

Kol Rina
An Independent Minyan
Parashat Ha'azinu
September 23, 2023 *** 8 Tishrei, 5784

[Ha'azinu in a Nutshell](https://www.chabad.org/parshah/article_cdo/aid/3109/jewish/Haazinu-in-a-Nutshell.htm)

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The name of the Parshah, "Haazinu," means "Listen" and it is found in Deuteronomy 32:1.

The greater part of the Torah reading of Haazinu ("Listen In") consists of a 70-line "song" delivered by Moses to the people of Israel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moses exhorts the people, "Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you" how G-d "found them in a desert land," made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty—"Yeshurun grew fat and kicked / You have grown fat, thick and rotund / He forsook G-d who made him / And spurned the Rock of his salvation"—and the terrible calamities that would result, which Moses describes as G-d "hiding His face." Yet in the end, he promises, G-d will avenge the blood of His servants, and be reconciled with His people and land.

The Parshah concludes with G-d's instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. "For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel."

[Haftarah in a Nutshell :Hosea 14:2-10; Micah 7:18-20.](https://www.chabad.org/parshah/article_cdo/aid/566239/jewish/Haftarah-in-a-Nutshell.htm)

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The Shabbat between Rosh Hashanah and Yom Kippur is known as Shabbat Shuva or "Shabbat of Return (Repentance)." The name is a reference to the opening words of the week's haftarah, "Shuva Israel — Return O Israel." This haftarah is read in honor of the Ten Days of Repentance, the days between Rosh Hashanah and Yom Kippur.

The prophet Hosea exhorts the Jewish people to "Return, O Israel, to the L-rd your G-d," encouraging them to repent sincerely and ask for G-d's forgiveness. Hosea urges the Jews to put their trust in G-d, not in Assyria, powerful horses or idols. At that point, G-d promises to remove His anger from Israel, "I will be like dew to Israel, they shall blossom like a rose." The prophet then goes on to foretell the return of the exiles and the cessation of idol-worship amongst the people. The haftarah concludes with a brief portion from the Book of Micah, which describes G-d's kindness in forgiving the sins of His people. "He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea." Micah

concludes with an enjoiner to G-d to remember the pacts He made with the Patriarchs, Abraham, Isaac and Jacob.

FOOD FOR THOUGHT

The Spirituality of Song: Ha'azinu by Rabbi Jonathan Sacks z"l

<https://www.rabbisacks.org/covenant-conversation/haazinu/the-spirituality-of-song/>

With Ha'azinu we climb to one of the peaks of Jewish spirituality. For a month Moses had taught the people. He had told them their history and destiny, and the laws that would make theirs a unique society of people bound in covenant with one another and with God. He renewed the covenant and then handed the leadership on to his successor and disciple Joshua. His final act would be blessing the people, tribe by tribe. But before that, there was one more thing he had to do. He had to sum up his prophetic message in a way the people would always remember and be inspired by. He knew that the best way of doing so is by music. So the last thing Moses did before giving the people his deathbed blessing was to teach them a song.

There is something profoundly spiritual about music. When language aspires to the transcendent, and the soul longs to break free of the gravitational pull of the earth, it modulates into song. Jewish history is not so much read as sung. The rabbis enumerated ten songs at key moments in the life of the nation. There was the song of the Israelites in Egypt (see Is. 30:29), the song at the Red Sea (Ex. 15), the song at the well (Num. 21), and Ha'azinu, Moses' song at the end of his life.

Joshua sang a song (Josh. 10:12-13). So did Deborah (Jud. 5), Hannah (1 Sam. 2) and David (2 Sam. 22). There was the Song of Solomon, Shir ha-Shirim, about which Rabbi Akiva said, "All songs are holy but the Song of Songs is the holy of holies." [1] The tenth song has not yet been sung. It is the song of the Messiah. [2] Many biblical texts speak of the power of music to restore the soul. When Saul was depressed, David would play for him and his spirit would be restored (1 Sam. 16). David himself was known as the "sweet singer of Israel" (2 Sam. 23:1). Elisha called for a harpist to play so that the prophetic spirit could rest upon him (2 Kings 3:15). The Levites sang in the Temple. Every day, in Judaism, we preface our morning prayers with Pesukei deZimra, the 'Verses of Song' with their magnificent crescendo, Psalm 150, in which instruments and the human voice combine to sing God's praises.

