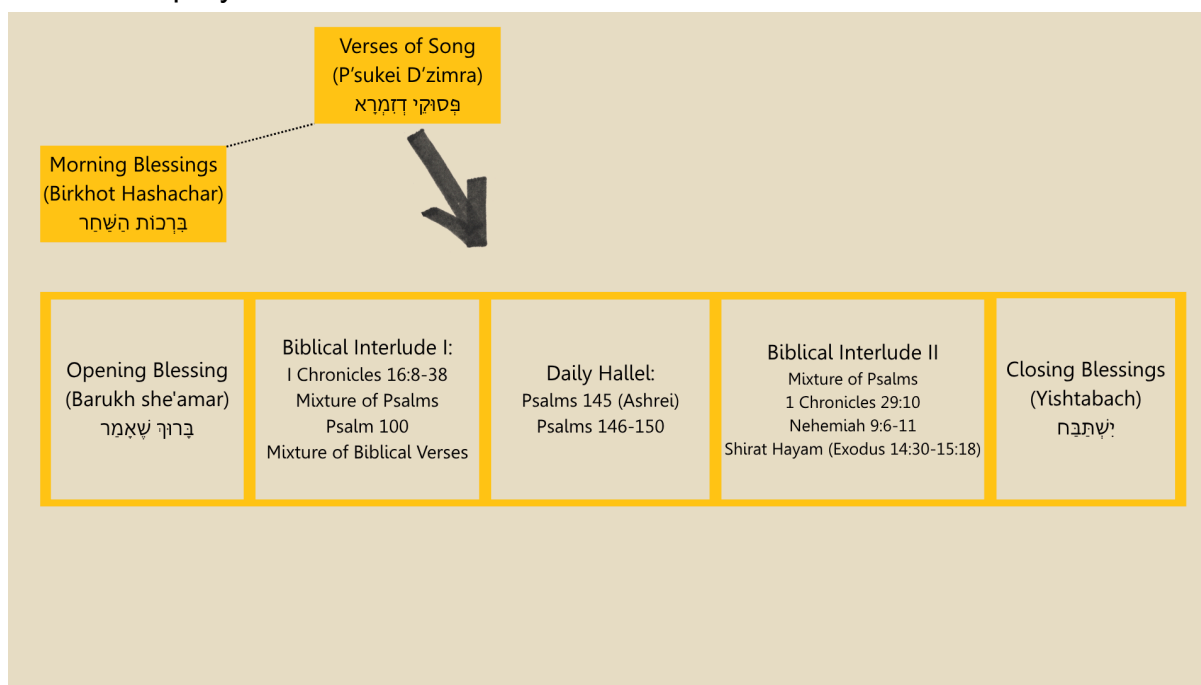


P'sukei D'zimra

Pasuk/Pasukim פסוק/פסוקים : A sentence, phrase, or verse	Zimra זמרה : singing	Mikra מקרא : Hebrew reference to the Bible, meaning "that which is read"
Ashrei אשרי : Happy, fortunate		

Although P'sukei D'zimra were not originally part of the prayer service, early in the inception of formalized synagogue prayer, as the proper state of mind for prayer could not easily be entered on demand, the daily prayer rubric expanded to include verses of song. The verses of song were also *not* a requirement of the daily service until around the 300 CE. As Judaism expanded and the spontaneity available to learned rabbis became less available among the population, keva slowly subsumed kavana, the initially short prayer service became the expansive service we know today. Nonetheless, the need for kavana (from l'kaven, to direct) remained. Despite the fixed and expansive nature of the text, worshippers were to concentrate, direct their hearts, to each word. The bible itself posits an interesting dynamic with respect to this, as many of the liturgical poems therein are composed with unusual phrasings or vocabulary, requiring a depth of thought and concentration to appreciate. This, despite its requirement and length, returns the intention and thoughtfulness to what may otherwise become a rote recitation devoid of meaning. [As per the Talmud](#), one should praise God before prayer for one's own needs.



