

GUIDE TO PSALMS/TEHILLIM

Due to the language and my ignorance regarding poetry, I had not fully appreciated the incredibly complex and beautiful words of King David.

Many people are saying Tehilim for me and I thought it would be a good idea to give people a short guide so that they can quickly inject a little extra Kavanah 'Intent' into the Psalms they are saying.

This is not for everyone – many far more spiritual people will simply not need this guide and there are plenty of available commentaries. This just appealed to me and helps me.

All use of this is for the Refuah of **עזרא יהודה חיים בן מיכל אסתר שרה** a baby who is currently seriously unwell.

A KEY PHRASE	ENGLISH TRANSLATION	CONTEXT FROM SOURCES	MY TAKEAWAY	PRIMARY USAGE
1 אֲשֶׁרִי הָאִישׁ	Happy is the man...	Talmud (Berakhot 10a): David begins where Moses left off ("Ashrei"). It contrasts the fruitful tree (Torah study) with the wind-blown chaff (wickedness), tracing the downward spiral of sin.	True happiness is defined by stability and growth, not fleeting pleasures or cynicism.	Guidance
2 לָמָּה, רָגַשׁוּ גוֹיִם	Why do nations gather?	Rashi/Radak: Historically refers to the Philistines gathering against David. Messianically, it refers to the War of Gog and Magog and the futility of fighting God.	When the world feels hostile, remember that forces fighting against moral truth eventually fail.	War
3 יְהוָה, קָה- רַבּוֹ צָרִי	O Lord, how many are my foes!	Midrash: Sung while fleeing Absalom. David rejoiced that God punished him through a son (who might have mercy) rather than a slave or stranger.	Even in betrayal, look for the hidden mercies within the suffering.	Distress
4 בְּקִרְאִי, עֲנֵנִי	Answer me when I call...	Malbim: David faced famine and scoffers who blamed his sin. He asked God, appeased the Gibeonites, and rain fell, proving his righteousness.	Instead of venting panic, turn inward at night to find peace with God.	Anxiety

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5 אָקרי האַזינה	Give ear to my words...	Midrash/Ibn Ezra: A morning prayer. David asks God to listen not just to words, but to his higyoni — the silent groaning too deep for speech.	When you can't find the words to pray, God hears your heart's silent cry.	Mourning
6 יהוה, אל- בְּאַפְךָ תּוֹכִיחֵנִי	Rebuke me not in Your anger...	Radak: David was suffering severe illness and enemies rejoiced. He asks for healing not because he deserves it, but because the dead cannot praise God.	It is valid to ask for life simply so you can continue to do good.	Health
7 שְׁגִיּוֹן לְדָוִד	A Shiggaion of David...	Talmud: "Cush" is a code name for King Saul. David pleads innocence against false accusations that he tried to harm the King.	A clear conscience is your best defense against slander.	Slander
8 מָה-אָנוֹשׁ כִּי-תִזְכְּרֵנִי	What is man that You remember him?	Malbim: David looks at the stars and feels small, yet realizes God gave humans dominion over nature. Balances humility with dignity.	When you feel small/worthless, remember God gave you a specific role in His universe.	Depression
9 אֹדֶה יְהוָה, בְּכָל-לִבִּי	I will thank the Lord...	Rashi: Refers to the distant future—the final redemption and the fall of the wicked. A prayer for ultimate justice.	Evil makes a lot of noise now, but it is temporary; justice is eternal.	Justice
10 לָמָּה יְהוָה, תַּעֲלֹד בְּרָחוֹק	Why standest Thou afar off?	Metzudas David: Addresses "Hester Panim" (God hiding His face). The wicked arrogantly claim "God has forgotten."	Even when God seems absent ("hiding"), we must call on Him to intervene.	Injustice
11 כִּי הִשְׁתּוֹתוּ, יְהִרְסוּ!	If the foundations be destroyed...	Rashi: David refuses to flee to the mountains in panic. He insists God is in His	Don't panic when society shakes; stand firm on your spiritual ground.	Crisis

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		Temple and sees all; fleeing implies lack of trust.		
12 הושיעָה... כִּי-גִמְרָה חֲסִיד	Help, Lord, for the godly cease...	Radak: A lament over a generation of liars and "double hearts." God's word is pure "like refined silver," unlike human flattery.	In a world of fake news/lies, the Torah is the only truth you can trust.	Betrayal
13 עַד-אֵנָה יְהוָה, תִּשְׁכַּחֲנִי	How long will You forget me?	Ibn Ezra: A cry from deep exile or endless suffering. "How long" is repeated 4 times. Ends with sudden trust: "But I have trusted in Your mercy."	Suffering feels endless, but trust in God allows the mind to rest.	Exile/Pain
14 אָמַר נָכַל בְּלִבּוֹ	The fool says in his heart...	Rashi: Refers to the destruction of the First Temple. The "Naval" (Fool) acts as if there is no Divine Judge.	Living without God is a form of spiritual insanity/withering.	Faith
15 כִּי-וָגוּר בְּאֶהְלֶךְ	Who shall sojourn in Thy tent?	Talmud: Compresses the 613 commandments into 11 essential ethical traits (e.g., speaking truth in one's heart, not taking bribes).	Closeness to God is defined by your ethics, not just your rituals.	Ethics
16 שְׁמֶרְנִי אֱל	Keep me, O God...	Rashi: David rejoices that his "portion" is God, not worldly wealth. He is confident his soul will not be abandoned to the grave.	Our true inheritance isn't money, but the spiritual legacy we leave.	Memorial
17 אֲנִי--בְּצִדְקָה, אֶחְזֶה פָּנֶיךָ	I shall behold Thy face...	Midrash: David asks to be judged, confident in his behavior toward Saul. He seeks satisfaction in the afterlife ("when I awake"), not material wealth.	We leave material treasures behind; we take our righteousness with us.	End-of-Life

