

Clinging to the Torah

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week #14

תהילים ב':י"ב

(יב) נִשְׁקוּ-בָר פִּן-יִאֲגַף | וְתֹאבְדוּ דָרָךְ כִּי-יִבְעַר כְּמַעַט אַפּוֹ אֲשֶׁר־י פֶל־תּוֹסִי בּוֹ:

Psalms 2:12

(12) pay homage in **good faith**, lest He be angered, and your way be doomed in the mere flash of His anger. Happy are all who take refuge in Him.

משנה תורה, הלכות גירושין ב':כ'

(כ) מי שֶׁהֵדִין נוֹתֵן שְׁכּוֹפִין אוֹתוֹ לְגַרְשׁ אֶת אִשְׁתּוֹ וְלֹא רָצָה לְגַרְשׁ. בֵּית דִּין שֶׁל יִשְׂרָאֵל בְּכָל מְקוֹם וּבְכָל זְמַן מִפִּינ אוֹתוֹ עַד שֶׁיֵּאמַר רוּצָה אֲנִי וַיִּכְתַּב הַגָּט וְהוּא גִט כָּשֶׁר. וְכֵן אִם הִפּוּהוּ עִפּוֹ"ם וְאָמְרוּ לוֹ עֲשֵׂה מָה שֶׁיִּשְׂרָאֵל אוֹמְרִין לָךְ וְלִחְצוּ אוֹתוֹ יִשְׂרָאֵל בְּיַד הָעִפּוֹ"ם עַד שֶׁיִּגְרַשׁ הָרִי זֶה כָּשֶׁר. וְאִם הָעִפּוֹ"ם מַעֲצָמֵן אֲנִסוּהוּ עַד שֶׁכָּתַב הוֹאִיל וְהֵדִין נוֹתֵן שֶׁיִּכְתַּב הָרִי זֶה גִט פְּסוּל. וְלָמָּה לֹא בָטַל גִּט זֶה שֶׁהָרִי הוּא אָנוֹס בֵּין בְּיַד עִפּוֹ"ם בֵּין בְּיַד יִשְׂרָאֵל. שֶׁאֵין אוֹמְרִין אָנוֹס אֵלָּא לְמִי שֶׁנִּלְחַץ וְנִדְחַק לַעֲשׂוֹת דְּבָר שֶׁאֵינוֹ מְחִיב בּוֹ מִן הַתּוֹרָה לַעֲשׂוֹתוֹ כְּגוֹן מִי שֶׁהִפָּה עַד שֶׁמְכַר אוֹ עַד שֶׁנָּתַן. אֲבָל מִי שֶׁתִּקְפוּ יָצְרוּ הִרְע לְבַטֵּל מְצוּהָ אוֹ לַעֲשׂוֹת עֲבָרָה וְהִפָּה עַד שֶׁעָשָׂה דְּבָר שֶׁחִיב לַעֲשׂוֹתוֹ אוֹ עַד שֶׁנִּתְרַחַק מִדְּבַר הָאָסוּר לַעֲשׂוֹתוֹ אֵין זֶה אָנוֹס מִמֶּנּוּ אֵלָּא הוּא אָנוֹס עַצְמוֹ בְּדַעְתּוֹ הִרְעָה. לְפִיכָּה זֶה שֶׁאֵינוֹ רוּצָה לְגַרְשׁ מֵאִחֵר שֶׁהוּא רוּצָה לְהִיּוֹת מִיִּשְׂרָאֵל וְרוּצָה הוּא לַעֲשׂוֹת כָּל הַמְצוּת וּלְהִתְרַחַק מִן הָעֲבָרוֹת וַיִּצְרוּ הוּא שֶׁתִּקְפוּ וְכִינּוֹן שֶׁהִפָּה עַד שֶׁתִּשְׁשׁ יָצְרוּ וְאָמַר רוּצָה אֲנִי כְּבָר גִּרְשׁ לְרִצּוֹנוֹ. לֹא הִיָּה הֵדִין נוֹתֵן שְׁכּוֹפִין אוֹתוֹ לְגַרְשׁ וְטַעַם בֵּית דִּין שֶׁל יִשְׂרָאֵל אוֹ שֶׁהִיוּ הַדְּיוֹטוֹת וְאֲנִסוּהוּ עַד שֶׁיִּגְרַשׁ הָרִי זֶה גִט פְּסוּל הוֹאִיל וַיִּשְׂרָאֵל אֲנִסוּהוּ וַיִּגְרַשׁ. וְאִם הָעִפּוֹ"ם, אֲנִסוּהוּ לְגַרְשׁ שֶׁלֹּא כִּדִּין אֵינוֹ גִט. אַף עַל פִּי שֶׁאָמַר בְּעִפּוֹ"ם רוּצָה אֲנִי וְאָמַר לְיִשְׂרָאֵל כְּתַבּוּ וְחַתְּמוּ הוֹאִיל וְאֵין הֵדִין מְחִיבוֹ לְהוֹצִיא וְהָעִפּוֹ"ם אֲנִסוּהוּ אֵינוֹ גִט:

Mishneh Torah, Divorce 2:20

(20) If the law requires that a man should be compelled to divorce his wife and he refuses to do so, the Jewish court anywhere, at any time, should lash him until he says *I am willing*; then he should write the *get*, and it will be valid.— — So too, if non-Jews flogged him, saying to him: "Do what the Jews are telling you," and if pressure is exerted on him by Jews through non-Jews until he gives his divorce, it is a valid *get*.— — Why is this *get* not nullified, seeing that he is compelled by non-Jews or by Jews? The rule

concerning a person who has committed a misdeed under compulsion applies only to one who has been pressured to do a thing to which he is not biblically bound.— —

Read *The Neshamah*.

מדרש תהילים ב'י"ג

(יג) נשקו בר. רב ורב אחא אמר נשקו בר של תורה שנאמר (משלי ט ה) לכו לחמו בלחמי. עד שלא תזקף עליהם מדת הדין ותאבדו דרכה של תורה. ותאבדו דרך לא תהיו סוברין שמא אהליות ובצרצוריות אני צריך אלא ניצוץ אחד אני מסיק ומאבד עלמא דבראי:

Berakhot 63a

Rabbi Tavi said in the name of Rabbi Yoshiya: Anyone who is lax in his study of matters of Torah will ultimately lack the strength to stand on a day of adversity, as it is stated: "If you faint in the day of adversity, your strength is small indeed" (Proverbs 24:10). **Rav Ami bar Mattana said that Shmuel said: And even if he was lax in the performance of a single mitzva, as it is stated: If you faint; this applies in any case, even in the case of a single mitzva.**

רש"י על ברכות ס"ג א

התרפית - מדברי תורה ביום צרה צר כחכה: ואפילו מצוה אחת - אם נתרפה ממנה כשבאה לידו ולא חש להתעסק בה צר כחו: התרפית מכל מקום - אף במצוה אחת משמע:

Shemirat HaLashon, Book I, The Gate of Torah 4:8-9

(8) Chazal have also said (Berachoth 63a): "All who are lax in Torah study will lack the strength to withstand a day of affliction, viz. (Mishlei 24:10): 'If you grow lax, in a day of affliction your strength will be straitened.'" And we find in the holy *Zohar* on this verse: (9) "When a man grows lax in Torah and walks in ways that are not *kasher*, how many foes are readied for him to be prosecutors against him in a day of affliction! And even the man's soul, which is his power and his strength, will become his enemy, as it is written '*tzar cochecha*' ["Your strength (i.e., soul) will become your foe"]. What is meant by 'you have become lax'? You have loosened your hand from holding fast to the Holy One Blessed be He. And how can a man hold fast to the Holy One Blessed be He? By holding fast to the Torah one holds fast to the "tree of life" and gives strength to the Shechinah and many defenders stand up for him to mention him for the good, etc."

Shemirat HaLashon, Book I, The Gate of Torah 4:16

(16) And in the holy *Zohar* on Shemoth 5:17: "You are lax, lax' — You are lax in Torah; therefore, (*bid.* 9): 'Let the work be heavier upon the men' — with taxes and assessments."

Shemirat HaLashon, Book I, The Gate of Torah 4:19-20

(19) He is also judged [i.e., punished] in Gehinnom for this sin, as Chazal have said (Bava Bathra 79a): "Whoever separates himself from words of Torah falls into Gehinnom, as it is written (Mishlei 21:16): 'The man who wanders from the path of wisdom will rest in the congregation of *refaim*' [the shades], "*refaim*" being nothing other than Gehinnom." And in the holy *Zohar*, *Parshath Vayikra*:

(20) "R. Shimon said: 'Happy are those men of soul, those men of Torah, the sons of the service of the Holy King. Woe unto those sinners, who do not merit to cleave to their Master and do not merit Torah. For all those who do not merit Torah, merit neither spirit nor soul, and their cleaving is to sore judgments. One such as these has no portion in the holy King, has no portion in holiness. Woe unto him when he leaves this world. For he will be revealed to those evil hosts, creatures of *chutzpah* [audacity], hard as dogs, messengers of the fire of Gehinnom, who will have no mercy on him, etc.'"

