

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 31

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Rehov Kahanamin 54, Bnei Brac 03.616.6340
164 Village Path, Lakewood NJ 08701 732.370.3344 fax 1.877.Pirchei (732.367.8168)

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31

Shir Shel Yom: The Song of the Day

תניא¹, רבי יהודה אומר משום רבי עקיבא:

We learned in a *beraissa*; *Rebbe Yehudah* said in the name of *Rebbe Akiva*:

בראשון מה היו אומרים (תהלים כד) לה' הארץ ומלואה, על שם שקנה והקנה ושליט בעולמו.

On the first day we say *The world and all its inhabitants all belong to Hashem (Tehillim 24)* for *Hashem* established [the world], and let others establish themselves and rule His world.

בשני מה היו אומרים (תהלים מח) גדול ה' ומהלל מאד, על שם שחילק מעשיו ומלך עליהן.

On the second day we say, *Great is Hashem and extremely praised (Tehillim 48)* for *Hashem* divided His creations and ruled over them.

בשלישי היו אומרים (תהלים פב) אלהים נצב בעדת אל, על שם שגילה ארץ בחכמתו והכין תבל לעדתו.

On the third day we say *Elokim stands in the assembly of judges (Tehillim 82)* for *Hashem* with His wisdom revealed the dry land and prepared a habitat for His assembly.

ברביעי היו אומרים (תהלים צד) אל נקמות ה' - על שם שברא חמה ולבנה, ועתיד ליפרע מעובדיהן.

On the fourth day we say *G-d of vengeance is Hashem (Tehillim 94)* for *Hashem* created the sun, moon and the stars; and He will take retribution from those who worship them.

בחמישי היו אומרים (תהלים פא) הרנינו לאלהים עוזנו - על שם שברא עופות ודגים לשבח לשמו.

On the fifth day we say *We say sing to Elokim our Mighty One (Tehillim 81)* for *Hashem* created birds and fish so people will praise His Name.

בששי היו אומרים (תהלים צג) ה' מלך גאות לבש - על שם שגמר מלאכתו, ומלך עליהן.

On the sixth day we say, *Hashem reigned; He girded Himself with majesty (Tehillim 93)* for *Hashem* completed His work and reigned over them.

¹ תלמוד בבלי מסכת ראש השנה דף לא עמוד א

בשביעי היו אומרים (תהלים צב) מזמור שיר ליום השבת - ליום שכולו שבת.

On the seventh day we say, *A song of praise for the Shabbos day (Tebillim 92)* for the day which will be a complete day of Shabbos.

אמר רבי נחמיה: מה ראו חכמים לחלק בין הפרקים הללו? אלא: בראשון - שקנה והקנה... בשביעי - על שם ששבת.

Said *Rebbe Nebemiah*: Why would the Sages differentiate between the days of the week². Rather: On the seventh day... for the day which *Hashem* rested from creation.

וקמפלגי בדרב קטינא. דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד חרוב, שנאמר (ישעיהו ב) ונשגב ה' לבדו ביום ההוא. (אביי אמר) תרי חרוב, שנאמר (הושע ו) יחיינו מימים.

There argument is based on Rav Katina's opinion that world will stand for 6,000 years and the next 1,000 years, the world will cease to exist. Only *Hashem* will remain; He will be very exalted on that day.

רש"י במתני' מסכת תמיד פרק ז' (דף לג עמוד ב) :

כבר נתבאר בגמרא ר"ה (דף לא) - הטעם למה ייחדו אלו המזמורים לאלו הימים ואמרו

It was already explained in *Meseches Rosh Hashanah* 31a the reason why these chapters of *Tebillim* were chosen specifically for each day. They said:

ביום ראשון לה' הארץ ומלואה לפי שהוא תחלת מעשה בראשית

On the first day of the week they said, the world and all its inhabitants all belong to *Hashem*, since it was just the beginning of Creation.

ובשני שבו נחלקו המים והיו השמים תחתיהם אומר גדול ה'

On the second day, the waters were separated with the sky beneath them we say Great is *Hashem*

ובשלישי שבו נראית הארץ שעליה יהיה הדין והדיינין אומר אלהים נצב בעדת אל

On the third day, the dry land became visible, which on it justice will take place through judges, we say *Elokim* stands in the assembly of judges.

