



THINK ABOUT IT

Look at the words פסוקי דזמרה. What does the word פסוקי mean?

What does the word דזמרה sound like?

Just like we sing זמירות, songs of praise on שבת, at the start of פסוקים every day we sing of praise to 'ה in order to prepare us for davening.



But why do we need to praise 'ה?

Does 'ה need our praise? Of course not! 'ה is perfect.

1

By praising 'ה we recognize the greatness of 'ה, Whom we are about to approach for help. If we understand to Whom we are davening, His greatness, and that only He can help us, that will help us take our davening more seriously.

2

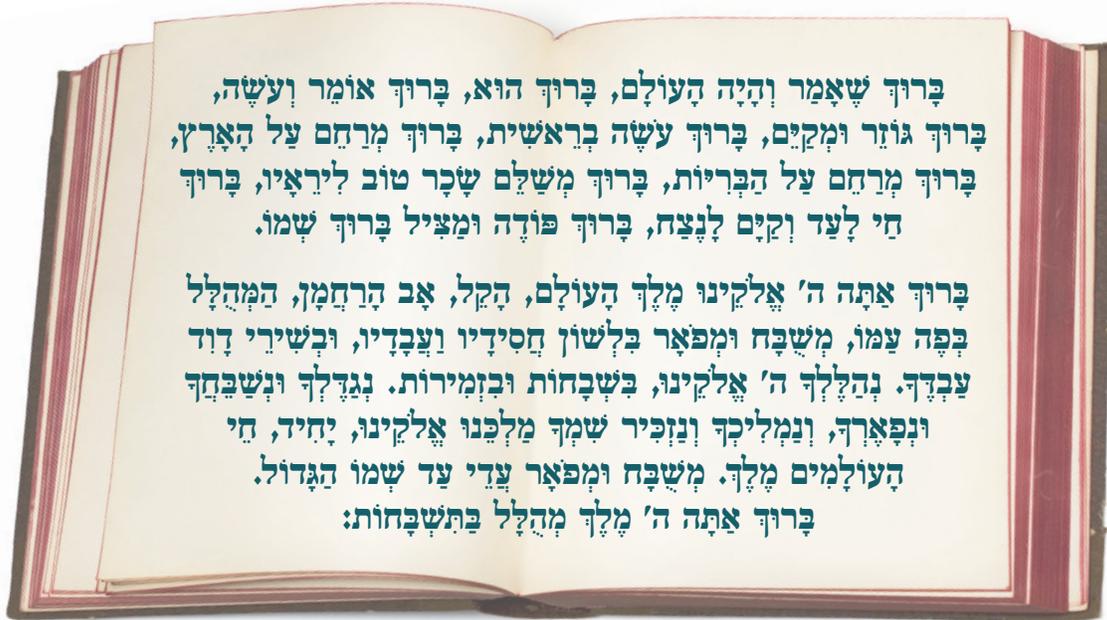
The גמרא in ברכות לב: says that the חסידים ראשונים would "wait" an hour before davening to ready their hearts to talk to 'ה. The (אור זרוע הלכות תפילה ק') suggests that they would get ready by saying דזמרה פסוקי!

3

Some suggest that the word דזמרה comes from the words "שדך לא תזרע וכרמך לא תזמר" in (כ"ה:ד) ויקרא which tell us not to cut or prune during שמיטה. During פסוקי דזמרה, by praising 'ה we "cut" away and remove any unholiness we may have so that we are ready to greet the King of Kings!



MAKING IT MEANINGFUL



ברוך שאמר begins with ten praises of 'ה where we describe why He is ברוך.

Number the ten descriptions above
 (note that הוא ברוך is part of the first description).

Let us analyze some of the descriptions.

ברוך שאמר והיה העולם, ברוך הוא.

Have you ever built something? What was it? _____

What materials did you use? _____

What tools did you use? _____

Did you ever create something from nothing? Did you ever create something by just speaking or willing it to exist? Of course not. Yet, 'ה was able to simply speak or desire that this intricately complex world would exist from nothing!