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18 וַיְהִי-יְהוָה לְמוֹשֶׁעַן לִי	The Lord was my support...	Talmud: David's great song of thanks in old age, looking back at how God saved him from <i>all</i> enemies.	Looking back, we see how God held us up ("support") when we thought we were falling.	Gratitude
19 הַשָּׁמַיִם, מְסַפְּרִים	The heavens declare...	Malbim: Juxtaposes Nature (sun/stars) with Torah. Torah restores the soul ("Meshivat Nafesh") even more than nature inspires it.	Nature is impressive, but Torah heals the fragmented soul.	Mental Health
20 וַיַּעֲנֵךְ יְהוָה, בְּיוֹם צָרָה	The Lord answer thee...	Rashi: Said for soldiers going to war. We trust in the "Name of God," not just in chariots and horses.	Doctors are tools ("chariots"), but trust lies in the Healer who guides them.	Surgery/War
21 יְהוָה, בְּצִוְךָ יִשְׂמַח-מְלֶכְךָ	In Thy strength the king rejoices...	Rashi: The song of thanks <i>after</i> the victory. Acknowledges that the crown of pure gold on the King's head is a gift from God.	Don't forget to say "Thank You" after the crisis passes.	Success
22 אֵלֵי אֵלֵי, לָמָּה עָזַבְתָּנִי	My God, why hast Thou forsaken me?	Talmud: Esther's prayer approaching the King. She felt the Divine Presence leave her. A cry of feeling abandoned yet still calling "My God."	Even when you feel abandoned, keep talking to God. The connection remains.	Despair
23 יְהוָה רֹעִי, לֹא אֶחְסָר	The Lord is my shepherd...	Radak: David lacked nothing even in the dry forest of Hereth. Even in the "valley of death," he fears no evil because God is with him.	God shepherds the soul through life and through the transition of death.	Funeral
24 מִי-יַעֲלֶה בְּהַר-יְהוָה	Who shall ascend...	Talmud: The Temple gates would not open for Solomon until he invoked	We don't stand alone; we ascend on the merits of those	Merit

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		David's merit. Emphasizes clean hands and a pure heart.	who came before us.	
25 אֱלֹהִים יְהוָה, נַפְשִׁי אֲשָׂא	Unto Thee I lift up my soul...	Midrash: An alphabetical plea for guidance and forgiveness of youthful sins. "For Your name's sake, pardon my iniquity."	Lifting the soul means presenting your true self to God to ask for a second chance.	Forgiveness
26 שִׁפְטֵנִי יְהוָה!	Judge me, O Lord...	Sforno: David asks God to examine his "kidneys" (emotions/inner thoughts). He asserts he has avoided the "gathering of evildoers."	Integrity involves staying away from toxic influences and keeping a pure heart.	Integrity
27 יְהוָה אֱוֹרִי וְיִשְׁעִי	The Lord is my light...	Midrash: "My Light" = Rosh Hashanah; "My Salvation" = Yom Kippur. The singular desire to dwell in God's house overcomes all fear.	Fear vanishes when your singular focus is being in God's presence.	High Holidays
28 אֱלֹהִים יְהוָה, אֶקְרָא	Unto Thee do I call...	Radak: David prays not to be dragged away with the wicked who speak peace but cherish malice. A plea for distinction.	We ask that our fate be separated from those who ignore God.	Protection
29 הִבֹּד לַיהוָה, כְּנִי אֱלֹהִים	Ascribe unto the Lord...	Talmud: Describes a massive storm/Sinai revelation. "The Voice of the Lord" breaks cedars. Ends with the blessing of peace.	In life's storms, God remains King and blesses us with peace.	Storm
30 אֲרוֹמְקֶךָ יְהוָה, כִּי דָלִיתִנִּי	I will extol Thee...	Metzudas David: David thanks God for recovery from near-fatal illness. "Weeping may tarry for the night, but joy comes in the morning."	Sickness brings us low so we can appreciate the "lifting up" of recovery.	Recovery

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31 כִּי־אֶפְקִיד רוּחִי	Into Thy hand I commit my spirit...	Midrash: Origin of the bedtime prayer. David feels forgotten "like a dead man," yet entrusts his spirit to the God of Truth.	Whether sleeping or in a coma, the soul is safe in God's hand.	Sleep/Coma
32 אֲשֶׁר־י, נְשִׂי-פָשַׁע	Happy is he whose sin is covered...	Ibn Ezra: Teaches the power of confession. When David kept silent, his bones wasted away; confession brought relief.	Hidden guilt rots the body; admitting it to God releases the burden.	Confession
33 רָנְנוּ צְדִיקִים	Rejoice in the Lord...	Radak: Praises God's providence. A king is not saved by a large army; God's eye is on those who fear Him.	Security comes from Providence, not from wealth or power ("armies").	Hope
34 טַעֲמוּ וּרְאוּ, כִּי־טוֹב יְהוָה!	Taste and see that the Lord is good...	Midrash: Written when David feigned madness. Teaches "Guard your tongue from evil" as the key to a good life.	Survival requires cleverness, but a good life requires guarding your tongue.	Speech
35 רִיבָה יְהוָה, אֶת-יְרִיבֵי	Strive, O Lord...	Rashi: David prayed for his enemies when <i>they</i> were sick, but they mocked him when <i>he</i> stumbled. He asks God to fight for him.	It hurts when kindness is repaid with cruelty; let God handle the fairness.	Injustice
36 נְאֻם-פָּשַׁע לְרָשָׁע	Transgression speaks...	Malbim: Contrasts the plotting of the wicked with God's immense kindness that reaches the heavens and saves man and beast.	Human evil is deep, but God's mercy is wider and covers all creation.	Perspective
37 אֵל-תִּתְחַר בְּקַרְעֵים	Fret not thyself...	Radak: Wisdom psalm. Don't envy the wicked; their success is temporary like cut grass. "The meek shall inherit the earth."	Jealousy is wasted energy; spiritual integrity outlasts temporary success.	Patience

