

Source 1: Devarim 30:1-10

And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, **and you shall return to your heart** [while in exile] among all the nations, where the Lord your God has driven you. **And you shall return unto the Lord your God**, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul. **Then the Lord your God will [re]turn your captivity**, and have compassion upon you, and will return and gather you from all the nations, where the Lord your God has scattered you...And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. And the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live. ... **And you shall return and obey the voice of the Lord**, and do all his commandments which I command you this day. And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for the Lord will again rejoice over you for good, as he rejoiced over your fathers. If you shall listen to the voice of the Lord your God, to keep his commandments and his statutes which are written in this book of the Torah, and if you turn to the Lord your God with all your heart, and with all your soul.

וְהָיָה כִּי יָבֹאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה
וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּתְּ אֶל-לִבְּךָ
בְּכָל-הַגּוֹלִים אֲשֶׁר הִדְיַחְךָ ה' אֱלֹהֶיךָ שָׁמָּה : (ב)
וְשִׁבַּת עֲדָה' אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹל כָּל אֲשֶׁר-
אֲנֹכִי מְצַוְּךָ הַיּוֹם וּבָנִיתָ אֶתְּךָ וּבְכָל-לִבְּבָבְךָ וּבְכָל-
נַפְשְׁךָ : (ג) וְשָׁב ה' אֱלֹהֶיךָ אֶת-שְׁבוּתְךָ וְרַחֲמֶךָ
וְשָׁב וְקִבְּצֶךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפְיַצְתָּ ה'
אֱלֹהֶיךָ שָׁמָּה : (ד) אִם-יִהְיֶה גְדַחְךָ בְּקִצָּה
הַשָּׁמַיִם מִשָּׁם וְקִבְּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ :
(ה) וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יְרָשׁוּ
אֲבוֹתֶיךָ וִירְשָׁתָהּ וְהִיטִבְךָ וְהִרְבֶּךָ מֵאֲבוֹתֶיךָ : (ו)
וּמֵל ה' אֱלֹהֶיךָ אֶת-לִבְּבָבְךָ וְאֶת-לִבְּבִי וְרָעַדְךָ
לְאַהֲבָה אֶת-ה' אֱלֹהֶיךָ בְּכָל-לִבְּבָבְךָ וּבְכָל-נַפְשְׁךָ
לְמַעַן חַיֶּיךָ : (ז) וְנָתַן ה' אֱלֹהֶיךָ אֶת כָּל-הָאֱלֹת
הָאֵלֶּה עַל-אִיבֶיךָ וְעַל-שִׁנְאֶיךָ אֲשֶׁר רָדְפוּךָ : (ח)
וְאֶתְּךָ תִּשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת-כָּל-
מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם : (ט) וְהוֹתִירְךָ
ה' אֱלֹהֶיךָ בְּכָל מַעֲשֵׂה יָדְךָ בְּפָרִי בְּטֶנֶף וּבְפָרִי
בְּהִמְתָּךְ וּבְפָרִי אֲדָמָתְךָ לְטִבָּה כִּי יָשׁוּב ה'
לְשׁוֹשׁ עֲלֶיךָ לְטוֹב כַּאֲשֶׁר-שָׁשׂ עַל-אַבְתֶּיךָ : (י) כִּי
תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשִׁמּוֹר מִצְוֹתָיו וְחֻקֹּתָיו
הַכְּתוּבִים בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תִשׁוּב אֶל-ה'
אֱלֹהֶיךָ בְּכָל-לִבְּבָבְךָ וּבְכָל-נַפְשְׁךָ : פ

Source 2: Rav Ari Kahn

The Hebrew words shav and teshuva have often been translated as "repentance," yet the Hebrew word teshuva is both more powerful and simpler. "Repentance" is derived from the word "penance," which primarily means "remorse." The feeling of remorse may be private, personal, even egocentric, describing the feelings of an individual who knows that he has failed himself, and perhaps his family or society. When a person feels remorse and utilizes these feelings to spur action or at least a resolution to redouble his or her efforts and not return to one's erroneous ways, we call this process "rehabilitation." The only thing lacking with the process we have described is God. The Jewish concept of return is a return to God. It is a theocentric phenomenon, which serves, in most cases, to heal an egocentric perspective. The defining verse is found in this week's Torah portion and was cited above

וּשְׁבַתְּ עַד־ה' אֱלֹהֶיךָ

"And you shall return to the Lord your God."

