

1. Tehillim 27

<p>(ז) שְׁמַעֲיָנוּק קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי: (ח) לֵדָּא אֲמַר לְבִי בְּקִשְׁוֹ פְּנֵי אֶת־פְּנֵיךְ יִקְנֶה אֲבַקֵּשׁ: (ט) אֶל־תִּסְתַּר פְּנֵיךְ מִמֶּנִּי אֶל־תִּטְּ בְּאֵף עֲבֹדֶךָ עֲזָרְתִּי הֵייתָ אֶל־תִּטְּשֵׁנִי וְאֶל־תִּעַזְבוּנִי אֶלְקִי יִשְׁעִי: (י) כִּי־אֲבִי וְאֲמִי עֲזָבוּנִי וְיִקְנֶה אֶסְפֹּנִי: (יא) הוֹרֵנִי יִקְוֶה דְרָכְךָ וְנַחֲנִי בְּאֵרַח מִישׁוֹר לְמַעַן שׁוֹרְרִי: (יב) אֶל־תִּתְּנֵנִי בְּיַד פֹּשֵׁעַ צָרִי כִּי קִמְרֵבִי עֲדִישְׁקֶךָ וְיִפַּח חֶמְסִי: (יג) לֹלֵא הֵאֱמַנְתִּי לְרֵאוֹת בְּטוֹבֵי־יִקְוֶה בְּאַרְצָ חַיִּים: (יד) קוֹה אֶל־יִקְוֶה חֶזֶק וְיִאֱמָץ לְבַד וְקוֹה אֶל־יִקְוֶה:</p>	<p>(א) לְדוֹדוֹ יִקְוֶה אֹרֵי וְיִשְׁעֵי מִמֶּי אִירָא יִקְוֶה מְעוֹד־חַיִּי מִמִּי אֶפְחָד: (ב) בְּקִרְבִּי עָלִי מְרַעִים לֹאֲכַל אֶת־בְּשָׂרִי צָרִי וְאִיבִי לִי הֵמָּה כְּשִׁלּוֹ וְנִפְלוֹ: (ג) אֶסְתַּחֲוֶה עָלֶיךָ מִחֲנֹה לֹא־יִרָא לְבִי אֶסְתַּקֵּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח: (ד) אַחַת! שְׂאֵלְתִי מֵאֶת־יִקְוֶה אוֹתָהּ אֲבַקֵּשׁ שְׁבִתִּי בְּבֵית־יִקְוֶה כְּלִימִי חַיִּי לְחַזוֹת בְּנַעַם־יִקְוֶה וּלְבַקֵּר בְּהִיכְלוֹ: (ה) כִּי יִצְפְּנִי בְּסִפְּהָ בַּיּוֹם רָעָה יִסְתַּרְנִי בְּסִתְרָה אֶהְלֹ בְּצִוּר יְרוּמָמִנִי: (ו) וְעֵתָה יְרוֹם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי וְאֶזְבַּחַתָּה בְּאֶהְלוֹ זְבַחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לִיקְוֶה:</p>
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<p>(1) Of David. The LORD is my light and my help; whom should I fear? The LORD is the stronghold of my life, whom should I dread? (2) When evil men assail me to devour my flesh—it is they, my foes and my enemies, who stumble and fall. (3) Should an army besiege me, my heart would have no fear; should war beset me, still would I be confident.</p> <p>(4) One thing I ask of the LORD, only that do I seek: to live in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD, to frequent His temple. (5) He will shelter me in His pavilion on an evil day, grant me the protection of His tent, raise me high upon a rock. (6) Now is my head high over my enemies roundabout; I sacrifice in His tent with shouts of joy, singing and chanting a hymn to the LORD.</p>	<p>(7) Hear, O LORD, when I cry aloud; have mercy on me, answer me. (8) In Your behalf my heart says: “Seek My face!” O LORD, I seek Your face. (9) Do not hide Your face from me; do not thrust aside Your servant in anger; You have ever been my help. Do not forsake me, do not abandon me, O G-d, my deliverer. (10) Though my father and mother abandon me, the LORD will take me in. (11) Show me Your way, O LORD, and lead me on a level path because of my watchful foes. (12) Do not subject me to the will of my foes, for false witnesses and unjust accusers have appeared against me. (13) Had I not the assurance that I would enjoy the goodness of the LORD in the land of the living... (14) Look to the LORD; be strong and of good courage! O look to the LORD!</p>
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2. Historical events noted by Midrashim, Meforshim

