

Creative Prayer

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Once More With Feeling: A Guide To Creative Prayer Experiences

The Talmud (Bava Kamma 2a) refers to man as mav'eh, a name seldom used and derived from the root beis ayin heh, which means to pray, as if to say, **man is a creature who prays**

Part 1: What is prayer? Why do we pray?

Part 2: What is prayer? Why do we pray?

Part 3: What is prayer? Why do we pray?

Part 4: What is prayer? Why do we pray?

1. *What is prayer?*

- **What is prayer?**
- **When did the first prayers take place?**
- **What would happen if human beings didn't pray at all?**
- **Why has prayer been such a central part of most cultures and societies as since the beginning of time?**
- **As Jewish people, how much freedom do we have to within our prayer?**
- **What is God? How can we speak with God?**

Begin by asking these questions to your group. Now is the time for soul-searching and for asking the questions that matter.

Introduction

Tefillah is the hebrew word for prayer and has been a central part of Jewish life since Adam and Eve first spoke with God in the garden of Eden. We learn how our forefathers spoke with God and the midrashic tradition learns us that Shaharit (Morning), Mincha (Afternoon) and Maariv (Evening) services are based on the prayer rhythms of Abraham, Isaac and Jacob.

According to Rabbi Steinsaltz, in his book "A Guide to Jewish Prayer":

"Communal prayer has very ancient roots, derived from two complementary sources. On the one hand, we know that from the earliest times, whenever great trouble and suffering befell the community-warfare, plague or drought- everyone would assemble together to pray, crying out to God to deliver them from distress." (p. 14)

The other source of communal prayer is found in the sacred hymns connected with Temple rites and rituals..."(p. 15) This session aims to introduce prayer within a Jewish context.

The command to pray

Rabbi Moshe ben Maimon, known as Rambam, or Maimonides, lived from 1135-1204 and was the first person to compile a systematic code of Jewish law, the Mishneh Torah.

It is a positive command to pray every day as it says “You shall serve the Lord your G-d” (Exodus XXIII:25) from which the rabbis have a tradition that “service” refers to prayer, as it says “Serve him with all your heart” (Deuteronomy XI:13) **Our rabbis said what is service of the heart? This is prayer.**

The number of services is not defined by the Torah*, nor is the number of prayers and there is no fixed time for prayer from the Torah, therefore women and servants are obligated to pray since it is a non time bound command. Rather, the nature of the command is as follows. **Each person should supplicate and pray each day and relate the praise of God and then request his needs and then give thanks and praise to God for the goodness He has given him, each person according to their strength.**

If one were accustomed to do so he would say many supplications and requests, if he found speech difficult he would talk according to his ability whenever he wanted to. Likewise each person according to his ability determined the number of services. There were those who prayed once a day, there were those who prayed many times each day. Everyone would pray in the direction of the Temple wherever they were. According to the traditional view, that was the way things were from the ancient times to the time of Ezra.

Begin by reading the Rambam's laws of prayer on this page, and you find the Hebrew on the next page.

1. Put signs up on the walls of the room reading; 'head', 'heart', 'obligation', 'creative', 'difficult', 'meaningless'. Ask people to stand by the word that they most associate with prayer, and then get them to explain why they feel that way.

When the Jewish people were exiled at the time of the wicked Nebuchadnezzar, they became assimilated with Greeks and Persians and other nations and they had children in Gentile lands. These children became confused about language and each one's language became interspersed with other languages and they were incapable of expressing their needs in one language without making mistakes... Therefore, **when one of them prayed he cut short his prayer to request his needs or to praise God in the holy language before it got interspersed with other languages.** When Ezra and his Beit Din saw this, they decreed the Shmoneh Esrei.

***The fixed times to pray was established by the sages of the Great Assembly in the period of the Exile (5 to 3 Century BCE) according to the schedule of the sacrifices; Shacharit, with the morning daily sacrifice (Tamid); Minha, with the afternoon offering (Tamid), and Arvit with the night rites at the Temple... (for more information, see Steinsalz, p. 49-50).**

*From The Laws of Prayer (Hilchot Tefillah) 1.1
Rambam*

2. Write a list of five pieces of advice that Rambam gives about prayer, ie 'We should praise God, it should be said in the Holy language (ie Hebrew)', 'each person should request something according to their needs'. Discuss your answers as a group.

