

Mizmor 055

Overcoming Despondency

Key Concepts

King David composed this mizmor towards the end of his life when he learned that his senior advisor, Achitofel, had joined in a conspiracy against him. At first, that conspiracy, which was fomented by David's traitorous son Avshalom, appeared to be successful and David feared that he and his loyal supporters were in danger of being overwhelmed.

David's self-confidence had already been shaken by the knowledge that his own son had become his bitter enemy. But the thought that Achitofel, who had been David's very close friend, had also turned against him, seemed to be too much to bear. David now felt totally crushed.

However, through the process of composing and singing this mizmor to Hashem, David found the spiritual strength that he needed to overcome his despondency. He came to realize that the falseness of his enemies would be their own undoing and that if he continued to maintain his devotion to Hashem, he would surely be saved.

Historical Background

The closing years of David's reign were wracked with troubles, of which Avshalom's rebellion was one of the most serious, coming very close to succeeding. Avshalom was a self-seeking individual who built a power base by telling people what they wanted to hear. He deceived his unsuspecting father into allowing him to go to Chevron (Hebron), where he staged a carefully contrived plot to establish himself as king.

Avshalom managed to bring into his conspiracy a number of important people, the most notable of which was Achitofel, an outstanding *talmid chacham* (Torah scholar) and counselor to King David. Avshalom's initial success put David in extreme danger and to avoid a bitter conflict, David took his entire household on foot from Yerushayim into self-imposed exile. He was accompanied by a sizable contingent of loyal warriors.

While in flight from Yerushalayim, David was confronted by a prominent individual named Shimei ben Gera, who was the head of the Sanhedrin. This outstanding *talmid chacham* also happened to be a teacher of David's son Shlomo. However, he was a kinsman of King Shaul and had been secretly nursing a vendetta against

David, blaming him for Shaul's tragic end. Although it was now 30 years since David had been accepted by all 12 tribes, Shimei and others like him rebelled against David declaring him unworthy. Now, with David's morale at a low point, Shimei ben Gera watched the bedraggled band pass by with satisfaction. In fact, he came out cursing David and throwing stones and mud at him and his men.

Navigating Tehillim. David's conflict with Avshalom is also the subject of Mizmor 003, which describes the demoralizing effect that the rebellion had on David. That mizmor also touches upon the advice that Achitofel gave Avshalom, advice that ultimately led to Achitofel's undoing, as well as that of Avshalom.

Exploring the Mizmor

PART 1. A PLEA TO BE HEARD. David introduces the mizmor, which is a song of enlightenment and prayer. In the mizmor he asks Hashem to listen to his *tefillah*, which is an earnest intellectual appeal for help. But the mizmor also includes an emotional supplication (*techinah*), which David asks Hashem not to ignore. Even though the supplication lacks intellectual clarity it exposes David's feelings about the dire circumstances in which he finds himself.

(א) לְמַנְצֵחַ בְּנִגְיֹת מִשְׁכִּיל לְדוֹד: (ב) הֲאִזְיִנָּה אֱלֹקִים תִּפְלְתִי וְאַל תִּתְעַלֵּם מִתְחִנָּתִי:
(ג) הִקְשִׁיבָה לִי וְעֲנֵנִי אֲרִיד בְּשִׁיחִי וְאַהֲיֵמָה:

(1) *For the musician, with melodies, a song of enlightenment by David. (2) Listen, O G-d, to my tefillah and don't ignore my [emotional] supplication. (3) Hear me and answer me for I am crying as I pour out my grief and I groan.*

PART 2. HEARTFELT ANGUISH. David reveals the emotional suffering brought about by the ill-will and anatagonism of the people who have instigated this conspiracy against him. He is deeply hurt by the hatred shown by such people as Shimei ben Geira and Achitofel. At the same time he is badly shaken by the prospect of being assassinated by his enemies.

(ד) מְקוֹל אוֹיֵב מִפְּנֵי עֶקֶת רָשָׁע כִּי יִמְיִטוּ עָלַי אֲנֹן וּבְאָף יִשְׁטְמוּנִי: (ה) לִבִּי יַחִיל
בְּקִרְבִּי וְאֵימוֹת מוֹת נָפְלוּ עָלַי: (ו) יִרְאָה וְרָעַד יָבֵא בִי וְתִכְסֵּנִי פְלִצוֹת:

(4) *[I am in anguish] because of the [angry] voice of the enemy [Shimei ben Geira] and on account of persecution by the wicked [Achitofel]. For they charge me with sin. They hate me with vehemence. (5) My heart is convulsed within me and the terrors of death have fallen upon me. (6) Fear*

and shivering fright penetrate me and I am overwhelmed with shaking.

