

Tehilim Perek 26

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, chapter 26.

Dovid begins by asking Hashem to judge him together with the reshaim, wicked, of the generation. In this way, his mitzvos will shine in comparison to those who choose not to follow in the ways of God.

Dovid goes on to express emunah in God's loving-kindness. He believes that he will be victorious in judgment because he always served God with wholesomeness and truth.

Dovid explains how he distanced himself from negative influences that he felt would bring him down. He asks Hashem not to take his soul together with those of cynical people filled with derision and scorn. Dovid tells Hashem that he stands on "firm ground" when it comes to morality, ending by declaring that he will bless God.

Passuk alef says;

לִדְּדוּן אֲשֶׁר שָׁפַטְנִי יְהוָה כִּי־אֲנִי בְּתִמְיָ הִלְכֹתִי וּבִיהִנֵּה בְּטוֹחֹתִי לֹא אֶמָּעַד:

"Judge me, O God, for I walk in innocence and trust in God. I do not falter."

All the Meforshim ask why Dovid asks to be judged. Isn't that something you would want to shy away from? Furthermore, Rashi and others bring that Dovid says the exact opposite in chapter 243. He says "Al tavo b'mishpat – Do not judge me." So what's going on here?

Rashi explains that Dovid wants only to be judged alongside the reshaim because in relation to them he's considered a tzaddik. He fears being judged alongside the tzaddikim, because in relation to them, he might not be considered righteous.

The Ramad Walli and the Alshich both explain that Dovid knew very well that if God would judge him with midas hadin – the attribute of judgment, he wouldn't

stand a chance. Instead, he asked God to judge him with *midas hachessed* –the attribute of kindness. That’s why the passuk says “*shafteni Hashem*” using God’s name of YKVK which is His name signifying *chessed*.

From here we see a valuable lesson.

We should be aware of our good points, and not be embarrassed to acknowledge them. Too many of us continually put ourselves down. Nothing that we do is ever good enough in our minds. Too often cynical and full of complaints, we’re quick to dismiss our *nekudos tovos*, our good points.

Although everyone has *midos* that need improvement, we also have many that are good, and these are the essential part of who we are. We’ve become experts at ignoring our *mitzvos* and quickly dismissing any good that we may have done.

We need to start to search for our good points, take our *mitzvos* out of the trash, polish them, and let them shine in front of Hashem.

Dovid understood this, and that is why he asked to be judged with the attribute of kindness. When you judge yourself favorably, God will do the same.

Yes, God actually judges us favorably, and desires our good points! We need to become experts in collecting our *nekudos tovos*.

כִּי־חֶסֶדְךָ לְנֶגְדַּי עֵינַי וְהִתְהַלֵּלְתִּי בְּאַמְתְּךָ:

For Your loving kindness is before my eyes, and I routinely follow your truth.

Dovid was relaying one of his own good points, that he would keep God’s word.

This is reinforced in passuk eleven.

וְאֲנִי בְּתַמִּי אֵלֶיךָ פָּדֵנִי וְחַנּוּנִי

But I walk in my innocence, redeem me and have mercy on me.



Rebbe Nachman of Breslov explains that we need to see ourselves through the words of Tehilim, to judge ourselves as favorably as Dovid when he says, “chossid ani – I am righteous.”

May we merit seeing the good in ourselves and those around us. In return, may Hashem usher in Mashiach, with the building of the nekuda tovah, the third Beis Hamikdash.

Thank you for listening and have a wonderful day.