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38 יְהוָה, אֵל- בְּקֶצֶףךָ תוֹכִיחֵנִי	Rebuke me not in Thy anger...	Rashi: David suffers a loathsome disease and social isolation ("lovers stand aloof"). He remains silent, waiting for God.	Illness often brings isolation; when people pull away, God remains.	Isolation
39 אֲשַׁמְרָה דַּרְכֵי	I will take heed to my ways...	Ibn Ezra: David realizes life is a "mere breath." He resolves not to complain, but asks God to remove the plague before he dies.	Realizing life is fleeting helps us focus on what matters before the end.	Terminal
40 קוּה קוּיָתִי יְהוָה!	I waited patiently...	Malbim: Thanksgiving for being pulled out of a "miry pit" (despair/illness). Doing God's will is better than sacrifice.	Deep despair feels like a pit; patient hope is the ladder out.	Hope
41 אֲשֵׁרִי, מִשְׁכִּיל אֶל- דָּל	Happy is he that considers the poor...	Midrash: Enemies visit David in sickness to see when he will die. Even his close friend (Ahitophel) betrayed him.	Betrayal by a friend is the deepest cut, but God heals the brokenhearted.	Betrayal
42 כְּאֵיל, תַּעֲרָג	As the hart panteth...	Radak: Metaphor for Exile. Just as a deer cries for water, the soul cries for God. "My tears have been my food."	Painful yearning for God is a sign of spiritual life.	Yearning
43 שְׁלַח-אוֹרְךָ וְאִמְתָּךְ	Send out Thy light...	Ibn Ezra: Continuation of Ps 42. A prayer for "Light" (Redemption) and "Truth" to lead the exile back to the Holy Mountain.	When confused/lost, ask God for "Light" to serve as your GPS.	Guidance
44 כִּי-עָלִיךָ, הִרְגֵנוּ כָּל- הַיּוֹם	For Thy sake are we killed...	Rashi: Lament that the current generation suffers despite being loyal to God ("sheep for slaughter"). Why does God sleep?	Sometimes the righteous suffer <i>because</i> they represent God.	Martyrdom

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45 רָחַשׁ לִבִּי, דָּבַר טוֹב	My heart overfloweth...	Rashi: Allegory for the Torah scholar ("The King") and the community/Torah ("The Bride"). Praises spiritual beauty.	True beauty is found in wisdom and spiritual nobility, not looks.	Marriage
46 אֱלֹהִים לְנוּ, מִחֲסֵה וְעֹז	God is our refuge...	Radak: In the wars of Gog and Magog, when earth shakes, God is our fortress. "Be still, and know that I am God."	When the geopolitical world shakes, stop the noise. Be still. God is in control.	Panic
47 כָּל-הָעַמִּים, תִּקְעוּ-כָף	O clap your hands...	Tosafot: Recited before Shofar. Anticipates the day all nations recognize God's sovereignty.	The Shofar sounds the coronation of God over our personal chaos.	Shofar
48 גָּדוֹל יְהוָה	Great is the Lord...	Mishnah: Song of the Day (Monday). Describes Jerusalem's beauty; enemies flee just by seeing it.	Jerusalem is a testimony; its survival frightens enemies and comforts us.	Jerusalem
49 לָמָּה אֵירָא, בֵּיתִי רָע	Why should I fear?	Malbim: Wisdom psalm for mourners. Wealth is futile; rich and poor die alike. Man cannot buy off death.	Money cannot buy immortality; only the soul survives.	Mourning
50 זָבַח לְאֱלֹהִים תֹּודָה	Offer unto God thanksgiving...	Rashi: Rebukes those who bring sacrifices but act immorally. God wants a "heart of thanks," not just meat.	Ritual without ethics is empty. God wants your "Thanks," not just your check.	Ethics
51 הֲרַבָּה, כַּכְסִּי מְעֹנִי	Wash me thoroughly...	Text/Radak: Written after Nathan the Prophet confronted David about Bathsheba. It is the ultimate prayer of Teshuvah. David asks for a "clean heart" and a "steadfast spirit."	True repentance isn't just about guilt; it's about asking God to help you rebuild your character.	Repentance

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<p>52 מָה- תְּתַהַלֵּל בְּרָעָה</p>	<p>Why boastest thou in mischief?</p>	<p>Talmud: Directed at Doeg the Edomite, the genius scholar who used his tongue to massacre the priests of Nob. David contrasts Doeg's sharp tongue with his own trust in God's kindness.</p>	<p>Brilliance without ethics is dangerous. Be an "olive tree" in God's house, not a sharp razor.</p>	<p>Slander</p>
<p>53 אָמַר נֶכֶל בְּלִבּוֹ</p>	<p>The fool says in his heart...</p>	<p>Radak: A near-repetition of Ps 14. While Ps 14 refers to the First Temple (Nebuchadnezzar), Ps 53 refers to the Second Temple (Titus/Rome). History repeats itself when nations ignore God.</p>	<p>When history seems dark and repetitive, remember that God remains the constant Judge.</p>	<p>History</p>
<p>54 אֱלֹהִים, בְּשֵׁךְ הוֹשִׁיעֵנִי</p>	<p>Save me, O God, by Thy name...</p>	<p>Text/Rashi: Written when the Ziphites betrayed David's hiding spot to Saul. A short, urgent cry against "strangers" (ruthless men) seeking his soul.</p>	<p>When betrayal comes from neighbors, God is the only "Helper" who remains loyal.</p>	<p>Betrayal</p>
<p>55 וְאֲנִי, אֶל- אֱלֹהִים אֶקְרָא</p>	<p>As for me, I will call...</p>	<p>Yerushalmi: David is distressed by the treachery of a close friend (Ahitophel). Verse 18 ("Evening, morning, and noon") is the source for the three daily prayers.</p>	<p>Routine prayer (morning, noon, night) is the anchor that holds you steady during emotional storms.</p>	<p>Prayer</p>
<p>56 בְּאֵלֹהִים, אֶבְטַח לֹא אִירָא</p>	<p>In God do I trust...</p>	<p>Malbim: Written when David was seized by the Philistines in Gath. He was alone and vulnerable. He asks God to put his tears in His "bottle"—preserving every drop of suffering.</p>	<p>Your tears are not lost; God collects them like precious water.</p>	<p>Captivity</p>

