



**Tamar's phone number: 651-485-4464 (Text if any problem)**


tamarghidalia@gmail.com

## Daily Selichot

9/5/2024-10/11/2024

Sunday: 11:15-11:45 am CT: Joint Selichot with Ner Shalom & others

Mon-Fri 7:15-7:45 Central

 Daily Selichot Practice Leadership Sign up2024

Join Zoom Meeting

<https://shirtikvah-net.zoom.us/j/88649277052?pwd=UUxBM1Rsa2dLK3M4Sk85OEtDMGFJQT09>

**Meeting ID:886-4927-7052 Passcode: 424570**

### Adon Haselichot:

Adon H. is one of the oldest Piyutim (Liturgical Poem) of the High Holydays liturgy, dating back to the 11th century. It is recited during Selichot and Yom Kippur. In Sephardic communities, it is at the center of the Selichot service and recited daily, except on Shabbat. The piyut is written in acrostic form; it calls God by 22 names, one for each for Hebrew letters, from alef (Adon Haselichot) to Tav(Temim Deot) and focuses on God's awareness of our shortcomings; despite this, we ask of the Divine to forgive us. Each name ends with "ot", the feminine plural. The congregational response is: Chatanu lefanecha rachem aleinu, meaning: We have committed infractions before you, have mercy on us (anyway).

## 1. Adon haSelichot

אֲדוֹן הַסְּלִיחוֹת בוֹחֵן לְבָבוֹת גּוֹלֶה עֲמוּקוֹת דּוֹבֵר צְדָקוֹת	Adon haselichot Bochen levavot Goleh amukot Dover tzedakot	Master of forgiveness, Examiner of hearts, Revealer of depths, Declarer of righteousness,
חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	<b>Chatanu lefaneicha Rachem aleinu (x2)</b>	<b>We missed the mark Have mercy on us</b>
הַדּוֹר בְּנִפְלְאוֹת וְתִיק בְּנִחָמוֹת זוֹכֵר בְּרִית אֲבוֹת חוֹקֵר כְּלִיּוֹת	Hadur benifla'ot Vatik b'nechamot Zocher b'rit avot Choker kelayot	The One who dwells in wonders, Ancient One of mercy, Who remembers our ancestors' covenant, And examines inward parts,
חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	<b>Chatanu lefaneicha Rachem aleinu (x2)</b>	<b>We missed the mark Have mercy on us</b>
טוֹב וַיִּמְטִיב לַבְּרִיּוֹת יֹדֵעַ כָּל נִסְתָּרוֹת כוֹבֵשׁ עֲוֹנוֹת לוֹבֵשׁ צְדָקוֹת	Tov u'meitiv la'briyot Yodeah kol nistarot Kovesh avonot Lovesh tzedakot	The One who is good and benefits all life, Who knows all that is hidden, Subduer of transgressions, Wrapped in righteousness,
חָטֵאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ	<b>Chatanu lefaneicha Rachem aleinu (x2)</b>	<b>We missed the mark Have mercy on us</b>
מָלֵא זַכִּיּוֹת נוֹרָא תִהְיוֹת סוֹלֵחַ עֲוֹנוֹת עֹנֶה בְּעֵת צָרוֹת	Male zakhivot Nora tehilot Sole'ach avonot Oneh be'et tzarot	Filled with giving merit, Raised with praises, Forgiving for those filled with sin, Answering when we call,

**חָטְאָנוּ לְפָנֶיךָ  
רַחֵם עָלֵינוּ**

**Chatanu lefaneicha  
Rachem aleinu (x2)**

**We missed the mark  
Have mercy on us**

**פּוֹעֵל יְשׁוּעוֹת  
צוֹפֶה עֲתִידוֹת  
קוֹרֵא הַדּוֹרוֹת  
רוֹכֵב עָרְבוֹת  
שׁוֹמֵעַ תְּפִלוֹת  
תָּמִים דִּעוֹת**

Po-el yishuot  
Tzofeh atidot  
Koreh ha-dorot  
Rochev aravot  
Shomea tefilot  
Temim deyot

