

# Ashrei

BT Brachot 4b

ברכות ד:

1

R. Eleazar b. Abina says: Whoever recites [the psalm] "Praise of David" (Psalm 145) three times daily, is sure to inherit the world to come. What is the reason? Shall I say it is because it has an alpha-

אמר רבי אלעזר א"ר אבינא כ"ל האומר תהלה לרוד  
בכל יום שלש פעמים מובטח לו שהוא בן העולם הבא מאי מעמא אילימא  
משום דאיתא באל"ף ביה נימא אשרי תמימי דרך דאיתא בתמניא אפי"ן אלא משום דאית ביה פותח את ידך  
נימא הלל הגדול דכתיב ביה ג' ונתן לחם לכל בשר אלא משום דאית ביה תרתי אמר רבי יוחנן מפני מה לא נאמר  
נרין באשרי מפני שיש בה מפלחין של שונאי ישראל דכתיב נפלה לא תוסיף קום בתולת ישראל בכערבא מתרצי  
לה הכי נפלה ולא תוסיף לנפול עוד קום בתולת ישראל אמר רב נחמן בר יצחק אפילו הכי (ה) חזר דוד וסמכן ברוח  
הקדש שנא' סומך ה' לכל הנפלים:

betical arrangement? Then let him recite, "Happy are they that are upright in the way" (Psalm 119) which has an eightfold alphabetical arrangement. Again, is it because it contains [the verse], "Thou openest Thy hand [and satisfiest every living thing with favour]" (Ps. 145:16)? Then let him recite the great Hallel, where it is written: "Who giveth food to all flesh!" (Ps. 136:25) — Rather, [the reason is] because it contains both. 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 is the virgin of Israel, she shall no more rise" (Amos 5:2). (In the West this verse is thus interpreted: She is fallen, but she shall no more fall. Rise, O virgin of Israel). R. Nahman b. Isaac says: Even so, David refers to it by inspiration and promises them an uplifting. For it is written: "The Lord upholdeth all that fall" (Ps. 145:14).

**T**he Mishnah (*Berachos 30b*) tells us: *הסידים הראשונים היו שוהין שעה, אחת ומתפללים כדי שיבגו לכם לאביהם שבשמים*, *The early chassidim would tarry one hour to meditate and concentrate their hearts on [HaKadosh Baruch Hu] their Father in Heaven, and then they would pray.*

The Gemara (*ibid.* 32b) explains that the source for this practice is the *pasuk*, *אשרי יושבי ביתך עור יהלודך סלה, Happy are the dwellers of Your house; they will continue to praise You, Selah (Tehillim 84:5)*. As explained by Rashi (*ibid.*), these *chassidim* understood this *pasuk* to mean that before beginning the *tefillah*, *יושבי ביתך*, one is to sit and meditate in Your house; and only afterwards, *עור יהלודך סלה*, can one reach the proper state of mind for *tefillah*. This means that a prerequisite for proper *tefillah* is a period of meditation on one's relationship with *HaKadosh Baruch Hu*.

While we are not like the original *chassidim*, with the power to meditate for an hour, nevertheless, *אשרי* offers us an opportunity to concentrate, at least momentarily, about Whom, and to Whom, we are talking, before we engage in *יהלודך סלה*, which in *Tefillas Shacharis* consists of the recitation of *לוד* together with the last five chapters of *Tehillim*.

*אשרי*. The Psalm properly begins at *תהלה לוד*. The verse *אשרי* is added because it teaches that one should spend some time in silent contemplation in the house of worship before beginning to pray, as King David said, "Never have I begun my prayer to G-d before having composed and prepared myself for it." (*Yalkut to Samuel II*, §146). Although this reason is only applicable to the *Minchah* where *אשרי* is recited at the very beginning of the service, the verse is also included here (as well as in the *אשרי* preceding *לציון*), because of *לא פלוג*, to avoid differences in the various repetitions of the prayer.

2

Rav Shimon Schwab in *Rav Schwab on Prayer*

3

Munk, Rabbi Dr. Elie. *The World of Prayer*

145 A song of praise. Of David.

Psalms 145

תהלים קמה



- א I will extol You, my God and king,  
and bless Your name forever and ever.
- ב <sup>2</sup>Every day will I bless You  
and praise Your name forever and ever.
- ג <sup>3</sup>Great is the LORD and much acclaimed;  
His greatness cannot be fathomed.
- ד <sup>4</sup>One generation shall laud Your works to another  
and declare Your mighty acts.
- ה <sup>5</sup>The glorious majesty of Your splendor  
<sup>a</sup>and Your wondrous acts<sup>a</sup> will I recite.
- ו <sup>6</sup>Men shall talk of the might of Your awesome deeds,  
and I will recount Your greatness.
- ז <sup>7</sup>They shall celebrate Your abundant goodness,  
and sing joyously of Your beneficence.
- ח <sup>8</sup>The LORD is gracious and compassionate,  
slow to anger and abounding in kindness.
- ט <sup>9</sup>The LORD is good to all,  
and His mercy is upon all His works.
- י <sup>10</sup>All Your works shall praise You, O LORD,  
and Your faithful ones shall bless You.
- יא <sup>11</sup>They shall talk of the majesty of Your kingship,  
and speak of Your might,  
יב <sup>12</sup>to make His mighty acts known among men  
and the majestic glory of His kingship.
- יג <sup>13</sup>Your kingship is an eternal kingship;  
Your dominion is for all generations.
- יד <sup>14</sup>The LORD supports all who stumble,  
and makes all who are bent stand straight.
- טו <sup>15</sup>The eyes of all look to You expectantly,  
and You give them their food when it is due.
- טז <sup>16</sup>You give it openhandedly,  
feeding every creature to its heart's content.
- יז <sup>17</sup>The LORD is beneficent in all His ways  
and faithful in all His works.
- יח <sup>18</sup>The LORD is near to all who call Him,  
to all who call Him with sincerity.
- יט <sup>19</sup>He fulfills the wishes of those who fear Him;  
He hears their cry and delivers them.
- כ <sup>20</sup>The LORD watches over all who love Him,  
but all the wicked He will destroy.
- כא <sup>21</sup>My mouth shall utter the praise of the LORD,  
and all creatures<sup>b</sup> shall bless His holy name forever and ever.

