



Jewish Meditation Project of Columbus Yom Kippur Meditation

Niggun [5 minutes]

Welcome and Introduction

- Welcome group and go around circle saying names.
- Today I will guide us through various types of meditation related to the theme of Yom Kippur and forgiveness. We will practice for an hour and then those who wish to go can. For those who would prefer to stay in mindful contemplation we will have an additional exercise for 30 minutes.

Today we will have:

- A short contemplation on Psalm 27 by Sheila Weinberg
- 5 minutes of silent meditation
- A special guided meditation for the High Holidays.
- Sing some meditative songs and chants
- Another opportunity for silent meditation
- Sharing
- For those who stay we will engage in a walking meditation and then a guided meditation about forgiveness.

I will invite bells and blow the shofar to signal the beginning and end of each section.

Yom Kippur is the great day of Jewish mindfulness. Mindfulness is the opposite of forgetfulness. We forget to live in the present moment. We forget the world is not really about our immediate needs and desires. We forget to show those we love the love they deserve. We forget that being stressed and angry only lead us to unhappiness.

Practicing mindful meditation is an opportunity be more skillful in living in the present moment – which allows us to see things as they really are and ask for forgiveness of others and ourselves and to grant forgiveness to others and ourselves. Meditation is really a skill-building exercise that helps us to hone our innate qualities of understanding, compassion, forgiveness and joy by living in the present moment.

In Jewish life we have blessings to help us show gratitude for these innate qualities and for the present moment. One that is appropriate for this moment is called "the Shechechyanu".

Blessed are you holy oneness who gives us the life force to bring us to this present moment.

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

[Silent Meditation with Instruction \[15 minutes\]](#)

Please read with me this special Psalm 27 for the High Holidays if you are comfortable. Afterwards we will listen to a short contemplation of it by Rabbi Sheila Weinberg which will lead us immediately into 5 minutes of silent meditation.

Go over suggestions for silent meditation on sheet.

Psalm 27 -

To the Beloved,

The Infinite Presence is my light and expanse, who should I fear?

The Infinite Presence is the strength of my life, what shall I dread?

When forces come close

Seeming to devour me,

When narrowness threatens,

And opposition attacks,

All that is menacing stumbles and falls.

Even as an army of mistrust besieges me

My heart does not fear.

Even as thoughts and desires rise up against me

I still have trust.

One thing I ask of the Infinite,

One thing I seek,

To dwell in the Presence all the days of my life.

To awaken to the beauty of each moment

as I pass through this world.

[Sheila Weinberg on Psalm 27 and High Holidays \(6 minutes\)](#)

<http://www.jewishspirituality.org/shma-koleynu-hear-our-voice-2/>

(1 bell) Start 5 minutes of Silent Meditation.

(1 bell) Conclusion

(1 small bell) stretch

High Holiday Guided Meditation by Rabbi Erika Kaste

You can do this meditation in any posture – seated, standing, or laying down.

Roots

Take a deep breath in through your nose and out through your mouth to secure this position. With each breath afterwards, see if you can notice tiny adjustments you can make to deepen the posture.

Pause for 10 slow breathes

In these next breaths, begin to imagine roots growing from all different parts of your feet or your body, reaching deep into the ground. Relax your face – let your cheeks and jaw drop if that helps. Relax your belly and let it be loose. Relax your legs and arms – notice if they are clenched, if so let them go slack. Take a deep breathe. Let's imagine that everything we need to be happy we have with us right here and now.

Pause for 10 slow breathes

The Past Year

Now that we're in a relaxed position, start to think back through this past year. Let images enter and exit your mind-small moments, meaningful moments, smells, pictures and faces. Think back now to last Elul [the month preceding Rosh Hashanah], last September: where were you at the last High Holiday cycle? What promises had you made? What goals did you have for the coming year?

Pause for 10 slow breathes

Move now into late September and October, the middle of fall, the Hebrew month of Tishrei; the holiday of Sukkot and the time for harvesting. What kinds of benefits did you reap this year? Financial? Educational? Experiential? See if you can recall them now.

Pause for 10 slow breathes

Think now about last November, roughly the Hebrew month of Heshvan. Late fall, colder weather. The natural world slowly moving from bountiful to barren as the winter moves in, so that the cycle can begin again in the spring. Think now about changes that you made in your life this year. What patterns did you break? What new work did you take on?

Pause for 10 slow breathes

Move slowly from November into December, the Hebrew month of Kislev, the month that holds Hanukkah, the holiday of lights and miracles. In what ways did you bring light or goodness into the world this year? What miracles happened in your life this year?

Pause for 10 slow breathes

Then think back to last January and February; first, the Hebrew month of Tevet, the conclusion of Hanukkah. Then, the month of Shevat, the month that contains Tu B'shevat, the festival of the trees, a time for planting. Think about new projects that you started this year, new plans that you made, "seeds" that you planted for your or your family's future.

