

CALL OF THE



SHOFAR

Seasons of Transformation

Participant Workbook

## Agreements

I agree to be responsible for my own health and safety; this refers to a special diet or any physical limitations I may have.

I will not drink alcohol or do recreational drugs while I am attending this workshop (If I need specific medications for an existing health concern, certainly I will take care of this need)

I agree to maintain confidentiality around what I hear or see other men share during our time together. In other words, regarding other men, what happens here, stays here.

I will be respectful of the property on which this workshop is taking place.

We have a schedule. I am committed to uphold that schedule.

The workshop is residential; meaning it all takes place here. I agree to stay on the property during the workshop, unless otherwise discussed with a staff member.

I will not make outside phone calls unless I discuss this with a staff member first.

I will maintain silence outside of the circle or at other specific times that we have permission to talk.

I will make an effort to not be sloppy with my language; no unnecessary cursing for instance.

## Introduction

We are basing this three-day experience on a simple assumption.  
That assumption is;

Before the creation of the world as we know it, there existed an unimaginable, undifferentiated One; unimaginable on many levels, perhaps the simplest level being that before creation there was probably no stuff, no time and no space. And that is pretty unimaginable.

And this unimaginable One had a desire to give. One's desire to give came from something we can only imagine from our experience of love.

So One, now as Creator, created "other" to be the recipient of the gift that One wanted to give, from One's loving intention.

And the greatest gift that One could possibly give to other, is for other to consciously experience intimacy with One's perfect, loving, presence.

In Shmot, the second of the five books of the Torah, God appears to Moshe as a burning bush and appoints him as the redeemer of the Jewish people.

At that time:

Moshe said to God, "I will go to the Israelites and say, 'Your fathers' God sent me to you.'

They will immediately ask me: What is His name?

"What shall I say to them?"

God answers: "Ekeyeh Asher Ekeyeh [I Will Be As I Will Be]."

(Shmot 3:13-14).

The Tikunei Zohar comments that God's answer, *Ekeyeh Asher Ekeyeh*, can be understood as a pattern:

- The first Ekeyeh corresponds to *Klal* (undifferentiated unity);
- This is followed by Asher which corresponds to *Prat* (differentiated parts, separate details, created existence),
- Which is again followed by the second Ekeyeh, corresponding to *Klal* (a return to a higher unity that allows the full expression of all its parts and details)

- Ekeyah
- Asher
- Ekeyah

- Klal
- Prat
- Klal

- Unity
- Individuation
- Unity

In other words; the answer, Ekeyeh Asher Ekeyeh, in some manner, reveals to us a Name.

This Name can also be thought of as the basic rhythm of existence, the most fundamental possible frequency:

- An undifferentiated whole
- Separation, creation of “other”
- Created other evolving towards a return to unity

From our point of view it is a description of a process – a process that begins with;

- *Ein od milvado* – There is nothing but One; there is no “other,” no parts, no separate things or moments; all is a complete, perfect whole (*Ekeyeh/Klal*). (Again, a concept beyond anything we can possibly imagine.)
- At some point, this is followed by a seeming “removal” or “constriction” of God’s presence to “make room” for the existence of an “other”; an act of creation (*Asher/Prat*).
- A return to a Unity via the evolutionary process of transcend and embrace. (We will discuss later that this unity is ultimately co-created, by us, via conscious relationship.)

And let's assume we are the possible others who are capable of receiving God's gift to us which is;  
The "joyful" experience of conscious intimacy.

The question then becomes;  
What qualities must other, us, possess in order to receive what One wants to bestow upon us?

- Clearly other has to be other. Otherwise there is no one to receive the experience that God desires to give us.

And

- Other has to have the capacity to engage in relationship with something greater than him or her self.

Agency  
and  
Communion

Our first assumption is that One created other.

And our first 2 distinctions concerning "created other" are;

- A need to be an individuated self
- As well as, having the ability to;
- Engage in relationship

Again, "other" must be a self, otherwise there is no other to receive the experience.

And

"Other" must be able to engage in relationship because that is our understanding of the goodness that the Creator desires to bestow upon us.

Let us make a 3<sup>rd</sup> fundamental distinction regarding "other", which is:

Other needs to be *conscious*.

Why?

Because;

1: Other needs to consciously appreciate the experience of intimacy (as opposed to an unconscious infant experiencing intimacy).

And

2: Other needs to consciously make choices that allow him or her to be a co-creative participant in forming the relationship.

