

**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**

2 Now Naomi had a kinsman on her husband's side, a man of substance, of the family of Elimelech, whose name was Boaz.

2 Ruth the Moabite said to Naomi, "I would like to go to the fields and glean among the ears of grain, behind someone who may show me kindness." "Yes, daughter, go," she replied, "and off she went. She came and gleaned in a field, behind the reapers; and, as luck would have it, it was the piece of land belonging to Boaz, who was of Elimelech's family.

4 Presently Boaz arrived from Bethlehem. He greeted the reapers, "The Lord be with you!" And they responded, "The Lord bless you!" 5 Boaz said to the servant who was in charge of the reapers, "Whose girl is that?" 6 The servant in charge of the reapers replied, "She is a Moabite girl who came back with Naomi from the country of Moab. 7 She said, 'Please let me glean and gather among the sheaves behind the reapers.' She has been on her feet ever since she came this morning. 8 She has rested but little in the hut."<sup>a</sup>

8 Boaz said to Ruth, 6- "Listen to me, daughter. 7 Don't go to glean in another field. Don't go elsewhere, but stay here close to my girls. 8 Keep your eyes on the field they are reaping, and follow them. I have ordered the men not to molest you. And when you are thirsty, go to the jars and drink some of [the water] that the men have drawn."

10 She prostrated herself with her face to the ground, and said to him, "Why are you so kind as to single me out, when I am a foreigner?"

11 Boaz said in reply, "I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father

2 וְלִרְעֻמִּי עִירַע מוֹדַע לְאִישׁוֹ אִישׁ נָבוֹר חָיִל מְשֻׁפָּהוֹת אֵלֶיךָ מִלֵּךְ וְשָׂמָו עָלַי:

2 וְתֹאמְרִי יְהוָה הַמּוֹצֵא אֶתְךָ אֶל-בְּרִיךְ אֲמַרְצָא הַשָּׂדֶה וְאֶלְקַטְתִּי בַּשָּׂדֶה לְאִישׁ אֲשֶׁר אֲמַרְצָא וְתִּבְנֶה וְתִלְבֹּט בַּשָּׂדֶה אֶתְךָ בְּתָרֵי: 3 וְתִלְכִי וְתִבְנֶה וְתִלְבֹּט בַּשָּׂדֶה אֶתְךָ וְהִשְׁרֵת לְבָבְךָ אֲשֶׁר מִמְשֻׁפָּהוֹת אֵלֶיךָ:

4 וְהִנֵּה-בָּיָעָה בָּא מִבְּרִית לָחֵם וְיֹאמְרוּ לְיֹרְצִימֵי הַדָּגָה עִמָּכֶם וְיֹאמְרוּ לוֹ: 5 וְיִרְבֶּה וְיִשְׁרָצִימֵי לָחֵם הַנֶּעְרָה הַזֹּאת: 6 וְיֹעַן וְיִגְעַר הַנֹּעֲבֵם עַל-הַיֹּרְצִימֵי וְיֹאמְרוּ נַעֲרָה וְיִאָּבְיָה: 7 וְהָאִמֹר אֶלְקַטְתִּי אֲנִי וְאֶסְפְּתִי כַעֲמֻלִים אֶתְךָ הַיֹּרְצִימֵי וְתִבְנֶה וְתִלְבֹּט וְתִבְנֶה וְתִלְבֹּט עַד שְׂבִיתָה הַבֵּינָה: 8 וְיֹאמְרוּ בָּיָעָה אֶל-יְהוָה הַלֹּיֵא שְׂמַעְתָּ בְּתֵיבֵי אֵל-תִּלְכִי לְלַקֵּט בַּשָּׂדֶה אֶתְךָ וְגַם לֹא תִעֲבֹרִי קִצְוֹ וְכֹה תִדְבָּרְךָ עִם-נְעָרֹתַי: 9 עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר-יֹרְצִינָה וְהִלְכְתָּ אַחֲרֵיהֶן וְהָלָא אֲצִיחֵי אֶת-הַנֶּעְרִים לְלִבִּי: 10 נָעֵקֶה וְנָעֵמֶת וְהִלְכְתָּ אֶת-הַיִּפְלִיִּים וְיִשְׁרֵת מִשְׁאֵר יִשְׁאָבוֹן הַנֶּעְרִים:

10 וְתִפְלִי עַל-פְּתִיחֵי וְתִשְׁתַּחֲוֶה אֲרָצָה וְתֹאמְרִי אֵלָיו מִדַּעַת מִצְאָתִי מִן פְּתִיחֵיךָ: 11 וְיִינַעַן בָּיָעָה וְיֹאמְרוּ לוֹ: 12 הֲאֵל הָאֵל לִי כָל-אֲשֶׁר-עָשִׂיתָ אֶת-דְּמוּתְךָ אֶתְךָ מִתּוֹ: 13 וְיִשְׁרָף וְיִחַעֲבֹב אֶתְךָ וְיִגְבֹּה וְיֹאמֵר מוֹלְדֶיךָ וְיִחַלְכֵי אֶל-עֵינֵי אֲשֶׁר לֹא-יִרְעוּת תִּמְתָּל

14 וְתִפְלִי עַל-פְּתִיחֵי וְתִשְׁתַּחֲוֶה אֲרָצָה וְתֹאמְרִי אֵלָיו מִדַּעַת מִצְאָתִי מִן פְּתִיחֵיךָ: 11 וְיִינַעַן בָּיָעָה וְיֹאמְרוּ לוֹ: 12 הֲאֵל הָאֵל לִי כָל-אֲשֶׁר-עָשִׂיתָ אֶת-דְּמוּתְךָ אֶתְךָ מִתּוֹ: 13 וְיִשְׁרָף וְיִחַעֲבֹב אֶתְךָ וְיִגְבֹּה וְיֹאמֵר מוֹלְדֶיךָ וְיִחַלְכֵי אֶל-עֵינֵי אֲשֶׁר לֹא-יִרְעוּת תִּמְתָּל

12 Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of the Lord has struck out against me."

