

**Path #25:**



SAMEKH – *Support*  
Relying on the Divine, Service in Community  
*Parshat Devarim 2*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסֵּק  
בְּדִבְרֵי תוֹרָה:

*Barukh Atah Adonai Eloheinu Melekh HaOlam, asher  
kid'shanu b'mitzvotav vitzivanu, la'asok b'divrei Torah*

Blessed are You, Divine Existence, Who sanctifies us with  
sacred practice and the *mitzvah* of immersing in words of  
Torah.

*Devarim* begins with Moses speaking “words” to all of Israel on the bank of the Jordan, telling them a story about their journeys...

He begins by recounting the highest moment, when they stood at Mt. Sinai and heard God speak to them. But rather than recount the Ten Commandments or the many other pieces of Torah they heard there, he only recounts one thing...

הָיָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחֹרֵב לֵאמֹר רַב־לָכֶם שָׁבֶת בְּהַר הַזֶּה:

*Existence, our Divinity spoke to us at Horeb, saying: “It is too much already for you to still be dwelling by this mountain!”*

- *Devarim (Deuteronomy) 1:6, Parshat Devarim*

In other words, you can't stay in this high place...

וּסְעוּ לָכֶם וּבֵאוּ הַר הָאֱמֹרִי...

*Journey for yourselves and come to the mountain of the  
Amorites...*

הַאֲמֹרִי *HaEmori* – the “Amorites” is from the root אָמַר *alef–mem – reish*, which means: “speak”...



In other words, you cannot stay in the same experience of “hearing” the Divine – you must move on to a new mountain, and “hear” the Divine again, anew. This is *anem*, being washed clean of the past, coming to this moment anew...

וְאֶל־כָּל־שְׂכֵנֵי־בְעֵרָבָה בְּהָרָה וּבְשִׁפְלָה וּבְנֶגֶב וּבְתוֹף הַיָּם

*...and to all who dwell in the plains, in the hill country, the lowlands, the desert, and the seacoast...*

The point is not only the next “mountain” experience you will come to. There is also the עֲרָבָה *aravah* – the “plain” – the ordinary, daily work of life, a mixture (*erev*) of many different kinds of experiences. This is ק *koof*, finding holiness in the ordinary...

Then there is the שְׁפִלָּה *sh'felah* – the “lowland” – times of sadness, of loss, of failure – all part of God’s speech. This is נ *nun*, the impermanence of all forms, the bitter medicine for the ego...

Then there is the נֶגֶב *negev* – the “desert” – times when your life and work don’t seem to be yielding anything good, but you must persevere through these stretches!

This is when we need the letter ז *zayin*, “Focus,” and the *sefirah* of *Netzakh*, “Persistence,” to train us to stay focused and committed to our goals...

Then there is the **הַיָּם הַיָּבֵשׁ** *hof hayam* – the “seacoast” – like when the children of Israel stood at the Sea of Reeds, with the Egyptian army behind them...

These are times when the outcome is unknown, when we are tempted to fear and despair. This is when we need כ *kaf*, “Courage,” and י *yod*, “Trust,” for taking the leap into the unknown...



Finally, it says you will come all the way עַד־הַנָּהָר הַגָּדוֹל *ad hanahar hagadol* – “to the Great River”...

The Great River is at the end of the journey, because if you can learn to work with life in all of its manifestations, you will see that life *is* the Great River...

God incarnates in the form of your mind and your body, to take a little journey on the Great River. This moment is the arena within which we are learning to journey through all the Paths...

This is  $\text{D}$  *samekh* – the constant support that is ever-available to us on our journey, because we are not separate from the Divine...

## **SAMEKH ס Chant:**

סוּמֵךְ לְכֹל הַנִּפְלִים  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם

*Somekh L'khol HaNoflim (4x)*

*Roka HaAretz Al HaMayim (2x)*

*The One Who supports the fallen  
Who spreads out the earth on the waters!*

- *Ashrei and Morning Blessings Liturgy*
  - (Scale *b2, #4, b6, b7*)



II  
Body

(Bring left hand to belly, bringing awareness into body)

נַעֲשֶׂה

*Na'aseh* \_\_\_\_\_  
("We will do")

III  
Field of Awareness

(Bring right hand to forehead – the field of awareness  
beyond the body)

וְנִשְׁמָע

*V’Nishmah* \_\_\_\_\_  
 (“We will hear”)



## **Sustained Presence ~ Meditation**

*(Hands in lap, chant out loud,  
then mentally and meditate silently)*

את יה הוא

***At YAH Hu***

You, *YAH* – All Forms, All Beings, All Experience  
You are *HU* – Underlying Beingness, not separate from this  
Awareness I am

*(Or, feel free to use the masculine and/or feminine forms)*

אתה יה היא *and/or* את יה היא

***Atah HU, and/or At YAH Hi***

## Healing Chant

אל נא רפא נא לה

*El Na Refa Na La*

*Divine Source –heal now!*

## Mourners Kaddish

**Mourners:**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא

Yitgadal v'yitkadash sh'mei raba!

*May the Great Name grow exalted and sanctified!*

**Congregation: Amein** אמן

**Mourners:**

בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל  
בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמְנ קָרִיב, וְאָמְרוּ אַיִן

B'alma di v'ra khirutei, v'yamlikh malkhutei, b'hayeikhon  
uvyomeikhon uvhayei d'khol beit Yisrael, ba'agala  
uvizman kariv. V'imru: Amein

*In the world created as the expression of the Divine,  
may Divine Reality be revealed in your lifetimes and in  
your days, and in the lifetimes of the House of Israel swiftly  
and soon, and say: Amein.*

**Congregation: Amein** אמן!

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עָלְמַיָּא

**Y'hei sh'mei raba m'vorakh l'olam ulalmei almay.**

*May the Great Name be blessed forever and for all  
Eternity.*

**Mourners:**

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא. בְּרִיךְ הוּא.

Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam v'yitnasei  
v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kudsha brikh Hu

*Blessed, praised, glorified, exalted, extolled, mighty,  
upraised and lauded be the Name of the Holy One – It is  
blessed.*

**Congregation: בריך הוא Brikh Hu**

*It is blessed.*

**Mourners:**

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא תַּשְׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירוֹן בְּעֵלְמָא. וְאָמְרוּ  
אָמֵן

L'eila min kol birkhata v'shirata tushb'hata v'nehemata,  
da'amiran b'alma. V'imru: Amein.

*Blessed is the One beyond all blessing and song, praise and  
consolation that are uttered in the world, and say: Amein*

**Congregation: Amein אמן**

***Mourners:***

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן

Y'hei shlama raba min sh'maya, v'hayim aleinu v'al kol Yisrael, v'imru: Amein

*May there be abundant peace from heaven and a good life for us and for all Israel, and say Amein.*

***Congregation: Amein*** אָמֵן

***Mourners (take three steps back):***

עוֹשֵׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

*(Bow left)* Ose Shalom bimromav, *(bow right)* Hu ya'ase shalom aleinu, *(bow forward)* v'al kol Yisra'el, v'al kol yoshvei tevel, v'imru: Amein

*The One who makes peace in the heights, make peace upon us, upon all Israel, upon all who dwell on earth, and say amen*

***Congregation: Amein***