Mystics go further and speak of the song of the universe, what Pythagoras called "the music of the spheres". This is what Psalm 19 means when it says, "The heavens declare the glory of God; the skies proclaim the work of His hands . . . There is no speech, there are no words, where their voice is not heard. Their music [3] carries throughout the earth, their words to the end of the world." Beneath the silence, audible only to the inner ear, creation sings to its Creator.

So, when we pray, we do not read: we sing. When we engage with sacred texts,

we do not recite: we chant. Every text and every time has, in Judaism, its own specific melody. There are different tunes for Shacharit, Minchah and Ma'ariv, the morning, afternoon and evening prayers. There are different melodies and moods for the prayers for a weekday, Shabbat, the three pilgrimage festivals, Pesach, Shavuot and Succot (which have much musically in common but also tunes distinctive to each), and for the Yamim Noraim, Rosh Hashanah and Yom Kippur. There are different tunes for different texts. There is one kind of cantillation for Torah, another for the haftorah from the prophetic books, and yet another for Ketuvim, the Writings, especially the five Megillot. There is a particular chant for studying the texts of the Mishnah and Gemara. So by music alone we can tell what kind of day it is and what kind of text is being used. Jewish texts and times are not colour-coded but music-coded. The map of holy words is written in melodies and songs.

Music has extraordinary power to evoke emotion. The Kol Nidrei prayer with which Yom Kippur begins is not really a prayer at all. It is a dry legal formula for the annulment of vows. There can be little doubt that it is its ancient, haunting melody that has given it its hold over the Jewish imagination. It is hard to hear those notes and not feel that you are in the presence of God on the Day of Judgment, standing in the company of Jews of all places and times as they plead with heaven for forgiveness. It is the holy of holies of the Jewish soul.[4]

Nor can you sit on Tisha b'Av reading Eichah, the book of Lamentations, with its own unique cantillation, and not feel the tears of Jews through the ages as they suffered for their faith and wept as they remembered what they had lost, the pain as fresh as it was the day the Temple was destroyed. Words without music are like a body without a soul.

Beethoven wrote over the manuscript of the third movement of his A Minor Quartet the words *Neue Kraft fühlend*, "Feeling new strength." That is what music expresses and evokes. It is the language of emotion unsicklied by the pale cast of thought. That is what King David meant when he sang to God the words: "You turned my grief into dance; You removed my sackcloth and clothed me with joy, that my heart may sing to You and not be silent." You feel the strength of the human spirit no terror can destroy.

In his book, *Musicophilia*, the late Oliver Sacks (no relative, alas) told the poignant story of Clive Wearing, an eminent musicologist who was struck by a devastating brain infection. The result was acute amnesia. He was unable to remember anything for more than a few seconds. As his wife Deborah put it, "It was as if every waking moment was the first waking moment."

Unable to thread experiences together, he was caught in an endless present that had no connection with anything that had gone before. One day his wife found him holding a chocolate in one hand and repeatedly covering and uncovering it with the other hand, saying each time, "Look, it's new." "It's the same chocolate," she said.

“No,” he replied, “Look. It’s changed.” He had no past at all.

Two things broke through his isolation. One was his love for his wife. The other was music. He could still sing, play the organ and conduct a choir with all his old skill and verve. What was it about music, Sacks asked, that enabled him, while playing or conducting, to overcome his amnesia? He suggests that when we “remember” a melody, we recall one note at a time, yet each note relates to the whole. He quotes the philosopher of music, Victor Zuckerkandl, who wrote, “Hearing a melody is hearing, having heard, and being about to hear, all at once. Every melody declares to us that the past can be there without being remembered, the future without being foreknown.” Music is a form of sensed continuity that can sometimes break through the most overpowering disconnections in our experience of time.

Faith is more like music than science.[5] Science analyses, music integrates. And as music connects note to note, so faith connects episode to episode, life to life, age to age in a timeless melody that breaks into time. God is the composer and librettist. We are each called on to be voices in the choir, singers of God’s song. Faith is the ability to hear the music beneath the noise.

