

CHABAD LUBAVITCH OF CHAUTAUQUA

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Jewish Psychology - Week 8 - 2020

1. and you will return to the L-rd, your G-d, with all your heart and with all your soul, and you will listen to His voice according to all that I am commanding you this day you and your children, then, the L-rd, your G-d, will bring back your exiles, and He will have mercy upon you. He will once again gather you from all the nations, where the L-rd, your G-d, had dispersed you.
...And the L-rd, your G-d, will circumcise your heart and the heart of your offspring, [so that you may] love the L-rd your G-d with all your heart and with all your soul, for the sake of your life. (Deuteronomy 30:2-6)
2. Seek the L-rd when He is found, call Him when He is near.
The wicked shall give up his way, and the man of iniquity his thoughts, and he shall return to the L-rd, Who shall have mercy upon him, and to our G-d, for He will freely pardon. (Isaiah 55:6-7)
3. Return, O Israel, to the L-rd your G-d, for you have stumbled in your iniquity.
4. Take words with yourselves and return to the L-rd. Say, "You shall forgive all iniquity and teach us [the] good [way]... (Hosea 14:2-3)
5. ...and the spirit shall return to G-d, Who gave it. (Ecclesiastes 12:7)
6. I thank you, living and enduring king, for You have graciously returned my soul within me. Great is your faithfulness. (Morning Prayer)
7. They are new every morning; great is Your faithfulness. (Lamentations 3:23)
8. If one says to a woman: Be betrothed to me on the condition that I am a righteous man, then even if he was a completely wicked man she is betrothed, as perhaps in the meantime he had thoughts of repentance in his mind and is now righteous. (Talmud, Tractate Kiddushin 49b)
9. You are children to HaShem, Your G-d. (Deuteronomy 14:1)
10. And HaShem G-d formed the man of dust from the ground, and He blew into his nostrils the soul of life; and man became a living being. (Genesis 2:7)
11. For nor forever will I contend, nor will I be eternally wrathful, when the spirit that envelops is from Me, and I made the souls. (Isaiah 57:16)
12. ...for you will be a land of delight, says the L-rd, Master of Legions. (Malachi 3:12)
13. "Israel has sinned" (Joshua 7:11). Rabbi Abba bar Zavda says: From here it may be inferred that even when the Jewish people have sinned, they are still called "Israel."
Rabbi Abba says: This is in accordance with the proverb that people say: Even when a myrtle is found among thorns, its name is myrtle and people call it myrtle. (Talmud, Tractate Sanhedrin 44a)
14. ...the sinners of Israel, who are filled with good deeds as a pomegranate is full of seeds, as it is written: "Your cheeks [*rakatekh*] are like a pomegranate split open" (Song of Songs 4:3), which is to be expounded as follows: Do not read this word as *rakatekh*, rather read it as *reikanin shebakh*, meaning the empty, worthless people among you; even these people are as full of good deeds as a pomegranate is full of seeds. (Talmud, Tractate Chagiga 27a)

- 15.** The Tzemach Tzedek related this teaching of the Baal Shem Tov: It is written, "For you (Israel) shall be a land of desire, says the L-rd of Hosts" (Malachi 3:12). Just as the greatest scientists will never discover the limits of the enormous natural resources which the A-lmighty has invested into the land ("everything came from the earth" [Ecclesiastes 3:20]), neither will anyone ever find the limits of the great treasures which lie within Israel - G-d's "land of desire."
The Baal Shem Tov concluded: I want to make Israel yield the kind of produce which the A-lmighty's "land of desire" is capable of yielding. (Hayom Yom, 17 Iyar)
- 16.** The children of Israel are called "a cherished land," (Malachi 3:12) for they possess many precious articles/qualities, [including] their love of G-d, their fear of Him, and their upstanding character traits. [But like treasures buried in the earth,] the revelation of these positive qualities depends solely upon the person who evokes them.
It is obvious that springs of fresh water exist in all parts of the earth. The difference lies only in how close or far they are [from the surface]. If so, everything depends on the digger and his patience and deliberateness. Since the will is a superior power [within the soul], it decrees and directs [the activity of] all the powers, compelling them to function and act according to its orders. Thus, one's main task is to arouse the will to act and function, both with regard to oneself and to others. (Hayom Yom, 2 Elul)
- a. Human beings are thus multi-leveled. Beneath the surface of our personalities lies an entirely different tier of consciousness, a level at which every one of us harbors treasures worthy of being revealed. Happy is the one who digs — and helps others dig — to bring these treasures to the surface.
How does one become a digger? Instead of complacently accepting our superficial situation as it appears to be, one can decide not to settle for mediocrity; one can demand of himself and of others a penetrating glance that unearths those treasures.
Complacency can be self-reinforcing. A person can slump around and push through life even if he breathes so shallowly that only the two upper lobes of his lungs are ever filled. Alternatively, he can decide to stand erect and breathe deeply, calling on the entire expanded capacity of all five lobes. If he does so, his fully oxygenated bloodstream will pump such energy through his entire system that he will barely recognize himself.
- 17.** *The world thinks that teshuvah is for sinners. But in truth, also the perfectly righteous person must do teshuvah — that is, return to the root-source of his soul...* (Chassidic master Rabbi Schneur Zalman of Liadi)
- a. Commonly translated as "repentance," *teshuvah* literally means "return." *Teshuvah* is the soul's capacity to return to its original state, to its pristine core. As we pass through life, we are invariably coarsened and sullied by our errors and misjudgments, or simply by the travails of physical life; but our innermost self, the "veritable part of G-d" that is the essence of our soul — remains untouched. *Teshuvah* is the G-d-given ability to access and reconnect to that untouched self, reestablish our lives upon its foundation, and even redefine a negative past in its purifying light. (Chabad.org)
- 18.** These are two nefashot — two souls and life-forces. One soul originates in the kelipah and sitra achra...It is this nefesh (which originates in the kelipah and sitra achra) that is clothed in the blood of a human being, giving life to the body; as it is written, (Leviticus, 17:11) "For the nefesh of the flesh (i.e., the nefesh that sustains physical and corporeal life) is in the blood."... The second ...soul is truly "a part of G-d above" (Job, 31:2). (Ibid Ch. 1 and 2)
- 19.** It is known, that it is the way of combatants and similarly of wrestlers that when one is gaining the upper hand, the other likewise exerts himself with all the resources of his strength in order to prevail. Therefore, in the battle between the divine soul and the animal soul, when the divine soul exerts itself and musters all its strength in prayer, the kelipah of the animal soul too gathers strength to counter it, aiming to confuse and topple the Divine soul by means of a foreign thought of its own.