14 They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. 15 So she said, "See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law." 16 But Ruth replied, "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. 17 Where you die, I will die, and there I will be buried. 18 Thus and more may the Lord do to me if anything but death parts me from you."

When [Naomi] saw how determined she was to go with her, she ceased to argue with her; and the two went on until they reached Bethlehem.

When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, "Can this be Naomi?" 20 "Do not call me Naomi," she replied. "Call me Mara, for Shaddai has made my lot very bitter. 21 I went away full, and the Lord has brought me back empty. How can you call me Naomi, when the Lord has dealt harshly with me, when Shaddai has brought misfortune upon me?" 22 Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem

עִירַי הָעִיר-לִי בְּנִים כְּמַעֲי וְהִינֵי לָכֶם לְאִנְשִׁים: 2 וְשִׁבְתֶּהוּ בְּתוֹלֵי לֶכֶן פִּי וְנִגְוַתִּי מִדִּוְיֹת לְאִישׁ פִּי אֲמַרְתִּי יִשְׁרָף תִּקְוָה: 3 וְהִייתִי הַלֵּילָה לְאִישׁ וְגַם יִלְדֵתִי בְּנִים: 4 וְהִלְכְתִּי וְתִשְׁבְּרֶתָה עִד אֲשֶׁר יִהְיֶה הַלֵּילָה לְפָנֶיךָ: 5 וְתִלְכִי וְתִבְנֶה וְתִלְבֹּט בַּשָּׂדֶה אֶתְךָ וְהִשְׁרֵת לְבָבְךָ אֲשֶׁר מִמְשֻׁפָּהוֹת אֵלֶיךָ: 6 וְתִפְלִי עַל-פְּתִיחֵי וְתִשְׁתַּחֲוֶה אֲרָצָה וְתֹאמְרִי אֵלָיו מִדַּעַת מִצְאָתִי מִן פְּתִיחֵיךָ:

14 וְהִנֵּה-בָּיָעָה בָּא מִבְּרִית לָחֵם וְיֹאמְרוּ לְיֹרְצִימֵי הַדָּגָה עִמָּכֶם וְיֹאמְרוּ לוֹ: 15 וְיִרְבֶּה וְיִשְׁרָצִימֵי לָחֵם הַנֶּעְרָה הַזֹּאת: 16 וְיֹעַן וְיִגְעַר הַנֹּעֲבֵם עַל-הַיֹּרְצִימֵי וְיֹאמְרוּ נַעֲרָה וְיִאָּבְיָה: 17 וְהָאִמֹר אֶלְקַטְתִּי אֲנִי וְאֶסְפְּתִי כַעֲמֻלִים אֶתְךָ הַיֹּרְצִימֵי וְתִבְנֶה וְתִלְבֹּט וְתִבְנֶה וְתִלְבֹּט עַד שְׂבִיתָה הַבֵּינָה: 18 וְיֹאמְרוּ בָּיָעָה אֶל-יְהוָה הַלֹּיֵא שְׂמַעְתָּ בְּתֵיבֵי אֵל-תִּלְכִי לְלַקֵּט בַּשָּׂדֶה אֶתְךָ וְגַם לֹא תִעֲבֹרִי קִצְוֹ וְכֹה תִדְבָּרְךָ עִם-נְעָרֹתַי: 19 עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר-יֹרְצִינָה וְהִלְכְתָּ אַחֲרֵיהֶן וְהָלָא אֲצִיחֵי אֶת-הַנֶּעְרִים לְלִבִּי: 20 נָעֵקֶה וְנָעֵמֶת וְהִלְכְתָּ אֶת-הַיִּפְלִיִּים וְיִשְׁרֵת מִשְׁאֵר יִשְׁאָבוֹן הַנֶּעְרִים:

22 Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem

<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 הצינונות כשל הביסוס שלה היה הגעגוע לציין. בכל קצוות הגולה, בפולין וברוסיה ותימן ומרוקו, המצפן הראה את הדרך, הראה מה צריך לעשות. אך מהרגע שהגענו לכאן, לציין, 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 Betzalel 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 בְּצַלְאֵל וְאוֹהֵלִיאָב וְכָל  
אִישׁ חָכֵם-לֵב אֲשֶׁר נָתַן יְהוָה  
חֵכְמָה וְתוֹבוּנָה פְּהִמָּה לְדַעַת לַעֲשׂוֹת  
אֶת-כָּל-מְלָאכֶת עֲבֹדַת הַקֹּדֶשׁ לְכָל  
אֲשֶׁר-צִוָּה יְהוָה:

וְעָשׂוּ בְּצַלְאֵל וְאוֹהֵלִיאָב וְכָל אִישׁ חָכֵם-לֵב אֲשֶׁר נָתַן יְהוָה חֵכְמָה 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*