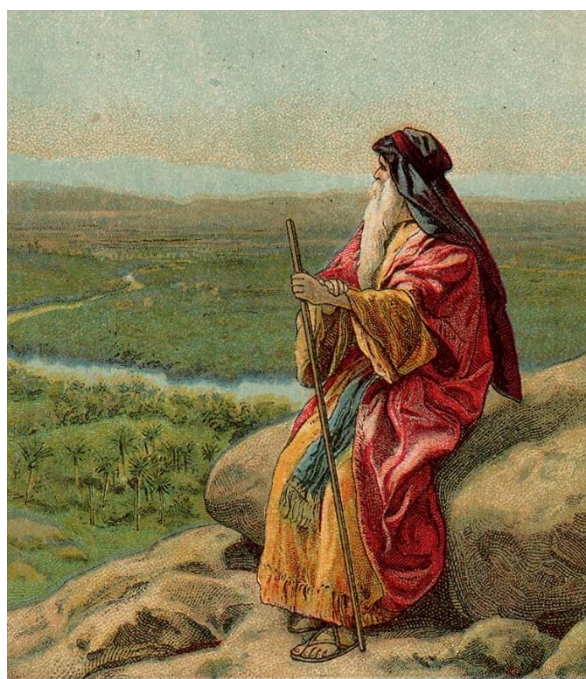

TEHILLIM 90: MOSHE'S FINAL PRAYER

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CONGREGATION KINS

פרשת תרומה תשפ"ג

(1) TEHILLIM 90

- (1) A Prayer of Moses the man of God. Adonai, You have been our dwelling-place in all generations.
- (2) Before the mountains were brought forth or You had formed the earth and the world, even from everlasting to everlasting, You are God.
- (3) You turn man to dust and say, "Return, you children of men."
- (4) For a thousand years in Your sight are but as yesterday when it is past, and as a watch in the night.
- (5) You carry them away as with a flood; they are as asleep. In the morning they are like grass which sprouts up.
- (6) In the morning it flourishes, and sprouts up; in the evening it is cut down, and withers.
- (7) For we are consumed in Your anger and by Your wrath are dismayed.
- (8) You have set our iniquities before You, our secret sins in the light of Your countenance.
- (9) For all our days have passed away in Your wrath. We bring our years to an end as a tale that is told.
- (10) The days of our years are seventy, or even because of strength eighty years; yet their pride is but travail and vanity, for it is speedily gone, and we fly away.
- (11) Who knows the power of Your anger, and Your wrath according to the fear that is due to You?
- (12) So teach us to number our days, that we may get a heart of wisdom.
- (13) Return, Hashem! How long? And have compassion concerning Your servants!
- (14) O satisfy us in the morning with Your mercy, that we may rejoice and be glad all our days.
- (15) Make us glad according to the days in which You have afflicted us, according to the years in which we have seen evil.
- (16) Let Your work appear to Your servants, and Your glory upon their children.
- (17) And let the graciousness of Adonai our God be upon us; establish also upon us the work of our hands. Yes, establish the work of our hands.