Actualizing salvation,  
Seeing into the future,  
Calling upon the generations,  
Riding upon the heavens,  
Hearing our prayer,  
Perfect in words,

**חָטְאָנוּ לְפָנֶיךָ  
רַחֵם עָלֵינוּ**

**Chatanu lefaneicha  
rachem aleinu**

**We missed the mark  
Have mercy on us**

## Tamar's translation

To:  
The one who forgives,  
Who looks deep into our hearts,  
Who shows us the depth of ourselves,  
Who speaks the truth,  
**We have committed infractions in front of you, have compassion for us  
(show us compassion)**

The one who shows beauty in wonders,  
Who constantly consoles us,  
Who remembers and reminds us of the covenant with our ancestors and our people,  
Who looks into our deepest identities,  
**We have committed infractions in front of you, have compassion for us  
(show us compassion)**

The one who is goodness and makes us better,  
Who knows all the secrets of the world,  
The one who conquers our faults,  
Who unveils justice,  
**We have committed infractions in front of you, have compassion for us  
(show us compassion)**

The one who is full of victories,  
Who is awesome in praise,  
The one who forgives our infractions,  
Who is present in difficult times,  
**We have committed infractions in front of you, have compassion for us  
(show us compassion)**

The one who allows for redemption,  
Who looks far into our futures,  
The one who calls on previous generations,  
Who rides a chariot to the heavens,

The one who really listens to our prayers,  
The one who encompasses knowledge,

**We have committed infractions in front of you, have compassion for us  
(show us compassion)**

**or:**

### **Achot Ketana**

 Achot Ketana Moroccan Style - YouTube

### **About the Piyut**

Achot Ketana is a piyyut written by R' Avraham Hazan Girundi which is recited in the Sephardic tradition (and some others) immediately before the Arvit (evening) service of the first night of Rosh Hashanah. In it, the Jewish people, likened to a "little sister," pray that the old year and its curses end, and the new year and its blessings begin.

### **English Translation**

The little sister - her prayers she prepares and proclaims her praises. O God, please, heal her ailments now.

Let the year and its curses conclude!

With pleasant words she calls upon You, and with song and raises, for such benefits You.  
Why do you avert Your eyes? Look! Enemies devour her heritage!

Let the year and its curses conclude!

Tend Your sheep that the lions dispersed, and pour Your wrath upon those who say  
'Destroy;' Your right hand's foundation-vine they have breached; and plucked [its fruit] not  
even leaving her tiny grapes.

Let the year and its curses conclude!

Stand her up from degradation to lofty majesty, for in the pit of exile her soul had been  
melted. When the basest are elevated her heart is outpoured; among the poorest of the  
poor are her dwellings.

Let the year and its curses conclude!

When will You raise up Your daughter from the pit; and from the dungeon, [will You] break her yoke? May You act wondrously when You go forth like a hero, to bring an end and conclusion to her ailments.

Let the year and its curses conclude!

Be strong and rejoice for the plunder is ended; place hope in the Rock and keep G!d's covenant. You will ascend to Zion and G!d will say: Pave! Pave her paths.

Let the year and its blessings begin!

**Or:**

## **The Piyut Ben Adam:**

📺 **Ben Adam מה לך נרדם | Sephardic Selichot Lesson | by Jacob Pool**

About the Piyut:

Ben Adam opens the collection of Selichot poems in the Sephardic nusach, which are recited early in the morning during the month of Elul. The words of Ben Adam are the first to be recited during the period of Selichot --calling us to wake up, both physically and spiritually. The poem begins with a call to human worshipers (ben adam) , and concludes with a call to God (Adonai ), demonstrating the distance that exists between our earthly world and the divine presence. The poet urges us to repent, reflect and plea--actions that will bring us closer to the Divine. The poet also portrays a compassionate, forgiving God, who comes closer to us as we pray and awaken spiritually.