PART 3. OH TO FLY AWAY. David's desperation is so intense that he doesn't see how he can bear the anguish any longer. He wishes he were a bird that could just fly away and be released from his seemingly impossible situation.

(ז) וְאָמַר מִי יִתֶּן לִי אֶבֶר כַּיּוֹנָה אֶעֱוֹפָה וְאֶשְׁכָּנָה: (ח) הֲיֵנָה אֶרְחִיק נִדְד אֶלַי בְּמִדְבָּר
סְלָה: (ט) אֶחֱיֶשָׁה מִפֶּלֶט לִי מְרוּחַ סְעָה מִסְעָר:

(7) And I said, "Oh that I had wings like the dove. For then I would fly away, and find rest." (8) Indeed! I would wander afar; I would dwell in the wilderness forever, Selah. (9) I would hurry [to find] shelter from the tempestuous wind, from the storm [of war].

Navigating Tehillim. David also compares himself to a bird in Mizmor 011. However, in that case he sees a bird as an unenviable creature, wandering in the mountains without a home. The fact that he now wishes himself to be a bird shows how desperate his situation had become and how demoralized he felt. In his present state of mind, being a bird without a home at least offered the prospect of being disconnected from the pain he was suffering.

PART 4. CONFRONTING THE CONSPIRACY. David asks Hashem to break apart the evil conspiracy, which has already begun showing cracks. The conspiracy is inherently weak since it is founded upon treachery and deception. David is especially upset with Achitofel who had been his close friend and adviser. It now appears that all his fine words were lies. The mental attitude of falsehood is already beginning to have its destructive effect by sowing dissension among the plotters themselves.

(י) בִּלְע אֲדֹנָי פִּלַּג לְשׁוֹנָם כִּי רָאִיתִי חֶמְס וְרִיב בְּעִיר: (יא) יוֹמָם וְלַיְלָה יִסּוּבְבָה עַל
חוֹמֹתֶיהָ וְאָוֶן וְעָמַל בְּקִרְבָּהּ: (יב) הַיּוֹת בְּקִרְבָּהּ וְלֹא יִמִּישׁ מִרְחֻבָּהּ תִּןּוּ וּמְרָמָה: (יג)
כִּי לֹא אוֹיֵב יַחְרֹפְנִי וְאִשָּׂא לֹא מִשְׁנָאִי עָלַי הַגְּדִיל וְאִסְתֵּר מִמֶּנּוּ: (יד) וְאַתָּה אֲנוֹשׁ
בְּעָרְכִי אֶלּוּפִי וּמִיָּדַעִי: (טו) אֲשֶׁר יַחְדּוּ נִמְתִּיק סוּד בְּבַיִת אֱלֹקִים נְהַלְדוּ בְּרָגֶשׁ:

(10) Sabotage [their conspiracy], my L-rd and divide their speech, for I have [already] seen cursing and quarreling [among them] in the city. (11) Day and night they make their rounds upon its walls, while iniquity and mischief are within it. (12) Treachery is within it; malice and deceit never leave its open spaces. (13) For it is not a [known] enemy [like Shimei ben Gera] who insults me; that I could bear. It is not my adversary [like Shaul] who enlarges himself to taunt me; from him I could hide. (14) "But it is you,

[Achitofel,] a man my equal my mentor and my intimate friend. (15) With whom together we shared sweet counsel. In the house of G-d we would walk in company."

PART 5. ANTICIPATING A YESHUAH. The tone of the mizmor begins to turn positive as David expresses his confidence that the enemy will be undone by their own behavior as well as by the unending flow of prayers that David has been making to Hashem.