- (א) תַּפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים
אֲדֹנָי מְעוֹן אֶתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר.
- (ב) בְּטָרַם הָרִים יִלְדוּ וּתְחוֹלֵל אֶרֶץ
וּתְבַל וּמַעוֹלָם עַד עוֹלָם אֶתָּה אֵל.
- (ג) תָּשָׁב אָנוּשׁ עַד דָּפָא וּתְאָמַר
שׁוּבוּ בְנֵי אָדָם.
- (ד) כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם
אֶתְמוּל כִּי יַעֲבֹר וְאִשְׁמוּרָה בְּלִילָה.
- (ה) זָרַמְתָּם שָׁנָה יְהִי בַּבֶּקָר כְּחֶצִיר
יִחַלֶּף.
- (ו) בַּבֶּקָר יִצְיִז וּחַלֶּף לְעָרֵב יְמוּלֵל
וְיִבֹשׁ.
- (ז) כִּי כְּלִינוּ בְּאַפְּךָ וּבַחֲמָתְךָ
נִבְהָלְנוּ.
- (ח) שֵׁת עֲוֹנוֹתֵינוּ לְנִגְדֶךָ עֲלַמְנוּ
לְמֵאוֹר כְּפִיֶךָ.
- (ט) כִּי כָל יְמֵינוּ פָּנוּ בְּעִבְרֶתְךָ
כְּלִינוּ שְׁנֵינוּ כְּמוֹ הֶגְהָה.
- (י) יָמֵינוּ שְׁבוּתֵינוּ בְּהֵם שְׁבָעִים שָׁנָה
וְאֵם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְנִרְהָבָם
עָמַל וְאָנוּן כִּי גִז חֵישׁ וּנְעַפְּהָ.
- (יא) מִי יוֹדֵעַ עִז אֶפְסָה וּכְיִרְאֶתְךָ
עִבְרֶתְךָ.
- (יב) לְמַנּוֹת יְמֵינוּ כֵּן הוֹדַע וְנִבְא
לִבְבִי חֻקְּךָ.
- (יג) שׁוֹבָה יְהוָה עַד מָתַי וְהִנָּחֵם עַל
עֲבֹדֶיךָ.
- (יד) שְׂבַעְנוּ בַּבֶּקָר חֲסֵדְךָ וּגְרַנְנָה
וְנִשְׂמְחָה בְּכָל יְמֵינוּ.
- (טו) שְׂמַחְנוּ כִּימוֹת עֲנִיתָנוּ שְׁנוֹת
רְאִינוּ רָעָה.
- (טז) יִרְאֵה אֵל עֲבֹדֶיךָ פְּעֻלָּה וְהַדְרִיךְ
עַל בְּנֵיהֶם.
- (יז) וַיְהִי נֵעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ כּוֹנֵנָהוּ.

TEFILLAH L'MOSHE

(2) MEIRI TEHILLIM 90:1

יש מפרשים "למשה" כמו "לבני משה". ורוצה לומר: לויים המתייחסים אליו... אלא שהעיקר, כמו שפירשו רוב המפרשים, שזאת התפלה מצאה דוד והיתה קבלה בידם שהיא למשה רבינו וכתבה בספרו...

Some explain "to Moshe" as "to the descendants of Moshe," meaning to say, the Levites who descended from him... However, the main idea, as most commentators explained, is that David found this prayer, which tradition held to be from Moshe Rabbeinu, and wrote it in his book.

(3) DEVARIM 33:1, 27, 34:5

(א) וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ... (כז) מְעַנֶּה אֱלֹהֵי קְדָם וּמַתַּחַת זְרַעַת עוֹלָם וַיְגַרֵּשׁ מִפְּנֵיךְ אוֹיֵב וַיֵּאמֶר הַשֶּׁמַד... (ה) וַנִּמַּת שָׁם מֹשֶׁה עֶבֶד יְהוָה בְּאֶרֶץ מוֹאָב עַל פִּי יְהוָה.

(1) This is the blessing, with which Moses the man of God blessed the children of Israel before his death... (27) The eternal God is your dwelling place. Underneath are the everlasting arms. He thrust out the enemy from before you, and said, 'Destroy!'... (5) So Moses the servant of Hashem died there in the land of Moab, according to the word of Hashem.

(4) SHEMOT 32:12

(יב) לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לְהַרְגֵם אֶתְּם בְּהָרִים וּלְכַלְתֵּם מֵעַל פְּנֵי הָאֲדָמָה שׁוֹב מִחֲרוֹן אַפַּי וְהִנַּחֵם עַל הָרָעָה לַעֲמֹד.

(12) Why should the Egyptians speak, saying, 'He brought them forth for evil, to kill them in the mountains, and to consume them from the surface of the earth?' Turn from your fierce wrath, and repent of this evil against your people.

(5) IBN EZRA TEHILLIM 90:1

תפלה למשה איש האלהים – לפי דעתי שמשה אדוננו חבר זאת התפלה, כי היא על לשון רבים, ואין דברי דוד ככה.

A PRAYER OF MOSES, THE MAN OF GOD. I believe that our master Moses composed this prayer, for it is in the plural and we do not find this to be the case with the words of David.

COMMENTARY

(6) MIDRASH TEHILLIM 90:1

אמר רב הונא בשם רבי אמי ולמה מכניין שמו של הקב"ה מקום. שהוא מקומו של עולם

Rav Huna said in the name of Rabbi Ami: Why is the nickname of Hashem "Makom"? Because He is the "place" of the world.