בֶּן אָדָם מַה לְּךָ נִרְדָּם קוּם קִרָּא בְּתַחֲנוּנִים

Ben adam mah lekha nirdam kum kera  
betailanunim

שִׁפְךָ שִׁיחָה דְּרֹשׁ סְלִיחָה מֵאֲדוֹן הָאֲדוֹנִים

Shefokh shihah derosh selihah me-adon  
ha-adonim

רַחֵץ וְטַהַר וְאַל תֵּאָחַר בְּטָרֵם יָמִים פּוֹנִים

Rehatz ut'har ve-al te-aḥar beterem  
yamim ponim

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וּמְהֵרָה רוּץ לְעֶזְרָה לִפְנֵי שׁוֹכֵן מַעוֹנִים

Umherah rutz le'ezrah lifnei shokhen  
me'onim

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וּמִפְשָׁע וְגַם רָשָׁע בִּרְח וּפָחַד מַאֲסוֹנִים

Umipesha' vegam resha' beraḥ ufḥad  
me-asonim

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אֲנִי שְׁעָה שְׁמֶךָ יוֹדְעֵי יִשְׂרָאֵל נְאֻמָּנִים

Ana she'eh shimkha yod'ei Israel  
ne-emanim

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לֶךְ אֲדֹנָי הַצְדָּקָה וְלָנוּ בִּשְׁת הַפָּנִים

Lekha Adonai hatzedakah velanu boshet  
hapanim

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עֲמֵד כְּגֶבֶר וְהִתְגַּבֵּר לְהִתְוַדּוֹת עַל חַטָּאִים

'Amod kegever vehitgaber lehitvadot 'al  
ḥata-im

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יְהִי אֵל דְּרֹשׁ בְּכֹבֵד רֹאשׁ לְכַפֵּר עַל פְּשָׁעִים

Yah El derosh bekhoved rosh lekhaber 'al  
pesha'im

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כִּי לְעוֹלָם לֹא נִעְלָם מִמֶּנּוּ נִפְלְאוֹת

Ki le'olam lo ne'lam mimenu nifla-im

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וְכָל מֵאֵמָר אֲשֶׁר יֵאמָר לִפְנֵי הֵם נִקְרָאִים

Vekhol ma-amar asher ye-amar lefanav  
hem nikra-im

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הַמְרַחֵם הוּא יִרְחֵם (עָלֵינוּ) כְּרַחֵם אָב עַל בָּנִים

Hamerahem hu yerahem 'aleinu  
kerahem av 'al banim

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לֶךְ אֲדֹנָי הַצְדָּקָה וְלָנוּ בִּשְׁת הַפָּנִים

Lekha Adonai hatzedakah velanu boshet  
hapanim

---

## English Translation

Human! Why do you sleep?

Rise up and voice your pleas!

Pour out your words, seek forgiveness

from the Master of All.

Wash yourself clean, do not wait

For many days to go by.

Quickly, seek help

From the One who dwells beyond, within.

Flee from all wrongdoings

And fear their unintended consequences.

God, please hear the prayers of Israel

Who faithfully call on Your Name.

You are the Source of all that is right;

And we are truly humbled.

Rise up, be strong and take courage

So you may confess your failings!

Seek God with reverence

and find atonement.



In this realm of the spirit

Wonders never cease.

Every word that is said

Will be received.

The Compassionate One will have compassion on us

As parents do toward their children.

You are the Source of all that is right;  
And we are truly humbled.

[Interpreted and translated by Rabbi Nancy Flam]

## 2. Reflection

A unique reflection offered by the person who signed up to lead it today.

## 3. Shelosh Esrei Middot: 13 Attributes

God's Justice

Upon setting out to create the world, God thought: If I create the world through My attribute of mercy, then sinners will be plentiful; if I create the world through My attribute of justice, then how will the world endure? I will create the world with a mixture of both attributes and hope that it will be able to endure.

—Midrash Genesis Rabbah

אֵל מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא  
רַחֲמִים,  
מִתְנַהֵּיג בַּחֲסִידוּת.

