

### What a One-derful World: The Radical Power of Awareness 3 *Specialty Track 3*

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<b>TOPIC (S)</b>	Spirituality
<b>SUMMARY</b>	This is the third in our three part session on awareness. In this session, we focus on the fellows' inner lives and how awareness can help them be more grounded this summer.
<b>GOALS:</b>	<ul style="list-style-type: none"> <li>• To translate YHVH through our breath and bodies and connect it to awareness</li> <li>• To explore how to internalize this learning, and use the tools of awareness in our own practice</li> <li>• To create a physical token to bring to camp with us</li> </ul>
<b>AUDIENCE:</b>	This session is meant for the spirituality specialty track of fellows at Cornerstone. The YHVH meditation and stone activity would work for middle and high schoolers.
<b>TIMING:</b>	75 minutes
<b>APPENDICES:</b>	N/A
<b>MATERIALS NEEDED:</b>	<a href="#">Visual depiction of the letters yud-hey-vav-hey</a> Stones, or another physical token like small balls or bracelets
<b>SET-UP DETAILS:</b>	Anywhere with space for movement

### SESSION TIMELINE

- 00:00-00:10 Opening Yud-Hey-Vav-Hey Meditation
- 00:10-00:20 Reflection on Yud-Hey-Vav-Hey meditation
- 00:20-00:45 Modeling the tools of awareness
- 00:45-00:60 Reflections and questions
- 00:60-01:15 Awareness stones and closing meditation

### SESSION OUTLINE:

#### 00:00-00:10 Opening Yud-Hey-Vav-Hey Meditation

- Have music playing as fellows come in from the waiting room. Invite folks to sit and take a grounding breath.
- Show the yud hey vav hey slide- explain that this is the “proper” name for g?d and we are often taught not to pronounce it. But why?
- *Try to say a yud (like a ‘y’) without a vowel. Feel how the back of your throat tightens up, but nothing comes out. It’s what happens right before sound. Now try hey (like an ‘h’). It’s a quiet sigh, it’s breath leaving your body. Try a vav (like a ‘v’). It’s pressure in your throat, like a balloon. But still, no sound. And now a hey again.*
- *It’s pre-sound. It’s feeling, it’s breath. We can’t pronounce it because it just is.*
- *We can also feel it in a different way. Take a look at these letters, vertically this time.*



- *We can map them on to our bodies and see how it feels.*
- *Stand up if you can. Feel your feet on the ground, bend your knees. Feel supported by the earth. Now roll your shoulders back and stand tall, feeling where the top of your head meets the air around it.*
- *Now, using your imagination, picture that your head is a beautiful yud, the top reaching up and the bottom reaching down.*
- *Imagine that your torso and arms are a hey. Does that change how you stand?*
- *Imagine your spine is a vav, straight and tall. Feel yourself straighten up.*
- *And imagine your legs are the last hey, rooting you in the earth.*

- *Imagine that your body is the name. Yud, hey, vav, hey...*
- *How might you treat yourself differently, talk about yourself differently, if you truly believed that you were a name of the holy one, an emanation of the Divine?*
- *Now look at your fellow fellows, imagining the name on their bodies. Does it change how you see them? How would the world be different if we treated every person like a name of g?d?*
- Invite fellows to take a deep breath and sit back down.

### 00:10-00:20 Reflection on Yud-Hey-Vav-Hey meditation

- Invite reflections in the chat. What did you notice? What did you feel?
- *How does g?d fit into all of this, for you?*
- *We can't pronounce yud hey vav hey, but we can feel it, and we can embody it. That's a lot like how we experience yud hey vav hey in the world. We have moments of connection, of holiness. We feel part of something greater than ourselves. We feel hope, we imagine what the world could be. And it's difficult to put into words (like camp), but we can feel it, and we can try to be it. And we try to put it into words anyway.*
- *But just like any Hebrew word, yud hey vav hey has a root. The root is, "is!" You can see it in the Hebrew verb form להיות, "to be." And in the past, present, and future tense: היה, was, הווה, is, יהיה, will be. See how the same letters are contained in this name. The closest definition we have is "being" or "is-ness." And that's very different from Lord.*
- *g?d- baggage can keep us from connecting our innate spirituality to our Jewish heritage. But it's all there! How you pass the torch, how you talk about Jewish texts and ideas, how you talk about g?d, really has an impact, just like bringing campers into awareness has a huge impact.*
- *If Yud-Hey-Vav-Hey is all that is, then becoming aware of the present, becoming aware of the gift of now, is becoming aware of Yud-Hey-Vav-Hey.*
- *How could we use this at camp? Why?*

