

Maintaining a Healthy Relationship with Hashem

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week #13

תהילים ב':י"א

(יא) עֲבַדְוּ אֶת־יְקוֹק בְּיִרְאָה וְגִילוֹ בְּרַעְדָּה:

Psalms 2:11

(11) Serve the LORD in awe; tremble with fright,

Rashi on Psalms 2:11:1

(1) **Tremble with fright. When trembling comes, as it is written here, (Isaiah 33) "the godless are seized with trembling" and they will be happy with service to the Lord.**

מצודת דוד על תהילים ב':י"א:א-ב'

(א) עבדו את ה'. לקבל עול מלכותו: (ב) וגילו. אז תשמחו בעת בוא רעדה על המורדים כי לא עליכם תהיה הרעדה:

Sefer Halkkarim, Maamar 3 33:3-4

(3) That this is the interpretation can be seen as follows: The meaning can not be that punishment will come because he did not serve God when he was in good humor, for it would follow from this that one is not obliged to serve God when he is not enjoying gladness and abundance. We have proved therefore that performance of a commandment joyfully gives completion and perfection to the commandment. Therefore the Psalmist urges that the service of God shall be with gladness: "Serve the Lord with gladness; come before His presence with singing." We must inquire, therefore, if the service of God can not be performed perfectly unless it is done with gladness and good humor, how can this be reconciled with our explanation in the preceding chapter that the service of God must be with fear, which makes the heart tremble and grieve? For one can not serve God with grief and gladness at the same time, since they are opposites.

(4) The solution of the question is as follows: The proper performance of a function is an indication of the soundness of the power or faculty in question, while the improper performance of a function is an indication of a defect in the power or of its want of

soundness. Now as it is a sign of perfection in a person if he does not fear that which should not be feared, so it is a sign of perfection if he fears that which should be feared. Not to fear that which should be feared would be a defect. If one is not afraid to put his hand into the fire, it shows either an aberration of mind or insensibility of the hand, as Hippocrates says in the second book of his Aphorisms: “If any part of the body is diseased and the person does not feel pain because of absorption in his affairs, it shows an aberration of mind.” The same thing applies to the soul. If she is afraid and stands in awe of that which she should be afraid and stand in awe of, that is an indication of health and perfection of intellect. And as the virtue of the soul and the excellence of the intellect increase, she appreciates more the sublimity and exalted character of God, and stands in greater awe of Him and fears to transgress His commandments.

תהילים ק':ב'

(ב) עֲבַדְוּ אֶת־יְהוָה בְּשִׂמְחָה בְּאוֹר לְפָנָיו בְּרִנָּה:

Psalms 100:2

(2) worship the LORD in gladness; come into His presence with shouts of joy.

Sefer Halkkarim, Maamar 3 33:5

(5) Now when a person finds in himself this degree of fear, he should rejoice in this fear, for it shows health of soul and perfection of intellect. To prove that this is the correct idea, David, in another passage, makes clear that the expression, “Serve the Lord with gladness,” does not mean that the service should be conducted in a light, frivolous and vulgar fashion, but that it should be inspired with fear, “Serve the Lord with fear, and rejoice with trembling.” The meaning is that the fundamental spirit of the service should be one of fear and trembling. When the soul considers the sublimity of God and His exalted character, she will be afraid of Him, as she compares her own lowliness with His greatness and worth. At the same time she will be glad and rejoice at the fear and trembling she feels, because she will realize that she fears that which is deserving of fear—an indication of intellectual perfection and health on her part. This joy, therefore, makes the service perfect and complete—“And rejoice with trembling”—i. e. joy gives completeness and perfection to the service.

Kitzur Shulchan Aruch 126:2

(2) It is also customary, that after the *tenaim* [engagement agreement] has been read to break a plate, as a reminder of the destruction of the *Beis Hamikdash*, but a damaged plate is used (for that purpose). Under the *chuppah* the bridegroom breaks a glass, and for this purpose, a whole glass may be used.

Berakhot 30b

On a similar note, the Gemara relates: **Mar, son of Ravina, made a wedding feast for his son and he saw the Sages, who were excessively joyous.**

Berakhot 31a

He brought a valuable cup worth four hundred zuz and broke it before them and they became sad.

Berakhot 31a

The Gemara also relates: **Rav Ashi made a wedding feast for his son and he saw the Sages, who were excessively joyous. He brought a cup of extremely valuable white glass and broke it before them, and they became sad.**

Psalms 23:4

(4) Your rod and Your staff—they comfort me.