Teshuva is a gesture which returns man to his pure state

Source 3: Midrash Bereishit Rabba 1:4

בְּרֵאשִׁית בְּרָא אֱלֹהִים, שֶׁשָּׁה דְבָרִים קָדְמוּ לְבְרִיאת הָעוֹלָם, יֵשׁ מֵהֶן שְׁנֵיבְרָאוּ, וְיֵשׁ מֵהֶן שְׁעָלוּ בְּמַחְשְׁבָה לְהַבְרִיאוֹת... רַבִּי אֶהֱבָה בְּרַבִּי זְעִירָא אָמַר אֲפֹ הִתְשׁוּבָה, שְׁנֵיבְרָאוּ (תהלים ז, ב): בְּטָרַם הָרִים יִלְדוּ, וְאוֹתָהּ הִשְׁעָה תְּשׁוּבָה אֲנוֹשׁ עַד דְּכָא וּגוֹ,

Six things preceded the creation of the world; some of them were actually created, while the creation of the others was already contemplated ... Rabbi Ahabah ben Rabbi Ze'ira said: "Repentance too, as it is written, Before the mountains were brought forth, and from that very moment, You turn man to contrition and say: Return, children of men."

Source 4: Zohar Bereishit 134b

כַּד בָּעָא לְמַבְרֵי אָדָם אֲמַרָה תּוֹרָה קַמִּיָּה, אִי בַר נֶשׁ יִתְבַּרֵי, וּלְבַתֵּר יַחֲטִי וְאַנְתָּ
תִּידוֹן לִיָּה, אֲמַאי יְהוֹן עוֹבְדֵי יְדָדָּ לְמַגְנָא, דְּהָא לָא יִיכוּל לְמַסְבֵּל דִּינָדָּ. אֲמַר
לִיָּה קוּדְשָׁא בְּרִיָּדָּ הוּא, הָא אֲתִקְיַנַּת תְּשׁוּבָה עַד לָא בְּרַאֲתִי עַלְמָא

When God was about to create man, the Torah remonstrated, saying: "Should man be created and then sin and be brought to trial before You, the work of Your hand will be in vain, for he will not be able to endure Your judgment." Whereto God replied: "I had already fashioned teshuva before creating the world."

Certain philosophers cast aspersions on the idea that remorse could uproot past transgressions. If existence were exclusively physical, the objection would be appropriate. However, Judaism insists that there is a metaphysical reality called God, who created and sustains the universe. Additionally, God created a procedure which allows man to relate directly to Him. As God transcends time, so can man's relationship with God transcend time, rendering yesterday's failures a blot in a black hole of time, irrelevant to one's current relationship with God, which is itself transcendent. This is the power of teshuva.

The idea of a covenant "with those not here" is of particular interest. The various commentators explain that this refers to future generations still unborn. They, too, must live up to their side of the covenant or suffer expulsion. In that event, the Torah speaks of the eventual return of man to God.

Source 5: Devarim 30:2

וְשָׁבְתָּ עַד־ה' אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלֹ כָּל אֲשֶׁר־אֲנֹכִי מְצַוְּךָ הַיּוֹם אֹתָהּ וּבְנֶיךָ
בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשֶׁךָ:

And [you] shall return to the Lord your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul

Source 6: Rambam

ולפי דעתי יש בו סוד גדול, כי ירמוז למה שאמרו (יבמות סג ב) אין בן דוד בא עד שיכלו כל הנשמות שבגוף, וכבר דברתי בו :

The idea of "both you and your children" returning to God seems strange. Either you or a subsequent generation will need to return, why both?

Source 7: Yevamot 63b

דאמר רב אסי: אין בן־דוד בא עד שיכלו כל הנשמות שבגוף, שנאמר: (ישעיה נז) "כי רוח מלפני יעטוף ונשמות אני עשיתי".

Rabbi Assi stated: "The Son of David will not come before all the souls are completed; since it is said, For the spirit that wraps itself is from Me, and the souls which I have made.

The ultimate return will take place when all souls reach completion. These souls represent both past and future generations, all of which are part and parcel of the metaphysical nature of the Jews' relationship with God.

INCOMPLETE SOULS

Rav Eliyahu Dessler explained this concept by citing a mystical teaching that in the generations prior to the arrival of the Messiah, there are precious few "new" souls, the majority being "used," incomplete souls who have returned in order to complete their task.

Other mystics have attempted to "explain" calamities by stating that prior to redemption all souls need to be elevated. The generation of people who died in the desert, despite seeing the work of God with greater clarity than any other generation, failed to sanctify God's name. Therefore, they needed to return, and die sanctifying God's name.

