

The Lecture Series With Reb T (Biweekly): “**The Upturn Of Being Stubborn**”

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*

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—>**Sponsored for the refuah sheliemah of Zeev Ben Leah (Dr. Zelenko)**

-The Shiur should also serve as a zechus for the refuah sheleimah of Yehuda Ben Rivkah Leah (Rabbi Kelemer, Rabbi of our community), Yisrael Yitzchak ben Rivka Leah, Shlomo Ben Sarah Dina, for the continued health and nachat of Livia Margalit bat Ilana Devorah to her family, and for anyone sick or needing a yeshuah or refuah

What is one trait about us that people can say that may be seen as positive or negative? Has anyone ever been called “Stubborn,” “Stuck,” or “Set in your ways”? I know I myself have heard such terms many times over the years. The thing with different traits is, though, that they can all be used for good or for bad. For example, someone who is “Stubborn” can also be called “Persistent” which can be a very good thing and used to accomplish wonderful things.

As used in our title tonight, the dictionary defines “Upturn” as “To turn up or over,” or “An improvement or a change to a higher level or value.” (Of something, i.e. a trait) The idea being, to take a trait that may be seen as negative, i.e. like that of “Stubborn” and turn it and use it toward the positive and for the good.

In fact, stubbornness is a trait that could be used for really great things.

Before we move forward, let’s get an official definition of “Stubbornness” as well as that of “Persistence” and “Perseverance.”

The dictionary defines “Stubbornness” or one who is “Stubborn” as “The state or character of being inflexible or stubborn; obstinate persistence, obduracy, or refractoriness; resolute adherence to your own ideas or desires.” In addition, it can be seen as “The quality of being determined to do what you want and refusing to do anything else” and “Refusing to change one’s mind or course of action even with pressure to do so; unyielding or resolute.”

The dictionary defines “Persistence” as “Continuance of an effect after the cause is removed; persistent” and the “Act of continuing an activity without interruption” as well as “Refusing to give up or let go, insistently repetitive or continuous, exciting or remaining in the same state for an indefinitely long time, enduring, and perseverance”.

Lastly, “Perseverance” is seen as “The act or habit of persevering; persistence in anything undertaken; continued pursuit or prosecution of any business or enterprise begun; steady persistency in any state or course of action: applied alike to good and evil” and “Steady persistence in adhering to a course of action, a belief, or a purpose; steadfastness.” Finally, it can

be seen as “Continued effort to do or achieve something despite difficulties, failure or opposition.”

Think of in your own life what needs stubbornness or persistence. If there’s anything you keep up or need to do consistently on a continual basis, that is something that needs the trait of persistence and stubbornness. For myself, like other podcasters, we have to consistently live up to the idea of the show, posting daily or weekly (or bi-monthly) depending on the setup. For those who write a column or post a video, or contribute to any website, magazine, or the like, the deadlines and schedules must be stubbornly adhered to.

For those who do daf yomi, it needs persistence and stubbornness to keep up every single day. For nach yomi or Halacha yomi, it needs persistence and perseverance every day. For those who do shnayim mikra on the parsha every week, the week then is the deadline. Even keeping with our home and work schedules, working every day as well as maintaining our homes, chores, and duties and continuing our schedules for ourselves and our kids inside and outside our homes, needs the ability to keep up and be stubborn in staying up to task with what we need to do.

As we are now in the days of Chanukah, let us talk a little bit about it. Chanukah happens to be my favorite holiday of the entire year-I LOVE Chanukah. I love every element to it-I love the aspect of lighting the candles, giving the presents, dancing and singing, playing games (like the dreidel), and eating oily foods. All around I think it is an awesome holiday, lasting 8 amazing days (it lasts eight times as long as the non-Jewish one!), and I believe it is totally underrated and under-appreciated, as well as under-showcased. In fact, this year in our own home we went all out with lots of decorations and wrapped presents!

