For a transliteration of Ashrei, see page 181–182.

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.
Joyous the people who are so favored;
joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.
One generation praises Your works to another, telling of Your mighty deeds.
I would speak of Your majestic glory and of Your wondrous acts.
Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.
They speak of the glory of Your sovereignty and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal; Your dominion endures in every generation.
ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.
Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all who love the Holy One,
but will destroy all the wicked.
▸ My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◂ תְּהִלַּת יְהוָה יְדַבֶּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

PSALM 145 (ASHREI). This psalm, which was treasured by the ancient rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name." Psalm 145 begins and ends with personal verses of praise. In between, the author affirms God's sovereignty and insists that God's rule is one of love and compassion.

Two additional verses (Psalm 84:5 and 144:15), both of which begin with the word *ashrei*, "joyous," were added to the opening, apparently in imitation of the Book of Psalms itself, which opens with that word. The reference to God's house evokes those praying in the synagogue. Psalm 115:18 was appended to the end, transforming the prayer from the first-person singular to the plural, and thus creating a bridge to the five "Halleluyah" psalms that follow.

Ashrei is an alphabetical acrostic—although it is missing a verse beginning with the letter *nun*—and thus easy to memorize, which may help to explain its popularity in Jewish liturgy. Many readers relate to individual verses more than to the literary flow of the whole poem. It is the only psalm explicitly called a *t'hillah*, "a song of praise," though the entire Book of Psalms is called by the plural *Sefer T'hillim*.

JOYOUS אַשְׁרֵי. The Hebrew word covers a spectrum of emotions: happy, blessed, contented.

ADONAI SUPPORTS ALL WHO FALTER סוֹמֵךְ יְהוָה לְכָל־הַנֹּפְלִים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

ALL THAT IS MORTAL כָּל־בָּשָׂר. In Psalm 145, there are no references to the Temple, to Israel, or to historical events. God is here depicted as the sovereign of the world who cares for all creatures.