה. דְּכַתִּיב אִישׁ אוֹ אִשָּׁה כִּי  
יַעֲשׂוּ וְגו', וְהַתְּוֹדוֹ אֶת חֲטָאתָם וְהָשִׁיב, וְתִשׁוּבָה  
אֲתַקִּין כֻּלָּא, אֲתַקִּין לְעֵילָא, אֲתַקִּין לְתַתָּא, אֲתַקִּין  
לְגַרְמִיָּה, אֲתַקִּין לְכָל עֲלָמָא.

Translation & Commentary by Daniel C. Matt, *The Zohar: Pritzker Edition* (Stanford University Press)



[3:122b]

Naso

"Well, surely this benefits them! Because he has performed *teshuvah*, it is as if he really actualized Her, for that which he damaged above he restored below. How? By *teshuvah*. And *teshuvah* restores everything—repairing above, repairing below, mending oneself, mending the whole world."<sup>14</sup>

Rabbi Yehudah opened after him, saying, "When you are in distress and all these things befall you in the end of days, you shall return to YHVH your God... (Deuteronomy 4:30). When you are in distress and all these things befall you in the end of days—from here we learn that *teshuvah* is most beneficial before Judgment prevails in the world. For once Judgment prevails, its power intensifies—who can remove it from the world and eliminate it? [122b] Once Judgment appears, it does not depart until it is completed. After it has been completed and a person performs *teshuvah*, he restores all worlds—as implied by what is written: and all these things befall you in the end of days, and it is written you shall return to YHVH your God... For YHVH your God is a compassionate God... (ibid. 4:31).<sup>15</sup>

"In the end of days—what does this mean here? Well, to include Assembly of Israel, who is in exile, sharing their distress and never abandoning them. Therefore, even though the blessed Holy One has placed Judgment in the world, He wants Israel to return in *teshuvah*, in order to benefit them in this world and in the world that is coming; for nothing can withstand *teshuvah*.<sup>16</sup>

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Yitshak interprets תְּשׁוּבָה (*ve-heshiv*), and he shall restore, as alluding to *teshuvah*.

14. Well, surely this benefits them... The sinner's act of *teshuvah* benefits him and the whole world, because he thereby restores *Binah*, the Divine Mother, who is known as *Teshuvah*. His sin had damaged Her, or interfered with Her flow of emanation to the lower *sefirot* and to all the worlds; now his act of *teshuvah* mends everything. On *Binah* as *Teshuvah*, see above, p. 64, n. 31.

15. When you are in distress... A person's act of *teshuvah* is most effective before judgment is executed against him, before he is in distress, because once Judgment prevails, it must be completed. Still, even after its completion, a person can "restore all worlds" by turning back to God.

The context (Deuteronomy 4:30–31) reads: When you are in distress and all these things find [or: befall] you in the end of days [meaning here: in future days; in time to come], you

shall return to YHVH your God and heed His voice. For YHVH your God is a compassionate God; He will not abandon you and will not destroy you and will not forget your fathers' covenant that He swore to them. The phrase and all these things refers to the punishment of exile described in the preceding verses.

16. In the end of days—what does this mean here?... In prophetic literature, this phrase refers to the culmination of history, but that sense does not fit the context in Deuteronomy. Rabbi Yehudah explains that here it alludes to *Shekhinah* (known as Assembly of Israel), who is the last of the seven lower *sefirot*, the cosmic "days." She shares Israel's suffering in exile, as implied now by the verse: when you are in distress and all these things befall you באחרית הימים (*be-aharit ha-yamim*), with the end of days—that is, along with *Shekhinah*, whose own restoration depends on Israel's *teshuvah*.