But, if we think about the focus of the holiday, the menorah and the candles, an essence can come to “light” -pun intended. The candle and candles that we light, is really a light to the darkness around us. As the phrase goes, “One candle can banish the darkness.” In the dark, cold, dreary days of winter, when the days are so short and so dark and all hope seems lost, the candles of Chanukah come to be a light to us, reminding us to be persistent and stubborn in hope that we can bring light to the world and have light in our lives, making the world better and brighter even when all around us seems so dark and depressing.

The lights shine bright, bringing us serenity and peace. The lights remind us also of the burning candle in our hearts—“Ki ner mitzvah v’torah or” the pasuk goes, the mitzvos are our candles and the torah is our light, as the pasuk says “Ner hashem nishmas Adam, chofets kol chadrei batten”—one of my passukim that I actually say daily, which shows that the candle of Hashem is within us and protecting us from all around us, ***persistently*** every day.

These lights on Chanukah remind us that the world can be good, when seen through the prism of Torah and mitzvos. *The lights remind us to stubbornly follow the passion to do what we love to do through the framework of the Torah to hopefully make the world a better place.* The flames burning remind us that the Torah should be burning always in our hearts and in our lives, stubbornly, every single day.

Let us also reflect on the stubborn fight for the good of the Chashmonaim, commemorated in the Al hanissim prayer we say in shemone esrei and benching on Chanukah (translation from chabad.org):

And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time— In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights, and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people Israel to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

Hashem was with us in this fight in our history the whole way through and these fighters were stubborn and perseverated to the end of the story. Hashem is also with us within our own fights of our own lives every single day as well.

The Gemara in [Shabbat 21b](#) explains

מאי חנוכה? דתנו רבנן: בכ"ה בכסליו יומי דחנוכה תמניא אינון דלא למספד בהון ודלא להתענות בהון. שפשינכנסו יוונים להיכל טמאו כל השמנים שבהיכל. וכשגברה מלכות בית חשמונאי ונצחום, בדקו ולא מצאו אלא פך אחד של שמן שהיה מונח בחותמו של כהן גדול, ולא היה בו אלא להדליק יום אחד. נעשה בו נס והדליקו ממנו שמונה ימים. לשנה אחרת קבעום ונעשאו ימים טובים בהלל והודאה.

The Gemara asks: **What is Hanukkah**, and why are lights kindled on Hanukkah? The Gemara answers: **The Sages taught in Megillat Ta'anit: On the twenty-fifth of Kislev, the days of Hanukkah are eight. One may not eulogize on them and one may not fast on them.** What is the reason? **When the Greeks entered the Sanctuary they defiled all the oils that were in the Sanctuary by touching them. And when the Hasmonean monarchy overcame them and emerged victorious over them, they searched and found only one cruse of oil that was placed with the seal of the High Priest**, undisturbed by the Greeks. **And there was sufficient oil there to light the candelabrum for only one day. A miracle occurred and they lit the candelabrum from it eight days. The next year the Sages instituted those days and made them holidays with recitation of *hallel* and special thanksgiving in prayer and blessings.**

So we see the other great miracle that occurred on Chanukah, with the persistence of the Chashmonaim looking and searching for the oil, and only found one small oil that was only supposed to last a day, but ended up being enough for eight days.

Rambam also points out in [Mishneh Torah, Scroll of Esther and Hanukkah](#) *משנה תורה, הלכות מגילה* [Chapter 3](#)

During the period of the second Temple, when the Greek kings were in power, they proclaimed decrees against the Jewish people, abrogating their religion and forbidding them to study the Torah or to perform the divine precepts. They laid their hands on their wealth and their daughters; they entered the Temple and broke through it, defiling the things that were pure. The people of Israel were sorely distressed by their enemies, who oppressed them ruthlessly until the God of our fathers took pity, saved and rescued them from the hands of the tyrants. The Hasmonean great priests won victories, defeating the Syrian Greeks and saving Israel from their power. They set up a king from among the priests and Israel's kingdom was restored for a period of more than two centuries, until the destruction of the second Temple.

When, on the twenty-fifth of Kislev, the Jews had emerged victorious over their foes and destroyed them, they re-entered the Temple where they found only one jar of pure oil, enough to be lit for only a single day; yet they used it for lighting the required set of lamps for eight days, until they managed to press olives and produce pure oil.

