

## Tehilim Perek 3

Welcome to NachDaily, covering the entire TANACH one Perek at a time. I'm Shaya Sussman and today we will be discussing Tehilim Perek Gimmel.

Before we begin, the Gemorah in Pessachim 117A explains that when it says Mizmor L'Dovid [the word Mizmor comes first], it means that Dovid would first play his musical instrument and then Ruach Hakodesh would come to him.

Where it says L'Dovid Mizmor, however [the word L'Dovid comes first], It means that first Dovid would have Ruach Hakodesh, which would inspire him to play his instrument.

Let's begin.

*A Psalm of David when he fled from his son Avshalom.*

Withall due respect, Avshalom, on his level, was a terrible child. If you think that your children are bad, consider what Dovid went through with his son. Avshalom killed his half-brother Amnon, set General Yoav's field on fire, ran his father out of office and chased him out of Yerushalyim, after which he had relations with his father's concubines.

You may have problems with your children, but I doubt that they are actually planning to kill you!

There's an amazing Gemorah in Brachos 7B on these words. The Gemorah asks why it says Mizmor L'Dovid, implying praise from Dovid. It should say Kinnah L'Dovid, a lament from Dovid! After all, his son is trying to kill him!

The Gemorah answers that when Dovid sinned with Bas Sheva, Nosson Hanavi prophetically told him, "Someone from your household will try to take you

down.” Dovid assumed that it would be someone on his own staff, who would be considerably cruel to him.

Once he saw it was his own son Avshalom, Dovid felt relieved. At the end of the day, he knew, a child will have compassion on his father.

Rav Nosson in Lekutey Halchos offers a deep thought. Dovid opens up this perek with a Mizmor and not a Kinnah because in order to deal with life’s hardships, a person must first thank Hashem for the suffering. Through expressing this appreciation, the suffering itself becomes mitigated.

Therefore, even while Dovid was going through a tragedy of great proportions, he had the awareness to reach out and thank Hashem. He was not pretending - Dovid actually felt gratitude for what he was experiencing.

We need to constantly search for the good even in the most trying times, to find the good in others and most importantly, ourselves.

With this, the rest of the perek becomes easier to understand.

*God, my enemies are so many! Many are those who attack me;*

The Meforshim explain that this is a reference to Avshalom, Doeg, and Achitophel who wanted to kill Dovid. This is also refers to the impeding negative forces that wanted to stop Dovid’s kingship.

*Many say about me, “There is no deliverance for him through God.” Selah.*

There’s a debate amongst the Meforshim about what the word “Selah” means. It can mean “Evermore” or “It’s certainly true.” The word may have no real meaning, and is merely inserted as a rhythmic device. The last opinion is that it marks the end of an idea.

*But You, God, are a shield for me, my glory, He who holds my head. I cry aloud to God, and He answers me from His holy mountain. Selah. I lie down, sleep and wake again, for God sustains me.*

The Pshat meaning over here is as follows. The Malbim explains. Dovid slept amongst his nation when he was being chased by Avshalom.

At that time, Hashem, had behind the scenes, made Avshalom not listen to the good advice of Achitophel. Achitophel advised Avshalom to continually chase Dovid and kill him, In the middle of the night. Instead, Avshalom listened to the bad advice of Chushai H'Arki. The bad advice was, for Avshalom to take his time by gathering a large army to hunt down Dovid. This is ultimately what Avshalom did, which provided Dovid ample time to run away and collect himself.

The psychological meaning over here is: Dovid was able to fall asleep despite his stressful circumstances that could have weighed on his mind. So many suffer from anxiety and stress. Innocently chasing their thoughts around, over and over again and are unable to fall a sleep.

It's a sign of faith if a person is able to fall asleep easily and rest at night. That means they are at peace with what is happening with them. And don't feel the need to over analyze and figure everything out.

We also find this by Yonah. When he went to sleep at the bottom of the ship. When there was a storm around him. This showed Yonah's great faith by being able to fall sleep easily during difficult times.

A thought left untouched will pass on its own. Therefore, we need to leave our thinking alone to be able to fall asleep easier at night. Like Dovid.

*I have no fear of the myriad forces arrayed against me on every side. Get up, Hashem. Deliver me, My God! You slap all my enemies in the face; You break the*



*teeth of the wicked. Deliverance is the LORD's; Your blessing be upon Your people! Selah.*

That's the end of the Kapital.

Just to point out for further information on Dovid and Avshalom its totally worth it to look it up and read in side. The Stories are written in Shmuel Beis Perekim 15-19.

Thank you all for listening and have a great day.