Pause for 10 slow breathes

Move from late February into March, the Hebrew month of Adar and the ending of winter. During Adar, we celebrate Purim, a festival of fun and revelry. Think about the joy that came into your life this year? In what ways

were you silly? Can you think of moments when you laughed?

Pause for 10 slow breathes

From March to April, from Adar to Nisan, the month of spring. The time we celebrate Pesach [Passover] and think about renewal, rebirth, and newfound freedom. What struggles concluded in your life this year? Were there issues or difficulties in your life that you were able to overcome?

Pause for 10 slow breathes

Next, think back to last May, the Hebrew month of Iyar. In the secular year, a time for closings and endings. Think about endings that occurred in your life this year. What issues, relationships, situations came to a close during the past 12 months?

Pause for 10 slow breathes

Move from May into June and into the month of Sivan, the month that holds the holiday of Shavuot, the holiday that celebrates our receiving of the Torah. Think about learning that you did during the year. What new things did you learn this year, and what effect did they have on you?

Pause for 10 slow breathes

From June into July and August; through the Hebrew months of Tammuz and Av; hot and humid weather; slowing of activity and some time for rest; in the Hebrew calendar, these months are a time to think about history and loss; think about losses in your life this past year. In what ways did you grieve?

Pause for 10 slow breathes

And here we are in the new year, making new promises and setting new goals. So before we do that, take a few moments and deep breaths to remember the journey of the past year.

Pause for 10 slow breathes

Ring Bell

1 small bell - Stretch

Songs (see song sheet at end)

Invite bell

Explain Songs - After the last song, we will sit in meditative silence for 5 minutes.

In, Out, Deep, Slow

Calm, Ease, Smile, Release

Present Moment,

Wonderful Moment

<https://www.youtube.com/watch?v=eVOdt1XU-aQ>

כָּל הָעוֹלָם כְּלוֹ	Kol ha'olam kulo
גֶּשֶׁר צָר מְאֹד	Gesher tzar me'od
וְהֵעָקַר לֹא לִפְחַד כָּלֵל.	Veha'ikar lo lifached k'lal

The whole world is a very narrow bridge,
and the main thing is to have no fear at all.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ

Ashrei yosh'vei vei-techa, od y'ha-le-lucha

Happy are those who sit in your house with gratitude

Avinu Malkeinu

אבינו מלכנו

חנונו ועננו

אבינו מלכנו

חנונו ועננו

כי אין בנו מעשים

עשה עימנו צדקה וחסד

עשה עימנו צדקה וחסד

והושיענו

Avinu Malkeinu, Chaneinu

V'aneinu,

Avinu Malkeinu, Chaneinu

V'aneinu,

ki ein banu ma'asim.

Ase imanu tzedakah

vachessed,

Ase imanu tzedakah

vachessed,

vehoshiyeinu

Our Parent, Our Power

Show us grace and answer

us

For we do not have deeds

to merit such

Act towards us charitably

and mercifully

And guide us through

safely.

Tap Bell

Ring Bell

1 small bell – Stretch

Walking Meditation [10 minutes]

Rebbe Nachman of Breslov has a beautiful line about walking. In this case he compares our walking through life to walking across a very narrow bridge.

“Kol ha’olam kulo, gesher tsar me’od, gesher tsar me’od, gesher tsar me’od. vaha’ikar, lo lefached klal ”

“The whole world, is a very narrow bridge, a very narrow bridge, a very narrow bridge and the main thing to remember is to not be afraid at all.”

We now have the opportunity to enjoy walking mindfully together fully in the present moment – there is no past to be afraid of, there is no future for us to worry about. What we have is right here, right now. Walking mindfully without fear, in peace.

(1 small bell) Rise, move behind mat or chair.

(1 small bell) Turn left and begin walking.

(1 small bell) Return to mat or chair, prepare for guided meditation.

Forgiveness Meditation by Jack Kornfield

Forgiveness of others, forgiveness of yourself

To practice forgiveness meditation, let yourself sit comfortably, allowing your eyes to close and your breath to be natural and easy. Let your body and mind relax. Breathing gently into the area of your heart, let yourself feel all the barriers you have erected and the emotions that you have carried because you have not forgiven - not forgiven yourself, not forgiven others. Let yourself feel the pain of keeping your heart closed. Then, breathing softly, begin asking and extending forgiveness, reciting the following words, letting the images and feelings that come up grow deeper as you repeat them.

(1 bell) Begin

FORGIVENESS OF OTHERS: There are many ways that I have hurt and harmed others, have betrayed or abandoned them, cause them suffering, knowingly or unknowingly, out of my pain, fear, anger and confusion. Let yourself remember and visualize the ways you have hurt others. See and feel the pain you have caused out of your own fear and confusion. Feel your own sorrow and regret. Sense that finally you can release this burden and ask for forgiveness. Picture each memory that still burdens your heart. And then to each person in your mind repeat: I ask for your forgiveness, I ask for your forgiveness.

