

Guide to the Book of Psalms (Tehillim)

A Personal Companion to all 150 Psalms

Dedicated for a complete recovery of body and soul for those suffering and comfort for their caregivers and families

About this Guide

There are moments in life when people reach instinctively for The Book of Psalms.

Illness. Fear. Grief. Hope. Confusion. Relief. Loneliness.

For many years, I said the words of Psalms without fully appreciating their emotional depth. Then I began slowing down and discovering something extraordinary: King David did not write from comfort. He wrote from caves, betrayal, illness, exhaustion, danger, guilt, gratitude, and longing for God.

This guide was created to help people connect more personally to the Psalms they are saying.

I have not tried to replace any already existing work, just provide a guide to go with the text on how I have started to understand the Psalms I say.

Whilst Psalms are universal I have written this from the religious Jewish perspective I have been brought up with and therefore each Psalm includes a key phrase, context from traditional Orthodox Jewish sources, a short personal reflection, and common occasions where the Psalm is recited. I use the terms Psalms and their Hebrew equivalent Tehillim interchangeably.

I apologize if your specific religion or method of interpretation is different.

My hope is simple: that these ancient words may feel a little more alive, personal, and comforting to the people saying them today.

This guide has three sections:

Section 1 Quick-reference index — which Psalms to say for which occasion

Section 2 Psalm-by-psalm companion — context, source, and personal reflection for all 150 Psalms

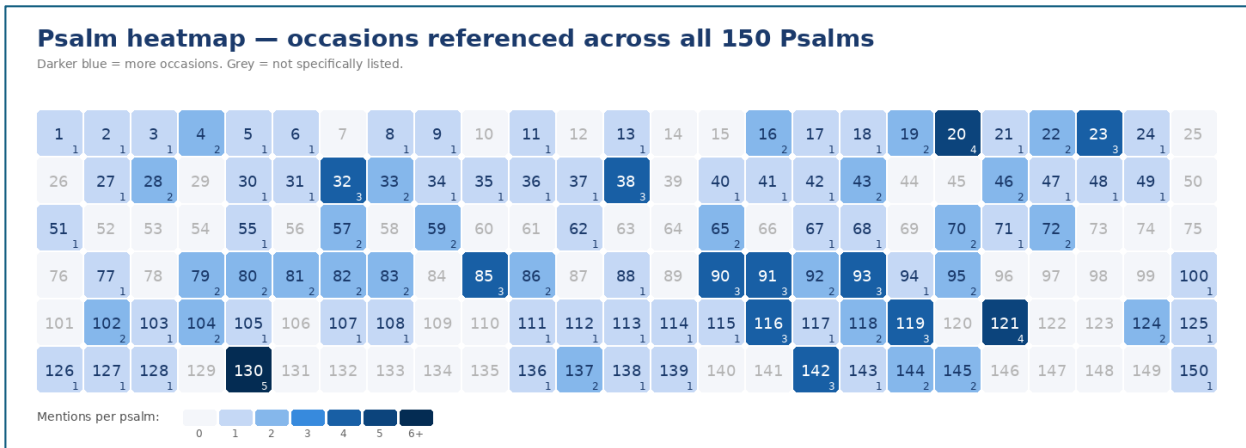
Section 3 Source cross-reference — every occasion mapped to its Jewish sources, with a visual heatmap

May all our prayers be answered, and may we hear only good news.

Section 1 — Quick-Reference Index: Psalms by Occasion

Find the right Psalm quickly. Numbers refer to the full commentary in Section 2.

It is interesting to see which Psalms are most referred to and this Heatmap helps:



Illness & Healing

Tehillim has accompanied the sick and those who love them across every generation. These psalms are the most widely recommended in Orthodox Jewish tradition for illness, surgery, and recovery.

Core psalms (universally recommended) 6, 13, 20, 22, 23, 30, 32, 38, 41, 86, 88, 91, 102, 103, 119, 121, 130, 142

Reb Nachman's 10 healing psalms 16, 32, 41, 42, 59, 77, 90, 105, 137, 150

Psalm 119 — for the sick Recite stanzas for each letter of the patient's Hebrew name, then stanzas for קרע שטן (destroy the Accuser)

Surgery 20, 91, 121

Recovery 6, 30, 41, 103, 116

Distress, Crisis & Emergency

David wrote from real danger — caves, betrayal, enemies at the door. These psalms were not composed in comfortable reflection. They were forged in urgency.

General distress & crisis 3, 4, 11, 20, 22, 28, 38, 46, 55, 85, 86, 102, 130, 142

Emergency — when there is no time 70 — *Psalm 70 is just six verses: "O God, to deliver me, make haste"*

Mourning, Death & Memorial

Tehillim has always accompanied loss. These psalms give language to grief when ordinary words fail.

At a funeral	23, 90
In a house of mourning	49
At a gravesite or Yahrzeit	16, 17, 33, 72, 91, 104, 130
Spelling the name of the deceased	119 — <i>the stanzas corresponding to the Hebrew name</i>

Gratitude & Thanksgiving

Judaism considers gratitude among the highest forms of worship. When the crisis passes, Tehillim has language for that too.

General thanksgiving	9, 18, 21, 57, 65, 95, 100, 116, 138
After a miracle or rescue	18, 124
Birkat HaGomel — source psalm	107 — <i>recited publicly after illness, travel, or danger survived</i>

Repentance & Forgiveness

David's greatest act may have been his Teshuvah — not pretending the fall did not happen, but facing it honestly and rebuilding from there.

The primary psalm of Teshuvah	51
Also for repentance / High Holidays	32, 90, 130

Protection & Safety

These psalms have been recited for protection across every period of Jewish history — in times of war, travel, and danger.

Universal protection ("Song of Plagues")	91
Travel	91, 121
General protection	28, 46, 59, 68, 83, 121, 125

War & National Danger

When the Jewish people face collective danger, these are the psalms Jewish communities have turned to throughout history.

Israel or the Jewish people in danger	20, 43, 79, 80, 83
Soldiers going to war	2, 20, 144

Livelihood & Success

Parnassah — the ability to sustain oneself and one's family — is considered a form of divine blessing in Jewish thought. These psalms acknowledge that God's hand is present in our material lives.

Livelihood / Parnassah

23, 34, 36, 62, 65, 67, 85, 104, 112, 121, 136, 144, 145

Guidance & Wisdom

When direction is unclear and the path ahead is uncertain, these psalms ask for light.

Seeking divine guidance

1, 19, 43, 111, 119, 139, 143

Hope & Patience

David spent years waiting — for justice, for rescue, for redemption. His waiting was not passive. It was sustained by prayer.

Hope & patient waiting

33, 37, 40, 80, 85, 118, 126

Shabbat & Jewish Holidays

Tehillim is woven through the fabric of the Jewish calendar. These psalms accompany our holy times.

Shabbat

92, 93, 95

Rosh Hashanah / Yom Kippur

27, 47, 81, 130

Hallel — Pesach, Sukkot, Chanukah

113, 114, 115, 116, 117, 118

Tisha B'Av

79, 137

Life Events

From birth to marriage to old age, Tehillim accompanies the full arc of a life.

Childbirth

4, 5, 8, 20, 35, 57, 93, 108, 142

Wedding day

19

Shidduch — finding a partner

32, 38, 70, 71, 72, 82, 121, 124

For children

72, 127, 128

Daily Prayer

Some psalms are woven into the very structure of daily Jewish prayer.

Ashrei — recited three times daily

145

Shir Shel Yom — Song of the Day

Sun 24 · Mon 48 · Tue 82 · Wed 94 · Thu 81 · Fri 93 · Shabbat 92

Bedtime / Kriat Shema

31 — "Into Thy hand I commit my spirit"

Section 2 — Psalm-by-Psalms Companion

Context from traditional sources and a personal reflection for all 150 Psalms, in order.

"Psalms (Tehillim) are not a book written by someone who avoided suffering. It was written by someone who survived it."

