

Tehillim

CXLV

R. Johanan says: Why is there no *nun* in Ashrei? Because the fall of *Israel's enemies* begins with it. For it is written: *Fallen, not again to rise, is the virgin of Israel; Left on her land, there is none to raise her.* R. Nahman b. Isaac says: Even so, David refers to it by inspiration and promises them an uplifting. For it is written: *The supporter is Adonai for all the falling.* Berachot 4b

Amos 5:2

נְפֹלָה לֹא תוֹסִיף קוּם
בְּתוֹלַת יִשְׂרָאֵל נִטְשָׁה עַל
אֲדָמָתָה אֵין מְקִימָה:
*Fallen, not again to rise,
is the virgin of Israel;
Left on her land, there is
none to raise her.*

Septuagint LXX

πιστος κυριος εν τοις
λογοις αυτου και
οσιος εν πασι τοις
εργοις αυτου
*The Lord is faithful in all
His words, and devout in
all His deeds.*

Dead Sea Scrolls

11QPs^a
נאמן אלוקים בדבריו
וחסיד בכול מעשיו
*God is faithful in His
words, and gracious
in all His deeds.*

1 תְהִלָּה לְדָוִד

of David « A praise

אֲרוֹמַמְךָ אֱלוֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּהָ שְׁמֹךְ לְעוֹלָם וָעֶד:

and ever. « forever « Your name « and I will bless « the King « my God « I will exalt You

2 בְּכֹל יוֹם אֶבְרַכְךָ וְאֶהְלֵלָה שְׁמֹךְ לְעוֹלָם וָעֶד:

and ever. « forever « Your name « and I will praise « I will bless You « Every day

3 גְּדוֹל יְקִיָּק וּמְהֻלָּל מְאֹד וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

no investigation. « and His greatness has « a lot « and praised « is Adonai « Great

4 דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ:

they will recount. « and Your might « Your deeds « will praise « Generation to generation

5 הַדֵּר כְּבוֹד הוֹדַךְ וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

I will proclaim. « Your wonders « and words of « Your majesty « glory « (the) Beauty of

6 וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ וּגְדוֹלְתְךָ אֲסַפְּרָנָה:

I will tell. « and Your greatness « I will speak « Your awesome deeds « And the might of

7 זְכַר רַב טוֹבְךָ יִבְיְעוּ וְצִדְקַתְךָ יִרְנְנוּ:

they will sing. « and Your righteousness « they will pour forth « Your lavish goodness « Fame of

8 חֲנוּן וְרַחוּם יְקִיָּק אָרְךָ אַפִּים וּגְדֹל חֶסֶד:

in kindness. « and great « (to) anger « long « is Adonai « and merciful « Gracious

9 טוֹב יְקִיָּק לְכֹל וְרַחֲמוֹ עַל כָּל מַעֲשָׂיו:

His creations. « all « are on « and His mercies « to all « is Adonai « Good

10 יוֹדֵךְ יְקִיָּק כָּל מַעֲשֵׂיךָ וְחֲסִידֶיךָ יִבְרַכּוּכָה:

will bless you. « and Your faithful « Your creations « all « Adonai « They will thank

11 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרַתְךָ יְדַבְּרוּ:

they will declare. « and Your Might « they will speak « Your kingdom « The glory of

12 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ וְכְבוֹד הַדֵּר מַלְכוּתוֹ:

of His kingdom. « beauty « and the glorious « His might « the sons of man « To inform

13 מְלָכוּתְךָ מַלְכוֹת כָּל עַלְמִים וּמְמִשְׁלָתְךָ בְּכֹל דוֹר וָדוֹר:

generations. « is in all « and Your rule « eternity « of all « is a kingdom « Your kingdom

14 סוֹמֵךְ יְקִיָּק לְכֹל הַנִּפְלִים וְזוֹקֵף לְכֹל הַכְּפוּפִים:

the bent. « for all « and a straightener « the falling « for all « is Adonai « The supporter