The command to pray

The Rambam

Most of the Rambam's books were written in Arabic, but the Mishneh Torah was written in Hebrew. His work included:

- **The Commentary on the Mishna**
- **Sefer Hamitzvot (The Book of Commandments).**
- **The Mishneh Torah (also known as “Sefer Yad ha-Chazaka”), a comprehensive code of Jewish law;**
- **The Guide for the Perplexed.**
- **Teshuvot, collected correspondence and responses.**
- **Iggereth Teiman, addressed to the oppressed Jewry of Yemen.**



You be the judge

Rabbi Samson Raphael Hirsch (1808 –1888) was the intellectual founder of the Torah im Derech Eretz school of contemporary Orthodox Judaism and has had a considerable influence on the development of Orthodox Judaism.

“I’hitpallel” from which “Tefillah” is derived originally meant to deliver an opinion about oneself, to judge oneself - or an inner attempt at so doing . . . In other words, an attempt to gain a true judgement of oneself. Thus it denotes to step out of active life in order to attempt to gain a true judgement about oneself that is about one’s ego, about oneself. It strives to infuse mind and heart with the power of such judgement so as to direct both a renewed to active life - purified, sublimated, strengthened. The procedure for arousing such self-judgement is called ‘Tefillah’. In English we call ‘Tefillah’ prayer, but this word only incompletely expresses the concept for to pray i.e. to ask for something is only a minor section of Tefillah.

(Rabbi Samson Raphael Hirsch, Horeb volume 2 (Soncino 1962) page 472)

A Time to Pray

1. End the session with a quiet meditation. Take time to sit still and just listen to the sound of your breathing. Listen carefully to each inhalation and each exhalation. Then try the practice of ‘bakasha’, asking God for something. Ask for one thing for yourself, one thing for your family, one thing for your community and one thing for the world.
2. If there is time, try writing a letter to God as if you were at the Kotel (Western Wall). As a further group activity, you could build a small version of the Kotel and place your notes inside it!

Judge & Jury

Begin by writing down a list of five character traits that you might like to change. This could be things like ‘I’d like to give more money to charity’ or ‘I would like to be more friendly towards new people in my school/ community’. Then, in groups of three, take it in turns to read out something from your list and ‘judge’ yourself.

2. Understanding Prayer

In this section we will look at some of the key Jewish prayers and important thinkers about prayer

As a group, have the following discussion;

- Do we need to pray?
- Does G-d listen to our prayers anyway?
- What are the most important things to pray for?
- Has anybody had their prayers answered? When? How?
- Does it matter which language you pray in?

Genesis: 24

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man. And the servant took Rebekah, and went his way.

62 And Isaac came from the way of Beer-lahai-roi; for he dwelt in the land of the South.

63 And Isaac went out to converse in the field at the just before evening; and he lifted up his eyes, and saw, and, behold, there were camels coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.

65 And she said unto the servant: 'What man is this that walks in the field to meet us?' And the servant said: 'It is my master.' And she took her veil, and covered herself.

66 And the servant told Isaac all the things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her. And Isaac was comforted for his mother. {P}

The rabbinical tradition teaches us that Abraham established Shaharit, the morning prayer, Isaac established Mincha, the afternoon prayer, and Jacob established Ma'ariv, the evening prayer. Learn this section of the Torah together (above) where Isaac is being introduced to his future wife, Rebecca. If you can, read the whole of the episode in a Chumash. Ask the following questions (or any others that you think are relevant);

1. What does it tell us about Isaac?

2. What is the significance of Isaac 'converse' in a field?

3. The Hebrew word in chapter 63 is Lasuach and the commentator Rashi tells us that Isaac is praying.

This word literally means 'converse' or 'speak'. Who is Isaac speaking with?

4. In pairs, go through the text and see if you can come up with five questions about things that the Torah is not telling us here. For example, 'what was Isaac praying for?', and then share your questions with the rest of the group.

5. The Torah is telling us that Isaac is praying in a field, but who has ever prayed in a field? What would happen if you did? Let's explore....