Psalm	Key phrase	Context from sources	A reflection	Occasion
1 אִשְׁרֵי הָאִישׁ	Happy is the man...	Talmud (Berakhot 10a): David begins where Moses left off. Contrasts the fruitful tree — one who studies Torah — with the wind-blown chaff of wickedness, tracing the downward spiral of sin.	True happiness is defined by roots, not by restlessness. Stability and growth outlast every fleeting pleasure.	Guidance
2 לָמָּה רָגַשׁוּ גוֹיִם	Why do nations gather?	Rashi/Radak: Historically refers to the Philistines gathering against David. Messianically, it points to the War of Gog and Magog — and the ultimate futility of fighting God.	When the world feels hostile, remember: forces that oppose moral truth eventually exhaust themselves.	War
3 יְהוָה מַה- בִּוְצְרִיִּר	O Lord, how many are my foes!	Midrash: Sung while fleeing Absalom. David rejoiced that punishment came through a son — who might yet show mercy — rather than a stranger or enemy.	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 appeased the Gibeonites, and rain fell — demonstrating that turning to God in silence brings more than panic ever does.	Instead of venting panic, turn inward at night. Peace with God is found there.	Anxiety
5 אָמְרֵי הָאֲזִינוּהָ	Give ear to my words...	Midrash / Ibn Ezra: A morning prayer. David asks God to hear not just his words, but his higyoni — the silent groaning too deep for speech.	When words fail entirely, God hears the cry beneath them.	Mourning
6 יְהוָה אַל- אִפְרֹכֶֽבֶב	Rebuke me not in Your anger...	Radak: David suffers severe illness while enemies rejoice. He does not ask for healing because he deserves it — he asks because the dead cannot praise God.	It is valid to ask for life simply so you can continue to do good.	Illness & Healing
7 שְׂגִיּוֹן 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 steadiest defence against slander.	Slander
8 מַה-אֲנוֹשׁ כִּי- תִזְכְּרוּנוֹתַי	What is man that You remember him?	Malbim: David looks at the stars and feels small — yet realises God gave humans dominion over nature. He holds humility and dignity together without letting go of either.	When you feel worthless, remember: God gave you a specific and irreplaceable role in His universe.	Depression
9 אוֹדֶה יְהוָה בְּקַל-לִבִּי	I will thank the Lord...	Rashi: Points toward the final redemption and the fall of the wicked. A prayer for justice that has not yet arrived but is already certain.	Evil makes a great deal of noise. But it is temporary; justice is eternal.	Gratitude
10 לָמָּה יְהוָה תַּעֲמִד	Why standest Thou afar off?	Metzudas David: The psalm of Hester Panim — God hiding His face. The wicked arrogantly declare "God has forgotten." David refuses to accept that silence.	Even when God seems absent, call out to Him. The hiding is not permanent.	Injustice

Psalm	Key phrase	Context from sources	A reflection	Occasion
11 כי הַשְּׁתוֹת יְהִרְסוּן	<i>If the foundations be destroyed...</i>	Rashi: David refuses to flee to the mountains in panic. He insists God is in His Temple and sees all — and that fleeing implies a failure of trust.	When society shakes, stand firm on your spiritual ground. Panic is not the answer.	Crisis
12 הוֹשִׁיעָה כִּי-גַמְר קִטִּיד	<i>Help, Lord, for the godly cease...</i>	Radak: A lament over a generation of liars and double-hearted people. God's word is pure "like silver refined seven times" — unlike the flattery that surrounds us.	In a world of falsehood, the Torah remains the one thing you can trust completely.	Betrayal
13 עד-אָנָה יְהִנֵּה! תִּשְׁכַּחֲנִי	<i>How long will You forget me?</i>	Ibn Ezra: A cry from deep suffering. "How long" appears four times — four weights upon the heart. And then, suddenly, the psalm turns: "But I have trusted in Your mercy."	Suffering feels endless. But trust in God gives the exhausted mind a place to rest.	Illness & Healing
14 אָמַר נָבֵל בְּלִבּוֹ	<i>The fool says in his heart...</i>	Rashi: Written about the destruction of the First Temple. The "Naval" (Fool) behaves as though there is no Divine Judge — and that very blindness is what destroys him.	A life without awareness of God is a kind of spiritual fading — quiet, but real.	Faith
15 מִי-יִגוֹר בְּאֵהֶלֶךְ	<i>Who shall sojourn in Thy tent?</i>	Talmud: Compresses the 613 commandments into 11 essential ethical qualities — speaking truth in one's heart, not harming a neighbour, not taking bribes.	Closeness to God is measured by how you treat people, not only by your ritual practice.	Ethics
<i>"Psalms (Tehillim) are not a book written by someone who avoided suffering. It was written by someone who survived it."</i>				
16 שְׁמַרְנִי אֵל	<i>Keep me, O God...</i>	Rashi: David rejoices that his "portion" is God — not land, power, or wealth. He is confident his soul will not be abandoned to the grave.	Our true inheritance is not what we accumulate. It is the spiritual legacy we leave behind.	Memorial
17 אָנֹכִי בְּצַדִּיק אֲחִזְזֶה פְּנִיךָ	<i>I shall behold Thy face...</i>	Midrash: David asks to be judged, confident in his conduct toward Saul. He seeks satisfaction in the afterlife ("when I awake") — not in material wealth.	We leave material treasures behind. We carry only our righteousness with us.	End-of-Life
18 יְהִי-יְהִנֵּה לְמִשְׁעָ לִי	<i>The Lord was my support...</i>	Talmud: David's great song of gratitude in old age, looking back on a lifetime of rescue — and seeing God's hand in all of it.	Looking back, we see how God held us up when we were certain we were falling.	Gratitude
19 הַשָּׁמַיִם מְסַפְּרִי ם	<i>The heavens declare...</i>	Malbim: Juxtaposes nature — the eloquence of sun and stars — with Torah. Torah restores the soul (Meshivat Nafesh) more deeply than nature alone ever can.	Nature is extraordinary. Torah heals the fragmented soul.	Mental Health
20 יַעֲנֶךָ יְהוָה בְּיוֹם צָרָה	<i>The Lord answer thee...</i>	Rashi: Said before battle. Some trust in chariots, some in horses — but we trust in the Name of God.	Doctors and medicine are the chariots of our time. But the true Healer guides them all.	Surgery & War
21 יְהִנֵּה בְּעֵזְרֶךָ יְשַׂמַּח	<i>In Thy strength the king rejoices...</i>	Rashi: The song of gratitude after the victory — not before. The crown of gold upon the king's head is acknowledged as a gift, not an achievement.	After the crisis passes, do not forget to say thank you.	Gratitude

