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### Tehillim 108

Mrs. Hyndi Mendelowitz

Today we'll be studying ספר תהילים פרק קח, chapter 108. Many of the words in this perek of Tehillim are an exact replica of verses in פרק נז and in פרק ס, chapter 57 and 60.

The רד"ק places this in context and explaining that the earlier chapters referenced Dovid's flight from Shaul and his conquest of ארם, the personal experiences in Dovid's life. This perek takes the same words, but with a new meaning, applied again to the national adventure of כלל ישראל as a whole, לעתיד לבוא, in the days of משיח, when the מלך המשיח who will continue the role of Dovid in leading the Jews to conquest and to victory. What we'll find is almost identical words, but a deeper, more complete message of victory, of יד ה'. The message, as it was in Dovid's personal life, and always remains, until we reach that final chapter at the end of the national story, of the futility of man's efforts and of Dovid's awareness, and the awareness of course that he grants to all of us, of conquest, of victory, of triumph, of success, for the nation and for me myself, coming only ever from הקדוש ברוך הוא.

Dovid begins with the formula, פסוק א,

(א) שִׁיר מִזְמוֹר לְדָוִד:

"A Song, a Psalm of David."

*"My heart is steadfast, O God. I will sing, yes, I will sing praises, even with my glory."*

The **נשמה מלבי"ם** mentions that during his flight from Shaul, the light of Dovid's נשמה was dimmed. He was withdrawn. Many of us in places of trouble, besides the actual situation we're facing, are frustrated by the change to ourselves, to our personality, to our ability to feel that "I am being my fullest me, because I'm so shackled or limited by my circumstances."

And as Rav Shimshon Raphael Hirsch puts so beautifully, the order here is not necessarily *"because my heart is steadfast, therefore I can sing."* But Rav Hirsch gives us the flipside- *"Because of the song that pours forth from my soul, says Dovid, נכון לי, my heart feels strong."* It's the song itself that gives me strength, that bolsters my אמונה. Which of course, when we sing the songs of Dovid, that's part of the point.

*"Awake, psaltery and harp; I will awake the dawn."*

הנבל והכינור, awaken, and speaking to the various musical instruments, the harp, the navel; אעירה שחר, I awaken at dawn. Dovid contrasts himself, as the מדרש tells us, quoted by רש"י here, other kings will slumber soundly. They sleep not just through the night, but into the morning; a king can stay in bed. Contrast this to Dovid HaMelech, who had that harp hanging over his bed that was strummed in the middle of the night by the wind, and he was awakened before the sun came up. At midnight, the north wind blew and caused the harp to play by itself, whereupon Dovid would waken in the middle of the night and compose and sing songs to הקדוש ברוך הוא.

And so says Dovid, אעירה שחר, I awaken at dawn. Dawn, of course, always refers, or the pre-dawn, to that darkest part of night. And as the ילקוט אליעזר points out, Dovid can sing even before the ישועה. His ביטחון is strong. When the rest of the world seems dark and everybody is asleep, sleeping with their troubles, sleeping with their pain, Dovid HaMelech awakens beforehand and knows that the morning will come.

(ד) אֹדֶךָ בְּעַמִּים | יִקְנֶךָ וְאַזְמִיְרֶךָ בַּלְאֲמִים:

*"I will give thanks to You, Hashem, among the peoples; and I will sing praises to You among the nations."*

אֹדֶךָ בעמים, again, this is referring to the future. In the future, says Dovid HaMelech, I will thank you in public amongst all peoples and sing to you amongst the nations. And in those days in the future, when the נשמה is unshackled, when we are unlimited by our troubles, then we will be able, looking back, to thank הקדוש ברוך הוא for the troubles we had, for the joys we had.

In other words, in the hindsight of the גאולה, we'll be able to thank publicly for everything that happened, for every chapter. Because then we will see that there wasn't good or bad, but there were only the stations on the way that got us to this point.