So music is a signal of transcendence. The philosopher and musician Roger Scruton writes that it is “an encounter with the pure subject, released from the world of objects, and moving in obedience to the laws of freedom alone.”[6] He quotes Rilke: “Words still go softly out towards the unsayable / And music, always new, from palpitating stones / builds in useless space its godly home.”[7] The history of the Jewish spirit is written in its songs.

I once watched a teacher explaining to young children the difference between a physical possession and a spiritual one. He had them build a paper model of Jerusalem. Then he played a song about Jerusalem on a cassette tape, and taught the song to the class. At the end of the session he did something very dramatic. He tore up the model and shredded the tape. He asked the children, “Do we still have the model?” They replied, No. “Do we still have the song?” They replied, Yes.

We lose physical possessions, but not spiritual ones. We lost the physical Moses.

But we still have the song. [1] Mishnah, Yadayim 3:5. [2] Tanhuma, Beshallah, 10; Midrash Zuta, Shir ha-Shirim, 1:1. [3] Kavam, literally “their line”, possibly meaning the reverberating string of a musical instrument. [4] Beethoven came close to it in the opening notes of the sixth movement of the C Sharp Minor Quartet op. 131, his most sublime and spiritual work. [5] I once said to the well-known atheist Richard Dawkins, in the course of a radio conversation, “Richard, religion is music, and you are tone deaf.” He replied, “Yes, it’s true, I am tone deaf, but there is no music.” [6] Roger Scruton, *An Intelligent Person’s Guide to Philosophy*, Duckworth, 1996, p. 151. [7] Rilke, *Sonnets to Orpheus*, II, 10.

Ha'Azinu: Learning From Our Ancestors with Humility and Chutzpah
by Rabbi Guy Austrian

https://truah.org/resources/guya-austrian-haazinu-moraltorah_2023/

A popular chant going around the streets in Israel's pro-democracy protests begins with a rousing, wordless singalong, then switches to a catchy rhyme brimming with chutzpah and self-confidence:

"Im lo yihyeh shivyon / napil et hashilton / nafaltem al hador halo nachon." This roughly translates as: "If we don't get equality, we'll bring down the regime, you're messing with the wrong generation!"

This is the youthful strength of protest movements around the world: a certainty that this generation is the one that knows the path to freedom and justice in a way that eluded those who came before. It's the evergreen spirit of the psalmist who declared, *"Zeh dor dorshav, this is the generation that desires God, that seeks Your face"* (Psalm 24:6).

Yet the Torah in Parshat Ha'Azinu emphasizes the wisdom of looking backward. A young and militant generation stands on the cusp of the Promised Land, and is advised by Moses, *"Remember the days of old / Consider the years of ages past / Ask your father and he will inform you, your elders and they will tell you"* (Deuteronomy 32:7).

This is the voice that urges humility to the self-assured youth, that urges the new school to sit with the old school and absorb the lessons of the movements that paved their way. It suggests that today's activists will make yesterday's mistakes, yet will never live up to yesterday's success. What, after all, compares to the Exodus from Egypt, the Big Bang of Liberation?

So, who has the greater insight? The cutting-edge activists of today or the giants of history?

The Ten Days of Teshuvah come to remind both cohorts of their fallibility. We beat our chests, tap our hearts, and confess. In the Talmud, we learn that the essence of Vidui, the confession of our sins, is simply to say, *"Aval anachnu chatanu — For we have sinned"* (BT Yoma 87b). We, the present-day idealists, acknowledge that we have already fallen short.

But in the Rambam's (Maimonides') text of prayer, he prescribes a slightly different version: *"Aval anachnu v'avoteinu chatanu – For we and our ancestors have sinned"* (Mishneh Torah, *Seder Tefillah* 4:13 according to the Oxford manuscript). What a powerful transformation by adding just one word! Some liturgists objected to the Rambam's emendation, reluctant to speak ill of our ancestors. But our communities have accepted it in machzors around the world. I think there are two reasons why.

On the one hand, it offers a profound leveling of the generations. The past and the present both stand in humility before the grandeur of the ideals, the vastness of the

work, and the pain of falling short. We take a sort of comfort in knowing that we are neither the first nor the last to experience this hard education.

