

## Tehilim Perek 56

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 56.

This is a good perek to say when we need God to save us from our enemies. It corresponds to what happened to Dovid in Shmuel Aleph, perek 21. Check out the NachDaily archives for further information.

The background :

Dovid describes the anguish he experienced when he had to leave Eretz Yisrael and enter into the land of the Plishtim. He was not safe there, either, and again had to flee for his life. Dovid proclaims his unwavering emunah, trust, in God, and asks Him for protection from his pursuers who are constantly scheming against him.

Dovid asks God to show His wrath, and in verse 9 requests God to "save his tears in a flask," to arouse His compassion.

Dovid ends the tefilah by affirming his emunah in God. He gives thanks for all the good he's received in his life and for the countless times that he's been rescued in the past.

I want to highlight passuk 11:

בְּאֱלֹהִים אֶהְיֶה לְדָבָר בְּיְהוָה אֶהְיֶה לְדָבָר:

*In God, whose word I praise, in the LORD, whose word I praise,*

Why does it use Hashem's name twice?

The Meforshim bring the Medrash Tehilim to explain that God's name of Elokim refers to to God's midas hadin – attribute of judgement. When it uses God's name of YKVK, it refers to His midas harachim – attribute of compassion.

Dovid was saying that regardless whether events in his life are coming from God's midas hadin or from God's midas harachim, he will praise and sing to Him.

Rebbe Nachman explains in Lekutey Maharan, lesson 4, based on our passuk, that when a person can see everything that happens to him in his life as good, that is like a mi'ane Olam Habah – a taste of the World to Come. Hashem's name of Elokim – judgment, and His name of YKVK, rachamim are one.

The verse says in regard to Olam Habah, "b'yom hahu y'h'yeh Hashem echad," on that ultimate day God and His name will be One.

The Gemarah in Pessachim 50A explains that currently, on the good we make the blessing Hatov U'mativ- God is good and does good. On the bad we make a blessing of baruch Dayan Emes – blessing the God of truth. In the future, however, we'll make the blessing hatov umativ – God is good and does good, on what we consider to be good as well as bad. Therefore, when a person praises God for the good and the bad, no matter what happens to them in their lives, they are experiencing an aspect of the World to Come in this world!

We will enter into a new state of consciousness, experience life on a whole new level. We will see everything that occurs as Good, as totally Divine in its source from the inside-out. All will understand that there is nothing separate from God, not even our thoughts. Mankind will see that God was there the whole time, and that the outside world was just a strong illusion.

Let us merit praising God no matter how things are perceived, to see the oneness of our daily experiences and life in general.

Thank you for listening and have a wonderful day.