**Humble Yourself**

**Yom Kippur Morning, 2017/5778** adatshalom.net R. Fred Scherlinder Dobb

Before the dramatic *Hineni* prayer (coming up after this, which introduces the Yom Kippur musaf) -- the Hazzan walks to the back of the room, then moves slowly forward, chanting “Here I am, with a dearth of good deeds… I’m unworthy and unqualified” to lead. As *our* Hazzan/Rav says of this prayer, “*Hineni* intends to be the ultimate expression of humility – and here, let me show you with my High ‘C’!”

Likewise: This is a sermon about humility – and y’all’d best listen up, since I’m a top expert! 😉

This morning we’ll explore humility, in all seriousness, a few different ways, including through song – on page 8 of the handout.

[sing]:

Humble yourself – in sight of the Torah (you gotta know what it knows, and)

Humble yourself – in sight of the Torah (you gotta get down low, and)

We will lift each other up Higher and higher We will lift each other up

 That’s the sermon: **humble yourself**. You, singular: awesome, created in God’s image -- yet one of many, imperfect, still working on pre-K skills like “share,” “wait your turn,” “think of others”. You, *singular*: be humble. But plural: *we* will lift each other up!

 Today, *we* will *sing* “Humble Yourself” – a folk song, with a shifting refrain[[1]](#footnote-1) – at intervals. Below it, also on page 8, are some Jewish texts; we start there:

 *Eizeh hu chacham? Halomed mi’kol adam*. “Who is wise? One who learns from *every* person.” For Ben Zoma (Avot 4:1), some 1900 years ago, wisdom comes through one’s *openness* to learning. Rabbi Sheila Peltz Weinberg adds, “Wisdom is a living process…It requires learning from *all* the teachers, those who make the best appearance, and those we would rather never have come into our lives.”[[2]](#footnote-2) Ben Azzai held likewise:[[3]](#footnote-3) “Discount no one; dismiss nothing.” So, whoever takes in the widest *range* of sources (even the lousy ones!), ‘wins,’ by having the fullest picture, most thorough knowledge. Don’t think you know everything! You can’t. Be humble.

 In leadership: why Moses? “*Ha’ish Moshe*, this Moses guy, *anav m’od*, was most humble” (Num. 12:3). *Today’s* leaders should emulate Moshe Rabeinu! Would you ever even think to yourself, “nobody knows more about [blank] than me”? How about saying that, publicly, on 19 different subjects, from ISIS to infrastructure?! One celebrity did, just last year. But no worries, since as he told Lesley Stahl on 60 Minutes, [quote] “I am, actually humble. I think I'm much more humble than you would understand.”[[4]](#footnote-4) (!)

 Here’s the thing: one can’t do *tshuvah* without humility. Hubris leaves little room for self-reflection; or saying “sorry”; or improving. It’s dangerous in leaders, and it’s the wrong way, for all of us.

The Jewish way, when we really practice it, is *extra*-humble: introspect, then apologize, then follow-through. We should ever admit our errors. In daily prayers, and through this whole season, we search out our weak spots; name where we miss the mark, and aim better. Humility is required.

One wrinkle: Judaism does ask us to teach others, light the way. Humility, yes – but lights unto nations ought to shine! … When people or communities go out of their way to do the right thing, but shirk back from being role models, and miss inspiring others to do likewise – that’s taking humility too far.[[5]](#footnote-5)

It’s a balancing act, as three of our teens (Adam Hollies, Mira Kux, Rachel Malamud) brilliantly composed and shared: “Avinu Malkeinu, help us balance humility with hutzpah!” But if we err, let it be toward the prophet Micah’s brilliant one-line action plan (6:8) [second-last box]: “do justice, love mercy, *v’hatznea lechet*, and walk humbly with your God.”

There’s more to the Torah of humility, but let’s now break it down, from four angles. We start each, together, in song (page 8).

 **ONE**: People. Please join me [sing]: “Humble yourself in sight of each other – in sight of The Other.”

Each other: your neighbor, one much like you, whom you must love – so says Leviticus 19, verse 18. Verse 34, same page, adds, love “*The* Other” – the *ger*, immigrant; disadvantaged; stranger, in your midst. That’s harder – which is why it’s said so often, at least 36 times by one Talmudic count.[[6]](#footnote-6)

And that’s why the new book from my teacher Rabbi Sheila Peltz Weinberg is titled *God Loves the Stranger*. She notes, “each time we meet a stranger, we look into a mirror at our own fears, longings, and hopes. Perhaps this is why the stranger is such a big theme in the Torah...”[[7]](#footnote-7)

To love anyone – partner, neighbor, or stranger – is to make space for another. But where is there room for another, if we’re full of ourselves?!