Eil melech yosheiv al  
kisei rachamim,  
Mitnaheig bachasidut,

Almighty One,

**מוֹחֵל עֲוֹנוֹת עַמּוֹ  
מַעְבִּיר רָאשׁוֹן רָאשׁוֹן.**

Mocheil avonot amo,  
Ma-avir rishon rishon,

Who pardons the  
negative deeds of  
Your people,  
Who removes them  
one by one

**מְרַבֵּה מַחִילָה לְחַטָּאִים  
וּסְלִיחָה לַפֹּשְׁעִים.**

Mar-beh m'chilah  
l'chata-im,  
Uslichah lafosh'im.

Who abundantly  
grants pardon to  
those who do  
negative deeds,  
And forgiveness to  
transgressors.

**עוֹשֶׂה צְדָקוֹת עִם כָּל  
בָּשָׂר וָרוּחַ.**

Oseh tz'dakot im kol  
basar varu-ach.

Who performs acts of  
generosity with all  
beings of flesh and  
spirit.

**לֹא כָרַעְתֶּם לָהֶם תַּגְמוּל**

Lo ch'ra-atam lahem  
tigmol.

Not in accordance  
with their  
transgressions do You  
repay them.

**אֵל הוֹרִיתָ לָנוּ לֹמַר שְׁלֹש  
עֲשָׂרָה**

Eil, horeita lanu lomar  
sh'losh esreih.

God, You taught us to  
recite the 13 Attributes.

**וַזְכֹּר לָנוּ הַיּוֹם בְּרִית שְׁלֹש  
עֲשָׂרָה.**

U'z'chor lanu hayom  
b'rit sh'losh esreih.

Remember for us  
today the covenant of  
the 13 Attributes.

**כְּמוֹ שֶׁהוֹדַעְתָּ לְעֶנּוּ מִקֶּדֶם.  
כְּמוֹ שֶׁכָּתוּב:**

K'mo shehodata  
le-anav mikedem.  
K'mo shekatuv:

As You made known  
to the humble one  
(Moses) in ancient  
times.  
As it is written:

**וַיֵּרֶד יְהוָה בְּעָנָן וַיִּתְּצֵב  
עַמּוֹ שָׁם  
וַיִּקְרָא בְּשֵׁם יְהוָה, וַשֵּׁם  
נֶאֱמַר**

Vayered Adonai  
b'anan,  
Vayityatzev imo sham,  
Vayikra b'shem  
Adonai,  
V'sham ne'emar

And Adonai  
descended in a cloud,  
and stood with him  
there, and he called  
out in the name of  
God

**וַיַּעֲבֹר יְהוָה | עַל-פָּנָיו  
וַיִּקְרָא**

**Vaya-avor Adonai al  
panav vayikra:**

**And Adonai passed  
before his face  
(Moses) and Moses  
proclaimed:**

**יְהוָה | יְהוָה אֵל רַחוּם  
וְחַנּוּן  
אֶרֶךְ אַפַּיִם  
וְרַב-חֶסֶד וְאֱמֶת,  
נִצֵּר חֶסֶד לְאֲלֹפִים  
נִשְׂא עֹון וּפֶשַׁע  
וְחַטָּאָה וְנִקְהָ**

Adonai, Adonai, Eil,  
rachum, v'chanun,  
erech Apayim,  
v'rav chesed,  
ve-emet,  
notzeir chesed  
la-alafim, noseih  
avon, vafesha,  
v'chata-ah, v'nakeih.  
(X3)

**Adonai, Adonai,  
Almighty One,  
compassionate, and  
gracious, slow to  
anger, and abundant  
in kindness, and  
truth, preserver of  
kindness for  
thousands of  
generations, Forgiver  
of iniquity, willful  
wrongdoing, and  
error, and who  
absolves.**

**וְסָלַחְתָּ לַעֲוֹנוֹנוּ וּלְחַטָּאוֹתֵינוּ  
וְנִחַלְתָּנוּ**

V'salachta la-avoneinu  
ulchatateinu  
unchaltanu.

You have forgiven our  
transgressions, our  
failings and our  
misdeeds.