On the overwhelming power of *teshuvah*,

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## TEXT #3

### Zohar 3:126a

זָכָאָה הֵהוּא בַר נֶשׁ דְּאִשְׁתַּכַּח מְאִינוּ עֲשָׂרָה קְדָמָאָה  
בְּבֵי כְנִישְׁתָּא, בְּגִיּוֹ דְּבַהּוּ אִשְׁתְּלִים מַה דְּאִשְׁתְּלִים,  
וְאִינוּ מִתְקַדְשֵׁי בְּקַדְמִיתָא בְּשִׁכְנִתָּא. וְהָא אִתְּמַר.  
וְהָא בְּעִנְיָ דְּיִשְׁתַּכַּחוּ עֲשָׂרָה בְּזִמְנָא חֲדָא בְּבֵי  
כְנִישְׁתָּא. וְלֹא יִיתוּ פְסָקֵי פְסָקֵי, דְּלֹא יִתְעַכֵּב שְׁלִימו  
דְּשִׁיפִיו, דְּהָא בַר נֶשׁ בְּזִמְנָא חֲדָא עָבַד לִיה קוּדְשָׁא  
בְּרִיךְ הוּא, וְאִתְקִיּוּ לִיה כְּחֲדָא כֹּל שְׁיִפֵי, הֲדָא הוּא  
דְּכַתִּיב, (דְּבָרִים ל"ב:ו') הוּא עֲשָׂךְ וַיְכַוְנֶנְךָ. (חֲסַר זֹהוּ  
הוּא)

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THE ZOHAR

[3:126a]

#### THE SECTION OF THE NAZIRITE

If a man acts extraordinarily, making a Nazirite vow... (Numbers 6:2).<sup>49</sup>

Rabbi El'azar opened, "Why have I come, when there is no man? Why have I called, when none responds? Is My arm too short, that it cannot

redeem?... (Isaiah 50:2). Why have I come...? How beloved are Israel to the blessed Holy One! For wherever they dwell, He is found among them—because He does not withdraw His love from them. What is written? *Have them make Me a sanctuary, and I will dwell among them* (Exodus 25:8). *Have them make Me a sanctuary*—unspecified, for every synagogue in the world is called a *sanctuary*, as has been established.<sup>50</sup>

<sup>49</sup>Shekhinah arrives early at the synagogue. Happy is the person who is among the first in synagogue, for by them consummation is completed and they are the first to be sanctified by Shekhinah, as has been said. There must be ten at the same time in synagogue, and not arriving bit by bit, so as not to delay completion of the limbs; for the blessed Holy One formed the human being in one moment, arranging all his members as one, as is written: *Has He not made you and set you firmly?* (Deuteronomy 32:6).<sup>51</sup>

49. If a man acts extraordinarily... The verse reads: *If a man or a woman* יפלא לנרר נזיר נזיר (yall lindor neder nazir), *acts extraordinarily, making a Nazirite vow* [or: explicitly utters a Nazirite vow] להזיר ליהוה (lehazzir la-YHVH), *to consecrate himself to YHVH* [or: to set himself apart for YHVH]. The Nazirite was forbidden to drink wine or beer or any product of the vine, to eat grapes, to cut his hair, or come in contact with a corpse.

50. Why have I come, when there is no man?... This verse is expounded below.

According to Rabbi El'azar, the wording in Exodus—a *sanctuary*—is "unspecified," lacking the definite article; so it can imply any synagogue.

See BT Megillah 29a: "I have been for them למקדש מעט (le-miqdash me'at), a small sanctuary [in the lands into which they have come] (Ezekiel 11:16). Rabbi Yitshak said, "This refers to synagogues and houses of study in Babylon." See Targum Yonatan and Rashi on Ezekiel 11:16; Zohar 2:164a–b.

51. Shekhinah arrives early at the synagogue... The first ten males who arrive constitute a minyan (quorum), corresponding to (and symbolically completing) the ten sefirotic limbs of Primordial Adam. Just as each human being is fashioned as an entire body, so all ten members of the minyan should show up together in the synagogue.

On the value of a person arriving early at synagogue, see BT Berakhot 47b: "Rabbi Yehoshu'a son of Levi said, 'A person should always rise early to go to synagogue so that he will have the merit of being counted in the first ten; since even if a hundred come after him, he receives the reward of them all.' Would you imagine 'the reward of them all'? Say rather: He is given a reward equal to that of them all."

