

Theme:

The out-of-proportion impact of pettiness and of Ya'akov's desire for שלווה leads to the discovery that human relationships provide the arena for the essential work of *tikkun* in the world. קנאה is the antithesis of relationship, and was the basis of eating the עץ הדעת.

Structure:

Ya'akov's history of misery

The difference between שלווה and מנוחה and between צרות and ניסיון

Contrasting Yosef and Yehuda

The work on העולם תיקון is the work on what is left in our hands to achieve, on the only לא טוב in Creation.

מסילת ישרים to תיקון אמות המדינות. עולם התיקון

The only real choice: קנאה or relationship

קנאה as the fundamental issue behind evil and the driving force of history.

The עץ הדעת involved determining whether this is a Creation of חיבור or a Creation of קנאה.

- OUTLINE -

MOST DEPRESSING PARASHA

The parasha of Ya'akov's misery and depression

This is the parasha of "darkness" according to חז"ל

The loss of 33 years – the toll on Ya'akov and the price he pays

The first word is the trigger for the whole story

The theme is a desire for tranquillity that is frustrated

22 years of misery כנגד the 22 years of initial misery which drive him to שלווה

Ya'akov apparently causes with his search for שלווה the entire episode

NOT TO BE CONFUSED WITH מנוחה

ישראל כי שרית

סוסים רצים על בצעי המים

Why would he want to live בשלוה if the purpose is יולד

אדם לעמל יולד – even in עולם הבא they have no מנוחה!

מנוחה! – אפילו לע"ל אין להם מנוחה

עוה"ב in זכיה is not מתוקן להם לעוה"ב

So how could the self-same עולמים מחיל אל חיל who are defined as צדיקים

also be the ones for whom מתוקן? שלווה?

How could they be the ones who *desire* the opposite of their own עולם הבא

Clearly שלווה and מנוחה must be two separate concepts

TRANQUIL VS. PEACEFUL

שלווה as peaceful *relationships*

His life to date has been pain in relationships, politics and pettiness

לא שלוותי ולא שקטתי ויבוא רוגז

Ya'akov has "צרות" where the other אבות have ניסיונות

צרת שכם צרת דינה צרת יוסף צרת ראובן צרת יהודה

IT IS REASONABLE FOR צדיקים TO BE מבקש שלווה

This is why there is no contradiction with מנוחה

Yet this is precisely what Ya'akov does *not* get!

22 years of utter pettiness

TRANSITION INTO PETTINESS

בשביל שני סלעים מילת

Hairdos and suit styles

Favoritism of Ya'akov

Brothers to Ya'akov

Issues of relationships determine everything about Ya'akov from the moment he left

The change in narrative of the Torah

Pettiness in relationships between his wife

The same frustration that we have in seeing war and evil today

The willingness to sacrifice all for קנאה – Sarajevo

When it could be so nice "if only..."

The midrash about whose portion is bigger on יום טוב

The more trivial, the more destructive

In what sense is the מיד קפצה עליו רוגזו של יוסף really the result of ביקוש for the freedom from the trivial?

And why indeed should a צדיק not have the tools that he needs for achievement – certainly קנז was given everything he asked for even when he insisted that he has no time for headaches – or even being bothered by the יצר הרע!

We have no choice but to say that it is the issue of שלוחה itself that spells the difference between עולם הזה and עולם הבא and that therefore these very trivialities are the entire essence of עבודה בעולם הזה.

RELATIONSHIP AS עבודה

מה האדם שיבוא אחרי המלך את אשר כבר עשוהו (קהלת ב:יב)

This implies that whatever has been defined as "Good!" by הקב"ה is not in need of תיקון

היות האדם לבדולא טוב! is the only area that requires עבודה!

One of the Ten Utterances with which the world was created

ויאמר א' יהי אור is then equivalent to ויאמר א' לא טוב

Not an editorial comment

And leads to all the connection to the universe that we have: Analyze structure in בראשית

The only thing that is left to us

Every breakdown in the בריאה and its תיקון

DISCOVERING THAT RELATIONSHIPS ARE THE ESSENCE OF TORAH

Work of *tikkun* specifically

אחות המדינות תיקון (*Messilat Yesharim*) as equivalent to חיזוק התורה as הטובה האמיתית

This is not open to מלאכי השרת who therefore say מה אנוש כי תזכרנו in rejection of pettiness

Says הקב"ה to them, "You have no concept of קריאת שמות, because you have no חיבור!"

It is as if you do not exist: the מלאכים disappear in the presence of God

ותחסרהו מעט מאלוקים: מה אנוש כל שתה תחת רגליו

מה דסני עלך לחברך

refers to הקב"ה Himself: He is your Friend – don't let Him down!