(טז) [ישימות] ישיא מות עלימו ירדו שאול חיים כי רעות במגורם בקרבם: (יז) אני אל אלקים אקרא וה' יושיעני: (יח) ערב ובקר וצהרים אשיחה ואהמה וישמע קולי: (יט) פדה בשלום נפשי מקרב לי כי ברבים היו עמדי: (כ) ישמע אל ויענם וישב קדם סלה אשר אין חליפות למו ולא יראו אלקים: (כא) שלח ידיו בשלמיו חלל בריתו: (כב) חלקו מחמאת פיו וקרב לבו רכו דבריו משמו והמה פתחות: (16) [G-d] will instigate death against them. They will go down alive to the grave for evil thoughts have been within them, pervading their habitation. (17) As for me, I will to call to G-d and because He is Hashem, He will save me. (18) Evening, morning, and noon, I supplicate and cry aloud; and He has heard my voice. (19) He redeems my soul in peace from those who fight against me, though there are many against me. (20) May G-d hear and humble them. He is enthroned from days of old, Selah. [May He humble] those who [think their destiny will] not change and they do not fear G-d. (21) [Achitofel] has acted against people who were at peace with him. He violated his pact [of friendship]. (22) Smooth as butter [were the words of] his mouth, but his heart was at war; his words were softer than oil, yet they were drawn swords.

PART 6. CONCLUSION. David concludes with a word of encouragement and chizuk to Klal Yisrael. The experience of preparing this mizmor has revealed to David the importance of having bitachon and confidence in the yeshuah that Hashem will surely bring. No matter how vicious the enemy that the righteous man faces, Hashem will bring that enemy to his inevitable doom.

(כג) השלך על ה' יהבך והוא יכלכלך לא יתן לעולם מוט לצדיק: (כד) ואתה אלקים תורדם לבאר שחת אנשי דמים ומרמה לא יחצו ימיהם ואני אבטח בך: (23) [Speaking to Klal Yisrael:] Cast your burden upon Hashem and He will sustain you. He will never let the righteous man falter. (24) [Speaking to

Hashem:] “You, O G-d will bring them down into the pit of destruction. Men of bloodshed and deceit will not live out half their days. And as for me, I will trust in You.”

Learning the Mizmor

PART 1. A PLEA TO BE HEARD.

(א) לְמִנְצַחַ בְּנִינֹת
מִשְׁכִּיל לְדָוִד:

This mizmor has been prepared **for the musician** to be performed **with a** variety of **melodies** — לְמִנְצַחַ בְּנִינֹת. Achitofel’s betrayal was so depressing to David that he needed many melodies to achieve a positive state of mind. Only in this way could he expect to gain the Divine inspiration (*ruach hakodesh*) that he would need to compose the *mizmor*. It is a **song of enlightenment** composed **by David** — מִשְׁכִּיל לְדָוִד. Through the process of composing the mizmor David learned to overcome his fears and regain his *bitachon* in the *yeshuah* that would come.

(ב) הָאֲזִינָה אֱלֹקִים תְּפִלָּתִי
וְאֵל תִּתְעַלֵּם מִתַּחֲנֻנָּתִי:

Listen, O G-d, to the intellectual focus of my tefillah — הָאֲזִינָה אֱלֹקִים תְּפִלָּתִי — as I strive for clarity of thought. **But don’t ignore my emotional supplication** — וְאֵל תִּתְעַלֵּם מִתַּחֲנֻנָּתִי as I humble myself before You. I am hoping You will not ignore my plea even though I have sinned and may not be deserving. But I have also suffered much, and for that reason I ask for consideration even in Your attribute of Elokim (justice).

(ג) הִקְשִׁיבָה לִי וְעֲנֵנִי
אֲרִיד בְּשִׁיחִי וְאֶהֱיָמָה:

Hear me and answer me — הִקְשִׁיבָה לִי וְעֲנֵנִי **for I am crying** bitterly **as I pour out my grief** before You — אֲרִיד בְּשִׁיחִי **and groan** in my agony — וְאֶהֱיָמָה.

PART 2. HEARTFELT ANGUISH.

(ד) מְקוֹל אוֹיֵב מִפְּנֵי עֲקַת רָשָׁע
כִּי יִמְיִטוּ עָלַי אָוֹן וּבְאֵף יִשְׁטְמוּנִי:

I am in anguish **because of the angry voice of the enemy** — מְקוֹל אוֹיֵב, Shimei ben Geira, who publicly cursed me and called me a man of bloodshed. I also suffer **on account of persecution by the wicked Achitofel** — מִפְּנֵי עֲקַת רָשָׁע. **For they openly charge me with sin** — כִּי יִמְיִטוּ עָלַי אָוֹן to justify having me usurped and killed. They make it appear that my present predicament is a heavenly retribution for the sins that they have charged me with. They do this because **they hate me with vehemence** — וּבְאֵף יִשְׁטְמוּנִי.

