

ספר תהלים

BOOK OF TEHILLIM



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Kabbalah4All Transliteration Guidelines

Please note that transliteration guidelines are different according to each culture and also within each movement of Judaism. We have developed these guidelines for use with our transliterated documents. They may or may not apply to transliterations put out by other movements including the various organizations teaching Kabbalah.

- a** as in father
- ai** as in aisle
- e** as in red
- ei** as in eight
- i** as in pizza
- o** as in no
- oy** as in toy
- u** as in tune
- ch** as in Bach in German (strong sound from the throat)
- g** as in give
- tz** as in lots
- ' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".
- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddurim (connection books).

מֵלֶךְ

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a "meteg" (the vertical line under the first letter) will appear.

כֹּל

The "masoret" above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as "o"; in this example the word is "kol."

יִשְׁמְחוּ

The "rafe" above a letter indicates it is a Shva Na. This example is pronounced yism'chu.

Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

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Kavanot (intentions/prefaces) written by David L. Curtis in collaboration with Rabbi Shai Specht.
Transliterated according to the K4A Transliteration Guidelines developed by David L. Curtis and Rebecca Schwartz.
Transliterated and translated by David L. Curtis.

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TEHILLIM - THE BOOK OF PSALMS

These devotional poems have been used for healing by the Kabbalists for centuries. The Psalms are a cloak of many different colors. There are hymns of praise and worship, prayers for help, pleas for protection, and even requests for forgiveness.

The earliest Psalms date back to the time of King David (1065-1015 B.C.E), and are enlightened in their ethics as they are lofty in their spiritual spirit. Offering your praise to Creator through the psalms connects you with more than two thousand years of spiritual history.

Praying the psalms also unites us with unending and perfect Light, praise and prayer of heaven and earth. You need not pray all the psalms to effect a healing and change. Choose one that fits your present needs and circumstances.

Make a conversation and prayer out of your recital of the psalms. Yearn for The Creator, long for the Creator--even cry out and beg The Light to help you if need be. Like prayer, what is important is that the words come from your heart and that you feel love for the Creator from deep within your soul.

Let David's psalms inspire you not to be afraid to come to Creator for help. Use the psalms as a way to express your true feelings and needs. Reciting the psalms will always help lift your spirits and shine The Light!

-Rabbi Shai Specht