FROM THE HEART; TO THE HEART

After months of tremendous international efforts, including the intervention of United Nations Secretary-General Dag Hammarskjold (and the influence at the behest of the Lubavitcher Rebbe of a prominent, non-Hasidic rabbi in Cincinnati, Rav Eliezer Silver, to intervene at the U.S. State Department and with the Romanian ambassador on behalf of the Skulener), the Skulener Rebbe was freed. He emigrated immediately. Finally, in the spring of 1960, he was able to settle in the United States. He chose America over Israel so he could better help those who remained in Rumania.

https://www.chabad.org/kabbalah/article_cdo/aid/3026119/jewish/The-Father-of-Orphans.htm

Did you ever experience a challenge (big or small)? How did ה' help you endure through that challenge?

ברוך עושה בראשית.

In what tense is the word עושה? _____

When did ה' create the world? _____

If so, why does it say that ה' currently creates the world?



TYING OUR TEFILLA TOGETHER

In every morning, we say that ה' is מחדש בטובו בכל יום תמיד מעשה בראשית. What does it mean that ה' "renews the creations" every day? ה' did not leave the world after creation. He "recreates" it every day. נפש החיים (א:ב) explains that ה' constantly wills for the world to exist. If ה' would stop doing so for even an instant, the world would cease to exist. His will is what keeps the world in place.

מזמור לתודה

Sometimes, when we have big things to be thankful for, we are reminded of all the little things that we should be thankful for every day. מזמור לתודה reminds us that ה' "saves" us in many ways every single day; our job is to stop, notice, and say thank you.

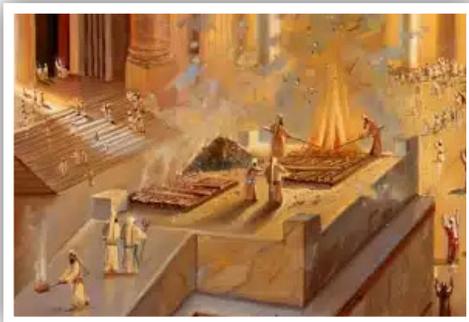
Can you think of ways that ה' "saves" you every day?

1.	
2.	
3.	



DID YOU KNOW?

The רמ"א (נ"א:ט) says that we do not recite מזמור לתודה or שבת on שבת or יום טוב since the קרבן תודה was not recited on those days. We also do not recite it on ערב פסח or פסח. Since the קרבן תודה included loaves of bread which were חמץ it is not brought on ערב פסח or פסח. There is also a custom to stand during מזמור לתודה since קרבנות were offered while standing.



This פסוק and גמרא are teaching us that ה' is honored by us doing His will and fulfilling the specific purpose of our creation as the grass did. We ask that ה' honor continue forever by us doing His will and that ה' continue to be pleased with His creations fulfilling that will.



THINK ABOUT IT

Why do you think this message is taught with the example of grass?

Did you ever look at the grass? Have you ever inspected each blade? Look at how each one is different. Perhaps the גמרא is teaching us that if even every blade of grass has its own unique purpose certainly each one of us has our own purpose. Fulfilling that purpose brings the greatest honor to ה'.

What makes you unique? What “purpose” do you think you were created to fulfill? What special quality do you have to contribute to the world?



טוֹב־ה' לְכָל יְרֵחָמֹיו עַל-כָּל-מַעֲשָׂיו: יוֹדוּךָ ה' כָּל-מַעֲשָׂיךָ וְחַסִּדֶיךָ יִבְרַכּוּךָ

's mercy is on מעשיו כל. Who do you think "all of His creations" comes to include?



1
The מלבי"ם writes that this refers even to evildoers. ה' does not want to destroy his creations but rather hopes that they will return and do תשובה.

2
The רד"ק writes that it refers to 's mercy even on animals and birds and is a source for us to act kindly to animals as well.

Therefore – יודוך ה' כל מעשיך – all of your creations will praise you.

מְלֻכּוֹתַי מְלָכוֹת כָּל-עֲלָמִים וּמִמְשַׁלְתֶּיךָ בְּכָל-דּוֹר וְדוֹר:

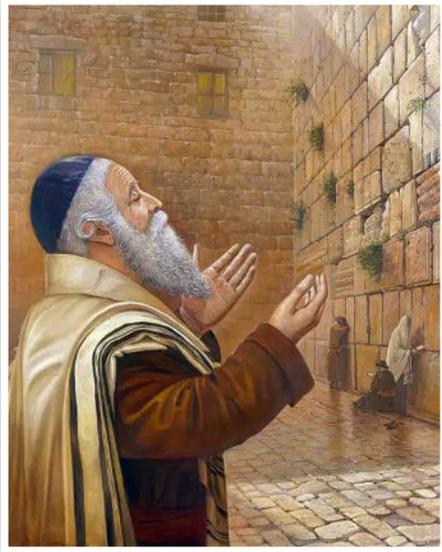
Which two words in this פסוק refer to a king?