(ה) כִּי-גָדוֹל מַעַל-שָׁמַיִם חֶסֶדְךָ וְעַד-שְׁחָקִים אֱמַתְךָ:

*"For Your mercy is great above the heavens, and Your truth reaches to the skies."*

Because your chesed, הקדוש ברוך הוא, is above the very heavens, further than the heavens, and until the very highest heights is your truth.

כי גדול מעל, again here we have the almost identical pasuk. Here we see, מעל the רד"ק compares, the חסד of the תהלים goes above the heavens. Whereas, in perek 57:11 it says, "כִּי-גָדֹל" "עַד-שָׁמַיִם חֶסֶדְךָ וְעַד-שְׁחָקִים אֱמַתְךָ". The חסד was **עד שמים**, only until the heavens. Great



אעלוזה אחלקה שכם ועמק. קדושה had spoken from His place of קדושה, from His sanctity. I would exalt and I would divide a portion.

The ספורנו references this to the words of נתן הנביא when he spoke to Dovid, promising him in Sefer Shmuel, (שמואל ב ז:יא-טז) "והניחותי לך מכל אויביך...ונאמן ביתך וממלכתך עד עולם" (שמואל ב ז:יא-טז). The promise of Dovid, that he would finally find peace from his enemies and establish a reign, establish a kingdom, that would last for eternity. If so, says He, it will come to pass, אחלקה שכם, I will remove all discord, I will remove all boundaries.

רש"י parallels this to the national experience. In the future, as Dovid did in a limited way, Jews will inherit the land of their enemies, divide the territories evenly. The ספורנו refers to the situation in the world now as being one that's plagued with border disputes, with wars that are fought over territory. In the future, משיח himself will apportion and settle the lands, and there will be no more room for any discord, for any battles.

Again, referencing the change we'll experience בימות המשיח,

(ט) לִי גִלְעָד וְלִי מְנַשֶּׁה וְאֶפְרַיִם מְעוֹז רִאשֵׁי יְהוּדָה מְחֻקְקִי:

"Gilead is mine, and Manasseh is mine. Ephraim also is the protection of my head; Judah is my scepter."

לי גלעד, historically, was a city of evildoers, it was a city of bloodshed. בימות המשיח, under his influence, it will be a tranquil city. Ephraim will be the stronghold, לי מנשה ואפרים מעוז ראשי יהודה מחוקקי. Menashe, Ephraim, Yehuda- three שבטים of יהודה, will be the סופר. Menashe, Ephraim, Yehuda- three שבטים of יהודה, were proud, were independent tribes. With the coming of משיח, they too will submit and humbly accept his rule.

(י) מוֹאֵב סִיר רְחִצִּי עַל-אֶדוֹם אֲשֶׁלִּיךְ נַעְלִי עַל־פְּלִשְׁת אֶתְרוּעֶע:

"Moab is my washbasin; upon Edom I cast my shoe. Over Philistia I cry aloud!"

Here, Dovid refers to משיח conquering all those who were our traditional enemies. מואב will be the washbasin of Klal Yisrael. על אדום אשליך נעלי, and אדום, who has been our formidable enemy for a long and bitter גלות, will be locked up. על פלשת אתרועע, and I will shout at the פלשתים who again, have been those who have oppressed and persecuted Jews throughout history. I will scream to fight them.

And then the rhetorical question, so to speak,

(יא) מִי יְבִלֵנִי עִיר מְבֻצָּר מִי נַחֲנִי עַד־אֶדוֹם:

*"Who will bring me into the fortified city? Who will lead me to Edom?"*

Dovid, in answering his question says,

(יב) הֲלֹא־אֱלֹקִים זָנְחֻתָנוּ וְלֹא־תִצֵּא אֱלֹקִים בְּצַבָּאוֹתֵינוּ:

*"Have You not, O God, cast us off? You do not go forth, O God, with our armies."*

האם did you not forsake us? ולא תצא אלוקים בצבאותינו, and not go forward at the head of our troops?

