

Der Broiges Tanz and der Shulem Tanz: The Dance of Anger & Forgiveness

Although the wedding custom of which it was a part survived only in legend after World War II (or even earlier), one secular dance that was based entirely on the expression of mood through gesture was the *broygez tants* or Dance of Anger. Unlike other wedding customs that disappeared in America without a trace, the *broygez tants* was remembered by at least the older generation of American Jews. It had been such an important custom that it required two of the only vocal wedding songs that were permitted in the European Ashkenazic wedding ...(**see below**)..., both of which were still widely known in Yiddish speaking households even after World War II [...] The *broygez tants* was the locus classicus for the function of Jewish dance to communicate emotions, not only of the personal kind that were too intimate to be expressed publicly, but here with a comic spirit demanded by the social situation [of a wedding]. From "*Klezmer Music, History, & Memory*" by Walter Zev Feldman.

Dai, dai, dai...

// ***Bistu mit mir broiges***, veys ich nit farvos?

Geyst arum a ganstn tog aropgelozt di noz //

Dai, dai, dai... Geyst arum a gantsn...

Are you angry with me,
why, I can't guess?
But you walk around all day
with a downcast nose.

Lomir zich iberbetn, iberbetn,

// Vos shteystu bai der tir?// (x2)

// Lomir zich iberbetn,

Kum arayn tsu mir. // (x2)

Let's make up,
Why stand there by the door?
Let's make up now,
Come, come in by me.

Come, Come Whoever You Are (From *Dances of Universal Peace*)

The words of "Come, come whoever you are" are attributed to the Persian philosopher Jalal al-Din Muhammad Rumi.

"La illaha il la 'llah. Ya Allah" is the Muslim version of the Shema, in two senses: The literal translation of the Shema is "God is one," taken traditionally to mean there is one God. The literal translation of the Muslim prayer is, "There is no god but God." The mystical interpretation of the Shema, brought to us by the Chasidim, is "Everything is God." Similarly, the mystical interpretation of the Muslim prayer, brought to us by the Sufis, is "There is no reality but God."

// Come, come, whoever you are,

Even though you've broken your vows a thousand times,

Come, come again // (x2)

La illaha il la'llah (x4) Ya Allah.

Echad Yachid U-m'yuchad (from *Dances of Universal Peace*)

Words by R. Zalman Schachter-Shalomi z"l, melody by R. David Wolf-Blank z"l

Dance by Alan Wagman and Yaqin Sandleben.

Echad Yachid U-m'yuchad. (x4)

The One, Every Single One, Each one joined and United to the One. (x2)

Blessings for washing (purifying) hands/ blessings over bread, food...

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch Atah Adonai Elohaynu Melech ha-olam
Blessed are You ETERNAL, OUR GOD, RULER of the entire universe

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

Asher kid'shanu b'mitzvotav v'tzeevanu al n'tilat yada-yim.
Who makes us holy by the mitzvot, and Who has commanded us to keep our hands pure.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch Atah Adonai Elohaynu Melech ha-olam
Blessed are You, SOURCE of all growth, our God, RULER of the universe

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Ha-motzi le-chem meen ha-arets.
Who brings forth bread from the earth.

...בּוֹרֵא מִיְּנֵי מְזֻנּוֹת

...Boray mee-nay m'zoe-note.
...Who creates food of all kinds.

Shehechianu:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam
Blessed are You LORD OUR GOD, RULER of the universe

שֶׁהֵחִיָּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

She-heh-cheyanu v'kee-y'manu v'higee-anu lazman hazeh.
Who has kept us in life, sustained us and permitted us to reach this season.

Bendito seas Dió nuestro rey del universo que nos preservó,
nos conservó y nos hizo llegar a este momento.

Birchot Havdalah (Dance: Rafi Ziv / Music: Debbie Friedman z"l / Words: Liturgy)**Chorus:** Ya, la, la, ... (2x)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai Elohaynu Melech ha-olam boray p'ree hagafen.

You abound in blessings, ADONAI OUR GOD, SOURCE OF ALL, CREATOR of the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיַּי בְּשָׂמִים

Baruch Atah Adonai Elohaynu Melech ha-olam boray meenay b'sameem.

You abound in blessings, ADONAI OUR GOD, SOURCE OF ALL, CREATOR of aromatic spices.

Chorus: Ya, la, ...

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ

Baruch Atah Adonai Elohaynu Melech ha-olam boray m'oray ha-aysh.

You abound in blessings, ADONAI OUR GOD, SOURCE OF ALL, CREATOR of lights of fire.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Baruch Atah Adonai Elohaynu Melech ha-olam

You abound in blessings, SOURCE OF THE SACRED, our GOD, SOURCE OF ALL,

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,

hamavdeel bayn kodesh l'chol bayn or l'cho-shech

who creates distinctions between the sacred and the common, between light and darkness,

בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:

(bayn yom ha-sh'vee-ee) l'shayshet y'may hama-ase.

between the seventh day of being and the six days of doing.

בְּרוּךְ אַתָּה יְהוָה, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל:

Baruch Atah Adonai hamavdeel bayn kodesh l'chol.

You abound in blessings, SACRED SOURCE our GOD, SOURCE OF ALL, who creates distinctions between the sacred and the common.

Ashrei Yosh'vey, Veytecha, //: Od Y'Hal'lu-cha :// (Ps. 84:5 Chant by R. Shefa Gold)

(Psalms 84:5, 144:15 & 115:18) English versions & type-setting from "Tent Minyan" by Cantor JoAnn Rice
+ 145

ENGLISH VERSION OF ASHRE

[LEADER] We are so | happy to be here in | Your house; we will | always praise You. (Ps. 84:5)
[K'HAL] Let everyone whose God is A-| donai | rejoice with us. (Ps. 144:15)