(ה) לִבִּי יַחִיל בְּקִרְבִּי
וְאֵימוֹת מָוֶת נָפְלוּ עָלַי:

My heart is convulsed within me — לִבִּי יַחִיל בְּקִרְבִּי, knowing that Achitofel whom I trusted, advised Avshalom to have me killed. **And the terrors of death have fallen upon me** — וְאֵימוֹת מָוֶת נָפְלוּ עָלַי for I know that the enemy is pursuing me.

(ו) יִרְאָה וְרַעַד יִבֵּא בִּי
וְתַכְסֵּנִי פְּלָצוֹת:

Even when I am in a secure place, **fear and shivering fright penetrate me** — יִרְאָה וְרַעַד יִבֵּא בִּי, **and I am overwhelmed with shaking** — וְתַכְסֵּנִי פְּלָצוֹת.

PART 3. OH TO FLY AWAY.

(ז) וְאָמַר מִי יִתֵּן לִי אֵבֶר כֵּיוֹנָה
אֲעוֹפָה וְאֶשְׁכְּנָה:

And I said, "Oh that I had wings like the dove — וְאָמַר מִי יִתֵּן לִי אֵבֶר כֵּיוֹנָה that Noach sent from the Ark to find dry land! For then **I would fly away, and find rest** — אֲעוֹפָה וְאֶשְׁכְּנָה where my enemies could not reach me."

(ח) הִנֵּה אֶרְחִיק נֹדָד
אֶלֶין בְּמִדְבָּר סֵלָה:

Indeed! I would wander afar — הִנֵּה אֶרְחִיק נֹדָד; **I would** return to the life of a shepherd and **dwell in the wilderness forever, Selah** — אֶלֶין בְּמִדְבָּר סֵלָה. I

would be happy to live in isolation so that no one could find me and no one would be punished because of me. I would just devote myself to learning Torah. (See Tehillim 27:4.)

(ט) אַחִישָׁה מִפֶּלֶט לִי
מֵרוּחַ סֶעָה מִסָּעָר:

I would hurry to find shelter for myself — אַחִישָׁה מִפֶּלֶט לִי **from the tempestuous wind, from the storm** of war — מֵרוּחַ סֶעָה מִסָּעָר **that I am facing.**

PART 4. CONFRONTING THE CONSPIRACY.

(י) בִּלְע אֲדֹנָי פִּלַּג לְשׁוֹנָם
כִּי רָאִיתִי חָמָס וְרִיב בְּעִיר

Sabotage their conspiracy, **my L-rd** — בִּלְע אֲדֹנָי and **divide their speech** — פִּלַּג לְשׁוֹנָם to sow further dissension among them. **For I have already seen cursing and quarreling** among them **in the city** of Yerushalayim — כִּי רָאִיתִי חָמָס וְרִיב בְּעִיר as a result of their plotting.

(יא) יוֹמָם וָלַיְלָה יִסּוּבְּבָה עַל חוֹמֹתֶיהָ
וְאָוֶן וְעִמָּל בְּקִרְבָּה:

Day and night — יוֹמָם וָלַיְלָה Avshalom and his supporters **make their rounds upon its walls** — יִסּוּבְּבָה עַל חוֹמֹתֶיהָ to guard against attack; while all the time, the real enemies are **the iniquity and mischief within it** — וְאָוֶן וְעִמָּל בְּקִרְבָּה.

(יב) הַיּוֹת בְּקִרְבָּה
וְלֹא יִמִּישׁ מִרְחֻבָּה תֵּדָבַר וּמְרָמָה:

Treachery is within it — הַיּוֹת בְּקִרְבָּה; **malice and deceit never leave its open spaces** — וְלֹא יִמִּישׁ מִרְחֻבָּה תֵּדָבַר וּמְרָמָה where people continually gather to scheme. My enemies have come out openly against me, but it is now evident that previously when they were pretending to be friendly towards me, they were already secretly plotting. If I had known what their intent was I would have taken steps to protect myself.

(יג) כִּי לֹא אוֹיֵב יַחְרִפֵּנִי וְאִשָּׂא

For he (Achitofel) is not a known enemy who insults me — כִּי לֹא אוֹיֵב יַחְרִפֵּנִי

like Shimei ben Gera who resented my taking the crown from his relative Shaul; that **I could bear** — וְאִשָּׂא. I would have related to him as to an enemy and remain indifferent to his disdainful remarks.