Psalm	Key phrase	Context from sources	A reflection	Occasion
22 אלי אלי למה עזבתני	<i>My God, why hast Thou forsaken me?</i>	Talmud: Esther's prayer as she approached the King. She felt the Divine Presence withdraw — and still called out "My God." The connection held even as the feeling of it disappeared.	Even when you feel abandoned, keep speaking to God. The relationship is deeper than the feeling.	Illness & Healing
23 יהוה רעי לא אחסר	<i>The Lord is my shepherd...</i>	Radak: David lacked nothing even in the dry wilderness of Hereth. Even through "the valley of the shadow of death," he fears no evil — because God is present.	God shepherds the soul through life — and through the final passage of death.	Funeral
24 מי-יעלה בהר- יהוה	<i>Who shall ascend...</i>	Talmud: The gates of the Temple would not open for Solomon until he invoked David's merit. Clean hands and a pure heart are what open sacred doors.	We do not ascend alone. We stand on the merit of those who walked before us.	Merit
25 אליך יהוה נפשי אשא	<i>Unto Thee I lift up my soul...</i>	Midrash: An alphabetical plea for guidance and forgiveness — including the sins of youth. "For Your name's sake, pardon my iniquity, for it is great."	Lifting the soul means bringing your true, unedited self before God and asking for a second chance.	Forgiveness
26 שפטני יהוה	<i>Judge me, O Lord...</i>	Sforno: David asks God to examine his kidneys — in biblical language, the seat of emotion and inner intention. He has avoided gatherings of the corrupt.	Integrity means what we do in private, the company we keep, and the intentions we cultivate.	Integrity
27 יהוה אורי נישעי	<i>The Lord is my light...</i>	Midrash: "My Light" corresponds to Rosh Hashanah; "My Salvation" to Yom Kippur. One singular desire — to dwell in God's house — dissolves all fear.	Fear loses its grip when the soul has a single, clear direction.	High Holidays
28 אליך יהוה אקרא	<i>Unto Thee do I call...</i>	Radak: David prays not to share the fate of those who speak peace outwardly while cultivating malice within. He asks for distinction — to be counted differently.	Ask God to separate your fate from those who have hardened their hearts against Him.	Protection
29 הבו ליהוה כְּנִי אלים	<i>Ascribe unto the Lord...</i>	Talmud: A storm of thunderous power — the Voice of God breaking cedars, shaking the desert, stripping forests bare. And then, the final word: peace.	In the heart of life's storms, God remains King. And His final word is always peace.	Storm
30 אֲרוּמְמֶךָ יהוה כי דליתני	<i>I will extol Thee...</i>	Metzudas David: Written after recovery from near-fatal illness. "Weeping may tarry for the night, but joy comes in the morning."	The night of illness is real. So is the morning that follows it.	Recovery
<i>"Some Psalms do not remove pain. They give sacred language to it."</i>				
31 בידך אפקיד רוחי	<i>Into Thy hand I commit my spirit...</i>	Midrash: The origin of the bedtime prayer. David felt forgotten "like a dead man" — and still entrusted his spirit to God.	In sleep, in illness, in unconsciousness — the soul rests safely in God's hand.	Sleep & Coma
32 אשְׁכְּחֵי נְשִׁוּי- שְׁעֵרֵי	<i>Happy is he whose sin is covered...</i>	Ibn Ezra: When David kept silent about his wrongdoing, his bones wasted away. The act of honest confession brought relief — a physical and spiritual unburdening.	Hidden guilt corrodes from within. Confessing honestly to God releases the weight.	Confession

Psalm	Key phrase	Context from sources	A reflection	Occasion
33 הַנְּנוּ צַדִּיקִים	<i>Rejoice in the Lord...</i>	Radak: A king is not saved by the size of his army. God's eye rests on those who fear Him — and that watchfulness is the only security that lasts.	True security does not come from power or wealth. It comes from being seen and known by God.	Hope
34 טַעֲמוּ וְהָאוֹרֵן-כִּי-טוֹב	<i>Taste and see that the Lord is good...</i>	Midrash: Written when David feigned madness to escape danger. He teaches that survival sometimes requires cunning — but a good life requires guarding the tongue above all.	You may survive by being clever. But you will flourish by being careful with your words.	Speech
35 הִיבָה יְהוָה אֶת- הַיָּבִיטִי	<i>Strive, O Lord...</i>	Rashi: David prayed for his enemies when they were sick — only to have them mock him in his own stumbling. He asks God to take up the case of fairness.	When kindness is returned with cruelty, let God be the judge. You have done your part.	Injustice
36 נֶאֱמַר-פָּשַׁע לְהַשֵּׁעַ	<i>Transgression speaks...</i>	Malbim: The plotting of the wicked is contrasted with God's love — which reaches to the heavens, which preserves both man and beast, which covers all of creation.	Human evil runs deep. God's mercy runs deeper and reaches further.	Perspective
37 אֶל- תַּחֲרוּסֹת בַּמַּהֲעִים	<i>Fret not thyself...</i>	Radak: A wisdom psalm for the impatient heart. The wicked prosper like grass — briefly. "The meek shall inherit the earth." Wait. Trust. Do not envy what cannot last.	Envy is exhausting and wasted. Spiritual integrity outlasts every temporary success.	Patience
38 יְהוָה אֶל- קַצְפֹּרְקֵיב	<i>Rebuke me not in Thy anger...</i>	Rashi: David suffers a painful disease and the withdrawal of those who once loved him — "my lovers and my friends stand aloof." He waits in silence.	Illness often brings loneliness. When people step back, God does not.	Illness & Healing
39 אֲשַׁמְרָה דַּרְכֵי	<i>I will take heed to my ways...</i>	Ibn Ezra: David realises life is a breath — hevel — and chooses not to spend it complaining. He asks God to act before the end comes.	Knowing that life is brief is not a cause for despair. It is an invitation to focus.	Terminal
40 קוּה קִיֵּיתִי יְהוָה	<i>I waited patiently...</i>	Malbim: God lifts David from a "miry pit" — a place of mud and despair. Doing God's will, he discovers, is better than any sacrifice he could offer.	Deep despair feels like a pit with no ladder. Patient hope is that ladder.	Hope
41 אֲשַׁרְי מִשְׁכִּיל אֶל-דָּל	<i>Happy is he that considers the poor...</i>	Midrash: Even as David lay ill, his closest friend Ahitophel came — not to comfort, but to wait for news of his death. Betrayal at its most painful.	Betrayal by a friend is the deepest wound. God heals what no human hand can reach.	Illness & Healing
42 כְּאַיִל תַּעֲרַג	<i>As the hart panteth...</i>	Radak: A deer in a dry landscape cries out for water. The soul in exile cries out for God. "My tears have been my food day and night."	The ache of longing for God is itself a form of spiritual life. It means the soul is still reaching.	Yearning
43 שְׁלַח- אוֹרֶךְ וְאִמְתָּךְ	<i>Send out Thy light...</i>	Ibn Ezra: A continuation of Psalm 42. David asks God to send two guides: Light (redemption) and Truth — to lead him back to the sacred mountain.	When you are lost and confused, ask God for light. It is the oldest and most honest prayer.	Guidance
44 כִּי-עָלִיךְ הַרְגֵנוּ	<i>For Thy sake are we killed...</i>	Rashi: A lament from a generation that was loyal — and still suffered. They cry: "Why do You sleep, O Lord?" They do not understand — but they do not stop believing.	Sometimes the righteous suffer precisely because they represent something sacred. Their faithfulness is itself the testimony.	Martyrdom