Because of this, the sages of that generation ruled that the eight days beginning with the twenty-fifth of Kislev should be observed as days of rejoicing and praising the Lord. Lamps are lit in the evening over the doors of the homes, on each of the eight nights, so as to display the miracle. These days are called Hanukkah, when it is forbidden to lament or to fast, just as it is on the days of Purim. Lighting the lamps during the eight days of Hanukkah is a religious duty imposed by the sages, like the reading of the Megillah on Purim.

Chanukah teaches us about the idea of persistence and stubbornness as well as a time of miracles.

The commentators also explain that the Macaabeas were only 300 people fighting thousands, and it has been pointed out as well that the war lasted three years ([aish.com](#)). I forget where I learned, but the Greeks had wanted to get rid of the spirituality of the Jew, especially with banning three major mitzvos, of shabbat, rosh chodesh, and brit Milah, three fundamental laws to Judaism (without rosh chodesh there would be no Jewish calendar or holidays, without shabbat, the fundamental basis of Hashem controlling everything is doubted g-d forbid, and without brit Milah the trait of a Jewish male and foundation of being a Jew is gone). The greeks wanted to destroy us spiritually, and those courageous few stood up physically to take them out, and rededicated the temple in a physical and spiritual way.

[aish.com](#) points out that

While the ancient Greeks enlightened the world with art, philosophy and science, they limited the human condition to the [physical and intellectual](#) realms. The [spiritual component](#), indispensable

to the Jewish worldview, was not part of the Greek worldview; thus our tradition associates the Greeks with *forces of darkness* (while we fight with light, symbolized by the candles)

The holiday of Hanukkah, established to commemorate the Jewish battle against *cultural assimilation*, has great relevance today, as we again confront a *struggle for Jewish survival*. Indeed, the emphasis on *external appearance* is a prominent theme in modern society.

Over the centuries, the message of how Hanukkah has unexpectedly ignited the Jewish spark.

We fight using light, trying to inspire, ignite, and light those around us with meaning, purpose, spirituality, and fulfillment through Torah, Mitzvos and Chessed. We do so, stubbornly, throughout the centuries, throughout the years, throughout history, throughout our lives, and currently while we are all present in this world now, every single day.

aish.com also points out with writer Yael Zoldan:

(In relation to Chanukah and its decorations, the elements of the holiday like the menorah,) the whole scene isn't very big. You have to look for it to know that it is there. And who will look for it? The season outside is so very big, so exaggerated and all encompassing. Their holiday has music and peppermints and men standing outside of stores ringing bells. They have emails and catalogues and matching striped pajamas.

...And we have these small silver lights.

... wonder how our holiday has been made to seem small, insignificant, a momentary aside in the glitzy false cheer of this advertising extravaganza. How we have been sidelined in our own homes...

... However, isn't that, in fact, what the story was all about? They were many and we were few. Their culture was appealing and inviting. It desired to swallow up the small remnant of Judaism, to make them all part of a large whole, the same as everyone else. And that small band of Jews, those stubborn Maccabees refused. Faced with a life of hardship, hiding and privation they insisted. We don't want what you have. We would rather live in caves, in battle, on the run, than accept the sameness you offer us. We want only to be what we are, what we have always been. Separate, different, other.

...They were proving with action their passionate belief that God would not let them fail. ...with God on their side, they knew that the few could overcome the many, the weak could overpower the strong.

And so because of their faith, the Jewish people survived. Our culture, our pride, our stubbornness all survived. And all these years later we, their descendants, find the faith to defy our surroundings. Not for us the glitzy cheer of tinsel, not for us the big red man. Our menorahs are small but beautiful, our tiny flames light up the darkness of this long lonely night.

... think of our insistence on maintaining customs that must seem antiquated; our way of dress, the Jewish names we give our children, our careful Shabbos observance...think of our refusal to be assimilated, our insistence on maintaining the purity of our line, our pride at our differentness....maybe our tiny lights might be a signpost to someone who has lost his way in the darkness of this exile, who needs to know where home is....

That the lights are like us, small but pure. ...you have to look for them, but you may find that they are looking for you too.