(Because we derive greater joy from earning something than just having something given to us.)

And

3: Drawing close is a function of being similar to, or resonating with. God is a creator and a giver. In order for us to emulate God we need to be co-creators of the relationship, not just receivers.

So we have 3 basic distinctions that other, us, need to embody in order to be the type of other who can be the recipient of the goodness God desires to bestow upon us, the joy of conscious intimacy:

- Self
- The ability to engage in relationship
- Consciousness

We will explore all three of these in more detail, but just to give you a sense of what we are talking about in real life:

I am a self who has:

- Appropriate boundaries
- Unique self expression
- In touch with my own needs and desires
- Responsible for my choices and actions

Being in relationship:

- Appreciate others
- Have compassion for our common humanity
- Trust in intimacy
- Belong and align myself to larger organisms that I am a part of

Conscious:

- Of principles
- Of relative values in order to make right decisions
- Of my own patterns of thinking
- Of the gifts that I have in life



There was a Will, a desire to give to another.

From this Will came the creation of a world in which other can exist, a world of seeming multiplicity, an Olam, within which One can be hidden to make space for other.

At a certain point in time, one of these others, a man came along who became aware of One, and One's Will to be kind to other.

He made an agreement to align himself with that Will.

The man had children and his children became lost and came very close to forgetting the original agreement that their father had made.

His children, became domesticated in illusions of how we should be in order to be accepted and loved.

Satisfying those illusions became our new agreement.

We forgot who we really were because we became enslaved by images of who we thought we needed to be.

We became slaves to Pharaoh, the master of illusion.

Pharaoh decreed to kill our first born, the initial agreement our father had made.

A spark from that initial agreement that our father had made was set afloat in a basket and rescued from the water that flowed within the illusion.

Because of our suffering as well as the spark who reminded us of our initial agreement, we woke up to the illusion that we found ourselves in.

Without this initial awakening there would be no way out, because we would forget that we were actually strangers in a strange land.

We stepped out of the illusion.

Through humility and purification, the spark who had been rescued from the water brought down a rewording of the initial agreement.

We accepted the new agreement, to return home, but this time consciously.

This workshop is about re-aligning ourselves to the agreement to evolve ourselves in order to be the recipients of One's loving intention.

A fundamental precept of Judaism is God's desire for us to experience God's Oneness, God's perfect unity. This, we are told, is the ultimate goodness that God wants to bestow upon us. The relationship of individuals to one other, as well as the relationship of individuals to the greater whole is our vehicle for experiencing God's gift to us.

We can think of relationship as the lines that connect individual dots that form a total picture. What we thought were individual dots were really always part of a greater whole. The quality of my relationship with my children, my wife, my friends, with food, with money, with business, with the present moment, etc., are all ways that I, as an individual, have the opportunity to help co-create the gift that God wants us to inherit, the conscious experience of One.

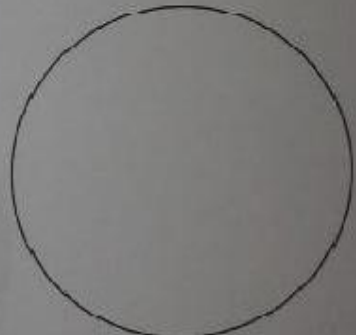
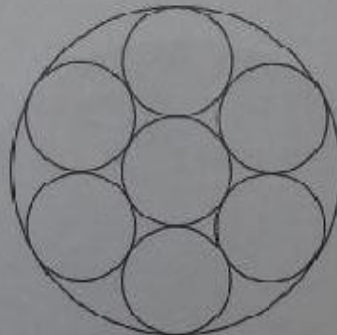
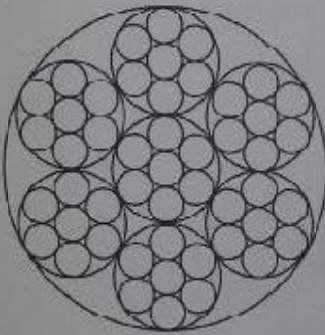
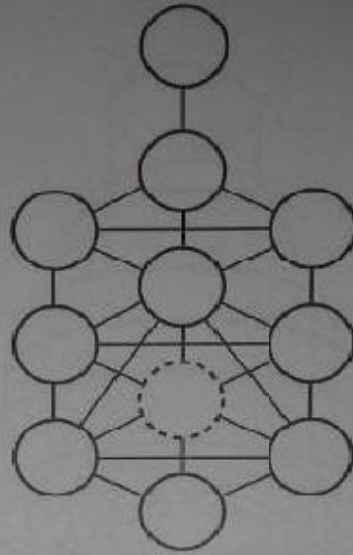
Forming greater unities through intimate, appropriate relationship is a process which takes place over time. Time allows for movement, otherwise life is no more than a snapshot, providing no opportunity for change. Time, as viewed through the Jewish calendar, has two particular characteristics. One being that time travels in a linear fashion, where each moment is visited once, and then forever falls into the past. Each moment is therefore very precious and if we are not awake when it presents itself to us, the moment becomes a missed opportunity.