Psalm	Key phrase	Context from sources	A reflection	Occasion
45 הַחַשׁ לְבִי דִבֶּר טוֹב	<i>My heart overfloweth...</i>	Rashi: An allegory for the Torah scholar as King, and the community as his Bride. It praises spiritual beauty — that which does not fade.	True beauty is found in wisdom and nobility of character. It outlasts everything else.	Marriage
46 אֱלֹהִים לְנוּ מַחְסָה	<i>God is our refuge...</i>	Radak: Even when the earth shakes and mountains fall into the sea, God remains our fortress. "Be still, and know that I am God."	When the world convulses, do not reach for more noise. Become still. God is still in control.	Crisis & Panic
47 כָּל- עַמִּים הָ- תִקְעוּ-קֶךָ	<i>O clap your hands...</i>	Tosafot: Recited before the Shofar. Anticipates the day all nations recognise God's sovereignty — not reluctantly, but with joy.	The Shofar sounds the coronation of God over the noise and confusion of daily life.	Shofar
48 גְּדוֹל יְהוָה	<i>Great is the Lord...</i>	Mishnah: The Song of the Day for Monday. Jerusalem is described in its beauty — and enemies flee simply from beholding it.	Jerusalem's endurance is a testimony. Its survival has frightened empires.	Jerusalem
49 לָמָה אֵיכָא בְיַמֵּי רָע	<i>Why should I fear?</i>	Malbim: A psalm of wisdom for the bereaved. Rich and poor die alike. No one can ransom their soul with silver. Only what is carried inwardly survives.	What cannot be purchased is what endures. Only the soul survives the grave.	Mourning
50 זָבַח לְאֱלֹהִים תּוֹדָה	<i>Offer unto God thanksgiving...</i>	Rashi: God rebukes those who bring sacrifices but live immorally. He wants the "sacrifice of thanksgiving" — a grateful heart — not an empty ritual.	Ritual without integrity is hollow. God wants your heart, not only your compliance.	Ethics
51 הִרְבֵּה כִּבְסֹנִי מַעֲוֹנִי	<i>Wash me thoroughly...</i>	Radak: Written after Nathan confronted David about Bathsheba. The ultimate prayer of Teshuvah. David asks not only for forgiveness, but for a "clean heart" and a "steadfast spirit" — a rebuilt character.	True repentance is not only guilt. It is asking God to help you become someone different.	Repentance
<i>"David teaches that even guilt, honestly faced, becomes a doorway back to God."</i>				
52 מֵה- תְּהַלֵּל־תִּתֵּן בְּרָעָה	<i>Why boastest thou in mischief?</i>	Talmud: Written about Doeg the Edomite — a genius scholar who used his tongue to cause a massacre of the priests of Nob. Brilliance can destroy, when ethics are absent.	Talent without character is the sharpest kind of danger. Be the olive tree, not the razor.	Slander
53 אָמַר נַבְל בְּלִבִּי	<i>The fool says in his heart...</i>	Radak: Near-identical to Psalm 14, but where Psalm 14 speaks of the First Temple, Psalm 53 speaks of the Second. History repeats itself. Forgetting God leads to the same destruction every time.	When history feels dark and repetitive, remember: God is the constant through every cycle of it.	History
54 אֱלֹהִים קִשְׁמְךָ הוֹשִׁיעֵנִי	<i>Save me, O God, by Thy name...</i>	Rashi: Written when the Ziphites betrayed David's location to Saul. A short, urgent cry against those who "have not set God before them."	When betrayal comes from those near you, God remains the only truly loyal refuge.	Betrayal
55 וְאָנִי אֶל- לְהִים אֶקְרָא	<i>As for me, I will call...</i>	Yerushalmi: David is devastated by the treachery of Ahitophel — a close friend. Verse 18: "Evening, morning, and noon I cry aloud" — the origin of the three daily prayers.	Routine prayer — morning, noon, and night — is the anchor that holds you steady in emotional storms.	Prayer
56	<i>In God do I trust...</i>	Malbim: Seized by the Philistines in Gath, David was alone and completely	Your tears are not wasted. God collects	Captivity

Psalm	Key phrase	Context from sources	A reflection	Occasion
בְּאֵלֵהִים אֶבְטַח לֹא אֵיֶרָא		vulnerable. He asks God to put his tears in a bottle — to preserve every drop of his suffering.	them as something precious.	
57 חַנּוּן אֱלֹהִים חַנּוּן	<i>Be gracious unto me...</i>	Midrash: David hid in a cave from Saul. A spider spun a web over the entrance — and Saul's men passed by, assuming no one had entered. A miracle in the most ordinary form.	Miracles often arrive in small, overlooked forms. Keep your eyes open.	Miracles
58 הֲאִמְנַם אֵלֶם צִדִּיק	<i>Do ye indeed speak righteousness?</i>	Radak: A rebuke of Saul's corrupt judges — men who stayed silent when they should have spoken. They are compared to deaf adders who refuse the voice of the charmer.	Silence in the face of injustice is itself a form of participation in it.	Justice
59 הִצִּילֵנִי מֵאִיְבֵי	<i>Deliver me from mine enemies...</i>	Text: Saul sent men to watch David's house and kill him. His wife Michal helped him escape — through a window, at night. God used someone inside the enemy's own camp.	God can use the most unlikely people to save you — even those closest to the danger.	Escape
60 הֲרָאִית עַמְךָ קִשְׁהָ	<i>Thou hast made Thy people see hard things...</i>	Rashi / Ibn Ezra: Even in military victory, David felt the weight of what war costs. He calls it "the wine of staggering." Vain is the help of man — only God gives genuine victory.	Even successful battles leave wounds. We need God to heal what victory alone cannot.	War & Trauma
61 מִקְצֵה הָאָרֶץ	<i>From the end of the earth...</i>	Radak: Fleeing Absalom, David felt he had reached the spiritual and geographical end of the world. From there, he still prayed to dwell in God's tent forever.	No matter how far away you feel, prayer bridges the distance in an instant.	Isolation
62 אֵךְ אֶל- לֵהִים אֶדְוֶנָה	<i>Only for God is my soul silent...</i>	Ibn Ezra: A song of complete resignation. "Surely men of high degree are vanity... put them in the scales, they go up." Silence here means waiting without complaint.	Quieting the noise of anxiety is itself a form of trust. Silence before God is a kind of strength.	Faith
63 צָמְאָה לְךָ נַפְשִׁי	<i>My soul thirsteth for Thee...</i>	Midrash: In the dry Judean wilderness, David's physical thirst mirrored his spiritual thirst. "Your loving-kindness is better than life."	Physical discomfort — hunger, thirst, exhaustion — can be a doorway to awareness of what the soul truly needs.	Yearning
64 שָׁמַע- לֵהִים אֶקוּלִי	<i>Hear my voice, O God...</i>	Rashi: A prayer against those whose words are weapons — "they whet their tongues like a sword." David asks God to turn their own speech against them.	Words can wound as deeply as any weapon. Pray for protection from those who use them as such.	Slander
65 לְךָ דָמְיָה תְהִלָּה	<i>Praise waiteth for Thee...</i>	Talmud: "To You, silence is praise." God is so vast that words eventually fail — and in that failure, something deeper is offered. The psalm also thanks God for rain.	Sometimes the holiest response to God's greatness — or to great tragedy — is simply to be still.	Gratitude
66 הִרְעֵוּ לֵאלֹהִים	<i>Shout unto God...</i>	Malbim: A future song of redemption. God brought Israel through fire and water into abundance. And then the psalmist adds: pay what you vowed in your time of trouble.	If you made a promise to God during a crisis, remember it after the crisis passes.	Vows
67 אֱלֹהִים חַנּוּן	<i>God be gracious unto us...</i>	Kabbalah: The Menorah psalm — seven verses of blessing. It connects material blessing (the harvest) with spiritual light — "Cause His face to shine upon us."	Seek material success as a vessel for God's light, not as an end in itself.	Blessing