Isaac Luria of Tzfat nailed this in 1570: with God everywhere, there was no room for others – until the very first act of love (*chesed*): God self-contracting, making space for creation, through humility! This pulling back to make way for others is called *tzimtzum*. And for us, created in God’s image, *tzimtzum* is a spiritual practice worth all our effort.

To self-contract can be hard. Poet Marge Piercy, in our siddur (“Nishmat,” p. 233), says, “Let…the whining of the ego, cease. Let silence still us…” We, like God, must practice tzimtzum.

For our *ray-ah* (neighbor-peer), we self-contract and make space by listening more than we speak. By stepping up when we ought, but stepping back whenever we can and should. We have two ears; let’s use them at least twice as often as our one mouth! Be humble – be aware that I lack perfect knowledge, and I have what to learn from you.

One key caveat though: blessed are the meek, they shall inherit (yes, Matthew 5) – but first they gotta speak up! Wallflowers have something to say too; everyone benefits when we who talk plenty, step back, enabling quiet wisdom to emerge. Same for marginalized voices; we must amplify them, not drown them out. We’re best as a team, a collective, a community.

And as a society?! Making space for the *ger*, stranger, “*the* Other,” is life-long work: harboring refugees, standing up to bullies, seeking racial justice. Always humbly, aware of what we *don’t* know. Citizens may sympathize, but not empathize, with immigrants’ plight. Light-skinned descendants of Rashi, or Robert E Lee (or both), just can’t know the full reality, the fear and risk and challenge, of being Black in America.[[8]](#footnote-8) Humility brings us closer, ensuring that we listen; read, watch; try to understand. As activist lawyer Bryan Stevenson teaches, we’ve got to stay proximate,[[9]](#footnote-9) pursue the conversation.

Related: privilege. Many here have benefitted from being White, American, straight, able-bodied. Are we aware of how: fewer scars, shorter criminal records, bigger bank accounts, more opportunities? Unquestioned privilege steals others’ rightful space, and rights, and dreams. Unexamined privilege is, itself, hubris. Righteousness requires tzimtzum on all fronts: our sacred self-contraction.

Tzimtzum is needed on the left, as on the right. There’s some truth in the rural, Red-America critique of some folks you know – those NPR-listening, Prius-driving, latte-sipping, minority-loving, multiply-degreed liberals – who look down on ‘flyover country’; can’t farm or fix a furnace; disdain country music; and in emphasizing education and erudition, discount them. Consider that take on Blue-America, widespread enough to swing elections, in light of humility, and tshuvah. Maybe we can keep the Prius; drop the smugness. Keep the degrees; drop the disdain – and delve into dialogue.[[10]](#footnote-10) We’ll be better people, and a better nation for it.

 **TWO**: Speaking of nation, let’s sing: “Humble yourself in sight of your people – in sight of your nation.”

 In sight of *your* nation; and, in sight of all nations. Journalist Suzy Hansen, seeing America through global eyes, realized the “almost unthinking belief in American ‘exceptionalism’” she’d grown up with. “It was,” she writes, “a kind of nationalism so insidious…a self-delusion so complete, that I could not see where it began and ended’.”[[11]](#footnote-11) It was hubris: the exact opposite of humility, and the downfall of every tragic hero – or, civilization.

 To un-humble *Jewish* exceptionalists, we say, “*asher kervanu la’avodato*” and “*v’al kol yoshvei tevel*” – our small liturgical changes which affirm that we’re the choos*ing* people, not “the chosen.”

 Un-humble *American* exceptionalists must read Yale’s Timothy Snyder, who wrote *Black Earth: The Holocaust as History and Warning* – and then, *On Tyranny*. Quote: “Americans are no wiser than the Europeans who saw democracy yield to fascism, Nazism, or communism. Our one advantage is that we might learn from their experience. Now is a good time to do so.” [[12]](#footnote-12)

Last Yom Kippur, “America First” was a slogan, yet untested at the polls. On the face of it, the expression is harmless. It’s human to put self or family first; so too for one’s people or nation. But is any nation or people monolithic? Hardly. And, how much is “us first” code for “us,” period? It sure was for nativist anti-Semites, like Lindbergh and Father Coughlin, who coined “America First” in the 1930’s.

