

Shiviti by Ya'akov Love (James Love)

A traditional Shiviti is a visual Hebrew meditation based on Psalm 67 in the form of a menorah with Psalm 16:8 above. My design is based on traditional versions including a passage from the Talmud at the top (Berakhot 28b), below Psalm 16:8 are the 8-letter names of God (יהוה) interleaved with א-דני (A-Dani) and אגליא (AGLA, an acrostic reference to the 2nd blessing of the Amidah), and the 42-letter divine name on the left and right side of Psalm 67. Below are the source texts with brief notes, translation, and hyperlinks to sources.

Note about the Hebrew text: This author used divine names in a changed form (א-דני, א-ל) in case this document is printed, held loose, and possibly discarded (see the Appendix of [CJLS T'shuvah "On the Exodus \(and Genesis\) of Shemot" by Rabbi Avram Israel Reisner](#)).

Note about the English translation: The translation of Psalms 16:8 and 67 is based on the [JPS 1917 edition](#) with minor edits by this author (the LORD = יהוה, shall = will, He = God, unto = to, Thy = Your, upon = on, Thee = You, wilt = will, hath = has, fear = have awe).

1st line

Babylonian Talmud Berakhot 28b :

דעו לפני מי אתם עומדים לפני מלך מלכי המלכים הקדוש ברוך הוא

singular grammar and last phrase as acronym:

דע לפני מי אתה עומד לפני מלך מלכי המלכים הקב"ה

Know before Whom you stand, before the supreme Ruler of Rulers, the Holy One, blessed is God.

2nd & 3rd lines

Psalm 16:8 :

שויתי י-הוה לנגדי תמיד כי מימיני כל אמוט

last phrase as acronym:

שויתי י-הוה לנגדי תמיד כימיני

I have set יהוה always before me; surely God is at my right hand, I will not be moved.

4th line

8-letter name of God (a mystical name of God produced by interleaving יהוה with א-דני) [right side] :

יאהדונהי

AGLA (phrase from the 2nd blessing in the Amidah) [center] :

אתה גבור לעולם א-דני

as acronym:

אגליא

You are mighty forever Lord.

8-letter name of God (א-דני interleaved with יהוה) [left side] :

אידהנויה

Psalm 67 (in form of menorah)

1st line (1st verse) [candle flames]:

למנצח בנגינת מזמור שיר

segregated into triplets on each side with an extra ו (Vav) for a doublet in the middle:

For the Leader; with string-music. A Psalm, a Song.

1st branch (2nd verse) [starting from the left]:

א-להים יחננו ויברכנו יאר פניו אתנו סלה

God be gracious to us, and bless us; May God cause God's face to shine toward us;
Selah.

2nd branch (3rd verse):

לדעת בארץ דרכך בכל גוים ישועתך

That Your way may be known on earth, Your salvation among all nations.

3rd branch (4th verse):

יודוך עמים א-להים יודוך עמים כלם

Let the peoples give thanks to You, O God; let the peoples give thanks to You, all of
them.

4th / middle branch (1st part of 5th verse):

ישמחו וירננו לאמים כי תשפט עמים מיישר

O let the nations be glad and sing for joy; for You will judge the peoples with equity,

Base of menorah (2nd part of 5th verse):

ולאמים בארץ תנחם סלה

and lead the nations upon earth. Selah.

5th branch (6th verse):

יודוך עמים א-להים יודוך עמים כלם

Let the peoples give thanks to You, O God; let the peoples give thanks to You, all of
them.

6th branch (7th verse):

ארץ נתנה ובולה ברכנו א-להים א-להינו

The earth has yielded her increase; May God, our own God, bless us.

7th branch (8th verse):

יברכנו א-להים וייראו אותו כל אפסי ארץ

May God bless us; and let all the ends of the earth have awe of God.

42-Letter Divine Name

אבג יתץ קרע שטן נגד יכש בטר
צתג חקב טנע יגל פזק שקו צית

Note: Here are some relevant excerpts of [comments by Aharon N. Varady on the post "Ana b'Khoah, a 42 letter name piyyut with a singing translation by Rabbi Zalman Schachter-Shalomi" on Open Siddur](#): "The piyyut אנה בכח (Ana b'Khoah) is one of a handful of medieval kabbalistic poems providing a forty-two-lettered divine name acrostic, the first letters of which reference a litany of angelic names found in twin tomes Sefer haPeliah and Sefer haQanah (14th c.) The first attribution of an unspecified 42 letter divine name is to the Tanna, [Rebbi Nehunyah ben haQanah](#) See [Rabbeinu Bachya's commentary](#) on [Leviticus 16:30](#), in which he shares the significance of the first three letters of this prayer."