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57 חַנּוּנֵי אֱלֹהִים חַנּוּנֵי	Be gracious unto me...	Midrash: David hid in a cave from Saul. A spider spun a web over the entrance, saving him. He awakens the dawn with his harp, turning anxiety into song.	Miracles often come in small, natural forms (like a spiderweb). Keep your eyes open.	Miracles
58 הֲאִמְנֶם-- אֵלֶם צִדֵּק	Do ye indeed speak righteousness?	Radak: A rebuke to corrupt judges (Saul's court) who stayed silent when they should have defended David. Compare them to deaf adders who refuse to hear the charmer.	Silence in the face of injustice is a form of violence. Speak up.	Justice
59 הַצִּילֵנִי מֵאֵיבֵי	Deliver me from mine enemies...	Text: When Saul sent men to watch David's house to kill him. Michal (David's wife) helped him escape. David mocks the enemies prowling like dogs.	God can use even those inside the enemy camp (like Michal) to save you.	Escape
60 הֲרֵאִיתָ עֵמֶךָ קֶשֶׁה	Thou hast made Thy people see hard things...	Rashi/Ibn Ezra: Even in victory (wars with Aram), David felt the heavy cost of war ("wine of staggering"). He realizes "vain is the help of man"—only God gives true victory.	Even "successful" battles leave scars. We need God to heal the trauma of conflict.	War/Trauma
61 מִקְצֵה הָאָרֶץ	From the end of the earth...	Radak: Fleeing Absalom, David felt he was at the "end of the earth" (spiritually and physically). He asks to dwell in God's tent forever.	No matter how far away you feel ("end of the earth"), a prayer can bridge the distance instantly.	Isolation
62 אֵךְ אֶל-	Only for God is my soul silent...	Ibn Ezra: A song of total resignation. Trusting in men is vanity ("hevel").	Quiet the internal noise of anxiety. Silence before God	Faith

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אֱלֹהִים, דוֹמִיָּה		Power belongs only to God. "Silence" here means waiting without complaint.	is a form of strength.	
63 צְמָאָה לְךָ נַפְשִׁי	My soul thirsteth for Thee...	Midrash: In the dry Wilderness of Judah, David's physical thirst mirrored his spiritual thirst. "Your kindness is better than life itself."	Use physical discomfort (thirst/hunger) as a reminder of your soul's deeper needs.	Yearning
64 שְׁמַע- אֱלֹהִים קוֹלִי	Hear my voice, O God...	Rashi: A prayer against the "secret counsel" of slanderers who shoot words like arrows. David asks God to turn their own tongues against them.	Words are weapons. Pray for protection from reputational assassins.	Slander
65 לְךָ דָּמִיָּה תְּהַלָּה	Praise waiteth for Thee...	Talmud: "To You, silence is praise." God is beyond description; sometimes the highest praise is realizing words fail. Also thanks God for rain.	When you are overwhelmed by God's greatness (or tragedy), silence is an acceptable prayer.	Gratitude
66 הֲרִיעוּ לְאֱלֹהִים	Shout unto God...	Malbim: A song for the future Redemption. God brought us through "fire and water" to a wealthy place. We must pay the vows we made when we were in trouble.	If you promised God something during a crisis, don't forget to fulfill it when the crisis passes.	Vows
67 אֱלֹהִים, יְחַנְּנוּ	God be gracious unto us...	Kabbalah: The Menorah Psalm (7 verses). Recited daily to connect material blessing (harvest) with spiritual light ("Cause His face to shine").	Seek material success only so you can use it to reveal God's light in the world.	Blessing

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68 יְקוּם אֱלֹהִים	Let God arise...	Midrash: Describes the Ark traveling through the wilderness. God is the "Father of orphans and Judge of widows." Celebrates the giving of the Torah at Sinai.	God is mighty in war, but His defining trait is caring for the vulnerable (orphans/widows).	Protection
69 הוֹשִׁיעֵנִי אֱלֹהִים	Save me, O God...	Radak: David is sinking in "deep mire" (depression/trouble). He is hated "without cause." He asks God not to let others be shamed because of his suffering.	When you feel like you are drowning in problems, reach up. God is the lifeline.	Depression
70 אֱלֹהִים לְהַצִּילֵנִי	O God, to deliver me...	Ibn Ezra: A short, urgent plea (almost identical to end of Ps 40). For moments of acute crisis when there is no time for long prayers.	In an emergency, "God help me, hurry!" is a complete and powerful prayer.	Emergency
71 אֶל- תְּשַׁלְּכֵנִי, לְעֵת זְקֵנָה	Cast me not off in old age...	Metzudas David: A prayer specifically for aging. The psalmist asks God, who taught him from youth, not to abandon him now that his strength is fading.	Aging is scary, but a lifetime of walking with God is the best preparation for the final chapters.	Old Age
72 לְשִׁלְמָה	For Solomon...	Rashi: David's prayer for his son Solomon (or the Messiah). He prays the King will judge the poor with justice and bring peace "like the moon."	Parents' greatest prayer is that their children will use power ethically and justly.	Children
73 וְאֲנִי-- כַּכְעֵס, נָטְיוּ רַגְלִי	My feet almost slipped...	Malbim: Asaph admits he almost lost faith seeing the wicked prosper. Only when he entered the "Sanctuary" (saw the	Don't envy the "Instagram lives" of the corrupt. Look at the eternal picture.	Doubt