Psalm	Key phrase	Context from sources	A reflection	Occasion
68 יְקוּם אֱלֹהִים	<i>Let God arise...</i>	Midrash: The Ark travelling through the wilderness. God is "Father of orphans and Judge of widows." He celebrated the giving of the Torah at Sinai.	God is powerful in war — but His defining characteristic is His care for the vulnerable.	Protection
69 הוֹשִׁיעֵנִי אֱלֹהִים	<i>Save me, O God...</i>	Radak: David sinks in "deep mire" — a vivid image of depression and despair. He is hated without cause. He asks that others not be shamed on account of his suffering.	When you feel as though you are drowning in difficulty, reach upward. God is the lifeline.	Depression
70 אֱלֹהִים לְהַצִּילֵנִי	<i>O God, to deliver me...</i>	Ibn Ezra: Four verses of urgent, concentrated cry. Almost identical to the end of Psalm 40 — as though David copied it into a small pocket for emergencies.	"God, help me — hurry!" is a complete and entirely acceptable prayer.	Emergency
71 אֶל- שְׁלִיכֵמֶֹֹת לַעֲת זְקֵנָה	<i>Cast me not off in old age...</i>	Metzudas David: A prayer of the ageing. God taught the psalmist from youth — he now asks that this relationship not end as his strength fades.	A lifetime of walking with God is the most meaningful preparation for its final chapters.	Old Age
72 לְשִׁלְמָה	<i>For Solomon...</i>	Rashi: David's prayer for his son — and perhaps for the future Messiah. He prays the King will judge the poor with justice and bring peace "like the moon endures."	The deepest prayer a parent has is that their children will use whatever power they hold with kindness and justice.	Children
73 וְאָנֹכִי כַמְעַט נָטִי'וֹ רַגְלִי	<i>My feet almost slipped...</i>	Malbim: Asaph nearly lost his faith watching the wicked prosper. Only when he entered the Sanctuary — and saw the long view — did he understand that their end was already written.	Do not measure your life against the outward success of those who have abandoned integrity. Look at the eternal picture.	Doubt
74 לָמָּה אֱלֹהִים זָנַחְתָּ	<i>Why, O God, hast Thou cast us off?</i>	Rashi: Lament for the First Temple's destruction — enemies roaring in the Sanctuary. Asaph asks God to remember Israel, the "turtledove" — small and defenceless, but beloved.	Even when sacred places are destroyed, the covenant relationship — the turtledove — endures.	Destruction
75 כִּי לֹא מִמּוֹצָא	<i>For neither from the east...</i>	Radak: Success and failure do not come from geography, hard work, or clever positioning alone. "God is the Judge: He puts down one and lifts up another."	Work hard — but recognise that promotion and provision come ultimately from God, not from any boss or market.	Livelihood
76 נוֹדַעַ בִּיהוּדָה אֱלֹהִים	<i>In Judah is God known...</i>	Rashi: The miraculous defeat of Sennacherib — an entire army silenced overnight without a single battle. Even human anger eventually becomes God's praise.	God can neutralise the most overwhelming threat while we sleep. Sometimes protection is that quiet.	Miracles
77 בַּיּוֹם צָרְתִּי	<i>In the day of my trouble...</i>	Midrash: The psalmist cannot sleep, cannot be comforted. He remembers the splitting of the Red Sea — where God's path was literally through the water, invisible until the moment it opened.	When God's plan is hidden, remember the Sea. He makes roads where there appear to be none.	Insomnia
<i>“David teaches that even fear and exhaustion can become prayer.”</i>				
78 מִשְׁכִּיל לְאַסָּף	<i>Maschil of Asaph...</i>	Rashi: A history of Israel from Egypt to David — a cycle of rebellion, punishment, and mercy. Written so the	History is not only dates and events. It is a living lesson. Teach it to your	Education

Psalm	Key phrase	Context from sources	A reflection	Occasion
		next generation will not forget what God did.	children so it is not repeated.	
79 אֱלֹהִים בָּאוּ גוֹיִם	<i>O God, the heathen are come...</i>	Talmud: A lament for the destroyed Temple — called a Mizmor, a song, even in grief. Because God directed His wrath at the stones and buildings — not at the people. The nation survived.	Be grateful that we lost buildings and not the entire nation. Stones can be rebuilt. The living cannot be replaced.	Tisha B'Av
80 רָעָה יִשְׂרָאֵל	<i>Shepherd of Israel...</i>	Radak: Israel is God's vine — brought out of Egypt, planted, and then ravaged by enemies. The repeated refrain: "Turn us again, O God, cause Thy face to shine — and we shall be saved."	Even the most damaged vine, with God's light, can grow again.	Restoration
81 תִּקְעוּ בְּחֹדֶשׁ שׁוֹפָר	<i>Blow the horn...</i>	Talmud: The Shir Shel Yom for Thursday and for Rosh Hashanah. God's plea: "Just listen to Me, and I will subdue your enemies. Open your mouth wide, and I will fill it."	God wants to give us everything. We only need to open our mouths — in prayer, in trust, in listening.	Rosh Hashanah
82 אֱלֹהִים נָצַב	<i>God stands in the congregation...</i>	Rashi: A fierce rebuke of corrupt leaders. God reminds those who hold power: "You will die like men." Justice for the poor and fatherless is not optional — it is the condition of legitimate leadership.	Power is given in order to protect the weak. Misuse it, and you forfeit the right to lead.	Leadership
83 אֱלֹהִים אֶל-דָּמִי- הָלַל	<i>O God, keep not silence...</i>	Malbim: A coalition of nations conspires to "cut off Israel from being a nation." The psalm lists them — Ishmael, Edom, Amalek — and asks God to intervene.	When many nations rise against one people, prayer is the first and final line of defence.	War
84 מֵהָ- יְדִידוֹתַי מִשְׁכְּנֹתַי רַ	<i>How lovely are Thy tabernacles...</i>	Radak: A pilgrim's yearning for the Temple. Even the sparrow finds a home in God's courts. "Happy are they that dwell in Your house — they will always praise You."	A synagogue or home should feel as natural and safe as a bird's nest — a place of shelter and belonging.	Synagogue
85 רַצִּית יְהוָה אֶרְצֶךָ	<i>Lord, Thou hast been favorable...</i>	Ibn Ezra: A prayer for the return from exile. The psalm describes a future harmony: "Mercy and truth are met together; righteousness and peace have kissed."	Peace is not only the absence of war. It is when truth and kindness can finally embrace one another.	Peace
86 הִטָּה- הַנְּהַי אֶזְנְךָ	<i>Incline Thine ear...</i>	Sforno: David describes himself as "Chasid" — devoted. He asks for a sign so that his enemies will see God beside him. His argument: I belong to You.	Devotion to God does not guarantee comfort. But it guarantees that when you cry, someone is listening.	Illness & Healing
87 יְהוָה אֱהַב שְׁעָרֵי צִיּוֹן	<i>The Lord loves the gates of Zion...</i>	Rashi: Spiritual greatness from all the nations ultimately traces its roots back to Zion. Every soul's spiritual genealogy passes through Jerusalem.	Jerusalem is the world's spiritual mother. Something in every soul that reaches toward God is reaching in that direction.	Zion
88 יְהוָה אֱלֹהֵי יְשׁוּעָתִי	<i>O Lord, God of my salvation...</i>	Radak: The bleakest psalm in Tehillim. The author is sick, friendless, abandoned — and the psalm ends in darkness, with no resolution. It is the one Psalm that does not turn.	Sometimes faith means simply not letting go — even when there is no comfort in sight. That, too, is a form of prayer.	Illness & Healing
89 חֲסִדֵי יְהוָה	<i>I will sing of the mercies...</i>	Midrash: Ethan contrasts God's eternal covenant with David against the reality of military defeat. He holds the	When reality seems to contradict God's promises, hold on to the	Covenant

Psalm	Key phrase	Context from sources	A reflection	Occasion
עולם אשירה		contradiction without resolving it — and simply pleads for restoration.	promise anyway. Wait with it.	
90 תפלה למשה	<i>A Prayer of Moses...</i>	Rashi: The only Psalm attributed to Moses. Contrasts God's eternity with human brevity — "You return man to dust." He asks God to "Teach us to number our days" — not to make us despair, but to make us wise.	Awareness of mortality is not a source of dread. It is an invitation to use the time well.	Funeral
91 ישב בסתר עליון	<i>He that dwells in the shelter...</i>	Midrash Tanchuma: The "Song of Plagues" — composed by Moses for protection. "A thousand may fall at your side, ten thousand at your right hand — it shall not come near you."	Spiritual protection is real. This psalm has been recited across centuries as a shield for the vulnerable.	Protection
92 מזמור שיר ליום השבת	<i>A Song for the Sabbath...</i>	Talmud: The Shir Shel Yom for Shabbat, and a glimpse of the World to Come. The wicked are like grass — brief, easily scorched. The righteous are like palm trees and cedars. Slow. Enduring.	Shabbat is a taste of the ultimate reward. Like great trees, things that are truly good grow slowly.	Shabbat
93 יהנה מלך	<i>The Lord reigneth...</i>	Talmud: The Shir Shel Yom for Friday. God's kingship is mightier than the "floods" — the roaring of history's chaos. He was enthroned before the world began.	God is more powerful than the noise of history. He reigns over every flood of chaos.	Friday
94 אל- קמותי יהנה	<i>O Lord God of vengeance...</i>	Radak: The Shir Shel Yom for Wednesday. A cry for justice against the wicked. "When I said, 'My foot is slipping' — Your mercy, O Lord, held me up."	When you feel yourself losing ground, God's mercy is the hand that catches you.	Justice
95 לכו נבנה	<i>O come, let us sing...</i>	Kabbalah: The opening of Kabbalat Shabbat — a call to joyful worship. But the psalm ends with a warning: do not harden your heart, as the desert generation did.	Enter Shabbat with open joy. But approach it also with a soft and listening heart.	Shabbat
96 שירו ליהנה שיר חדש	<i>Sing a new song...</i>	Rashi: The "New Song" of redemption — a future song the creation itself is waiting to sing. Fields and forests will rejoice before God, the coming Judge.	The created world is waiting for redemption. Every tree and field is part of the song.	Nature
97 יהנה מלך תגל האקץ	<i>The Lord reigneth...</i>	Malbim: "Light is sown for the righteous." Hating evil is not optional — it is a prerequisite for loving God.	You cannot genuinely love God and remain indifferent to evil. Righteousness planted now will yield light.	Integrity
98 שירו ליהנה שיר חדש	<i>Sing a new song...</i>	Radak: God's salvation will be made known to every nation. Rivers will clap their hands; mountains will sing for joy.	Redemption will be so obvious, so undeniable, that even rivers will feel compelled to applaud.	Redemption
99 יהנה מלך יהגזז עמים	<i>The Lord reigneth; let people tremble...</i>	Rashi: The psalm of holiness. Moses, Aaron, and Samuel called to God and were answered. Holiness is both awe-inspiring and profoundly accessible — if we call.	Holiness is not only for the spiritually refined. It is for anyone willing to call sincerely.	Holiness
100 מזמור לתודה	<i>A Psalm of Thanksgiving...</i>	Leviticus Rabbah: In the Messianic era, all sacrifices will cease except one — the Todah, the Thanksgiving offering.	The highest form of worship is simply to be grateful — and to say so.	Thanksgiving