### 00:20-00:45 Modeling the tools of awareness

- *We are walking talking names of g?d, and walking talking dugma'ot, examples. When we practice awareness, when we practice mindfulness, we are modeling for our campers how they can also be mindful. How can we model this for them...*
  - *On a hike?*
  - *In a bunk activity?*
  - *In a specialty?*
  - *At a meal?*
  - *In a one-on-one conversation?*
  - *During t'fillah?*
- Discuss as a group or in small groups.

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- *These tools of awareness are helpful not just for modeling, but so that we can be more present, feel gratitude, get in touch with our feelings, etc. You, fellow, also have a spiritual core that needs to be nourished! Especially after this rough year.*
- *This is the deeper meaning of self-care: giving yourself the space you need, even if it's short, even if it's internal, to breathe and be and center yourself.*
- *We can belong to ourselves, as Brene Brown says. We can build an internal shelter, a stable place, from which to respond.*
- *Using the tools of awareness can help us move from reaction to response.*
- *For example- if a camper is getting on our last nerve for some reason, how could we use these tools?*
  - *We can help invite them into awareness, but also do it ourselves.*
  - *We can take a deep breath, focus on our presentness in our bodies. By becoming present and aware, we can see the camper clearly, showing compassion connection.*
  - *We can even say aloud- "I feel myself getting upset, so I'm going to take a few deep breaths." This models how we can deal with difficult emotions.*
- *We can find moments of pause and awareness in the morning before we begin the camp day, and at night before bed. We can return to our spiritual core to feel safe, connected, and grounded, even in the midst of the storm.*
- *Discuss as a group how we can use these tools to feel more grounded, centered, and excited at camp.*

### 00:20-00:60 Reflections and questions

- *Look back on your questions from each day. Is there anything we haven't discussed yet that you'd like to share within the safe container of the group? What is in your heart after all of this?*
- *Open the space up for a discussion/reflection, or more time to practice.*

### 00:60-01:15 Touchstones/ Awareness stones and closing meditation

- *When Ya'akov wakes from his dream and realizes the amazingness that has been all around him this whole time, he transforms the rock he had used as a pillow into a monument. Did the rock change? He poured oil all over it, but the rock remained the same. Ya'akov changed, and he set up the rock as a remembrance.*
- *We can do the same. We can come back to our inner spiritual core as a monument, a touchstone, when things are rough. We can remind ourselves of our purpose, and let that be our guide.*
- *When you are feeling angry, or lonely, or upset at camp, what do you want to remember? What do you want to lift up your eyes to see, to feel? Gratitude, kindness, growth? What is your purpose-word?*
- *If painting the stones, give time for painting.*
- *Keep this by your bed as a monument to your own soul, your own spirit. Let it remind you to take a moment of awareness each morning, and each evening, and whenever*

*you need. Take a smaller stone and “charge” it on the energy of this one. Carry it around in your pocket, to squeeze or touch if you feel your awareness slipping. Let it connect you to the everlasting part of yourself.*

- *What are you taking away from this track experience? What do you want to remember?*
- Invite participants to sit up nice and tall like Jacob’s ladder, and breathe, as they infuse their stones with their kavanah. After a moment of silence, invite them each to share one word of intention out loud.
- *May we feel grounded enough to lift. May we feel safe enough to open our awareness, to become awake to the blessings that surround us. May we share these blessings with others, inviting our campers into the beauty of the world. May we take the time at camp to nurture our own souls while we care for the souls of others. May we say “ma nora hamakom hazeh,” how awesome is this place, right now.*

### BRINGING IT BACK TO CAMP & SHIFTING TO IN PERSON:

- The Yud-Hey-Vav-Hey is great for older middle and high school campers. It can also be framed as an experience and discussion, and less of a meditation, depending on the audience.
- The stones activity could potentially be done with something else (something softer!) like a koosh ball, or a bracelet- anything tangible that you can infuse an intention into and touch when needed.