Source 8: Devarim 29:28

הַנְּסֻתֹת לַיהוָה אֱלֹהֵינוּ וְהַגְּלוֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי
הַתּוֹרָה הַזֹּאת :

The secret things belong to the Lord our God; but those things which are revealed belong to us and to our children forever, that we may do all the words of this Torah.

Source 9: Sefer Tiferet Yehonatan on Devarim 30:3

וְשָׁב ה' אֱלֹהֶיךָ אֶת־שְׁבוּתֶךָ וְרַחֲמֶךָ וְשָׁב וּקְבַצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפִּיצְךָ ה'
אֱלֹהֶיךָ שָׁמָּה :

That then the Lord your God will [re]turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the Lord your God has scattered you.

זהו הענין חבלו של משיח שיהיה סמוך לגאולה עד שרבים מחכמי ישראל אמרו יתי ולא אחמיני' והטעם כי השכינה עמנו בגלות אם על הבנים רטושה לשמרנו ולעת הגאולה לא ישוב השכינה אתנו בפעם אחת רק השכינה ישוב מקדם לא"י ואח"כ נשוב אנחנו לשם כי צריך הרבה דברים קודם לקיבוץ גלויות ואי אפשר אם לא השכינה במקומו וא"כ כשאנו בגולה וה' אין בקרבנו יהיה עלינו צרו' מצוקות כי אין כאן מגין וזהו מאמר הקרא ושב כי מתחילה ישוב ה' לא"י ואח"כ וקבצך ולא יהיה בפעם א' :

This refers to the birth pangs of the Messiah which will be in close proximity to the redemption, [which are so severe] that many sages said "Let him [The Messiah] come, but let me not see him" (Sanhedrin 98b). The reason is that the Shechina is with us in exile (Megila 29a) taking care of us like a mother cares for a child. At the time of the redemption the Shechina will not return together with us at one time; rather, first the Shechina will return to the Land of Israel, and then we shall return. For many things must take place in order for the ingathering of the exiles to take place, and this is impossible without the Shechina in its proper place. Therefore, when we remain in exile and God is not in our midst, we will have the most severe horrors, for we will be without a protector. Therefore, the verse teaches that first God will return, and only then will He have compassion and gather you from all the nations, where the Lord your God has scattered you.

Source 10: Devarim 31:17-18

(יז) וְחָרָה אַפִּי בּוֹ בַיּוֹם־הַהוּא וְעִזְבֹתֵימִי וְהִסְתַּרְתִּי מִפְּנֵי מַהֵם וְהִיָּה לְאֹכַל
וּמִצָּאָהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא הֲלֹא עָלַי כִּי־אֵין אֱלֹהִי בְּקִרְבִּי
מִצָּאוֹנֵי הָרְעוֹת הָאֵלֶּה : (יח) וְאָנֹכִי הִסְתַּר אֶסְתִּיר פְּנֵי בַיּוֹם הַהוּא עַל כָּל־
הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים :

Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day...

Source 11:

RABBI NATHAN LOPES CARDOZO: PURIM, GOD'S HIDDEN FACE...

Rabbi Dr. Norman Lamm, in an essay on the Holocaust (5), provides us with a special insight into this talmudic statement by dividing the concept of divine intervention into four categories: absolute hester panim; a survival hester panim; an intermediate hester panim; and nesiat panim (the “lifting of the face” [of God], i.e. the revelation of God’s providence). The first or lowest level applies to individuals only. In such a case the person loses all special protection or divine intervention. God seems to be completely absent and all is left to pure “chance.” It is as if God no longer bothers about this human being. However, this is only true for an individual. When speaking about the Nation of Israel, absolute hester panim is impossible, since there is a divine promise that the People of Israel will continue to survive and exist. While there may be hester panim all around, the moment that Israel’s very survival is at stake, God will have to “step in” and ensure the continued existence of the nation.

This may have been the case during the Holocaust, when everything – except the existence of Am Yisrael as a whole – was left to the most evil forces. (To argue that this was divine retribution for our grandparents’ failure to observe the commandments is obscene, theologically offensive and a profanation of His name. See the book of Iyov.) Though millions of individuals were killed, the Jewish nation was not. This is called survival hester panim and is clearly the meaning of Rabbi Yosef’s statement in the Talmud – even in the case of hester panim, “His hand is (still) stretched over us.” What, however, is the meaning of Rava’s observation that even though He hides His face, “I speak to them in a dream”?



