

Bringing Blessing Into The World Through Our Actions

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תהילים ד':ח'

נתתה שמחה בלבבי מעת דגנם ותירושם רבו:

Psalms 4:8

You put joy into my heart when their grain and wine show increase.

רש"י על תהילים ד':ז:ב'

(ב) נסה עלינו... אבל אני איני מקנא בהם כי שמחה נתונה בלבי מעת דגנם ותירושם רבו בטוח אני אם למכעיסים כך לעושי רצונו על אחת כמה וכמה לעתיד לבא שהוא יום קבול שכרם:

Taanit 24b

Rav Yehuda said that Rav said: Each and every day a Divine Voice emerges from Mount Horeb and says: The entire world is sustained by the merit of My son Hanina ben Dosa, and yet for Hanina, My son, a kav of carobs, a very small amount of inferior food, is sufficient to sustain him for an entire week, from one Shabbat eve to the next Shabbat eve.

Chullin 86a

The Gemara responds: When their merit is effective, it is effective for the rest of the world but not for themselves. And this is in accordance with the statement that Rav Yehuda says in the name of Rav, as Rav Yehuda says that Rav says: Each and every day a Divine Voice emerges and says: The entire world is sustained in the merit of Hanina ben Dosa, My son, and yet for Hanina, My son, a kav of carobs, i.e., a very small amount of inferior food, is sufficient to sustain him from one Shabbat eve to the next Shabbat eve. Similarly, the merit of Rabbi Hiyya and his sons was effective for others but not for themselves.

שמות כ"ה:ה'

ועשו לי מקדש ושכנתי בתוכם:

Exodus 25:8

And let them make Me a sanctuary that I may dwell among them.

חגיגה כ"ז א

שלחנו של אדם מכפר עליו:

Chagigah 27a

a person's table that atones for him, for his feeding of needy guests atones for his sins.

בית יוסף, אורח חיים ק"פ:ב:א'

(א) כתב הרוקח בסימן של"ב מכסין רכין בשעת בה"מ על שם לא תניף עליהם ברזל במכילתא אינו דין שיניף המקצר על המאריך ושלחן כמזבח בשילהי חגיגה כג.) עכ"ל וכ"כ הרד"א וכ"כ בשבלי הלקט וכתב עוד בשבלי הלקט...

Beit Yosef, Orach Chaim 180:2:1

The Rokeach wrote in §332, “We cover the knife during bentching, based on ‘Do not wield an iron tool on them’ [Devarim 27:5, regarding the stones of the Altar]. In the Mechilta: ‘It’s not right to wield that which shortens [one’s life] on that which lengthens [it], and the table is like the Altar, at the end of Chagigah, 27a.” Likewise the Rada and Shivlei HaLeKet wrote.

אורת חיים קס"ז:ה'
(ה) ...כי השלחן דומה למזבת:

Shabbat 88a

the Holy One, Blessed be He, established a condition with the act of Creation, and said to them: If Israel accepts the Torah on the sixth day of Sivan, you will exist; and if they do not accept it, I will return you to the primordial state of chaos and disorder. Therefore, the earth was afraid until the Torah was given to Israel, lest it be returned to a state of chaos. Once the Jewish people accepted the Torah, the earth was calmed.

Pesachim 68b

If not for the Torah and its study, heaven and earth would not be sustained, as it is stated: “If not for My covenant by day and by night, I would not have set up the laws of heaven and earth” (Jeremiah 33:25). It is the Torah, the eternal covenant that is studied day and night, that justifies the continued existence of the world. The Gemara answers: This is indeed correct, but **at the outset when a person does** this mitzva, **he does it for himself**, and only afterward does he have in mind the benefit that will be brought to the entire world.

Avodah Zarah 3a

If the Jewish people accept My Torah at the revelation at Sinai, all is **well, but if they do not accept it, I will return you to the primordial state of chaos and disorder.**

Shemot Rabbah 2:2

(2) ... Our teachers have said: Once, while Moses our Teacher was tending [his father-in-law] Yitro’s sheep, one of the sheep ran away. Moses ran after it until it reached a small, shaded place. There, the lamb came across a pool and began to drink. As Moses approached the lamb, he said, “I did not know you ran away because you were thirsty. You are so exhausted!” He then put the lamb on his shoulders and carried him back. The Holy One said, “Since you tend the sheep of human beings with such overwhelming love - by your life, I swear you shall be the shepherd of My sheep, Israel.”

Midrash Tanchuma Buber, Shemot 10:1

(1) R. Eleazar ben Pedat said: Whether the Temple is destroyed or not destroyed, the Divine Presence has not moved from its place... The Divine Presence has never moved from the West Wall (i.e., the Wailing Wall) of the Sanctuary.

Midrash Tehillim 11:4

(4) R’ Elazar said: whether the Holy Temple is destroyed or not the Divine Presence doesn’t move from within it... Even though His throne is in Heaven, His Presence is in the Holy Temple... R’ Acha said: the Divine Presence never moved from the western wall...