PSALM 145, DAVID'S PSALM

[Alef] Aromim 'kha	I will magnify You, my Sovereign; and bless Your name fore- ver and ever.
[Bet] B'khol	Every day I will thank You, and praise Your name fore- ver and ever.
[Gimel] Gadol	Ado- nai is great and worthy. of <u>praise</u> ; God's greatness can not be measured.
[Dalet] Dor l'dor	One generation will praise Your works to another; and tell of Your mighty <u>acts</u>.
[He] Hadar	I will speak of Your glory and splendor; I will magnify Your wonderful <u>works</u> .
[Vav] V'izuz	Some will tell of the awesome power of Your <u>works</u>, but I will pro- claim Your greatness.
[Zayin] Zekher	Many will celebrate Your abun- dant goodness and sing joyfully of Your mercy.
[Chet] Chanun	Adonai is gracious and full of compassion, abundant in love and slow to anger.
[Tet] Tov	Ado- nai is good to <u>all</u> , showing mercy to all creation.
[Yud] Yod'ukha	All Your creatures will thank You, and Your faithful will extol You. **
**[Kaf] K'vod	They will speak of Your glory forever and tell of Your <u>might</u> ,
[Lamed] L'hodia	proclaiming Your migh- ty <u>acts</u> and Your glorious splendor.
[Mem] Malkhut	Your kingdom shall be an everlast- ing kingdom throughout all generations.
[Samekh] Someich	Adonai supports those who stumble and lifts up those who <u>fall</u>.
[Ayin] Ene	The eyes of all wait upon You, You give them their food in due season.
[Pei] Potē-ach	You open up Your <u>hand</u> and satisfy every living <u>thing</u>.
[Tzadi] Tzadik	Ado- nai is righteous in all matters, and loving in all actions.
[Quf] Karov	Adonai answers those who call out in des-<u>pair</u>, and comforts the broken-hearted.
[Resh] R'tzon	Ado- nai hears the prayers of the frightened, and heeds their cry for <u>strength</u> .
[Shin] Shomēr	Adonai guards those who are faithful, but the hateful will be cast <u>down</u>.
[Tav] T'hillat	Let my mouth speak Ado- nai's praises, and every creature bless God's name forever.

[ALL] We will | lift our voices to YAH, | forever and ever: | Hal'lu YAH (Ps. 115:18)

Ashrĕ yosh'vĕ vētekhka,
od y'hal'lukha selah.

**Ashrĕ ha-am she-kakha lo,
ashrĕ ha-am she-Adonai Elohav.**

T'hilah l'David:

Aromim'kha Elohai ha-melekh,
va'avar'kha shimkha l'olam va-ed.

**B'khol yom avar'kheka,
va'ahal'la shimkha l'olam va-ed.**

Gadol Adonai u-m'hulal meod,
v'li-g'dulato ĕn cheker.

**Dor ledor yishabach ma'asekha,
u-g'vurotekhka yagidu.**

Hadar k'vod hodekhka,
V'divrĕ nifl'otekhka asicha.

**Veh'ezuz norotekhka yomĕru,
u-g'dulat'kha asaprehna.**

Zĕkher rav tuv'kha yabi-u,
v'tzidkat'kha y'ranĕnu.

**Chanun v'rachum Adonai,
ehrekh apayim u-g'dol chased.**

Tov Adonai la-kol,

V'rachamav al kol ma'asav.

**Yod'ukha Adonai kol ma'asekhka,
va-chasidekhka y'var'khukha.**

****K'vod malkhut'kha yomĕru,
u-g'vurat'kha y'dabĕru.**

**L'hodi-ah livnĕ ha-adam g'vurotav,
u-kh'vod hadar malkhuto.**

Mal'khut'kha mal'khut kol olamim,
u-memshalt'kha b'khol dor va-dor.

**Somĕkh Adonai l'khol ha-nof'lim,
v'zokĕf l'khol ha-k'fufim.**

Ēnĕ khol ĕlekhka y'sabĕru,
v'ata notĕn lahem et okhlam b'ito.

**Potĕach et yadekhka,
u-masbi-ah l'khol chai ratzon.**

Tzadik Adonai b'khol d'rakhav,
v'chasic b'khol ma'asav.

**Karov Adonai l'khol kor'av,
l'khol asher yikra-u-hu veh-emet.**

R'tzon y'rĕ-av ya-aseh,
v'et shavatam yishma v'yoshi-ĕm.

**Shomĕr Adonai et kol ohavav,
v'ĕt kol ha-r'sha-im yash-mid.**

T'hilat Adonai y'daber pi,
vivarĕkh kol basar shĕm kodsho
l'olam va-ed.

**Va'anachnu n'varĕkh Yah,
Mĕ-atah v'ad olam hal'lu Yah.**

PSALM 84:5

אֲשֶׁרִי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יִהְיֶה לְלוֹד סֵלָה:

PSALM 144:15

אֲשֶׁרִי הָעַם שֶׁכַּח לּוֹ, אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהֵיוֹ:

PSALM 145

תְּהִלָּה לְדָוִד,

אֲרוֹמַמְךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:

בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:

גָּדוֹל יְיָ וּמְהֵלֵל מְאֹד, וְלִגְדַלְתּוֹ אֵין חֶקֶר:

דָּוִר לְדָוִר יִשְׂבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ:

הַדָּר כְּבוֹד הַיּוֹדֶה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדַלְתֶּךָ אֲסַפְּרֶנָּה:

זָכַר רַב טוֹבֶךָ יִבְיַעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ:

חַנּוּן וְרַחוּם יְיָ, אַרְךָ אַפַּיִם וּגְדַל חֶסֶד:

טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

יִזְדָּוֶךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסִּידֶיךָ יִבְרַכּוּךָ:

****כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶּךָ יְדַבֵּר:**

לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרַתִּי,

וּכְבוֹד הַדָּר מַלְכוּתוֹ:

מַלְכוּתֶךָ מַלְכוּת כָּל עוֹלָמִים,

וּמִמְשַׁלְתֶּךָ בְּכֹל דָּוָר וְדָר:

סוֹמֵךְ יְיָ לְכֹל הַנִּפְלִיִּים, וְזוֹקֵף לְכֹל הַכַּפּוּפִּים:

עֵינֵי כֹל אֱלֹהִים יִשְׁבְּרוּ,

וְאֵתָהּ נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:

פּוֹתַח אֶת יַדְּךָ, וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן:

צַדִּיק יְיָ בְּכֹל דְרָכָיו, וְחִסִּיד בְּכֹל מַעֲשָׂיו:

קָרוֹב יְיָ לְכֹל קוֹרְאָיו,

לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

רְצוֹן יִרְאוּ יַעֲשֵׂהָ, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו,

וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

תְּהִלַּת יְיָ יְדַבֵּר פִּי,

וְיִבְרַךְ כָּל בְּשָׂר שֵׁם קִדְשׁוֹ, לְעוֹלָם וָעֶד:

PSALM 115:18

וְאֲנַחְנוּ נִבְרַךְ יְיָ,

מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:

TURNING (Psalm 34:15 / Chant by R. Shefa Gold)

סוּר מֵרַע וְעֲשֵׂה-טוֹב בִּקְשׁ שְׁלוֹם וְרַדְפֵהוּ

Sur Meyra (x3) va'asey tov; (x2)

Turn away from evil and do good;

Bakeysh shalom v'radfeyhu. (x4)

Seek peace /wholeness and go after it.