Psalm	Key phrase	Context from sources	A reflection	Occasion
		Joy and gratitude are the one eternal act.		
101 תְּסַבֵּחַ מִשְׁפָּטֶיךָ אֱשִׁירָה	<i>I will sing of mercy and justice...</i>	Rashi: David commits to singing whether God treats him with mercy (Chesed) or with judgment (Mishpat). He also sets a standard for his household: no liars, no arrogant people.	Accept whatever God sends — with a song if possible. And choose carefully who surrounds you daily.	Integrity
102 תְּפִלָּה לְעַגִּי	<i>A prayer of the afflicted...</i>	Radak: The prayer of the Ani — the poor person or the exile — who has nothing left but prayer itself. He asks only not to be taken "in the midst of my days."	When you have nothing left, you still have prayer. Being emptied of everything else makes the prayer genuine.	Illness & Healing
103 בְּרַכֵּי נַפְשִׁי	<i>Bless the Lord, O my soul...</i>	Talmud: Just as the soul fills the body without being seen, God fills the world without being seen. God forgives, heals, redeems — and renews youth like an eagle's.	Do not take the body for granted. Every breath, every organ, is a gift from the One who sustains it.	Healing
<i>“The Psalms do not promise the removal of darkness. They promise that someone is with you in it.”</i>				
104 בְּרַכֵּי נַפְשִׁי	<i>Bless the Lord, O my soul...</i>	Rashi: The great Song of Nature — recited on Rosh Chodesh. Details the entire ecosystem: mountains, springs, animals, bread, wine. God feeds every creature individually.	Look at the created world and see God's open hand providing for every living thing — including you.	Nature
105 הוֹדוּ לַיהוָה	<i>O give thanks...</i>	Chronicles I: Part of the song David composed for the Ark's arrival. Traces the history from the Patriarchs to the Promised Land. "Touch not My anointed ones."	Knowing that God protected your ancestors gives confidence for whatever your own generation faces.	History
106 הוֹדוּ כִּי לְעוֹלָם יִדְבַּח	<i>O give thanks... for His mercy...</i>	Radak: A national confession — Viduy. The pattern: rebellion, consequence, mercy. Golden Calf, the Spies, the wilderness. The refrain: "Nevertheless He saved them for His name's sake."	We repeat our mistakes. God's mercy repeats more reliably. Acknowledge the pattern honestly to begin to change it.	Confession
107 הוֹדוּ גְּאוּלֵי יְהוָה!	<i>Let the redeemed say so...</i>	Talmud: The source of Birkat HaGomel. Four categories of people must give public thanks: those who crossed deserts, seas, released prisoners, and the recovered sick.	If God brought you through something, do not keep it private. Gratitude, shared openly, strengthens others.	Thanksgiving
108 נִכְוֹן לִבִּי אֱלֹהִים	<i>My heart is steadfast...</i>	Radak: A composite of Psalms 57 and 60. David faces old enemies again — and approaches them with a "steadfast heart" and the same songs that helped him before.	Some battles recur throughout a lifetime. Meet them with a steady heart and with the prayers that have sustained you.	Confidence
109 אֱלֹהֵי תְהַלְתִּי	<i>God of my praise...</i>	Metzudas David: David speaks against those who returned hatred for his love — Doeg and Ahitophel. The psalm contains severe words, reflecting the depth of the wound.	When love is met with hatred, the wound is very deep. Bring the anger to God rather than carrying it alone.	Betrayal
110 נְאֻם יְהוָה לְאָדֹנָי	<i>The Lord said to my lord...</i>	Talmud: God invites the righteous leader — Abraham, and ultimately the Messiah — to sit at His right hand while He subdues their enemies.	True leadership means allowing God to fight the battles — while you remain close to Him.	Leadership
111	<i>I will give thanks...</i>	Radak: An acrostic of praise for God's works and wonders. "The fear of the	Real wisdom begins with awe. The One who gave	Wisdom

Psalm	Key phrase	Context from sources	A reflection	Occasion
אֹדָה יְהוָה!		Lord is the beginning of wisdom." Providence provides food for those who trust it.	you the capacity for wisdom also provides for your bread.	
112 אֲשֶׁר־יֵשׁ יְהוָה אֱלֹהֵינוּ	<i>Happy is the man...</i>	Malbim: An acrostic portrait of the truly good person: gracious, generous, steady. He is "not afraid of evil tidings" — because his heart is anchored.	Generosity creates an inner stability that no news — good or bad — can easily shake.	Charity
113 הַלְלוּ עַבְדֵי יְהוָה!	<i>Praise, O ye servants...</i>	Pesachim: The opening of Hallel. God is exalted above all nations — yet He stoops to raise the poor from dust and give the barren woman children. He specialises in reversals.	No one is too low, too broken, or too forgotten for God to reach. He specialises in reversals.	Hallel
114 בְּצֵאת יִשְׂרָאֵל	<i>When Israel came forth...</i>	Midrash: The Exodus retold in eight extraordinary verses. The Sea fled. The mountains skipped like rams. The Jordan turned back. The earth trembled — at the presence of God.	When a people moves with God, the natural world itself makes way.	Passover
115 לֹא לָנוּ יְהוָה!	<i>Not unto us, O Lord...</i>	Radak: Part of Hallel. Idols have mouths but cannot speak, eyes but cannot see. "Those who make them shall become like them." We become what we worship.	Worship the living God — not created things, not status, not money. We gradually become what we give our attention to.	Hallel
116 אֶהְבֶּתִּי כִּי שָׁמַעֵי	<i>I love that the Lord hears...</i>	Talmud: A song of thanksgiving after escaping death. "I will lift the cup of salvation." "Precious in the sight of the Lord is the death of His saints."	To survive a brush with death is to discover what you love most — and that God was listening all along.	Recovery
117 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם	<i>Praise the Lord, all nations...</i>	Radak: Two verses — the shortest chapter in all of Scripture. All nations are called to praise God because of His abundant kindness toward Israel.	Israel's continued survival across history is a miracle meant not only for Jews — but as a testimony for the world.	Universal
118 הוֹדוּ לַיהוָה כִּי טוֹב	<i>O give thanks...</i>	Talmud: The climax of Hallel. "The stone the builders rejected has become the cornerstone." "This is the day that God has made."	Rejection is not final. God builds His greatest structures from what others discarded.	Hallel
119 אֲשֶׁר־תְּמַיְמִי־תְהַלֵּלֵנִי	<i>Happy are the upright...</i>	Midrash: The Alpha-Beta. All 22 letters, 8 verses each. A love letter to Torah — to its power as a path, a light, and a comfort. Used at funerals and for healing.	Torah is not a system of rules. It is a path. Walking it brings a wholeness that nothing else provides.	Memorial & Healing
120 אֶל־יְהוָה בְּצָרָתִי	<i>In my distress I called...</i>	Radak: First of the Songs of Ascents. The psalmist lives among those who love war while he longs for peace. He is wounded most of all by the poison of slander.	It is painful to carry a love of peace in an environment that rewards conflict. Prayer is your sanctuary.	Slander
121 אֲשָׁא עֵינַי	<i>I lift my eyes...</i>	Midrash: Total reliance — "The Guardian of Israel neither slumbers nor sleeps." He guards from sun by day and moon by night. He guards your going and your coming.	You can sleep. You can rest. Your Guardian does not.	Travel & Protection
122 שִׂמְחַתִּי בְּאֶמְרֵי לִי	<i>I rejoiced when they said...</i>	Makkot: Pilgrims arriving in Jerusalem. The city is described as "joined together" — a place where all the tribes ascend as one. "Pray for the peace of Jerusalem."	Unity is the vessel through which blessing flows. Praying for Jerusalem brings peace to wherever you are.	Jerusalem