## 4. Vidui

One of the most important Mitzvot of Yom Kippur is the recitation of the *Vidui* literally means “confession”, and it is the central step of *Teshuva*, “returning”. The process of *Teshuva*, indeed, consists of three steps:

1. Admission of our faults (**hakarat hahet**), recognizing/acknowledging our infractions
2. Verbal confession (**Vidui**), and sharing them out loud in community
3. The resolve to abandon our wrong actions and habits (**azivat hahet**), the decision to stop the behaviors

According to Maimonides, the Mitzvah of *Teshuva* is fulfilled when we recite the *Vidui*. The *Vidui* records a list of transgressions and flaws. Reading them helps us to identify the wrong acts that we might have done and forgotten, **or that we might have unconsciously suppressed from our memory.**

We should not read the *Vidui* mentally. Rather we must articulate every word, whispering to ourselves the transgressions mentioned in the text. Why? Because the *Vidui* is the culmination of the mental process of taking charge of our actions.

We say the *Vidui* in plural, mentioning transgressions that we clearly know we have not committed. This teaches us that our moral responsibilities go beyond our personal accountability.

אֲשַׁמְנוּ Ashamnu  
בִּגְדָנוּ Bagadnu  
גָּזַלְנוּ Gazalnu  
דִּבַּרְנוּ דֹּפִי Dibarnu dofi.

הֶעֵוִינוּ He'e'vinu  
וְהִרְשָׁעְנוּ vehirshanu  
זָדְנוּ Zad'nu  
חָמַסְנוּ Chamas'nu  
טַפַּלְנוּ שֶׁקֶר Tafalnu sheker.

יַעֲצֵנוּ רָע Ya'atz'nu ra  
כִּזְבָּנוּ Kizav'nu  
לָצְנוּ Latz'nu  
מַרְדָּנוּ Marad'nu  
נִיאֲצֵנוּ Ni'atz'nu.

סָרַרְנוּ Sarar'nu  
עֵוִינוּ Avinu  
פָּשַׁעְנוּ Pasha'nu  
צָרַרְנוּ Tzarar'nu  
קִשִּׁינוּ עֹרֶף Kishinu oref.

רָשָׁעְנוּ Rashanu  
שִׁחַתְנוּ Shichat'nu  
תַּעֲבֹנוּ, תַּעֲיִנוּ, תַּעֲתָעְנוּ Ti'av'nu, ta'i'nu, tita'nu.

## **Vidui, translation/interpretation Rav Kohenet Jill**

Inevitably, all lives run up against other lives as has mine, for good and for harm.

For all the ways my life has touched others in love, in compassion, in wisdom, in justice, in joy, in wonder, in healing, in grace, in ordinary kindness, knowing and unknowing, I am grateful.

For all the ways other lives have touched mine in love, in compassion, in wisdom, in justice, in joy, in wonder, in healing, in grace, in ordinary kindness, knowing and unknowing, I am grateful.

For all the ways the lives of others have touched mine in anger, in cruelty, in hurtfulness, in unfairness, in ignorance, in numbness, in narrowness, in selfishness, in carelessness, in unmindfulness, knowing or unknowing, I ask forgiveness to the extent that is possible.

For all the ways I have touch others lives in anger, in cruelty, in hurtfulness, in unfairness, in ignorance, in numbness, in narrowness, in selfishness, in carelessness, in unmindfulness, knowing or unknowing, I ask forgiveness to the extent that is possible.

And to all the mysteries, all that remains uncertain and unknown, all that I do not know about reason or outcome, all that I do not know about right and wrong, or hurt or healing, I offer my surrender.

My intention is that the sum total of my life be for the good. Yehi ratzon melifnei Shehkinah: May all this be acceptable before the Presence. Amein.

## **English interpretation from *Forms of Prayer, Reform Synagogues of Great Britain***

We have abused.  
We have betrayed.  
We have been cruel.  
We have destroyed and embittered other people's lives.  
We were false to ourselves.  
We have gossiped about others and hated them.  
We have insulted and jeered.  
We have killed.  
We have lied.  
We have misled others and neglected them.  
We were obstinate.  
We have perverted and quarreled.  
We have robbed and stolen.  
We have transgressed through unkindness.  
We have been both violent and weak.  
We have practiced extortion.  
We have yielded to wrong desires, misplaced our zeal.

