

**a song of ascents
from the depths**

of

is it possible to change?

for noach mibeis malkah v'james
the patients of unit 2G
binya kóatz
r xava decordova
r ariana katz
the staff of unit 2G

every return is a change and
every change is a return

~~shabbatain~~ elohim said:

here. the human has become one of us,
to know good and evil.

and now: what if they stretch their
hand and take also from the tree of life
and eat forever?

rabbi abba bar kahana said:

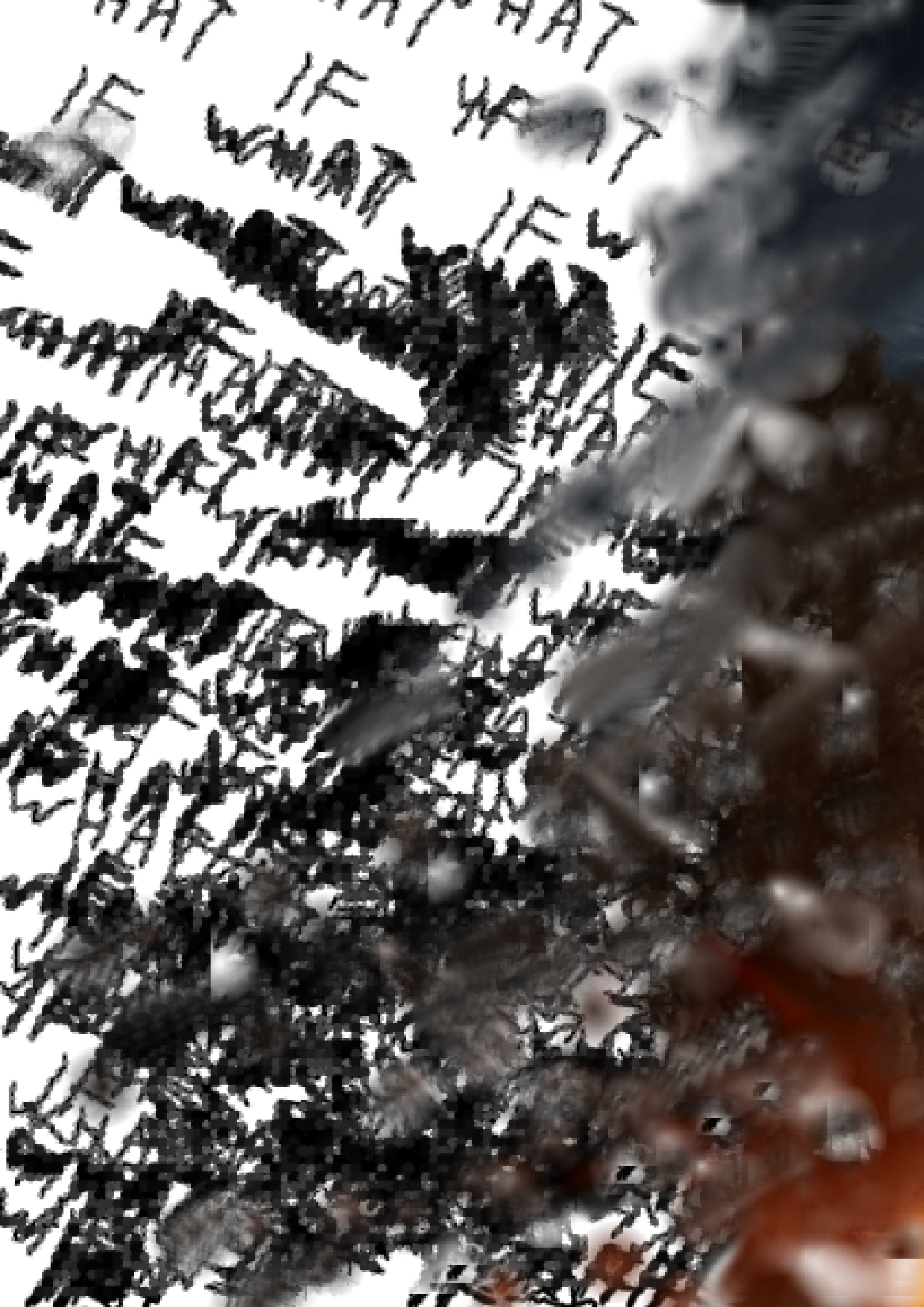
*this teaches that the holy one of
blessings opened for the human an
opening of change called "and now".*

for there is no "and now" except change.