15 עֵינָי כֹּל אֲלֵיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:

in its time. « their food « to them « give « and You « will hope « to You « all « The eyes of

16 פֹּתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכֹל חַי רְצוֹן:

desire. « life's. « all « and satisfy « Your hand « (You) Open

17 צְדִיק יְקִיָּק בְּכֹל דְרָכָיו וְחֲסִיד בְּכֹל מַעֲשָׂיו:

His deeds. « in all « and faithful « His ways « in all « is Adonai « Righteous

18 קְרוֹב יְקִיָּק לְכֹל קְרָאֵיו לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

in truth. « call to Him « who « to all « who call to Him « to all « is Adonai « Near

19 רְצוֹן יִרְאֵיו יַעֲשֶׂה וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיִוֹשִׁיעֵם:

and He will save them. « He will hear « and their cry « He will do « of those who fear Him « The desire

20 שׁוֹמֵר יְקִיָּק אֶת כָּל אֲהָבָיו וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד:

He will destroy. « and all the wicked « His “lovers” « of all « is Adonai « Protector

21 תְהִלַּת יְקִיָּק

Adonai « Praise of

יְדַבֵּר פִּי וּיְבָרַךְ כָּל בֶּשָׂר שֵׁם קְדֹשׁ לְעוֹלָם וָעֶד:

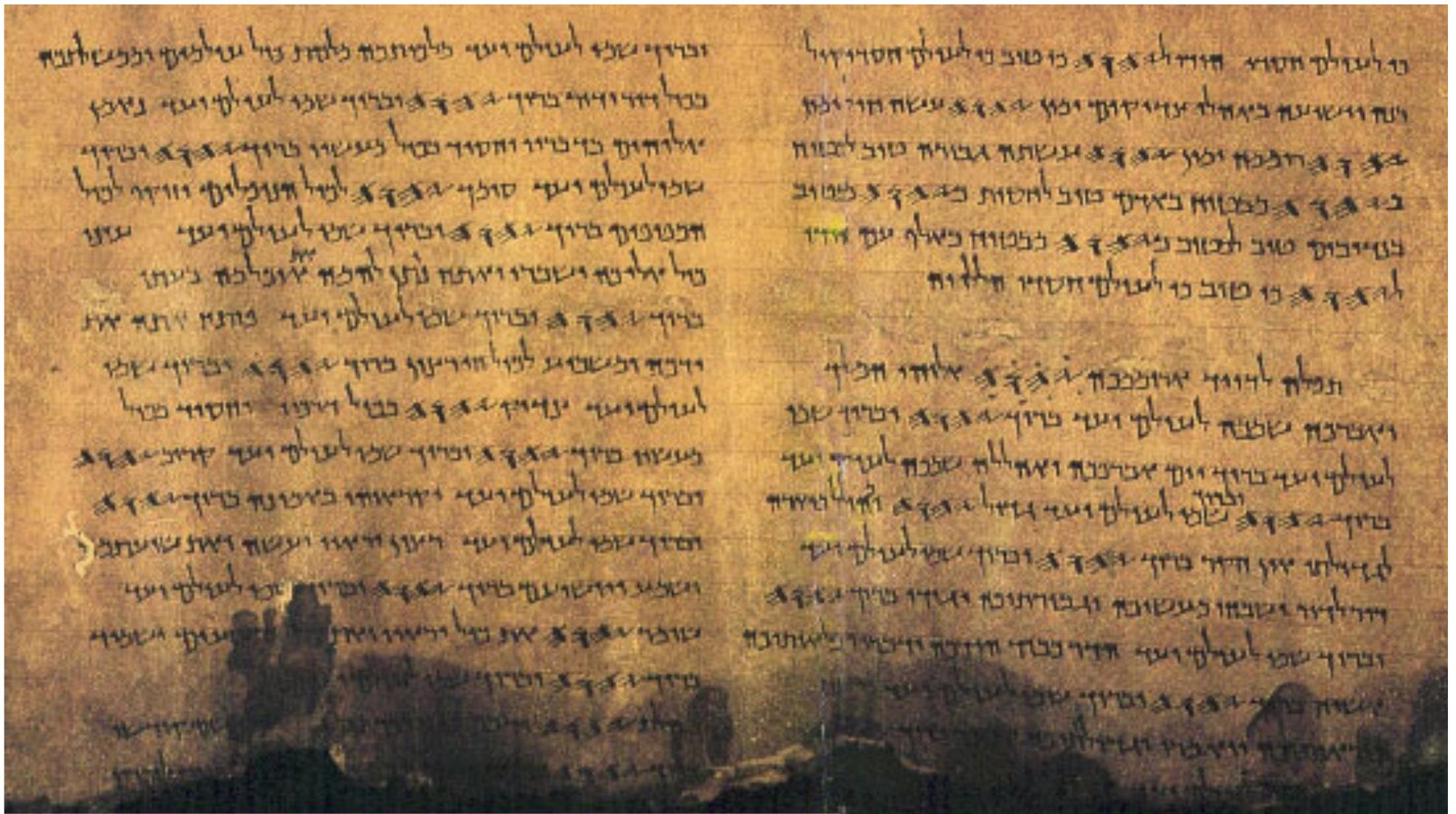
and ever. « forever « of His Holiness « the name « all flesh « and bless « let my mouth declare