But on the other hand, it lets us know that part of our own suffering comes from the transgression and oppression that we have inherited from the past. We beat our own chests over the sins of our ancestors because we are now the ones responsible for repairing them.

The medieval Spanish ethicist, Rabbeinu Yonah, explains that “we are punished for holding onto the deeds of our ancestors” ([Sha’arei Teshuvah 1:40](#)). It’s a bracing choice of words, because normally we celebrate the expression, *minhag avoteinu beyadeinu*, “the custom of our ancestors is in our hands,” meaning that we have a duty to uphold their ways. But Rabbeinu Yonah says that when their ways were sinful, we suffered precisely for holding onto them.

We find that we have to learn from our ancestors with a dual dose of humility and chutzpah: both to learn from their wisdom and also to transcend their limitations. May our prayer and reflection during these High Holy Days help us to tell the difference. And may this generation be the right one after all.

(Guy Austrian is the rabbi of the Fort Tryon Jewish Center, an independent traditional egalitarian congregation based in Washington Heights and Inwood, New York City.)

[Ha'azinu: The Heavens and the Earth Bear Witness by Rabbi Yuval Cherlow](#)

<https://www.growtorah.org/devarim/2023/9/13/haazinu-the-heavens-and-the-earth-bear-witness>

“Give ear, O heavens, and I will speak, and may the earth hear the words of my mouth.”[1]

The heavens do not know how to listen, and the earth cannot hear that which the Creator has spoken. And yet, at the beginning of Parshat Haazinu, Moshe calls to the cosmos, “Give ear, O heavens, and I will speak, and may the earth hear the words of my mouth.”

Some commentaries interpret the call to heaven and earth as a call for them to fulfill their functions: to become tools of Hashem’s realization of His intentions, be it reward or punishment. [2] Other commentators explain that heaven and earth bear witness simply by virtue of their eternal existence. Their creation is a testament to the order of Hashem’s world and they need not make any active effort in order to listen. [3]

But our profound and constantly increasing awareness of environmental issues, climate change, and of the responsibility we bear towards the earth and its atmosphere, can give us a new perspective on the testimony given by heaven and earth.

What we are now seeing is that heaven and earth bear witness, in fact, to the

character of the society we are building. The state of the environment, our earth and its atmosphere, is a reflection of human action, a collective failure to consider and protect life, health and prosperity for ourselves and our planet in the long term. The earth testifies to how we live our lives. An appropriate attitude towards the earth begins with a great sense of humility in the face of reality. While we were commanded to “be fruitful and multiply, and fill the land and subdue it,”[4] this conquest does not mean sucking the earth dry and exhausting nature’s treasures. Rather, it refers to a control and mastery of the world that is guided by knowledge of our responsibility to use it to realize the full potential of everything and everyone that exists in our world.

The earth bears the scars of our industry: deforested areas, landfills, and concrete filling our spaces; and now, increasingly, fires, sea mucus and more reflecting the climate change that humans have brought on ourselves and our world. [5]

Second, a society that destroys the environment is one that lacks any sensitivity toward future generations. [6] Mistreating our earth, dwindling resources and biodiversity, and increasing rates of extinction are all reflections of moral failing, of a failure to think about others.

This is also true with regard to the heavens. The Hebrew word for heavens, shamayim, means both heaven and sky, and it is certainly true that our skies and atmosphere have been changed by human behavior. The almost apocalyptic-seeming orange skies in 2020 over the Bay area of California, and in 2023 over 18 states in the US on account of wildfires are just one example. [7] Rainfall, too, is heavily influenced by humans’ actions on the earth, such as deforestation and global warming. The changes to rain patterns—more intense, causing in turn more drought and stronger storms and flooding—are one of the most obvious and significant expressions and consequences of anthropogenic climate change. [8] But if the earth and the shamayim are witnesses to and reflections of our moral failings, they also provide visions, a testament to our devotion to justice, and love of Hashem and each other. Take just one example—the ozone hole is on the path to recovery. After banning ozone-depleting substances like chlorofluorocarbons, the use of such substances is declining. Although they are still at high enough levels to cause ozone loss, scientists are hopeful that it will return to standard levels by the end of the century. [9] This can give us hope, showing that just as they are witnesses to our failings, earth and heavens can witness and reflect our teshuva—our commitment to change and to improve.

