

ANCILLARY MATERIALS File

A. ABOUT YOU

Rabbi T'mimah Audrey Ickovits, BSE

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BIO

Rabbi T'mimah Ickovits, BSE is the founding rabbi and spiritual leader of Holistic Jew, a community in Santa Monica, a student of the Gamliel Institute, and an active member of Ben Zakkai Institute of Kavod v'Nichum, working in support of traditional, eco-



conscious, cost-effective, kind, communal end of life options. She is an educator engaging a variety of communities and teaching 'student clergy' for Aleph Ordinations Programs. Rabbi T'mimah, an authorized Continuum Movement teacher, is on staff for the teacher training program. She teaches Continuum Movement; Liquid Kabbalah.

Rabbi Ickovits is known for her work with Kabbalah. She attended Modern Orthodox Yeshivah and resonated with the deep initiation this offered into Torah Study, Hebrew, and traditional Jewish

practices. Both in response to and because of the school's philosophy of strict adherence to rigid, patriarchal, and ethnocentric rules, her inquiry into the subtle and deeper intentions (Kavanot) of Jewish practice was stimulated.

Through engagement with classical text, Rabbi Ickovits learned to track patterns in Jewish practice. Indeed, the basis of Rabbinic Judaism is the calendar cycle. Moreover, she found Jewish Tradition is filled with skillful guidance to support living a nourishing productive life which includes time off from work as a foundational value.

Rabbi Ickovits's unique strength is in engaging with traditional texts through a different 'slant of light' – that is, from a traditional, yet egalitarian, eco-aware spiritual perspective to bring forward renewed meaning and practice, creative sparks, & movement into contemporary Jewish life. Before ordination Rabbi Ickovits had an 18 year career as an electronics engineer.

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B. Date of project completion

Project Completed: November 2016.

C. Big Idea

Traditional Jewish Liturgy in general is very heavily male-centric, and often seems to exclude or ignore the feminine and females. The liturgy passed down through the centuries for Taharah is no different. Kelman and Fendel's Chesed Shel Emet made huge strides in addressing this imbalance and provides some good options for women doing Taharah.

My vision is to eventually identify, translate and incorporate many ritual practices around active dying and taharah through a lens of resonant kabbalistic traditions detailed in Sefer Maavar Yabbok.

D. "Elevator Speech"

I have translated using feminine language, the hakafot (circling) text of Maavar Yabbok that has been lost for years to Chevra Kadisha practice in many countries. The tradition of circling is very Jewish, feminine, and kabbalistic. Hakafot before burial not only ushers the neshamah to the next level, but is also a communal opportunity to make our practice more meaningful, more intense, and more spiritual.

E. An Abstract: a more formal description that summarizes what the project is, and for whom it is intended.

(Example: A 1-2 paragraph more formal description of the project.)

Abstract

The traditional Taharah liturgy is almost entirely male-centric. Chesed Shel Emet (Kelman & Fendel) broke new ground by introducing feminine language and replacing specific texts that speak of males with pieces that are more focused on females.

This project builds on the foundation of the traditional liturgy and practices, standing on the shoulders of Chesed Shel Emet, to incorporate more feminine language, imagery, and sensitivity, as well as to expand on the material included (incorporating some aspects of Bikkur Cholim, additional notes and kavvanot, and Kabbalistic references, for example).

This could be a supplement to Chesed Shel Emet version three, and may be used with Sefer Maavar Yabbok, and perhaps even Gesher HaChaim manuals.

I hope to develop a similar manual for men to use in Taharah as a follow on project; similar in that the additional practices and interpretations included here will be a part of the manual for men. It will be different because it will be designed to use for men, and the language will reflect that. I look forward to bringing these forward with our holy team of visionary translators.

- F. A marketing blurb: 1-2 sentences telling why the reader wants to know about this **right NOW!**

Marketing Blurb

Finally, circles in a Jewish death ritual! An inviting Feminine Language version of hakafot before burial based on Sefer Maavor Yabbok, integrating the liturgy, easy to understand substantive scholarly notes, and Kabbalistic teachings. Essential for study, training, and doing the practice. Your Women's Chevrah Kadisha needs this NOW!

- G. A formal title for the project

Casting Seven Sacred Circles:

A Feminine translation of the Hakafot ritual as found in Sefer Maavor Yabbok

- H. A 'sexy' or 'interesting' title for the same project
(Example: "Soul and Body")

Sexy title – Casting Seven Sacred Circles

- I. The type of project:
(Example: education, organizing, research, training, literature search, etc. [See the Project instructions file for a more complete list of the types of projects])

Manual, Booklet, study guide

- J. The target audience:

Chevrah Kadisha members, potential Chevrah Kadisha members, Bikkur Cholim groups, those performing Shmirah, students of liturgy, ritual, and the Chevrah Kadisha, Gamliel Institute Students

K. Your ABCD write up

Maavor Yabbok Sandwich
Updated June 23 2015

Tue Jun 23 21:52
ABCD'S

Audience:

- 1) People who practice Taharah
- 2) People seeking wisdom as it relates to end of life challenges
- 3) People wishing to engage The Mystery
- 4) Jewishly curious individuals
- 5) Clergy

Behavior:

- 1) Creating the Manual,
 - a. Translation
 - b. Layout
 - c. Creating a team
 - d. Collaborating

Condition:

- 1) Available for purchase online, Ohalah Conference, Kavod v' Nichum Conference
- 2) Acceptance and Integration in the Taharah room
- 3) Seminars in Synagogues, Communities, Seminaries and Conferences
- 4) Multi week classes on line/ in person
- 5) Ongoing text study sessions for learning and deepening

Degree:

- 1) Hebrew and English compilation
- 2) Understandable and Accessible translation
- 3) Easy to look at, Good lay out
- 4) English translations that reveal the "heart" in the Hebrew
- 5) Integrating the mystical aspect and making it accessible, most likely lots of footnotes

6) A valuable addition to Jewish Liturgy with English Translation

L. Your Project Plan

Here are the steps:

1) Study Chesed Shel Emet

2) Study Sefer Maavor Yabbok; determine differences and what can be useful to add.

3) Gifted with Chesed Shel Emet pdf files – these were copied and pasted into DavkaWriter (DW) for editing. Sometimes the Hebrew would copy, other times it was typed in as were the nikkud. (It's not an easy cut and paste)

4) Selected and copied expanded material into DW. Some of it was done by hand, some of it could be located with nikkud via an online search.

5) Did a first pass translation.

6) A team of kind, knowledgeable, interested and engaged individuals was organized. (Kind is a requirement, not an option. Getting the right people on board is a key part of success. If you get the wrong group it can be difficult or impossible to move forward. Consider who you can work with to move the project to success.)

7) A series of ZOOM meetings to review and refine the work done. This was great fun! Creativity blossomed. Community was built. Everyone had special light to share. Not everyone made all meetings. It worked out that enough people made enough of the meetings so the process flowed nicely. There were a total of 4 of us.