

Rosh Hashana - The Confused Satan Part 2

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Dedications

Rivkie Jungreis - Thank you to Hakadosh Baruch Hu and for continued good health for Godel Yehuda b Roizel and a refuah shelaimah b'karov l'cholei Yisrael.

Fran Ganz - L'luy nishmas her father Shimon ben Binyamin yurtziet bo bayom

Carrie Jerome - For the 23rd yahrzeit of my dear mother Yitta bas Mantze Liba VeYitzchack Shmuel, on the second day of Rosh Hashanah. And also the yahrzeit of her mother, Mantze Liba bas Dovid. And for a Shana Tovah Umetukah for Klal Yisrael as they were both the sweetest of women.

Suzie Libin - לזכר נשמת הרב נפתלי בן הרב רפאל a true Tzaddik.

A תובה וחתמה טובה to all the wonderful people in this group and Klal Yisrael.

Gittel Mresse - Wishing everyone a wonderful new year filled with health, happiness and growth! And thanks for being the best learning partners !

Fagie Bodner - For clear results on this weeks tests and a Refuah shleima for Meyer Tuvia Ben Chaya

Gitti Bar Nechama - To all of Esther's worldwide listeners, a year filled with good health and peace.

Siggi Laredo - Mazal Tov on the birthday of her husband Moshe Chaim Laredo. And wishing all the ladies a Ketiva Ve'Chatima Tova Le'Shana Tova U'Metouka.

Rachel Cohen Frogel - Refuah Shelaimah to Aliza Raizel Bracha bas Yehudis Chava . A young mother of 5 just diagnosed with cancer.

Chaya Parkoff - In memory of her father - Tzvi Moshe ben Eliyahu Leibel who's 56th yahrtzeit is second day of RH and her uncle Gene Greenberg Yehuda Ben Avraham HaLevi who was niftar this past Shabbos.

Anonymous - For Refuah shelaima for Meyer Tuvia Ben Chaya and Benzion Ben Aliza Chana

Gila Tashman - In memory of Kartcha Gittel bas Menachem Manis.

Bari Efron - In memory of Bari Efron's sister, Liba Ahuvah Chaya bat Moshe's 30th yahrtzeit and Bari's nephew Eliyahu Akiva ben Tzvi Hersh Leib's 31st yahrtzeit

Jenny Felder - For a Refuah shleima for Reuven David ben Hinda Rivka. Having surgery now.

The Really Confused Satan- Part 2 **Subjective and Objective Reality**

A. Techilat Maasecha- The beginning of your Ma'aseh

1. Rosh Hashana 27a

“זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ -- זְכוֹרֹן לַיּוֹם רִאשׁוֹן”, כְּמֵאן — כָּרְבִי אֶלְיָעֶזֶר, דָּאֵמַר: בְּתַשְׁרֵי נִבְרָא הָעוֹלָם.

The Ran- תְּחִלַּת מַעֲשֵׂיךָ == creation of man, but it was on the 25th of Elul that the world first was created

- Why is Man's creation considered the beginning of the Briyah itself?

B. A glimpse into Yesh M'Ayin

1. Rambam Moreh Nevuchim 2:13-

First Theory.—Those who follow the Law of Moses, our Teacher, hold that the whole Universe, i.e., everything except God, has been brought by Him into existence out of non-existence. In the beginning God alone existed, and nothing else; neither angels, nor spheres, nor the things that are contained within the spheres existed. He then produced from nothing all existing things such as they are, by His will and desire. Even time itself is among the things created; for time depends on motion, i.e., on an accident in things which move, and the things upon whose motion time depends are themselves created beings, which have passed from non-existence into existence.