See Zohar 1:105a (MhN); 2:86a, 131a–b, 250a (Heikh); Moses de León, *Sefer ha-Rimmon*, 36–37. On the symbolic significance of a minyan, see Zohar 2:164b; Liebes, *Studies in the Zohar*, 41. On the presence of

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[3:1264]

Naso

"Come and see: Once the limbs of the human being were completed, then each and every limb was fittingly arrayed. Similarly, once *Shekhinah* arrives early at the synagogue, ten must appear there together, completing the consummation, and afterward all is enhanced. How is all enhanced? As is said: *In a multitude of people is the king's glory* (Proverbs 14:28)—so the people who come afterward all constitute the adornment of the body.<sup>52</sup>

"But when *Shekhinah* comes early and people do not arrive, the blessed Holy One exclaims, 'Why have I come, when there is no man?' What is meant by *when there is no man*? That the limbs have not been arranged nor the body completed; for when the body is incomplete *there is no man*—so, *when there is no man*, precisely!<sup>53</sup>

"Come and see: When the body is completed below, supernal sanctity comes and enters this body, and below is transformed according to the pattern above, really! Then all must not open their mouths with mundane words, for Israel abides in supernal perfection, sanctified by supernal holiness. Happy is their share!<sup>54</sup>

"אישי כרי יפיליא" (*Ish ki yafli*), *If a man acts extraordinarily, making a Nazirite vow* . . . (Numbers 6:2). What is meant by *if [a man] yafli*? That he separates from other inhabitants of the world, to sanctify himself corresponding to the pattern above and to become whole. When a person comes to purify himself,

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*Shekhinah* in a minyan, see *Mekhila, Bahodesh* 11; BT *Berakhot* 6b. Cf. M *Avot* 3:6; BT *Berakhot* 6a (quoted below, note 53).

52. Once the limbs of the human being were completed . . . Then each limb was further enhanced as the person developed and grew. Similarly, after the minyan arrives, symbolically completing the sefirotic body, that body is further enhanced by the gradual appearance of the rest of the congregation.

The full verse in Proverbs reads: *In a multitude of people is the king's glory, and in the lack of a nation is the ruler's disaster*. See *Zohar* 2:164a–b.

53. But when *Shekhinah* comes early . . . And does not find a minyan, then *there is no man*—meaning that the sefirotic limbs constituting the body of Primordial Adam are incomplete.

See BT *Berakhot* 6b, in the name of Rabbi Yohanan: "When the blessed Holy One comes to a synagogue and does not find ten there,

He instantly turns angry, as is said: *Why have I come, when there is no man? Why have I called, when none responds? [ . . . By My rebuke, I dry up the sea ]* (Isaiah 50:2)."

In this Talmudic passage, the wording *no one responds* implies a minyan, since various liturgical congregational responses require such a quorum. Here, Rabbi El'azar focuses on the wording *when there is no man*. See *Zohar* 1:201a; 2:131a–b (offering a different interpretation of *when there is no man*); 3:4b. On the significance of the term *ish, man*, see also Vol. 7, pp. 306–7, n. 164.

54. When the body is completed below . . . By the minyan, then holiness enters those who are assembled and they resemble the sefirotic body.

On the opposition to mundane speech or conversation during prayer, see *Sefer Hasidim* (ed. Wistinetzki), par. 1589; *Sefer Hasidim* (ed. Margalio), par. 18; *Zohar* 2:131b, 205b–206a; Hallamish, *Ha-Qabbalah*, 401–33.

תא חזי, כיון דבר נש אשתלימו שייפוי, בההוא זמנא  
אתתקו לכל שייפא ושייפא בדקא יאות. כגוונא דא,  
כיון דשכינתא אקדימת לבי כנישתא, בעיין עשרה  
דישתכחו תמן כחדא, וישתלים מה דישתלים.  
ולבתר דאתתקו כלא. ובמה היא תיקונא דכלא.  
כמה דאתאמר (משלי י"ד:כ"ח) ברב עם הדרת מלך,  
ועל דא עמא דאתיאו לבתר כו, כלהו תיקונא  
דגופא.

