

Path #28:



TZADDIE – *Just*
Devotion

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לַעֲסֹק
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.

וַיְהִי מִקֵּץ יָמִים וַיָּבֵא לָנוּ מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה:

It was after some days that Cain brought from the fruit of the soil an offering to the Divine.

וְהַכֹּל הֵבִיא גַם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמִחֲלִבְהֶן וַיִּשַׁע יְהוָה אֶל־הַכֹּל
וְאֶל־מִנְחָתוֹ:

And Abel – he also brought from the choicest of the firstlings of his flock, and the Divine turned to Abel and his offering...

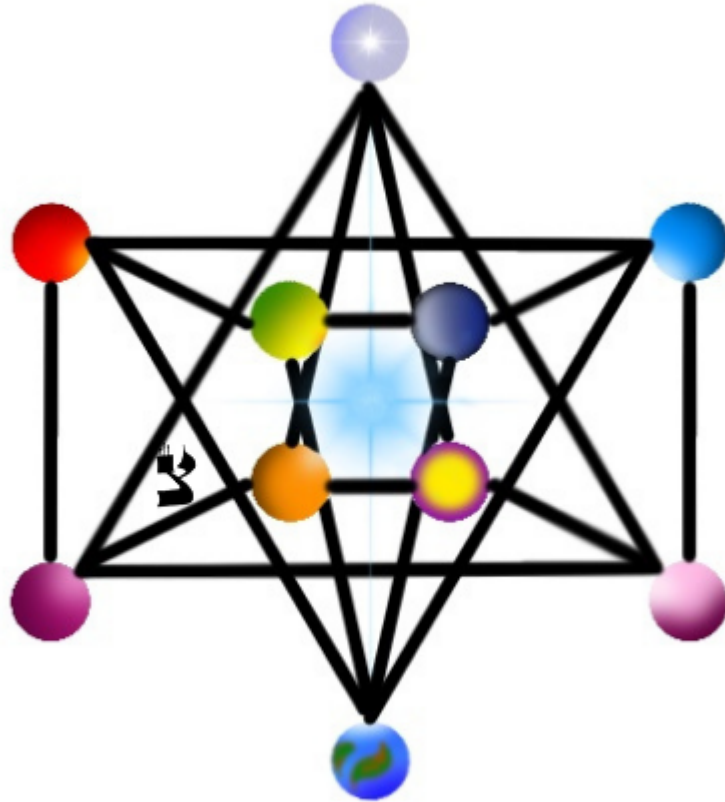
- Bereisheet (Genesis) 4:3-4, Parshat Bereisheet

וְהֵבִיל גַּם־הוּא *V'Hevel heivi gam hu* – literally: “And
Abel brought, also he...”

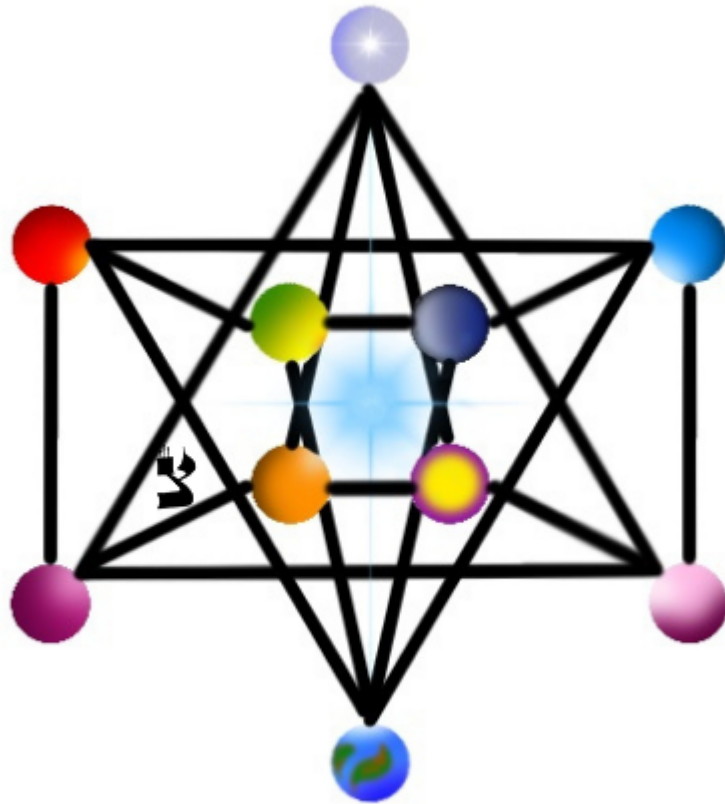
וְהֵבִיל גַּם־הוּא *V'Hevel heivi gam hu* – literally: “And Abel brought, also he...”

