אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶלָה.

אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.

וְעֶזּוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.

חַנּוּן וְרַחוּם יְיָ, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.

טוֹב יְיָ לַכֹּל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.

continued

ASHREI. According to Rabbi Eleazar (3rd century, Land of Israel) speaking in the name of his teacher, Abina, the daily recitation of Psalm 145 opens a pathway to eternity. The Babylonian Talmud explains that it is an alphabetical acrostic (although it is missing one letter, *nun*) that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: "You open Your hand, satisfying all the living with contentment" (Berakhot 4b).

An additional reason for its frequent use in the liturgy is that the psalm expresses a dual posture of faithfulness. "I" express my faithfulness to God, and the psalm then describes that God faithfully cares for those devoted to God. The two themes are interwoven throughout the psalm, which then concludes with a final assertion that not only "I" but "all that is mortal" will praise God. It is this expression of a covenantal relationship, in which God and humanity respond to each other, that makes Ashrei both an appropriate introduction to prayer (as it is in Minḥah), and an appropriate conclusion to prayer (as it is in the weekday Shaḥarit service). Here, it serves in both of those roles: concluding Shaḥarit and the Torah service, and simultaneously introducing Musaf. For synagogue use, two verses were added to the beginning of Psalm 145, both of which begin with the word *ashrei*, "joyous" (Psalms 84:5 and 144:15), and it was these additional verses that gave the name "Ashrei" to this prayer. The first verse, which speaks of those who "dwell in Your house," is especially appropriate in the context of synagogue prayer. Similarly, at the end, the verse "we shall praise Adonai now and always" was appended from Psalm 115:18.

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.