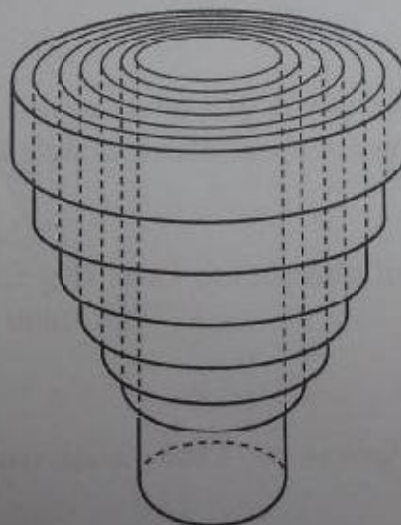
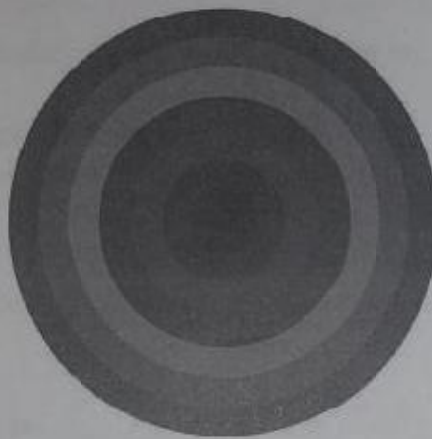
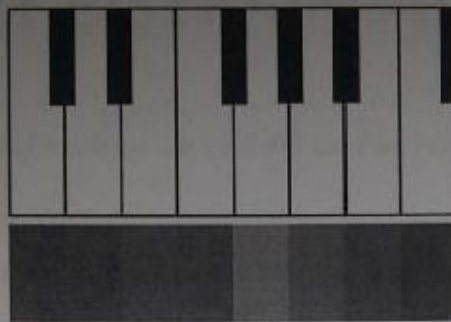
The second perspective of time, from a Jewish point of view, is its cyclical nature. In this respect moments do, on some level, repeat themselves, giving us a chance to revisit them, allowing us the opportunity to be more awake to its presence the next time it comes around. Weekly cycles, monthly cycles, cycles of holidays are examples of this. Traveling down a spiral cone is not a bad image of the nature of these two qualities of time, where points are never exactly the same and yet there is an aspect of repetition. The Hebrew word for year is Shana. The definition of Shana, besides meaning year, also carries the dual meanings of change and repetition, two seemingly opposite concepts, yet a perfect reflection of our experience of time itself.

The Jewish cycle of the year is engraved with different qualities formed by historical imprints. These imprints are the holidays, the Yomim Tovim. Passover was a time when the Jewish people went from a condition of slavery to one of freedom. Passover is now and forever a standing note in time whose frequency is just that, going from slavery to freedom, whatever that means to each one of us. These imprints in the cycle of time are like musical notes in a yearly repeating melody. Each note has a different character and personality, depending on what transpired at that time in our history. These notes have been engraved in the yearly cycle by God's order of creation and the amplitudes of these notes have been increased by historic acts of our nation or individuals.

When we direct our thoughts and intention to each note at the time of its sounding, and align our physical actions with its particular frequency (lighting candles on Chanukah, eating Matzoh on Passover) we resonate to their influence. We align ourselves to the nature and lesson each holiday provides.

Each meeting place in time provides us unique opportunities to learn and experience qualities that have the potential to enhance relationship, to connect the dots in order to experience the Whole. The goal for the Seasons of Transformation workshop is to experience individual and communal evolution through the path of Judaism.





## WHAT LISTENING IS NOT

- **Why**

*My friend was supposed to show up at 2:00 and he came one hour late.*

Why did he come late?

What did you do that gave him the impression that being on time didn't matter?