This, says Rabbi Lamm, is the category of intermediate *hester panim* – hiding of the face that is sometimes interrupted by moments of direct divine intervention, albeit in a secret and clouded way. This is the underlying motif of the Esther story, which is at once natural and supernatural; secular and religious. Depending on one's point of departure, a person may see an ordinary story, or a divinely inspired event. The main problem is that you can't put your finger on it. Both interpretations make perfect sense, but we get an intuitive feeling that there's more to the story than meets the eye. Just as in a dream events are clouded and blurred but point to something higher, the Megillah, too, represents this ambivalent situation. Rava's comment, then, means that God still comes to us in a dream, in a blurred and semi-hidden way.

This, argues Rabbi Lamm, is also the Jewish experience with the return of many Jews to the land of our forefathers in our days. The famous *Shir Hama'alot*, which we sing on Shabbat, expresses that feeling: "When the Lord returned the returnees of Tzion, we were like dreamers."

Since the establishment of the State of Israel, Jews have been experiencing a new *Megillat Esther*. On one level, the development of the State of Israel seems to reflect all that is secular in history; but on another level, it overflows with divine sparks. Intermediate *hester panim* creates confusion. One moment we see the hand of God and there's a strong feeling that we're entering the messianic age, only to feel betrayed a moment later when everything seems to fall back into darkness. Nothing is clear; it is as yet an unfolded dream. Indeed, the many miracles that were evident during the Six-Day War, and at other moments in Israel's history, give many of us the feeling that we have left the survival *hester panim* behind us and are experiencing one of a more intermediate state. Whether this is true is open to debate, and drawing such conclusions may even be dangerous, as it often causes people to act as if the messianic age has already begun, which could easily bring disaster. The nationalistic excesses of religious Zionism in recent decades prove the spiritual dangers of sanctifying historical processes beyond the facts on the ground.

Redemption does not happen overnight; it develops over a long period of intermediate *hester panim*, until the last stage in the drama of history is fulfilled. This is called *nesiat panim*, the "lifting of the face," when God's direct interference in human life becomes a day-to-day experience. Purim reminds us where we find ourselves. It gives us a framework in which to understand our lives and remain optimistic in the midst of all the darkness.

Source 12: Devarim 30:5

וְהֵבִיאָךְ ה' אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וְיִרְשָׁתָהּ וְהִיטְבָהּ וְהִרְבָּהּ
מֵאֲבֹתֶיךָ :

And the Lord your God will bring you into the land your fathers possessed, and you shall possess it, and he will do you good, and multiply you above your fathers.

Source 13: Tiferet Yehonatan

והביאך ה' אלוקיך אל הארץ וגו' והטיבך והרבך מאבותיך. כי ישראל חטאו בא"י והיכי דמי בעל תשובה באותו מקום ולכך אמר הפסוק שיבואו לא"י והטיבך הוא מענין כיצד מטיבין המדה היינו שמשליכין הקוצרים והזרעים רעים מתוכו וכן יהיה שהרשעים ימותו כדכתיב שנים מעיר וגו' ומ"מ לא תהיה מועט רק תהיה הברכה בך והרבך מאבותיך :

Rav Yehonatan explains that the return to Israel is an opportunity for rectification. The failure of the people took place in the Land of Israel while the Shechina was in their midst.

Source 14: Talmud Yoma 86b

היכי דמי בעל תשובה? אמר רב יהודה: כגון, שפא דבר עברה לידו, פעם ראשונה ושנייה ונצל הימנה. מחוי רב יהודה: באותו מקום, ובאותה אשה, ובאותו פרק.

How is one proved a repentant sinner? Rav Yehuda said: "If the object which caused his original transgression comes before him on two occasions, and he keeps away from it." Rav Yehuda indicated: "In the same place, with the same woman, at the same time (stage of life)."

Significantly, this was the context where the Ramban mentioned the mystical idea of souls reaching completion. Future generations are bidden to follow the covenant forged with a previous generation and to complete the mission of the previous generation as they heal the damage which was unleashed by virtue of sins committed in antiquity. If the Temple was destroyed due to hatred, the generation brought back to the Land of Israel must rise above the petty jealousy and hatred, and repair the souls tainted in previous generations.