ברביעי שבו נבראו השמש והירח אומר אל נקמות ה' שהוא נוקם מן התועים אחר עבודתם

On the fourth day, the sun and moon were created, we say G-d of vengeance is *Hashem*, for He takes retribution from those who stray and follow their worship.

בחמישי שבו נבראו מיני בעלי חיים ויש בזה פלאים מפני החלוק שבמיניהם ותנועתם מעצמם ופלאים אחרים שיש בבעלי

חיים אומר הרנינו לאלהים עוזנו לפי שבשעה שרואין אותם משבחים הבורא ומגדלים אותו

On the fifth day, different species of living creatures were created. There is much marvel in them due to the different arrays amongst them, their independent movement and other wonders that exist by living things. We say sing to *Elokim* our Mighty One, since upon seeing them we praise and exalt *Hashem*.

בששי שבו נשלם מעשה בראשית ונברא האדם גם כן שמבין גדולת הבורא יתעלה אומר ה' מלך גאות לבש

On the sixth day, creation was completed and also man was created who understands the greatness of the exalted *Creator*. We say, *Hashem* reigned; He girded Himself with majesty.

² I.e. Every day of the week, the *Shir shel Yom* commemorates a day of Creation and the Shabbos day commemorates a day in the future

Background מקורות

Dovid Hamelech (King David) prayed to the Al-mighty, *Agurah be'obalecha olamim*³ – let me dwell in Your tents eternally. *Dovid* was asking for a way to be remembered in the *Beis Hamidrash* (study halls) and *Beis Hakenesses* (synagogues) for future generations. *Hashem* responded that the people will eternalize your memory by saying a specific portion of *Tehillim*, the book that *Dovid* wrote, each day of the week. Through this, *Dovid* will be remembered each day through the *Shir shel Yom* - The Song of the Day. (*Pesiketa Chanukah*)

The Song of the Day is what the Levites sang during the daily sacrifice offerings (*Korbanos HaTamid* one in the Morning and one in the evening) in the era of the *Beis Hamikdash* (the Holy Temple). The reason we say this particular prayer is to inspire us to yearn for those days to come again when *Mashi'ach* will come and rebuild the *Beis Hamikdash*.

This prayer is recited by *Ashkenazim* after the prayer of *Aleinu*, while according to *Sephardim* and *Nusach Sefard* it is said before *Aleinu*. There is another *minhag* (custom) cited by *Yosef Ometz* and *Nobeg Katzone Yosef* that it should be recited before davening similar to when it was said in the *Beis Hamikdash* which was by the first offering of the day, the *Korban Tamid shel Shachar* (the morning daily sacrifice). *Tzitz Eliezer* contends that we are not particular in its placement into the daily order of davening to be exactly like when it was in the *Beis Hamikdash* since it's only said as a commemoration. Therefore on *Shabbos*, *Ashkenazim* who say it after *Mussaf* instead of after *Shacharis* are not erring since it's only said as a commemoration.

We also do not recite at *Mincha* (the Afternoon Prayer) even though it was repeated in the *Beis Hamikdash* by the last offering of the day, the *Korban Tamid shel Bein Ha'arbayim* (the afternoon daily sacrifice). The *Mishna Berurah*⁴ that since the *Levi'im* sang the Song of the Day by the *Nesachim* (libations) of the *Korban*, it happened many times that the afternoon libations were delayed until night when there is no *Shira* sung at night. Therefore we only recite it once in the morning which was an everyday occurrence in the *Beis Hamikdash*. The *Magen Avraham*⁵ cites from the **Ram Alshich** who answers that only the *Shira* on the morning *Korban* was absolutely necessary for the acceptability of the *Korban*. However, *be'di'aved - post facto*, the

³ *Tehillim* 61: 5

⁴ 132:16

⁵ 133:4

afternoon *Korban* would be acceptable even without it. Therefore we too say it only in the morning and not a second time in the evening.

Yom Rishon/Yom Echad: Spanning All of Time

Before reciting the corresponding portion from *Tehillim* for each day of the week, we preface it by saying *Hayom (yom) Rishon be'Shabbos ...* or *Hayom (yom) Sheni be'Shabbos ...* etc. We already explained in the previous lesson that this fulfills a commandment of remembering the Shabbos day to sanctify it.