Two millennia earlier, Hillel nailed this one [last text, page 8]. Yes it’s ourselves or our group first: *Im ein ani li*, “if *I’m* not for myself, *mi li,* who *will* be for me?” But to make sure we don’t stop there, he ups the ante for part two – “if *only* for myself, *mah ani*, *WHAT* am I?”[[13]](#footnote-13) – we’re literally inhuman, if “love the Jews” means “love only Jews”; or if “America First” means “just America” – which, of course, would be a most *un*just America.[[14]](#footnote-14)

So everyone in a group or nation should humble themselves in sight of *all* people – since “*our* people” are just one group among many.[[15]](#footnote-15) We’re good; but *not* exceptional. Let’s be proud of ‘our’ people, while being *People*, first.

 Now to revisit “Love your Neighbor” and “Love the stranger”, and take it up a notch:

 **THREE**: Planet. Please join me: [sing] “Humble yourself in sight of Creation.” (You gotta know what it knows, and…)

 Humility is what humanity needs, if we’re to dodge the worst of the ecological catastrophes we now bring upon ourselves. Exhibits H through M: Harvey, Irma, Jose, Katia -- Maria.

Hubris has brought us to the brink of irrevocable climate change. Hubris lets ‘enlightened’ folk (like us) consume and pollute way more than our fair or sustainable share. And hubris has us wait for big techno-fixes, or for others to act first, before we make the changes we know must come.

Some of those needed changes are ‘sacrifices.’ Though we’re loathe to give anything up, humility calls us to sacrifice. Again: true humility demands sacrifice. But it’s worth it: *sacrifice* comes from *sacred*, just as *korban* (offering) is from *karov*, close, draw near. Sacrifice is holy! – a fair exchange: something finite, for something lofty and sacred. And, it’s our duty.

We should sacrifice, give back, whatever’s not rightly or sustainably ours – again, ‘privilege.’ With male privilege, where most men are still socialized to take up more space (at the extreme, think Vladimir Putin’s “manspreading;” or where his U.S. counterpart brags he grabs women) – the humble faithful way to ‘man up’ is to ‘sacrifice’, give back, some space. With White privilege, once “woke” – aware of the myriad disadvantages from which some are exempt thanks to skin tone alone – the privileged should give back a measure of what came undeservedly, and is best shared. Ditto for straight, able-bodied, cis-gender, class, and other privileges.

Now consider humanity’s oversized footprint today, all seven billion of us: time to invoke ‘species privilege,’ too?!

Humans got ‘ahead’ by claiming what rightly belonged to others – not just indigenous peoples, but the whole *seder* *bereshit*, order of Creation; millions of species besides our one. We squeezed them out in the process. To restore balance we *must* do tshuvah – make real change – by ‘sacrificing’ some of what we wrongly consider ‘ours.’ Sacrifice some comfort (think thermostat), some convenience (think car), some cash even, to do the right thing.

Every generation (every *year*) that goes by without major tzimtzum across the board puts poor people, all God’s critters, and our very future at greater risk. Nobel Prize economist Paul Krugman offers the most simplistic math: “climate change will lower gross global product by [at least] 5 percent,” while “stopping it will cost 2 percent.”[[16]](#footnote-16) Two percent, so we don’t fall off a cliff – is that even a sacrifice, or an investment?! Waiting only locks in suffering, and harms our progeny.[[17]](#footnote-17) The longer we fiddle, the hotter the future burns.

So. For a beloved other; a stranger; even the plant or animal ‘other’: Humility! Sacrifice! Get ahead by giving back. Learn, by listening. Do tzimtzum. Or as Isaiah reminds us this morning, reach into ‘your’ storehouse and “share your bread with the hungry”: *this* is the fast, the path, that God wants.[[18]](#footnote-18) May all humble themselves – in sight of the Other, in sight of their people, in sight of Creation.

[*pause*] Post-script: that *last* line of our song?