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		long-term view) did he understand their doom.		
74 לָמָּה אֱלֹהִים, זָנַחְתָּ	Why, O God, hast Thou cast us off?	Rashi: Lament over the First Temple's destruction. Enemies roared in the Sanctuary. Asaph asks God to remember the "turtledove" (Israel) and not abandon it.	Even when our holy places are destroyed, our relationship with God ("the turtledove") survives.	Destruction
75 כִּי לֹא מִמּוֹצֵא	For neither from the east...	Radak: Success doesn't come from hard work ("east or west") alone. "God is the Judge; He puts down one, and lifts up another."	Work hard, but remember that the promotion actually comes from God, not the boss.	Livelihood
76 נִדְעַ בִּיהוּדָה אֱלֹהִים	In Judah is God known...	Rashi: Refers to the miraculous defeat of Sennacherib. The enemy army slept their final sleep without a battle. Even human wrath eventually praises God.	God can neutralize the biggest threats while we sleep. Trust His protection.	Miracles
77 בְּיוֹם צָרָתִי	In the day of my trouble...	Midrash: The Psalmist cannot sleep. He comforts himself by remembering the splitting of the Sea— God's way is often "in the sea" (hidden/mysterious).	When God's plan is a mystery, remember the Red Sea: He makes paths where there is no road.	Insomnia
78 מִשְׁכִּיל, לְאַסָּף	Maschil of Asaph...	Rashi: A history lesson from Egypt to David. Emphasizes the cycle of rebellion and mercy. Purpose: so the next generation "might not forget God's works."	History isn't just dates; it's a lesson on consequences. Teach it to your kids so they don't repeat it.	Education

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79 אֱלֹהִים, כָּאוּ גוֹיִם	O God, the heathen are come...	Talmud: Lament for the Temple. Why is it a "Song" (Mizmor)? Because God vented His wrath on the stones of the Temple to save the people from extinction.	Be thankful that we lost buildings, not the entire nation. Stones can be rebuilt; souls cannot.	Tisha B'Av
80 רָעָה יִשְׂרָאֵל	Shepherd of Israel...	Radak: Israel is a vine brought out of Egypt, now ravaged by the "boar" (Rome). Refrain: "Turn us again, O God, cause Thy face to shine."	We are God's vine. Even when cut back, with His light, we can grow again.	Restoration
81 תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר	Blow the horn...	Talmud: The Song for Thursday / Rosh Hashanah. God asks Israel to just listen to Him so He can subdue their enemies. "Open thy mouth wide, and I will fill it."	God wants to give us everything; we just need to "open our mouths" (pray) and listen.	Rosh Hashanah
82 אֱלֹהִים, נֹצֵב	God stands in the congregation...	Rashi: A warning to corrupt judges ("gods"). God reminds them they are mortal ("Ye shall die like men"). God demands justice for the poor and fatherless.	Use your power to help the weak, or lose your right to lead.	Leadership
83 אֱלֹהִים, אֶל-דָּמִי- לָךְ	O God, keep not silence...	Malbim: A prayer against a multi-nation coalition trying to wipe Israel off the map. Lists historical enemies (Ishmael, Edom, Amalek).	When nations conspire to destroy us, our defense is ensuring God is part of the conversation.	War
84 סֵה-יְדִידוֹת מִשְׁכְּנֹתֶיךָ	How lovely are Thy tabernacles...	Radak: The yearning of a pilgrim who misses the Temple. "Happy are they that dwell in Your house" (Ashrei). Even the	The synagogue/home should be a place where you feel as	Synagogue

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		sparrow finds a home there.	safe and natural as a bird in its nest.	
85 רְצִיתָ יְהוָה אֲרָרְךָ	Lord, Thou hast been favorable...	Ibn Ezra: A prayer for the return from Exile. Describes a harmony where "Mercy and truth are met together; righteousness and peace have kissed."	Peace isn't just the absence of war; it's when truth and kindness can coexist.	Peace
86 הִטָּה-יְהוָה אָזְנֶךָ	Incline Thine ear...	Sforno: David asks God to preserve him because he is "Chasid" (devoted). He asks for a "token for good" so enemies will see God comforts him.	Being devoted to God doesn't mean you won't suffer, but it guarantees God listens when you cry.	Comfort
87 יְהוָה, אֱהַב שַׁעְרֵי צִיּוֹן	The Lord loves the gates of Zion...	Rashi: A song praising Jerusalem. Suggests that spiritual greatness from all nations eventually traces its roots back to Zion.	Jerusalem is the spiritual mother of the world. We all have roots there.	Zion
88 יְהוָה, אֱלֹהֵי יְשׁוּעָתִי	O Lord, God of my salvation...	Radak: The gloomiest Psalm. The author is friendless, sick, and feels near death. Ends in darkness. Validates the feeling of total depression.	Sometimes faith means simply hanging on even when there is no "happy ending" in sight.	Depression
89 חֲסִדֵי יְהוָה, עוֹלָם אֲשִׁירָה	I will sing of the mercies...	Midrash: Contrasts God's eternal promise to David with the reality of defeat. Asks "How long, O Lord?" Pleads for the restoration of the covenant.	When reality contradicts God's promises, hold on to the promise and wait.	Covenant
90 תְּפִלָּה, לְמֹשֶׁה	A Prayer of Moses...	Rashi: Written by Moses. Contrasts God's eternity with human fragility	Life is short. Numbering your	Funeral

