

humility

Week 1



humility is about seeking a level playing field between all people. In displaying this trait, one does not seek to degrade or puff up oneself or others. Mashiach Yeshua plainly says, *“The greatest among you shall be to you as a servant. Everyone who lifts himself up will be brought low, but everyone who lowers himself will be lifted up.”* (Matthew 23 : 11-12, DHE). Humility out of balance can appear two ways. One extreme displays haughtiness, while the other extreme displays groveling and self-deprecation. The obvious middle is where humility shines.

	1	2	3	4	5	6	7	+
humility								
patience								
gratitude								
order								
equanimity								
concentration								
enthusiasm								
silence								
awareness								
adaptability								
moderation								
decisiveness								
loving-kindness								

Circle the daily practices you will try this week:

- In a conversation, focus intently on what the other person is saying and not on what you will say next.
- Practice active listening and talk less.
- Prefer someone’s needs over yours.
- When someone says something that does not agree with your opinion, considering holding your tongue and letting it go.

Humility as Honesty

BY REBBETZIN MALKAH

The Hebrew word for humility is *anavah*. *Anavah* denotes balance; a moderate, accurate understanding of ourselves. When we have conceit, we fill a room with our enormous presence when we enter. There is no room for anyone else, there is no space for anyone to flourish. When we are self-deprecating and degrade ourselves, we lack proper humility as well. We are a wallflower and cannot be found in a room. Our potential almost ceases to exist as we view our gifts and abilities as useless.

In order to gain a proper perspective of who we are, we need to be honest with ourselves. We have to express through our behaviors and actions that we are not more than we are, and we are not less than we truly are. As a means of keeping a more balanced perspective of self, practice this simple meditation in action if you find your humility starting to falter:

As you are in the presence of another person, whether in conversation or activity, take a few deep breaths. Deep breathing brings oxygen to your brain and helps clear the mind. Continue breathing in a focused manner.

Focus on the verse “Know before whom you stand.”

While this verse is typically used to bring us before Hashem in humility and induce proper kavanah (focus) for prayer, it can also help us to guard ourselves in front of others—for they too are made in the image of Hashem.

Concentrate on this verse as you engage in your interactions with others. As you are meditating on this verse in the recesses of your mind, gently analyze your behavior in this interaction.

How is your humility unbalanced? Are you overbearing? Are you listening well? Are you gracious? Are your ideas, feelings, etc., more important than

Meditation

this person's? Or are you always fading into the background, not acting in the fullness that you are able to in the relationship? Do you always yield? Do you consider yourself to have nothing to add?

“Know before whom you stand.” Consider why you are acting this way before this person. Hold this awareness of imbalanced humility before you and recognize that this person is in the image of G-d. This individual deserves a more balanced, humble you.

Continue to be aware of all aspects of your humility as you are in the presence of this person. As you depart from one another, what can you take away as “homework”? What do you need to work on to express proper humility before this person the next time you have an encounter?

What this exercise will have achieved for you is mental focus, awareness of your behavior, and a moment to illustrate your necessary work with regard to humility. If you are able to have a better understanding of whom you stand before on this planet, you can better know Whom you stand before in the Heavens.



For my sake the world was created...I am but dust and ashes.

Why did God give us two eyes? One eye is for observing our neighbor's virtues, and the other for detecting our own failings.

— CHASIDIC

meditation

retreat

study

practice

accounting

thoughts

Ask yourself:

1. What were the seeds that started to erode your humility today?

humility

Week 1, Day 2

For my sake the world was created...I am but dust and ashes.

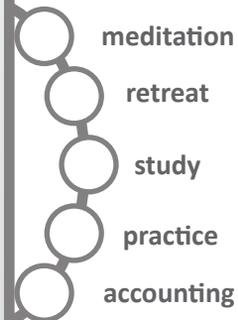
A fool's mouth lashes out with pride, but the lips of the wise protect them.

— MISHLEI 14:3

Ask yourself:

1. Think of how you responded to praise, or how you responded to someone else receiving praise.

thoughts



For my sake the world was created...I am but dust and ashes.

Man has the power to see great distances. However, a little coin blurs his vision.

— RABBI YISRAEL SALANTER

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thoughts

Ask yourself:

1. Did you take the time to truly listen to those around you today, or were you more focused on speaking?

humility

Week 1, Day 4

For my sake the world was created...I am but dust and ashes.

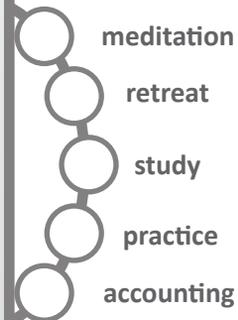
Be lowly in spirit before everyone.

— Avot 4:10

Ask yourself:

1. In the course of your day, did you make an effort to wholeheartedly look at your shortcomings today rather than focus on those of others?

thoughts



For my sake the world was created...I am but dust and ashes.

One should be humble in
all matters of this world
– public and private, in
speech and in deed, when
active or at rest.

— RABBI BACHYA IBN PAQUDA, DUTIES
OF THE HEART

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accounting

thoughts

Ask yourself:

1. Were you able to use prayer or meditation to balance out your humility?

humility

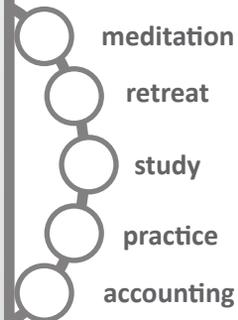
Week 1, Day 6

For my sake the world was created...I am but dust and ashes.

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves not looking to your own interests but each of you to the interests of the others.

— PHILIPPIANS 2:3-4

thoughts



Ask yourself:

1. When you are around others, do you often feel superior?

For my sake the world was created...I am but dust and ashes.

May my soul remain silent
to those who curse me; may
my soul be as the dust, to all.

— BERACHOT 17A

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Ask yourself:

1. Are you realistic in your analysis of who you truly are?