

## **Yamim Noraim Series: Part 2**

**Esther Wein**

**22 Sept 2022**

**26 Elul 5782**

Print out and put in your machzor

### **Dedications**

**Shuly Baruch** - for a Shana Tova to all

**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

**Michal Estral** - L'illuy nishmas R Moshe Yitzchak ben Avraham Aryeh, in commemoration of his 10th yartzeit

**Carrie Jerome** - l'illuy nishmat her mother Ita bat Yitzchak Shmuel who's yahrtzeit is 2nd day Rosh Hashana

**Sheri Dagani** - A dedication for Esther's shiur and in honor of Esther and all her teachings, and to wish all those her participate in her shiur and listen on line to her shiurim a שנה טובה, full of brachah and הצלחה ושפע טוב.

**Sema Selmar** - For a k'siva v'chasma Tova for all of klal Yisroel.

**Rivkie Jungreis** - For a Chasiva V'Chasima Tova for the Chochma V'Chessed Torah Circle and a refuah shelaimah b'karov for all cholei Yisrael.

**Beth Bennet** - In honor of the beautiful inspiring words of Torah shared by Esther and all of her Talmidot worldwide.

**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](mailto:taniahammer@gmail.com)**

## Taking The Drama Out Of Our Relationship With Gd

### A. What exactly is “our relationship ” with Hashem?

What part of your “relationship” with Hashem tends to lead to internal drama?

What beliefs add to this drama?

Are these days, which are called Yamim Noraim, a contributor to that drama?

### B. Our “relationship” with Hashem is defined in the Brit/ covenant between us.

#### 1. Brit 1: Har Sinai- Goy Kadosh-

##### Shemot 24:8-

וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת ה' עִמָּכֶם עַל-כָּל-הַדְּבָרִים הָאֵלֶּה:

Moses took the blood and dashed it on the people and said, “This is the blood of the covenant that יהוה now makes with you concerning all

#### 2. Brit 2: Bracha and Klalah-

##### Devarim

##### 28:1

וְהָיָה אִם-שָׁמַעְתָּ תְּשִׁמַּע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם וּנְתַנְךָ ה' אֱלֹהֶיךָ עָלֶיךָ וְעָלֶיךָ עַל כָּל-גּוֹי הָאָרֶץ:

Now, if you obey your God ה', to observe faithfully all the divine commandments which I enjoin upon you this day, your God יהוה will set you high above all the nations of the earth.

**2-68** - are the terms of the brit.

##### 28:69

אֵלֶּה דְּבָרֵי הַבְּרִית אֲשֶׁר-צִוָּה ה' אֶת-מֹשֶׁה לְכַרֵּת אֶת-בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלִּבְד הַבְּרִית אֲשֶׁר-כָּרַת אִתָּם בְּחֹרֵב:

These are the terms of the covenant which ה' commanded Moses to conclude with the Israelites in the land of Moab, in addition to the covenant which was made with them at Horeb.

### 3. Questions about the 2 Britot

- Q. Why was there a need for another Brit after Sinai
- Q. What is the difference between them?
- Q. Why did the Brit Sinai not include any terms whereas the Brit in Moav has extensive threats and promises i.e. terms?

The answer to these question will help us reframe how we understand both Bechira and Teshuva

### C. Deconstructing Rambam's Hilchot Teshuva:

#### Q. What is behind the unusual Structure of Hilchot Teshuva?

- Chp 1-4: The mitzvah and details of Teshuva
- Chp 5-6: Treatise on Bechira and Schar
- Chp 7: Back to Teshuva, described as totally transformative.
- Chp 8: Schar in Olam Habba
- Chp 9: Bracha vs Schar
- Chp 10: Knowing and loving Hashem

#### A. Clearly we need Bechira to fully understand and achieve Teshuva .

### D. Rambam's presentation of Bechira and Teshuva ( chp 5,6,7,)

#### 1) Laws of Teshuva chp 5

רְשׁוּת לְכָל אָדָם נְתוּנָה. אִם רָצָה לְהִטּוֹת עֲצָמוֹ לְדֶרֶךְ טוֹבָה וְלִהְיוֹת צַדִּיק הַרְשׁוּת בְּיָדוֹ. וְאִם רָצָה לְהִטּוֹת עֲצָמוֹ לְדֶרֶךְ רָעָה וְלִהְיוֹת רָשָׁע הַרְשׁוּת בְּיָדוֹ.....  
 .....וְדָבָר זֶה עֵקֶר גְּדוֹל הוּא וְהוּא עִמּוּד הַתּוֹרָה וְהַמִּצְוָה...  
 שְׁנָאֵמַר (דְּבָרִים ל טו) "רְאֵה נִתְּנִי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים".  
 וְנִתְּיב (דְּבָרִים יא כו) "רְאֵה אֲנִי נֹתֵן לְפָנֶיכֶם הַיּוֹם".  
 כְּלוּמַר שְׁהַרְשׁוּת בְּיַדְכֶם. וְכֵן שִׁיחֲפֹץ הָאָדָם לַעֲשׂוֹת מִמַּעֲשֵׂה בְנֵי הָאָדָם עוֹשֶׂה בֵּין טוֹבִים בֵּין רָעִים.