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		("dust to dust"). Asks God to "Teach us to number our days" so we gain wisdom.	days makes them count.	
91 יֵשֵׁב, בְּסִתְרֵךְ עָלְיִין	He that dwells in the shelter...	Midrash Tanchuma: "Song of Plagues." Moses composed this for protection against demons. "A thousand may fall at thy side... it shall not come nigh thee."	The ultimate spiritual shield. Recite it when you feel vulnerable to physical or spiritual harm.	Protection
92 מְזֻמֹּר שִׁיר, לְיוֹם הַשַּׁבָּת	A Song for the Sabbath...	Talmud: Song of the Day for Shabbat (and the World to Come). Contrasts the fool (grass) with the righteous (Palm/Cedar).	Shabbat is a taste of the ultimate reward. Just as trees grow slowly, spiritual reward takes time.	Shabbat
93 יְהוָה מֶלֶךְ	The Lord reigneth...	Talmud: Song of the Day for Friday. Celebrates God's Kingship over the "floods" (chaos). God is mightier than the noise of many waters.	God is stronger than the chaos of nature or politics. He remains King.	Friday
94 אֵל-נִקְמָת יְהוָה	O Lord God of vengeance...	Radak: Song of the Day for Wednesday. A plea for justice. "When I said: 'My foot slippeth', Thy mercy held me up."	When you feel like you are slipping, God's mercy is the hand that catches you.	Justice
95 לְכוּ, נִרְנְנָה	O come, let us sing...	Kabbalah: Opening of Kabbalat Shabbat. A call to worship, but ends with a warning not to harden hearts like the generation in the desert.	Enter Shabbat with joy, but also with a soft heart ready to listen.	Shabbat

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96 שִׁירוּ לַיהוָה, שִׁיר חֲדָשׁ	Sing a new song...	Rashi: Refers to the future "New Song." Calls on nature (fields, trees) to rejoice before God who comes to judge the earth.	Nature is waiting for redemption too. Join the song of creation.	Nature
97 יְהוָה מַלְכָּה, תִּגְלַל הָאָרֶץ	The Lord reigneth...	Malbim: "Light is sown for the righteous." Emphasizes hating evil as a prerequisite for loving God.	You cannot love God and tolerate evil. Planting righteousness now harvests light later.	Integrity
98 שִׁירוּ לַיהוָה, שִׁיר חֲדָשׁ	Sing a new song...	Radak: Similar to Ps 96. Emphasizes that God's salvation is made known to the nations. Rivers clap their hands.	Redemption will be so obvious even the rivers will applaud.	Redemption
99 יְהוָה מַלְכָּה, יִרְגְּזוּ עַמִּים	The Lord reigneth; let people tremble...	Rashi: Focuses on God's holiness ("Holy is He"). Mentions Moses, Aaron, and Samuel as those who called and were answered.	Holiness is scary ("tremble"), but it is also accessible if we call like Moses did.	Holiness
100 מְזִמּוֹר לְתוֹדָה	A Psalm of Thanksgiving...	Leviticus Rabbah: In the Messianic age, all sacrifices cease except the Thanksgiving Offering. teaches serving God with joy (Simcha).	The highest form of worship is simple, joyful gratitude.	Thanksgiving
101 חֶסֶד-וּמִשְׁפָּט אֲשִׁירָה	I will sing of mercy and justice...	Rashi: David sings whether God treats him with mercy (Chesed) or judgment (Mishpat). He sets a standard for his court: no liars or arrogant people allowed.	Accept God's will with a song, whether it feels like a hug or a slap. Also, curate your social circle carefully.	Integrity
102 תְּפִלָּה לְעַנִּי	A prayer of the afflicted...	Radak: The prayer for the exile or the suffering individual (Ani) who	When you have nothing left, you still have prayer.	Illness

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		wraps himself in prayer because he has no other option. Asks God not to take him "in the midst of his days."	Being "poor" in spirit makes your prayer potent.	
103 בְּרַכֵּי נַפְשִׁי	Bless the Lord, O my soul...	Talmud: Just as the soul fills the body but is unseen, God fills the world but is unseen. Lists God's benefits: forgiving sins, healing diseases, renewing youth like an eagle.	Don't take your body for granted. Use every organ to praise the One who keeps it functioning.	Healing
104 בְּרַכֵּי נַפְשִׁי	Bless the Lord, O my soul...	Rashi: The great Song of Nature (recited on Rosh Chodesh). Details the ecosystem (water, animals, bread, wine), showing how God feeds every creature individually.	Look at nature—from the mountains to the lions—to see God's open hand providing for you too.	Nature
105 הוֹדוּ לַיהוָה	O give thanks...	Chronicles I: Part of the song David commissioned for the Ark's arrival. Reviews the history from the Patriarchs to the Land, emphasizing God's protection ("Touch not My anointed").	Knowing your history gives you confidence that God has protected your family for generations.	History
106 הוֹדוּ... כִּי לְעוֹלָם חֲסִדוֹ	O give thanks... for His mercy...	Radak: A confession (Viduy) of national sins. Contrasts God's kindness with Israel's rebellions (Golden Calf, Spies). Ends with a plea to be gathered from the nations.	We make mistakes repeatedly, yet God's kindness remains constant. Acknowledge the pattern to break it.	Confession

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107 ...הָדוּ גְאוּלֵי יְהוָה	Let the redeemed of the Lord say so...	Talmud: Source for "Birkat HaGomel." Four types of people must give thanks: those crossing deserts, seas, released prisoners, and recovered sick.	If you survived a crisis, don't keep it quiet. Publicize your gratitude ("Let the redeemed say so").	Thanksgiving
108 נִכּוֹן לִבִּי אֱלֹהִים	My heart is steadfast...	Radak: A composite of Ps 57 and Ps 60. David affirms confidence in victory over enemies (Moab/Edom) because he relies on God, not armies.	When you face an old battle again, approach it with a "steadfast heart" and the songs that worked before.	Confidence
109 אֱלֹהֵי תְהַלְתִּי	God of my praise...	Metzudas David: David speaks against detractors (Doeg/Ahitophel) who returned hatred for his love. Contains severe curses, reflecting the pain of betrayal.	When love is repaid with hatred, it creates a deep wound. Hand the anger over to God.	Betrayal
110 נִאֲמַם יְהוָה, לְאֲדָנִי	The Lord said to my lord...	Talmud: God invites the righteous leader (Abraham/Messiah) to sit at His "right hand" while He makes enemies a footstool.	True leadership involves letting God fight your battles while you stay close to Him.	Leadership
111 אוֹדֶה יְהוָה	I will give thanks...	Radak: Acrostic praising God's works. "The fear of the Lord is the beginning of wisdom." God provides food (Teref) to those who fear Him.	Real wisdom starts with awe. Trust that the Provider of wisdom also provides food.	Wisdom
112 אֲשֶׁר־ אִישׁ יֵרָא אֶת־יְהוָה	Happy is the man...	Malbim: Acrostic describing the righteous person: gracious, lends money, unafraid of bad news because his heart is steadfast.	Generosity creates emotional stability. If you give, you won't fear the "evil tidings" of the market.	Charity

