

CHABAD LUBAVITCH OF CHAUTAUQUA

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Jewish Psychology – Jealousy - Week 1 – 2021

1. Envy, lust and honor-seeking, drive a person from this world. (Ethics of our Fathers 4:21)
2. Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to the L-rd. And Abel he too brought of the firstborn of his flocks and of their fattest, and the L-rd turned to Abel and to his offering.
But to Cain and to his offering He did not turn, and it annoyed Cain exceedingly, and his countenance fell. And the L-rd said to Cain, "Why are you annoyed, and why has your countenance fallen?
Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it."
And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him. (Genesis 4:3-9)
3. And the L-rd saw that Leah was hated, so He opened her womb. And Leah conceived and bore a son, and she named him Reuben, for she said, "Because the L-rd has seen my affliction, for now my husband will love me."; but Rachel was barren...(Genesis 29:31)
And Rachel saw that she had not borne [any children] to Jacob, and Rachel envied her sister, and she said to Jacob, "Give me children, and if not, I am dead." And Jacob became angry with Rachel, and he said, "Am I instead of G-d, Who has withheld from you the fruit of the womb?" (Genesis 30:1)
 - a. **RASHI: and Rachel envied her sister:** She envied her good deeds. She said, "If she had not been more righteous than I, she would not have merited children" (Gen. Rabbah 71:5).
4. And Israel loved Joseph more than all his sons, because he was a son of his old age; and he made him a fine woolen coat. And his brothers saw that their father loved him more than all his brothers... So his brothers envied him, but his father awaited the matter. (Genesis 37:1-2, 11)
5. And I saw all the toil and all the excellence of work, which is a man's envy of his friend; this too is vanity and frustration. (Ecclesiastes 4:4)
 - a. **RASHI: and all the excellence of work:** which is not for the sake of Heaven, but for one's envy of his friend, both of which are vanity.
6. Jealousy among scholars increases wisdom. (Talmud, Baba Basra 21a)
7. Tree of Knowledge of good and evil... But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die." ... For G-d knows that on the day that you eat thereof, your eyes will be opened, and you will be like angels, knowing good and evil." And the woman saw that the tree was good for food and that it was a delight to the eyes, and the tree was desirable to make one wise;... And the eyes of both of them were opened, and they knew that they were naked, (2:9, 17,3:5-7)
8. The name eitz hada'at, usually translated as Tree of Knowledge, would actually be more accurately translated as Tree of Will and Desire, as in Psalms (144:3) "O L-rd, what is man that You should know him", and (Exodus 33:12) "And You said: 'I have known you by name' i.e. I have chosen you from all people. Prior to eating from the fruit of the tree, Adam had no self-interests or desires—his sole objective was to serve his Creator. (Nachmonides, Genesis 2:9)
9. Before man tasted of the Tree of Knowledge, evil was something unnatural—something outside of the human experience.
He was tempted by the Tree of Knowledge of Good and Evil (Eitz ha-Daat Tov va-Ra) that stood in the center of the garden—the tree that offered insight into and affinity with all realms of G-d's creation (the

Hebrew word daat implies an intimate knowledge of and relationship with the known object, as in the verse “Adam knew his wife Eve”). He wanted to wrestle with his enemy, rather than wage war by remote control from behind walls of unknowing bliss.

Man chose knowledge over integrity, involvement over perfection, struggle over tranquility. He ate of the forbidden fruit, and the knowledge of evil entered into him. It infiltrated his flesh, entwined itself in his soul, was grafted on to his most basic drives and desires. He was now a foreign body in the Garden of Eden, which promptly ejected him into a world of blurred boundaries, a world where every evil has a trace of good and every good has a trace of evil.

Prior to this sin, mankind was not a mixture of good and evil but was innately good; our natural tendency was to do the will of our Maker. Although man possessed free will, temptation came from the outside. Evil, per se, was embodied in the satanic serpent that became a vehicle for temptation.

By eating the forbidden fruit, man consciously caused temptation to become a part of humanity's make-up. (Torah Ohr, Bereishit 5c–d, Maamor Ubila Hamoves 5725. Adopted by Chabad.org)

10. This kelipah is called “nogah,” which also contains good; [This kelipah] is from the esoteric “Tree of Knowledge [which is comprised] of good and evil.” (Zohar I, 12b Tanya Ch. 1)
11. Now, kelipat nogah is an intermediate category between the three completely unclean kelipot and the category and order of Sanctity. Hence, it is sometimes absorbed within the three unclean kelipot (as is explained in Etz Chaim, Portal 49, beginning of ch. 4, citing the Zohar), and at other times, it is absorbed in and elevated to the category and level of Sanctity. That is, it is absorbed within Sanctity when the good that is intermingled in it is extracted and separated from the evil, prevails [over it], and ascends to be absorbed in Sanctity. (Tanya Ch. 7)
12. “Materially, one who is ‘satisfied with his lot’ is the loftiest of men, and his Divine service will lead him to the highest rungs. Spiritually, by contrast, being ‘satisfied with one’s lot’ is the greatest failing. It causes one to decline and fall [spiritually], Heaven forbid.” (Hayom Yom, 30 Sivan)
13. In material matters, a person should look at someone lower [i.e., less fortunate] than himself, and thank G-d, Who is gracious, for His kindness to him. In spiritual matters, a person should look at someone who is on a higher level than himself, and petition G-d to grant him the proper understanding to learn from that person, and the strength and fortitude to elevate himself, level after level. (Ibid, 24 Cheshvan)
14. A person might say, "Since envy, desire, [the pursuit] of honor, and the like, are a wrong path and drive a person from the world, I shall separate from them to a very great degree and move away from them to the opposite extreme." For example, he will not eat meat, nor drink wine, nor live in a pleasant home, nor wear fine clothing, but, rather, [wear] sackcloth and coarse wool and the like - just as the pagan priests do. This, too, is a bad path and it is forbidden to walk upon it. Whoever follows this path is called a sinner...
15. ...A person should direct his heart and the totality of his behavior to one goal, becoming aware of G-d, blessed be He. The [way] he rests, rises, and speaks should all be directed to this end. Thus, whoever walks in such a path all his days will be serving G-d constantly; even in the midst of his business dealings... for his intent in all matters is to fulfill his needs so that his body be whole to serve G-d. 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 G-d 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). (Maimonides, Hilchot De'ot 3)
16. In that era, there will be neither famine or war, envy or competition for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know G-d. ...as Isaiah 11:9 states: "The world will be filled with the knowledge of G-d as the waters cover the ocean bed." (Maimonides, Laws of Kings 12:5)