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Jewish Psychology – Relationships PART II - Week 6 – 2021

- 1. And from my flesh I see G-d. (Job 19:26)
- 2. Antignos of Socho...says: Do not be as servants, who serve their master for the sake of reward. Rather, be as servants who serve their master not for the sake of reward. And the fear of Heaven should be upon you. (Ethics of Our Fathers 1:3)
- **3.** Any love that is dependent on something—when the thing ceases, the love also ceases. But a love that is not dependent on anything never ceases. (Ethics of Our Fathers 5:16)
- **4.** My beloved is to me, and I am to him. (Song of Songs 2:16). I am to my beloved, and my beloved is to me. (ibid, 6:3)
- **5.** And I find more bitter than death the woman [whose heart is snares and nets, her hands are bonds; whoever is good in G-d's sight will escape from her, and a sinner will be taken by her.] (Ecclesiastes 7:26)
- **6.** He who has found a wife has found good, [and has obtained favor from the L-rd.] (Proverbs 18:22)
- 7. For I have known him because he commands his sons and his household after him, that they should keep the way of the L-rd to perform righteousness and justice, (Genesis 18:19)
 - a. **RASHI:** For I have known him: Heb. יְדְעְהִין, an expression of love, like (Ruth 2:1) "a kinsman (מַּוֹדָע) of her husband"; (ibid. 3:2) "And now, Boaz our kinsman (מַּדְעָהָנוּ)"; (Exod. 33:17): "and I shall know you (נְאַדְעָה) by name." But, in fact, the primary meaning of them all is none other than an expression of knowing, for if one loves a person, he draws him near to himself and knows him and is familiar with him.
- 8. And he took the Book of the Covenant and read it within the hearing of the people, and they said, "All that the L-rd spoke we will do and we will hear."
 - And Moses took the blood and sprinkled [it] on the people, and he said, "Behold the blood of the covenant, which the L-rd has formed with you concerning these words." (Exodus 24:7-8)
- 9. ... the L-rd your G-d has chosen you...Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples. (Deuteronomy 7:7)
- 10. Zohar (I 91B) states that a husband and wife are one soul, but when the soul descends into this world, half of it enters the male's body, and the other half enters the body of the woman that is his intended mate. Therefore, each one is referred to as "A half Body" (Zohar III 7B, 109B, 296A), since in each one separately there is only half a soul. Regarding this it states in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.", since the husband and wife were originally one soul that was split in two. (Toras Menachem, Tazria 5714)
- 11. ...a direct and easy path toward fulfilling the mitzvah, "You shall love your fellow as yourself," (Leviticus 19:18): ...Since his body is despised and loathsome, [he will not love himself on account of his body more than he loves his fellow, and] as for the soul and spirit, [the differences between his own soul and that of his fellow surely will not diminish the love between them, for] who can know their (the soul and spirit's) greatness and excellence in their source and root—the living G-d?

[How, then, can one claim that his soul is superior to his fellow's?]

Furthermore, they are actually all equal, [and not only equal yet separate, but, furthermore,] they all have one father. It is on account of this common root in the One G-d that all of Israel are called "brothers"—in the full sense of the word, only the bodies are distinct from each other.

[This explains how it is at all possible to demand that one love his fellow as he loves himself. Self-love is innate, natural to man; love for one's fellow is not. How can a generated love match a natural one?

According to the principle stated here, this is readily understood. One need not create a love for another. The love is an inborn characteristic of his soul on account of its root in G-dliness which is common to all souls; it is as natural as the love between brothers.

