

Serving Hashem Sincerely

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 17

תהילים ג':ח'

(ח) קוֹמָה יְקוּקָה | הוֹשִׁיעֵנִי אֱלֹהֵי כִּי־הִכִּיתָ אֶת־כָּל־אֹיְבֵי לִחֵי שְׁנֵי רְשָׁעִים שִׁבְרָתָּ:

Psalms 3:8

(8) Rise, O LORD! Deliver me, O my God! For You slap all my enemies in the face; You break the teeth of the wicked.

Pesach Haggadah, Magid, The Four Sons 3

What does the evil [son] say? "'What is this worship to you?' (Exodus 12:26)" 'To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will **blunt his teeth** and say to him, "'For the sake of this, did the Lord do [this] for *me* in my going out of Egypt' (Exodus 13:8)." 'For me' and not 'for him.' If he had been there, he would not have been saved.

Berakhot 54b

Og **wanted to remove it** from his head; **his teeth were extended to one side** of his head **and to the other and he was unable to remove it. And that is what is written: "You break the teeth of the wicked"** (Psalms 3:8). **And this is in accordance with the homiletic interpretation of Rabbi Shimon Ben Lakish, as Rabbi Shimon Ben Lakish said: What is the meaning of that which is written: "You break the teeth of the wicked"? Do not read it as: You break [shibarta], but rather as: You lengthened [shirbavta].**

רש"י על ברכות נ"ד ב

שרבבת - לשון אשתרבוּבֵי אשתרבוּב ירדו וגדלו למטה:

Jastrow, 1 שְׁרָבַב

א"ת שְׁבַרְתָּ אֶלֶּא שְׁרַבְבַּתָּ (Shaf. of רַבַּב) *to enlarge, prolong*. Ber. 54^b (ref. to Ps. III, 8) read not *shibbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 1²³; Yalk. Ps. 625; Meg. 15^b שְׁרַיַבְבַתָּ; Sot. 12^b שְׁרַיַבְבַתָּה (read: שְׁרַבְבַּתָּ).

Hithpa. - הִשְׁתַּרְבַּב,

Nithpa. - נִשְׁתַּרְבַּב *to be enlarged*. Bekh. 40^a (expl. שְׁרוּעַ, Lev. XXI, 18) שְׁנֵי לוֹ יָרִיכָו (Rashi שְׁנֵי יָרִיכָו) a person whose one hip is enlarged (larger than the other). Sot. 35^a גִּ' וְכִי שְׁנֵי יָרִיכָו לְשׁוֹנָם וְכִי their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

Megillah 15b

Rabba says: Esther invited Haman to her banquet in order to fulfill that which is stated: **“Pride goes before destruction”** (Proverbs 16:18), which indicates that in order to destroy the wicked, one must first bring them to pride. It can be understood according to **Abaye and Rava, who both say** that she invited Haman in order to fulfill the verse: **“When they are heated, I will make feasts for them, and I will make them drunk, that they may rejoice, and sleep a perpetual sleep”** (Jeremiah 51:39). The Gemara relates that **Rabba bar Avuh once happened upon Elijah the Prophet and said to him: In accordance with whose understanding did Esther see fit to act in this manner? What was the true reason behind her invitation? He, Elijah, said to him:** Esther was motivated by all the reasons previously mentioned and did so **for all the reasons previously stated by the *tanna'im* and all the reasons stated by the *amora'im*.**

Genesis 14:13

(13) A fugitive brought the news to Abram the Hebrew, who was dwelling at the terebinths of Mamre the Amorite, kinsman of Eshkol and Aner, these being Abram's allies.

Rashi on Genesis 14:13:1

(1) וַיָּבֵא הַפְּלִיטָה AND THERE CAME THE ONE WHO ESCAPED — According to the real meaning this was Og...

Berakhot 54b

With regard to the **rock that Og, King of Bashan, sought to throw upon Israel**, there is no biblical reference, but rather **a tradition was transmitted**. The Gemara relates that Og **said: How large is the camp of Israel? It is three parasangs. I will go and uproot a mountain three parasangs long and I will hurl it upon them and kill them. He went, uprooted a mountain three parasangs long, and brought it on his head. And The Holy One, Blessed be He, brought grasshoppers upon it and they pierced the peak of the mountain and it fell on his neck.**

Jastrow, קמץא I 1

(1) **קמץא I c. 1** (קמץ 4) [*hopper,*] *locust*. Targ. Nah. III, 15 (h. text ילק).—Eduy. VIII, 4, a. e. איל ק', v. איל. Sabb. 77^b וכי קרנא דק' וכי why is the proboscis of the locust soft (flexible)?; [Rashi: = נמלה, v. infra; early ed. Rashi: שבולל]. Ib. לק' וכי ... if you want to make a locust blind, break off its proboscis. Yeb. 121^b וכי בעלמא ק' בדילמא perhaps it was merely a dead locust (or ant) to which playing children gave a man's name?; a. fr.—Pl. קמץא, קמץא. Targ. Num. XIII, 33 (h. text חגבים). Targ. Prov. XXX, 27 (h. text ארבה); a. e.—Taan. 21^b וכי ק' וכי ... אתו ק' וכי אמרו ... when they told R. J. that the locusts were coming, he ordered a fast; a. fr.—[Y. Ab. Zar. V, 44^d bot. אכל קמץא, prob. to be read: חמיצן, v. קמץ II.] —**2**) (קמץ 1) [*scraper, collector,*] *ant*. Sabb. l. c.; Yeb. l. c., v. supra.—*Pl.* as ab. Ber. 54^b וכי ק' וכי ... the Lord sent ants which made holes in the mountain &c.—***3**) *snail*. Gen. R. s. 21 כהדין ק' דלבושיה וכי ('Rashi' קוימא) like the snail whose garment is part of its body. [The entire phrase is a gloss, v. Yalk. Gen. 34, and קמץא is perhaps a clerical error for לימצ"א q. v.]

Shabbat 149b

...Anyone who causes another to be punished on his account, they do not bring him within the partition of the Holy One, Blessed be He, even if he is right.

Bava Batra 98a

He will not be brought within the boundary of the Holy One, Blessed be He, in the World-to-Come...

Kitzur Shulchan Aruch 71:3

(3) ..."Whoever is the cause for another's punishment is not permitted to enter into the presence of the Holy One, blessed is He..."

Midrash Tanchuma, Kedoshim 15:1

(1) ...R. Eleazar says, "Esau the wicked shed three tears, [one] from his right eye, one from his left eye, and the third was attached in his eye and did not run down. When? When Isaac blessed Jacob, as stated (in Gen. 27:38), 'and Esau lifted up his voice and wept...'"

Rashi on Genesis 14:13:1

(1) ויבא הפליט AND THERE CAME THE ONE WHO ESCAPED — ...His intention in telling Abraham that his nephew was captured was that Abraham should wage war against the kings and that he should be killed so that he, himself, might marry Sarah.

Genesis 33:4

(4) Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept.

Rashi on Genesis 33:4:2

(2) וישקו AND HE KISSED HIM — Dots are placed above the letters of this word, and a difference of opinion is expressed in the Baraita of Sifré (בהעלותך) as to what these dots are intended to suggest: some explain the dotting as meaning that he did not kiss him with his whole heart... (Sifrei Bamidbar 69.2)

Bereishit Rabbah 78:9

...Esau ran to greet him... [Esau] came not to kiss [Jacob] but to bite him, but our ancestor Jacob's neck became like marble and that wicked man's teeth were blunted. Hence, 'and they wept' teaches that [Jacob] wept because of his neck and [Esau] wept because of his teeth.