רש"י על תהילים כ"ג:ד'-ב'

(ב) **שבטך ומשענתך**. יסורים שבאו עלי ומשען שאני בטוח על חסדך שניהם ינחמוני שיהיו לי לסלוח עון ובטוח אני שתערוך לפני שלחן היא המלכות:

מלבי"ם על תהילים כ"ג:ד'-ג'-ד'

(ג) **שבטך ומשענתך**, שני אלה (ד) **המה ינחמוני**, כי ידעתי שכל רע לא יקרב אלי, והמליצה שהיסורים המה לטובתו לנחותו ע"י בדרך הטוב, ויקוק משענתו בידו להציל אותו מכף כל אויביו ולכן בטח ביקוק תמיד :

מצודת דוד על תהילים כ"ג:ד'-ג'-ה'

(ג) **שבטך ומשענתך**. מה שאתה מכה אותי בשבט של יסורין ותחזור ותסמוך אותי הם הם המנחמים אותי כי בזה אראה שלא עזבתני להמקרים:

רד"ק על תהילים כ"ג:ד'-ד'-ה'

(ד) **שבטך ומשענתך** כי הרועה ינהל הצאן במטה אשר בידו וישען עליו כשיעמוד; ואמר: (ה) **המה ינחמוני**: אף על פי שהוא אחד לפי שזכרו בשנים **שבט ומשענת**. וכן לדוד חסד האל וצדקו היו לו **שבט ומשענת** וינחמוהו מכל צרה: **השבט** בלכתו וה**משענת** בעמדו.

Sefer HaIkkarim, Maamar 3 33:4-5

(4) **If one is not afraid to put his hand into the fire, it shows either an aberration of mind or insensibility of the hand**, as Hippocrates says in the second book of his Aphorisms: **“If any part of the body is diseased and the person does not feel pain because of absorption in his affairs, it shows an aberration of mind.”** The same thing applies to the soul. **If she is afraid and stands in awe of that which she should be afraid and stand in awe of, that is an indication of health and perfection of intellect. And as the virtue of the soul and the excellence of the intellect increase, she appreciates more the sublimity and exalted character of God, and stands in greater awe of Him and fears to transgress His commandments.**

(5) **Now when a person finds in himself this degree of fear, he should rejoice in this fear, for it shows health of soul and perfection of intellect...** “Serve the Lord with fear, and rejoice with trembling.” The meaning is that the fundamental spirit of the service should be one of fear and trembling. When the soul considers the sublimity of God and His exalted character, she will be afraid of Him, as she compares her own lowliness with His greatness and worth. At the same time she will be glad and rejoice at the fear and trembling she feels, because she will realize that she fears that which is deserving of fear—an indication of intellectual perfection and health on her part. This joy, therefore, makes the service perfect and complete—“And rejoice with trembling”—i. e. joy gives completeness and perfection to the service.

סליחות ליטא עברי אנגלי, ליום ראשון ג' ני"ה
(נה) מעביר עונות עמו,

Linear Selichot Nusach Lita, First Day 3:55

(55) Who passes over the iniquities of His people,

סליחות נוסח אשכנז ליטא, ליום ראשון ג' י"י

(י) **כי על רחמיך הרבים אָנוּ בטוחים, ועל צדקוֹתֶיךָ אָנוּ נִשְׁעָנִים, וְלִסְלִיחוֹתֶיךָ אָנוּ מְקוּיִם, וְלִישׁוּעָתֶךָ אָנוּ מְצַפִּים: אַתָּה הוּא מֶלֶךְ, אוֹהֵב צְדָקוֹת מְקַדֵּם, מְעַבֵּיר עֲוֹנוֹת עַמּוֹ, וּמְסִיר חַטָּאת יְרֵאָיו: כּוֹרֵת בְּרִית לְרֵאשׁוֹנִים, וּמְקַיֵּם שְׁבוּעָה לְאַחֲרוֹנִים: אַתָּה הוּא, שְׂיַרְדֶּת בַּעֲנָן כְּבוֹדֶךָ עַל הַר סִינַי, וְהִרְאִית דְּרָכֵי טוֹבָה לְמִשְׁה עֲבָדֶךָ: וְאַרְחוֹת חֲסִדֶיךָ גְּלִית לּוֹ, וְהוֹדַעְתּוֹ כִּי אַתָּה אֵל רַחוּם וְחַנוּן, אֲרַךְ אַפַּיִם וְרַב חֶסֶד וּמְרֻבָּה לְהַטִּיב, וּמְנַהִיג אֶת-כָּל-הָעוֹלָם כְּלוֹ בְּמִדַּת הַרְחָמִים: וְכֵן כְּתוּב: וַיֹּאמֶר אֱלֹהֵי אֲעֲבִיר כָּל-טוֹבֵי עַל-פְּנֵיךָ וְקִרְאתִי בְּשֵׁם יְקוֹק לְפָנֶיךָ. וְחַנּוּתִי אֶת אֲשֶׁר אֲחֹז, וְרַחֲמֵי אֶת-אֲשֶׁר אֲרַחֵם:**