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## TEXT #4

Zohar  
3:100b

על דא בעי לכוונא לבא ורעותא בהני קלי, ולמהדר  
בתיבתא קמי מאריהון. כדיון פד ישאל מתקני  
ומסדרי קליו ברעותא דלבא כדקא יאות, בשופרא  
דא, אהדר ההוא שופר עלאה, וכד אהדר, מעטרא  
ליה ליעקב, ואתתקו כלא. וכורסיא אחרא רמיו,  
וכדיון חידו אשתבח בכלא, וקודשא בריך הוא מרחם  
על עלמא. זכאה חולקיהון דישראל, דיבעו לנגדא  
ולאמשכא למאריהון, מדינא לרחמי, ולתקנא כלהו  
עלמין על ידיהו.

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THE ZOHAR

[3:100b]

"Second arrangement: A broken sound issues, not as powerful as the first; not that the voice blowing is weak, but because it is not directed as before toward Isaac, where intense power prevails, but rather toward those below in judicial session, who are weaker. They all see Abraham by them and are subdued before Him.<sup>239</sup>

"Just then, the third arrangement: A sound issues and ascends, crowning the head of Jacob, drawing Him below to the place where those powers dwell, and He stands facing them—Abraham on one side and Jacob on the other, with them in the middle. Then they all subside in their places. All of these are another, second sequence.<sup>240</sup>

"The final sequence—for they must be raised to their places, with Isaac aligned between them as before, since this one must be settled in His place so that He will not shoot out fiercely. Then all judgments are subdued and Compassion is aroused.<sup>241</sup>

"Consequently, one must focus heart and will on these sounds and turn back in *teshuvah* toward his Lord. Then, when the people of Israel arranges and refines sounds fittingly with the shofar—in fervor—that supernal Shofar returns. And when it returns, it crowns Jacob and rectifies all. Another throne is cast down; then joy prevails everywhere, and the blessed Holy One has compassion on the world. Happy is the share of Israel, who know how to draw and conduct [100b] their Lord from Judgment to Compassion, and how to be instruments for mending all worlds.<sup>242</sup>

set of shofar blasts, consisting of *teq'ah*, *shevarim*, *teq'ah*. First the sound of *teq'ah* ascends, conveying *Hesed* (symbolized by Abraham) to the place where the forces of *Din* (symbolized by Isaac) dwell, so that their harshness may be mollified. On the three sets of shofar blasts, see above, note 234.

239. Second arrangement... The second sound of the second set of shofar blasts is *shevarim* (three "broken sounds"), though it is not as powerful as the *shevarim* of the first set—not because the divine voice blowing through the supernal Shofar is weak, but because it is now directed not toward *Cevurah* (or *Din*), symbolized by Isaac, but rather toward lower forces administering Judgment, who are themselves weaker. These lower forces are subdued by the power of *Hesed* (symbolized by Abraham).

240. third arrangement... The final sound of the second set of shofar blasts is

another *teq'ah*, which ascends and reaches *Tif'eret*—or *Rahamim* (Compassion)—symbolized by Jacob. This *teq'ah* draws *Tif'eret* down to where the harsh powers of Judgment dwell, so that they are now flanked by *Tif'eret* on one side and *Hesed* (symbolized by Abraham) on the other.

241. The final sequence... The third set of shofar blasts is *teq'ah*, *teru'ah*, *teq'ah*, which restores *Hesed* and *Tif'eret*—symbolized respectively by Abraham and Jacob—to their places. Each of these *sefirot* corresponds to one *teq'iah*, whereas *Din* corresponds to *teru'ah*, which is sounded in between the two *teq'ot*. This placement signifies that Judgment is restrained and subdued by the loving, compassionate power of *Hesed* and *Tif'eret*. On the three sets of shofar blasts, see above, note 234.