Isaac's Meditation

Try going into a field just before sundown. If you can pick an evening when the sky is clear and there is a beautiful sunset, so much the better. Ask everybody to have this 'conversation' in the same way that Isaac did, by talking directly with God. If there is a forest or a wood nearby, perhaps sit down and sing a niggun together – a Jewish melody without any words – or perhaps your favourite prayer. Try leading the following meditation;

1. Gradually watch the sunset and allow your thoughts to turn to everything you have accomplished today and give thanks for the opportunity.
2. Ask for one thing that you do not have and would like to achieve or receive tomorrow.
3. Enjoy the sunset or perhaps some other part of nature that is nearby. Think about where it came from, who made it, and be aware of any feelings that arise.

After you have completed this exercise, or a variation on it that you feel is appropriate to your group, ask who can relate to Isaac any closer as a result, and discuss his contribution to Jewish prayer. Are there any elements of this 'freestyle prayer in a field' that you could bring into your synagogue services?

Fixed prayer?

Mishna: Rabbi Eliezer said anyone who makes his/her prayer into a fixed task, their prayer is not called a supplication.

Gemara: Rabbi Eliezer says: What is fixed prayer? Rabbi Jacob bar Idi and Rabbi Oshaya said "Anyone whose prayer is a burden to him/herself". Our rabbis taught "Anyone who does not say their prayer in the language of supplication". Rabbah and Rav Josef both said "Anyone who fails to add a new element". Rabbi Zera said "I am able to add something new to each prayer but I am scared that I will get muddled". Abbaye bar Avin and Rabbi Hannina bar Avin both said "Anyone who does not pray with the rising of the sun. . ."

Gemara Berachot 28a/29b, Translation to English: Rabbi Gideon Sylvester

Balloon Debate

Split into teams and try to explore the arguments of these Rabbis in the Talmud. Each group should then argue for their view of prayer;

Rabbi Jacob bar Idi & Rabbi Oshaya

Rabba and Rav Josef for example: **they argue that you should always be adding something new.**

Rabbi Zera

Abbaye bar Avin and Rabbi Hannina bar Avin (for example: **they argue that you should get up early in the morning at sunrise...**)

With thanks to Rabbi Gideon Sylvester for sources.

1. Pesukei De Zimra - Tefillah KeHilchatah X:1

A person should always arrange the praises of G-d and only then start to pray (Gemara Berachot 31a). Therefore, our rabbis decreed that a person should say psalms of praise before praying so that by saying them he/she will come to a recognition of the Creator and His wonders and will come to pray the Amida with seriousness and with the joy of performing a mitzvah.

2. The Shema - Rambam Laws of Reciting the Shema I:1

Twice a day a person should read the Shema as it says “When you lie down and when you rise up” (Devarim VI:7). At the time when people normally lie down which is night and at the time when people normally rise which is the day.

And what should he/she read? Shema, Vehaya and Vayomer. Begin with Shema because it states the Unity of G-d, the need to love Him and learn about Him

which is the foundation on which everything else is dependent. Then read Vehaya which contains many other mitzvot and then the paragraph about Tsitsit which also has in it a command to remember the other Mitzvot.

Open a siddur (prayer book) and explore the psalms in the morning service as well as the Shema, in the light of the passages above. Read through a few of the psalms and see what ‘jumps out’ as being significant to you and then look at the Shema more closely. Make a list of all of five things that you find meaningful within the prayer, and five things that you find difficult to understand, then discuss everything as a group.

3. The Soul Sings Out

The role of the soul in prayer?



Abraham Isaac Kook (1864 - 1935) was the first Ashkenazi chief rabbi of the British Mandate of Palestine, the founder of the Religious Zionist Yeshiva Merkaz Harav, and a renowned Torah scholar. He is known in Hebrew as HaRav Avraham Yitzchak HaCohen Kook

The Constant Prayer of the Soul - Rav A Kook

Proper prayer issues only from the consciousness that, in truth the soul is always in prayer. Indeed, the soul hovers about and clings to her beloved ceaselessly; but during the time of actual worship the perpetual supplication of the soul is revealed in actu. This is the joy and the delight, the splendour and glory of worship which is like a rose that opens its beautiful petals towards the dew or the sun's rays that stream down upon with their dazzling light. Indeed "would that a person prayed all day".