On the first day of the week we find that the custom of *Sephardim* is to say *Hayom yom Echad be'Shabbos* instead of *Rishon be'Shabbos*. Likewise on the sixth of the week *Sephardim* recite *Hayom Yom HaShishi be'Shabbos* adding the extra ה to the word *Shishi*. These two differences are based on the *Pesukim* (verses) in the Torah that word the days of the week in this manner. Yom *Echad* denotes that *Hashem* was alone (*Echad - One and Only*) at the beginning of Creation. Even *Malachim* did not yet exist. The extra letter ה at the beginning of the word *Shishi* (6) is a reference to “the” sixth day; referring to the sixth day of Sivan when *Hashem* gave us the Torah. These two fundamentals are alluded to in the preface to the *Shir shel Yom - Song of the Day* of these days according to *Sephardic* custom.

The First Weekday Song – Bringing in the Divine Presence

On the first day of the week we recite *Tehillim* (Psalms) chapter 24, beginning with *Le'David Mizmor*, for David an inspiration. *Dovid Hamelech* was inspired through *Divine Spirit (Ru'ach Hakodesh)* to compose this chapter for the future when his son Shlomo will reign and build a new Holy Temple (*Beis Hamikdash*). He envisioned his son bringing the *Aron Kodesh* into the *Kodesh Hakedoshim* (the Holy of Holies) conveying the message of the centrality of Torah⁶ to bringing the Divine Presence into this world; in our midst. It was there in-between the Cherubs that the Divine Presence rested with its glory.

Ultimate Holiness - The Divine Presence

This specific portion begins with the beginning of time at the beginning of Creation when *Hashem* created the Heavens the Earth and the rest of creation. *Hashem* created the world for humans to inhabit. At first the world was totally covered by water and the “Spirit of G-d hovered over the water”. It was only through G-d’s command “Let the waters gather into one body and the dry land shall appear” that mankind

⁶ The Aron Hakodesh contained the *Luchos* (Tablets) containing the 10 Commandments and also a *Sefer Torah* (Torah scroll).

found a place for to live. We commemorate this significant miraculous event in the Morning Prayers in the *bracha* of *Roka ha'aretz al hamayim - Who spreads the Earth over the waters*. Being that water is a vital commodity, all of civilization finds bodies of water around which to build a city or village. Amongst all civilization, *Hashem* has one mountain that can be referred to as the mountain of G-d; the place of the *Beis Hamikdash*. This place became fit for *Hashem's Divine Presence* to rest through the efforts of pious Jews who heed every word and command of the Torah. These pious Jews were careful in three areas; in DEED, in HEART/MIND and in SPEECH. Through their devotion to *Hashem* and His holy Torah, they finally merited to have *Hashem* establish a place for His *Divine Presence* amongst them. This level of dedication, devotion and unity is only found amongst the Jews; not around any other nation. Ultimately, the destruction of the Holy Temple came about when their piety and unity diminished as it was replaced by baseless hatred.

The verses then go on to describe the opening of the gates leading into the *Kodesh Kodoshim*. First it describes how in the future *King Solomon* will pray for the gates to open and allow the Divine Presence into the Holy of Holies. Then it repeats this prayer a second time. In the first reference it refers to *Hashem* as a *Gibbor Milchama*, a mighty warrior, while in the second reference this description is omitted.

One reason for the omission is omitted was because before the *Aron* was stationed in the *Kodesh Kodoshim*, the *Aron* would be transported to the battlefield when doing battle against our enemies. Subsequently, after it was placed into the *Beis Hamikdash*, it did not go out with them into the battlefield. So, the description of *Hashem* as a *Gibbor Milchama* only applied until it was placed into the *Beis Hamikdash*, which is why it's only mentioned in the first verse which was said before bringing it into the *Beis Hamikdash*.

Alternatively, the second verse refers to the future after the arrival of *Mashiach*, at a time that no wars will be fought and the Nations will all turn their words into hoes and other digging tools⁷. At that time we no longer refer to *Hashem* as a *Gibbor Milchama* (mighty warrior) who does battle for the *Bnei Yisrael*.

According to this final interpretation, this chapter of *Tehillim* spans all of time, from the beginning of time, until the era of *Mashiach*.

