

Anavah/Humility Texts:

Rabbi Simcha Bunim teaches: Every person should have two pockets. In one pocket should be a piece of paper saying: "I am only dust and ashes." When one is feeling too proud, reach into this pocket and take out this paper and read it. In the other pocket should be a piece of paper saying: "For my sake was the world created." When one is feeling disheartened and lowly, reach into this pocket and take this paper out and read it. We are each the joining of two worlds. We are fashioned from clay, but our spirit is the breath of Adonai. (Tales of The Hasidim Later Masters, Martin Buber, p.249-50)

Vayikra/ויקרא/Leviticus 19:2, Kedoshim תהיו/קדושים יהיו/You shall be holy.

- How does this work as a job description?
- When it's considered as a commandment, how do you see your obligation to fulfill it?

Mishle/Proverbs: 16:18-19

18 **לפני-שֹׁבֵר גָּאוֹן; וְלפְנֵי כְשָׁלוֹן, גְּבוּהַ רוּחַ.**
Pride goeth before destruction, and a haughty spirit before a fall.

19 **טוֹב שֹׁפֵל-רוּחַ, אֶת-עַנְיִים (עֲנִיּוֹת); מִחֲלֵק שָׁלֵל, אֶת-גְּאִים.**
Better it is to be of a lowly spirit with the humble, than to divide the spoil with the proud.

- When has a fall shown you an opportunity for humility? What did it offer you?
- What are the actions that would challenge your humility? *For me, it's asking for help. Even though I am ready to be of service to as many people as possible, as soon as I notice or hear them ask...admitting vulnerability and asking for help is a learned art form for me.*

Psalms: 51:19, "A contrite and humbled spirit is a sacrifice to God. God does not ignore a broken heart."

Sanhedrin 43b:

One who sacrifices a whole offering shall be rewarded for a whole offering. One who offers a burnt-offering shall have the reward of a burnt-offering. But one who offers humility to God and man shall be rewarded with a reward as if he had offered all the sacrifices in the world. As it is written, "A contrite and humbled spirit is a sacrifice to God. God does not ignore a broken heart."

- What is the value of a broken heart?

Humility definition, Everyday Holiness, p.49 "Limiting oneself to an appropriate space while leaving room for others."

Ben Zoma would say: Who is wise? One who learns from every man. As is stated (Psalms 119:99): "From all my teachers I have grown wise, for Your testimonials are my meditation."
Pirke Avot, 4:1

- How does cultivating curiosity and a willingness to learn bring wisdom?
- How does this affect self-esteem?
- How does it compare or contrast to the mishnah 1:6, "Joshua ben Perachyah said: Acquire for yourself a teacher and get yourself a friend; and judge every man towards merit."

Pirke Avot 6:3 One who learns from a colleague one chapter, or one halacha, or one verse, or one expression, or even one letter, is obliged to show respect. This we learn from David, King of Israel, who learned but two things from Ahitofel, yet called him his master..."

- With so many texts relating Anavah to learning, how do we learn to be holy? Is Humility the way in? Or a necessary fall?

Pirke Avot 4:15 Rabbi Elazar ben Shamua taught: The dignity of your student should be as precious to you as your own; the dignity of your colleague should be as precious to you as your reverence for your teacher; your reverence for your teacher should be as great as your reverence for God.

- With due respect for our campers, staff and board, how do we regard their dignity as precious?
- How do we balance our dignity with others'?

Pirkei Avot 2:5 The shy person does not learn.

PIRKE AVOT 2:5 הוא היה אומר, אין בור ירא חטא, ולא עם הארץ חסיד, ולא הבישן למד, ולא הקפדן

מלמד, ולא כל המרבה בסחורה מחכים. ובמקום שאין אנשים, השתדל להיות איש:

He was accustomed to say: A boor cannot fear sin. An ignorant person cannot be pious. **A person prone to being ashamed cannot learn***. An impatient person cannot teach. Not all who engage in a lot of business become wise. In a place where there is no man, strive to be a man.

Marianne Williamson, "Our Greatest Fear":

Our deepest fear is not that we are inadequate.

Our deepest fear is that we are powerful beyond measure.

It is our light, not our darkness, that most frightens us.

We ask ourselves, Who am I to be brilliant,
gorgeous, handsome, talented and fabulous?

Actually, who are you not to be?

You are a child of God.

Your playing small does not serve the world.

There is nothing enlightened about shrinking
so that other people won't feel insecure around you.
We are all meant to shine, as children do.
We were born to make manifest the glory of God within us.
It is not just in some; it is in everyone.
And, as we let our own light shine, we consciously give
other people permission to do the same.
As we are liberated from our fear,
our presence automatically liberates others.