And the דוד answers his own question, answers the question of Dovid- Dovid answering himself, with the understanding of דוד, of course- the same one who has led us to victory historically has never actually left us, has never actually forsaken us. But as הקדוש ברוך הוא helped us in the past, we can trust that he will continue.

(יג) הִבֵּה־לָנוּ עֲזָרַת מִצָּר וְשׂוֹא תְשׁוּעַת אָדָם:

*"Give us help against the adversary; for vain is the help of man!"*

הבה לנו עזרת מצר, grant us help against the oppressor; ושוא תשועת אדם, the lesson in Dovid life, the lesson of history, the message that will take us towards the ultimate geulah-it is הקדוש ברוך הוא. Whether it's man's help, whether it is through diplomacy, whether it is through an arms deal, whether it is a superpower, whether it is the nation next door, whether it is the neighbor next door, whether it is the boss, whether it is the spouse. Human help is not what takes us to success. But in the life of Dovid and in the legacy of Klal Yisrael, הבה לנו עזרת מצר, Hashem you must grant us the help.

(יד) בְּאֱלֹקִים נַעֲשֶׂה־חֵיל וְהוּא יְבוֹס צָרֵינוּ:

*"Through God we shall do valiantly; for He it is that will tread down our adversaries."*

באלוקים נעשה חיל, it is only through הוא הקדוש ברוך הוא that we form an army, that we conquer, that we can be victorious. והוא יבוס צרינו, and He is the one who will trample all our oppressors.

This is the message of Dovid, as we saw in his own life, as we continue to see throughout history. It's the message of the gratitude and the song which gives Dovid the אמונה to face every challenge. And it's the אמת, it's the truth behind that song, of putting Dovid trust and the trust of every Jew, not in those around him, but in הוא הקדוש ברוך הוא, Himself. והוא יבוס צרינו.

**Tehillim 109**

Mrs. Hyndi Mendelowitz

פרק קט was composed by Dovid as he fled, a fugitive, from his own father-in-law, Shaul HaMelech. It's the pain not only of his flight, but also the pain of Dovid's victimhood from those who got on the bandwagon; who spoke badly of Dovid, who slandered him, who really sullied his name as he was on the run.

(א) לַמְנַצֵּחַ לְדָוִד מְזִמּוֹר אֱלֹקֵי תְהִלָּתִי אֶל־תִּחַרֶּשׁ:

*"For the leader. A Psalm of David. O God of my praise, do not keep silent."*

Dovid begins with למנצח לדוד מזמור. The rule in תהילים, brought in פרק פסחים קי"ז, is when the name of Dovid precedes the word מזמור, then we find that first came the רוח הקודש, which led Dovid to burst out in song. When we find the formula of מזמור לדוד, first came the song, which then led Dovid to רוח הקודש. Here we find that Dovid first reached רוח הקודש, which was expressed in song. Which really is remarkable because this was one of the low points of Dovid's life. This was in his pain, in his physical and moral danger, his ability to summon himself towards רוח הקודש, which itself led to song.

The attitude of Dovid towards these enemies is very much encapsulated in the very first words, אלקי תהילתי אל תחרש. Dovid refers to אלקי תהילתי as הקדוש ברוך הוא. And Dovid's ability to keep his head above water, his ability to rise above the pain, to rise above the insults and the slander that were hurled at him, is very much his security, as Rav Shimshon Raphael Hirsch says, in אלקי תהילתי. His knowledge of himself is reflected in this beautiful reciprocal relationship with הקדוש ברוך הוא.

As חז"ל say, according to the מדרש שוחר טוב, God is the praise of the Jewish people, and the Jewish people are the praise of God- שאין לישראל תהילה אלא הקדוש ברוך הוא. Klal Yisrael have none to praise except for הקדוש ברוך הוא, and הקדוש ברוך הוא has none to praise except ישראל.