2. Rambam Moreh Nevuchim 2:26-- There is something deeper going on...

IN the famous chapters known as the Chapters of Rabbi Eliezer, I find R. Eliezer the Great saying something more extraordinary than I have ever seen in the utterances of any believer in the Law of Moses. I mean the following passage: “Whence were the heavens created? He took part of the light of His garment, stretched it like a cloth, and thus the heavens *were extending continually*, as it is said: He covereth Himself with light as with a garment, He stretcheth the heavens like a curtain” (Ps. 104:2). “When was the earth created? He took of the snow under the throne of glory, and threw it; according to the words: He saith to the snow, Be thou earth” (Job 37:6). These are the words given there;

and I, to my surprise, asked, What was the belief of this sage? did he think that nothing can be produced from nothing, and that a substance must have existed of which the things were formed? and did he for this reason ask whence were the heavens and the earth created? What has he gained by the answer? We might ask him, Whence was the light of His garment created? or the snow under the throne of

His glory? or the throne of glory itself? If the terms “the light of His garment” and “the throne of glory” mean something eternal, they must be rejected; the words would imply an admission of the Eternity of the Universe, though only in the form taught by Plato.

3. Ramban: Bereisheet 1:8

I see no objection to this explanation from the saying of Rabbi Eliezer the Great, who states, “Whence were the heavens created? From the light of the garment of the Holy One, blessed be He.” [This would apparently indicate that the heavens were not created from nought but from another preceding substance.] This opinion is also found in Bereshith Rabbah. *Since the Sages wanted to elevate the first substance “yesh” to the utmost and make it ethereal, they did not find it feasible that the heavens, which are moving corporeal bodies possessing matter and form, were created from nought. Instead, they said “the light of the garment” was created first, and from it came forth the real substance of the heavens. And to the earth He gave another substance, not as minute as the first [substance from which the heavens were formed], and that is “the snow under the Throne of Glory,” for the Throne of Glory was first created, and from it came forth “the snow” under it, and from it [the “snow”] was formed the substance of the earth, which was third in the order of creation.*

4. Ratzon - Keter- Chochma- Pardes Rimonim 5:4- RaMaK

פר ה:ד וכאשר עלה ברצונו הפשוט לגלות אלקותו ולהטיב במדותיו הנעלמים אל זולתו הוציא ההעדר אל ההויה והאציל מאורו הפשוט ספירה ראשונה הנקרא; **כתר**. והספי; הזאת לרוב דקותה אינה נגלית אפי אחר אצילותה כל עיקר כש שיהיו ההויות על ידה. כי אא לרוב אדיקותה במקורו עד שלא יצדק בו כלל אלא אי;ן. ואפי; שם; אין לא יצדק בפשטותה אלא בהצטרפות החכמה והבינה. והטעם כי אין לא יצדק אלא על דבר שיושג חיוב מציאותו השגה במקצת ונשאל על השגה זו מה היא וישיבו אין. להורות שהוא דבר בלתי מושג אבל כבר השיג השכל וחייבה עד ששאל עליה מה עניינה והושב אין. וכתר למיעוט ההשגה בו שאין השגה לתחתונים בו כלל. לא יתחייב בו מילת אין בבחינתו אל המאציל. אלא בבחינתו אל הנאצלים ממנו...והחכמה בערכו נקרא י;ש. וזהו אמרו יש מאין, רל חכמה מכתר

Keter or ratzon is the first “creation but it is not called Yesh but rather Ayin
The chochma and Bima that it generated is the first “yesh” (dna)
To even be called “ayin” there needs to be some recognition that there is something that we do not grasp ,
Keter or Ratzon is not graspable by those within it only by the source of the ratzon

To Hashem, even Ratzon is a Yesh but to us it is an Ayin

Objectively, to Hashem, Ratzon is a Yesh

Subjectively to us it is Ayin

5. Mashal

Intimacy,- parents versus Baby

Ayin ---Ratzon- Yesh dna - zygote-blastocyst

(The placenta develops from the trophoctoderm (TE), the outer layer of the pre-implantation embryo. The TE forms at about 5 days post fertilization. The TE is segregated into two lineages: the inner cell mass (ICM) and the TE. The trophoblast cells form the placenta, and the inner cell mass forms the fetus and fetal membranes.)