Contents of P'sukei D'zimra

Opening Blessing: Barukh She'amar

- ¹*With this do I prepare my mouth to thank, praise, and glorify my creator.*
²*Blessed is the One by whose speech the world came to be. Blessed is He.*
³*Blessed is the One who creates everything.*
⁴*Blessed is the One who creates by speaking.*
⁵*Blessed is the One who sustains by decreeing.*
⁶*Blessed is the One who has mercy on the Earth.*
⁷*Blessed is the One who has mercy on all creatures.*
⁸*Blessed is the One who rewards those who fear Him.*
⁹*Blessed is the One who lives forever and endures for all eternity.*
¹⁰*Blessed is the One who saves by redeeming. Blessed is his name.*
¹¹*Blessed are You, Adonai our God, ruler of the world, fatherly merciful God, who is praised by the mouth of his people, glorified and exalted by the tongue of his faithful and his servants.*
¹²*By the songs of David your servant, we will praise You, Adonai our God; with glory and song, we will magnify and glorify and exalt You, and announce your name and proclaim You ruler, our ruler and our God.*
¹³*The One, living to all eternity, praised and glorified ruler, his great name is never-ending.*

¹⁴*Blessed are You, Adonai, our ruler who is praised in songs of glory.*

The opening line of “*With this do I prepare my mouth to thank, praise, and glorify my creator.*” is often excised by liberal prayer leaders/siddurim due to its kabbalist origins. It is from the Sephardi rite, and not technically part of the Ashkenazi tradition.

Kabbalistic practice, as seen in Chabad, calls for the worshiper to recite the entire formula, then to grasp in the left hand all the tzitzit of the tallit, and touch the head tefillin, and stand while reciting Barukh she'amar. This prayer should be sung to a melody.

Biblical Interlude I:

[1 Chronicles 16:8-36](#)

Mixture of Psalms:

- ¹*Exalt Adonai our God, and bow down before his footstool—holy is He! ([Psalms 99:5](#)).*
²*Exalt Adonai our God, and bow down before his holy mountain, for holy is Adonai our God ([Psalms 99:9](#)).*
³*And He is merciful, forgives iniquity, does not destroy, is quick to turn away his ire, and keeps his anger in check ([Psalms 78:38](#)).*

- ⁴You, Adonai, do not hold back your mercy from me, your kindness and your faithfulness will always protect me ([Psalms 40:12](#)).
- ⁵Remember your mercy, Adonai, and your kindness, for they are eternal ([Psalms 25:6](#)).
- ⁶Acknowledge God's strength, for his majesty is upon Israel, his strength in the skies.
- ⁷Feared is God from your abode.
- ⁸The God of Israel is the One who gives strength and power to the nation—blessed is God! ([Psalms 68:35–36](#)).
- ⁹Adonai is a God of vengeance; present yourself, God of vengeance.
- ¹⁰Rise up, judge of the land, and bring a just reward to the arrogant ([Psalms 94:1–2](#)).
- ¹¹Salvation is Adonai's, let your blessing forever be your people's ([Psalms 3:9](#)).
- ¹²The Lord of Hosts is with us, the God of Jacob is forever our stronghold ([Psalms 46:8](#)).
- ¹³Lord of Hosts, happy is the one who trusts in You ([Psalms 84:13](#)).
- ¹⁴Adonai, save us! May our king answer us when we cry out ([Psalms 20:10](#)).
- ¹⁵Save your people and bless your heritage.
- ¹⁶Tend them and raise them up forever ([Psalms 28:9](#)).
- ¹⁷Our soul waits for Adonai; He is our help and protector, for our heart rejoices in Him, for we trust in his holy name.
- ¹⁸Shower us with your kindness, as we wait for You ([Psalms 33:20–22](#)).
- ¹⁹Show us your kindness, Adonai, and grant us your salvation ([Psalms 85:8](#)).
- ²⁰Arise as our help, and redeem us for the sake of your kindness ([Psalms 44:27](#)).
- ²¹I am Adonai your God, who brought you out of the land of Egypt.
- ²²Open your mouth and I will fill it ([Psalms 81:11](#)).
- ²³Happy is the people like this.
- ²⁴Happy is the people whose God is Adonai ([Psalms 144:15](#)).
- ²⁵I trust in your kindness.
- ²⁶My heart will rejoice in your salvation.
- ²⁷I will sing to Adonai, because He has rewarded me ([Psalms 13:6](#)).

This section is a pastiche of psalms that share, to some extent, the themes of the previous verses from 1 Chronicles, such as God's praise-worthiness, compassion, eternal nature, and power. However, instead of the universalistic theme that all nations acknowledge God, these verses focus on Israel's praise of God and God's helping Israel. While this English translation uses largely the present tense (he is...), the Hebrew varies in tense, providing more flexible interpretations. Additionally, various translations, such as compassion for *rachamim*, or kindness for *chesed*, do not entirely capture the depth of their Hebrew counterparts.

Psalm 100

- ¹A psalm in grateful acknowledgment:
- ²Shout praise to Adonai, all the earth!
- ³Serve Adonai in joy; come before Him in happiness.