Shemirat HaLashon, Book I, The Gate of Torah 4:14

(14) And, in *Midrash Eichah*: "When does the kingdom of the idolators make a decree against Israel and succeed in it? When they [Israel] cast words of Torah to the ground, as it is written (*Daniel* 8:12): 'And a time will be set for the [end of] the daily offering and it [(the idolatrous kingdom)] will throw truth to the ground and it will achieve and prosper.' "Truth" is Torah, as it is written (Mishlei 23:23): 'Buy truth and do not sell it! And it is written (Hoshea 8:3): 'Israel has forsaken truth; the foe will pursue it.' And "good" is nothing other than Torah."

Berakhot 5a

Regarding this unclear verse, **Rabbi Shimon ben Lakish said: If one engages in Torah study, suffering stays away from him, as it is stated: "And the sparks fly upward."**

And **fly** means **nothing other than Torah, and sparks** means **nothing other than suffering, as it is stated: "Wasting of hunger, and the devouring of the sparks,"** equating devouring sparks with wasting hunger, as both are types of suffering. From here, we derive that through Torah, fly, one is able to distance himself, upward, from suffering, sparks.

Berakhot 5a

Previously, the Gemara discussed suffering that results from one's transgressions. The Gemara shifts the focus and discusses suffering that does not result from one's

transgressions and the suffering of the righteous. **Rava, and some say Rav Hisda, said: If a person sees that suffering has befallen him, he should examine his actions.** Generally, suffering comes about as punishment for one's transgressions, **as it is stated: "We will search and examine our ways, and return to God"** (Lamentations 3:40). **If he examined** his ways and **found no** transgression for which that suffering is appropriate, **he may attribute** his suffering **to dereliction** in the study of Torah. God punishes an individual for dereliction in the study of Torah in order to emphasize the gravity of the issue, **as it is stated: "Happy is the man whom You punish, Lord, and teach out of Your law"** (Psalms 94:12). This verse teaches us that his suffering will cause him to return to Your law.

Orchot Chaim L'HaRosh 6:11

(11) Never be envious. This is a terrible, incurable illness.

Orchot Tzadikim 14:10

(10) For every hatred there is hope that it will change, for if a man hates his companion because his companion has robbed him of something, then when the companion returns the plundered object to him, his hatred will vanish, And so it is with all hatred that is caused by a specific thing. When the matter is adjusted, then the hatred vanishes. All this is true of every hatred or dislike outside of the hatred caused by envy. The wise man said to his son, "Do not envy your brother for the things which he has, for he will enjoy his life, while you, satiated with worry and pain, will not." And the wise man said, "The envious and lustful man was born only for a life of anger."

שערי קדושה, חלק ב ד' י"ח

(יח) הקנאה, היא גרמא לבא לידי שנאה, וגם היא יותר קשה כי מורד על הקדוש ברוך הוא למה השפיע טובה לחבירו יותר ממנו...:

שערי קדושה, חלק ב ד' כ'

(כ) החמדה, אב הטומאה, ... הוא כופר בהשגחה שאינו מאמין שהכל על ידי השגחת השם יתברך:

זוהר ב' ז' ב

(ב) שְׁשֵׁיבָא הַקְדוּשׁ בְּרוּךְ הוּא לְפָקֵד אֶת הָאֵלֶּה, יִסְתַּכֵּל מִי הֵם אוֹתָם שְׁעֵמְדוּ עִמָּה, בְּכֹל אוֹתָם שְׁנִמְצְאִים עִמָּה, בְּכֹל מַעֲשֵׂי כָּל אֶחָד וְאֶחָד, וְלֹא יִמְצָא צְדִיק, שְׁכַתוֹב (ישעיה סג) וְאֵבִיט וְאֵין עוֹזֵר. וְכִמָּה צָרוֹת עַל צָרוֹת לְיִשְׂרָאֵל.

(ג) אֲשֶׁרִי מִי שֶׁיִזְדַּמֵּן וְיִמָּצֵא בְּאוֹתוֹ הַזְּמַן - מִשּׁוֹם שֶׁאוֹתוֹ שֶׁיִּעֲלֶמֶד בְּאוֹתוֹ זְמַן בְּאַמוּנָה,
יִזְכֶּה לְאוֹתוֹ אוֹר שֶׁל שְׂמֵחַת הַמֶּלֶךְ.

Zohar 2:7b

When *Hashem* decides to bring the *Geulah* He will look down on the world and see if there is a *tzaddik* who is worthy of bringing the redemption. *Hashem* will see that there is no one who has sufficient merit for this, and He will need to bring great tribulations on the Jewish people, in order that the *Geulah* should take place. At the same time, happy is this generation, for someone who passes the tests of this trying period with strong *emunah* will merit to see the light of *Hashem*.



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