

Connecting Yourself to Hashem

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky

תהילים ד:ו'

זָבַחַו זְבַחַי צְדָק וּבְטָחוֹ אֶל־יְיָקוֹק;

Psalms 4:6

Offer sacrifices in righteousness and trust in the LORD.

רש"י על תהילים ד:ו:א'

זבחו זבחי צדק. הצדיקו מעשיכם והרי אתם כמקריבים זבחים:

Rashi on Psalms 4:6:1

...

אבן עזרא על תהילים ד:ו:א'

זבחו זבחי צדק - הם השלמים שהם קרבים אמוריהם לא בעבור אשם, או חטאת או עולה על הלב, שהיא המחשבה ואין טענה מן אז תחפוץ זבחי צדק עולה וכליל, כי הטעם ועולה כנגד ראובן ושמעון.

Ibn Ezra on Psalms 4:6:1

...

ישעיהו י"כ'

וְנִשְׁעֵן עַל־יְיָקוֹק קְדוֹשׁ יִשְׂרָאֵל בְּאַמְתּוֹ:

Isaiah 10:20

But shall lean sincerely On the LORD, the Holy One of Israel.

תהילים ל"ז:ה'

גֹּוֹל עַל־יְיָקוֹק דְּרָבָהּ וּבְטַח עָלָיו וְהוּא יַעֲשֶׂה:

Psalms 37:5

Leave all to the LORD; trust in Him; He will do it.

משלי ג:ה'

בְּטַח אֶל־יְיָקוֹק בְּכָל־לְבָבְךָ וְאֶל־גִּיְיָתֶךָ אֶל־תִּשְׁעֵן:

Proverbs 3:5

Trust in the LORD with all your heart, And do not rely on your own understanding.

תהילים ל"א:ז'

שִׁנְאַתִּי הַשְׁמֵרִים הַבְּלִיַּי־שָׂוֵא וְאֲנִי אֶל־יְהוָה בְּטָחֶתִּי:

Psalms 31:7

I detest those who rely on empty folly, but I trust in the LORD.

תהילים קמ"ו:ה'
אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ שְׁבָרוֹ עַל־יְהוָה אֱלֹהָיו:

Psalms 146:5

Happy is he who has the God of Jacob for his help, whose hope is in the LORD his God,

Bereishit Rabbah 56:10

"And Avraham called the name of the place "Ad-nai Yireh" [Ad-nai will see] (Gen. 22:14). Rabbi Yochanan said "he said to Him: 'Master of Worlds, at the hour that you said to me "Take please your son, your only son" (Gen. 22:2), I had what to respond. Yesterday You said "For through Itzchak [will I make your line great]" (Gen. 21:22) but now "Take please your son"!? And God forbid that I don't do as you've asked me; instead, I conquered my mercy to do Your will. May it be your will, Ad-nai our God, that in the hour when the sons of Itzchak come to do transgressions and bad deeds, that this very Binding [Akeidah] be remembered for them, and may You be filled with Mercy on them!" Avraham called it "Yireh", as it says "and Avraham called the name of the place Ad-nai Yireh." Shem called it Shalem, as it says "And Malchizedek, the king of Shalem..."(Genesis 14:18) The Holy One of Blessing said "If I call it Yireh, as Avraham called it, then Shem, who was a righteous man, will become angry; and if I call it Shalem, Avraham, who was a righteous man, will be angry. Instead, I call it Yerushalayim [Jerusalem], as they called it together: Yireh Shalem. Jerusalem. Rabbi Berechiah said in Rabbi Helbo's name: While it was Shalem, the Holy One of Blessing made for Godself a sukkah [booth] and prayed in it, since it says "In Shalem is set His tabernacle, and His dwelling-place in Tzion" (Psalms 76:3). And what did He say? 'May it happen that I see the building of My house.'" Another interpretation: It [this verse] teaches that the Holy One of Blessing showed him the Temple destroyed and built, destroyed and build [a second time], since it says: "the name of that place Ad-nai Yireh" (Ad-nai sees): this is it built, as you say [the verse] "Three times in a year shall all your males be seen [yira'eh] (Deut. 16:16). "As it is said to this day in the Mountain of Ad-nai [is seen, Heb. yira'eh]" (Gen.22:14) This is it destroyed, as in the verse "on the mountain of Tzion, which is desolate" (Lam. 5:18). "Ad-nai is seen" this is it built and perfected in the future to come as the topic [in the verse] that is said: "When Ad-nai built Tzion, He will be seen in His glory" (Psalms 102:17).

Sefer HaChinukh 241:1-2

(1) **To not avenge:** To not avenge, meaning to say that we have been prevented from taking revenge from an Israelite. And the content is, for example, that an Israelite did evil or caused pain to his fellow in one of the things that it is customary among most people to not veer from searching for the one who did evil do them until they pay him back like his evil deed, or they hurt him like he hurt them. And God, may He be blessed, has prevented us from this matter, by His stating (Leviticus 19:18), "You shall not avenge." And the language of Sifra, Kedoshim, Chapter 4:10 [is] "How far is the power of revenge? If [one] said to [another], 'Lend me your sickle,' and he did not lend him. The next day [the other] said to him, 'Lend me your spade.' [So] he said [back], 'I will not lend you [it], just as you did not lend me your sickle.' Hence, it is written, 'You shall not avenge.'" And compare like this to all things.