Free will is granted to all men. If one desires to turn himself to the path of good and be righteous, the choice is his.

Should he desire to turn to the path of evil and be wicked?

The choice is his.....

This principle is a fundamental concept and a pillar [on which rests the totality] of the Torah and mitzvot as [Deuteronomy 30:15] states: "Behold, I have set before you today life [and good, death and evil]." Similarly, [Deuteronomy 11:26] states, "Behold, I have set before you today [the blessing and the curse]," implying that the choice is in your hands.

## Devrarim

### 30:15

**רָאָה** נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

.See, I set before you this day life and prosperity, death and adversity

### 30:19

הַעֲדֹתֵי בְנֵי הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה -

וּבְחִירַתְּ בַחַיִּים לְמַעַן תַּחְיֶה אַתָּה וְזַרְעֶךָ:

I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live

### 11: 26-28

**רָאָה** אֲנִכִּי נָתַן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

See, this day I set before you blessing and curse:

אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת הַיְיָ אֱלֹהֵיכֶם אֲשֶׁר אֲנִכִּי מִצְוֶה אֶתְכֶם הַיּוֹם:

Blessing, if you obey the commandments of your God יהוה that I enjoin upon you this day;

וְהַקְּלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת הַיְיָ אֱלֹהֵיכֶם וְסָרְתֶם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנִכִּי מִצְוֶה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אַחֲרִים אֲשֶׁר לֹא־יָדַעְתֶּם:

And curse, if you do not obey the commandments of your God יהוה, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced.\*

### 3) Chp 7: 1

הוֹאִיל וְרִשׁוּת כָּל אָדָם נְתוּנָה לוֹ כְּמוֹ שֶׁבְּאֲרָנוּ יִשְׁתַּדֵּל אָדָם לַעֲשׂוֹת תְּשׁוּבָה וְלִהְיוֹת בְּפִיּוֹ מִחֻטְאֵי וְלִנְעֹר כְּפִיּוֹ מִחֻטְאֵי כְּדֵי שְׂיִמּוּת וְהוּא בְּעַל תְּשׁוּבָה וְיִזְכֶּה לַחַיִּי הָעוֹלָם הַבָּא:

Since free choice is granted to all men as explained, a person should always strive to do Teshuvah and to confess verbally for his sins, striving to cleanse his hands from sin .in order that he may die as a Baal-Teshuvah and merit the life of the world to come

Q1. Why does Rambam put these Pasukim out of the order that they appear in the Torah?.

Q2: Why is only Teshuva seen as an extension of Bechira?

Q 3: Why this language -"A person should try"?

Q 4. Why is the mitzva to choose not found in regards to Bracha

Q5: Why is choice framed as a function of “seeing”

### E. Vision/ Perception test:

1. What is the difference between these 3 concepts?

Chayim and Tov & Mavet and Ra; OR Bracha and Klalah

### Bereisheet

2:17

וּמַעַץ הַדֵּעַת **טוֹב וְרָע** - לֹא תֹאכַל מִמֶּנּוּ - כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ **מוֹת תָּמוּת:**

But as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die

3:6-7

וַתֵּרָא הָאִשָּׁה כִּי **טוֹב** הָעֵץ לְמַאֲכָל

וְכִי תֵאֱוָה הוּא לְעֵינָיִם

וּנְחַמְדָּה הָעֵץ לְהַשְׁכִּיל

וַתִּקַּח מִפְרֵיו וַתֹּאכַל וַתֵּתֶן גַּם-לְאִישָׁהּ עִמָּה וַיֹּאכַל:

When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source of wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate.

3:17

וַיֹּאמֶר אֱלֹהִים אֶל-אָדָם כִּי-שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ **אֲרוּרָה הָאֲדָמָה** בְּעִבּוּרְךָ בְּעִצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:

To Adam [God] said, “Because you did as your wife said and ate of the tree about which I commanded you, ‘You shall not eat of it,’ Cursed be the ground because of you; By hard labor shall you eat of it All the days of your life:

2) Bacharta B'Chayim: Vs Bracha & Klalah

The ONE and ONLY choice we ever get to make is between

**Chaim=Tov** or **Mavet = Ra**

**These are all or nothing choices.**

**Chaim-** means attached to a supply of life

**Tov-** means permanent

**Mavet** -means detachment

**Ra** - means shattered - broken

The one choice we are asked to make is to chose to keep our ' **spiritual eyes**' open which opens our mind to the shefa

Opting to open **our sensual eyes** sends us into the grip of survival fear and desire  
In this mode we are prone to violating many mitzvot.

This leads to Hashem teaching us right from wrong via nature itself.

Since our safety and comfort become our main concerns, we try to earn bracha and we desperately hope and try to avoid klalah.

We are focused not on our overall identity but rather our current circumstances.