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113 הָלְלוּ, עֲבָדֵי יְהוָה	Praise, O ye servants...	Pesachim: Start of Hallel. Praises God who is high yet looks low, raising the poor from dust and making the barren woman a joyful mother.	No one is too low for God to lift up. He specializes in impossible reversals.	Hallel
114 בְּצֵאת יִשְׂרָאֵל	When Israel came forth...	Midrash: Retelling of the Exodus. Nature reacts to God: the Sea fled, mountains skipped. "The earth trembles at the presence of the Lord."	When you move with God, obstacles (seas/mountains) move out of your way.	Passover
115 לֹא לָנוּ יְהוָה	Not unto us, O Lord...	Radak: Part of Hallel. Mocks idols ("mouths but speak not"). Israel trusts in God. "The dead praise not the Lord... but we will bless the Lord."	We become like what we worship. Worship the Living God, not dead objects.	Idolatry
116 אֶהְבֶּתִּי, כִּי-יִשְׁמַע	I love that the Lord hears...	Talmud: Song of thanksgiving for escaping death. "I will lift the cup of salvation." "Precious in the sight of the Lord is the death of His saints."	Surviving a brush with death clarifies what you love: that God listens to you.	Recovery
117 הָלְלוּ אֶת- יְהוָה, כָּל- גּוֹיִם	Praise the Lord, all nations...	Radak: Shortest Psalm. Calls on all nations to praise God because His mercy toward Israel has been great.	Israel's survival is a miracle meant to inspire the entire world, not just Jews.	Universal
118 הוֹדוּ לַיהוָה כִּי-טוֹב	O give thanks...	Talmud: Climax of Hallel. "The stone the builders rejected has become the cornerstone." "This is the day the Lord has made."	Rejection isn't final. God often builds His greatest structures using the "rejected stones."	Hallel
119 אֲשֶׁרִי	Happy are the upright...	Midrash: The "Alpha Beta." Longest chapter (acrostic). A love song to	The Torah is a path, a light, and a comfort. Immersion	Memorial

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תְּמִימוּת־ דֶּרֶךְ		Torah/Mitzvot. Used to spell names at funerals.	in it brings wholeness (Temimut).	
120 אֶל-יְהוָה, בְּצָרָתָהּ לִי	In my distress I called...	Radak: First "Song of Ascents." Focuses on the pain of living among people who hate peace and the scourge of slander (Lashon Hara).	It is painful to be a peace-lover in a culture of war. Prayer is your refuge from toxic speech.	Slander
121 אֲשָׂא עֵינַי	I lift my eyes...	Midrash: Total reliance on God. "The Guardian of Israel neither slumbers nor sleeps." Protects from sun and moon.	You can sleep soundly because your Guardian stays awake.	Travel
122 שִׂמְחֹתַי, בְּאִמְרֵיהֶם לִי	I rejoiced when they said...	Makkot: Pilgrims arriving in Jerusalem. Praises the city that is "joined together" (unity). "Pray for the peace of Jerusalem."	Unity is the vessel for blessing. Praying for Jerusalem brings peace to your own palace.	Jerusalem
123 אֶלְיָהָ, נִשְׂאָתַי	Unto Thee I lift my eyes...	Radak: Prayer of the exile. Just as servants watch their master's hand, we watch God, waiting for mercy amidst contempt.	When the world treats you with contempt, keep your eyes locked on God's hands.	Exile
124 לוֹלֵי יְהוָה	If it had not been the Lord...	Rashi: Song of survival. If God hadn't been with us, enemies would have swallowed us. "The snare is broken, and we are escaped."	Acknowledge that your survival wasn't luck; it was the breaking of the trap by God.	Survival
125 הַבְּטָחִים בְּיְהוָה	They that trust in the Lord...	Radak: Compares the righteous to Mount Zion—immovable. God surrounds His people like mountains surround Jerusalem.	Trust makes you immovable. God is your perimeter defense.	Security

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126 בְּשׁוּב יְהוָה	When the Lord brought back...	Talmud: Sung before Grace After Meals. Compares Exile to a dream. "Those who sow in tears shall reap in joy."	Tears are seeds. If you are crying now, you are planting the seeds for a future harvest of joy.	Hope
127 אִם-יְהוָה לֹא-יִבְנֶה בַּיִת	Unless the Lord builds...	Rashi: Human effort (waking early, working late) is useless without God. Praises children as a heritage/reward.	Don't be a workaholic. Success is a blessing, not just a paycheck. Children are the real wealth.	Family
128 אֲשֶׁר־יֵאָמַר יְהוָה	Happy is everyone...	Berakhot: Praise of manual labor. "When you eat the labor of your hands, you are happy." Wife is a fruitful vine; children are olive plants.	There is dignity in work. Happiness is found at the family dinner table, not in fame.	Livelihood
129 רַב־מַצַּרֵּי צָרָוּנִי	Much have they afflicted me...	Malbim: Israel reviews its history of persecution ("plowers plowed my back"). Yet God has cut the cords of the wicked.	We are a survivor nation. The scars on our back are proof of our resilience, not our defeat.	History
130 מִמַּעְמְקִים	Out of the depths...	Midrash: De Profundis. If God kept a record of sins, no one could stand. We wait for God like watchmen wait for the morning.	You can pray from the lowest point ("depths"). Forgiveness is always available.	High Holidays
131 יְהוָה, לֹא- גִבַּה לִבִּי	Lord, my heart is not haughty...	Rashi: David asserts humility. He stilled his soul like a "weaned child." He avoided seeking things "too wonderful" for him.	Ambition is good, but arrogance is toxic. Find contentment in simplicity ("weaned child").	Humility
132 זְכוֹר-יְהוָה לְדָוִד	Lord, remember unto David...	Radak: Recalls David's oath to find a place for the Temple. God chooses	Dedication to God's house brings	Dedication