the angel came to me
when i was a teenager

it spoke to me, saying:

what if?



fear says: - pema chödrön
my weapons are that i talk fast, and i get
very close to your face...and you do whatever
i say. if you don't do what i tell you, i have no
power. you can listen to me, and you can
have respect for me. you can even be
convinced by me. but if you don't do what i
say, i have no power.

as i grew older, my world grew smaller, and the
~~voice~~ grew stronger. obeying it brought relief,
but never peace. and it was never enough.

the ~~voice~~ lives in the past and the future. when i
do what it tells me to, i bring it into the present.
into the one time it does not already control. into
the one time i am alive and capable of change.

i can hear the ~~voice~~. i can even believe the ~~voice~~.

but i cannot do what it says.

writing letters
writing emails
making phone calls
having conversations
giving lectures
writing papers
sending texts
leaving my house
leaving my room
leaving thoughts
having feelings
being human

the air is heavier
in the sunrise terrace

breathing in an orange
as it thaws

hands in the dirt garden

chalk drawings in the
caulk between
bricks · saying

give the infinite to the endless:

saying

i was here, too

*the tallis wasn't mine
tefillin at home in
their boxes. straps
wrapped strange*

*i bound myself to the world
in justice in
love in compassion in
what if*

*what if i do
what if
i*

*i do not know this place
i will*



rebbe nachman says


"i am prepared to be" corresponds to
change. before changing, a person
does not have being. it is as if she does
not yet exist in the world.

i am no sheyd to know the future
no changeless malakh out of time

i am prepared to be

i am change

i exist in this world

A person is performing a handstand on a blue mat. They are wearing a white t-shirt and blue shorts. The background is a clear blue sky with some light clouds. The person's legs are spread wide, and their arms are extended upwards, supporting their weight. The overall scene is bright and energetic.

bliss is being breath
bliss is this bodymind^h
full of the torah of

i am becoming what i am becoming^h

yaakov remained alone
struggling with the angel of fear
until the dust of their conflict
rose with with dawn