 **FOUR**: Let’s sing just that: “We will lift each other up. Higher and Higher. We will lift each other up.”

 Singular: “be humble.” Plural: “be strong.” A community lifts *each* *other* up: all energy expended, by-products created, and benefits accrued, stay within. Humility begets progress, without all the greenhouse gases, structural racism, or pettiness -- or brinksmanship with North Korea (!)-- that go with hubris.

 Rabbi Sheila echoes our song, in speaking of the collective: “Sometimes, maybe often, I cannot lift myself up. But you—my friend, my teacher, comrade, colleague, fellow seeker—you can.”[[19]](#footnote-19)

You: be humble, take yourself *down* a notch. We: will *lift* each other *up*. Pretty Reconstructionist! Spirit and meaning come from the collective – whose members can’t be too full of themselves, to make space for each other.

Rav Sheila also notes a kabbalistic anagram. [Upper right, page 8]. The same three letters, rearranged, either spell Ani, “I” – or “Ayin”, the Divine infinite. As the *I* gives way, the *Big Picture* emerges. In her words: “*Ani* releases into *Ayin*. In any moment. The known releases into the unknown, the controlled into the uncontrolled. It takes a lot of courage not to know.”[[20]](#footnote-20)

Let us have that courage, to let go, to not know; to release our I, Ani, into Ayin. Let us do tzimtzum at every level, in every realm – to make space, not just for the other, but for our truest best selves. For our own growth. For t’shuvah.

Humble yourself, in sight of the Torah, before the gates close. And let’s stay humble, every day.

G’mar chatimah tovah – and to help it be so, to reinforce the sacred urgency of humility, we sing:

*[See Jewish texts on humility, below.][[21]](#footnote-21)*

*[Hazzan Rachel’s ensemble, which came up at “Four” to take their places, launches straightaway into a jazzy, uptempo, memorable singalong version of “Humble Yourself…”]*