לֹא מִשְׁנְאֵי עָלַי הִגְדִּיל
וְאִסְתֵּר מִמֶּנּוּ:

It is **not my adversary who enlarges himself to taunt me** — לֹא מִשְׁנְאֵי עָלַי הִגְדִּיל and pursue me like Shaul; **from him I could hide** — וְאִסְתֵּר מִמֶּנּוּ because Shaul publicly declared his hatred toward me. But Achitofel has been one of my closest advisors for so long. His treachery is too painful to bear!

(יד) וְאַתָּה אָנוּשׁ כְּעֶרְכִּי
אֶלּוּפִי וּמִיַּדְעִי:

"**But it is you, Achitofel, a man my equal** — וְאַתָּה אָנוּשׁ כְּעֶרְכִּי **my mentor and my intimate friend** — אֶלּוּפִי וּמִיַּדְעִי that gives me the most pain. You were my teacher and you should have loved me the way a teacher loves his student. Because I trusted you I promoted you to be my senior minister and counselor, but you have betrayed my trust."

(טו) אֲשֶׁר יַחְדָּו נִמְתִּיק סוּד
בְּבַיִת אֱלֹקִים נְהַלְךְ בְּרִגְשׁ:

"**With whom together we shared sweet counsel** — אֲשֶׁר יַחְדָּו נִמְתִּיק סוּד, learning Torah. **In the house of G-d we would walk in company** side by side — בְּבַיִת אֱלֹקִים נְהַלְךְ בְּרִגְשׁ."

PART 5. ANTICIPATING A YESHUAH.

(טז) [ישימות] יִשְׂיֵא מוֹת עֲלֵימוֹ
יִרְדּוּ שְׂאוֹל חַיִּים

He will instigate the angel of **death** as a debt collector **against them** — יִשְׂיֵא מוֹת עֲלֵימוֹ to take their life. **They will go down alive to the grave** — יִרְדּוּ שְׂאוֹל חַיִּים in a sudden and unnatural death, so that everyone is aware that they are being punished.

כִּי רְעוֹת בְּמִגּוּרָם בְּקֶרְבָּם:

For it is now apparent that the sweet counsel and good company were a pretense

and that **evil thoughts have been deep within them**, not visible on the outside, **but pervading** Yerushalayim, **their habitation** — **כִּי רָעוֹת בְּמַגִּוְרָם בְּקִרְבָּם**. Ultimately, the thoughts that are within a person affect his home and his community.

(יז) אָנִי אֶל אֱלֹקִים אֶקְרָא וְה' יוֹשִׁיעֵנִי:

As for me — **אָנִי**, although I am only one person against many and even though I feel that I am unworthy, my case against them is so strong that **I will continue to call to G-d** — **אֶל אֱלֹקִים אֶקְרָא**, the Judge, until He answers me, **and** because He is **Hashem**, the Merciful, He **will save me** — **וְה' יוֹשִׁיעֵנִי**.

(יח) עָרַב וּבִקֵּר וְצָהָרִים אֲשִׁיחָה וְאֶהְמָה
וַיִּשְׁמַע קוֹלִי:

Evening, morning, and noon — **עָרַב וּבִקֵּר וְצָהָרִים** at the times corresponding to the three fixed *tefillos* of the day — *Maariv, Shacharis, and Minchah*, **I supplicate and cry aloud** — **אֲשִׁיחָה וְאֶהְמָה**; **and** when I do so, I feel that **He has heard my voice** — **וַיִּשְׁמַע קוֹלִי** because I have thought through what I was going to say before I said it. He was already listening while I was preparing the words of my *tefillah*.

The three times in each 24-hour cycle that are most easily recognizable without special instruments are the beginning of the night, the beginning of the day, and shortly after noon — when shadows begin to fall.

(יט) פָּדָה בְּשָׁלוֹם נַפְשִׁי מִקְרָב לִי
כִּי בְרָבִים הָיוּ עִמָּדִי:

He redeems my soul in peace from those who fight against me — **פָּדָה כִּי בְרָבִים הָיוּ** **בְּשָׁלוֹם נַפְשִׁי מִקְרָב לִי**, though there are many against me — **עִמָּדִי**.

