

Kavana Cards

Rosh Hashana and Yom Kippur. The High Holidays.

When families and communities come together to strengthen our Jewish connection. We've been doing that for thousands of years.

But we have a challenge this year. Shuls aren't functioning as normal. Gatherings are limited. Some of us are homebound.

No one has ever had a High Holidays like this before.

Kavana Cards are here to help.

Kavana means intention, focus, concentration. Kavana Cards are a set of impactful do-it-yourself High Holiday experiences. They present the key prayers and traditions of Rosh Hashana and Yom Kippur in a way that is meaningful and easily doable, for anyone of any background.

You can spend 10 minutes on each, or you can spend an hour. They can be experienced by young and old, alone or in a group, as an inner conversation with yourself or a meaningful discussion with others. The point is to have a soulful moment, connect with the essence of the day and bring it to life.

As Jews, we've seen a lot in our long history. Experience has taught us that every challenge can be turned into an opportunity. Let's make this challenge a catalyst for inner growth and deepening our connection to our Jewish soul. Let's do High Holidays better than ever, and bring down a year of healing and joy to the entire world.

SHANA TOVA

These cards are not a replacement for attending services, reading the prayers or hearing the Shofar.

Rosh Hashana

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Kiddush

for Rosh Hashana Night

Fill a cup of wine or grape juice and recite standing:



ON SHABBAT BEGIN HERE:

The sixth day. The heavens and the earth and all their hosts were completed. And G-d finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And G-d blessed the Seventh Day and made it holy, for on it He rested from all His work which G-d created to function.

ON OTHER NIGHTS BEGIN HERE:

Glance at the wine and say: Attention, my masters! Blessed are You, Lord our G-d, King of the universe, who creates the fruit of the vine. [Others answer: Amen]

ON SHABBAT ADD THE WORDS IN PARENTHESES:

Blessed are You, Lord our G-d, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, Lord our G-d, have given us in love (this Shabbat day and) this Day of Remembrance, the festival of holy assembly, a day for (the remembrance of) sounding the shofar, (in love,) a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your word, our King, is true and enduring forever. Blessed are You Lord, King over all the earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance. [Others answer: Amen]

WHEN ROSH HASHANA OCCURS ON SATURDAY NIGHT ADD THE FOLLOWING:

Blessed are You, Lord our G-d, King of the universe, who created the lights of fire. [All answer: Amen]
Glance at the festival lights, then continue:
Blessed are You, Lord our G-d, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction, and have sanctified the Seventh Day above the six work days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You Lord, who makes a distinction between holy and holy. [Others answer: Amen]

ON ALL NIGHTS CONCLUDE WITH:

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. [Others answer: Amen]

On Shabbat, begin here.

יום הששי: יִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

On weeknights, begin here.

When making Kiddush over bread, say:

סְבִרֵי מְרֻנָּן:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ: (אָמֵן)

When making Kiddush over wine, glance at the wine and say:

סְבִרֵי מְרֻנָּן:
בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן: (אָמֵן)

On Shabbat, add the words in shaded parentheses.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשְּׁבִיעִי הַזֶּה וְאֵת יוֹם הַזְּכוּרָן הַזֶּה, אֵת יוֹם טוֹב מְקַרָּא קִדְּשׁ הַזֶּה, יוֹם (וְזָכוּר) תְּרוּעָה (בְּאַהֲבָה) מְקַרָּא קִדְּשׁ, זָכוֹר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְדִבְרָךְ מִלְּבָבוֹ אָמַת וְקִים לְעַד. בְּרוּךְ אַתָּה יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדְּשׁ (הַשְּׁבִיעִי) יִשְׂרָאֵל יוֹם הַזְּכוּרָן: (אָמֵן)

When Rosh Hashanah occurs on Saturday night, add the following:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ: (אָמֵן)

Glance at the festival lights, then continue:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קִדְּשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קִדְּשַׁת שְׁבִיעֵת לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלָּתָהּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קִדְּשַׁת, הַבְּדִלָּתָהּ וְקִדְּשַׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשִׁתְךָ. בְּרוּךְ אַתָּה יי, הַמְבַדֵּיל בֵּין קִדְּשׁ לְקִדְּשׁ: (אָמֵן)

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהַגִּיעֵנוּ לְזִמְנֵי הַזֶּה:

Thought for Food



ROUND CHALLAH — The Upward Spiral

— Discussions for the Rosh Hashana Dinner table



APPLES AND HONEY — Traditional Modernity

ברוך אתה ה' אלקינו מלך העולם בורא פרי העץ
יהי רצון מלפניך (ה' אלקינו ואלקי אבותינו)
שתחדש עלינו שנה טובה ומתוקה

Blessed are You, Lord our G-d, Ruler of the universe, who creates the fruit of the tree. May it be Your will, Lord our G-d and G-d of our ancestors, that the new year will be good and sweet for us.

