

Tehilim Perek 32

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, chapter 32.

Before we begin, it is noteworthy to mention that this is the second of the 10 chapters of Tehilim contained in Rebbe Nachman's famous Tikkun Haklali.

The Tikkun Haklali is comprised of ten perakim of Tehilim. Rebbe Nachman explained that there are 10 specific chapters which, when said together, contain the power of the entire Tehilim. The 10 chapters are: 16, 32, 41, 42, 59, 77, 90, 105, 137 and 150. These perakim bring a Tikkun Haklali, General Remedy, for a person's soul, and specific sins having to do with immorality.

Tehilim has the same numerical value, 485, as the 5 letters of the name Lilit. Saying Tehilim, therefore, has the power to bring a rectification to even the worst sins, which are caused by Lilit.

Similarly, our specific chapter starts with the words *L'Dovid maskil, ashrei nassuy pesha, kesuy chatah* – *Happy is he whose offense is forgiven, whose transgression is covered over*. The first letters of each of the words of *ashrei nassuy pesha* – *happy is the person whose sins are forgiven* – give us the letters of nun, aleph and fay, which spell “noef,” sexual immorality. Saying Tehilim, and specifically the Tikkun Haklali, has the power to fix even the most severe transgressions.

Furthermore, our chapter starts with the word “ashrei,” which in this context means “happy,” but can also mean to “look” or to “see.” Happy is the person who is careful about guarding his eyes.

Obviously, this is just the tip of the iceberg about the meaning of the Tikkun Haklali. Praiseworthy is the person who merits to say it.

Back to our perek.

In this chapter, Dovid expressed anxiety over his misdeeds and sins, and praised those fortunate enough to do Teshuvah in their lifetimes. Teshuvah has the

ability to wipe the slate clean, to allow us to start over again. Dovid spoke of his “bones rotting away” when he was unable to express himself to God, and was truly thankful when he was able to confess his aveiros.

In verses 8 and 9, Dovid admonished us not to act like animals when facing hardships. Animals foolishly react with anger when their owners restrain them. So too do we act often foolishly towards God when we’re upset and angry. Just as a shepherd takes care of his flock, Dovid related, Hashem takes care of us. We have no cause to kick back and resent Hashem.

In verse 5 it says;

חָטָאתִי אֲדִיעֶךָ וְעֹנִי לֹא־כֹסִיתִי אֶמְרָתִי אֹדֶה עָלַי פָּשְׁעִי לִיהוָה וְאַתָּה נָשָׂאתָ עֹן חָטָאתִי
:סֵלָה

I acknowledged my transgression to You and do not hide my sin. I reason that if I confess my sin to God, You will pardon my transgressions – Selah!

According to the Malbim, Dovid said that after he did viduy, confessed his sins to God, he no longer had to fear them because he knew that God forgave him for what he’d done.

Just to put this in perspective, Dovid was speaking directly to Hashem. He was sitting by himself, with no siddur, just talking to God in his own words. Dovid pleaded, asking God for forgiveness. Afterwards, he felt calmer, confident that Hashem forgave him. He no longer felt anxious or guilty.

Rav Levi Yitzchak Bender, zatsal, would often relate:

We know that there is a law, called double jeopardy, that a person can’t get tried for the same crime twice. The same is true in Heaven. The Heavenly Court won’t judge you twice for the same crime.

When there’s judgment below in this world, therefore, there’s no judgment in the next world.

Imagine that after 120 years you go up to Heaven, and the Court opens up your book. When they look inside for your aveiros, there's not a single one there. A complete blank page. That would be amazing!

When you judge yourself in personal prayer everyday of your life, you won't get judged in Shamayim for your aveiros because you were already judged for them!

As our passuk says:

I reason, that if I confess my sin to God, You will pardon my transgressions.

Dovid felt relieved and happy after confessing and doing teshuva. He knew that he wouldn't have to fear on the ultimate Day of Judgment.

Dovid finished the chapter by explaining that it's far greater to avoid transgression at all costs than to need to be forgiven for our misdeeds. Even so, we can always start over again, do Teshuva, and walk in the path of Tzaddikim

May we merit following the path of Dovid Hamelech, to sit every day and have personal conversations between ourselves and the Creator.

Thank you for listening and have a wonderful day.