## **Positive Confession (Vidui) by R' Avi Weiss**

We have loved  
We have blessed  
We have grown  
We have spoken positively  
We have raised up  
We have shown compassion  
We have acted enthusiastically  
We have been empathetic  
We have cultivated truth  
We have given good advice  
We have respected  
We have learned  
We have forgiven



We have comforted  
We have been creative  
We have stirred  
We have been spiritual activists  
We have been just  
We have longed for the Land [of Israel]  
We have been merciful  
We have given full effort  
We have supported  
We have contributed  
We have repaired.

### **Shir Tikvah Selichot Group Vidui 5783 (led by Gayle Z)**

- We have been distracted and hurried instead of present.
  - We have mistrusted our own inner wisdom.
  - We have been impatient with our aging parents.
  - We have let resentment get in the way of noticing the good
  - We have dismissed others' pain
  - We have traveled for our own comfort, knowing the impact on the earth
  - We held our resources close, not giving when we could
- 
- We have ignored others' need because it's uncomfortable for us
  - We have withdrawn from responsibility
  - We have resented others' wealth and resources
  - We have been impatient and inconsiderate to those closest to us
  - We have been quick to anger
- 
- We have been superior in our attitude
  - We have settled for our comfort and not done the anti-oppression work we could have
  - We have been too arrogant to say, I'm sorry.
  - We have kept ourselves hidden when we could be in connection.



- We have put our individual needs before the collective good.
  - We have judged others' choices when it's none of our business
  - We have engaged in lashon hara
- 
- We have been less generous than we could have been given our resources
  - We have neglected our inner child.
  - We have purchased plastic unnecessarily
  - We have blamed ourselves and others for imperfections that are part of the human condition.
  - We have ignored our siblings when their needs felt too big.
  - We have spoken negatively about others behind their backs
  - We have allowed our fears to get in the way of movement, growth and opportunities for change.
  - We have missed moments of sweetness because we were awash in negativity.
  - We have snapped at our partner when we were upset about something else
- 
- We have treated our bodies with less than complete respect
  - We have resisted speaking our truths out of fear of confrontation or shame.
  - We have held boundaries inappropriately and poorly.
  - We have hesitated when we knew it was time to act.
  - We have prioritized tasks over relationships.
  - We have felt hopeless to help a friend in need and so instead have turned our backs.
  - We have not met commitments to ourselves and others

## Collective Viddui 5784, led by Charlie and written by all participants

### In the past year, we have...

---

- Felt numb in the face of suffering and tragedy
- Picked fights as a way to deal with frustration
- Taken more than my share
- Bought/discarded things that damage us all in my own desire for convenience
- Tuned out the pain of others
- Meddled in matters that were not my business
- Lacked respect for the struggle of others close to me
- Taken on an air of righteousness/superiority, hurting or silencing others
- Neglected my own grief and sadness
- Made negative assumptions about people without knowing enough to have an opinion
- Gave up on attempts to understand and act when things felt overwhelming and hopeless
- Treated my body with more contempt than kavod
- Was impatient with the hearing difficulties of someone close to me
- Unnecessarily spoke negatively about others, including my nephew
- ah, i can type now, a metaphor to move from silence/silenced to wondering what can i possible say/do
- Been complicit by not really seeing palestinian people as people but as hamas or as disposable persons
- Felt powerless, numb, overwhelmed, chosen to be distracted
- Wept and wept and then gone to eat chocolate or whatever, rather than allow the weeping to carry me to clarity
- Judged, judged, judged rather than acting from the knowledge that other people are not failed attempts to be me (Rabbi Rachel Cowan)
- Spaced or tuned out loved ones instead of being present and listening to them
- Moved slowly when I should have moved quickly, and moved quickly when I should have moved slowly
- Made people feel disposable or unwanted
- Judged too harshly
- Been unreliable after I said I was committed to do something
- Acted in ways that did not reflect my values or my words
- Followed society's pressures more than following my own heart