The small persistent lights can light up our lives and our souls, we just have to look for them and find them.

chabad.org points out with writer Mina Gordon:

One frosty morning in December, the children from Joshie's 10 year old public school class were led to a bus and dropped off with their teachers in the busy downtown area of their city. The children looked in wonder at the crowds of shoppers passing by, the long lines of honking cars impatiently waiting for pedestrians to finish crossing and the tall buildings blocking the winter sun. After making sure that every child was accounted for, the teachers led their group down the street. Their goal was to show the children the holiday season's displays and the intricately decorated shop windows.

As most of the children oohed and aahed, Joshie remained silent. He stood on the periphery, somehow knowing instinctively that he would not find anything familiar in those tinsel-framed windows.

The little group continued on their way, most of the children chattering excitedly. A teacher noticed that Joshie was uncharacteristically quiet and fell in step with him.

"Joshie, don't you like seeing the holiday decorations?"

"Holiday?" He repeated, looking confused. After a moment, he shook his head. "No, not looking like my holiday."

The teacher had no answer to give and walked silently alongside Joshie, his heart going out to this little boy.

The group turned a corner and found themselves at the edge of a large plaza. All eyes were drawn to the enormous fir tree decorated with hundreds of yards of shiny tinsel—all eyes, that is, except one pair. Little Joshie was looking a bit further to the right, at the giant menorah. A smile lit up his face as he pointed to the familiar object and cried out: "THAT'S MINE!"

When Joshie's father heard what happened on the excursion, he found a deep message in his son's words. He said: "Today, there are many Jews who are 'religiously challenged' and don't know much about their heritage, but when they see the public menorah, something within lights up with Jewish pride, and they feel it, knowing, 'That's Mine.' "

We should realize the flames are ours, the Torah is ours, the ability to be persistent in our learning and influence through the Torah is ours.

The Chashmonaim, these brave people weren't officially soldiers but they had the stubbornness to stand up for what's right and stand up to the enemy. They would not allow Judaism to be trampled on. They also had the persistence to search high and low in the whole temple for the olive oil to light, only finding a tiny pitcher that would maybe last a night but ended up lasting the eight nights.

Chanukah thus teaches us not only about stubbornness and refusing to give up, but about light, and the zest for Torah to have the candle of Torah and the flames and passion to do mitzvos in our hearts. Stubbornness can be a wonderful trait, if used for good to pursue Torah and Mitzvos. If we cultivate it and use it in the right way, we can change the whole world for the better using the middah in the right direction.

Let's look at some other sources about stubbornness.

[שמואל א ט"ו:כ"ג](#) [I Samuel 15:23](#)

For defiance is like the sin of sorcery, and stubbornness is like the sin of idolatry; because you have rejected the word of Hashem...

[The Jewish Spiritual Heroes, Volume I; The Creators of the Mishna, Rabban Jochanan ben Zakkai 42](#) [ענקי הרוח שלנו, חלק א; חכמי המשנה, רבן יוחנן בן זכאי מ"ב](#)

Rabban Jochanan ben Zakkai frequently debated the commandments of the Torah with non-Jews. Despite the fact that the Jews lost the war and that the Romans hired scribes to slander them, this was a time when numerous Gentile scholars were deeply interested in the Torah and were anxious to discuss its commandments with Jews. They were amazed at the stubbornness with which this small people clung to its faith.

[Machzor Yom Kippur Ashkenaz, Maariv Service for Yom Kippur Eve, Yaaleh 106](#) [מחזור אשכנז](#) [ליום כיפור, תפלת ערבית לליל יום כפור, יעלה ק"ו](#)

Blot out and remove our transgressions and sins from before Your eyes, and compel our Evil Inclination to be subservient to You, and subdue our stubbornness, that we may return to You in truth;

PTC. Stubbornness is a trait that can be used for good or bad, make sure to use it for good

[סליחות נוסח אשכנז ליטא, לצום גדליה 6:4 לז'ד'](#)

Behold we come before You with broken spirit and humbled heart, to confess before You all our follies and stubbornness of heart; You Who searches hearts, and heals the broken in spirit,