Adonai Adonai - 13 Attributes (Exodus 34:6-7)

Divine forgiveness is manifest in our coming to understand that wrongdoing is not part of our essence. We are forgiven when we once again understand that our source is in the divine and that we can act accordingly. This is why the process that leads to forgiveness is called *teshuvah* / returning; we return to our own godly essence. R. Jeremy A. Schwartz in: *Kol HaNeshama: Mahzor Leyamim Nora'im*

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אַרְךָ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת נֹצֵר חֶסֶד
לְאַלְפִים נִשָּׂא עוֹן וּפְשָׁע וְחַטָּאָה וְנִקָּה:

TRANSLITERATION:

- 1- Adonai
- 2- Adonai,
- 3- El
- 4- rachum;
- 5- v'chanun;
- 6- Erech apayim;
- 7- v'rav chesed;
- 8- ve-emet;
- 9- Notser chesed la-alafim;
- 10- Nosey avon,
- 11- vafesha,
- 12- v'chata'ah,
- 13- v'nakeh.

ENGLISH:

- 1- **YHVH** compassion before a person sins;
- 2- **YHVH** compassion after a person has sinned;
- 3- **GOD** mighty in compassion to give all creatures according to their need;
- 4- **Merciful**, that humankind may not be distressed;
- 5- and **Gracious** if humankind is already in distress;
- 6- **Slow to anger**;
- 7- and **Plenteous in kindness**,
- 8- and **Truth**;
- 9- **Keeping Kindness unto thousands**;
- 10- **Forgiving Iniquity**,
- 11- *and* **Transgression**,
- 12- *and* **Sin**,
- 13- *and* **Pardoning**.

SPANISH:

- 1-2) Dio, Dio,
- 3-4-5) Dio misericordioso y clemente,
- 6-7-8) Tardo en la ira, magninimo en la misericordia y en la verdad.
- 9) Mantiene la merced para miles de generaciones.
- 10-11-12-13) Perdona la iniquidad, la rebeldia, y el error, Y absuelve.

וְסַלַחְתָּ לְעוֹנֵינוּ וּלְחַטָּאתֵינוּ וְנִחַלְתָּנוּ:

V'salachta la-avoneynu u-l'chatateynu u-n'chaltanu:

May you forgive our sins and our wrongdoing, may you claim us as your own!

סַלַחְתָּנוּ אֲבִינוּ כִּי חָטָאנוּ. מַחֲלֵלְנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ: כִּי-אַתָּה אֲדֹנָי טוֹב וְסַלַח, וְרַב-חֶסֶד לְכָל-קֹרְאֶיךָ:

S'lach lanu avinu, ki chatanu, m'chal lanu malkeynu, ki fashanu:

Ki ata Adonai tov v'salach v'rav chesed l'chol kor'echa.

Forgive us our creator, for we have erred, grant pardon to us, sovereign, for we have transgressed, for you, ETERNAL ONE, are good and merciful, to all who call upon you!



SELIKHOT

אָדוֹן הַסְּלִיחוֹת בוֹחֵן לְבָבוֹת גּוֹלֵה עֲמוּקוֹת דּוֹבֵר צְדָקוֹת.	Adon ha-s'likhot Bokhayn l'avot Goleh amukot Do-vayr tz'dakot.	Master of forgiveness, Who searches the heart, Who reveals all deep things, Who speaks righteousness.
חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	Khatanu l'fanekha Rakhaym al-aynu. (2X)	We have missed the mark, Have compassion on us.
הַדּוּר בְּנִפְלְאוֹת וְתֵיק בְּנִחְמוֹת זוֹכֵר בְּרִית אֲבוֹת חוֹקֵר בְּלֵיאוֹת.	Hadur banifla-ot Vatik ba-nekhamot Ze-khayr brit avot Khokayr k'la-yot.	Beautiful in wonders, Ancient in comfort, Remember the covenant of our ancestors, Search our kishkes.
טוֹב וּמַטִּיב לְבְרִיאוֹת יודֵעַ כָּל נִסְתָּרוֹת בוֹבֵשׁ עֲוֹנוֹת לוֹבֵשׁ צְדָקוֹת.	Tov u-may-tiv la-b'riot Yoday-a kol nis'tarot Kovaysh avonot lovaysh tz'dakot.	You are good and do good to all creation, You know all our secrets, You overturn our errors, You are dressed in righteousness.
מָלֵא זְכוּיּוֹת נוֹרָא תְהִילוֹת סוֹלֵחַ עֲוֹנוֹת עֹנֶה בְּעֵת צָרוֹת.	Malay z'khuyot Norah r'hilot Solay-akh avonot Oneh b'ayt izarot.	Full of merit, Awesome in praise, Forgive our errors, Answer us in times of distress.
פוֹעֵל יְשׁוּעוֹת צוֹפֵה עַתִּידוֹת קוֹרֵא הַדּוֹרוֹת רוֹכֵב עַדְבּוֹת.	Po'ayl y'shu-ot Tzofeh a-tidot Koray hadorot Rokhayv a-ravot.	Maker of salvation, Watcher of the future, Reader of generations, Rider of the deserts.
שׁוֹמֵעַ תְּפִילוֹת תְּמִים דַּעוֹת חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ.	Shomay-ah r'filot T'mim day-ot Khatanu l'fanekha Rakhaym al-aynu.	Hearer of prayers, Completer of understanding, We have missed the mark, Have compassion on us.

וַיַּעֲבֹר יְהוָה | עַל-פְּנֵי וַיִּקְרָא

Vaya-avor Adonai al panav vayikra:

And Adonai passed before [Moses'] face and proclaimed:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֶת נֹצֵר חֶסֶד
לְאַלְפִים נִשָּׂא עוֹן וְכָפַשׁ וְחָטְאָה וְנִקָּה:

**Adonai, Adonai, El rachum; v'chanun; Erech apayim; v'rav chesed; ve-emet;
Notser chesed la-alafim; Nosey avon, vafesha, v'chata'ah, v'nakeh.**

English translation by R. David Wolfe-Blank z"l can be chanted to the same melody:

**Holy One, Holy One, Compassion and Tenderness, Patience, Forebearance,
Kindness, Awareness; Bearing Love from Age to Age, Lifting Guilt and Sin,
and Making Us Free.**

וְסַלַחְתָּ לְעוֹנֵינוּ וְלַחַטֹּאתֵינוּ וְנִחַלְתָּנוּ:

V'salachta la-avoneynu u-l'chatateynu u-n'chaltanu:

May you forgive our sins and our wrongdoing, may you claim us as your own!