The sufferings of Rabbi came to him through a certain incident, and departed likewise. What was it? A calf was being taken to the slaughter, when it broke away, hid its head under Rabbi's cloak, and lowed. He said, "Go, for this were you created." So they said, "Since he has no pity, let us bring suffering upon him." One day Rabbi's maid was sweeping; some baby weasels were lying there, and she made to sweep them away. He said, "Let them be. It is written, *His mercies are on all his creations.*" They said, "Since he is compassionate, let us be compassionate to him."

Bava Metzia 85a

R. Eleazar b. Abina says: Whoever recites *Praise of David* 3 times daily, is a son of the world to come. Why? Shall I say it is because it's an alphabetical acrostic? Then let him recite, Psalm 19 which is an eightfold acrostic! Again, is it because it contains, You open Your hand and satisfy all life's desire? Then let him recite the Great Hallel (Ps. 136) where it is written: Who gives food to all flesh! — Rather, because it contains both.

Berachot 4b



אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד? הֲלֹלֶנָּה סְלָה:
 Psalm 85:4 How happy are those who live in your house;
 they never cease to praise you! (Selah)

אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ אֲשֶׁרֵי הָעַם שִׁיקוֹק אֱלֹהֵיו:
 Psalm 144:15 How happy the people who live in such
 conditions! How happy the people whose God is ADONAI!

THE PIOUS MEN OF OLD USED TO WAIT AN HOUR.
 On what is this based? — R. Joshua b. Levi said: On the
 text, Happy are they that dwell in Thy house *Berachot 32b*

R. Jose [also] said: May my portion be of those who recite the entire Hallel (psalms 113 – 118) every day. But that is
 not so, for a Master said: He who reads Hallel every day blasphemes and denigrates (the Divine Name)? — We
 refer to the 'Verses of Song'. (Psalms 144 – 150) *Shabbat 118b*

וְאָנְחָנוּ נְבָרְךָ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּ יְהוָה: But we will bless ADONAI from now on and forever. Halleluyah!
 Rav Amram wrote [that the purpose of adding this verse was] to connect one *halleluyah* to another because all the
 psalms to the end have *halleluyah* at the end and *halleluyah* at the start. Therefore, the rabbis added this verse [to put
 a *halleluyah* at the end of Ps. 145]. *Tur, Orah Hayyim 51*

The *Perisha*, commenting to the *Tur*, says that, if the last verse is added to link 145 with. 146-150, then one should
 not say 115:18 when reciting the afternoon prayer where Ashrei stands alone. The *Perisha*, however, goes on to cite
 the *Kol Bo* that, for us to be among those who dwell in the world-to-come, we must say the "we" of the added verse.