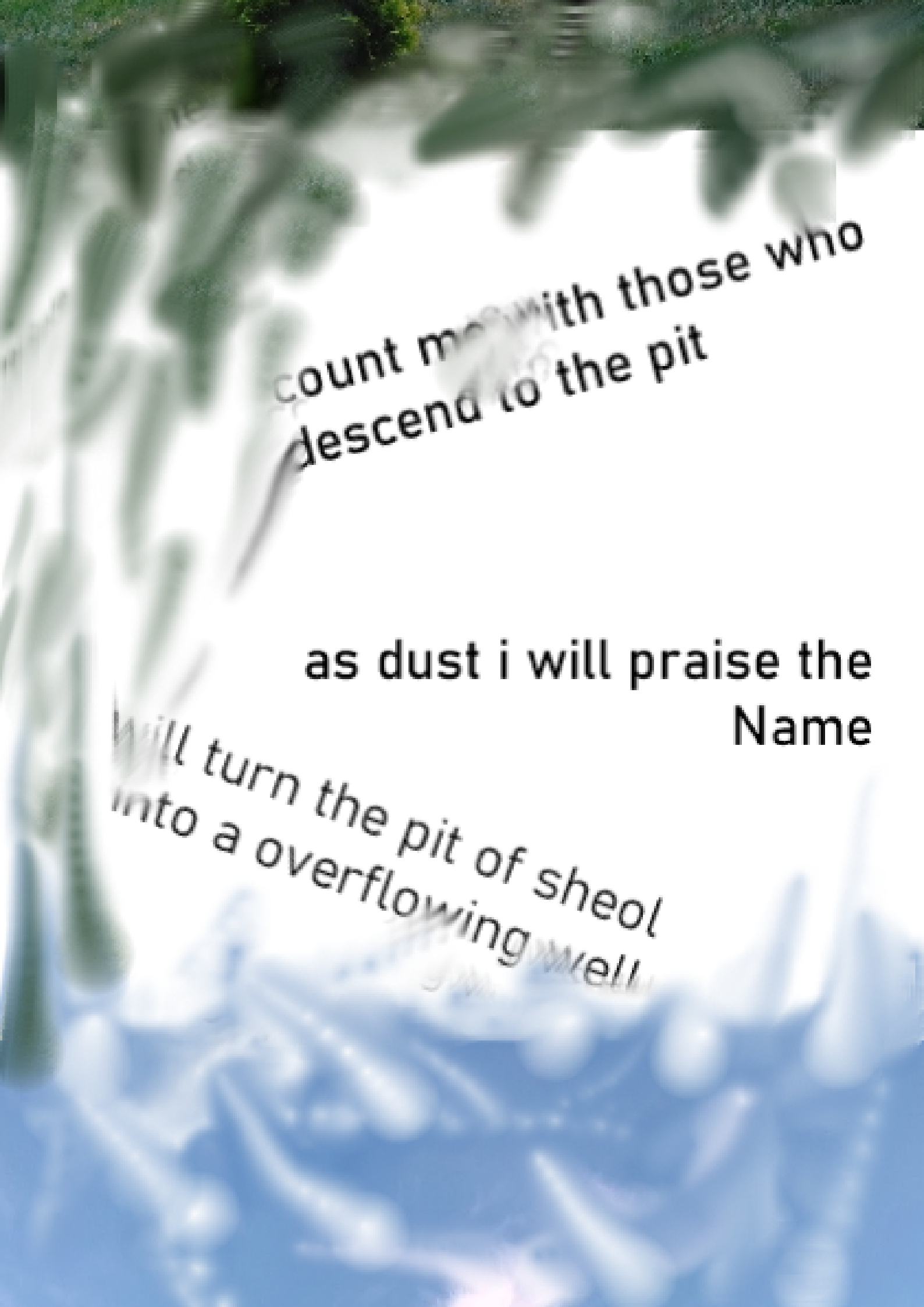
the angel
knows only one purpose:
to fight until i set it free to sing
its song to the name

the angel fire burns
but i am the dust of the pit
and the water of the well

i will move and
be moved

(i will struggle
and i will rest)