סַלַח לָנוּ אֲבִינוּ כִּי חָטְאָנוּ מְחַל לָנוּ מִלִּפְנֵינוּ כִּי פָשַׁעְנוּ: כִּי-אַתָּה
אֲדֹנָי טוֹב וְסַלַח וְרַב-חֶסֶד לְכָל-קוֹרְאֶיךָ:

S'lach lanu avinu, ki chatanu, m'chal lanu malkeynu, ki fashanu:

Ki ata Adonai tov v'salach v'rav chesed l'chol kor'echa.

*Forgive us our creator, for we have erred, grant pardon to us, sovereign, for we have
transgressed: for you, ETERNAL ONE, are good and merciful, to all who call upon you!*

סַלַח-נָא לְעוֹן הָעָם הַזֶּה כְּגֹדֶל חַסְדֶּךָ. וּבְאִשֶּׁר נִשְׂאתָה
לְעָם הַזֶּה מִמִּצְרַיִם וְעַד-הַנּוֹתָ: וְשָׁם נֵאמַר:

**S'lach na la-avon ha-am hazeh k'godel chasdecha, v'cha-asher nasatah
la-am hazeh mimitzrayim v'ad heynah. V'sham ne-emar:**

*Forgive please the iniquity of this people according to the greatness of Your kindness,
just as You have forgiven this people from Egypt until now. And there it was said:*

וַיֹּאמֶר יְהוָה סַלַחְתִּי כְּדְבָרְךָ:

Vayomeyr Adonai Salachti Kidvarecha (3x)

And Adonai said, "I have forgiven according to your word."

Sh'ma kolenu Adonai Eloheinu	שְׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ
chus v'rachem aleinu	חֹסֶה וְרַחֵם עָלֵינוּ
v'kabel b'rachamim	וְקַבֵּל בְּרַחֲמִים
uv-ratzon et t'fillatenu.	וּבְרָצוֹן אֶת־תְּפִלַּתֵנוּ.
Hashiveinu Adonai elecha	הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ
v'nashuvah	וּנְשׁוּבָה
chaddesh yameinu k'kedem.	חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
Al tashlichenu mi-l'fanecha	אַל־תִּשְׁלִיכֵנוּ מִלְּפָנֶיךָ
v'ruach kodsh'cha	וְרוּחַ קֹדְשְׁךָ
al tikkach mimmennu.	אַל־תִּקַּח מִמֶּנּוּ.
Al tashlichenu l'et ziknah,	אַל־תִּשְׁלִיכֵנוּ לְעֵת זִקְנָה,
kichlot kochenu, al ta-azvenu.	כְּכֹלוֹת כַּחֲנוּ אֶל־תַּעֲזֹבֵנוּ.
Al ta-azvenu, Adonai Eloheynu,	אַל־תַּעֲזֹבֵנוּ יְיָ אֱלֹהֵינוּ
al tirchak mimenu.	אַל־תִּרְחַק מִמֶּנּוּ.

Alternative Sh'ma Kolenu

Behind our very different lives
 There is one voice today.
 Spare us, show us compassion.
 Accept as one lone impassioned prayer
 All the divers thoughts that fill this room.
 Bring us closer to Your presence
 Make our days as fresh, as new, as in our youngest years.
 Help us drink so deeply of our life
 That we may never feel cast out from You,
 Aware always of the holiness which seasons our days
 Of the youthfulness which we possess
 Whatever the number of our years,
 And when our strength ebbs finally away
 May You embrace us with Your own.

Hashiveynu (Lamentations 4:21 / Music & English version: Hannah Tiferet)

הַשִּׁיבֵנוּ יְיָ אֱלֹהֶיךָ וְנְשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiveynu Yah eylekha v'nashuvah; Chadesh yameynu k'kedem.
 Renew our faith in life; Release us from pain and strife;
 Remind us of who we are; As we return to You.

Ashamnu (Vidui /Confession):

The Ashamnu prayer is said by all Jews, even by the most learned Rabbis and sages. All people are like one soul – one body. When a part of the body hurts, the whole body is sick. When one person sins, s/he/they hurt(s) all people. Therefore, the Ashamnu prayer mentions all possible sins, in the order of the *Aleph-Beit*, that anyone, anywhere, may have done. The prayer states *We* have sinned, showing how responsible we are for one another, and how we must always help each other to do only good.

אֲשָׁמְנוּ, בְּגַדְנוּ, גָּזַלְנוּ, דִּבְרַנּוּ דְּפִשְׁהָעוֹיִנוּ, וְהִרְשָׁעְנוּ, וְדָנּוּ, חָמְסְנוּ, מְפָלְנוּ שָׂקָר; יַעֲצֵנוּ רָע, כְּזָבְנוּ,
לָצַנוּ, מְרַדְנוּ, נֹאצְנוּ, סָרְדְנוּ, עֵוִינוּ, פָּשַׁעְנוּ, צָרְדְנוּ, קִשְׁיֵנוּ עֲרָף; רִשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ,
תְּעִינוּ, תַּעֲתָעְנוּ.

*Asham'nu, bagad'nu, gazal'nu, dibar'nu dofi; He'evinu, v'hirs'hanu, zad'nu, chamas'nu, tafal'nu sheker;
Ya'atz'nu rah, kizav'nu, latz'nu, marad'nu, ni'atz'nu, sarar'nu, avinu, pashanu, tzarar'nu, kishinu oref;
Rasha'nu, shichat'nu, tiav'nu, tainu, ti'tanu.*

**We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander;
we have acted perversely; we have done wrong; we have acted presumptuously;
we have done violence; we have practiced deceit; we have counseled evil;
we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed;
we have rebelled; we have committed iniquity; we have transgressed; we have oppressed;
we have been stiff-necked; we have acted wickedly; we have dealt corruptly;
we have committed abomination; we have gone astray; we have led others astray.**

From Kabbalah4All.com (By R. David Aharon)

The month of Elul is dedicated to teshuvah, which means to return. We return to ourselves through introspection and to the Light through repentance for any negative actions we may have done. It is not enough to just do this connection, we must also feel repentance for those actions and seek to correct them. The negative actions that we do determine our destiny. Teshuvah is the means through which we can reverse the effects of our negative past actions. It gives us the ability to go back in time and transform the negative into positive. Therefore, we can change history through our thoughts, remove chaos from our lives, and balance the accounts that remain open between ourselves and others.