Quoting Yeshayahu, (ישעיה מג:כא) "עם זו יצרתי לי תהילתי יספר" This is the nation I have created for Myself to speak My praise. Dovid, cognizant of his role as being one who praises הקדוש ברוך הוא, and being one who is the praise of הקדוש ברוך הוא. If we are in this loving circle, where I am Your praise and You are mine, and there's nothing else in the world. Whatever anyone else says, throws at me, sullies me with, really cannot penetrate into this beautiful

circle of I am Your praise and You are mine. And thus begs Dovid of Hashem, You are my praise and I am Yours, be not silent.

(ב) כִּי פִי רָשָׁע וּפִי־מַרְמָה עָלַי פָּתַחוּ דְבָרוֹ אֶתִּי לְשׁוֹן שָׁקֶר:

*"For the mouth of the wicked and the mouth of deceit they have opened against me; they have spoken to me with a lying tongue."*

There are those who have the פי רשע, which רד"ק explains are the obvious enemies, the one who outright slander, insult, violate me. But also the פי מרמה, those who are tricky; those who act in my face as though they love me, but behind my back are speaking לשון שקר, are speaking lies and deceit against me.

(ג) וְדַבְּרֵי שִׁנְאָה סָבְבוּנִי וַיִּלְחַמוּנִי חֲנָם:

*"They surrounded me also with words of hatred, and fought against me without a cause."*

All this is baseless. And as the אבן יחיא applies, as is always the case in a מזמור from Dovid, not only is this the personal life of Dovid, but this is also the national experience of כלל ישראל, as we're getting to see throughout. And so according to אבן יחיא, we find פי רשע will refer to Eisav, פי מרמה will refer to ישמעאל; the nations who have used their tongues and their words against כלל ישראל for centuries.

(ד) תַּחַת־אַהֲבָתִי יִשְׁטְנוּנִי וְאֲנִי תַפִּלָּה:

*"In return for my love they are my adversaries; but I am all prayer."*

**ואני תפילה**—I offered them love, yet they returned hatred. Rashi explains that *Klal Yisrael* would bring *korbanot* in the *Beit HaMikdash* on behalf of the nations of the world—for their benefit. But instead of gratitude, they responded with hostility.

This brings David HaMelech to a powerful declaration, a *pasuk* we hold onto in our own moments of pain: **ואני תפילה**. Whatever they send my way, says David, my response is prayer. But he doesn't say, *I will pray*. He doesn't open a *siddur* and pause his life to daven. He says, **I am** prayer. My being, my essence, my reaction to the world's rejection—is tefillah.

This is where we so often find ourselves. We've poured ourselves out. We've tried everything. We feel empty, unsure what more we can do—or whether we have the strength to do it. And in that space of exhaustion, of helplessness: **ואני תפילה**.

I become my תפילה, it's all I have. It's all I have, but it's also the **entirety of who I am**. As רש"י points out, says Dovid HaMelech, I daven so constantly, I have *become* a living prayer. Here is Dovid, here is the Jew. Where our experiences form us to be, not a walking woman holding a סידור, but my very essence and who I am is a constant statement of תפילה הוא. And the more circumstances hammer at me, the more I invest to become a תפילה.

(ה) וַיִּשְׁימוּ עָלַי רָעָה תַּחַת טוֹבָה וְשִׁנְאָה תַּחַת אֲהָבָתִי:

*"And they have laid upon me evil for good, and hatred for my love:".*

And they have replaced all of my love, all of my good, only with hatred and with evil.

We find here in פסוקים ו-יט, a series really of curses, and it takes some work and some delving into the מפרשים to understand, where do these curses come from? In the year 2025, with the conception of dealing kindly with those who offend us, where do we place these coming verses that seem to be full of ill will? Is Dovid stooping to where his enemies were?

