

Yamim Noraim Series: Part 1

Esther Wein

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18 Elul 5782

Dedications:

Varda Gewirtz – for an aliyas neshama for the 10th yahrzeit of my father, Dovid ben Elimelech. Thank you very much.

Tamar Rabinowitz li'luy nishmat her father Moshe ben Chaim

Chaya Parkoff - L'illuy nishmat her father's 55th yahrtzeit Zvi Moshe Ben Eliyahu Leibel z"l

Shuly Baruch

Esther Horowitz - L'illuy nishmat her father Moishe Meir ben Yechiel Mechel

Ilana Lipman - In memory of her dear father Moshe Ben Michael

In honor of Ora bat Baruch - May HaShem guard her like the pupil of an eye

For a Refuah shelaima for Yaacov Ben Sara

For hakarot ha Tov for Esther and bracha for her always

For everyone to have a beautiful blessed New Year

Baila Feuerstein - L'zchut Freida bas Baila

Michal Wixen - Refuah shelaima to Abraham Yitzchak ben Chaya Rus

Rivkie Jungreis - refuah shelaimah for all cholei Yisrael

Shuly Baruch - for a healthy and sweet new year for Chochma v'Chessed Torah Circle

Laurie Barbanel l'iluy nishmat her dear sister Chaya Miriam Sara bat Moshe Yaakov and Rivka Sara

Chochma v'Chessed Torah Circle has given out over \$200,000 since Esther and I started the fund on Chanuka 2020. We give to each other because we are all in the same circle.

This Tishrei, 30 festive meals will be eaten in Chutz La'aretz and that means buying a lot of food - among other expenses for the Yamim Tovim. May it be Hashem's Will that no one will go without food this Tishrei, or ever.

Please contact me over Whatsapp or at taniahammer@gmail.com

Does Hashem Have Emotions?

Are Humans responsible for Hashem's Emotional state and Its consequences?

What is wrong with this question?

A. Ascribing emotions to Hashem

Moreh Nevuchim 1:54

Whenever any one of His actions is perceived by us, we ascribe to God that emotion which is the source of the act when performed by ourselves, and call Him by an epithet which is formed from the verb expressing that emotion. We see, e.g., how well He provides for the life of the embryo of living beings; how He endows with certain faculties both the embryo itself and those who have to rear it after its birth, in order that it may be protected from death and destruction, guarded against all harm, and assisted in the performance of all that is required [for its development]. Similar acts, when performed by us, are due to a certain emotion and tenderness called mercy and pity. God is, therefore, said to be merciful: e.g., “Like as a father is merciful to his children, so the Lord is merciful to them that fear Him” (Ps. 103:13); “And I will spare them, as a man spares (yachamol) his own son that serve him” (Mal. 3:17).

Such instances do not imply that God is influenced by a feeling of mercy, but that acts similar to those which a father performs for his son, out of pity, mercy and real affection, emanate from God solely for the benefit of His pious men, and are by no means the result of any impression or change—[produced in God].—

When we give something to a person who has no claim upon us, we perform an act of grace; e.g., “Grant them graciously unto us” (Judges 21:22). [The same term is used in reference to God, e.g.] “which God has graciously given” (Gen. 33:5); “Because God has dealt graciously with me” (ib. 11). Instances of this kind are numerous. God creates and guides beings who have no claim upon Him to be created and guided by Him; He is therefore called gracious (channun)—

His actions towards mankind also include great calamities, which overtake individuals and bring death to them, or affect whole families and even entire regions, spread death, destroy generation after generation, and spare nothing whatsoever. Hence there occur inundations, earthquakes, destructive storms, expeditions of one nation against the other for the sake of destroying it with the sword and blotting out its memory, and many other evils of the same kind. Whenever such evils are caused by us to any person, they originate in

great anger, violent jealousy, or a desire for revenge. God is therefore called, because of these acts, “jealous,” “revengeful,” “wrathful,” and “keeping anger” (Nah. 1:2) that is to say, He performs acts similar to those which, when performed by us, originate in certain psychical dispositions, in jealousy, desire for retaliation, revenge, or anger

: they are in accordance with the guilt of those who are to be punished, and not the result of any emotion: for He is above all defect! The same is the case with all divine acts: though resembling those acts which emanate from our passions and psychical dispositions, they are not due to anything superadded to His essence

B. Decoding the language of the Torah

1. Bereisheet 6:6

וַיִּנְחַם ה' כִּי־עָשָׂה אֶת־הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֶל־לִבּוֹ:

And Hashem *regretted* having made humankind on earth. And He was *saddened unto His heart*

2. Rambam MN: 1: 29

a) *Unto His heart= He did not inform a Navi*

...With regard to man, we use the expression “he said to himself,” or “he said in his heart,” in reference to a subject which he did not utter or communicate to any other person. Similarly the phrase “And God said *unto His heart*,” is used in reference to an act which God decreed *without mentioning it to any prophet* at the time the event took place according to the will of God...

b) *“Saddened” = Humanity disregarded, violated that which Hashem had designed for their benefit*

אבל פרוש 'ויתעצב אל לבו' כפי העניין השלישי יהיה פירושו ומרה האדם רצון האלוה בו; כי 'לב' גם כן יקרא הרצון, כמו שנבאר בשיתוף שם 'לב'

Taking the verb in the third signification, we explain the passage thus: “*And . man rebelled against God's will concerning him*”; for leb (heart) also signifies . (“will,” as we shall explain when treating of the homonymy of leb (heart

c) *His heart= His will*

MN-1 :39

והוא – שם הרצון: "ונתתי לכם רועים כלבי", "היש את לבבך ישר כאשר לבבי?" [עם לבבך – כלומר: רצונך ביושר כרצוני. וכבר הושאל לאלוה לפי זה הענין "כאשר בלבבי ובנפשי יעשה" – ענינו: יעשה כפי רצוני; "והיו עיני ולבי שם כל הימים" – השגחתי ורצוני.