Source 15: Mishna Torah Laws of Teshuva 7:5

כָּל הַנְּבִיאִים כָּלן צִוּוּ עַל הַתְּשׁוּבָה וַאִין יִשְׂרָאֵל נִגְאָלִין אֶלָּא בַּתְּשׁוּבָה. וְכָבֵר הַבְּטִיחָה תּוֹרָה שְׂסוּף יִשְׂרָאֵל לַעֲשׂוֹת תְּשׁוּבָה בְּסוּף גְּלוּתָן וּמִיָּד הֵן נִגְאָלִין שְׁנֵאמַר (דְּבָרִים ל א) "וְהָיָה כִּי יָבֹאוּ עָלֶיךָ כָּל הַדְּבָרִים" וְגו' (דְּבָרִים ל ב) "וְשָׁבַת עַד ה' אֱלֹהֶיךָ" (דְּבָרִים ל ג) "וְשָׁב ה' אֱלֹהֶיךָ" וְגו' :

All of the prophets commanded concerning repentance; Israel will not be redeemed save by repentance. Indeed, the Torah long since assured us that in the end, at the close of the period of exile Israel will turn to repentance and be momentarily redeemed, even as it is said: "And it shall come to pass, when all these things are come upon thee, the blessings and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the Lord thy God had driven thee, and shalt return unto the Lord thy God, and hearken to His voice according to all that I commanded thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee" (Deut. 30.14).

Source 16: Rambam, Laws of Kings 11:1

הַמֶּלֶךְ הַמְּשִׁיחַ עֲתִיד לַעֲמֹד וּלְהַחְזִיר מַלְכוּת דָּוִד לְיִשְׁנָה לַמְּמִשְׁלָה הָרִאשׁוֹנָה. וּבִזְמַן הַמֶּלֶךְ הַמְּשִׁיחַ וּמִקְבָּץ נְדָחֵי יִשְׂרָאֵל. וְחֹזְרֵי כָּל הַמְּשֻׁפְּטִים בְּיָמָיו כְּשֶׁהָיוּ מִקֶּדֶם. מִקְרִיבֵין קִרְבָּנוֹת. וְעוֹשִׂין שְׂמִטִּין וְיִזְבְּלוֹת כְּכֹל מִצְוֹתוֹ הָאֲמוּרָה בַּתּוֹרָה. וְכֹל מִי שְׂאִינוּ מֵאֲמִין בּוֹ. אִזּוּ מִי שְׂאִינוּ מִחֻכָּה לְבִיאָתוֹ. לֹא בְּשָׂאֵר נְבִיאִים בְּלִבָּד הוּא כּוֹפֵר. אֶלָּא בַּתּוֹרָה וּבַמִּשָּׁה רַבְּנוֹ. שֶׁהָרִי הַתּוֹרָה הַעִידָה עָלָיו שְׁנֵאמַר (דְּבָרִים ל, ג) "וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתֶךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצֶךָ" וְגו' (דְּבָרִים ל, ד) "אִם יְהִיָּה נִדְחָךְ בְּקִצָּה הַשָּׁמַיִם" וְגו' (דְּבָרִים ל, ה) "וְהִבִּיאֶךָ ה'". וְאֵלֵינוּ הַדְּבָרִים הַמְּפָרְשִׁים בַּתּוֹרָה הֵם כּוֹלְלִים כָּל הַדְּבָרִים שְׁנֵאמְרוּ עַל יְדֵי כָּל הַנְּבִיאִים.

The King Messiah will arise and re-establish the monarchy of David as it was in former times. He will build the Sanctuary and gather in the dispersed of Israel. All the earlier statutes will be restored as they once were. Sacrifices will be offered, the Sabbatical and Jubilee years will be observed, as commanded in the Torah. Anyone who does not believe in him or one who does not anticipate his coming not only denies the Prophets, but also the Torah and Moses our Teacher.

For the Torah has given testimony about him saying, “And the Lord your G-d will turn your captivity and have compassion with you. He will return and gather you from all the peoples...If any of you should be dispersed at the ends of Heaven, from there G-d will gather you, from there He will fetch you. And the Lord, your G-d will bring you...” (Devarim 30:3-4). These matters are explicit in the Torah and include everything said by all the Prophets.

Source 17: Devarim 30:8-9

(ח) וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם : (ט) וְהוֹתִירְךָ ה' אֱלֹהֶיךָ בְּכָל־אֲשֶׁר תַּעֲשֶׂה יָדְךָ בְּפָרִי בְטָנְךָ וּבְפָרִי בְּהֵמָתְךָ וּבְפָרִי אֲדָמָתְךָ לְטַבָּה כִּי יָשׁוּב ה' לְשׂוֹשׁ עֲלֶיךָ לְטוֹב כַּאֲשֶׁר־שָׂשׂ עַל־אֲבוֹתֶיךָ :

And you shall return and obey the voice of the Lord, and do all his commandments which I command you this day. And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for the Lord will again rejoice over you for good, as he rejoiced over your fathers