⁷ As stated in *Yeshaya* 2:4

Hashem – The Creator of all

The Opening of the Gates

In this portion we find that *King Solomon* prayed especially so that the gates leading to the Holy of Holies would accept the *Aron* into its midst. We must appreciate that G-d created this world in a manner that despite all its obfuscations and subterfuges, *Hashem* will be recognized by all of mankind as the Master Planner and the Intelligent Designer that created and formed all of creation from the smallest to the biggest. By recognizing Him and His power, we bring *Hashem's Divine Presence* into this world and allow His glory to bestow us with His favor. If the gates remain shut, it means that we have not created a pure enough atmosphere of truth and benevolence to allow G-d's glory to reveal itself to us. When this is at least revealed to us as a nation, our battles out in the battlefield are empowered with this truth and we no longer need the presence of the *Aron* at the battlefield. Eventually, His presence will be recognized by all of mankind when there will no longer will be any battles as everyone will recognize *Hashem* and His people as the bearers of the Torah and its truths.

Accordingly, when we open the *Holy Ark* in the synagogue to take the *Sefer Torah* out to read in public, we first say *Va'yebi binso'ah ha'aron* (when the ark would travel) which ends with a prayer for *Hashem* to destroy our enemies. After we are done with the Torah Reading, we recite the above chapter of *Tehillim* before replacing it in the Holy of Holies as if to say let us place it back into the *Ark* and not need it any more for doing battle against our enemies as even they will recognize *Hashem* and His glory.

In the Merit of King David

In Aggadah (Homiletic interpretation)

The above two verses where *King Solomon* beseeches *Hashem* to open the gates to the *Beis Hamikdash* allowing the *Aron Hakadosh* to be placed there is interpreted by our Sages homiletically.

The *Gemara*⁸ and *Medrash*⁹ relate that the gates of the Holy of Holies (*Kodesh Kodoshim*) locked shut when *Shlomo Hamelech (King Solomon)* tried to bring the *Aron* inside. It wouldn't open up for him even after offering lengthy prayers. Finally, after

⁸ *Mo'ed Kattan* 9a

⁹ *Bamidbar Parsha* 14

praying that it open for the honor of his father *King David*, it finally opened up. Although *King David* was not allowed to build the *Beis Hamikdash* himself as *Hashem* told him that only his son would build it¹⁰, nevertheless, it was only in *David Hamelech's* merit that the most essential artifact of the *Beis Hamikdash*, the *Aron* which represents the Torah and the *Shechina* (the holy Divine Presence that rests between the Cherubs) were only allowed entry through the merit of *King David*.

So, just as we begin the week, we must bear in mind how the deeds of man affect the *Shechina's* presence in this world.

The Three Pillars - Din - Emess - Shalom

In *Pirkei Avos* (Chapter/Ethics of the Fathers)¹¹ we learn that the world stands on three basic fundamentals; on JUSTICE (Din), TRUTH (Emess) and PEACE (Shalom). These three fundamentals are three pillars that maintain the world's existence. In this chapter that we read for the first day of the week, we have these three fundamentals included.

NEKI KAPPAYIM U'BAR LEVOV ASHER LO NASSA
LASHAV NAFSHI VE'LO NISHBA LEMIRMAH

The First Pillar - Din - Judgment

Neki Kappayim - one who is careful to avoid taking any monetary object that may not belong rightfully to him. This goes beyond just not stealing, but it even means not taking something that may be justifiable but has some aspect of coercion in obtaining it. For example, *Moshe Rabbeinu* refused to even take any animal from *Bnei Yisrael* even for hire as someone may not want to charge him in full. *Avraham Avinu* didn't want to take any spoils of war which belonged to the King of *Sedom*, even though he was entitled to them anyway. *Yaakov Avinu* set the ultimate example of fearing to take anything which may not be rightfully his. Although while working for his father-in-law *Lavan* he was constantly being cheated by him, he still took full care and responsibility while watching *Lavan's* sheep. Never did *Yaakov Avinu* allow himself to relieve himself of his duties because of *Lavan's* dishonesty. This demonstrates the ultimate in avoiding taking other peoples money. This represents those who excel in JUSTICE.

¹⁰ II *Shmuel* 7:13

¹¹ 1:8

The Second Pillar – Emess - Truth

U'bar levov - And purity of the heart. This alludes to keeping to one's commitments even when one didn't verbalize them, but had it in mind. Although one is not bound by mere thoughts in ones mind, still, such piety is truly unique. This represents those who excel in TRUTH.

The Third Pillar - Shalom - Peace

Asher lo nassa lashav Nafshi - who has not sworn falsely by G-d's name. One may ask, "What kind of praise is this considered to be? One who would swear falsely by the King's Name, is quite foolish. So why do we consider this attribute as one of the pillars the world stands on?"