(כ) יִשְׁמַע אֶל-וִיעָנִים
וַיֵּשֶׁב קֶדֶם סֵלָה
אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ
וְלֹא יֵרְאוּ אֱלֹקִים:

May G-d hear my tefillah and humble them — **יִשְׁמַע אֶל וִיעָנִים**, even though they now have high positions within Avshalom's conspiracy. **G-d is enthroned from**

days of old, Selah — ויֵשֶׁב קִדְּם סְלָה and has the power to control men's destiny. May He humble those **who** think **their destiny will not change** — אֲשֶׁר אֵין חֲלִיפוֹת לָמוֹ and they do not fear G-d — וְלֹא יִרְאוּ אֱלֹקִים, Who can readily change their situation for the worse if it pleases Him.

(כא) שָׁלַח יָדָיו בְּשִׁלְמִי
חָלַל בְּרִיתוֹ:

Achitofel **has acted against** people like me **who were at peace with him** — שָׁלַח יָדָיו בְּשִׁלְמִי. He violated the **pact** of friendship — חָלַל בְּרִיתוֹ that he had with me.

(כב) חָלְקוּ מִחֲמַאת פִּי
וּקְרַב לְבוֹ
רַכּוֹ דְּבָרָיו מִשְׁמֶן וְהִמָּה פְתַחוֹת:

Smooth as butter were the words of **his mouth** — חָלְקוּ מִחֲמַאת פִּי, **but his heart was at war** — וּקְרַב לְבוֹ; **his words were softer than oil** — רַכּוֹ דְּבָרָיו, **yet they were drawn swords** — וְהִמָּה פְתַחוֹת.

PART 6. CONCLUSION.

(כג) הַשְּׁלֵךְ עַל ה' יְהַבֶּדֶךָ
וְהוּא יְכַלְכְּלֶךָ
לֹא יִתֵּן לְעוֹלָם מוֹט לְצַדִּיק:

[David now turns to the people listening to the mizmor:] Since men can be devious, don't put your trust in them or fear them. Rather, **cast your burden upon Hashem** — הַשְּׁלֵךְ עַל ה' יְהַבֶּדֶךָ and He will sustain you — וְהוּא יְכַלְכְּלֶךָ. He will never let the righteous man falter — לֹא יִתֵּן לְעוֹלָם מוֹט לְצַדִּיק.

(כד) וְאַתָּה אֱלֹקִים, תּוֹרֵדִם לְבֵאֵר שַׁחַת
אֲנָשֵׁי דָמִים וּמְרָמָה לֹא יִחָצוּ יְמֵיהֶם
וְאֲנִי אֶבְטַח בְּךָ:

[David addresses Hashem:] "They are committing an outrageous crime against me, **but You, O G-d** — וְאַתָּה אֱלֹקִים, are the true Judge. **You will bring them down into the pit of destruction** — תּוֹרֵדִם לְבֵאֵר שַׁחַת. Surely, **men of bloodshed and deceit will not be allowed to live out half their days** — אֲנָשֵׁי דָמִים וּמְרָמָה לֹא

יִחָצוּ יְמֵיהֶם. And as for me, I will trust in You — וְאֲנִי אֶבְטַח בָּךְ to keep me from falling into their hands, so that I can live out my full life span and fulfill my mission of serving You.

Living the Mizmor

Listed below are some of the lessons that you can draw from this mizmor, as well as some of the thoughts you might have in mind when you say the words of the mizmor as a *tefillah*, expressing your devotion to Hashem.

Tefillos for Life - Your Relationship with Hashem.

[55:2] LOGIC AND HEART. – **הֲאִזְיִנָּה אֱלֹקִים תִּפְלְתִי וְאֵל תִּתְעַלֵּם מִתְחִנְתִּי** – *"Listen, O G-d, to my tefillah and don't ignore my [emotional] supplication."* Ask Hashem to be receptive to your plea, whether it is a carefully reasoned prayer or an emotional supplication.

[55:3] – **הִקְשִׁיבָה לִי וְעֲנֵנִי אֲרִיד בְּשִׁיחִי וְאֶהִימָה** – *"Hear me and answer me for I am crying as I pour out my grief and I groan."*

Tefillos for Life - Your Anguish.