We must recognize that it is not inherent that a society that takes pains to protect its environment will expand these efforts to its spiritual vision as well. It is quite possible to conceive of a situation in which a society becomes addicted on a broad scale to the protection of its resources and environment, specifically out of a fear of, and an escape from, spiritual visions and a connection with the Divine. That said, it is nonetheless true that any truly spiritual and just society must be founded

on a moral stance that regards itself as responsible for the image of the world and the protection of the earth.

Our awareness of environmental protection reveals to us, then, an additional layer of significance to the testimony of heaven and earth. It is a direct testimony—not miraculous, one whose source lies in the structure of the natural world that lies before us. The world itself bears witness to the character of the society that inhabits it. A spiritual response must therefore be directed not only to the heavens above, but also to the earth below, and must be expressed not only in keeping the mitzvot and remaining loyal to the Divine covenant, but also in remaining loyal to the world designed by the Creator.

By doing so, we will protect the world designed by the Creator, and will fulfill His commandment from the beginning of Creation to take responsibility for the world's character and to ensure that it can fulfill its own purpose. But we will also create harmony between our spiritual world and the physical world in which we live. This harmony will allow us to build a world whose external framework and internal content both express exactly the same idea. It is then that heaven and earth will bear witness to the deep process of teshuva and tikkun—repentance and repair—that we are engaged in, while serving as a barometer for our spiritual and moral character.

[1] Devarim 32:1 (All Tanach translations from Artscroll Mesorah) [2] Indeed, this is how Rashi explains it: "...so that, if they so merit, the witnesses may come and reward them – 'The grapevine shall give forth its fruit, the Earth give forth its produce, and the Heavens give forth their dew' (Zechariah 8:12). But if they are blameworthy, the hand of the witnesses will afflict them first – 'He shall curb the Heavens, so that there will be no rain, and the Earth shall not give forth its produce.' (Deut. 11:17)" [3] The Ramban comments: "[the commentary of the Ibn Ezra] '.. and it seems true to me that it is mainly due to their eternal existence.' ... [explaining it] by way of the truth (the Kabbalah) [that] these are the first Heaven and Earth mentioned in Bereshit, for they will come into a covenant with Israel."

That is to say, this is a metaphor for the meaning of the world's existence and the purpose of its creation. Moses speaks to the Jewish people and not to Heaven and Earth, and explains to them that the existence of creation is conditional upon their listening to the words of admonition in the song of Ha'azinu, for if not, there would be no real purpose to the existence of creation, and it would indeed be unable to survive. [4] Bereishit 1:28

[5] See, for example, see here about sea slime and here about the wildfires.

[6] The song of Ha'azinu teaches us the spiritual significance of this attitude – the Creator speaks of how He nursed the nation with honey from a rock. This nursing represents the entering into an eternal covenant between the Creator and the Jewish people, with the purpose of realizing the unique vision of the nation of Israel. The Nation did not rise to this challenge, and this failure received expression throughout an entire pyramid of reality – from the real world as it appears to us, to the very highest spiritual vision.

[7] See here about the orange skies, California 2020. See here and here about the orange skies, East Coast Summer 2023. [8] See here for information from the EPA about climate change's effects on precipitation. [9] See here about the state of the ozone hole. (*Rabbi Cherlow is Rosh Yeshivas of Yeshivat Hesder Amit Orot Shaul in Tel Aviv, Israel.*)

[Weren't We Just Forgiven? By Rabbi Joel Seltzer](https://www.jtsa.edu/torah/werent-we-just-forgiven/)
<https://www.jtsa.edu/torah/werent-we-just-forgiven/>

This coming Monday night Jewish people around the world will officially conclude the holiday of Yom Kippur, and then immediately engage in one of the most confounding rituals of the year. After a day spent refraining from all earthly concerns, after hours of penitential prayer aimed at inspiring the individual to commit themselves to a year filled with less mistakes, and more mitzvot, after the gates of prayers are closed but before we have broken our fasts, what do we do? We daven Ma'ariv (Evening Service).