[Avot D'Rabbi Natan 6:2](#)

R. Simeon b. Eleazar said, 'I will illustrate this to you by a parable. To what can this be compared? To a stonemason who was quarrying stones in a mountain. One day he took his pick in his hand, went out and sat on the mountain, and chipped away small stones. When people came and asked him what he was doing, he told them, "I mean to uproot the mountain and cast it into the Jordan". They said to him, "You cannot possibly uproot the whole mountain". Nevertheless, he continued chipping away until it became the size of a large boulder. He inserted himself beneath it, unloosed it, uprooted it, and cast it into the Jordan, saying, "Here is not your place but there"'. *The point of the parable is that by slow degrees, perseverance and skill, one can master even what seems impossible.* In this way did R. 'Akiba glean the knowledge of Torah from⁸lit. 'did to, act towards'. R. Eliezer and R. Joshua...

He was forty years old when he started to study Torah and by the end of thirteen years he taught Torah in public.

[שמונה קבצים ב'ק"ב:א'1:112:2 קצ"ב](#)

To provide a contrast to those studious people who are scrupulous about constant perseverance [in Torah learning], it is necessary that a faculty be found that shows how the free, inner light may be revealed...[Our] generation, which is so weakened by the torments of body and soul, requires the influence of serenity, for only that will bring about an inner perseverance, which will influence to a proper degree...the outer perseverance as well, aligning it with the faculties of the body and spirit

[שלהבות של אמונה כ"ד:ד'4:24](#)

...acquiring bread demands **perseverance** through a struggle. Bread is the universal food staple and thus symbolizes all food.

[עקידת יצחק כ"ו:א'ג'3:1:26](#)

...personal effort and **perseverance** contribute the major part to eventual success.

[מבחר הפנינים מ"ב:ג'3:42](#)

Know then, that wisdom is based on study, study on reflection, **perseverance**, and diligence;

[מאמר מזכה הרבים ז'ד'4:7](#)

... it is possible for one that has perfect perseverance to return the entire world to what it turned away from.

PTC. Quiet, dignified perseverance without fanfare acquires real success and real influence

[The Jewish Spiritual Heroes, Volume I; The Creators of the Mishna, Akabia ben Mahalalel ענקי3](#)
[הרוח שלנו, חלק א: חכמי המשנה, עקביא בן מהללאל ג'](#)

Considering all references to Akabia ben Mahalalel in the Talmud one must conclude that he was an unusual man who was gifted by nature with great **perseverance**.

(Of Pirkei Avot 3:1 fame: *Akabyah ben Mahalalel said: mark well three things and you will not come into the power of sin: Know from where you come, and where you are going, and before whom you are destined to give an account and reckoning. From where do you come? From a putrid drop. Where are you going? To a place of dust, of worm and of maggot. Before whom you are destined to give an account and reckoning? Before the King of the kings of kings, the Holy One, blessed be he.*)

[Redeeming Relevance; Deuteronomy, CHAPTER 5 Kings and the Problem of Professionalization 38ח](#)
[פדיון הרלוונטיות על דברים, פרק חמישי ל"ח](#)

putting the Torah's theory into practice on a societal level requires great **perseverance** and **patience**...

[Between Yesterday and Tomorrow, IV; Jews and Judaism 23:10](#)

(Torah and mitzvos) Laws and statutes, moral codes and ideals, are no mere luxuries with which one may dispense in times of danger. On the contrary, they are the life-blood that sustains us during the battle and gives us strength and perseverance until the very end.

[עקידת יצחק כ"ב:א:ז'22:1:7ח](#)

...In life, Man remains free to overcome natural handicaps by willpower, determination, and **perseverance** with Hashem extending active help and hashgachah (slightly paraphrased)

[Avot 2:14](#)

רבי אלעזר אומר, הוי שקוד ללמד תורה, ודע מה שתשיב לאפיקורוס. ודע לפני מי אתה עמל. ונאמן הוא בעל מלאכתך שישלם לך שכר פעלתך:

Rabbi Elazar said: **Be diligent in the study of the Torah**; And know how to answer an epicuros, And know before whom you toil, and that your employer is faithful, for He will pay you the reward of your labor.