- Been awkward and said stuff at the wrong time and place so more harm rather than connection occurred. & then had a shame spiral which took too long to shake off cuz it was so familiar
- Prioritized selfish wants over other people's pressing needs
- Been complacent, and have focused on our own emotions instead of on the suffering of others
- Neglected caring for my body
- Struggled to be kind while doing caregiver duties
- Waited for others to have the right answer instead of being willing to try and fail
- Been impatient with not hearing the hurts of someone close to me
- Been in denial, impatient, distracted, complacent.
- Lost a number of relationships with family and friends over values of justice and the sacredness of life
- Denied myself basic, essential nourishment to try and be more "productive"
- Decided to have better boundaries with myself and others
- Assumed that I could fix things when in fact it was beyond my power.
- Gave in to despair.
- Allowed others to make decisions for us

Baal Shem Tov: "there is one key which unlocks all doors and which can open the innermost chambers of the Divine palace. That master key is a broken heart."

## 5. Psalm 27

אַחַת שְׁאַלְתִּי

מֵאֵת-יְהוָה

אוֹתָהּ אֶבְקֹשׁ

Achat sha'alti  
me'eit-Adonai,  
otah avakesh:

One thing I ask  
from Adonai,  
one thing I desire:

שְׁבִיטִי  
בְּבֵית-יְהוָה,  
כָּל-יְמֵי חַיִּי  
לְחַזוֹת  
בְּנוֹעַם-יְהוָה,  
וּלְבַקֵּר בְּהִיכָלוֹ

Shivti b'veit-Adonai,  
kol-y'mei chayai,  
lachazot b'noam-Adonai,  
u'l'vaker b'heikhalo.

That I might dwell in  
Your house,  
All the days of my life,  
To behold the  
graciousness of Adonai,  
And to enter the  
Divine's sanctuary.

**Psalm 27: Aurora Levins Morales,  
Liturgist/Activist/Poet/Rebel/Healer/Revolutionary**

That which is sovereign and unruled lights my way on  
Whom should I fear?

My spirit is strong within me, and I dwell with multitudes.  
Of whom shall I be afraid?

When oppression lies heavy  
upon me and my people,  
we will push back with great shouting and song  
and the wheels of injustice will shudder and fail  
and monuments fall.

When the greedy and tyrannical  
try to devour the earth and crush us  
we will raise up our truths  
and it is they who will stumble and fall.

May they come down  
from their high, lonely places,  
return to the earth that bore them  
and be made new.

Though the streets be full of soldiers  
and I tremble with fear, my heart will be strong.  
Though despots conspire against us  
we will believe in each other.  
We will not falter.

**One thing I ask of life**

**this only do I seek: that I may dwell in the house of righteousness  
and solidarity**

**all the days of my life,  
May I gaze on the beauty of what is right and true  
and seek it everywhere.**

For in these days of trouble  
we will keep each other safe  
and raise high the banners of life  
seeking justice with all our hearts.

Then we will triumph and rise above  
all that seeks to divide and confuse us  
and will do the work that must be done with shouts of joy,  
and sing and make music to all that is most free.

Hear my voice when I call, in the ways of my ancestors,  
Hear my voice when I cry out,  
and do not hide your faces from me.  
Do not turn from me and I  
will not turn from you,  
for we are each other's helpers,  
and this is the sacred work of our days.

Together we will seek the ways,  
we will make our roads by walking  
and we will not be led astray  
by the lies of oppression.

We will defend ourselves together  
from the desires of our foes  
for there will be false witness  
malicious accusation  
masked men in unmarked cars  
there will be provocateurs within and without  
inciting us to harm  
and timidity, our own and others'  
urging us to be passive,

But we will be guided by the spirit of life itself,  
we will stay true, and live as free people in this unfree world.

In this I trust  
we will see liberation  
in the land of the living.

## 6. Shofar Blowing

### Tekiah

*Tekiah* is a single blow. It's a long, loud blast. If you've ever seen a knight or court messenger play a horn or blow a long sound to call attention to a king in a movie, tekiah is kind of like that. When tekiah sounds, it brings everyone to attention.