242. that supernal Shofar returns... Stimulated by Israel's devotion and the

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So during the six days of the week, when the *Shekhinah* couples with the wise [lit. wise students] who are engaged [or busy] with Torah, if they don't perform the *tikunim*, the repairs/restorations, for Her that were mentioned [above], then surely she will not dwell with them...Therefore, a person must purify his thoughts and repair his actions (*le-takein ma'asav*) for [or in] the world, and [one] must make a pleasant dwelling-place in his heart; one must repair the heart (*le-takein ha-leiv*) in all of the detailed ways that we have discussed above with regard to the repairing of the heart, [concerning] positive [commandments] and prohibitory [commandments], [to make] his [bodily] limbs into pleasant vessels [for the *Shekhinah*]...

[What is more], the essence of the repair of the soul (*ikar tikun ha-neshamah*) occurs through the [study and practice of] Torah and intention/concentration in prayer, for the soul [comes] from the the World of Thought, and [so therefore] its repair, adornment, and beauty [comes about] through the unifications (*yihudim*) that the person performs by way of their mind (*al yedei mahshavato*). By means of this, she (the soul) shines...For when the Sabbath day arrives, the purification of the mind will be easy for him...

### **TEXT #5**

#### ***Reishit Hokhmah, Gate of Holiness, 7***

וכן בששת ימים שהשכינה מזדווגת עם תלמידי חכמים העוסקים בתורה אם לא יעשו לה תיקונים אלו האמורים ודאי שלא תשרה בהם, ... ולכן צריך האדם לטהר מחשבותיו ולתקן מעשיו לעולם ולעשות דירה נאה בלבו - לתקן הלב בכל הפרטים שדברנו לעיל בתיקון הלב בעשה ולא תעשה, וכלים נאים באברים דיליה... עיקר תיקון הנשמה היא על ידי התורה וכוונת התפלה, כי הנשמה היא מעולם המחשבה ותיקונה קשורה ויופיה על ידי היחודים שאדם עושה על ידי מחשבתו, על ידי זה היא מאירה, ... שכאשר יבא יום שבת יהיה נקל לו טהרת המחשבה...

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On the Sabbath eve [the daytime of Friday before *Shabbat*], one should prepare/establish/repair (*yetakein*) a pleasant dwelling-place in one's heart—at least [having] the mind be [free of] of the vanities [and superficialities] of this world—and he should contemplate that the Shabbat is a semblance of the World to Come, as in their saying, [they] of blessed memory, that “one who works hard [to prepare] on the Sabbath eve [on Friday daytime], will feast on the Sabbath” (BT *Avodah Zarah*, 3a). It is therefore fitting that a person should say in his heart, after he has prepared (*she-yetakein*) all the needs of Shabbat regarding eating and drinking [among other things: “What have I prepared for the World that is Entirely Shabbat?”

בערב שבת יתקן דירה נאה בלביה—לפחות המחשבה מהבלי העולם הזה, ויחשוב... כי השבת הוא מעין העולם הבא כמאמרם ז"ל (ע"ז דף ג ע"א) מי שטרח בערב שבת יאכל בשבת וכו', וכן ראוי שיאמר אדם בלבו אחר שיתקן צרכי שבת מאכילה ושתיה - ומה תקנתי לעולם שכלו שבת,

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And it is therefore fitting that on the Sixth Day (Friday) that he should seclude himself for part of the day in order to reflect on what he has done during the six days of the week so that he can return in *teshuvah* (repentance). Through this [self-reflection practice]..., as well as through [the cultivation of] his intention in prayer as I have explained, his limbs will be pleasant [dwelling places for the *Shekhinah*], repaired [and prepared] through the thought of *teshuvah* (repentance)... And it will be through this [process of] preparation that an extra measure of soul will [come to] dwell within him, so that [this person] will be able to repent/return (*lashuv*) afterward [after Shabbat?].

ולכן ראוי שביום ו' יתבודד מקצת היום לפשפש במה שעשה בששת ימים כדי שישוב בתשובה, ובזה... נשמתו תהיה נאה, ועל ידי כוונת התפלה כדפי', ואבריו נאים מתוקנים על ידי הרהור תשובה... ויהיה בזה הכנה שתשרה בו תוספת הנשמה, כדי שיוכל לשוב אחר כך.