### **MN - Rambam Part :2**

When Adam was yet in a state of innocence, and was guided solely by truth and reason—on account of which it is said: “You have made him (man) a little lower than the angels” (Ps. 8:6)—he was not at all able to follow or to understand the principles of subjective truths; the most manifest impropriety, viz., to appear in a state of nudity, was nothing unbecoming according to his idea: he could not comprehend why it should be so.

After man’s disobedience, however, when he began to give way to desires which had their source in his imagination and to the gratification of his bodily appetites, as it is said, “And the wife saw that the tree was good for food and delightful to the eyes” (Gen. 3:6), **he was punished by the loss of part of that intellectual faculty which he had previously possessed.** He **therefore** transgressed a command with which he had been charged on the score of his reason;

### **F. Teshuva from fear and desire:**

**Survival mode fear** = I fear death and all its forms of helplessness - I don't want to die

**Survival mode desire** = I indulge **myself** because I will all die anyway.

**Desire cancels the fear and fear cancels the desire.**

**Survival mode Regret**=: sorry for being disobedient, I gave in to fear and desire, I will be better.

**Survival mode Commitment** = I promise to be better because I want bracha and not klalah.

## **Teshuva in its proper mature context means reclaiming ourselves and our creator fear and desire.**

Creator mode fear = I fear forgetting who I am due to the distractions of my sensual eyes

Creator mode desire= I want to know more and feel more connected to Hashem. Knowing I am and always will be connected to of Hashem (neshama - shefa, hashgacha) cancels all other fears.

Fear of losing connection cancels weakness before physical temptation

Creator mode Regret= that I let my sensual eyes distort my thinking

Creator mode commitment = I will always try to see with my ruchnius eyes.:

### **Rambam Laws of Teshuva Chp 10**

כָּל הַעוֹסֵק בְּתוֹרָה כְּדֵי לְקַבֵּל שְׂכָר אוֹ כְּדֵי שְׁלֵא תִגִּיעַ עָלָיו פְּרַעְנוֹת הַרִי זֶה עוֹסֵק שְׁלֵא לְשִׁמָּה. וְכָל הַעוֹסֵק בֵּה לֹא לִירָאָה וְלֹא לְקַבֵּל שְׂכָר אֲלֵא מִפְּנֵי אַהֲבַת אֲדוֹן כָּל הָאָרֶץ שֶׁצִּוָּה בֵּה הַרִי זֶה עוֹסֵק בֵּה לְשִׁמָּה. וְאִמְרוּ חֲכָמִים לְעוֹלָם יַעֲסֹק אָדָם בְּתוֹרָה וְאִפְלוּ שְׁלֵא לְשִׁמָּה שְׁמִתוֹךְ שְׁלֵא לְשִׁמָּה בָּא לְשִׁמָּה. לְפִיכָךְ כְּשִׁמְלֵמֵדִין אֶת הַקְּטָנִים וְאֶת הַנְּשִׂים וְכָל עַמֵּי הָאָרֶץ אֵין מְלַמְדִין אוֹתָן אֲלֵא לְעַבֵּד מִירָאָה וְכֵדֵי לְקַבֵּל שְׂכָר, עַד שֶׁתִּרְבֶּה דַּעְתָּן וְיִתְחַכְּמוּ חֲכָמָה יִתְרָה מְגַלִּים לָהֶם רַז זֶה מַעֲט מַעֲט וּמְרַגְלִין אוֹתָן לְעַנְיָן:  
זֶה בְּנַחַת עַד שֶׁיִּשְׁיִיגוּהוּ וְיִדְעוּהוּ וְיַעֲבֹדוּהוּ מֵאַהֲבָה

Anyone who occupies himself with the Torah in order to receive reward or in order to protect himself from retribution is considered as one who is not occupied for God's sake.

[In contrast,] anyone who occupies himself with it, not because of fear, nor to receive a reward, but rather because of his love for the Lord of the entire earth who commanded it, is one who occupies himself for God's sake.

Nevertheless, our Sages declared: A person should always occupy himself with the Torah even when it is not for God's sake for out of [service which is not intended] for God's sake will come service that is intended for God's sake.

Therefore, when one teaches children, women (in his days) , and most of the common people, one should teach them to serve out of fear and in order to receive a reward.

### **Takeaway**

**As their knowledge grows and their wisdom increases, this secret should be revealed to them [slowly,] bit by bit. They should become accustomed to this concept gradually until they grasp it and know it and begin serving [God] out of love.**

**Lets answer these questions:**

**Questions about the Britot:**

Q:Why was there a need for another Brit after Sinai

Q: What is the difference between them?

Q. Why did the Brit Sinai not include any terms whereas the Brit in Moav has extensive threats and promises i.e. terms?

### **Questions from Hilchot Teshuva**

Q1. Why does Rambam put these Pasukim out of the order that they appear in the Torah?.

Q2: Why is only Teshuva seen as an extension of Bechira?

Q 3: Why this language -"A person should try"?

Q 4. Why is the mitzva to choose not found in regards to Bracha

Q5: Why is choice framed as a function of "seeing"