1.

2.



הללוקה הללי נפשי



As opposed to the פסוק right before where we say "ידבר פי" and "כל בשר" where the physical body praises ה', here דוד turns to the depth of his soul and asks his soul itself to praise ה'.

What do you think is the difference between a תפילה from the physical body as opposed to one from the soul? What does a תפילה from the soul look or feel like? Have you ever davened from your soul?

אֶהְלֵלָה ה' בְּחַיֵּי אֲזַמְרָה לְאֱלֹהֵי בְעוֹדִי

Underline the two words above which describe when we will praise ה'.

We only live once. We cannot praise ה' when we are dead and must make the most of our chance now. דוד says to praise ה' "בחי" and "בעודי" – when I am alive and when I am still around.

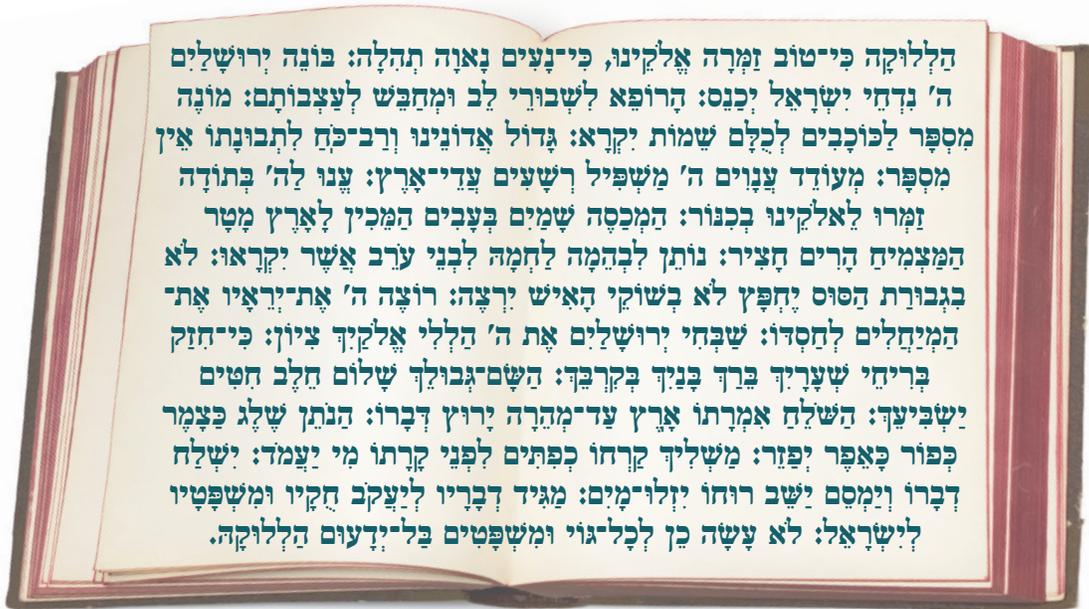
הללוקה כי טוב

How does the רמב"ם describe the days of משיח? Why do you think we long for them?

This פרק continues with the theme of the previous פרק to describe what will take place in the days of משיח. Let us look out for some of the things described by the רמב"ם above.