PTC. Persistence with the use of Torah and Mitzvos is the best way to accomplish great things in this world

[תקון מדות הנפש ב'ב:ג'2:2:3ח](#)

... the most harmful and **persistent** form of hatred is that caused by envy.

[במצולות ספר יונה א'ג:כ"ה3:25:1ח](#)

Yochanan deeply missed Resh Lakish's **persistent** questioning, which had helped him to refine his Torah thoughts.

[משלי כ"ה:ט"ו25:15ח](#)

Through **forbearance** a ruler may be won over; A gentle tongue can break bones.

[נחום א'ג:3 Nahum 1:3](#)

The LORD is slow to anger and of great **forbearance**. But the LORD does not remit all punishment.

[Avot 6:5](#)

Torah is greater than priesthood and than kingship. For kingship is acquired with thirty eminences and priesthood with twenty-four, whereas Torah is acquired with forty-eight...with forbearance...

[תקון מדות הנפש ד'ב:ד'4:2 The Improvement of the Moral Qualities 4:2:4](#)

From this quality there branch out **forbearance** and forgiveness, which are of the attributes of the Creator, exalted is He and blest, and of the wise and noble man.

[תקון מדות הנפש ד'ג:ה'3:5 The Improvement of the Moral Qualities 4:3:5](#)

Man is not envied save for his excellences, which are **forbearance**, scholarship, nobility, and generosity."

[רש"י על במדבר כ"ז:ט"ב:27:16 Rashi on Numbers 27:16:27](#)

Appoint a leader over them **who will exercise forbearance** with each of them according to his intellect."

PTC. Perseverance is a noble trait that can accomplish great things when used in the right ways and for the right reasons

[מדרשי פילון ג'י"ז:ב'2:17:3 The Midrash of Philo 3:17:2](#)

When the cultivator is **endowed with virtue and diligence**, then the body produces its proper fruit, namely **sanity**, an excellent state of the outward senses, strength, and beauty.

[קדמוניות היהודים י"א:ד'7:4:11 The Antiquities of the Jews 11:4:7](#)

So they forwarded the sacred works, and assisted the elders of the Jews, and the princes of the Sanhedrim; **and the structure of the temple was with great diligence** brought to a conclusion...

[Pesachim 50b](#)

Apropos reward or lack thereof, the Gemara cites the *Tosefta* in which **the Sages taught: There is one who is diligent and rewarded for his diligence; and there is one who is diligent and penalized due to his diligence; there is one who is lazy and rewarded; and there is one who is lazy and penalized.** How so? **Diligent and rewarded** is referring to one **who works the entire week and does not work on Shabbat eve. Diligent and penalized** is one who **works all week and works on Shabbat eve. Lazy and rewarded** is one **who does not work the entire week and does not work on Shabbat eve. Lazy and penalized** is one who **does not work the entire week and works on Shabbat eve** to complete the work he neglected to perform during the week.

PTC. Use diligence is intellectual manners, don't use it or waste it on trivialities or materialism (i.e Not to be an obsessive persistent vase hoarder)

[Avodah Zarah 20b](#)

From here [Rabbi Pinehas ben Ya'ir](#) would say: **Torah study leads to care** in the performance of mitzvot. **Care** in the performance of mitzvot **leads to diligence** in their observance. **Diligence leads to cleanliness** of the soul. **Cleanliness** of the soul **leads to abstention** from all evil. **Abstention** from evil **leads to purity** and the elimination of all base desires. **Purity leads to piety**. **Piety leads to humility**. **Humility leads to fear of sin**. **Fear of sin leads to holiness**. **Holiness leads to the Divine Spirit**. **The Divine Spirit leads to the resurrection of the dead**. **And piety is greater than all of them**, as it is stated: “Then You did speak in a vision to Your pious ones” ([Psalms 89:20](#)).

[Mivchar HaPeninim 42:3'ג'ב:מ"ב](#)

Know then, that wisdom is based on study, study on reflection, perseverance, and diligence; for blindness is not of the eyes, but of the heart.