Prayer encourages the soul to fulfil its appointed task. When the days and years have gone by without meaningful worship there accumulate within one's heart numerous stumbling blocks that produce a feeling of inner spiritual sluggishness. However, when healed and the gift of prayer is restored from on high, the barriers are cleared away with every supplication and the numerous clogging blocks that accumulated in the flowing streams of the upper reaches of the soul gradually vanish.

(Rav A. I Kook Introduction to Ola'at Riyah Translated to English in Tradition Spring 1961)

Soul Singing, Prayer Healing...

Prayer is really our way of singing ourselves into existence before God. The Talmud describes it as an avodah, as labour, service or work: “You shall serve the Lord your God with all your heart” (Deuteronomy 11:13). How does one serve with the heart? By praying (Taanit 2a). But it is a different sort of work from our everyday occupations, since it is work on oneself, a kind of spiritual workout. The word tefillah (prayer) comes from the verb pallel, to judge... This suggests that prayer is a time of self-evaluation. Yet it is above all a healing process, not a lecturing to ourselves. We chant, sing, and sway, using the words of inspired poetry handed down through the ages, in order to cleanse away the old and make way for the new. It is a work of using the mind to look into the heart, placing ourselves in a closer union with God; it is a time to become aware of love, awe, trust and faith. Halacha states that one should understand the words one is saying, so we are permitted to pray in any language.

T. Frankiel y J. Greenfeld, Minding the Temple of the Soul (Jewish Lights: 1997)

Prayer is supposed to allow your soul to fly and begin healing...

Discuss these sources. How is prayer healing? Can you list five different things that you would like to heal through prayer? We are now going to look at a Biblical story that gives us an important introduction to the importance and power of personal prayer....

Samuel Chapter 1

1 Now there was a certain man of Ramathaim-zophim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

2 He had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

3 This man went up out of his city from year to year to worship and to sacrifice to God in Shiloh. The two sons of Eli, Hophni and Phinchas, were there priests for God.

4 It came to pass upon a day, when Elkanah sacrificed, that he gave to Peninnah his wife, and to all her sons and her daughters, portions;

5 but he gave a double portion to Hannah; for he loved Hannah, but God had shut up her womb.

6 And her rival made her angry and stressed, because the God had shut up her womb.

7 He did so year by year, when she went up to the house of God, so she annoyed her; therefore she wept, and would not eat.

8 And Elkanah her husband said unto her: 'Hannah, why do you weep? Why don't you eat? and why is your heart sad? Aren't I better than 10 sons?'

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk--now Eli the priest sat upon his seat by the door-post of the temple of the LORD;

10 She was in bitterness of soul--and prayed to the LORD, and cried.

11 She vowed a vow, and said: 'O LORD of hosts, if you will indeed look on the affliction of your handmaid, and remember me, and not forget your handmaid, but will give to your handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.'

12 And it came to pass, as she prayed long before the LORD, that Eli watched her mouth.

13 Now Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard; therefore, Eli thought she had been drunken.

14 And Eli said unto her: 'How long will you be drunk? Move the wine away from you.'

15 Hannah answered and said: 'No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before the LORD.'

16 Don't consider your handmaid a wicked woman: I've got many complaints and have been angry.

17 Then Eli answered and said: 'Go in peace, and the God of Israel should answer the prayers that you've asked Him.'

18 She said: 'Let your servant find favour in your sight.' So the woman went her way, and ate, and her face was no longer sad.

19 They rose up early in the morning, and worshipped before the LORD, and returned, and came to their house to Ramah; and Elkanah knew Hannah his wife; and the LORD remembered her.

20 It came to pass, when the time had arrived, that Hannah conceived, and bore a son; and she called his name Samuel: 'because I have asked him of the LORD.'

21 Elkanah, and all his house, went up to offer to God the yearly sacrifice, and his vow.

22 But Hannah didn't go up; for she said unto her husband: 'Until the child be weaned, when I will bring him, that he may appear before the LORD, and live there for ever.'