What this attribute is actually is, is better described in the latter part of the verse. The verse concludes with *Ve'lo nishba lemirmah* - who never swore for trickery. This verse does not mean that one is careful not to swear under false pretense. Rather, it refers to one who forgoes swearing truthfully to avert a false claim against him, even though this will cause him a monetary loss. The verse is interpreted to mean that he doesn't even swear to defend against trickery. Such an attribute is definitely praiseworthy. This represents those who excel in PEACE, because for the sake of PEACE, one is willing to forgo swearing against someone who is erroneously making a monetary claim against him.

The Second day - Spiritual vs. Physical Yom Sheni: The Division of the Heavens

On the second day of Creation, *Hashem* assigned the spiritual Heavens to separate from the physical sky and Earth. Their functions are distinctly different. The Heavens above are spiritual influences that affect the physical world we live in. The world down below was created for our challenges in choosing right from wrong by exercising our freedom to choose. With this division, *Hashem* effectively became a king over mankind for without a nation, a king is not really considered to be a king.

From the division of the spiritual and the physical, we are charged with a mission to bring the spiritual into our daily physical existence. Man was created to bring the Divine Presence into the world, and specifically, the Jewish nation received the charge **of being the light unto the nations** from whom they will learn the true existence of G-d. *Resisei Layla* writes that because of this division, there came physicality became diametrically opposed to spirituality. This in itself is not bad as man was created to take on challenges and grow spiritually through them. We may add that the benefit of the two being created originally together was to give the two a dimension of bonding so that they can ultimately be put together again as one.

This is similar to the creation of *Adam* and *Chava* (Eve), who were originally created as one and then separated only to be commanded to become as one again.

Rav Hirsch ז"ל explains that the theme of verses 5 - 8 of this chapter focuses on how G-d reveals His greatness also to other nations through *Yisrael Hashem* selected Jerusalem as the place for His holy abode, as an example for *Yisrael* to follow, from whom the nations of the world should take example. *For behold, the kings have assembled (V. 5). They saw and were immediately startled, they became terrified and ran away (V. 6). Trembling seized them (V 7). With an eastern wind Hashem smashes the ships of Tarshish (V. 7).* Kings had united to strike against Jerusalem but *Hashem* filled their hearts with terror when they came upon Jerusalem and they fled hurriedly. Rav Hirsch adds that possibly the kings march forward onto Jerusalem expecting reinforcements and supplies from the seaport of Tarshish from the west across the Mediterranean Sea. However this never materialized as *Hashem* sent a strong eastern wind, preventing the ships from the west to sail into port.

The mountain of Zion is glad; the daughters of Judah rejoice because of Thy judgments (V. 12). The verse refers to the Mountain of Zion as the place of *Hashem's Temple*. Zion in Hebrew denotes a monument a memorial for someone who has departed from life. Likewise, the *Beis Hamikdash* (Holy Temple) serves as a memorial for the preservation of truth in the midst of mankind, a virtue which G-d demands, must not disappear from memory of man.

The Third Day - Yom Shlishi: Self Judgment

On the third day of Creation, *Hashem* made the dry ground visible so that mankind can inhabit the Earth. *Bnei Yisrael* have been chosen with the mission to follow Torah law and deal justly with other people. Therefore, this chapter of *Tehillim* speaks of justice which is a prerequisite for the continued existence of the world. Not only is justice a requirement when dealing with other people but it is also a requirement when dealing with one's own progress. One must deal justly in one's own behavior in life. This is unique to man as he is the only creature given the ability to make choices in dealing with right and wrong. As we explained in Roadmap to Prayer Lesson 1, the word *Tefilla* comes from the root word "*Palleil*" which means *to judge, to assess, and to clarify*. A court of law is called "*Pelilim*" (Exodus 21:22). An individual that prays is called a "*Mispalleil*" the reflexive tense of the word "*Palleil*". We are expected to take a long hard look at ourselves to examine why we feel that *Hashem* should grant us our wishes. We must be our own judges to assess that we live up to what we are praying for, so that we don't bother *Hashem*, so to speak, with frivolous requests. This lesson is the message we need to glean from the Song of the Day of the third day.