There are various approaches amongst the מפרשים of, how do we deal with these curses? The basic approach, which is brought by רש"י, the מלבי"ם, and Rav Shimshon Raphael Hirsch, is that the פסוקים ו-יט are actually the curses Dovid repeats; not his own, but the curses hurled by his enemies at him. Rav Hirsch points out the very tense where it is not Dovid speaking in the plural against his many enemies, but the singular, of speaking what will be done to him; this is the speech of the enemies of Dovid as they, in their malevolence, cursed Dovid himself. So it's Dovid speaking of the words, spoken against him. That is one approach.

If we can take our minds to the other side and handle another approach, רש"י applies many of these curses to Dovid speaking not against the enemies he faced in this day and time, but the greater, more global threat of speaking about the evil done by עשו over centuries of history. And again, it's the understanding when Dovid speaks of his enemies, it's never just in the here and now, in the challenges faced today or tomorrow; but it's always very much in Dovid's life, of Dovid understanding himself to be the sum total of his service of הקדוש ברוך הוא. The enemy is defined by the one who will stand in the way of his fulfilling his mission, vis-a-vis עבד ה' הוא. The enemy is the one who gets in the way of his being the most true possible.

עשו certainly embodies that in the life of ישראל, כלל, in the history of ישראל. Where again, the enemy is the one, *not* who gets in my way or puts something in the path and I stub my toe, or even speaks badly against me or harms me. The enemy is the one who obstructs me, who blocks me in my efforts to serve הקדוש ברוך הוא. And as such, he's not just the enemy of me,

he's the enemy of truth. In this perek, as רש"י applies it, the curses are against עשו and then his descendants. The ones who, throughout history, their intent and their actions have been to block the mission of כלל ישראל in serving הקדוש ברוך הוא. So, this is either Dovid cursing those who will block him spiritually from being the best Jew he can be, or it is Dovid repeating the curses that his enemies flung at him. And they get pretty evil.

(ו) הִפְקֵד עָלָיו רָשָׁע וְשָׂטָן יַעֲמֵד עַל-יְמִינוֹ:

*"Appoint a wicked man over him, and let one who will obstruct him stand at his right."*

(ז) בְּהִשְׁפָּטוֹ יֵצֵא רָשָׁע וְתִפְלֹתוֹ תִּהְיֶה לְחַטָּאָה:

*"When he is judged, he should be found guilty, and his תפילה should not find the mark."*

He should live a short life, and others will take his positions of honor. His children will be orphans, his wife will be a widow. His children will be in a position of constantly wandering and begging. Creditors will seize all he has, and his labor will just go to waste.

(יב) אֵל-יְהִי-לוֹ מִשָּׁה חֶסֶד וְאֵל-יְהִי חוּן לִיתוֹמָיו:

*"May he have none who will extend him kindness, and none will be merciful to his orphans."*

His end will be cut off, and in later generations his name will be erased. And thus it continues, פסוק טו:

(טו) יְהִי-וְנִגְד־יִקְוָק תָּמִיד וְיִכָּרֵת מֵאָרֶץ זִכְרָם:

*"Let them be before Hashem continually, so that He may cut off their memory from the earth."*

His memory will be cut off from the earth.

(טז) יַעַן אָשְׁרוֹ לֹא זָכַר עֲשׂוֹת חֶסֶד וַיִּרְדֹּף אִישׁ-עֲנִי וְאֶבְיוֹן וְנִכְאָה לִבָּב לְמוֹתוֹת:

*"Because that he remembered not to do kindness, but persecuted the poor and needy man, and the broken in heart he was ready to slay."* He never remembered to do a kindness, and he pursued עני ואביון.

This here again, as רש"י says, is applying particularly to עשו, who pursued the עני ואביון, his brother Yaakov. ונדכה לבב למוות, pursued יעקב until his very death.

(יז) וַיֵּאָהֵב קָלָלָהּ וַתְּבוֹאֶהוּ וְלֹא-חִפֵּץ בְּבִרְכָּהּ וַתִּרְחַק מִמֶּנּוּ:

*"Yes, he loved cursing, and it came to him; and he did not delight in blessing, and it is far from him."*

This is the sort of person, ויאבה קללה, he loved, he embraced curse. ותבאה, but now the curse came upon him. ולא חפץ בברכה ותרחק ממנו, he never wanted that which was blessed and that which was good; ותרחק ממנו, and now that which is good will be far from him.