Now, this in and of itself, is not what confounds me—we always conclude our holidays and fast days with an evening service that expresses gratitude for the separation between holy and regular time. No, what confounds me is one paragraph in the evening Amidah, which makes complete theological sense on any other evening of the year, but not on the night which ends Yom Kippur.

As in every weekday Amidah, the sixth berakhah asks God for forgiveness, and it is customary to strike one's breast (as we do throughout the day on Yom Kippur) as we say:

סְלַח לָנוּ אֲבוּנוּ כִּי חָטָאנוּ מְחַל לָנוּ מִלְּכָנוּ כִּי פָשַׁעְנוּ כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה: בְּרוּךְ אַתָּה ה'
חֲנוּן הַמְּרַבֵּה לְסִלּוֹחַ

“Forgive us Avinu, for we have sinned: pardon us, Malkeinu, for we have transgressed—for Your nature is to forgive and pardon.”

On all other days, this blessing is a powerful reminder of the countless missteps that befall us every day of our lives. And each day, by asking God for forgiveness, we are being conscious and intentional about the types of people we wish to be. We recount—then we recommit. But on motzei Yom Kippur, this blessing makes little sense. Is it possible that I committed a sin in the last thirty seconds since the gates closed at the end of the Ne'ilah service? Shouldn't this be my most blameless moment of the entire year, and yet, here I am, beating my breast and beseeching God for forgiveness yet again?

I believe that possible answers to this theological challenge can be found in this week's parashah, Ha'azinu, and in the haftarah for Shabbat Shuvah, which is read on the Sabbath between Rosh Hashanah and Yom Kippur.

In our Torah portion, Ha'azinu, we read Moses's final poem to the People of Israel before his death. The poem serves as God's anticipatory warning to the nation not to forget or forsake the source of their good fortune. “He who found him in a desert region. In an empty howling waste. He engirded him, watched over him, guarded him as the pupil of his eye” ([Deut. 32:10](#)). And yet, despite God's kindness, God knows that eventually the Jewish people will be led astray. “You neglected the Rock that begot you, Forgot the God who brought you forth” ([Deut. 32:18](#)). The poem concludes with God's promise to bring retribution both upon the People of

Israel, and ultimately upon the enemy nations of the world, whom God utilizes as tools of divine punishment.

In our Torah portion we learn the truth, that no matter how blameless and upright we might feel in one instant, life has a way of challenging our unfounded notions of perfection and reminding us that we are works in a constant state of progress. Striking our chests during the Amidah which follows Yom Kippur and proclaiming yet again “Forgive us—God!” is a ritual manifestation of this theology. I may be blameless now, but not for long, not forever.

Our haftarah, from which this Shabbat derives its name, is unique in that it includes writings from three different prophets (Hosea, Joel, and Micah) among the “The Twelve Minor Prophets,” or the “Trei Asar.” The core section, from Hosea, contains a clear message that not only is repentance possible—indeed it is welcomed by God with joy!

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֶוְנֶךָ:

Return, O Israel, to the ETERNAL your God, For you have fallen because of your sin. (14:2)

אֲרַפָּא מְשׁוּבָתְכֶם אֶהְיֶה נְדָבָה כִּי שָׁב אִפִּי מִמְנוֹ:

I will heal their affliction,

Generously will I take them back in love;

For My anger has turned away from them. (14:5)

From the words of Hosea we can understand that despite our regular lapses along our path towards self-improvement, God desires a relationship. But this relationship takes work; it requires maintenance and careful attention to ritual. After all, our relationship with God is not merely an instant in time, it is a constant in time. Therefore, even though we just spent an entire day demonstrating to God how seriously we take this relationship, we are nonetheless obligated to maintain the regularity of the ritual, and show that our commitment is continuous, not contingent on a single day of the calendar year.

In his commentary on the opening word of this morning’s haftarah, Shuvah (Return), the 11th-century Spanish commentator Abraham Ibn Ezra adds the following teaching, and in so doing, builds on the lessons discussed above:

שׁוּבָה: מַעַט מַעַט עַד הַשֶּׁמ

Return: little by little to God.

May we all continue our work in progress in the coming year as we return, little by little, to strengthen and deepen our relationship with God.

(Rabbi Joel Seltzer is Vice Chancellor for Institutional Advancement at JTS)

גמר חתימה טובה