The Fourth Day - Seeking Light and Radiance

Yom Revi'i: A World of Good and Evil

On the fourth day of Creation *Hashem* created the sun, moon and the stars. *Hashem* placed these luminaries to benefit mankind with their light and radiance. Although they were intended for this purpose, mankind erred to believe that they were autonomous and powerful gods worthy of worshipping. The *Pasuke* (verse) in *Bereishis* states that *Hashem* placed them there as a challenge to the nations to see whether they would make them into gods; nevertheless, *Hashem* is not pleased with those who foolishly believe in these creations to be powerful gods. Despite *Hashem's* forbearance and patience for the idolaters, *Hashem* will not tolerate evil forever and will eventually punish those who perform iniquity. This chapter opens with the reference to *Hashem* as a G-d of vengeance who will eventually eradicate all existence of evil.

The Fifth day: Strive for Holiness

Yom Chamishi: Resisting Temptation

On the fifth day of Creation, *Hashem* created birds and fish, which bring joy to the world through their beautiful colors and interesting variety. When people observe *Hashem's* creative abilities, they are stirred to praise. The Chapter of *Tehillim* 81 begins with the verse *Sing joyously to the G-d of our might.*

The chapter continues with the theme of Rosh Hashanah, of *Yosef's* (Joseph) freedom from imprisonment in Egypt¹² and his rise to becoming the viceroy of Egypt. Rosh Hashanah, a day of judgment fared well for *Yosef Hatzaddik* (*Yosef* the Righteous) who was set free on that day. Then it relates G-d's admonition that we should not follow the ways of idolaters and His promise to protect us from our enemies and grant us all kinds of good things if we would only choose to follow His Torah.

We too need to learn to resist temptation as *Yosef* did in Egypt despite his being totally cut off from all family ties. This is also *Hashem's* admonition that we should not follow the temptations of idol worship. If we would only do so, we would be rewarded just as *Yosef* was rewarded in Egypt. The *Gemara Sotah daf* 10a points out that *Yosef's* name is written here with an extra letter (ן). When the wife of Potiphar attempted to seduce *Yosef* in the privacy of her home, *Yosef* desisted as he was a true G-d fearing individual. Since he sanctified *Hashem's* Name, *Hashem* added the letter

¹² *Rosh Hashanah daf* 11a

(נ) to the first letter (ו) of his name spells *Hashem's* name¹³. This is testimony of *Yosef's* ability to withstand temptation and maintain his holiness even in Egyptian culture. Likewise we must maintain our holiness and not get swept up with the culture we live in. Something to keep in mind which helps deter us from the temptation of sin is that any temptation is not worth it as *Hashem* judges everyone's actions on Rosh Hashanah each year.

The *Gemara Shabbos daf* 156a states that one who is born on the fifth day of the week will be kind-hearted and happy for other people's good fortune because fish and birds were created on the fifth day of the week. *Rashi* explains that both birds and fish have ample food supplies and tend to have a carefree nature as they are not compelled to act selfishly to compete for their source of livelihood.

We may add that just as birds fly high above the ground and fish below it, removed from the temptations of the world, so too we must find a way of removing ourselves from situations that tempt us and lure us away from *Hashem* and His Torah.

The Sixth Day – Yom Shishi: Recognizing our Creator

Hashem Melech ge'us laveish ... Hashem has begun His reign; He has donned Himself with grandness; He has donned Himself with might¹⁴. This refers to the Messianic period when G-d will be recognized in retrospect how He has reigned all along. This interpretation follows the commentaries to this verse in *Tebillim* 93. However, the *Gemara Rosh Hashanah daf* 31a explains that we recite this chapter on the sixth day of Creation because on the sixth day of the week *Hashem* completed His work and reigned over it as a king donned in his royal garb.

In *Pirkei De'Rebbe Eliezer* it describes this passage referring to the sixth day of Creation when *Hashem* formed *Adam* and breathed into him a Divine soul. Upon seeing the great wonders of Creation, *Adam* began singing *Hashem's* praises. The creatures of the world witnessed *Adam* immersed in prayer and they became so overwhelmed with his countenance, they imagined him as their creator. When *Adam* noticed them gathering around to bow to him and show their submission to him, he was astonished and asked them "Why do you bow to me?" Instead he led them in praise of G-d the Almighty the true Creator. The praise he sang was this psalm, *Hashem Malach ge'us laveish ...*

¹³ *Sotah daf* 36b

¹⁴ *Tebillim* 93, the *Shir shel Yom* of the sixth day of the week

On the sixth day of the week, *Erev Shabbos*, we prepare ourselves and don our finest clothing in honor of Shabbos. *Hashem's* donning of greatness, so to speak, reminisces of the preparation we do for Shabbos by donning our finest clothing.