תולדה was not invented for having children, but for transcending

להם נאה שלוחה--גוי אחד בארץ

So though אישות was not invented for having children, nonetheless the rejection of relationship destroys all productivity

This is the עצ"ם מעצ"מי ובש"ר מבשר"י

And thus he loses his connection to them: ירידה; ויט

THE REJECTION OF RELATIONSHIP

Yehuda rejected relationship except in the sense of **אך עצ"מנו ובש"רנו הוא**

This was a conscious rejection of personal relationship as productive

Yehuda's relationships

Loss of relationship with his brothers

Wife as a business relationship (Ramban)

Disappointments in children – names **שלה=כז"ב-ער-אונן**

Yehuda's children and violated relationship

Tamar and loss of relationship

Children's carelessness with relationship

"Onan"ism

The result was the loss of his children, his wife, and his entire future

If not for Tamar, who specifically wanted children like *him*

Tamar's desire for *him specifically*

Drawn **הקמת שם** **שלא בטובתו**! He sensed that "Here is my future," someone who cared about

Even though **אישות** is not for children, relationship becomes the **מקור** of all productivity

Only after Tamar does he change completely, become able to commit to **יעקב בנימין**

Gradual development of **הודאה** from **בני שלה**

IMPORTANCE OF **קנאה**

Why is **קנאה** the definition of all basic relationship?

How is it possible to come to **קנאה** on the **מדרגת האחים**?

The extent that **ישראל** expresses this continuous **קנאה**:

ישראל ויהודה

יהודה לא יקנא אפרים

וסרה קנאת אפרים וצוררי יהודה יכרתו

עץ יוסף ועץ יהודה

ירבעם בן נבט: מי בראש

גנזי רמח"ל מי בראש רחל ולא

Schule politics

The way that **שק** is never absent from **ישראל** because of **יעקב**

"Tsores" as the essence of a whole culture

קנאה as a whole revolves around **בראשית**:

קין והבל – נח ובניו – יצחק וישמעאל – יעקב ועשו – יוסף ואחיו

קנאה is not an example of pettiness – it is the antithesis of **עבודה**

PRIMAL **קנאה**

Your own feeling of **קנאה** even of those closest to you (see **מסילת ישרים נקיות**)

Yet the opposite: The **קונטרס הספיקות** and the need to share that everyone feels

לא טוב... first, without relationship? And only then **לא טוב**...

But that is the very opening to **קנאה** itself, for it once used to be only me

אדם defines the nature of **אדם** **היה כולו שלו**

בן זומא and his joy at finding the morning paper at his door

בשבילי נברא עולם is absolutely true, which means that **קנאה** was created by the **לא טוב**!

שנאת חנם means that another's *existence* is a threat to me!

THE PRIMAL CHOICE

There are only two reactions to the presence of *other*: relationship or jealousy
 כל העולם כולו לא נברא אלא בשביל זה – לצוות זה – כנגד כל העולם כולו
 You can choose only between קנאה and between לא טוב היות לבדו
 Without אשה וקריאת שמות, the אדם was out-of-touch
 מתוך שאינם מתחברים זה עם זה מקנאים זה בזה... אבל לע"ל כשיתחברו זה עם זה מתעלים!
 קנאה מוציא את האדם מן העולם
 חיבור is the opposite of the essence of קנאה because it is the opposite of the essence of
 The מחלוקת רש"י (שנאת חנים) ורמב"ם (התבודדות וקנאתם בזולתם) are therefore the same thing
 That is why we use קנאה *positively* when it is in the context of caring for personal relationship
 קנאה because he derided ראשונה!
 =Primal cause was the opening of the door to קנאה because he derided pettiness, because he felt it would be absurd to apply Dr. Spock to the שבטי י-ה.
 It was Ya'akov's belief that no intelligent person would be concerned that leads to the שני
 And from there to everything that goes wrong! סלעים מילת
 This is how the ביקוש לשלווה actually created the basis of the entire events
 Thus we trace here a development

THE CLOSURE OF RELATIONSHIP LEADS TO קנאה

First came three stages of hatred, only then came קנאה
 requires them to *first* have a relationship רעך הטוב ממך
 as a special relationship (רמב"ן) which was inaccessible to the others בן זקונים
 Let them hate me, but let's talk it out: ולא יכלו דברו אתו
 In closing the relationship to others, Ya'akov created קנאה because the only alternative
 נכוות מחופת חברו--לא רגע אחד של קנאה גבי מה אמר לך הדיבור

VIEWS OF CREATION

We refuse to take seriously the idea of ... וברא אכל וברא... מן העץ הזה
 The undermining of the נחש was an attack on the entire essence of מעשה בראשית
 Says נחש to חוה: Either the focus of Creation is חיבור or the focus is קנאה
 If חיבור, why would He not share the tree
 Creation is not for sharing – it must be an act which is לבדו
 The only alternative is to watch out for yourself by building your *own* worlds!
 והייתם כאלוהים יודעי טוב ורע
 Which is why it now requires *license* as the רמב"ם explains: כאחד ממנו!
 The opportunity to build your own world
 Thus בחירה לקנאה is in its essence a בחירה לרע
 ראיתי את כל העמל ואת כל כשרון המעשה קנאת איש מרעהו
 הקב"ה ות"ח אוהבים בני אומנתן But
 א-ל ש-די in בריאת העולם: מי שאמר לעולמו די יאמר לצרותי די
 The entire Creation was for these צרות: both are limited by די
 God is working on Mashiach while you work on pettiness