קמה א תהלה לַדָּוִד  
אָרוֹמְמֶךָ אֱלוֹתֵי הַמַּלְאָךְ וְאֶבְרַכְּהָ שְׁמֶךָ לְעוֹלָם וָעֶד:  
ב בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהַלְלֶהָ שְׁמֶךָ לְעוֹלָם וָעֶד:  
ג גְּדוֹל יְהוָה וּמְהִלָּל מְאֹד וְלִגְדֹלְתוֹ אֵין חֶקֶר:  
ד דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ וּגְבוּרֹתֶיךָ יִצְדוּ:  
ה הַדָּר כְּבוֹד הַדוֹרָךְ וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:  
ו וְעֲנוּחַ נִוְרָאוֹתֶיךָ יֹאמְרוּ וּגְדֹלוֹתֶיךָ אֲסַפְּרָנָה:  
ז זָכַר רַב-טוֹבֶכָה יִבְיְעוּ וְצַדִּיקֶיךָ יִרְצוּ:  
ח חַנּוּן וְרַחוּם יְהוָה אֲרָךְ אַפְּיִים וּגְדֹל-חֶסֶד:  
ט טוֹב יְהוָה לְכָל יוֹרְחָיו עַל-כָּל-מַעֲשָׂיו:  
י יוֹדוּךָ יְהוָה כָּל-מַעֲשֵׂיךָ וְחִסְדֵיךָ יִבְרַכְּכָה:  
יא כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ וּגְבוּרַתֶךָ יִדְבְּרוּ:  
יב לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרָתוֹ וְזָכוֹד הַדָּר מִלְכוּתוֹ:  
יג יִמְלֹכוּתֶךָ מִלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתֶּךָ בְּכָל-דוֹר וָדָר:  
יד יִסְמַךְ יְהוָה לְכָל-הַנְּפִלִים וְחֹזֶקֶךָ לְכָל-הַכּוֹפְסִים:  
טו עֵינָיו כָּל אֱלֹהֵי יִשְׂרָאֵל וְאִתָּהּ נֹתֵן-לָהֶם אֶת-אֲכֻלָּם בְּעֵתוֹ:  
טז פּוֹתֵחַ אֶת-יַדְּךָ וּמִשְׁבִּיעַ לְכָל-תִּי רִצּוֹן:  
יז צִדִּיק יְהוָה בְּכָל-דַּרְכָּיו וְחֹסֵד בְּכָל-מַעֲשָׂיו:  
יח קְרוֹב יְהוָה לְכָל-קָרְאוֹ לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמְתּוֹ:  
יט רִצּוֹן-יִרְאוּ יַעֲשֵׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:  
כ שׁוֹמֵר יְהוָה אֶת-כָּל-אֲהַבָּיו וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד:  
כא תְהַלֵּת יְהוָה יִדְבֵר פִּי וְיִבְרַךְ כָּל-בָּשָׂר שֶׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

Enclosing psukim of above perek



- א I will extol You, my God and king,  
and bless Your name forever and ever.
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א תהלה לַדָּוִד  
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כא תְהַלֵּת יְהוָה יִדְבֵר פִּי וְיִבְרַךְ כָּל-בָּשָׂר שֶׁם קִדְשׁוֹ לְעוֹלָם וָעֶד:

- ח <sup>21</sup>My mouth shall utter the praise of the LORD,  
and all creatures<sup>b</sup> shall bless His holy name forever and ever.

From our *perek*

ק 18The LORD is near to all who call Him,  
to all who call Him with sincerity. יי קרוב יהוה לכל־קראיו לכל אשר יקראו באמת:

6

Yeshayahu 55:6

ישעיהו נה:ו

7

6Seek the LORD while He can be found,  
Call to Him while He is near. דרשו יהוה בהמצאו קראו בהיותו קרוב:

R. Samuel b. Inia said in the name of Rab:  
Whence do we know that the final sentence on  
a community is never sealed? — Never sealed,  
[you say]? Is it not written, Thine iniquity is  
marked before me?11 What he should say is,  
[How do we know that] although it is sealed it  
can yet be rescinded? Because it says, as the  
Lord our God is whenever we call upon him.12  
But it is written, Seek ye the Lord while he may  
be found?13 — This verse speaks of an individ-  
ual, the other of community. When can an indi-  
vidual [find God]? — Rabbah b. Abbuha said:  
These are the ten days between New Year and  
the Day of Atonement.

ראש השנה יח.

BT Rosh Hashana 18a

8

אמר רב שמואל בר אינאי משמיה דרב מנין לגור  
דין של צבור שאינו נחתם אינו נחתם והכתיב נחתם עונך לפני אלא  
אע"ג שנחתם נקרע שנאמר כה' אלהינו בבל קראנו אליו והכתיב  
דרשו ה' בהמצאו \*התם ביוזד הכא בצבור \* ביוזד אימת אמר רבה  
בר אבהו \*אלו עשרה ימים שבין ר"ה ליוה"כ