(7) R' HIRSCH TEHILLIM 90:7

"Since Thou didst turn away from us in Thy anger and hast left us to our own devices, we have found insurmountable obstacles everywhere. Thus we were brought low physically and materially, and we lived in constant fear and dismay, בחמתך, because we were aware of Thy wrath." One of the essentials for our happiness is to know that God approves of us. But now the pangs of conscience, which are nothing less than a demonstration of God's disapproval, prevent us from feeling any kind of joy or pleasure.

(8) RABBI NORMAN LAMM

David says, in the Psalms (Ch. 90) kilinu shenotenu kemo hegeh--we spend our years like a hegeh. That last word is usually translated as "a tale that is told" or "a sigh"-- from the word lehegot, to speak or utter. But the Gaon of Vilna has a far more acute insight: hegeh is related to the word higayon be'khnor, to play on a harp or lyre. Thus, "we have spent our years tuning up"-- always preparing, practicing, expecting, waiting-- but never accomplishing.

(9) DA'AT MIKRA TEHILLIM 90 SUMMARY

הַעֲרֹךְ שֶׁל חַיֵּי הָאָדָם. בְּהִבְיַעוּ אֶת הַבְּקָשׁוֹת הָאֵלֶּה, הַמְשׁוֹרָר מִתְפַּלֵּל עַל 'עֲבָדֵי ה'' : וְהִנָּחֵם עַל עֲבָדֶיךָ, יִרְאֶה אֶל עֲבָדֶיךָ. וְאֵלּוּ בְּתַלְוֹנוֹתַי דְּבַר עַל הַמִּין הָאֲנוּשֵׁי כְּלוּ: תָּשֵׁב אָנוּשׁ עַד דְּכָא. נִמְצָא שֶׁהַמְשׁוֹרָר מְדַבֵּר עַל שְׁתֵּי נִקְדוֹת הַשְּׁקָפָה שֶׁל מַעֲמַד הָאָדָם מוֹל הָאֱלֹהִים. הָאֶחָת הִיא מַעֲמַד הַנְּבָרָא מוֹל הַבּוֹרָא. מְנַקֶּדֶת הַשְּׁקָפָה זֶה – הָאָדָם הוּא כְּאִין וְכַאֲפֵס לְעַמַּת בּוֹרָאוּ: וְתַחֲלִיל אֶרֶץ וְתַבֵּל וּמַעוֹלָם עַד-עוֹלָם אַתָּה אֵל תָּשֵׁב אָנוּשׁ עַד-דְּכָא. אָבֵל יֵשׁ נִקְדַּת הַשְּׁקָפָה אַחֶרֶת, וְהִיא מַעֲמַד הָעֶבֶד מוֹל אֲדוֹנָיו אֲשֶׁר כָּרַת לוֹ בְּרִית וּפָרַשׁ עָלָיו אֶת חֲסֵדוֹ וְהִגָּתוֹ וְשִׁמְרָתוֹ. עֲבָדֵי ה' זֹכִים לְחֲסֵד ה' הַמְצִילָם מִחֲרוֹן אָף ה'. מִשּׁוּם כֵּן פָּתַח הַמְשׁוֹרָר בְּתַלְוֹנָה עַל מִצַּב בְּנֵי אָדָם כְּלָם, וְסִיִּים בְּתַפְלָה עַל עֲבָדֵי ה', שִׁזְכּוּ לְשַׁבֵּעַ אֶת חֲסֵדוֹ, כְּלוּמַר: אֶת הַטּוֹבוֹת שֶׁה' מְשַׁבֵּעַ לְעֲבָדָיו.

תנ"ך עם פירוש דעת מקרא - כו (תהלים ב) / תנ"ך דעת מקרא / עמוד 175
הודפס מאתר אוצר החכמה

(10) R' HIRSCH TEHILLIM 90:17

This supreme bliss which has been decreed by God for Israel is stated in these terms: **מעשה ידינו כוננה עלינו**, "Establish the work of our hands upon us," make us independent, so that we alone may dispose over the work of our hands, and not be beholden to any man; make us free. And **מעשה ידינו כוננהו**, establish Thou what it is that we must do; prescribe Thou for us what path our conduct should take; give us Thy Law. Freedom and Law, to be slave to no man, but God's servant through and through."

Notes

<https://www.tehillim.org.il/topic/%d7%9e%d7%96%d7%9e%d7%95%d7%a8-%d7%a6/> - Connections to Galut Bavel and Shivat Tziyon, with the emphasis on Torat Moshe

Bi'ur on Tehillim 90:1 – in the desert, our life spans shortened, which is what the Mizmor is about