PTC. Diligence is one of the founding sand stepping stones to lead to holiness, when used in correct way

[Duties of the Heart, Sixth Treatise on Submission 10:10](#) [שער שישי - שערות הלבבות](#)
[הכניעה י'י'](#)

The humble man hastens to do his religious duties with **diligence** and zeal.

[Duties of the Heart, Eighth Treatise on Examining the Soul 3:162](#)

When the student understands well, and desires to grasp its branches with diligence and interest, the Creator will help enlighten him on the subject, and establish his general understanding, and then he will be able to bring forth from this wondrous forms and fine works which appear almost divinely inspired.

[Duties of the Heart, Eighth Treatise on Examining the Soul 3:168](#) [שער שמיני - שערות הלבבות](#)
[שער חשבון הנפש ג'קס"ח](#)

Likewise for one who strives to do actions for the service ,if he exerts himself with **diligence** and zeal to do what is in his power to do - G-d will help him to accomplish what is beyond his ability...

--> idea of “Bderech sheadam rotzeh leliech ba molichin oto”

PTC. If you push your self on the path of Torah and Mitzvos to do more persistently each day, Hashem will help you and lead you along the way

[Rabbeinu Bahya, Shemot 35:1:4'ד'א'ה:ל"ה](#) [שבנו בחיי, שמות ל"ה](#)

It is because of such considerations that Solomon said: “the lazy man does not roast his game; **diligence** is man's precious possession.”

[רבנו בחיי, דברים י"א:כ"ו:ב'26:11 Devarim](#)

One of the positive virtues is **diligence**, and eagerness to carry out one's duties. Laziness, by contrast, is a negative virtue, one to be avoided....By acquiring and nurturing the attribute of **diligence**, man can assure for himself eternal life, whereas by indulging his laziness he is sure to forfeit such eternal life.

[אורחות צדיקים כ"ז:כ"ח27:28 Orchot Tzadikim](#)

...where they were holding strongly to the Torah and were studying it with great **diligence**

[ספר העקרים, פתיחה קט"ו115 Sefer HaIkkarim, Forward](#)

... **diligence** and effort are useful in all human acts...

[ספר העקרים, מאמר ד'ו:ד'4:6 Maamar 4](#)

It is clear, therefore, from all this that **effort and diligence** are desirable in all cases....Hence Solomon praises **diligence**: "The hand of the diligent maketh rich," and blames idleness in order to urge man to make all the efforts in his power to obtain his desires.

[עקידת יצחק כ"ה:ב'ד'4:25 Akeidat Yitzchak](#)

that by observing the behavior of the ant, which though not subject to external pressure makes provisions for the oncoming winter by laying in a food supply during the summer, we can learn the value of **diligence**

-reminds of the idea from Pirkei Avot 4:1, who is wise? One who learns from everyone (and I would add everything, even animals and creatures)

PTC. Learn from all people and creatures that diligence is good in all areas when used in upright manners, and this trait can help to fight off laziness and procrastination

[קב הישר נ"ח:א'1:58 Kav HaYashar](#)

...clings to the Torah, immersing himself in its study with **diligence**. To this end he must set aside fixed times for study, on his own and with others.

[העמק שאלה על5:16 Kidmat HaEmek, Part III](#)
[שאלות דרב אחאי גאון, קדמת העמק, קדמת השלישי ה':ט"ז](#)

It is because of people's **diligence** in Torah study, combined with love, that God promises them that He will help them to fill their storehouses [i.e., accumulate knowledge]

[פניני הלכה, תפילת נשים כ'ב'ד'4:20 Peninei Halakhah, Women's Prayer](#)

We infer from here that one's **diligence** in going to the synagogue daily causes long life...

PTC. Persistence can help in life even if done in small ways daily (i.e. set fifteen minutes a day to listen to quick Torah tidbit, set ten minutes a day to read daily torah emails like Halacha yomi)

[דברים ט'יג:9 Deuteronomy 9:13](#)

Hashem said to me, to say, "I have seen this people [have been revealed before Me], and look, it is a **stubborn** people!