The animal soul, sensing danger in the divine soul's increased efforts in prayer with devotion, contrives to jar one's concentration by conjuring up assorted foreign thoughts in his mind. Thus, the appearance of an extraneous thought during prayer indicates that one's devotion was of sufficient quality to give the animal soul cause for concern; and this realization itself should gladden one and encourage him to continue his efforts.

This refutes a common error. When a foreign thought occurs to some people during prayer, they mistakenly conclude that their prayer is worthless, for if one prayed properly and correctly, so they mistakenly believe, no foreign thoughts would arise in his mind.

They would be correct if there would be but one soul within a person, the same soul that prays being also the one that thinks and ponders on the foreign thoughts. For in this case, if the G-dly soul were truly immersed in the prayers, there would be no room within it for foreign thoughts.

but in fact there are two souls, each waging war against the other in the person's mind. Each of them wishes and desires to rule and pervade the mind exclusively... But if there are indeed two separate souls, why should the extraneous thoughts of one interfere with the devotions of the other? — They would not interfere, except that the G-dly soul is clothed within it — within the animal soul. Therefore the G-dly soul cannot ignore foreign thoughts rising from the animal soul; and thus foreign thoughts disturb one's devotion in prayer. (Ibid Ch. 28)

20. This is the basic meaning of the term teshuvah (“repentance”) — to return to G-d with all one's heart and soul, to serve Him, and to observe all His commandments.
For so does Scripture state (Isaiah 55:7): “Let the wicked abandon his path, and the sinful his thoughts, and return to G-d....” (Tanya, Igeret Hateshuva 1)

21. The letters that comprise the Tetragrammaton are (in descending order) *yud* and *hei*, and *vav* and *hei*. *The Zohar* (III 122) interpretes teshuvah according to Sod, the mystical approach to the Torah: “[Teshuvah is] tashuv hei (‘the hei is to be returned’); [The function of teshuvah is to return the letter hei of the Divine Name *Havayah* — to reattach it to the level represented by the letter that precedes it, just as it was attached to it before the individual sinned.]
[the reconnection of] the latter hei [to the preceding letter vav] is teshuvah tata‘ah (‘lower-level teshuvah’); [the reconnection of] the former hei [to the preceding letter yud] is teshuvah ila‘ah (‘higher-level teshuvah’). (ibid, 4)

ה	ב	ו	ש	ת		- ה -	- ו -	- ה -	- י -
Repentance - Return						Speech	Emotions	Understanding	Wisdom

22.
אלו ואלו אומרים אשרי מי שלא חטא ומי שחטא ישוב וימחול לו
Ailu V'ailu Omrim, ashrai mi sheloy choto, u-mi shechoto, yoshuv viyimchol loy
Both these and those say: Happy is he who did not sin;
and he who sinned should repent and G-d will absolve him.

23. The Torah has already promised that, ultimately, Israel will repent towards the end of her exile and, immediately, she will be redeemed as [Deuteronomy 30:1-3] states: ”There shall come a time when [you will experience] all these things... and you will return to G-d, your L-rd.... G-d, your L-rd, will bring back your [captivity].” (Maimonides, Hilchot Teshuva 7:5)

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