We know that spiritual transformation is like a garden, we can't simply plant the seeds and expect them to grow. We must also water and tend them. Likewise, we must dedicate time to our transformation.

It is important to remember that the Creator has no need of our prayers, but through them we sense the Light within and our purpose in the world. In order for actions to have an effect in our world and in our lives they must be coupled with the proper/matching intentions. Without intention, *kavanah* as known by the Kabbalists, our actions are meaningless.

12

According to Maimonides and the Shulhan Arukh (OH 606:1) when we ask someone for forgiveness, they are allowed to turn us down. If this happens, we should return a second and third time, with three witnesses, and try apologizing again. If the victim won't forgive us after three tries, then we're considered to have atoned, even if we haven't been granted forgiveness.

We are only required to ask for forgiveness from those whom we know we have hurt. Some halakhic authorities recommend that we apologize to all of our friends before Yom Kippur, just in case we hurt someone unknowingly (Rema 606:2; Arukh Hashulhan, 4). Doing this via a mass email or Facebook message is halakhically permissible. If we know we've hurt someone, we should try to make an apology before Yom Kippur, but anytime is really acceptable. We can do this in person, by phone, via email, Facebook, Skype, Gmail-chat, or even telegram--whatever means we want, but it should be personal.

"CONFESS" acronym for apologizing . By Prof. Everett L. Worthington Jr. of Virginia Commonwealth University, a psychologist who studies forgiveness. <http://www.evworthington-forgiveness.com/>

- C - Confess without excuse.** Be specific about what you're sorry for ("I'm sorry I forgot our anniversary"). Do not offer any kind of excuse. Do not let the word "but" come out of your mouth.
- O - Offer** an apology that gets across the idea that you're sorry, and that you don't want to do it again. Be sincere and articulate.
- N - Note the other person's pain.** Acknowledge that your actions were hurtful.
- F - Forever value.** Explain that you value your relationship, and you want to restore it more than you want to hang onto your pride.
- E - Equalize.** Make restitution. Ask how you can make it up to the person.
- S - Say "never again."** Promise that you won't do it again (and mean it).
- S - Seek forgiveness.** Ask the other person directly, "Can you forgive me?"

Prof. Worthington suggests thinking through all of the steps of CONFESS **before** you approach the person to deliver your apology. That way, when you're speaking with him/her/they, you'll have planned out what you're going to say, and you won't be left stammering and searching for words.

Another thing to remember is that the person you're apologizing to might not be ready to accept your apology. Prof. Worthington said there are basically four ways people respond to requests for forgiveness:

- 1) Yes, I forgive you.
- 2) I need more time.
- 3) I can make a decision to forgive you, but I'm still very hurt.
- 4) No, there's nothing you can do to ever make it right. I don't forgive you.

The second and third responses are the most common, Prof. Worthington said, and you should be prepared for them. Don't assume that after you make your apology everything is going to be reconciled. Reconciliation is not something that's granted--it's earned. You should expect you will have to prove that you're sincere.

Avre tu puerta cerrada
Qu'en tu balcón luz no hay
El amor a ti vela
Partemos mi flor, partemos de aquí

Open your closed door
For on your balcony, there is no light
Love will fly to you
Let's go, my flower, let's go away from here.

Yo demandí por la tu hermosura
como te la dio el Dió
La hermosura tuya es pura
la meresco sólo yo.

I asked for your beauty,
which is given to you from God
Your beauty is pure
It's reserved for me.

Avre tu puerta cerrada
Qu'en tu balcon hay una luz clara
El amor a ti vela
Partemos ahora, partemos de aquí.

Open your closed door
For on your balcony there is a bright light
Love will fly to you
Let's go, now, let's go away from here.

Poem by Isabelle Medina Sandoval from her historical novel: "Guardians of Hidden Traditions"

*En el patio grande de mi ranchito
Hay rosas nativas de mi abuelito
Rama graciosa, ¿adónde vas?
Puedes vivir aquí en paz.*

In the big patio of my ranch
There are native roses of my grandfather
Gracious branch where are you going?
You can live here in peace.

*Fresca como el rocío de la mañanita
Abre la flor tan bonita de la ramacita
Con recuerdos de mi España querida
Con corazón de mi España sentida.*

Fresh like the morning dew
The pretty flower opens from the branch
With thoughts of my beloved Spain
With the heart of my sentimental Spain.

*Linda como el sol de la tardecita
Huele la fragancia suave de la rosita
Preciosa es la linda rosa de Castilla
Perfume dulce de riquezas de alegría.*

Pretty like the afternoon sun
Smells the suave fragrance of the rose
The pretty Rose of Castile is precious
Sweet perfume of happy riches.

*Fuerte como la luna de la nohecita
Crece la rosa amarilla de la casita
De raíces de tierra olvidada
De vida de Ysrael encantada.*

Strong like the moon of the light
The yellow rose of the house grows
With roots of my forgotten land
Of life in enchanted Israel.

*En el patio grande de mi ranchito
Hay rosas nativas de mi abuelito
Rama graciosa de la Sefarad
Puedes vivir aquí en paz.^a*

In the big patio of my ranch
There are native roses of my grandfather
Gracious branch of the Sefarad
You can live here in friendship.

Adio Querida (kerida) Trad. Sephardi-Spanish folk song in Ladino

Tu madre kwando te pario, y te quito al mundo,
Corason ella no te dio para amar Segundo (x2)

When your mother bore you,
and brought you into the world
She gave you no heart to love another.

Adio, adio kerida, no kero la vida,
Me l'amagrates tu (x2)

Goodbye, farewell beloved, I do not want this life,
You have embittered it for me.

Va, buxat' otro amor, aharva otras puertas,
Aspera otro ardor, ke para mi sos muerta (x2)
Adio, adio kerida...

Go, look for another love,
Go, knock on other doors
Hope for some other passion,
Because for me you are dead.

RESPONDEMOS

Respondemos, Respondemos, Dió de la merkava, Respondemos. // (x3)
Answer us, Answer us, God of the chariot, Answer us.

Ezekiel's vision of God's chariot became the biblical text most important to Jewish mysticism. The Hasidic explanation of the Merkabah is a multi-layered analogy that offers insight into the nature of humans, the ecosystem, the world, and teaches self-refinement. The basic teaching being that we should strive to realize how all of the forces in the world, though they may seem to conflict, can unite when one knows how to use them all to fulfill a higher purpose.