### Shevarim

The next type of sound made with the shofar is called *shevarim*. The three broken blows of shevarim sound like crying. Some scholars believe that shevarim is our tears of sadness, or type of sound made by the shofar blower is called *t'ruah* and involves nine or more rapid fire, or staccato, blows. Think of this sound as an alarm clock that you can't hit "snooze" on. T'ruah is the wake up call to the new year.

### Tekiah gedolah

The three sounds above are played all throughout the Rosh Hashanah service. And during the final combination, the shofar player concludes with *tekiah gedolah*, the great blast, one last, long *tekiah* to wrap up. This is the one that has Ginny Levi blow for ever.....

### Aurora's selichot poem

let them go like birds released from cages  
let them go like fruit rinds giving themselves to the soil  
let them go like pebbles rolling away underfoot on a steep trail  
let them go like crumbs scattered for pigeons

let them go like sweat dripping from our brows

If we have messed up, let it go into the great compost heap  
and become the nutrients for new seeds, intentions, blessings  
pink blossomed, azure, ripe with tender food.

If others have hurt us, let clean water irrigate the wounds  
and let the runoff water effortless gardens  
that spring up between the furrows of sleeping fields  
between the cracks of unswept sidewalks,  
take over the untended lawns.

Let grudges crumble to dust.

Let shame dissolve into loam.

Let each harsh word we hurl at ourselves  
be turned into petals before they land.

Let everything, all of it, be recycled.

Let the trash become jewels we string into necklaces  
and drape around each other's necks

lie down on the dark earth,  
do nothing,

let tiny rootlets emerge from our fingers

let ourselves be covered with moss

and instead of doing

become the sapling students of the elder trees, and

be ourselves into the new year

and be ourselves toward the new world that waits

like an autumn bulb packed with unimagined colors

ready to wake and bloom

just under the skin of what is.

e string into necklaces

and drape around each other's necks.

Let us enter the year of fallows


burdenless. loose-limbed,

lie down on the dark earth,


do nothing,




let tiny rootlets emerge from our fingers  
let ourselves be covered with moss  
and instead of doing  
become the sapling students of the elder trees, and  
be ourselves into the new year  
and be ourselves toward the new world that waits  
like an autumn bulb packed with unimagined colors  
ready to wake and bloom  
just under the skin of what is.

 A Traditional Náhuatl (nawal) Prayer (Group of peoples native to souther...

From my friend Yoshi Silverstein from Mitsui Collective: somatic work

 Ten-High-Holiday-Practices-for-Cultivating-Awe\_Mitsui-Collective-5783.p...

 Ana-Bkhoach.pdf

 SelichotPractice-Supplement.mellel.pdf (Ner Shalom Selichot liturgy)

- [Rabbi4CF](#) (90 Minutes) (Selichot service of Rabbis 4 Cease fire)

### Mourners' Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	<i>Yitgadal v'yitkadash sh'mey raba. B'al'ma</i>
בְּעָלְמָא דִּי בְּרָא כְּרַעוּתֵהּ,	<i>di v'ra chiruteih, v'yamlich malchutei</i>
וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית	<i>b'chayeichon uv'yomeichon uv'chayei</i>
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.	<i>d'chol beit yisra-eil, ba-agala uvizman</i>
	<i>kariv, v'imru amein.</i>
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.	<i>Y'hei shmei rabah mvorach l'alam ul'almei</i>
	<i>almaya.</i>

יִתְבַּרַּךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָּא מִן כָּל  
בְּרָכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

*Yitbarach v'yishtabach v'yitpa-ar  
v'yitromam v'yitnasei v'yithadar v'yitaleh  
v'yithalal sh'meih d'kudsha b'rich hu, l'eila  
min kol birchata v'shirata tushb'chata  
v'nechemata, da-amiran b'al'ma, v'imru  
amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

*Y'hei sh'lama raba min sh'maya, v'chayim  
aleinu v'al kol yisra-eil, v'imru amein.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֶל, וְאִמְרוּ אָמֵן.

*Oseh shalom bimromav, hu ya-aseh  
shalom aleinu v'al kol yisra-eil, v'al kol  
yoshvei tevel, v'imru amein.*