(יח) וַיִּלְבַּשׁ קָלִלָה כְּמִדּוֹ וַתָּבֵא כַּמִּים בְּקִרְבּוֹ וְכִשְׁמֵן בְּעֲצָמוֹתָיו:

*"He clothed himself also with cursing as with his garment, and it has come into his inward parts like water, and like oil into his bones."*

(יט) תְּהִי־לוֹ כְּבֶגֶד יַעֲטָה וְלִמְזַח תִּמְיֵד יַחְגְּרָה:

*"Let it be to him as the garment which he puts on, and for the girdle with which he is girded continually."*

He himself sought out curse and clothed himself in it. Now, ותבוא חמים בקרבו וכשמן בעצמותיו, it comes like water inside of him, like oil into his bones. The קללה penetrates his very self. תהי לו, indeed it will be like a garment, this קללה, and wrap him.

And Dovid then sums up, either Dovid summing up the curse against the agents of עשו, or again, this is how the agents of עשו, the enemies, spoke of Dovid:

(כ) זֹאת פְּעֻלַּת שְׂטָנֵי מֵאֵת יְקֹזֵק וְהַדְּבָרִים רָע עַל־נַפְשִׁי:

*"This is the sum total, the actions, the approach of those who are against him."*

But Dovid now shifts in כ"א פסוק. As a man who believes in תהילתי אלקי, he steps out of this cycle of curse, and turns to הוא הקדוש ברוך הוא,

(כא) וְאַתָּה יְקֹזֵק אֲדֹנִי עֲשֵׂה־אֱתִי לִמְעַן שְׁמֶךָ כִּי־טוֹב חֲסִדְךָ הַצִּילָנִי:

*"But You, O God, deal with me for Your name's sake, because Your mercy is good, deliver me."*

But You, הקב"ה—You stand apart from the cycle of cursing, from the voices of those against me. I turn to You directly. Would You please do *chesed* with me? Your חסד הצילני—Your *chesed* is good; save me.

Why? First, because of the power of *chesed* itself. And second, למען שמך—for the sake of Your Name. You made promises to me, that I have a mission to fulfill. And if, says David—and with him, all of us—if I am someone who takes the *kavod* of *Shem Hashem* seriously, who lives to bring honor to Your Name, then I have the right to ask for *chesed*. I ask not for my own sake, but in the merit of striving—through every action—to bring glory to Your Name.

(כב) כִּי־עָנִי וְאַבְיוֹן אָנֹכִי וְלִבִּי חָלַל בְּקִרְבִּי:

*"For I am poor and needy, and my heart is wounded within me."*

כי, because I am poor and I am destitute. ולבי חלל בקרבי. This literally means, says Dovid, that my heart has been deadened, my heart has been made weak by the troubles which came upon me. However, בבא בתרא יז חז"ל, take this sentence to say that there are three figures in history about whom we know that the יצר הרע actually had no influence upon them, and these clearly are אברהם יצחק ויעקב. But based on this statement, ולבי חלל בקרבי, my heart is dead within me, חז"ל say this may be a reference to the idea that Dovid also is counted amongst those who so refined himself through his suffering, that the voice of his יצר הרע was deadened and had no impact upon him. He rose above his יצר הרע by refining and refining and working it through and sweating it out in the battle against his circumstances and those who came against him.

And he continues to speak of his feelings of defeat,

(כג) כָּצִיל-כְּנִטּוֹתָיו נִהְלָכְתִּי וְנִנְעַרְתִּי כְּאַרְבֶּה:

*"I am gone like the shadow when it lengthens. I am shaken off like a locust."*

כצל כנטותו נהלכתי, I'm like a vanishing shadow. ונערתי כארבה, like that locust that jumps from place to place without any place to rest.