Los Trece Atributos de Misericordia (13 Attributes):

Dió, Dió,

Dió misericordioso y clemente,

Tardo en la ira, magninimo en la misericordia y en la verdad.

Mantiene la merced para miles de generaciones.

Perdona la iniquidad, la rebeldia, y el error, Y absuelve.

Adonai, Adonai, El rachum; v'chanun; Erech apayim; v'rav chesed; ve-emet;
 Notser chesed la-alafim; Nosey avon, vafesha, v'chata'ah, v'nakeh.

יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת נצר חסד
 לאלפים נשא עון ופשע וחטאה ונקה:

M'kor Chayeinu – Source of Our Lives (a.k.a. Avinu Malkeynu)

M'kor chayeinu (x3), chaneynu va'aneynu

Ki eyn banu ma'asim,

// Aseh imanu tzedakah va-chesed //(x2)

v'hoshienu.

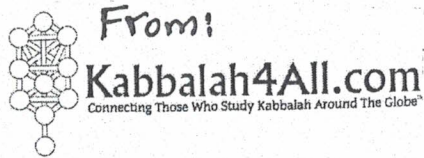
Source of our lives,

be gracious to us and answer us;

for we are lacking in meritorious works;

Treat us generously and with loving kindness,

and be our help.



The Ana B'choach Prayer

Considered by the Kabbalists to be the most powerful and mystical prayer of all. This sequence of Hebrew letters embodies the force of creation and is also known as the 42-Letter Name of the Creator. When we pray and meditate on this prayer, we are connecting in a very powerful way to the original force of creation and drawing healing energy and protection into our lives.

The definition of the word "letter" in Hebrew means "energy" or "vibration". It was the energy of each individual Hebrew letter or vibration that brought the universe into being. The first section is simply the 42 letters that make up the 42-Letter Name. All one needs to do is scan them (right to left) and energy is drawn through the eyes into the soul. Let your eyes contemplate the shapes of each letter at your own pace.

In the second section, each letter begins a word. The translation of the words have been provided, but it is important to note that the words don't matter as much as the letters that begin them. By speaking the letters when saying the words, we are now externalizing the power of the 42-Letter Name through our voice. Singing is even more powerful as the Zohar states: "There are places in heaven that are only open to the voice of song."

Each line in the Ana B'choach prayer corresponds to one of the S'firah that we operate from in this realm, there are six total which are known as Zeir Anpin; the seventh S'firah is Malchut, our physical realm. Each line also corresponds to a day of the week, line 1 being Sunday. Each day, we can pause at the appropriate line and meditate on it in order to gain control of that day. Remember that days are sunset to sunset in the Kabbalistic calendar, so for example on Thursday night after sunset you would meditate on Friday's line. The last verse brings all of the energy down from the spiritual realm to our physical world.

אָנָא בְּכַח גְּדוּלַת יְמִינָךְ תִּתִּיר אֶרְרוּרָה.

Ana b'choach g'dulat y'mincha tatur tz'rurah.

Release all those in captivity, we beseech You, Almighty One whose power sets us free.

CHESED
חסד
1

קַבֵּל רִנַּת עַמְּךָ שֶׁגִּבְנוּ טַהֲרָנוּ נוֹרָא.

Kabeil rinat amcha sagveinu tahareinu nora.

Accept the singing of all Your people who praise and glorify You alone.

G'VURAH
גבורה
2

נָא גִבּוֹר דּוֹרְשֵׁי יְחִידוּךָ כְּבַבְתָּ שְׂמַרְם.

Na gibor dorshei yichud'cha k'vavat shomreim.

Preserve those who seek Your unity, guard them like the pupil of the eye.

TIFERET
תפארת
3

בְּרַכְם טַהֲרֵם רַחֲמֵי אֲדַקְתֶּךָ תָּמִיד לְגִמְלָם.

Bar'cheim tahareim rachamei tzidkat'cha tamid gomleim.

Bless and purify them and always grant them Your compassionate righteousness.

NETZACH
נצח
4

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נֶהַל אֲדַתְךָ.

Chasin kadosh b'rov tuv'cha naheil adatecha.

Invincible and Mighty One, with the abundance of Your goodness, watch over Your people.

HOD
הוד
5

יְחִיד לִי אֵיךְ לְעַמְּךָ פְּנֵי אֲזַכְרֵי קְדוּשַׁתְךָ.

Yachid gei-eh l'amcha p'neih zochrei k'dushatecha.

O Exalted One, turn to Your people who remember Your holiness.

Y'SOD
יסוד
6

שְׂוַעֲתֵנוּ קַבֵּל וּשְׁמַע אֲעַקְתָּנוּ יוֹדַע תַּעֲלוּמוֹת.

Shavateinu kabeil ush'ma tza-akateinu yodei-a ta-alumot.

Turn to us and hear our prayers, You who know all hidden things.

MALCHUT
מלכות
7

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is Your glorious Name, Your Realm is for ever and ever!



Letters are the building blocks of all of the creation
 Kabbalistic keys unlock the heart of human nature
 Metaphysic molecules of mystic nomenclature
 Torah is the tree of life in musical notation
 Speaking into being, existential occupation
 For servants of the source of light and root of revelation
 Reading into meaning, covenantal calibration
 For students on the path of learning language liberation:



א az nisht keyn emuna tsuzamen mitn gelt,
 vos-zhe arbetstu af der velt
 ב az nisht keyn bine tsuzamen mitn gelt
 vos-zhe bistu af der velt
 ג az nisht keyn g'miles khasodim mitn gelt
 vos-zhe geystu af der velt
 ד az nisht keyn da'as tsuzamen mitn gelt
 vos-zhe darftstu di gantse velt
 ה az nisht keyn hakhnoses orkhim mitn gelt
 vos-zhe helft dir di gantse velt
 ו az nisht keyn vatrones tsuzamen mitn gelt
 vos-zhe vilstu af der velt
 ז az nisht z'khus bine tsuzamen mitn gelt
 vos-zhe zukhstu af der velt
 ח az nisht keyn khesed tsuzamen mitn gelt
 vos fara khies hostu af der velt
 ט az nisht keyn t'hara tsuzamen mitn gelt
 vos-zhe toyg dir di gantse velt
 י az nisht keyn yoysher tsuzamen mitn gelt
 vos-zhe yogstu zikh af der velt
 יא az nisht keyn koved tsuzamen mitn gelt
 vos-zhe khapstu di gantse velt
 יב az nisht keyn lamdones tsuzamen mitn gelt
 vos-zhe lebstu af der velt
 יג az nisht keyn mitzves tsuzamen mitn gelt
 vos-zhe makhstu af der velt
 יד az nisht keyn nemones tsuzamen mitn gelt
 vos-zhe narstu zikh af der velt
 יו az nisht keyn savlones tsuzamen mitn gelt
 vos-zhe sapetstu af der velt
 יז az nisht keyn anove tsuzamen mitn gelt
 vos vestu entferrn af der emesdiker velt
 יח az nisht keyn peyres tsuzamen mitn gelt
 vos-zhe pravetstu af der velt
 יט az nisht keyn tsedoke tsuzamen mitn gelt
 vos far a tsil hostu af der velt
 כ az nisht keyn kedushe tsuzamen mitn gelt
 vos-zhe kvelstu zikh af der velt
 כא az nisht keyn rakhmones tsuzamen mitn gelt
 vos-zhe raystu zikh af der velt
 כב az nisht keyn shabes tsuzamen mitn gelt
 vos-zhe shmaystu zikh af der velt
 כג az nisht keyn toyre tsuzamen mitn gelt
 vos fara terets hostu af der velt