Leb (heart) also denotes "will"; comp. "And I shall give you shepherds according to my will (libbi)" (Jer. 3:15), "Is your heart straightforward as my heart is?" (2 Kings 10:15), i.e., is your will right as my will is? In this sense the word has been figuratively applied to God. Comp. "That shall do according to that which is in my heart and in my soul" (1 Sam. 2:35), i.e., according to My will; "And my eyes and my heart (i.e., My providence and My will) shall be there perpetually" (1 Kings 9:3).

d) *Nachem= Nechama= comfort due to a correct perspective
regret= what would seem to be regret because it was ultimately
drowned out*

The Mabul seems like Gds will didn't go as planned, however if the plan was or man to have free will, then it did go as planned but man misused his will and caused his world to be dissolved

d2) Bereisheet Rabba 27:4

וַיִּנְחַם ה' כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ (בראשית ו, ו), רַבִּי יְהוּדָה וְרַבִּי נְחֻמָּיָה, רַבִּי יְהוּדָה אָמַר תְּנוּהוּת הַיָּתֵה לִפְנֵי שְׂבָרָתִי אוֹתוֹ מִלְמַטָּה, שְׂאֵלוֹ בְּרָאִתִּי אוֹתוֹ מִלְמַעְלָה לֹא הָיָה מוֹרֵד בִּי

"Regret was before me because of the fact that I created Man below (on Earth), had I created him above (in the heavenly sphere) he would not have rebelled against me."

"Was before me" implies distance not "close' to Hashem or in line with His will

d3) MN 1:7

It is acknowledged that a man who does not possess this "form" (the nature of which has just been explained) is not human, but a mere animal in human shape and form. Yet such a creature has the power of causing harm and injury, a power which does not belong to other creatures. For those gifts of intelligence and judgment with which he has been endowed for the purpose of acquiring perfection, but which he has failed to apply to their proper aim, are used by him for wicked and mischievous ends; he begets evil things, as though he merely resembled man, or simulated his outward appearance.

Such was the condition of those sons of Adam who preceded Seth. In reference to this subject the Midrash says:

C. How NOT to think about Yom HaDin

Is Hashem remembering, judging and deciding on Rosh Hashanah what he will do with us in the upcoming year? NO!

All of these terms imply that Hashem has NEW awarenesses and makes NEW decisions

Ascribing anything NEW to Hashem violates the basic tenet of the one eternal changelessness of Hashem.

MN 1:55

4 elements cannot be enter into the discussion when we speak of Hashem:

1: corporeality-

2: affectability by an outside factor in His creation-another being can not cause change in Hashem, this includes emotions and "new" decisions

3. No lack, no quality that is sometimes present and sometimes absent, this would imply changing degrees of perfection

4. No true similarity to His creations

So What is happening and what does our davening and Teshuva accomplish?

D. Ratzon and its manifestations

Hashems Ratzon is the point of origin of all that unfolds on every level
Everything began with Ratzon

There is nothing But Hashem and His Ratzon, It is pure free willed, uncaused and unlimited self expression that engulfs and forms all.

"The Supreme Will" ("Ratzon Ha'elyon") of G-d: This not a particular will focused on a specific goal but the original Divine Will (Ratzon) underlying all that will unfold. It is the "Will of all wills", which precedes all powers or attributes (Chabad.org). And manifestations

It comes from beyond our realm and is expressed in an infinite variety of ways which are affected by our personal choices.

Ratzon= Makor= 346

רצון = מקור

Think setting a destination in your gps- it will get you there but it will recalibrate according to our choices. The recalibration isn't a new unique act it is the way the gps functions.

WE have bechira to open the Shefa

Hashem's ratzon will manifest in the way best for us to attain the goal of creation, which is Daas.

Our Tefilla is self assessment- What are we more?



Laws of Teshuva: 3:1

כָּל אֶחָד וְאֶחָד מִבְּנֵי הָאָדָם יֵשׁ לוֹ זְכוֹת וְעוֹנוֹת. מִי שֶׁזְּכוֹתָיו יִתְרוֹת עַל עוֹנוֹתָיו צַדִּיק. וּמִי שֶׁעוֹנוֹתָיו יִתְרוֹת עַל זְכוֹתָיו רָשָׁע. מִחֻצָּה לְמֻחֻצָּה בֵּינוֹנִי. וְכֵן הַמְּדִינָה אִם הֵיוּ זְכוֹתָיו כָּל יוֹשְׁבֵיהָ מְרֻבּוֹת עַל עוֹנוֹתֵיהֶן הָרִי זֶה צַדִּיקוֹת. Each and every person has merits and sins. A person whose merits exceed his sins is [termed] righteous. A person whose sins exceed his merits is [termed] wicked. If [his sins and merits] are equal, he is termed *a Beinoni*.

The same applies to an entire country. If the merits of all its inhabitants exceed their sins, it is [termed] righteous. If their sins are greater, it is [termed] wicked. The same applies to the entire world.

Our Teshuva is our realignment and acceptance of the influence of the
“Melech”