There couldn't be two greater opposites than apples and honey. Honey lasts forever. Archaeologists found an ancient honey jar in a pyramid in Egypt, and it was still edible after three thousand years. But leave a cut apple out for an hour or two, and it already starts to go brown. Apples represent newness, originality, keeping it fresh. Honey symbolises preservation, tradition, keeping it the way it always was. We dip apples in honey, to show that the two can work together. Our tradition is our anchor. Modernity presents us with new opportunities. Our traditions give us clarity to face modern challenges. Modernity gives us new questions to deepen our understanding of tradition. As Jews we are part of an ancient culture that is at the forefront of cutting edge innovation. We embrace modernity, while celebrating tradition. We find new relevance in ancient wisdom.

We dip our apples in honey. As you dip yours, think:
How can ancient traditions help us stay sane and give us perspective when facing the challenges of today?

ברוך אתה ה' אלקינו מלך העולם המוציא לחם מן הארץ

Blessed are You, Lord, our G-d, King of the universe, who brings forth bread from the earth.

Some see time as a line, always progressing forward. Others see time as a circle, history always repeating. Judaism sees time as a spiral. It goes in cycles, but the same moment never returns. We climb up and up as time moves on. The yearly festivals are checkpoints on the journey. We are a little older and hopefully a little wiser. It's Rosh Hashana, the beginning of the year again, but we aren't back where we started. It is a new year, with new blessings and opportunities that have never been seen before. It's a time to look back and measure our progress, and to look forward and plan our next move. That's why our Challahs are round, spiralling upwards.

As you eat your Challah, ask yourself:
**How did I grow as a person this year?
What new inner challenge do I want to take on in the coming year?**



POMEGRANATES — The Holy Hypocrite

יהי רצון מלפניך ה' אלקינו ואלקי אבותינו,
שנהיה מלאים מצות כרמון

May it be Your will, Lord our G-d and the G-d of our ancestors, that we be filled with mitzvot like a pomegranate is filled with seeds.

There is something unique about the seeds of a pomegranate. Each one has its own bulb of fruit around it. Each individual seed is a self-contained entity. Good deeds are the same. Each one is a world unto itself. Every mitzvah that you do has infinite worth. Maybe you don't keep all 613 commandments of the Torah, but each mitzvah you do is a self-contained bubble of holy energy, a bulb of goodness that is not erased by anything else you do or don't do. It is never hypocritical to do a mitzvah. Judaism is not all or nothing. There's always room to grow, but each mitzvah is an eternal expression of your Jewishness that can never be taken away.

Look at the pomegranate seeds and ask yourself:
What good deeds do I refrain from doing because I don't want to be a hypocrite? How about I become a holy hypocrite and do another mitzvah!

The Shema Meditation

Finding peace when you have no control

Cover your eyes with your right hand and say:

Listen, Israel, the Lord is our G-d

Recite the following verse in an undertone:

Blessed be the name of the glory of His kingdom forever and ever.

You shall love the Lord your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.



DISCUSSION/CONTEMPLATION

Our life has been turned upside down. Most of us have never lived through such an uncertain time. Our plans have been cancelled, our routines have been upended. None of us can know for certain what the future holds. We have lost our sense of control over our own lives.

How does that make you feel? Uneasy? Scared? Angry?

What if we could feel liberated. What if losing our sense of control could actually set us free.

This is the main message of the Rosh Hashana prayers. G-d is in control. He created the universe, not we. What happens to us is not in our control. We didn't lose control over our lives, because we never had it. All we can control is our own inner response to what happens.

This is an empowering thought. Let G-d do His job of running the world. And you do your job of bringing goodness to the world around you. Everything is going to plan, and all is as it is meant to be. We are here to do our bit – making the world a better place by doing good deeds. And we are in good hands. Let go of your need to be in control of the external world, and take control of your inner world. There you will find peace.

We do this by saying the Shema, the most central prayer of Judaism. On Rosh Hashana this prayer has an even deeper impact.

The Shema Meditation

Finding peace when you have no control

COVER YOUR EYES

There is a superficial way of looking at the world, that views things as happening by chance. Cover your eyes, to momentarily ignore the way things look on the surface. You are about to enter a deeper view of reality. Switch off the screen that is playing in front of you. Turn off the story of a life that seems random. With your eyes closed, create a blank slate on which you will draw a new picture of a different world.

Now that you are not distracted by externalities start to

LISTEN

to the inner song of the world. Hear the harmony that reigns in the universe. Everything happens as it is meant to happen. You are where you are meant to be. All is in order.