[דברים י'טז:10 Deuteronomy 10:16](#)

You are to remove your heart's blockage [foolishness], **not to make yourselves stubborn any more.**

[אורחות צדיקים י"ב:10 Orchot Tzadikim 12:10](#)

For this is human nature, **if a man comes to his companion with force then his companion will be stubborn and unyielding to him, and will not listen to him.**

[אורחות צדיקים י"ג:15 Orchot Tzadikim 13:15](#)

The general rule of this matter is that a man should never be **stubborn** and he should not "make his neck stiff" against those who rebuke him or against one who tries to teach him the upright way — but he...should very willingly listen to them, and accept their words with the graciousness of his soul, for concerning **stubborn** people it is said : "Thorns and snares are in the way of the froward;

[ספורנו על דברים ט'א:6:9 Sforno on Deuteronomy 9:6:1](#)

For you are a **stubborn** people. It is impossible that a **stubborn** people will be righteous and upright....One who is **stubborn** will follow his thoughts and ideas even if teachers show him clearly that they are not good, and will cause him to fail.

[אור החיים על דברים ט"ו:ז'ה' Aur Hachaim on Deuteronomy 15:7](#)

G'd commands all of Israel "**not to be stubborn but to do everything to help your brother, the destitute one...**"

PTC. Transform "Stubbornness" into his friendly brother "Diligence" and "Persistence" to accomplish great things consistently and continually through Torah and Mitzvos

[ליקוטי מוהר"ן הקדמה י"ט:19 Likutei Moharan, Introduction 19](#)

He should never despair no matter what; **never fall because of anything in the world, but always be stubborn in God's service and never, under any circumstances, backslide from his achievements.**

[ליקוטי מוהר"ן תנינא מ"ח:ב'א:2:48 Likutei Moharan, Part II 48:2:1](#)

And a person has to be extremely **stubborn** in the service of God, not to desert his place—i.e., the little bit of the service he has begun—no matter what comes his way.

[The Jewish Spiritual Heroes, Volume III; The Amoraim of Babylon and the Babylonian Talmud, Rav; Abba Arecha 198 אבא אריכא; חלק ג; אמוראי בבל והתלמוד הבבלי, רב; ענקי הרוח שלנו. קצ"ח](#)

Three sorts of persons whom God loves: one who never gets angry, one who never gets drunk, and one who is not **stubborn.**

[Haamek Sheilah on Sheiltot d'Rav Achai Gaon, Kidmat HaEmek, Part II 2:1](#)

It was because of [the stubborn nature of the people of Israel] that they were commanded to toil in the study of Torah day and night, even beyond that which was needed to know how to practice, for this would weaken¹ Literally, “pluck the strength [of their evil inclination].” the strength [of their evil inclination] and soften their heart of stone.

PTC. The best way to use “Stubbornness” is in the learning of Torah and the doing of Mitzvos persistently every single day even with challenges or others fighting against you trying to dissuade you

Points to Carryover

- Stubbornness is a trait that can be used for good or bad, make sure to use it for good**
- Quiet, dignified perseverance without fanfare acquires real success and real influence**
- Persistence with the use of Torah and Mitzvos is the best way to accomplish great things in this world**
- Perseverance is a noble trait that can accomplish great things when used in the right ways and for the right reasons**
- Use diligence is intellectual manners, don't use it or waste it on trivialities or materialism (i.e Not to be an obsessive persistent vase hoarder)**
- Diligence is one of the founding sand stepping stones to lead to holiness, when used in correct way**
- If you push your self on the path of Torah and Mitzvos to do more persistently each day, Hashem will help you and lead you along the way z**
- Learn from all people and creatures that diligence is good in all areas when used in upright manners, and this trait can help to fight off laziness and procrastination**
- Persistence can help in life even if done in small ways daily (i.e. set fifteen minutes a day to listen to quick Torah tidbit, set ten minutes a day to read daily torah emails like Halacha yomi)**
- Transform “Stubbornness” into his friendly brother “Diligence” and “Persistence” to accomplish great things consistently and continually through Torah and Mitzvos**
- The best way to use “Stubbornness” is in the learning of Torah and the doing of Mitzvos persistently every single day even with challenges or others fighting against you trying to dissuade you**