

Fences:

Look at each of these images of a fence. Stand up for a moment. Push against any of these fences. What does it feel like to be inside or outside the fence in each instance? For what purpose do you think this fence was designed? Imagine yourself pressing up against the fence from the inside? Imagine yourself pressing up against the fence from the outside? What's the difference between the two experiences?

MAKE A FENCE AROUND YOUR WORDS (Pirke Avot)

Fence in Everyday Experience and Language

Enter not into the path of the wicked...Avoid it, pass not by it; turn from it and pass on (Prov :14-15) . Rabbi Ashi said: The verse may be illustrated by the parable of a man who guards an orchard. If he guards it from without , the entire orchard is protected; but if he guards it from within, only the part in front of him is protected, while the part behind him is not protected"

Sefer Aggadah, Bialik and Ravnitsky

Rank these in order of which you think would be the most important example of positively creating a "fence" around a habit . 1 would be the most productive use of a fence and 6 the least productive. Explain why you ranked the examples the way you did.

1. Completing an assignment two days before it is due _____
2. Saying nothing rather than something bad _____
3. Stop eating before you are full _____
4. Exercise for 30 minutes a day even though doctor says 25 is enough _____
5. Don't read the morning paper because you know it will give you indigestion _____
- 6 .No dating someone who is "interesting" but has a bad reputation_

Enter not into the path of the wicked...Avoid it, pass not by it; turn from it and pass on (Prov :14-15) . Rabbi Ashi said: The verse may be illustrated by the parable of a man who guards an orchard. If he guards it from without , the entire orchard is protected; but if he guards it from within, only the part in front of him is protected, while the part behind him is not protected"

Sefer Aggadah, Bialik and Ravnitsky

<p>"The World A Moment Later" by Amir Gutfreund</p>	<p>"העולם רגע אחר כך" מאת אמיר גוטפרונד</p>
<p>When I was a child I had a beloved uncle who brought gifts every time he visited. One day he gave me a little compass and taught me how to find the north. I took the compass with me everywhere I went, and the first thing I did was find out where the north was. In every place the needle showed the north. At school, in the playground, in my room, in Father's store. On his next visit, my uncle asked me a riddle: If you stand right at the north pole, where will the needle point? His question stumped me, and he rejected every answer I could think of. Then he told me: There, in the north pole, the needle will go mad. It will point up, down, sideways, every which way. The compass is good for showing the north in every place on Earth except for the north itself. That is what my uncle said. And the moral? How easy was Zionism when all it consisted of was longings for Zion. In all the corners of the Diaspora, in Poland and Russia and Yemen and Morocco, the needle pointed the way, showed us what must be done. But from the moment we came here, to Zion, the needle went mad.</p>	<p>כשהייתי ילד היה לי דוד אהוב שהביא לי מתנות בכל ביקור. יום אחד, הוא נתן לי מצפן קטן ולימד אותי איך למצוא את הצפון. לקחתי את המצפן איתי לכל מקום אליו הלכתי, והדבר הראשון שעשיתי היה למצוא את הצפון. בכל מקום המצפן הראה את הצפון. בבית הספר, במגרש משחקים, בחדר שלי, בחנות של אבא שלי. בביקור הבא של דודי, הוא חד לי חידה: אם תעמוד בדיוק בקוטב הצפוני, לאן החץ יצביע? שאלתו בלבלה אותי, והוא דחה כל תשובה שעלתה בראשי. אז הוא אמר לי: שם, בקוטב הצפוני, החץ ישתגע. הוא יצביע למעלה, למטה, לצדדים, לכל כיוון. המצפן מצוין בכדי להצביע על הצפון מכל מקום בעולם, חוץ מהצפון עצמו. אלו היו דבריו של דודי. ומה מוסר ההשכל? כמה פשוטה היא הציונות כשל הביסוס שלה היה הגעגוע לציון. בכל קצוות הגולה, בפולין וברוסיה ותימן ומרוקו, המצפן הראה את הדרך, הראה מה צריך לעשות. אך מהרגע שהגענו לכאן, לציון, המצפן השתגע.</p>

36 and as makers of designs. Let, then, Bezalel and Oholiab and all the skilled

persons whom the LORD has endowed with skill and ability to perform expertly all the tasks connected with the service of the sanctuary carry out all that the LORD has commanded.

1. And Bezalel and Oholiab shall work, and every wise-hearted man, in whom the LORD hath put wisdom and understanding to know how to work all the work for the service of the sanctuary, according to all that the LORD hath commanded.

So are Bezalel and Oholiab to make, and every man wise of mind, in whom YHWH has put wisdom and discernment, to know (how) to make all the work for the service of (constructing) the Holy-Shrine for all that YHWH has commanded.

וְעָשׂוּ בְּצִלְאֵל וְאֹהֲלִיאֵב וְכָל
אִישׁ חָכֵם-לֵב אֲשֶׁר נָתַן יְהוָה
חָכְמָה וְתוֹבוּנָה פְּהִמָּה לְדַעַת לַעֲשׂוֹת
אֶת-כָּל-מְלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל
אֲשֶׁר-צִוָּה יְהוָה:

וְעָשׂוּ בְּצִלְאֵל וְאֹהֲלִיאֵב וְכָל אִישׁ חָכֵם-לֵב אֲשֶׁר נָתַן
יְהוָה חָכְמָה וְתוֹבוּנָה פְּהִמָּה לְדַעַת לַעֲשׂוֹת אֶת-כָּל-מְלָאכֶת
עֲבֹדַת הַקֹּדֶשׁ לְכָל אֲשֶׁר-צִוָּה יְהוָה:

6

We frequently become so absorbed in other aims that we lose sight of the larger goal. Here the Sabbath comes to our aid.

An artist cannot be continually yielding his brush. He must stop at times and step back to view the canvas he is painting.

Living is also an art. We dare not become so absorbed in the mechanical processes we lose our consciousness of an overall plan. The Sabbath represents those moments when we stop our brush work in order to renew our vision of the canvas.

Mordecai Kaplan, The Meaning of God in Modern Jewish Religion