

# CHABAD LUBAVITCH OF CHAUTAUQUA

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Jewish Psychology - Week 2 – 2020

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1. Said Rabbi Yehoshua ben Chananiah: "Once a child got the better of me."  
 "I was traveling, and I met with a child at a crossroads. I asked him, 'which way to the city?' and he answered: 'This way is short and long, and this way is long and short.'  
 "I took the 'short and long' way. I soon reached the city but found my approach obstructed by gardens and orchards. So I retraced my steps and said to the child: 'My son, did you not tell me that this is the short way?' Answered the child: 'Did I not tell you that it is also long?'" (Talmud, Tractate Eruvin 53b)
  
2. The early sages, who were like angels (may their merit protect us) have already determined that the healing of the soul is like the healing of the body:  
 The crucial first step is to identify the location of the illness, whether it is caused by the crassness, grossness and corruption of his physical body or by a failing in his soul-powers, the person being inclined to undesirable traits like arrogance or falsehood and the like. Or, the source of the malady may be habit - inadequate rearing or unwholesome environment having brought on bad habits.  
 Without ascertaining the specific site of the illness and the cause of infection, it is impossible to embark on a cure. One can only prescribe an orderly proper conduct in all matters, what to do and what to avoid. To "do good" [Psalms 34:15.] in terms of observing mitzvot, designating times for Torah-study and acquiring good character traits - and also to "turn away from evil." [ibid]  
 Most urgent of all, however, is that the patient make himself aware of two things: a) to know that he is ill, and desire most fervently to be cured of his malady; b) to know that he *can* be cured, with hope and absolute trust that, with G-d's help, he *will* indeed be cured of his sickness. (Hayom Yom, 16 Sivan)
  
3. There are three schools of thought [i.e., three major approaches to Divine service]:
  - (a) The school of thought that negates [preoccupation with] materiality by pointing out the disgusting and abhorrent nature of all bodily and material things. [I.e., when these things are considered as self-sufficient values, neither connected to their spiritual source nor used in the service of G-d.] - This is the approach of Mussar.
  - (b) The school of thought that recognizes the greatness of the spiritual essence of the emotions and the intellect and indicates how one can draw close to [this kind of awareness]. - This is the approach of Chakirah.
  - (c) The school of thought that makes Form dominate Matter, demonstrating (i) the unique quality of Matter when it is refined and the unique quality of Form when it is integrated within Matter, and (ii) how the two are combined together to the extent that beginning or end are indistinguishable, for "the beginning is rooted in the end and the end is rooted in the beginning." The one G-d created them, with a single intent — to reveal the light of the holiness of His hidden power. Together they produce that consummate perfection that arose in His will. - This is the approach of Chassidus.  
 (Kuntreis Toras HaChassidus, p. 13. Hayom Yom 7 Kislev)
  
4. *For this is the meaning of the term sitra achra — literally "the other side," i.e., not the side of holiness.*  
 Thus, whatever does not belong to the realm of holiness is *sitra achra*.  
 But what, in fact, does the realm of holiness encompass?  
*The side of holiness is nothing but the indwelling and extension of G-d's holiness. Now, G-d dwells only on that which is submitted to Him, (Tanya, Chapter 7)*