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There is no person who does not have a time; there is a unique time for every person. For there is no one who can repair this [particular] day except [for that person]. And the perfect *Tzadik* (righteous one) repairs all the days of their life. As it is written (Genesis 23:1): “The years of Sarah’s life.” This is to make known that she repaired (*she-tiknah*) all that had been created through those years [that she lived]... And the days are illuminations (*ba-yamim him be’arot*), as it is written (Genesis 1:5), “And God called the light *Day*” (*vayikra la-or yom*).

Those lights that are unique to each soul among Israel go with [that person] at the time of Creation. And time needs the person (*ba-zeman tzarikh le-ha-adam*). Those days that are repaired [or perfected] by the souls of the devotees of God (*ovdei Ha-Shem*) are called (Psalms 37:18) “The days of the perfected [or whole]” (*\*the interpretive, not the literal meaning of the Psalm*)...

For through this they [the people] draw forth light from the Supernal World... The drawing [down] of light from the World to Come **depends upon the repair** [and transformation] **of this world** (*talya be-tikun olam ha-zeh*).

***Sefat Emet, Haya'i Sarah***

תרמ"ד

אין לך אדם שאין לו שעה ויש שעה מיוחד לכל אדם.  
**שאין מי לתקן זה היום זולתי הוא. והצדיק השלם**  
מתקן כל ימי חייו. כמ"ש שני חיי שרה. להודיע שתקנה  
כל מה שנבראת על אלו השנים... והימים הם הארות  
כמ"ש ויקרא לאור יום. ואותם האורות המיוחדים לכל  
נפש מישראל הולכין אתו בעת היצירה. **והזמן צריך**  
**להאדם. ואותן הימים שנתקנו ע"י הנפשות עובדי ה'.**  
נק' ימי תמימים... כי עי"ז מושכין הארה מעולם  
העליון... **כי המשכת הארה מעוה"ב תליא בתיקון**  
**עולם הזה.**

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And after [the defilement of the Temple and the subsequent miracle of the oil of Hanukah], when the hearts of the Children of Israel were purified and renewal was given to them (*nitan labem bithadshut*), as it is written (Psalms 51:12): “Create a pure heart for me, O God (*Elohim*); and renew a steadfast spirit within me.”

For in every moment that a person purifies their heart, [that person] is given a renewal of the spirit that is within them. Therefore, after they were purified [after the defilement of the Temple], renewal was given to them [by God]; thus it was called Hanukah (re-dedication)...

After [the defilement of the Temple], they came forth and “purified Your Sanctuary” (*Al ha-Nisim* liturgy), **which is the repair of the world (*tikun olam*) that follows the repair of the soul (*tikun ha-nefesh*).**

### *Sefat Emet on Hanukah*

אח"כ שנטהרו לבות בני וניתן להם התחדשות דכ' לב טהור ברא לי אלקים ורוח נכון חדש בקרבי שבכל עת שאדם מטהר את לבו ניתן לו התחדשות ברוח שבקרבו ולכן אחר שנטהרו ניתן להם התחדשות לכן נק' חנוכה... ואח"כ באו כו' וטהרו את מקדשך שהוא תיקון העולם אחר תיקון הנפש.

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It is known that there is nothing in the world that is a waste [or ‘without purpose’ or ‘insignificant’] (*le-vatalab*). All the things [of this world] and the repair [and establishment] of [all] the labors (*hamelakhot*), they are all [for] a purpose, and the repair [and transformation] of the world (*tikun ha-olam*) is for the sake of the repair [and firm establishment] of the lower rungs [of Being]. **And in each and every thing [there dwells] the life-force of God, blessed be God’s Name.**

### *Me’or Einayim, Kedoshim*

כי ידוע שאין דבר בעולם לבטלה וכל הדברים ותקוני המלאכות הכל תועלת ותיקון העולם לתיקון מדריגות התחתונות ובכל דבר ודבר הוא חיותו יתברך שמו.

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