You are not listening with your ears, you are tuning in with your soul, the inner part of you called...

ISRAEL.

This is your deepest core, the layer of you that is one with G-d. On this level, you have perfect faith. Your mind may have questions and doubts. Your heart may have worries and fears. But your soul is completely at peace, has total clarity, and knows with absolute conviction that...

THE LORD IS OUR G-D.

So for a few moments suspend your doubts and put aside your worries. Transcend your heart and mind and enter into the soul.



Once you have entered this soul reality, linger there for a while. Contemplate the oneness of all. Think of all that is going on in the world, and everything happening in your own life, both the good and the not so good. From the vantage point of your soul, you see the oneness in all. Whatever is happening is coming from the same one G-d. Even if things seem random and all over the place, even if contradictory forces seem to be at play, it is not really so. Everything comes from the one G-d.

THE LORD IS ONE.

Let the word...

ONE

hang in your mind for a bit longer. All is one. Feel the peace and calm in that idea. Allow the peace to spread from your soul to your mind, from your mind to your heart, from heart to your entire body. As you open your eyes, let that peace spread outside of you to the entire world.

Blessed be the name of the glory of His kingdom forever and ever.

A Shofar Visualisation

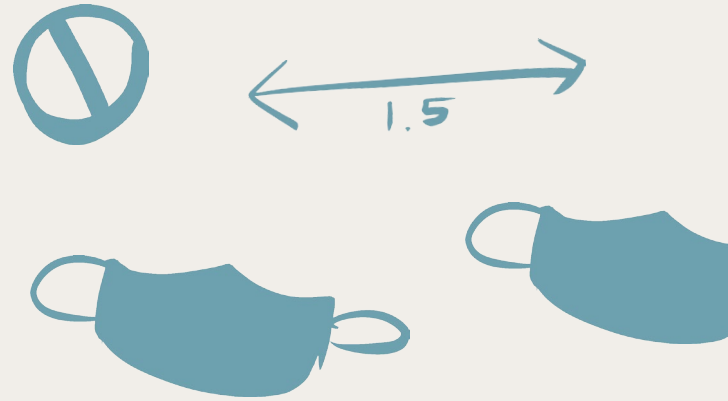
03

**WE HAVE LEARNT A NEW LANGUAGE:
LOCKDOWN. SOCIAL DISTANCING.
SELF-ISOLATION. MASKS.**

Restrictions — They serve to separate us, divide us, limit us and hold us back. We know these measures are for our own good, to preserve our health.

But what happens to the human spirit when it is restricted?

It could go any of three ways.



1. Restrictions can cause repression.

We lose our identity, we turn inward and stop expressing ourselves.

2. Restrictions can cause rebellion.

We lose our composure, and lash out with frustration and anger.

OR —

3. Restrictions can cause RENEWAL.

We find novel ways to express ourselves. We rise above the limits placed upon us and open new channels of expression.

It is our choice how we respond to restrictions. We can allow ourselves to be quashed, we can allow ourselves to be enraged, or we can allow ourselves to sing.

The Shofar teaches us how to sing this song. The sound of the Shofar is produced by a breath of air pushing through a narrow opening. The restriction of the air creates the resonance. What comes out is a loud and confident note.

The song of the Shofar is the song of our soul, calling from the depths and letting all its beauty shine. Not in spite of the narrowness, but because of it.

Restrictions are ultimately there to bring out a deeper song.

A SHOFAR VISUALISATION CONTINUED >

A Shofar Visualisation

03

ENTER INTO THE SHOFAR — As you hear the Shofar sounds, visualise yourself becoming that sound.

Dive into the Shofar with your entire body. Enter the narrow end of the Shofar, and feel the tightness that is restricting you.

Squeeze through the narrow passage. Contort and wiggle and stretch into new shapes, until you are catapulted upwards.

Fly out the broad end of the Shofar, spreading your arms and shouting a cry of victory. You are free, and now you can fly.

PONDER POINTS —

What new skills, attitudes, connections, experiences have you had as a result of the recent restrictions?

If you can't visit a vulnerable friend, what can you do to give support?

If your smile is hidden by your mask, what can you do to express friendliness?

If you can't attend a big celebration, what can you do to share happy moments?

A Tashlich Experience

- Shake Off the Dust

Tashlich is the ceremony that casts away our bad energy.

It is done on the first day of Rosh Hashana, or the second day when the first falls on Shabbat, like this year.

1. FIND THE RIGHT SPOT

During the afternoon of Rosh Hashana, take a wander to a body of water. It can be a beach, a lake, a river or a pond. You can go as close or as far as you wish. Anywhere in eyesight of the water is fine. This is the stage for Tashlich – casting away our baggage.