Psalm	Key phrase	Context from sources	A reflection	Occasion
123 אֲלֵיךְ נִשְׁאַתִּי	<i>Unto Thee I lift my eyes...</i>	Radak: A prayer from exile — or from any place of vulnerability. The psalmist watches God's hands with the focused attention of a servant awaiting a signal.	When the world shows contempt, do not look away from God. Fix your gaze on His hands.	Exile
124 לֹדֵי יְהוָה	<i>If it had not been the Lord...</i>	Rashi: A song of survival. If God had not been with us, the enemies would have swallowed us alive. "The snare is broken — and we have escaped."	Your survival was not luck. It was a trap broken by Someone who was watching over you.	Survival
125 הַבְּטָחִים בַּיהוָה	<i>They that trust in the Lord...</i>	Radak: The righteous are compared to Mount Zion — immovable. And just as mountains surround Jerusalem, God surrounds those who trust Him.	Trust in God makes you like a mountain — not because you are unmovable, but because you are surrounded.	Security
126 בְּשׁוֹב יְהוָה	<i>When the Lord brought back...</i>	Talmud: Sung before Grace After Meals on Shabbat. Exile was like a dream. "Those who sow in tears shall reap in joy."	Tears are seeds. What you are weeping over now may be what you are most grateful for later.	Hope
127 אִם-יְהוָה לֹא- בְנֵהוּ בֵּית	<i>Unless the Lord builds...</i>	Rashi: Rising early, staying late, eating the bread of anxiety — none of it matters without God's blessing in the work. Children are described not as a burden but as a gift, a heritage.	Don't let striving consume what striving is meant to protect. Children are the real inheritance.	Family
128 אֲשֶׁר־כָּל- יְהוָה	<i>Happy is everyone...</i>	Berakhot: The dignity of one who eats the labour of their own hands. The wife is a fruitful vine, the children are like olive shoots. A table. A family. This is enough.	Happiness is found at the family table, not in recognition or renown.	Livelihood
129 רַבַּת צָרָרוּנִי	<i>Much have they afflicted me...</i>	Malbim: Israel surveys its long history of persecution. "Plowers have plowed upon my back." Yet the cords of the wicked have been cut. The nation endures.	Scars are not proof of defeat. They are proof of endurance.	History
130 מִמַּעְמְקֵי ד	<i>Out of the depths...</i>	Midrash: De Profundis. If God were to record every sin, no one could stand before Him. The psalmist waits for God "more than watchmen wait for the morning."	You can pray from the very lowest place. Forgiveness is not reserved for those who have kept themselves clean.	Repentance
<i>"From the very depths, prayer is still possible. That is the extraordinary message of The Book of Psalms / Tehillim."</i>				
131 יְהוָה לֹא- בַה לְבִיג	<i>Lord, my heart is not haughty...</i>	Rashi: David stills his soul like a weaned child — no longer demanding to be fed, but simply resting with its mother. He avoided things "too wonderful" for him.	Ambition has its place. But the deepest peace is found in simplicity and surrender.	Humility
132 זְכוֹר-יְהוָה לְדָוִד	<i>Lord, remember unto David...</i>	Radak: David's oath to find a dwelling place for God. God responds by choosing Zion — and promising to bless it with provision and to clothe its priests with salvation.	Dedication to creating a home for God's presence brings blessing to your own home.	Dedication
133 הֲנֵה מֵה- וּבֹט	<i>Behold how good...</i>	Zohar: The beauty of brothers living together — compared to the precious anointing oil that ran down Aaron's beard, and to the dew of Hermon. Unity is not pleasant. It is transformative.	Unity is not merely agreeable. It is the channel through which divine blessing flows.	Unity

Psalm	Key phrase	Context from sources	A reflection	Occasion
134 הַנָּה בְּרַכּוּ	<i>Behold, bless ye...</i>	Menachot: The final Song of Ascents. Addressed to those serving in the Temple through the night. "Lift up your hands in the sanctuary and bless the Lord."	Even in the darkness — even in the night watches — lift your hands and bless God.	Night
135 הַלְלוּ אֶת-שֵׁם יְהוָה!	<i>Praise the name...</i>	Radak: A mosaic of praise drawn from earlier psalms. Contrasts the living, acting God with idols that have mouths but do not speak.	We are shaped by what we direct our reverence toward. Choose the Living God.	Praise
136 הוֹדוּ כִּי לְעוֹלָם יִסְדָּד	<i>O give thanks...</i>	Pesachim: The Great Hallel. Every verse ends with the same refrain — "for His kindness endures forever" — twenty-six times. From Creation through the Exodus through the daily provision of food.	God's kindness is not an event. It is the rhythm beneath every moment of history.	Great Hallel
137 עַל נְהַרֹת בְּכַל	<i>By the rivers of Babylon...</i>	Midrash: The most haunting psalm of exile. Harps hang silent on willow trees. The captors demand songs of joy. And the exiles cannot sing. "If I forget thee, O Jerusalem..."	Never grow so comfortable in exile that you forget where you truly belong.	Tisha B'Av
138 אֹדֶךָ בְּכַל-לִבִּי	<i>I will thank Thee...</i>	Rashi: David thanks God for elevating him. Though God is on high, He regards the lowly. "The Lord will accomplish that which concerns me." He will complete what He began.	God notices the lowly. And what He begins in you, He will see through to completion.	Humility
139 יְהוָה! חִקְרַתְּנִי	<i>O Lord, Thou hast searched me...</i>	Talmud: God knows you with extraordinary intimacy — your sitting and rising, your thoughts before they form, your words before they are spoken. He knit you in the womb.	You are never misunderstood by God. He knew you before you knew yourself.	Self-Knowledge
140 חַלְצֵנִי יְהוָה!	<i>Deliver me, O Lord...</i>	Malbim: Protection against "serpent tongues" — the slanderer — and against the Ish Chamas, the man of violence. Both are real dangers, and both call for the same response.	Prayer is the first response to both verbal attack and physical threat.	Violence
141 יְהוָה! קִרְאתִיךָ	<i>Lord, I call Thee...</i>	Rashi: David asks that his prayer be accepted like the Temple incense — rising, fragrant, daily. He asks for a guard over his mouth lest his lips speak wrongly.	Guarding the tongue is as sacred an act as any Temple offering.	Speech
142 קוֹלִי אֶל- יְהוָה אֲזַעֵק	<i>I cry with my voice...</i>	Text: David in the cave. Every refuge has failed. No one cares for his soul. He cries out from the place of greatest desolation: "Bring my soul out of prison."	When circumstance becomes a prison and people have turned away — cry out to the ultimate Refuge. He hears.	Isolation
143 יְהוָה! שָׁמַע תַּפְּלַתִּי	<i>Hear my prayer...</i>	Radak: David acknowledges plainly that no living person is justified before God on their own merits. He asks not for what he deserves — but for mercy, and for direction.	Do not rely on your rights. Rely on God's mercy. Ask for direction when the path disappears.	Guidance
144 בְּרוּךְ יְהוָה! צוּרִי	<i>Blessed be the Lord my Rock...</i>	Rashi: God trained David's hands for battle. Yet the psalm ends with a prayer for domestic peace — no outcry in the streets, children growing strong, abundant provision.	The purpose of strength is to make possible a life of peace. Power is only a means.	War & Peace