6. Nefesh HaChaim 1:13

The world of Sefirot is all part of what we call Ayin, But to Hashem is Yesh

The great Chalal is what we call the Ayin which precedes what we call Yesh

But even creating the chalal is Yesh to Hashem

Ratzon HaRatzonot-- Ratzon- Yesh

Different approaches to where on the chain it shifts from ayin to Yesh

Arizal- first raton

Nefesh HaChaim- further down the chain

7. Ratzon to be the "Melech"

Alter Rebbe- Likutei Torah Nitzavim (Baal Shem Tov)

First Raton= Ratzon to be "Melech"

WE see the function is to be "Mamlich" but we don't see the Ratzon

In order to be "melech" we need to experience "separateness" or be an "Am"

The Tzimtzum or creation of the "ayin" allows us to be "seperate"

This "separateness" or inability to know our direct connection to Ratzon HaRatzonot

Is only in our perception-

Nothing is actually "separate" its a continuum from Ratzon to Ayin to Yesh

C. Recognizing the Illusion

If all the Yesh and even all the Ayin is really our perception- then the entire "reality" we live in is only our perception - how we choose to view the entire "metziut"

This illusion is for the sake of our being Tzelem Elokim

Yom Ha Din= how much we are in sync with the purpose of the illusion

--Tzelem Elokim

“HaMelech ha Kadosh”--

1. Rambam:-Yesodei Ha Torah 1:4

Ein Od Milvado

יסוה;ת א:ד -והוא שהתורה אומרת;אין עוד מלבדו; כלומר אין שם מצוי אמת מלבדו כמותו

2. Besht:

שאין עוד ממש אפילו בנבראים ורל שעל פי האמת אין הנבראים בחינת יש ודבר כמו שנראים אנחנו בעינינו כי זהו אצלנו לפי שאיננו רואים חיות האלקות, אבל לגבי חיות האלקות המחיה אותנו אנחנו בטלים ממציאיות.. וזהו אמיתית החסידות

3. Tanya : Part 2:6

Since this is so, you will consequently know that “In the heavens above and on the earth below, *en od*—there is nothing else [besides G–d].” This means that even the material earth, which appears to the eyes of all to be actually existing, is naught and complete nothingness in relation to the Holy One, blessed is He. For the name *Elokim* conceals and contracts [the light and life-force] only for the lower [creatures], but not for the Holy One, blessed is He, since He and His Name *Elokim* are One.Yet these are His restraining powers, to hide and conceal, through the attribute of *gevurah* and *tzimtzum*, the life-force which flows into them, so that heaven and earth and all their hosts should appear as if they were independently existing entities. However, the *tzimtzum* and concealment is only for the lower [worlds], but in relation to the Holy One, blessed is He, “everything before Him is considered as actually naught,” just as the light of the sun in the sun. And the attribute of *gevurah* does not, Heaven forbend, conceal for Him, blessed be He, for it is not an independent entity—since *Havaya* is *Elokim*.

4. NYT 9/2/2023

[The Story of Our Universe May Be Starting to Unravel](#)

Physicists and astronomers are starting to get the sense that something may be really wrong. It's not just that some of us believe we might have to rethink the standard model of cosmology; we might also have to change the way we think about some of the most basic features of our universe — a conceptual revolution that would have implications far beyond the world of science.....But that's precisely the sort of assumption we might have to start questioning in order to figure out what's wrong with the standard model. One possibility, raised by the physicist Lee Smolin and the philosopher Roberto Mangabeira Unger, is that the [laws of physics can evolve](#) and change over time. Different laws might even

compete for effectiveness. An even more radical possibility, discussed by the physicist John Wheeler, is that every act of observation influences the future and even the past history of the universe. (**Dr. Wheeler**, working to understand the paradoxes of quantum mechanics, conceived of a "participatory universe" in which every act of observation was in some sense a new act of creation.)

5. Takeaway - Really confusing the Satan:

How we see things creates our reality

We can pop the bubble of the "satan"

Purim -- K'Purim

- Psychedelics [-https://www.torahanytime.com/#/lectures?v=244083](https://www.torahanytime.com/#/lectures?v=244083)
- Emunafestations-