(2) It is from the roots of the commandment that a person know and put into his heart that everything that happens to him - good and bad - the cause of it coming to him is from God, blessed be He. And from the hand of man - from the hand of a man to his brother - there would not be anything without the will of God, blessed be He. Hence, when a person caused him pain or hurt him, he should know for himself that his [own] sins caused [it], and that God, may He be blessed, ordained this for him. And he should not place his thoughts to taking vengeance from [the one who pained him], since he is not the cause of his evil, but rather the sin is the cause; like David, peace be upon him, stated (II Samuel 16:11), "leave him to curse, since the Lord told him [so]" - he made the matter depend upon his [own] sin, and not upon Shimei ben Gera. And there is also a great benefit found in this commandment, in quieting a dispute and removing enmity from the heart of people. And when there is peace among people, God, may He be blessed, will make peace for them.

Deuteronomy 11:22

(22) If, then, you faithfully keep all this Instruction that I command you, loving the LORD your God, walking in all His ways, and holding fast to Him,

Rashi on Deuteronomy 11:22:2

(2) ללכת בכל דרכיו TO WALK IN ALL HIS WAYS — He is merciful, be thou merciful; He bestows lovingkindness, bestow thou lovingkindness (Sifrei Devarim 49:1).

Shabbat 133b

Just as He is compassionate and merciful, so too should you be compassionate and merciful.

Sotah 14a

And Rabbi Hama, son of Rabbi Hanina, says: What is the meaning of that which is written: “After the Lord your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave” (Deuteronomy 13:5)? But is it actually possible for a person to follow the Divine Presence? But hasn’t it already been stated: “For the Lord your God is a devouring fire, a jealous God” (Deuteronomy 4:24), and one cannot approach fire. He explains: Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He. He provides several examples. Just as He clothes the naked, as it is written: “And the Lord God made for Adam and for his wife garments of skin, and clothed them” (Genesis 3:21), so too, should you clothe the naked. Just as the Holy One, Blessed be He, visits the sick, as it is written with regard to God’s appearing to Abraham following his circumcision: “And the Lord appeared unto him by the terebinths of Mamre” (Genesis 18:1), so too, should you visit the sick. Just as the Holy One, Blessed be He, consoles mourners, as it is written: “And it came to pass after the death of Abraham, that God blessed Isaac his son” (Genesis 25:11), so too, should you console mourners. Just as the Holy One, Blessed be He, buried the dead, as it is written: “And he was buried in the valley in the land of Moab” (Deuteronomy 34:6), so too, should you bury the dead. The Gemara discusses the verse: “And the Lord God made for Adam and for his wife garments of skin, and clothed them” (Genesis 3:21). Rav and Shmuel disagree as to the meaning of the term “garments of skin.” One says that these garments were made of something that comes from the skin, and one says that these garments were something from which the skin benefits. Rabbi Samlai taught: With regard to the Torah, its beginning is an act of kindness and its end is an act of kindness. Its beginning is an act of kindness, as it is written: “And the Lord God made for Adam and for his wife garments of skin, and clothed them” (Genesis 3:21). And its end is an act of kindness, as it is written: “And he was buried in the valley in the land of Moab” (Deuteronomy 34:6).

Sifrei Devarim 49:1

(1) (Devarim 11:22) "to walk in His ways": Which are the ways of the Holy One Blessed be He? (Shemoth 34:6-7) "The L-rd, the L-rd, G-d of mercy and grace, slow to wrath and abundant in mercy and truth, keeping lovingkindness for thousands, forgiving transgression, offense, and sin, and cleansing ..." And it is written (Yoel 3:5) "All who will be called by the name of the L-rd will escape": Now how is it possible for a man to be called by the name of the Holy One Blessed be He? But, (the intent is) just as the L-rd is called "merciful and gracious," you, too, be merciful and gracious, and give gratuitously to all. Just as the Holy One Blessed be He is called "righteous," viz. (Psalms 145:17) "Righteous is the L-rd in all His ways and saintly in all His acts" — you, too, be righteous. Just as the Holy One Blessed be He is called "saintly," — you, too, be saintly. This is the intent of "All who will be called by the name of the L-rd will escape." And it is written (Isaiah 43:7) "... everyone that is called by My name. For My honor I have created him, and formed him, and fashioned him." And it is written (Proverbs 16:4) "The L-rd has created all for His sake." (Devarim, *Ibid.*)

Mishneh Torah, Human Dispositions 1:6

(6) Even as He is called gracious, be thou gracious; even as He is called merciful, be thou merciful;