Psalm	Key phrase	Context from sources	A reflection	Occasion
145 תהלה לדוד	<i>A Psalm of praise...</i>	Talmud: "Ashrei." Recited three times daily — whoever does so is assured of the World to Come. The key: "You open Your hand and satisfy the desire of every living thing."	God is not a distant sovereign. He is the Provider who personally opens His hand to feed you today.	Sustenance
146 הללי נפשי	<i>Praise the Lord, O my soul...</i>	Malbim: Opening of the final Hallel sequence. Do not put your trust in princes or political leaders — they die, and their plans die with them. Trust the God of Jacob instead.	Every human power is temporary. God alone heals the broken, straightens the bent, and does not abandon the vulnerable.	Trust
147 בונה ירושלים	<i>The Lord builds Jerusalem...</i>	Radak: The God who counts and names every star is the same God who binds up the broken-hearted and heals their wounds.	The One who calls the galaxies by name also notices your wound. Both are equally His concern.	Healing
148 הללו מן- שמים	<i>Praise... from the heavens...</i>	Rashi: The whole universe is called to praise — angels, sun, moon, stars, sea creatures, fire, snow, mountains, trees, kings, young people, the very old. All voices together.	You are part of a cosmic choir. Your voice belongs in it.	Creation
149 שמחו ישאל	<i>Let Israel rejoice...</i>	Ibn Ezra: The song of the Chasidim — "the faithful." They sing praise with a two-edged sword in their hands: joy and strength together.	Joy and strength are not opposites. The heart that praises wholeheartedly becomes the heart that prevails.	Victory
150 הללו-אל בקדשו	<i>Praise God in His sanctuary...</i>	Talmud: The grand finale — ten expressions of praise, every instrument named, every breath summoned. "Let everything that has breath praise the Lord."	If you are breathing, you have a reason to praise. That is the final word of Tehillim.	Finale

Section 3 — Source Cross-Reference

Every occasion in Section 1 mapped to its Orthodox Jewish source.

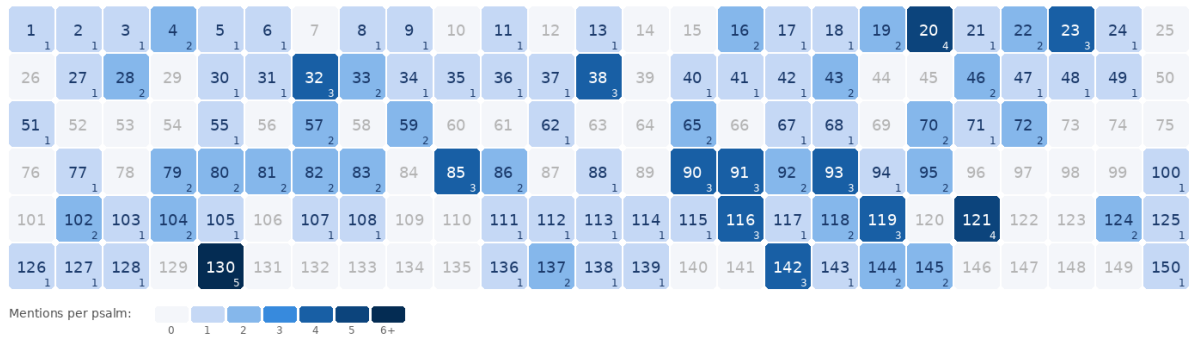
Sources: Chabad.org · Aish HaTorah · My Jewish Learning · Traditional halakhic lists · Talmud (Berakhot, Pesachim, Rosh Hashanah) · Mishnah Tamid · Likutey Moharan

Psalm heatmap — all 150 Psalms by number of occasions referenced

Darker blue = more occasions. Grey = psalm not specifically listed. The small figure in the bottom-right of each cell shows the total mention count.

Psalm heatmap — occasions referenced across all 150 Psalms

Darker blue = more occasions. Grey = not specifically listed.



Full source cross-reference table

Occasion	Psalms	Source / notes
Illness & healing — core list	6, 13, 20, 22, 23, 30, 32, 38, 41, 86, 88, 91, 102, 103, 119, 121, 130, 142	Chabad, Aish, traditional halakhic lists
Reb Nachman's 10 healing psalms	16, 32, 41, 42, 59, 77, 90, 105, 137, 150	Likutey Moharan — "10 kinds of song" (Pesachim 117a)
Psalm 119 for healing	Recite stanzas for each letter of patient's Hebrew name, then stanzas for קרע שטן	Universal Orthodox practice; Chabad guide
Surgery	20, 91, 121	Chabad surgical guide
Recovery from illness	6, 30, 41, 103, 116	My Jewish Learning, Chabad
Distress & crisis	3, 4, 11, 20, 22, 28, 38, 46, 55, 85, 86, 102, 130, 142	My Jewish Learning communal distress list
Emergency prayer	70	Ibn Ezra; Ps 31 ("Into Thy hand") for bedside
Funeral	23, 90	Universal; Chabad mourning companion
House of mourning	49	Traditional halakhic list
Gravesite / Yahrzeit	16, 17, 33, 72, 91, 104, 130	Traditional halakhic list
Memorial (name-spelling)	119	Chabad; universal Ashkenaz custom
Gratitude & thanksgiving	9, 18, 21, 57, 65, 95, 100, 116, 124, 138	Aish; My Jewish Learning
Birkat HaGomel	107	Talmud — after illness, travel, rescue

Occasion	Psalms	Source / notes
Repentance / High Holidays	51, 32, 90, 130	<i>Aish; traditional Teshuvah list</i>
Protection — universal	91, 121	<i>Shir HaPega'im; travel prayer</i>
War & national danger	20, 43, 79, 80, 83	<i>Aish recommended list</i>
Livelihood & success	23, 34, 36, 62, 65, 67, 85, 104, 112, 121, 136, 144, 145	<i>Traditional halakhic list</i>
Guidance & wisdom	1, 19, 43, 111, 119, 139, 143	<i>Various traditional sources</i>
Hope & patience	33, 37, 40, 80, 85, 118, 126	<i>Various traditional sources</i>
Shabbat	92, 93, 95	<i>Talmud Shir Shel Yom; Kabbalat Shabbat</i>
Rosh Hashanah / Yom Kippur	27, 47, 81, 130	<i>Midrash; Talmud; traditional</i>
Hallel	113, 114, 115, 116, 117, 118	<i>Talmud Pesachim — Pesach, Sukkot, Chanukah</i>
Tisha B'Av	79, 137	<i>Kinot tradition; Midrash</i>
Shir Shel Yom (daily)	Sun 24 · Mon 48 · Tue 82 · Wed 94 · Thu 81 · Fri 93 · Shabbat 92	<i>Talmud Rosh Hashanah 31a; Mishnah Tamid 7:4</i>
Ashrei (recited 3× daily)	145	<i>Talmud Berakhot 4b</i>
Bedtime prayer	31	<i>Midrash — "Into Thy hand I commit my spirit"</i>
Childbirth	4, 5, 8, 20, 35, 57, 93, 108, 142	<i>Traditional halakhic list</i>
Wedding day	19	<i>Traditional halakhic list</i>
Shidduch (finding a partner)	32, 38, 70, 71, 72, 82, 121, 124	<i>Traditional halakhic list</i>
For children	72, 127, 128	<i>Traditional; David's prayer for Solomon</i>

— end of guide —