here



count me with those who
descend to the pit

as dust i will praise the
Name

will turn the pit of sheol
into a overflowing well

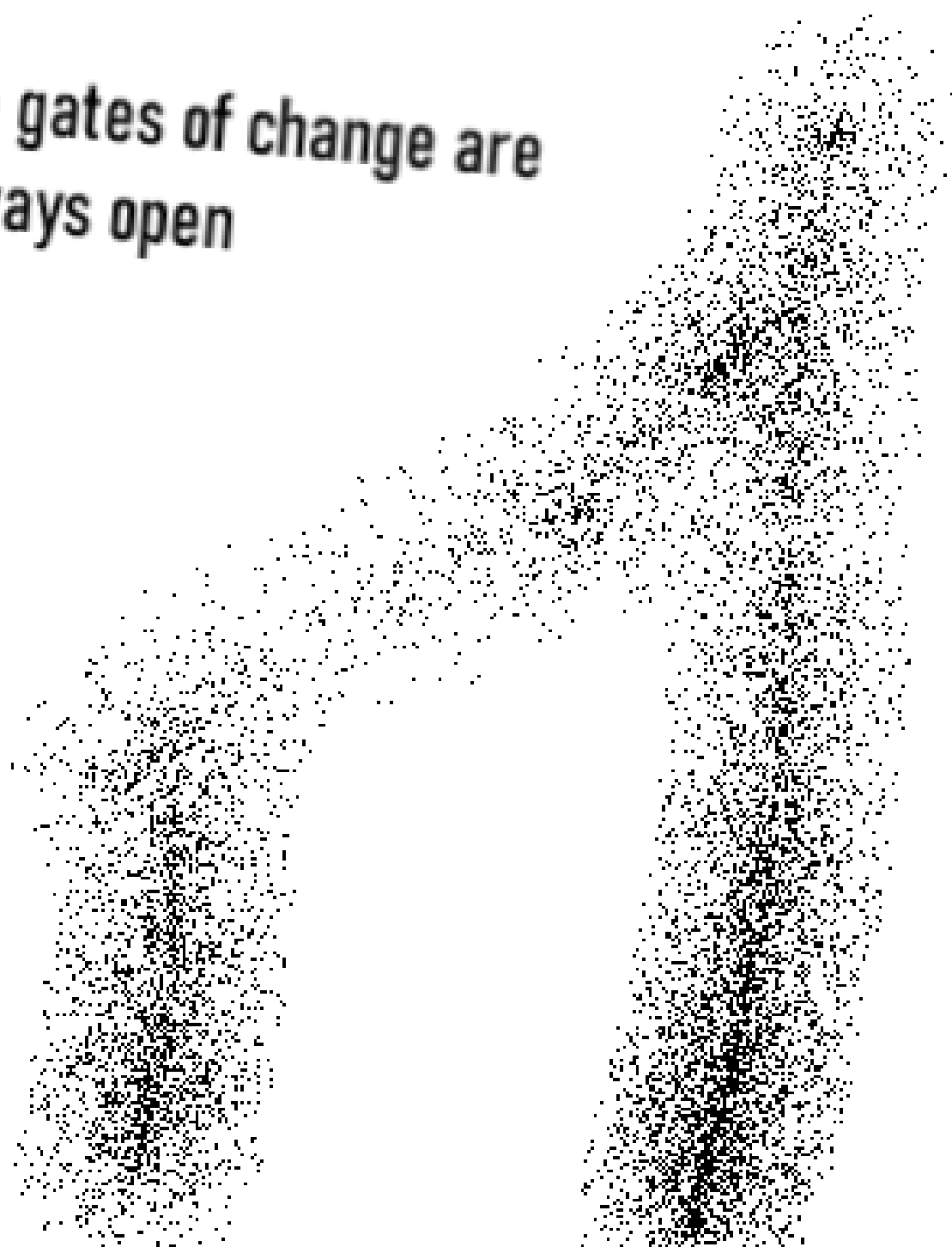
rabbi elazar said:

even though the gates of prayer were
locked, the gates of tears were not
locked

*hear my prayer
listen to my cries
do not be silent to my tears*

**the gates of prayer are
sometimes open
sometimes locked**

**the gates of change are
always open**



citing sources is punk as hell

- rabbi joshua ben levi

(front page) "a song of ascents from the depths" is the opening of tehillim 130. (1) a sugye from bereishis rabbah 21. (4) quote from p34 of "when things fall apart". (6) "give the infinite to the endless" is an interpretation of an idea from mishnah pesachim that i learned from r xava decordova. (7) poem inspired by tehillim 1. (8) quote is from likutei moharan 6. the ideas about malakhim and sheydim are from chagigah 16. (9) the second stanza is based on a quote from hoshea 2 that is said while laying tefillin. (10) the opening is an interpretive translation of bereishis 32 based on the sfas emes. the idea about the angel, in defeat, being able to sing is from chullin 91. (11) text based on ideas in tehillim 30. (12) sugye from berakchos 32. (13) sugye from devarim rabbah 32. (back page) quote from pirkei avos 6.

all translation mistakes and heresies are mine, but using as references:

Talmud/Mishnah: Steinsaltz

Midrash: Sefaria's new translation

Torah: Everett Fox

Nakh: JPS and Koren

etzhi.com/zines