

CHABAD LUBAVITCH OF CHAUTAUQUA

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Jewish Psychology – Relationships - Week 4 – 2021

1. IT has already been fully explained that man is naturally a social being, that by virtue of his nature he seeks to form communities; man is therefore different from other living beings that are not compelled to combine into communities. (Guide to the Perplexed III, Chapter 40)
2. And the L-rd G-d formed man of dust from the ground, and He breathed into his nostrils the soul of life, and man became a living soul. (Genesis 2:7)
 - a. TARGUM: and man became a speaking soul.
 - b. RASHI: a living soul: Cattle and beasts were also called living souls, but this one of man is the most alive of them all, because he was additionally given intelligence and speech.
3. And G-d created man in His image; in the image of G-d He created him; male and female He created them. (Genesis 1: 26)
 - a. RASHI: ...The Midrash Aggadah (Gen. Rabbah 8:1, Ber. 61a, Eruvin 18a) explains that He originally created him with two faces, and afterwards, He divided him.
4. And the L-rd G-d formed man (Adam) of dust from the ground (Adama) ... (Genesis 2:7)
 - a. Why was he called Adam? Because he was taken from the Ground. (Midrash Hagadol)
 - b. Why is he call Adam? Because he is similar (Adame) to the One above. (Shnai Luchot Habrit)
5. and from my flesh I see G-d. (Job 19:26)
6. Antigons of Socho ... would say: Do not be as slaves, who serve their master for the sake of reward. Rather, be as slaves 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)
7. 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. What is [an example of] a love that is dependent on something? The love of Amnon for Tamar. And one that is not dependent on anything? The love of David and Jonathan. (Ethics of Our Fathers 5:16)
8. *My beloved is to me, and I am to him.* (Song of Songs 2:16).
9. *I am to my beloved, and my beloved is to me.* (ibid, 6:3)
10. ...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)

11. 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.

12. 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."

13. "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)

14. As in water, face reflects face, so is the heart of a man to a man. (Proverbs 27:19)

15. 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)

16. He who has found a wife has found good, [and has obtained favor from the L-rd.] (Proverbs 18:22)

17. *Now a woman, of the wives of the disciples of the prophets, cried out to Elisha, saying, "Your servant, my husband, has died, and you know that your servant did fear the L-rd; and the creditor has come to take my two children for himself as slaves."
And Elisha said to her, "What shall I do for you? Tell me what you have in the house." And she said, "Your maidservant has nothing at all in the house except a jug of oil."
And he said, "Borrow vessels for yourself from outside, from all your neighbors; do not borrow only a few empty vessels.
And you shall come and close the door about yourself and about your sons, and you shall pour upon all these vessels; and the full one you shall carry away."
And she went away from him and closed the door about herself and about her sons; they were bringing [vessels] to her and she was pouring.
And it was when the vessels were full, that she said to her son, "Bring me another vessel," and he said to her, "There is no other vessel." And the oil stopped.
And she came and told the man of G-d: and he said, "Go sell the oil and pay your debt; and you and your sons will live with the remainder." (Kings II 4:1-7)*

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