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		Zion as His resting place and promises to bless her provision.	blessing to your own house.	
133 הִנֵּה טוֹב-טוֹב	Behold how good...	Zohar: Describes the beauty of unity (brothers dwelling together). Compared to anointing oil and dew.	Unity is not just "nice"; it is the channel for spiritual flow (oil) and vitality (dew).	Unity
134 הִנֵּה בְּרֹכֵנוּ	Behold, bless ye...	Menachot: Final Song of Ascents. Addressed to those standing in the Temple at night. "Lift up your hands and bless the Lord."	Even in the "night" (dark times), keep your hands lifted in blessing.	Night
135 הַלְלוּ, אֵת-שֵׁם יְהוָה	Praise the name...	Radak: Mosaic of praises for God's power in nature and history. Contrasts the living God with blind/deaf idols.	We become like what we worship. Worship the Living God, not dead objects.	Praise
136 הוֹדוּ... כִּי לְעוֹלָם חֲסִדוֹ	O give thanks...	Pesachim: "The Great Hallel." Recounts history with the refrain "His kindness is eternal" (26 times). Emphasizes God feeds all flesh.	God's kindness is the rhythm of the universe. It repeats in every generation and every meal.	Great Hallel
137 עַל נְהַרֹתַי, כָּבַל	By the rivers of Babylon...	Midrash: Quintessential song of Exile. Weeping by the river, hanging up harps. "If I forget thee, O Jerusalem..."	Never get so comfortable in exile that you forget where you truly belong.	Tisha B'Av
138 אֹדֶךָ בְּכֹל-לִבִּי	I will thank Thee...	Rashi: David thanks God for making him king. Though God is high, He regards the lowly. "The Lord will perfect that which concerns me."	God loves the humble. He will finish the work He started in you.	Humility

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139 יְהוָה! חִקְרַתְנִי	O Lord, Thou hast searched me...	Talmud: God knows you better than you know yourself. He knit you in the womb. "Search me, O God, and know my heart."	You are never misunderstood by God. He knows your formation and your thoughts.	Self-Knowledge
140 חַלְצֵנִי יְהוָה!	Deliver me, O Lord...	Malbim: Prayer against slanderers (serpent tongues) and the violent man (Ish Chamas).	Protection from violence and verbal abuse starts with prayer.	Violence
141 יְהוָה! קְרָאתִיךָ	Lord, I call Thee...	Rashi: David prays his prayer be accepted like incense. Asks for a "guard" over his mouth to prevent sinful speech.	Guarding your tongue is as holy as offering incense in the Temple.	Speech
142 קוֹלִי, אֶל- יְהוָה אֲזַעַק	I cry with my voice...	Text: David in the cave. He feels totally alone ("Refuge failed me"). Asks to be brought out of "prison" (distress).	When you feel imprisoned by circumstances and abandoned by people, cry out to the ultimate Refuge.	Isolation
143 יְהוָה, שְׁמַע תְּפִלָּתִי	Hear my prayer...	Radak: David admits no man is justified before God by merit alone. He needs mercy. Asks to know the way he should walk.	Don't rely on your "rights"; rely on God's mercy. Ask for direction when the path is dark.	Guidance
144 בְּרוּךְ יְהוָה צוּרִי	Blessed be the Lord my Rock...	Rashi: David blesses God for training his hands for war. Prays for domestic peace: healthy children and no outcry in streets.	Strength in battle is meant to secure peace at home.	War/Peace
145 תְּהִלָּה, לְדוֹד	A Psalm of praise...	Talmud: "Ashrei." Reciting it 3x a day guarantees the World to Come. Key: "You open	God isn't just a distant King; He is the Provider who feeds you today.	Sustenance

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		Your hand and satisfy every living thing."		
146 הלְלֵי נַפְשֵׁי	Praise the Lord, O my soul...	Malbim: Start of final Hallel. Warns against trusting princes/politicians. Trust the God of Jacob who heals the blind and raises the bent.	Politicians will fail you; God won't. He heals the broken, not the powerful.	Trust
147 בּוֹנֵה יְרוּשָׁלַם	The Lord builds Jerusalem...	Radak: God heals broken hearts and binds wounds. Juxtaposes naming stars with caring for the humble.	The God who names the galaxies cares about your bandaged wound.	Healing
148 הִלְלוּ... מִן-הַשָּׁמַיִם	Praise... from the heavens...	Rashi: Call to the universe to praise: angels, sun, moon, fire, kings, children. All creation unites.	You are part of a cosmic choir. Add your voice to the sun and the stars.	Creation
149 יִשְׁחַחוּ יִשְׂרָאֵל	Let Israel rejoice...	Ibn Ezra: Song of the Chasidim. They sing praises with a "two-edged sword" (victory).	Joy and strength go together. A praising heart is a victorious heart.	Victory
150 הִלְלוּ-אֵל בְּקֹדֶשׁוֹ	Praise God in His sanctuary...	Talmud: Grand finale. 10 expressions of praise. Every instrument (Shofar, harp). "Let everything that has breath praise the Lord."	If you are breathing, you have a reason to praise.	Finale