The splitting of the sea, the war with Amalek, Dovid fleeing from Avshalom/from Shaul, the fight against Goliath, etc., Egel

3. Midrash Tehillim 27

אורי בראש השנה, שהוא יום הדין, שנאמר והוציא כאור צדקך ומשפטך כצהרים (תהלים לו). וישעי ביום הכפורים, שיושיענו וימחול לנו על כל עונותינו. בקרוב עלי מרעים, אלו שרי אומות העולם. לאכול את בשרי, שהם באים לקטרג את ישראל ליום הדין. צרי ואיב לי, את מוצא השטן בגימטריא ס"ה כמנין ימות השנה חסר חד, כל ימות השנה יש רשות להשטן להשטין לישראל, חוץ מיום הכפורים, אמר ליה הקדוש ברוך הוא אין לך רשות ליגע בהן, אף על פי כן לך וראה במה הן עסוקין, כיון שהולך ומוצא אותם כולם בתענית ובתפלה, ולבושין בגדים לבנים, ומעוטפים כמלאכי השרת, מיד חוזר בבושה ובכלימה, אמר ליה הקדוש ברוך הוא מה מצאת בבניי, אמר לו הרי הן כמלאכי השרת, ואיני יכול ליגע בהן, מיד הקדוש ברוך הוא סובל אותן, ומבשר להם סלחתי לכם... אמר ר' לוי... בזאת יבא אהרן

“My light” is Rosh HaShana, which is a day of justice, as it says, “He will cause your vindication to shine forth like the light, the justice of your case, like the noonday sun.” (Tehillim 37:6) “And my salvation”, on Yom Kippur, for He saves us and forgives us for all our sins. “When evil men assail me” – these are the nations of the world. “To eat my flesh,” for them come to accuse Israel on the day of judgement. “It is they, my foes and my enemies” – Satan has the numerical value of 364=365-1, for the Satan can always obstruct Israel, except for Yom Kippur. The Holy One Blessed be He says you have no authority to touch them. Still, see what they are involved with. When he goes and see them all fasting in prayer, dressed in white, wrapped like the ministering angels, he immediately turn back in embarrassment and shame. The Holy One Blessed be He says to him “what did you find in my children?” He says to Him, “They are like ministering angels and I cannot touch them.” Immediately, G-d tolerates him and tells them “I have forgiven you.”... [What is *zot* referring to?] Rabbi Levi says... “with this’ Aharon would come.”

- 4. Differences
  - Third person → Second Person
  - Optimistic → Desperate
  - National → Personal?
  - Up-down → Down, up ; Fact → Request

5. Development from Tehillim 26, examples

(ה) שְׂנֵאתִי קִהַל מְרַעִים וְעַד־יִשְׁעִים לֹא אֲשַׁב... (ט) אֶל־תִּאֶסֶף עִם־חַטָּאִים נַפְשִׁי וְעַם־אֲנָשִׁי דְמִים חַיִּי:

I detest the company of evil men, and do not consort with the wicked;...Do not sweep me away with sinners, or [snuff out] my life with murderers,