Rabbi Uri of Strelisk taught: “He brought his own ‘he,’ his own self; only when a person offers their whole self is their offering acceptable.”

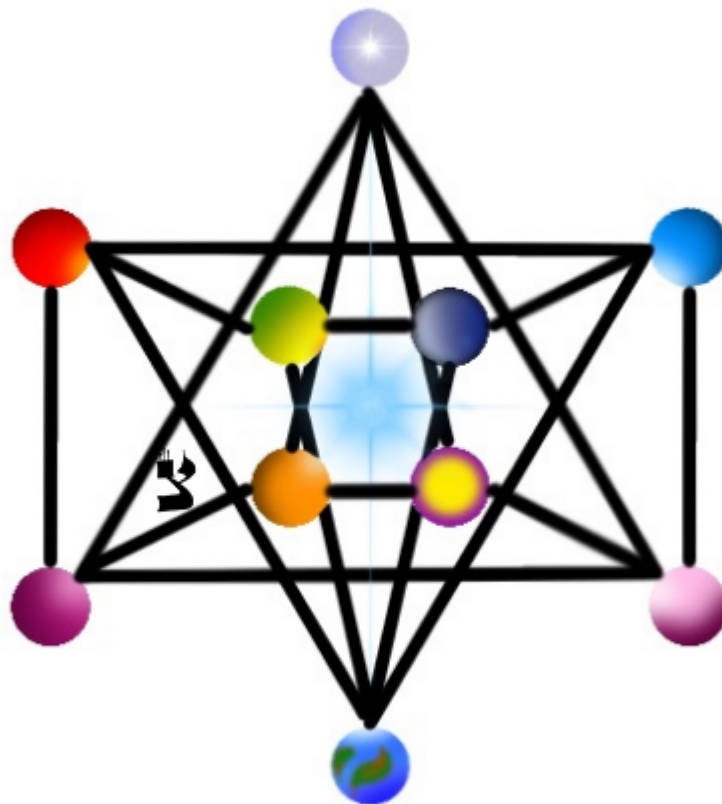
The *tzaddik*, represented by the letter \aleph *tzaddie*, is one who completely dedicates their life-energy to the Divine. On the Integral Tree, \aleph *tzaddie* connects *Yesod* and *Hod*.



Yesod, which means “Foundation,” is life energy – joy and healing.



Hod, which means “Glory” or “Splendor,” is associated with the qualities of both humility and gratitude. This association stems from the word הודאה *hoda'ah*, which can mean confession, conceding an argument, and also thankfulness, as in the morning prayer מידה אני *Modeh Ani*, which is chanted upon awakening to give thanks for being alive another day...



The life energy of joy and charisma (*Yesod*) is not typically paired with humility (*Hod*), which tends to be a personality trait of dampened joy and charisma. But the \aleph *tzaddie* shows that they can be joined when life energy is dedicated to the Divine...

But this supreme quality of ז *tzaddie* isn't something remote or separate from us; it is the essence of who we are – we need only to become transparent to It; we cannot try to claim It, own It, or possess It.

It shines through when the ego bows to It, which is why the *tzaddikim* do not claim to be *tzaddikim*...

A story about Menahem Mendel of Rymanov: He was a disciple of Rabbi Elimelekh of Lizhensk, and the only way he could travel to see his master was to hire himself out as a servant to a coachman...

TZADDIE ז Chant:

דְּבַקְנוּ בְּיֵצֶר הַטוֹב וּבְמַעֲשֵׂים טוֹבִים

Dab'keinu b'Yetzer HaTov, Uv'ma'asim Tovim

Attach us to the desire for goodness and to good deeds

- Morning Blessings Liturgy (Scale #4, b7)

Three Portals ~ “Awakening”

I
Heart

(Bring right hand to heart, offering awareness as a gift)

L'kha ལྷོ་ལྷོ་
 (“For You”)

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:

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן

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 לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא

Mourners and Congregation:

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

*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 תְּשֻׁבְחָתָא 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: אמין Amein

Mourners:

יְהֵא 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