א Without faith, together with your money,
 what good is it to work in the world?
 ב Without understanding, together with your money,
 what good is you're being in the world?
 ג Without lovingkindness, together with your money,
 what good is it to go in the world?
 ד Without wisdom, together with your money,
 what do you need in the world?
 ה Without welcoming, together with your money,
 what can help you in the world?
 ו Without generosity, together with your money,
 what do you want in the world?
 ז Without merit together with your money,
 what do you seek in the world?
 ח Without righteousness together with your money,
 what delight do you have in the world?
 ט Without purity together with your money,
 what use are you to the world?
 י Without justice together with your money,
 what good is to chase yourself through the world?
 יא Without honor together with your money,
 what good is it to grab the whole world?
 יב Without learning together with your money,
 what good is it to live in the world?
 יג Without God's commandments, together with money,
 what good is what you do in the world?
 יד Without trustworthiness, together with your money,
 why do you make a fool of yourself in the world?
 יו Without patience, together with your money,
 what good is it to gasp in the world?
 יז Without humility, together with your money,
 what will you answer in the true world?
 יח Without fruits, together with your money,
 what good is celebrating in the world?
 יט Without charity, together with your money,
 what goal do you have in the world?
 כ Without holiness, together with your money,
 what is there to be proud of in the world?
 כא Without compassion, together with your money,
 what do you aspire to in the world?
 כב Without Shabbos, together with your money,
 what good is bustling in the world?
 כג Without Torah, together with your money,
 what is your justification in the world?

Ha'aderet v'ha-emunah l'chai olamim.
 Ha'binah v'ha-bracha l'chai olamim.
 Ha'gavah v'ha-g'dulah l'chai olamim.
 Ha'deah v'ha-dibur l'chai olamim.
 Ha'hod v'he-hadar l'chai olamim.
 Ha'va-ad v'ha-vatikut l'chai olamim.
 Ha'zach v'ha-zohar l'chai olamim.
 Ha'chayil v'ha-chosen l'chai olamim.
 Ha'teches v'ha-tohar l'chai olamim.
 Ha'yichud v'ha-yir'ah l'chai olamim.
 Ha'keter v'ha-kavod l'chai olamim.
 Ha'm'lucha v'ha-memshalah l'chai olamim.
 Ha'noi v'ha-netzach l'chai olamim.
 Ha'sigui v'ha-segev l'chai olamim.
 Ha'oz v'ha'anavah l'chai olamim.
 Ha'p'dut v'hap'er l'chai olamim.
 Ha'tz'vi v'hatzedek l'chai olamim.
 Ha'k'riah v'hak'dushah l'chai olamim.
 Ha'ron v'harom'mut l'chai olamim.
 Ha'shir v'hashevach l'chai olamim.
 Ha't'hilah v'hatif'eret l'chai olamim.

האדרת והאמונה לחי עולמים.
 הבינה והברכה לחי עולמים.
 הגאונה והגדלה לחי עולמים.
 הדעה והדבור לחי עולמים.
 ההוד וההדר לחי עולמים.
 הנועד והנתיקות לחי עולמים.
 הנזה והזהר לחי עולמים.
 החיל והחסן לחי עולמים.
 הטכס והטהר לחי עולמים.
 היחוד והיראה לחי עולמים.
 הכתר והכבוד לחי עולמים.
 הקלח והלבוב לחי עולמים.
 המלוכה והממשלה לחי עולמים.
 הנוי והנצח לחי עולמים.
 הסגוי והשגב לחי עולמים.
 העז והענוה לחי עולמים.
 הפדות והפאר לחי עולמים.
 הצבי והצדק לחי עולמים.
 הקריאה והקדושה לחי עולמים.
 הרון והרוממות לחי עולמים.
 השיר והשבח לחי עולמים.
 התהלה והתפארת לחי עולמים.

Awesomeness, truth absolute,
 the life of all the worlds.
Boundless knowledge, blessing all,
 the life of all the worlds.
Great in eminence, greatness itself,
 the life of all the worlds.
Divine in knowledge, speech divine,
 the life of all the worlds.
Heaven's splendor, beauty's height,
 the life of all the worlds.
Wisdom's summit, world's first being,
 the life of all the worlds.
Zeal of purity, zealous in light,
 the life of all the worlds.
Hand of power, holding might,
 the life of all the worlds.
Truth's array, absence of taint,
 the life of all the worlds.
Unity, and awesome yoke,
 the life of all the worlds.

Crown of glory, light to come,
 the life of all the worlds.
Lesson, and enlivening,
 the life of all the worlds.
Majesty of rule and might,
 the life of all the worlds.
New in beauty, never-ending,
 the life of all the worlds.
Sublime, exalted, seated high,
 the life of all the worlds.
Overwhelming, one most humble,
 the life of all the worlds.
Power to save, in power proud,
 the life of all the worlds.
Splendor bright and steady justice,
 the life of all the worlds.
Quest and call, holy quintessence,
 the life of all the worlds.
Rejoicing song, subject revered,
 the life of all the worlds.
Song of the world, subject of praise,
 the life of all the worlds.
Theme of all talk, the one, sublime,
 the life of all the worlds.