[55:4] THE PAIN OF HATRED. – **כִּי יָמִיטוּ עָלַי אֶון וּבִאָף יִשְׁטְמוּנִי** – *"[I am in anguish] for they charge me with sin. They hate me with vehemence."* It is painful to be hated, even when the enmity is unjustified.

[55:5] THE PAIN OF FEAR – **לִבִּי יַחִיל בְּקִרְבִּי וְאִימוֹת מוֹת נָפְלוּ עָלַי** – *"My heart is convulsed within me and the terrors of death have fallen upon me."* Help me overcome the emotion of terror.

[55:6] – **יִרְאָה וְרֵעַד יָבֵא בִי וְתַכְסֵּנִי פִלְצוֹת** – *"Fear and shivering fright penetrate me and I am overwhelmed with shaking."*

Tefillos for Life - Your Plea for Yeshuah.

[55:10] CONFUSION. – **בִּלְע אֲדֹנָי פִּלַּג לְשׁוֹנָם כִּי רָאִיתִי חֲמָס וְרִיב בְּעִיר** – *"Sabotage [their conspiracy], my L-rd and divide their speech, for I have [already] seen cursing and quarreling [among them] in the city."* May our enemies be confused and riven by quarrels among themselves.

[55:14] BETRAYAL. – **וְאַתָּה אָנוּשׁ כְּעֶרְכִּי אֶלּוֹפִי וּמִיַּדְעִי** – *"But it is you, a man my equal my mentor and my intimate friend."* Protect me from the betrayal of close friends or family who turn against me.

[55:15]. - אֲשֶׁר יַחְדּוּ נִמְתִּיק סוּד בְּבֵית אֱלֹקִים נְהַלֵּךְ בְּרַגְשׁ - "With whom together we shared sweet counsel. In the house of G-d we would walk in company."

Lessons for Life - Your Behavior.

[55:17] YESHUAH. - אֲנִי אֶל אֱלֹקִים אֶקְרָא וְה' יוֹשִׁיעֵנִי - "As for me, I will to call to G-d and because He is Hashem, He will save me." When you are in distress turn to Hashem and pray for a yeshuah. Incorporate your personal plea in every regular tefillah. Pray to Hashem with deep sincerity.

[55:18]. - עֶרֶב וּבֹקֵר וְצַהֲרַיִם אֶשִׁיחָה וְאֶהְמָה וַיִּשְׁמַע קוֹלִי - "Evening, morning, and noon, I supplicate and cry aloud; and He has heard my voice."

Lessons for Life - Your Attitude.

[55:23] BITACHON. - הַשְׁלֵךְ עַל ה' יְהַבְדֵךְ וְהוּא יִכְלֹלְךָ - "Cast your burden upon Hashem and He will sustain you." No matter how hopeless your situation seems, trust in Hashem to take care of you, for you are always in His hands.

Sources

The primary sources used in the interpretation of the verses of this mizmor are listed below.

א - בן־רמוך	יד - אבן עזרא, רד"ק, בן־רמוך, אבן יחיאל,
ב - בן־רמוך, באר אברהם	אלשיך,
ג - רש"י, אבן עזרא, ספורנו	טו - רש"י, אלשיך
ד - רש"י, אבן עזרא, רד"ק, המאירי, אלשיך	טז - רש"י, אבן עזרא, רד"ק, המאירי, בן־רמוך,
ה - רד"ק, ספורנו, דעת סופרים	ספורנו, אבן יחיאל, מצודות, נר לרגלי
ו - רד"ק, נר לרגלי	יז - אבן עזרא, רד"ק, באר אברהם, מלבי"ם
ז - רד"ק, בן־רמוך, אלשיך	יח - אלשיך, באר אברהם
ח - אבן עזרא, אבן יחיאל, באר אברהם,	יט - רד"ק, המאירי, בן־רמוך, ספורנו, מצודות
דעת סופרים, מאיר טוב	כ - רד"ק, המאירי, ספורנו, מצודות
ט - רד"ק	כא - רד"ק, אבן יחיאל
י - רד"ק, המאירי, בן־רמוך	כב - רש"י, אבן עזרא
יא - אבן יחיאל, אלשיך, באר אברהם, נר לרגלי	כג - רש"י, אבן עזרא, רד"ק,
יב - רד"ק, המאירי	כד - רד"ק, בן־רמוך, ספורנו,
יג - אבן עזרא, רד"ק, המאירי, אלשיך	,