As mentioned, this chapter is also interpreted as relating to the future when *Hashem* will don greatness and pre-eminence in establishing His reign over the world and with the building of the Third Temple (*Beis Hamikdash*) for eternity.

THY THRONE IS HENCEFORTH ESTABLISHED, THOU ARE FROM EVERLASTING

Rav Hirsch explains that the time will come for mankind to realize that G-d has now begun His reign on Earth. Through the historic events of the Messianic era mankind will finally recognize *Hashem* as the One and Only true power. He will establish and guide mankind in the steady direction of subordination to the will of *Hashem*. Although *Hashem's* was always the power behind all of creation and the guiding force of the world's destiny; His supremacy and reign only begins now in this world when all the nations recognize Him as the One and Only.

TRUE THE FLOODS, O HASHEM, THE FLOODS HAVE LIFTED UP THEIR VOICES, LIFTED UP THEIR FALL

This verse refers to the nations who swell with pride and work destruction. It has repeatedly occurred in history that powerful nations raised their voices noisily in hostility towards G-d's supremacy; this is only a prelude to their decline just as the waters roar mightily towards the falls.

May *Hashem* destroy all the nations who rise up in defiance against Him, against His Torah and against His nation.

Although we Jews also have our ups and downs, as we throughout the period of the *Nevi'im* up until Modern History, our rise and fall is likened to that of the moon. The nature of the moon's waxing waning is in the spirit of renewal and not that of destruction. As we say in the *Kiddush Levana* prayer, we are like the moon that always renews itself. We also end off there with a prayer that we should eventually rise without ever falling again; like the moon which originally matched the sun in its size and radiance and will eventually be restored by *Hashem* to its original glory - *Amen*.

Questions:

- 1) Whose memory is perpetuated by the *Shir shel Yom* - The Song of the Day?
- 2) When were these songs originally sung?
- 3) What is the reason for saying *Hayom (yom) Echad be'Shabbos* ... instead of *Hayom (yom) Rishon be'Shabbos*?
- 4) What happened to the doors of the *Kodesh Kodoshim* when *King Solomon* tried to bring in the *Aron* and what happened afterwards to resolve the situation?
- 5) What three attributes are singled out on *Yom Rishon/Echad* and what is their significance?
- 6) What are the two aspects of justice alluded to in the *Shir shel Yom* - The Song of the Day of the third day?
- 7) What connection does the creation of the sun, the moon and the stars have with Good and Evil?
- 8) When *Adam* was created what did the animals and creatures think of him and what did *Adam* do then?
- 9) In which two ways are the nations likened to the mighty roaring waters?
- 10) To what is *Bnei Yisrael* likened to?

Answers:

- 1) *David Hamelech's* memory is perpetuated through the *Shir shel Yom* - The Song of the Day, since it all from chapters of *Tehillim*.
- 2) Originally the *Shir shel Yom* - The Song of the Day were sung at the daily afternoon sacrifice in the *Beis Hamikdash*.
- 3) The reason *Sephardim* say *Hayom (yom) Echad be'Shabbos* is because in the Torah, it uses the word *Echad* (one, instead of *Rishon* - first) denoting that *Hashem* was alone (*Echad* - One and Only) at the beginning of Creation. Even *Malachim* did not yet exist.
- 4) The doors shut tight not letting *Shlomo Hamelech* to bring the *Aron* into the *Beis Hamikdash*. Eventually the doors opened when he mentioned the merit of *David Hamelech* his father.
- 5) The attributes of serving G-d perfectly in DEED, in HEART/MIND and in SPEECH. Their piety in these three areas merited them to have *Hashem* establish a place for His *Divine Presence* to rest amongst them.
- 6) One aspect is acting justly with one another. Another aspect is doing one's own deeds justly.
- 7) The sun and the moon can be used for their benefit to mankind or it can be misused as idols to worship.
- 8) They thought that *Adam* was their creator since they witnessed him immersed in prayer and praise to G-d.
- 9) They are like mighty water that swell with pride and plan destruction. Yet they are also like the mighty waters roaring towards the falls, bringing their downfall.
- 10) The Jewish nation is likened to the moon which represents constant renewal.