3. CLEAR THE CACHE

Each one of us has things in our past that we'd love to get rid of. Rosh Hashana is the reset moment, when all the caches stored in our psyche are cleared and we start anew. Identify the negative patterns you want to break, the misguided behaviours you want to change and the habits you want to quit. View each one of them as a blockage, holding back the light of your soul from shining in its full glory. As you say the words "and You will cast all their sins into the depths of the sea" visualise those blockages being hurled into the water. Watch them sink to the bottom, hit the seabed with a thud, and then slowly start to disintegrate under the water.

2. THE SECRET OF WATER

Observe the water. Watch it move. Imagine what might be underneath the surface.

There is a whole world under that water - animal and plant life, ruins and shipwrecks. All are equally submerged and one with the great blue deep. That's where we are about to banish our negativity.

4. SHAKE OFF THE REMNANTS

After reading the prayer, shake the corners of your clothing, as if dusting yourself off.

Shake away the accumulated dust of lethargy and inaction. Now, feel how much lighter you have become, how your freshness has been restored and a new energy flows through your veins. The blockages have gone, your light is free to shine. Look back at the water. Those bad habits are not yours anymore. You have disowned them forever. Let that sink in. Before you leave, decide on one practical change you will now make in your life, a small step towards being a better you. When you have that clear, turn away from the water and greet the new you with a smile.

Tashlich Prayer

04

Read the bold and think of the words on top without saying aloud.

read in your head..... Lord, Lord, benevolent G-d
say out loud..... **Who is a G-d like You,**

Compassionate
Who pardons iniquity,
and gracious,
And forgives transgression
slow,

For the remnant of His heritage?
to anger,

He does not maintain his wrath forever
and abounding kindness,

For he desires (to do) kindness.
and truth;

He will again show us mercy,
He preserves kindness

He will suppress our iniquities;
for two thousand generations,

And You will cast all their sins
into the depths of the sea.

pardoning iniquity

Show faithfulness to Jacob,
transgression

Kindness to Abraham,
and sin,

which you have sworn to our fathers
and he cleanses.

from the days of yore.
the Lord is slow

From out of distress I called to G-d;
to anger

with abounding relief, G-d
answered me

and abounding in kindness

The Lord is with me,
pardoning iniquity,

I do not fear
and transgression,

What can man do to me?
acquitting (the penitent)

The Lord is with me among
my helpers,

and not acquitting (the penitent).
and I will see (the downfall)
of my enemies.

remembering the iniquity of
the fathers of the children

It is better to rely on the Lord
than to trust in the man.

for the third and for
the fourth generation.

It is better to rely on the Lord
than to trust in nobles.

| | |
|--|---|
| 12 אֲשֶׁר נִשְׁבַּעְתָּ לְאַבוֹתֵינוּ וְחִטָּא | 1 מִי אֵל כְּמוֹךָ י"י אל |
| 13 מִימֵי קֶדֶם: ² | 2 נוֹשֵׂא עוֹן רחום |
| 1 מִן הַמַּצֵּר קִרְאתִי יְהוָה י"י ארד | 3 וְעוֹבֵר עַל פְּשַׁע וְחַטֹּאת |
| 2 עֲנֵנִי בַמִּרְחֻבִּיה: ^{אפיס} | 4 לְשִׂאֵרֵיט נַחֲלָתוֹ ארד |
| 3 י"י לֵי רַב חֶסֶד | 5 לֹא הִחֲזִיק לְעַד אָפוֹ אפיס |
| 4 לֹא אִירָא נשא עון | 6 כִּי חָפֵץ חֶסֶד הוּא: ^{רַב חֶסֶד} |
| 5 מִה יַעֲשֶׂה לִי אָדָם: ^{ופשע} | 7 יָשׁוּב יִרְחַמְנֵנוּ ואמת: |
| 6 י"י לִי בְעוֹזְרֵי ונקח | 8 יִכְבוֹשׁ עוֹנוֹתֵינוּ נצר חסד |
| 7 וְאֲנִי אֶרְאֶה בְשִׁנְאֵי: ^{לא ינסח} | 9 וְתִשְׁלִיךְ בַּמַּצּוֹלוֹת יָם לאלפים: |
| 8 טוֹב לְחַסוֹת בְּיַי מִבְּמוֹת באדם: | 10 תִּתֵּן אֶמֶת לְיַעֲקֹב נשא עון |
| 9 טוֹב לְחַסוֹת בְּיַי מִבְּמוֹת על שלשים ועל רבעים: ³ | 11 חֶסֶד לְאַבְרָהָם ופשע |
| בְּנְדִיבִים: ⁴ | |