1. “Humble Yourself” -- The lyrics originated with words from a first-century Jew named James; set to music in Christian circles, both lyrics and melody were altered by Wiccans and Rainbow Gatherers, and eventually by Jewish eco-educators at the Teva Learning Center, where I learned it in the late 1990’s. Those lyrics are indeed fluid; insert whatever you like, anything big: humble yourself in sight of the mountains; in sight of the ocean; the forest; your children; our planet – if it’s three syllables, sing it! Only in preparing this sermon did I explore this song’s origin, starting with “Humble yourselves in the sight of the Lord, and he [double sic!] shall lift you up” (James 4:10, KJV). James is an exemplar of the Jewish/Hebrew origin of much of the New Testament: this Book or Epistle, while addressing ethics extensively, makes no reference to Jesus’ death or resurrection, nor to his being God’s son. [↑](#footnote-ref-1)
2. Rabbi Sheila Peltz Weinberg, *God Loves the Stranger*, 2017, p. 66. She adds here, “*Kol Echad* means everyone—without exception, especially the stranger.” These 5778 Days of Awe services have been filled with insights from Reb Sheila and this incredible new volume she wrote; we’ll return to her again soon. [↑](#footnote-ref-2)
3. Avot 4:3 -- “אַל תְּהִי בָז לְכָל אָדָם, וְאַל תְּהִי מַפְלִיג לְכָל דָּבָר”. The original for 4:1 reads, “בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם”. At the end of these footnotes you’ll find all the texts, in Hebrew and English, as formatted on the Adat Shalom handout. [↑](#footnote-ref-3)
4. The inventory of 19 separate topics, on which then-candidate Donald Trump claimed to know the most, was made by Aaron Blake in the *Washington Post*, Oct 4, 2016 (<https://www.washingtonpost.com/news/the-fix/wp/2016/10/04/17-issues-that-donald-trump-knows-better-than-anyone-else-according-to-donald-trump/?utm_term=.96e10b7602b3>). The *60 Minutes* interview aired on July 17, 2016 (<https://www.cbsnews.com/news/60-minutes-trump-pence-republican-ticket/>). [↑](#footnote-ref-4)
5. This paragraph is recycled from my 2007 Yom Kippur Sermon, on “Reconstructionist Elevator Speeches,” and singing your song loud and proud. The two talks make an interesting counterpoint, one to the other… [↑](#footnote-ref-5)
6. Rabbi Jonathan Sacks, among others, contrasts the difficulty of the two imperatives to love, in Lev. 19. In Bava Metzia 59b, Rabbi Eliezer (right before the famous ‘oven of Achnai’ episode) says that Torah “warns against the wronging of a *ger* in 36 places; others say, in 46 places.” [↑](#footnote-ref-6)
7. Sheila Peltz Weinberg, op. cit., pages 69-70. [↑](#footnote-ref-7)
8. Dove Kent summarizes the dilemma of light-skinned Jews vis-à-vis racial justice: “For those of us who are Jews with white access — who are, on one hand, targeted by white supremacy through anti-Semitism and, on the other hand, benefit from and uphold white supremacy because of our whiteness — figuring out how to fight [white supremacy] in solidarity can be a significant challenge.” (Do read the whole piece from which this is excerpted, which speaks to the stories we too often tell ourselves about Jews standing alone, with no allies – an untrue notion that leads us astray: <https://jewschool.com/2017/09/80330/yom-kippur-torahfortheresistance-jewish-allyship/>). [↑](#footnote-ref-8)
9. “Get proximate” is the rallying cry of criminal justice reformer and civil rights activist Bryan Stevenson (author of *Just Mercy*), as articulated in an unforgettable address to the progressive Jews last year gathered for Bend the Arc’s first national conference. [↑](#footnote-ref-9)
10. The point about dialogue, and bettering the nation, is critical. New social science research proves strong correlations between racist attitudes and support for certain political figures who are more popular in ‘Red’ states (see <https://www.vox.com/identities/2017/9/8/16270040/trump-clinton-supporters-racist>). People of faith and conscience should not simply give others a pass on their objectionable beliefs and behaviors, even as they must yet acknowledge their own shortcomings. In the spirit of t’shuvah, while we yet point the finger outwards, we turn it inward at least as much, to examine our own (perhaps smaller but never insignificant) negative contributions. [↑](#footnote-ref-10)
11. Suzy Hansen, “[Unlearning the Myth of American Innocence](https://www.theguardian.com/us-news/2017/aug/08/unlearning-the-myth-of-american-innocence?wpisrc=nl_todayworld&wpmm=1),” in The Guardian, 8 August 2017 – as referenced by Ishaan Tharoor in the Washington Post, “[Today’s WorldView](https://www.washingtonpost.com/news/worldviews/wp/2017/09/11/what-you-learn-about-the-united-states-after-you-leave-it/?utm_term=.89b41e96c060),” 11 September 2017. [↑](#footnote-ref-11)
12. Timothy Snyder, in his 11/15/16 post-election Facebook post that would be explicated into the indispensable *On Tyranny* (<https://www.facebook.com/timothy.david.snyder/posts/1206636702716110>), introduced his “twenty lessons from the twentieth century” with this chilling, true, anti-exceptionalism statement. [↑](#footnote-ref-12)
13. Hillel, Pirkei Avot 1:14. *Im**ein ani li, mi li – ukh’sh’ani l’atzmi, mah ani* – v*’im lo achshav, eimatai?* If I am not for myself, who will be for me? And [yet], if I am [only] for myself, what am I? And if not now, when? [↑](#footnote-ref-13)
14. More could be shared here along the lines of *E Plurbis Unim* – “from Many, One” – unity within diversity, and vice versa. There are too many examples of these phenomena to include here; consider just these: (a) the only good thing about pulling out of the Paris climate accord, and the US ceding its global leadership on so many fronts, is the de-centering of America; our history has too often been one of hubris, from Manifest Destiny to “walk softly and carry a big stick” to foreign policy led by United Fruit or Exxon; it’s about time to change that (see Suzy Hansen, above). (b) For one concrete example, take the world-wide web: our normal suffixes of “.com” or “.org” or “.net”, which sound universal, apply only here, to the 4.5% of the globe that lives in the U.S. – all other countries must add their own suffix like .de or .ca or .il, while only “.us” is simply assumed, or normative. (c) As recommended by Phyllis Lerner, see *Toward a Pedagogy of the Oppressor* for more in this vein…. [↑](#footnote-ref-14)
15. Thus a corollary -- that we must be humble in how we hold and interpret the sacred texts of our people, be it the Second Commandment, or Second Amendment. Reconstructionists tend to proudly also be Loose Constructionists, holding our foundational documents lovingly, but not always literally. [↑](#footnote-ref-15)
16. Paul Krugman, “[Building a Green Economy](http://www.nytimes.com/2010/04/11/magazine/11Economy-t.html?mcubz=0),” in *The New York Times*, 7 April 2010 (paragraph 60). He goes on to say, “Unfortunately the reckoning is not that simple for at least four reasons.” Two suggest that the return on immediate action may not be so big – (a) much warming is already “baked in” no matter what, and (b) the benefits of action accrue to future generations, which by economics conventions matter less in cost-benefit analyses. But two make the case for quick action even stronger: (c) if we don’t take action, global warming won’t stop in 2100: temperatures, and losses, will continue to rise. So if you place a significant weight on the really, really distant future, the case for action is stronger.” [I remind us that in the Thirteen Attributes (Ex. 34:6-7) so central to the Yom Kippur liturgy, God’s view encompasses “the thousandth generation,” suggesting that people of faith should likewise place significant weight on the distant future]. And (d) the kicker, worth citing in full (para. 64-66):