(1 bell) Begin

3 minutes

(1 bell) Conclusion

FORGIVENESS FOR YOURSELF: There are many ways that I have hurt and harmed myself. I have betrayed or abandoned myself many times through thought, word, or deed, knowingly or unknowingly. Feel your own precious body and life. Let yourself see the ways you have hurt or harmed yourself. Picture them, remember them. Feel the sorrow you have carried from this and sense that you can release these burdens. Extend forgiveness for each of them, one by one. Repeat to yourself: For the ways I have hurt myself through action or inaction, out of fear, pain and confusion, I now extend a full and heartfelt forgiveness. I forgive myself, I forgive myself.

(1 bell) Begin

3 minutes

(1 bell) Conclusion

FORGIVENESS FOR THOSE WHO HAVE HURT OR HARMED YOU: There are many ways that I have been harmed by others, abused or abandoned, knowingly or unknowingly, in thought, word or deed. Let yourself picture and remember these many ways. Feel the sorrow you have carried from this past and sense that you can release this burden of pain by extending forgiveness when your heart is ready. Now say to yourself: I now remember the many ways others have hurt or harmed me, wounded me, out of fear, pain, confusion and anger. I have carried this pain in my heart too long. To the extent that I am ready, I offer them forgiveness. To those who have caused me harm, I offer my forgiveness, I forgive you.

(1 bell) Begin

3 minutes

(1 bell) Conclusion

Let yourself gently repeat these three directions for forgiveness until you feel a release in your heart. For some great pains you may not feel a release but only the burden and the anguish or anger you have held. Touch this softly. Be forgiving of yourself for not being ready to let go and move on. Forgiveness cannot be forced; it cannot be artificial. Simply continue the practice and let the words and images work gradually in their own way. In time you can make the forgiveness meditation a regular part of your life, letting go of the past and opening your heart to each new moment with a wise loving kindness.

Tap Bell

(1 bell) Conclusion and Small Bell

Sharing [10-15 minutes]

Sharing is an opportunity for us to learn from each other's experiences of the practice. It is a chance for us to share concretely things that are truly in our heart. We also practice listening deeply to others, without judging or reacting, by maintaining awareness of our breathing and feelings. Listening deeply and sharing lovingly enables us to touch the richness in ourselves and others, and to develop understanding. Deep sharing nourishes collective wisdom.

I invite you to share only if you would like to. Let the group know you are ready to speak by bowing in with hands together. When you are finished, bow again to let us know. (You can also use a flower in the middle of the room – when you are ready to share take the flower and when you are finished, put it back).

Ring Bell to start

Ring Bell to end

Niggun [5 minutes]

Ring Bell

(1 bell) Conclusion and Small Bell

Announcements

Thank group for practicing mindfully together.

Announce upcoming dates and how to get more information.

Ask if group has any announcements for activities in the community.



Jewish Meditation Project of Columbus - Yom Kippur Meditation Blessings, Readings, Suggested Meditation, Songs and Chants

Blessed are you holy oneness who gives us the life force to bring us to this present moment.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחַיֵּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְדָמָן הַזֶּה

Psalm 27 -

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One thing I ask of the Infinite,

One thing I seek,

To dwell in the Presence all the days of my life.

To awaken to the beauty of each moment

as I pass through this world

(translation by Rabbi Yael Levy)

Suggestions for Silent Meditation:

- Breathing in I know I am breathing in, breathing out I know I am breathing out
- In: Present moment, Out: Wonderful Moment
- In: I am sorry, Out: I forgive
- In: *Shma Yisrael Adonai Eloheinu*, Out: *Adonai Echad*

Songs/Chants

In, Out, Deep, Slow
Calm, Ease, Smile, Release
Present Moment,
Wonderful Moment

כָּל הָעוֹלָם כָּלוֹ	Kol ha'olam kulo
גֶּשֶׁר צָר מְאֹד	Gesher tzar me'od
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Ashrei yosh'vei vei-techa, od y'ha-le-lucha
Happy are those who sit in your house with gratitude

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חנונו ועננו
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כי אין בנו מעשים
עשה עימנו צדקה וחסד
עשה עימנו צדקה וחסד
והושיענו

Avinu Malkeinu,
Chaneinu V'aneinu,
Avinu Malkeinu,
Chaneinu V'aneinu,
ki ein banu ma'asim.
Ase imanu tzedakah
vachessed,
Ase imanu tzedakah
vachessed,
vehoshiyeinu

Our Parent, Our Power
Show us grace and
answer us
For we do not have
deeds to merit such
Act towards us
charitably and mercifully
And guide us through
safely.