(כד) בְּרַכְּי כְּשָׁלֹוּ מִצּוֹם וּבִשְׂרִי כְּחֹשׁ מִשְׁמָן:

*"My knees totter through fasting; and my flesh is lean, and has no fatness."*

(כה) וְאֲנִי הָיִיתִי חֲרָפָה לָהֶם יִרְאוּנִי יִנְיֵעוּן רֹאשָׁם:

*"I have become a disgrace to them, they shake their heads."*

But Dovid then turns to הקדוש ברוך הוא,

(כו) עֲזָרְנִי יְקֹוֹק אֱלֹקֵי הוֹשִׁיעֵנִי כְּחַסְדְּךָ:

*"Help me, Hashem my God; O save me according to Your mercy."*

עזרני ה', אלוקי, save me, help me; הושיעני כחסדך, save me according to Your kindness. And again, כחסדך, it's a חסד that I know; it's a חסד I've experienced. Dovid can point and say, "this is the חסד You have done to me in the past, I look forward to it again."

(כז) וַיֵּדְעוּ כִּי-יָדְךָ זֹאת אַתָּה יְקֹוֹק עֲשִׂיתָהּ:

*"That they may know that this is Your hand; that You, Hashem, have done it."*

את, people will see and know that You, הקדוש ברוך הוא, are the one who saved me. We will identify you through the תודת You've done.

(כח) יִקְלְלוּ-הֵמָּה וְאַתָּה תְּבָרֵךְ קִמּוּ וַיִּבְשּׁוּ וְעַבְדְּךָ יִשְׂמַח:

*"Let them curse, but bless You. When they arise, they shall be put to shame, but Your servant shall rejoice."*

ברוך, not only do you bless הקדוש ברוך הוא, but in my life You have taken the curses of others and turned them to blessing. Like יוסף הצדיק, where his brothers sold him and cursed and it seemed had done him the worst רע. And יוסף came to understand that that which seemed to be a curse, had brought to the greatest good. Says Dovid HaMelech as well, the curses of others, הקדוש ברוך הוא, You can turn to blessing.

(ל) אֹדֶה יְקֹנֶךָ מְאֹד בְּפִי וּבִתְוֹךְ רַבִּים אֶהְלֶנּוּ:

*"I, אודה יקונך מאד בפי, before others will thank You, and amid the multitude I will bless You so people can see that it is You who have saved me."*

This is not only about my own salvation, says Dovid, but it is about the ability for קידוש שם to come through me.

(לא) כִּי-יַעֲמֵד לְיָמִין אֲבִיוֹן לְהוֹשִׁיעַ מִשְׁפָּטֵי נִפְשׁוֹ:

*"Because He stands at the right hand of the needy, to save him from those that judge his soul."*

because, כי יעמוד לימין אביון, stands to the right of one who has been humbled, of one who has become poor, of one who has been weakened by his troubles. להושיע משופטי נפשו, to save him from those who would condemn his soul. It is brought by חז"ל in ויקרא רבה לד:ח, when we open the door for an עני, when there is someone standing on the other side who needs something from us, we are told כי יעמוד לימין אביון. Just as Dovid HaMelech felt that in his state of poverty and need, the הקב"ה was at his right, the הקב"ה is always to the right of one who is in need. When we give to the עני, we must be aware that the הקב"ה is at his right. He is נאמן at the right of an עני to pay back that which we extend to the one who is in a state of misfortune.

~ Thank you for learning together נשמות Helen Moskovits and Fannie Lehmann. Their legendary kindness supported hundreds of World War II sh'erit ha'pleyta. Their profound connection to Tehillim is inspirational to this day. Sponsored by their grandchildren, Yitzchok and Barbie Lehmann Siegel.

~ לרפואה שלמה ליונינה סימה בת דפנה הינדה ולפצועי צה"ל בתוך שאר חולי ישראל. נינה וחיים שנקר ~