MAKING IT MEANINGFUL



הללוקה כייטוב זמרה אלקינו, כיינעים נאנה תהלה: בונה ירושלים
 ה' גדחי ישראל יכנס: הרופא לשבורי לב ומחבש לעצבותם: מונה
 מספר לפוכבים לכלם שמות יקרא: גדול אדונינו ורכבם לתבונתו אין
 מספר: מעודד ענוים ה' משפיל רשעים עדי-ארץ: ענו לה' בתודה
 זמרו לאלקינו ככנור: המכסה שמים בעבים המכין לארץ מטר
 המצמיח הרים חציר: נותן לבהמה לחמה לבני ערב אשר יקראו: לא
 בגבורת הסוס יחפץ לא בשוקי האיש ירצה: רוצה ה' את-יראיו את
 המיחלים לחסדו: שבחי ירושלים את ה' הללי אלקיך ציון: כייחזק
 בריחי שעריך ברוך בניך בקרבך: השם-גבולך שלום חלב חטים
 ישיביעד: השלח אמרתו ארץ עד-מהרה ירוץ דברו: הנתן שלג כצמר
 כפור כאפר יפור: משליך קרחו כפתים לפני קרתו מי יעמד: ישלח
 דברו וימסם ישב רוחו יזלו-מים: מגיד דבריו ליצקב חקיו ומשפטיו
 לישראל: לא עשה כן לכליגוי ומשפטים בליידעום הללוקה.

הללוקה כייטוב זמרה אלקינו, כיינעים נאנה תהלה

דוד המלך – משיח – explains that – after seeing a vision of the days of משיח – says that it is good to sing to ה'.



FROM THE HEART; TO THE HEART

Avraham Fried, the legendary Jewish music performer, was once asked how we was able to sing the same songs thousands of times for decades. Didn't he get bored?

He answered that renewal is not about continually doing something different but rather about doing what you have always done, only better. "People try to reinvent themselves instead of staying true to their individual and unique mission. It's like prayer. The words don't change. It's we who need to change, to find new meanings in the same words. I sing in English, in Hebrew, in Yiddish, and in duets, but always stay within my realm. And if I am asked to sing 'Tanya' for the millionth time, I say to myself that through Divine Providence I was given another opportunity to sing 'Tanya' in this moment."

<https://www.sivanrahavmeir.com/the-daily-thought/three-surprising-remarks-from-avraham-fried/>

I once saw my good friend Ari Boiangiu, one of the Jewish world's most talented guitar players, playing at a wedding with incredible excitement. During one of the breaks, I went over to him and said, "Ari - you do this every night. How do you play with such simcha and enthusiasm?" He answered that when he first started playing a mentor of his told him, "You are going to be doing this every night. For you, every night will be just another wedding. But for the חתן and כלה its going to be their only wedding and you need to treat it that way."



🕒 PUTTING THINGS IN PERSPECTIVE

Did you ever want something very badly but did not get it? Did you ever work very hard to earn something but those efforts did not transpire? What was it?

How did you react to the failure to get what you wanted? What did you do afterward?

The paragraph of ויברך דוד comes from פרק כט א' דברי הימים. You may have learned in פרק ז' ב' שמואל about דוד המלך's desire to build the בית המקדש and ה' message to him that he would not be allowed to build it; his son שלמה המלך would be the one to fulfill this dream.

If you were דוד המלך how would you react to the inability to fulfill your life's dream of building the בית המקדש? What would you do next?

דוד המלך could have been upset. He could have given up on his dream. Instead, דוד chose to be involved as much as possible in the building of the בית המקדש. He helped שלמה build it by donating all of the materials for the building and by giving שלמה the plans and instructions for the building. He did not give up on his dream. He channeled his energy in a different direction to be a part of that dream as much as possible.



סוס ורכבו רמה בים



Rather than throwing the rider off the horse, the horse and rider were thrown into the sea connected to each other. בני ישראל compares שיר השירים to the horses of פרעה. נפש החיים writes that whereas, normally, the rider controls the horse, here the horse controlled the rider. We too, with our תפילות, seem to control the "rider" – Who is ה' – by influencing His decisions for the world.

How can you be like the "horses of פרעה" with your תפילה? What decision do you hope to affect?

עזי וזמרת קה ויהי-לי לישועה זה קלי ואננהו אלקי אבי וארממנהו

What is unusual about the word "זה"? When do we say it? What were בני ישראל saying about it here?



רש"י שמות טו:ב

בְּכַבֹּדוֹ נִגְלָה עֲלֵיהֶם וְהָיוּ מְרַאֲיִן אוֹתוֹ בְּאֶצְבַּע רְאֵתָה שִׁפְחָה עַל הַיָּם מִה שְׁלֹא רָאוּ נְבִיאִים (מכילתא) זֶה קְלִי:

This is my G-d: In His glory He appeared to them and they were pointing to Him with their finger. A maidservant at the sea saw that which even prophets did not see.