23 Elkanah her husband said unto her: 'Do what seems good to you; wait until you have weaned him; God will establish His word.' So the woman waited and breast fed her son, until she weaned him.

24 When she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him to the house of the LORD in Shiloh; and the child was young.

25 When the bullock was slain, the child was brought to Eli.

26 She said: 'Oh, my lord, as your soul lives, my lord, I am the woman that stood by you here, praying to the LORD.'

27 I prayed for this child; and the LORD has granted me my petition which I asked of Him;

28 Therefore I also have lent him to the LORD; as long as he lives he is lent to the LORD. And he worshipped God at that place. {S}

Split into four groups and present this section of the Book of Samuel as a play, performing a section each, ie Verses 1-8, 9-16, 17-22, 22-28. Try to add as much detail as possible to the text, exploring what characters are most appropriate;

- How would Eli speak?
- What kind of woman is Hannah?
- What is the relationship between Hannah and Peninah?
- How long is the walk to the House of the Lord (Temple) in Shiloh?
- Do Eli's other sons (Hofni and Pinchas) have any sympathy for Hannah? How do they behave towards her?

We will now look at a piece of Gemara – from the Talmud – where the Rabbis discuss the story of Hannah. Try looking at the piece and seeing if you can build it into your scenes about Hannah, having the Talmud Rabbis discussing the story on one part of the stage, while the story itself is acted out in another part of the stage.

Understanding Hannah

Hannah's prayer

Brachot 31a

Rabbi Hamnuna said: How many most important laws can be learnt from these verses relating to Hannah! Now Hannah, she spoke in her heart: from this we learn that one who prays must direct his heart. Only her lips moved: from this we learn that he who prays must frame the words distinctly with his lips. But her voice could not be heard: from this, it is forbidden to raise one's voice in the Tefillah. Therefore Eli thought she had been drunk: from this, that a drunken person is forbidden to say the Tefillah.

And Eli said to her, How long will you be drunk, etc Rabbi Eleazar said: From this we learn that one who sees in his neighbour something unseemly must reprove him.

And Hannah answered and said, No, my lord. ‘Ulla, or as some say Rabbi Yossi ben Hanina, said: She said to him: You art no lord in this matter, nor does the holy spirit rest on you, that you suspect me of this thing. Some say, She said to him: You are no lord, meaning the Shechinah and the holy spirit is not with you in that you take the harsher and not the more lenient view of my conduct.

Do you not know that I am a woman of sorrowful spirit: I have drunk neither wine nor strong drink. R. Eleazar said: From this we learn that one who is suspected wrongfully must clear himself. Do not consider your handmaid for a daughter of Belial a man who says the Tefillah when drunk is like one who serves idols. It is written here, Count not your handmaid for a daughter of Belial, and it is written elsewhere, Certain sons of Belial have gone forth from the midst of you.⁴ Just as there the term is used in connection with idolatry, so here. Then Eli answered and said, Go in peace. Rabbi Eleazar said: From this we learn that one who suspects his neighbour of a fault which he has not committed must beg his pardon; moreover, he must bless him, as it says, And the God of Israel grant your petition.

And she vowed a vow and said, O Lord of Hosts Rabbi Eleazar said: From the day that God created His world there was no man called the Holy One, blessed be He, Hosts until Hannah came and called Him that. Said Hannah before the Holy One, blessed be He: “Sovereign of the Universe, of all the hosts and hosts that You have created in Your world, is it so hard in Your eyes to give me one son?” A parable: To what is this matter like? To a king who made a feast for his servants, and a poor man came and stood by the door and said to them, “Give me a bite”, and no one took any notice of him, so he forced his way into the presence of the king and said to him, “Your Majesty, out of all the feast which you have made, is it so hard in your eyes to give me one bite?”

If You will indeed look. R. Eleazar said: Hannah said before the Holy One, blessed be He: “Sovereign of the Universe, if You will look, it is well, and if You will not look, I will go and shut myself up with someone else in the knowledge of my husband Elkanah, and as I shall have been alone they will make me drink the water of the suspected wife, and You cannot falsify Your law, which says, She shall be cleared and shall conceive seed...”