 “Finally and most important is the matter of uncertainty. We’re uncertain about the magnitude of climate change, which is inevitable, because we’re talking about reaching levels of carbon dioxide in the atmosphere not seen in millions of years. The recent doubling of many modelers’ predictions for 2100 is itself an illustration of the scope of that uncertainty; who knows what revisions may occur in the years ahead. Beyond that, nobody really knows how much damage would result from temperature rises of the kind now considered likely.

 You might think that this uncertainty weakens the case for action, but it actually strengthens it. As [Harvard](http://topics.nytimes.com/top/reference/timestopics/organizations/h/harvard_university/index.html?inline=nyt-org)’s Martin Weitzman has argued in several influential papers, if there is a significant chance of utter catastrophe, that chance – rather than what is most likely to happen – should dominate cost-benefit calculations. And utter catastrophe does look like a realistic possibility, even if it is not the most likely outcome.

Weitzman argues – and I agree – that this risk of catastrophe, rather than the details of cost-benefit calculations, makes the most powerful case for strong climate policy. Current projections of global warming in the absence of action are just too close to the kinds of numbers associated with doomsday scenarios. It would be irresponsible – it’s tempting to say criminally irresponsible – not to step back from what could all too easily turn out to be the edge of a cliff.“ [↑](#footnote-ref-16)
17. Consider Deut. 30:19 from the end of this morning’s Torah reading: “*Uvacharta bachayim*, Choose Life – now! – *l’ma’an tikhyeh ata v’zarecha*, so that you and your descendants may live.” See also President Obama’s Science Advisor, John Holdren, at the National Climate Adaptation Forum in 2010: “facing the climate change adaptation challenge… we only have three options. One is mitigation, the steps we take to reduce the pace and magnitude of the changes in climate that our activities cause. The second is adaptation, the measures we take to reduce the harm that results from climate change that we do not avoid, and the third option is suffering. It’s really that simple: mitigation, adaptation, and suffering. We’re already doing some of each... The question – the issue that’s up for grabs – is what the mix going forward is going to be among mitigation, adaptation, and suffering. If our aim is to minimize suffering, as it should be, as it must be, we’re going to have to maximize both mitigation and adaptation…” (<http://www.climatesciencewatch.org/2010/05/28/text-of-remarks-by-obama-science-adviser-john-holdren-to-the-national-climate-adaptation-summit/>) [↑](#footnote-ref-17)
18. See Isaiah 57 & 58, the Haftarah for Yom Kippur morning – “Is this not the fast I desire?...” [↑](#footnote-ref-18)
19. Sheila Peltz Weinberg, op. cit., page 67. [↑](#footnote-ref-19)
20. Sheila Peltz Weinberg, op. cit., page 182. Earlier on that page she makes a key observation: “Spiritual practice helps the heart release, by reducing the identification with the small and ever active I, ‘me,’ and ‘mine’.” On this sacred path, articulated so wonderfully by Reb Sheila, we’re not to *eliminate* our identification with self -- just *reduce* it. Do tzimtzum. Self-abnegation is not called for; we must only make *more* space for the *other*. [↑](#footnote-ref-20)
21. Jewish texts on humility, as formatted on Adat Shalom’s Days of Awe 5778 handout:

 [↑](#footnote-ref-21)