### 6. Malbim

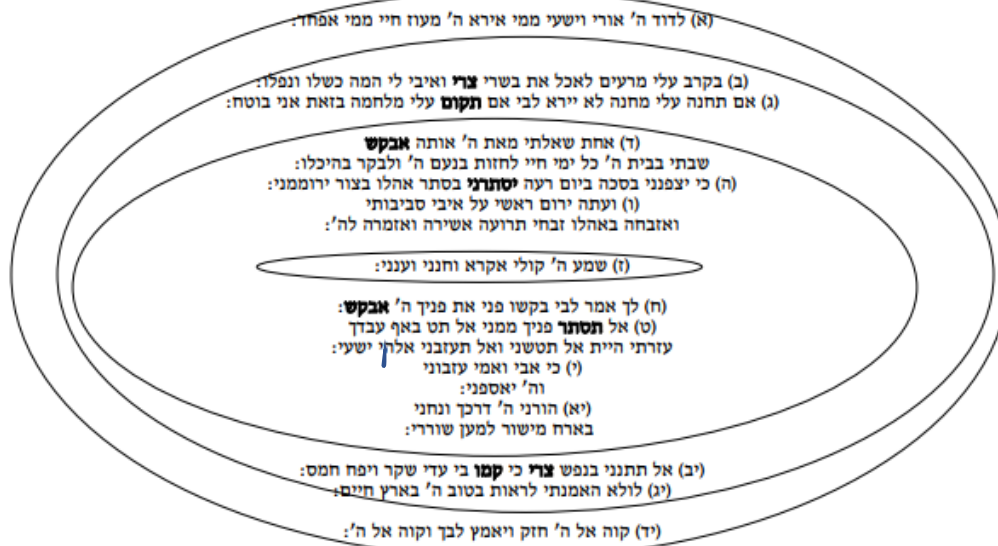
(ד) אחת שאלתי מאת ה', איני שואל דברים רבים לפי התחדש הצרכים, שיתחדש לכל אדם בכל עת שאלה אחרת, רפואה, מזונות, הצלה מהאויב וכדומה, רק שאלה אחת שאלתי בעבר, ואותה אבקש תמיד בעתיד, כי בשאלה זו כלולים כל השאלות, והוא שבתו בבית ה' כל ימי חיי, ... שעל ידה אגיע לכל הצרכים הפרטיים...

One think I ask from G-d: I don't ask for things as my new needs come, for man will have new things to ask for at every moment, such as health, food, salvation from enemies, and the like. Only one thing have I asked for in the past, and that is what I will always request in the future. In this question, all questions are included – that is dwelling in the house of G-d all my days... for through it I will get all my personal needs...

### 7. Parshat Re'eh

(כו) רָאָה אֲנִי נָתַן לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה: (כז) אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְיָ אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם: (כח) וְהַקְּלָלָה אֲסִי לָא תִשְׁמְעוּ אֶל־מִצְוֹת יְיָ אֱלֹהֵיכֶם וְסָרְתֶם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרַי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יִדְעֶתֶם: See, this day I set before you blessing and curse: blessing, if you obey the commandments of the LORD your G-d that I enjoin upon you this day; and curse, if you do not obey the commandments of the LORD your G-d, but turn away from the path that I enjoin upon you this day and follow other G-ds, whom you have not experienced.

### 8. Rabbi Yaakov Shapira: <http://www.daat.ac.il/daat/tanach/shapira-tehilim27.pdf>



### 9. Rabbi Soloveitchik, Mah Dodech MiDod

On Rosh Ha-shana, we hear the echo of G-d's voice hewing through flames of fire at the first revelation at Mount Sinai in full public view, while on Yom Kippur we enter the company of Moshe, who stood upon the mountain and listened attentively to the still silence from which there emerged and arose the wonder of repentance and of G-d's kindness. The second revelation at Sinai has a different character than the first ... no wondrous light illuminated [Moshe's] way, there were no burning torches, nor was he crowned with clouds of purity... Moshe ascended the mountain, looked this way and that, sought G-d and did not find Him... Moshe did not cease seeking G-d, alone... and was seized with a great fear that perhaps G-d would not reveal Himself on high. G-d wanted Moshe to wait for Him this time, to seek Him, to plead and entreat Him with prayer. And the hour of favor arrived, and G-d responded and answered him... but this revelation had cost Moshe much anguish... with fear, the fear of the creature when he is severed for a short time from his Creator.

The image of the Day of Remembrance (Rosh Ha-shana) is unlike the image of Yom Kippur. On the first day of the seventh month, G-d comes towards man. On the tenth day of the month, man comes towards G-d. In G-d's public approach towards the nation [on Rosh Ha-shana] is enfolded the secret of Kingship and Justice. On the other hand, the private approach [on Yom Kippur] of the individual towards G-d, Who dwells in secret, in shadow, contains the secret of repentance.

Man may meet his Creator in two ways... Sometimes G-d appears to man and shows His face to him... He fills him with vitality and showers him with the dew of rejuvenation, without the person having to wait days and nights, without seeking and searching for Him... However, G-d often hides... and then man pleads, "Show me, I pray You, Your glory." If this person – frightened and anxious, thirsty for salvation and relief, is longing for the living G-d, and G-d does not hurry to the encounter, then he must do as Moshe did on that wondrous morning. He must seek G-d... with agility, assiduously, conscientiously, with exertion and compulsion. This is how one seeks and finds G-d.