A Prayer of Reb Nahman of Bratslav (Translated by Rabbi Simkha Y. Weintraub)

Hashem: Grant me the ability to be alone!
 May it be my custom to go outdoors each day among the trees and grass-
 among all growing things,
 and there may I be alone,
 and enter into prayer,
 to talk with the One to whom I belong.
 May I express there everything in my heart,
 and may all the foliage of the field-
 all grasses, trees and plants-
 awake at my coming,
 to send the powers of their life into the words of my prayer
 so that my prayer and speech are made whole
 through the life and the spirit of all growing things,
 which are made as one by their transcendent Source.
 May I then pour out the words of my heart
 before your Presence like water, Hashem,
 and lift up my hands to You in song,
 on my behalf, and that of my children!

EILI EILI (by Hannah Senesh z"l)

Hannah Szenes (often anglicized as Hannah Senesh or Chanah Senesh; Hungarian: Szenes Anikó; July 17, 1921 – November 7, 1944) was a poet and Special Operations Executive (SOE) paratrooper. She was one of 37 Jewish parachutists of Mandate Palestine parachuted by the British Army into Yugoslavia during the Second World War to assist in the rescue of Hungarian Jews about to be deported to the German death camp at Auschwitz. Szenes was arrested at the Hungarian border, then imprisoned and tortured, but refused to reveal details of her mission. She was eventually tried and executed by firing squad. She is regarded as a national heroine in Israel, where her poetry is widely known and the headquarters of the Zionist youth movements Israel Hatzeira, a kibbutz and several streets are named after her.

Eili, Eili shelo yigamer l'olam.
 // Ha-chol v'hayam, rishroosh shel ha-mayim,
 b'rak ha-shamayim, tefilat ha-adam.// (x2)

אֵלִי שְׁלֹא יִגְמַר לְעוֹלָם
 הַחֹל וְהַיָּם
 רִישְׁרוּשׁ שֶׁל הַמַּיִם
 בְּרַק הַשָּׁמַיִם
 תְּפִלַּת הָאָדָם.

My God, my God, I pray that these things never end.
 // The sand and the sea, the rush of the waters,
 the crash of the heavens, the prayer of the heart.// (x2)

The following lines are from the last poem that Hannah Senesh wrote, *Ashrei Hagafurur / Blessed is the Match*, after she was parachuted into the partisan camp in Yugoslavia:

*Blessed is the match consumed in kindling flame.
 Blessed is the flame that burns in the secret fastness of the heart.
 Blessed is the heart with strength to stop its beating for honour's sake.
 Blessed is the match consumed in kindling flame.*

Dance Me to the End of Love by Leonard Cohen (z"l)

Dance me to your beauty with a burning violin
 Dance me through the panic till I'm gathered safely in
 Lift me like an olive branch and be my homeward dove
 Dance me to the end of love; Dance me to the end of love

Oh, let me see your beauty when the witnesses are gone
 Let me feel you moving like they do in Babylon
 Show me slowly what I only know the limits of
 Dance me to the end of love; Dance me to the end of love

Dance me to the wedding now, dance me on and on
 Dance me very tenderly and dance me very long
 We're both of us beneath our love, we're both of us above
 Dance me to the end of love; Dance me to the end of love

Dance me to the children who are asking to be born
 Dance me through the curtains that our kisses have outworn
 Raise a tent of shelter now, though every thread is torn
 Dance me to the end of love

Dance me to your beauty with a burning violin
 Dance me through the panic till I'm gathered safely in
 Touch me with your naked hand or touch me with your glove
 Dance me to the end of love, Dance me to the end of love...

RETURN AGAIN (by R. Shlomo Carlebach z"l)

Return Again, Return again, Return to the home of your soul (x2)
 Return to WHO you are, return to WHAT you are, return to WHERE you are,
 Born and reborn again...

DUET FOR ELUL (Text: Psalms 121:1-2 & 27:4 / Music arr. by Andrew Bernard)**Part One – start together here and end here:**

Esa Eynai, el heharim (x2)
 Meyayin yavo ezri/ (x2)
 Ezri meyim Adonai, oseh shamayim va-aretz (x2)

Part Two:

Achat sha-alti meyeit Adonai, otah avakeysh (x2)
 Shivti b'veyt Adonai kol y'mey chayay,
 La-chazot b'noam, b'noam Adonai, u-l'va-keyr b'heycho. (x2)

I lift up my eyes to the mountains. From where will my help come?

My help comes from Adonai, Maker of heaven and earth.

*One thing do I ask of Adonai, and I shall seek it: To dwell in the house of Adonai all the days of my life,
 To see Adonai's glory, and to visit God's holy temple.*

Rumi poem: "How shall I help the world?"

I am so small I can barely be seen.
How can this great love be inside me?

-Look at your eyes. They are small,
But they see enormous things.

"How shall I help the world?"
"By understanding it," said the Master.
"And how shall I understand it?"
"By turning away from it."
"How then shall I serve humanity?"
"By understanding yourself."

I can hear my neighbor crying: "I Can't Breathe" Composed in 2014 by Luke Nephew of The Peace Poets
General background / articles & history of song with different versions and links here:
<http://pancocojams.blogspot.com/2015/02/the-i-cant-breathe-protest-song.html>

Eric Garner's (z"l) last words of 2014 were "I can't breathe!" Garner had gasped repeatedly in July 2014 as officer Daniel Pantaleo of Staten Island Police wrapped his arm around Garner's neck.

"I Can't Breathe" LYRICS FOR NAHALAT SHALOM HH's:

I can hear my neighbor cryin', "I can't breathe"
Now I'm in the struggle and I can't leave
'callin' out the violence and racist beliefs
We ain't gonna **stop** (clap, clap) 'til people are free!
We ain't gonna **stop** (clap, clap) 'til people are free!

From the rabbinic text known as Avot de Rabbi Natan (page 31b):

If you are holding a sapling in your hand and someone tells you, 'Come quickly, the messiah is here!', first finish planting the tree and then go to greet the messiah.

From Rabbi Rachel Barenblatt (a.k.a. The Velveteen Rabbi):

"If you're holding a sapling and you hear that everything is healed, the traumas of the world as we've known it are over, there's no more war or bloodshed or hurt -- plant the sapling before you celebrate. And I think **this also means**: if you're holding a sapling and you hear that everything is destroyed, that the world is burning and cannot be redeemed -- plant the sapling before you mourn. No matter what, plant the sapling. Plant the seeds of hope. Engage in an act of compassion. That's what it is to be a Jew."

TEKIAH G'DOLA!!!

RACHAMANA D'ANEY, D'ANEY LA-ANIYA, OY ANEYNA! (2x)

RACHAMANA D'ANEY, LIT'VIREY LIBA, ANEYNA, ANEYNA! (2x)

May the Compassionate One who cares for the poor, answer us!
May the Compassionate One who cares for the broken hearted, answer us!