4. Jewish Meditation

“When one has Kavannah in worship, one is allowing the words of the service to direct one’s consciousness...The word kavannah is also associated with various actions, especially those involving fulfillment of the commandments or rituals. Here, too, kavannah denotes clearing the mind of extraneous thought and concentrating totally on the action at hand.

Hitbonenut means ‘self-understanding’. Hitbonenut meditation can be focused on anything - a stone, a leaf, a flower, or an idea. One allows the subject to fill the mind and then uses it as a means to understand the self. It is a type of mirror in which one can see oneself in the light of true Reality. **Using this mirror, one can see the Divine within oneself.** Indeed, this may be the ‘mirror [aspaklaria] of prophecy’ described in the Talmud. When one looks into this mirror and sees the Divine within oneself, one can also communicate with the Divine.

Hitbodedut meditation - this is the most specific term for meditation and one that was used as early as the tenth century. Literally, the word means ‘self-isolation’ and for this reason, the term escaped the notice of many students of Jewish mysticism....external self-isolation is the doorway to internal self-isolation...**hitbodedut is the Hebrew term for any practice that brings a person into the meditative state.** It is a state in which the mind is isolated, standing alone, without any sensation or thought.”

*Aryeh Kaplan, Jewish Meditation
(Shoken Books: New York, 1985), pp50-52.*

Below are some practical exercises in meditation. Here is a practice that you can do in two parts. Begin by studying the passage above and then turn towards the exercises. Find the most ‘spiritual’ setting you can, and if you’re able to take the whole group at sunrise, watch the sunrise and do one of the exercises there.

Meditations

(source: www.yogamosaic.org/Abovethesun.htm)

Hitbonenut- self-understanding

1. Go out to a secluded place in nature, or to an empty room.
2. Speak to God out loud, with no censorship, in a constant stream of consciousness for at least a few minutes. If you are bored, or have nothing to say, say, “I’m bored, I have nothing to say, this is stupid, but I have to keep talking to you. Oh, how I wish I had something to say. I’m not sure I even believe in You...” Whatever comes to mind, say it. Empty your heart, pray for whatever you need or want, complain, mourn, thank, rejoice, request.

Soul Accounting

In Soul Accounting you choose 13 traits that you want to address. They can be positive traits you want to reinforce, or negative ones you want to lessen. The practice has two parts:

1. Each week, focus on one trait in particular using the Hitpailus method: Choose a phrase from a Holy Scripture close to your heart that addresses an issue you want to work on in your practice. Repeat it out loud to yourself with feeling. You can sing it, chant it, yell it, whisper it, but do so like you’re really trying to drive home the message. Spend a few minutes doing this everyday for a week. The next week chose a new trait and phrase.
2. Keep a daily record of how many times a day you use a positive or negative trait. Over the weeks, months and years you can see the change, and assess yourself more accurately.

The Piajetsner Rebbe’s Method: Silencing

1. Sit in a quiet place. Have a phrase from your faith tradition’s scripture ready.
2. Watch the flow of your thoughts without getting involved with them, viewing them “from the outside”.
3. When the thoughts slow and the mind becomes more clear and malleable, focus on the holy thought, letting it sink into your consciousness. Feel its energy and let any associations arise and pass away.
4. When your consciousness feels steadied, uplifted, and purified, ask the Divine for a spiritual gift- a quality you would like to achieve in your practice- in your sadhana.
5. Conclude with a niggun (wordless melody chiming spontaneously into your heart), mantra, or sacred song.

Next Steps

Prayer can be very creative but there are many highly developed Jewish prayers that can be found in any siddur.

Try keeping a prayer diary and taking these exercises further. There is nothing better than learning the actual prayers themselves....

Recommended Reading:

Frankiel, Tamar and Greenfeld, Judy. **Minding the Temple of the Soul: Balancing Body, Mind & Spirit through Traditional Jewish Prayer, Movement and Meditation.** Jewish Lights, www.yogamosaic.org.

Kaplan, Aryeh. **Jewish Meditation.** Random House, 1985.

Munk, Elie. **The World of Prayer.** New York, Feldheim, 1963.

Steinsaltz, A. Rabbi. **A Guide to Jewish Prayer.** New York, 2000.