5. Intellect and [Emotional] excitement are two separate worlds. Intellect - a world cold and settled; excitement - a world seething and impetuous. Man's *avoda* is to combine them, unite them. The impetuosity then becomes transformed into a longing, and the intellect into the guide in a life of *avoda* and action.  
(Ibid, 12 Shevat)
6. *...Because the brain rules over the heart (as it is written in Ra'aya Mehemna, Parshat Pinchas) by virtue of its innately created nature.*  
*For man was so created from birth, that every person may, with the power of the will in his brain — i.e., the will created of his mind's understanding — restrain himself and control the drive of his heart's lust, preventing his heart's desires from finding expression in deed, word and thought, when the mind understands the evil inherent in such deed, word or thought, and [he can, if his mind will it] divert his attention completely from that which his heart craves [and turn his attention] to the exactly opposite direction.*  
(Zohar III, p. 224a. Maimonides, *Guide to the perplexed* III, 8. Tanya Ch 12.)
7. *...Immediately upon [the thought's] rising to [the mind], he thrusts it aside as it were with both hands, and averts his mind from it, the instant he realizes that it is an evil thought.*  
*He will refuse to accept it even as a subject for mere conscious thought, and will certainly not entertain the notion of acting on it, G-d forbid, or even speaking of it.*  
*For he who willingly indulges in such thoughts is deemed a rasha at that moment,*  
*So, too, in matters "between man and his fellow-man." As soon as there rises from his heart to his mind any animosity or hatred, G-d forbid, or jealousy, anger or a grudge, and their like, he will bar them from his mind and will, refusing even to think of them.*  
*On the contrary, his mind will prevail over and dominate the feelings of his heart, to do the exact opposite of that which the heart desires, namely, to conduct himself toward his fellow with the quality of kindness (as opposed to the quality of "severity", where hatred and anger originate), and to display towards his fellow a disproportionate love, in suffering from him to the furthest extreme, without being provoked into anger, G-d forbid, or to take revenge in kind, G-d forbid, even without anger;*  
*but, on the contrary, to repay offenders with favors, as taught in the Zohar, [Zohar I, p. 201a] that we should learn from the example of Joseph's conduct with his brothers, when he repaid them for the suffering, they brought upon him, with kindness and favors. (Lessons in Tanya, ibid)*
8. There are temperaments with regard to which a man is forbidden to follow the middle path. He should move away from one extreme and adopt the other.  
Among these is arrogance. If a man is only humble, he is not following a good path. Rather, he must hold himself lowly and his spirit very unassuming. That is why Numbers 12:3 describes our teacher Moses as "very humble" and not simply "humble". Therefore, our Sages directed: "Hold oneself very, very lowly." Also, they declared: "Whoever is arrogant is as if he denied God's presence, as implied by Deuteronomy 8:14: 'And your heart will be haughty and you will forget God, your Lord.' Furthermore, they said: "Whoever is arrogant should be placed under a ban of ostracism. This applies even if he is only somewhat arrogant."  
(Maimonides, Hilchot Deot 2:3)
9. A person should direct his heart and the totality of his behavior to one goal, becoming aware of God, blessed be He. The [way] he rests, rises, and speaks should all be directed to this end.  
For example: when involved in business dealings or while working for a wage, he should not think solely of gathering money. Rather, he should do these things, so that he will be able to obtain that which the body needs - food, drink, a home and a spouse.  
Similarly, when he eats, drinks and engages in intimate relations, he should not intend to do these things solely for pleasure to the point where he will eat and drink only that which is sweet to the palate and engage in intercourse for pleasure. Rather, he should take care to eat and drink only in order to be healthy in body and limb.

Therefore, he should not eat all that the palate desires like a dog or a donkey. Rather, he should eat what is beneficial for the body, be it bitter or sweet. Conversely, he should not eat what is harmful to the body, even though it is sweet to the palate.

**10.** ...he should have the intent that his body be whole and strong, in order for his inner soul to be upright so that [it will be able] to know God. For it is impossible to understand and become knowledgeable in the wisdoms when one is starving or sick, or when one of his limbs pains him. [Similarly,] one should intend to have a son [with the hope that] perhaps he will be a wise and great man in Israel.

Thus, whoever walks in such a path all his days will be serving God constantly; even in the midst of his business dealings, even during intercourse for his intent in all matters is to fulfill his needs so that his body be whole to serve God.

Even when he sleeps, if he retires with the intention that his mind and body rest, lest he take ill and be unable to serve God because he is sick, then his sleep is service to the Omnipresent, blessed be He.

On this matter, our Sages have directed and said: "And all your deeds should be for the sake of Heaven." This is what Solomon declared in his wisdom: "Know Him in all your ways and He will straighten your paths" (Proverbs 3:6). (ibid, 3:3-4)

**11.** ...that they should keep the way of the L-rd to perform charity and justice (Genesis 18:19)

**12.**

Self-nullification Submission Bow to Surrender Selfless	ביטול Bitul	Exist I am Self -  Focus Serving Center Absorption  Selfish	יש(ות) Yesh(ut)
Minimalist Generous/Giver		Entitlement Expectations	

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