

Tehilim Perek 11

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, perek yud aleph.

In this capital, Dovid Hamelech shares the power of free choice.

The Seforim explain that God is "*Mati V'lo Mati*." He touches, but doesn't touch. God is there, but yet not there. God is revealed but hidden at the same time. One minute you see Him, the next minute you don't.

It's like a game of touch and go.

This is what gives a person free choice, one of the wondrous things in this world. The entire world is filled with Elokus with Hashem's Presence. How is it possible for us to exist?

I was thinking recently about what a chessed this is. God permeates the entire creation, but yet we seem separate. God allows us to function, even use our free choice to seemingly go against Him, yet He still keeps us alive!

Chazal say, "*B'Makom Gadluso, Sham Avanuso* – In the place of God's greatness is where His humility is found." God is so great that He can even make Himself seem as if He's not there.

Now we are ready for passuk aleph:

For the Conductor. Of David. I take refuge in God; How can you tell me to flee from Your mountain like a bird?

Rashi and others explain that historically, Dovid was crying out to Hashem. "How can You send me out of Yerushalim?" Dovid was also addressing the people such as Doeg and Shaul who kept harassing him. He felt like a bird being chased out of its nest.

The deeper meaning of this refers to the Shechina that hovers over its chicks. Just as a mother bird watches over its young, sometimes visibly present and other

times not, so too Hashem and the Shechina guard every member of His nation whether we realize it or not.

The Ramad Walli gives an awesome diyuk in the word *“Eich - How can you tell me to flee?”* Dovid was disgusted by being chased, that his holy soul had to be persecuted by impure souls.

“Eich” means “How?” When people don’t like something they say, “Ich!” Dovid was saying “Ich, I don’t like this! This is disgusting to me!”

For see, the wicked bend the bow, they set their arrow on the string to shoot from the shadows at the upright. When the foundations are destroyed, what can the righteous man do?”

Now the perek switches gears. It stops Dovid’s questions about Hashem’s hiddenness and starts to provide answers.

The LORD is in His holy palace; the LORD—His throne is in heaven; His eyes behold, His gaze searches mankind.

The Malbim essentially explains that Tzaddikim get punished because Hashem is constantly watching over them. The wicked don’t get punished, and succeed because He has left them to their own devices.

This is very deep.

I heard from my Rebbe, Rabbi Ahron Rothman in Eretz Yisrael, that one who keeps mitzvos may suffer more than a person who doesn’t at all! This is because only a person with emunah gets tested in it. It’s important therefore, when things aren’t going your way, to *increase* your emunah, not to be discouraged and decrease it.

The LORD seeks out the righteous man, but loathes the wicked one who loves injustice. He will rain down upon the wicked blazing coals and sulfur; a scorching wind shall be their lot.

For the LORD is righteous; He loves righteous deeds; the upright shall behold His face.

The Ramad Walli relates that at the the end of the day, God is good and full of tzedek.

It's difficult not to be able to see God's Hand in our lives, and merely intellectualize about Him, but we need to put aside our sophistication and go with simple emunah, with temimus and pashtus.

It takes no sophistication to come close to Hashem. You just need great simplicity, utter joy, and an open heart.

Thank you for listening and have a wonderful day.