Since the body separates us from each other, whereas the soul is that which binds us together, the greater value one places on his body at the expense of his soul, the more conscious he is of the differences between himself and his fellow. These differences require that he *create* a love for his fellow, and, as said above, a created love can never

equal a natural, innate love. Therefore, love between people who consider their bodies as primarily important must be only a love based on some external factor, in which case the love is (a) limited to the importance of the motivating factor and (b) destined to endure only as long as that factor is valid.] (Tanya 32)

- 12. Hatred arouses quarrels, but love covers all transgressions. (Proverbs 10:12)
 - a. RASHI: but love covers all transgressions: When Israel improves their deeds, the Holy One, blessed be He, conceals their transgressions.
- 13. Joshua the son of Perachia would say: ...judge every man to the side of merit. (Ethics of Our Fathers 1:6)
 - a. Rabbi Yosef Yitzchak of Lubavitch told:

When I was four years old, I asked my father: "Why did G-d make people with two eyes? Why not with one eye, just as we have been given a single nose and a single mouth?"

Said father: `There are times when one must look with a right eye, with affection and empathy, and times when one must look with a left eye, severely and critically. On one's fellow man, one should look with a right eye; on oneself, one should look with a left eye."

- 14. "Judge not your fellow man until you have stood [i.e., placed yourself] in his place." (2:4)
 - a. For it is literally his "place" i.e., his [physical] environment that causes him to sin, (Tanya 30)
- **15.** As in water, face reflects face, so is the heart of a man to a man. (Proverbs 27:19)
- **16.** One woman from among the wives of the prophets' disciples cried out to Elisha, Saying, "Your servant, my husband, has died, and you know that your servant feared G-d. But now the creditor has come to take my two sons to be his slaves."

Elisha said to her, "What can I do for you? Tell me, what have you in your house?"

She said, "Your maidservant has nothing in the house except for a jar of oil."

He said, "Go, borrow vessels for yourself from the outside, from all your neighbors - empty vessels; do not be sparing. Then go in and shut the door behind you and behind your sons. Pour [oil] into all these vessels, and carry away the full ones."

She went from him and shut the door behind her and behind her children. They brought [vessels] to her and she poured. When all the containers were full she said to her son, "bring me another vessel."

He said to her, "There is not another vessel," and the oil stopped. She came and told the man of G-d, and he said, "Go sell the oil and pay your creditor, and you and your sons will live on the remainder." (Kings II 4:1-7)

- 17. אָשָׁה אַחַת מִנְּשֵׁי בְנֵי הַנְּבִיאִים צָעֲקָה אֶל אֱלִישָׁע לֵאמֹר עַבְדְּךְּ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עַבְדְּךְּ הָיָה יָרֵא אֶת השם **וְהַנּשֶׁה** בָּא 17. בְּקְחַת אָת שְׁנֵי יָלָדִי לוֹ לַעֲבַדִים "And the **creditor** has come to take my two sons as slaves" (Kings II 4:1)
- 18. ויקרא יוסף את שם הבכור מנשה כי **נשני** אלהים את כל עמלי ואת כל בית אבי: (Genesis 41:51)
- **19.** And Joseph named the firstborn Manasseh, for G-d has made me **forget** all my hardships and all my father's house.
- **20.** (the intellectual faculties) are called the "mothers" and source of the *middot*, for the *middot* are "offspring" of (i.e., derive from) the intellectual faculties. (*Tanya, Chapter 3*)
- 21. אַלְקֵינוּ דְ אָלְקֵינוּ דְ אָלְקֵינוּ דְ אָלְקֵינוּ דְ אָלְקֵינוּ דְ אָלְקֵינוּ דְ אָלְקֵינוּ דְ אָלְקִינוּ דְ אָלְקִינוּ דְ אָלְקִינוּ דְ אָלְקִינוּ דְ אָלְקִינוּ דְ אָלִקִינוּ דְ אָלְקִינוּ דְּ
- 22. ...prolong it somewhat, in order that one should [have the time to mentally] affirm the sovereignty of the Holy One, blessed be He, over heaven and earth, for the *ches*, numerically equivalent to eight, alludes to the seven heavens and the earth. ...contemplate how the Holy One, blessed be He, is alone in His world and rules over [all] four directions of the world. (Shulchan Aruch, O.C. 61:6)

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