- **Advice**

*I am so angry at my brother for not calling me on my birthday.*

You really need to forgive him.

If it was me, I would have sent him an e-mail reminder.

- **Sharing**

*My kid goes out and doesn't call and tell me where she is. I get really concerned.*

I had the very same issue.

Let me tell you what my kid used to do. He would stay out all night.

- **Negating**

*My wife came home she voiced to me how disappointed she was for me letting the kids go to bed without brushing their teeth.*

That doesn't seem so bad.

That's all? When my wife gets upset she screams like crazy.

What are you getting so upset for?

- **Fixing**

*When my partner misunderstood what I was saying and got angry, I got really scared.*

Let me talk to him.

I'll deal with that.

- **Judging**

*I was really afraid to tell Jim the bad news.*

That's ridiculous to get so emotional.  
What are you getting so scared about?

- **Consoling**

*I lost my job and I'm scared about supporting my family.*

Don't worry, you'll find something.  
You'll be fine, don't worry

- **Denying**

*I'm so angry at my sister for saying that about me in public.*

I can't imagine you're feeling that way.  
That's not like you.

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## WHAT LISTENING IS

- Listening is giving of my attention, having the other be the focus or point of my attention
- Listening is being present
- Listening is resonating with another
- Listen is showing up with a new mind
- In order to truly listen I must respect the function of listening itself
- Listening can be mirroring what I heard
- Imagine listening as if you were a midwife, being present to another, allowing another to give birth to him or herself.

## Judging Exercise

Identify a relationship in your life where you are experiencing a lack of freedom.

Where you are constricted or stuck?

Where you are blaming others for your lack of wellbeing?

Possibly a person who you are not able to forgive,

Who irritates angers or frustrates you?  
And why?

Don't censor yourself.

Don't be "wise" or "spiritual".

Give yourself permission to be as wounded or as affronted as possible.

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Take this opportunity to express your judgments and feelings on paper:



## Making Distinctions Fill-out Gevurah - Distinctions

Go over the relationship from the judging exercise sheet and reframe it using the four quarters model.  
Make clear distinctions.

- **Data**

What are the tangible facts?

- **Feelings**

What feelings are being generated by your thinking? By living from within this story?

- **Desire**

What do you want from within this story?  
What is the root desire of your feelings?

- **Thinking**

What is your story? Your thoughts? Your interpretations? What are you telling yourself?

## SPEAKING WITH INTEGRITY

### WHAT SPEAKING IS

Speaking from:

Responsibility	Victim
"I" Statements	You, we,
Being direct	as opposed to fillers or diluting statements such as; I <u>just</u> want to ... You know...Like, Sort of...I guess, maybe
I judge you to be ... In my story.....	You are ...
I choose to ... I choose not to ...I	I have to ... I can't ...
When you _____ I feel ...	You make me feel _____ when you
I'm sorry	Forgive me
Direct expression: Truthful Straight from you to me Owning it	Sideways expression: Toxic humor Passive / aggressive Sneaking it in
Thank you.	I <u>want</u> to thank you.
From the heart: Listen to inner voice Sincere / authentic Clear / concise	From the head: Defensive Rationalizing "Stories"

Notice the difference in these two ways of speaking.  
Notice what different attitudes they communicate and represent.

# Values Exercise

## Netzach - Values

### What Really Matters?

When I appreciate myself...

If I refused to live by other people's judgments...

If I bring 5 percent more awareness to my life...

When in this place, the values I choose to orchestrate my life around are...

- 1.
- 2.
- 3.
- 4.
- 5.



## A Letter to You

Write a letter from Hashem to you.

Write words of encouragement and love from the One who wants you to experience joy and fulfillment in your life.

A letter that supports you in your highest place

Breath... write from your heart

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## Yom Kippur Letter

Dear...

The constricting story I had about myself was...

How I was being when I was generating my life from this constricting story was...

The impact on myself, you and our relationship when I was generating my life from this constricting story was...

Who I really am when I distinguish myself from my story is...

*This is not about guilt or putting myself down.*

*This is about creating a new possible way of being.*

*This is about stepping into freedom.*

*This is about living from greater consciousness and authenticity.*



Yom Kippur Letter cont.

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# The Light that is the Gift from my Wound

## Sukkot Exercise

What is my wound that I got in touch with?

Write down the deep desire that I got in touch with during my work. What is that quality?

Write down the doable activity that will generate this quality in the world.  
(An activity that is measurable and which I can be held accountable to do.)