⁴*Know that Adonai is God: He made us and we are his, his nation and the flock of his pasture.*

⁵*Enter his gates with grateful acknowledgment, his courts with praise.*

⁶*Gratefully acknowledge Him, praise his name.*

⁷*For Adonai is good, his mercy is everlasting, and his faithfulness spans all generations.*

Mixture of Biblical Verse

¹May Adonai's glory last forever.

²May Adonai rejoice in his works ([Psalms 104:31](#)).

³Blessed be Adonai's name from now and ever more!

⁴Let Adonai's name be praised from the rising of the sun to its setting.

⁵Adonai rises above all nations.

⁶His presence lies above the heavens ([Psalms 113:2–4](#)).

⁷Adonai, your name is eternal.

⁸Adonai, your renown lasts from generation to generation ([Psalms 135:13](#)).

⁹Adonai established his throne in the heavens, and his kingdom rules over all ([Psalms 103:19](#)). ¹⁰Let the heavens rejoice and the earth be glad, and let it be said among the nations that Adonai is king ([1 Chron. 16:31](#)).

¹¹Adonai was, Adonai is, and Adonai will always be king.

¹²Adonai is king for ever and ever.

¹³The nations perished from his earth ([Psalms 10:16](#)).

¹⁴Adonai brings to naught the plans of nations, foils the schemes of peoples ([Psalms 33:10](#)). ¹⁵Many plans lie in one's heart, but Adonai's plan is the one that will arise ([Prov. 19:21](#)). ¹⁶Adonai's plan will stand forever; his thoughts span all generations ([Psalms 33:11](#)).

¹⁷For by his speech it came to be, by his command it stood firm ([Psalms 33:9](#)).

¹⁸For Adonai chose Zion, there to live ([Psalms 132:13](#)).

¹⁹For God chose Jacob to be his, Israel to be his prized possession ([Psalms 135:4](#)).

²⁰For Adonai will not abandon his people, nor leave his heritage ([Psalms 94:14](#)).

²¹He is merciful, forgives iniquity, does not destroy, is quick to turn away his ire, and keeps his anger in check ([Psalms 78:38](#)).

²²Adonai, save us!

²³May our king answer us when we cry out ([Psalms 20:10](#)).

This series of biblical verses is known as a “catena”, a chain of thematically related verses. In this case, they are connected by the mention of the name of God, typically “Adonai”, and praise of God's greatness.

The word “hallel” can mean praise of God, generally, but it also references Psalms 113–118, praise of God specifically for having delivered Israel from Egypt. The daily hallel consists of Psalms 145-150. Considering the four components of Ashrei (Psalms 145 and opening and closing verses) and the following Psalms 146-150, this is the longest unit of daily prayer.

Ashrei

Although it is commonly associated with Psalm 145, Ashrei consists of four biblical passages: An opening verse ([Psalms 84:5](#)), second opening verse ([Psalms 144:15](#)), main body ([Psalms 145](#)) composed of an alphabetic acrostic psalm, and the closing verse ([Psalms 115:18](#))

[1]¹Happy are they who dwell in your house; they will ever praise You ([Psalms 84:5](#)).

[2]²Happy is the people like this. ³Happy is the people whose God is Adonai ([Psalms 144:15](#)).

[3] [Psalms 145](#):

תהלה לך אֱלֹהֵינוּ אֱלֹהֵי הַמֶּלֶךְ וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:

A song of praise. Of David.

*א I will extol You, my God and sovereign,
and bless Your name forever and ever.*

בְּכָל-יוֹם אֲבָרְכֶךָ וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד:

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

גָּדוֹל יְהוָה וּמֵהֵלָל מְאֹד לִלְגֹּדְלָתוֹ אֵין חֶקֶר:

*ג Great is GOD and much acclaimed;
such greatness cannot be fathomed.*

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ וּגְבוּרָתֶיךָ יִגִּידוּ:

*ד One generation shall laud Your works to another
and declare Your mighty acts.*

הַדֹּר כְּבוֹד הַדֹּר וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

*ה The glorious majesty of Your splendor
and Your wondrous acts will I recite.*

וְעַמּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ (וּגְדִלוֹתֶיךָ) אֶסְפְּרָנָה:

*ו All shall talk of the might of Your awesome deeds,
and I will recount Your greatness.*

זָכָר רַב-טוֹבָךָ יִבְעִי וְצִדְקָתְךָ יִרְנְנוּ:

*ז They shall celebrate Your abundant goodness,
and sing joyously of Your beneficence.*

חֲנוּן וְרַחוּם יְהוָה אֶרְךָ אֲפִים וּגְדֹל-חֶסֶד:

*ח GOD is gracious and compassionate,
slow to anger and abounding in kindness.*

טוֹב יְהוָה לְכָל אֶרְחָמִיו עַל-כָּל-מַעֲשָׂיו:

*ט GOD is good to all,
and divine mercy is upon all God's works.*

יִדְוֶה יְהוָה כָּל-מַעֲשֵׂיךָ לְחִסְדֶּיךָ יְבָרְכֶנָּה:

• All Your works shall praise You, O ETERNAL One,
and Your faithful ones shall bless You.

כָּבוֹד מַלְכוּתְךָ יִאמְרוּ וּגְבוּרַתְךָ יְדַבְּרוּ:

כ They shall talk of the majesty of Your sovereignty,
and speak of Your might,

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ וְכָבוֹד הַדֵּר מַלְכוּתְךָ:

ל to make known to all humankind Your mighty acts
and Your sovereignty's majestic glory.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים אֶמְמַשְׁלֶתְךָ בְּכָל־דּוֹר וָדָר:

מ Your rule is an eternal rule;
Your dominion is for all generations.

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִיּוֹת לְזִלְזוֹף לְכָל־הַכַּפּוּפִּים:

o GOD supports all who stumble,
and makes all who are bent stand straight.

עֵינֵי־כָל אֱלֹהִי יִשְׁכְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתָּהּ:

ע The eyes of all look to You expectantly,
and You give them their food when it is due.

פּוֹתַח אֶת־יָדְךָ וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן:

פ You give it openhandedly,
feeding every creature to its heart's content.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו אֶחָסִיד בְּכָל־מַעֲשָׁיו:

צ GOD is beneficent in all ways
and faithful in all works.

קָרֹב יְהוָה לְכָל־קֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:

ק GOD is near to all who call,
to all who call with sincerity.

רָצוֹן יִרְאֵיו יַעֲשֶׂה וְאֶת־שְׁוֹנֵעֵתָם אִשְׁמַע וְיוֹשִׁיעֵם:

ר Fulfilling the wishes of those who show reverence,
[God] hears their cry and delivers them.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהֲבָיו וְאֶת כָּל־הַרְשָׁעִים יַשְׁמִיד:

ש GOD watches over all who show their love,
but all the wicked are destroyed.

תְּהַלֵּת יְהוָה יִדְבָּר־פִּי וַיְבַרְךָ כָּל־בָּשָׂר שֵׁם קְדֹשׁ לְעוֹלָם וָעֶד: {פ}

ת My mouth shall utter the praise of GOD,
whose holy name all creatures shall bless forever and ever.

²⁴Adonai guards all who love Him, and destroys all who are wicked.

²⁵Let my mouth speak Adonai's praise, and all creatures praise his holy name for ever
and ever.

[4]²⁶Let us praise Adonai from now and ever more. Halleluyah ([Psalms 115:18](#)).

[Psalms 146-150](#)

Biblical Interlude II

Mixture of Psalms

¹Blessed be Adonai forever. Amen and Amen! ([Psalms. 89:53](#)).

²Blessed be Adonai from Zion, the One who dwells in Jerusalem. Halleluyah ([Psalms. 135:21](#)). ³Blessed be God, Adonai, the God of Israel, sole worker of wonders.

⁴And blessed be his glorious name forever.

⁵May his glory fill the entire earth. Amen and Amen ([Psalms. 72:18–19](#)).

[1 Chronicles 29:10](#)

[Nehemiah 9:6-11](#)

[Shirat Hayam \(Exodus 14:30-15:18\)](#)

This section contains what scholars believe to be some of the oldest Hebrew in the bible, with some constructions being archaic even at the time the bible was written. Its dense imagery and poetic language make it difficult to understand. This has also been due to the overtly militaristic language that is difficult to intellectualize in a progressive manner.

Closing Blessing:

Yishtabach (“The Blessing of Song” [Birkat Hashir])

¹Let your name be forever praised, our king, great and holy king and God, in the heavens and on earth.

²For song and praise, veneration and melody, strength and power, eternity, greatness and might, exaltation and glory, holiness and dominion, blessings and thanks befit You, Adonai our God and our ancestors’ God, from now and ever more!

³Blessed are You, Adonai, God, greatly lauded king and God, God of grateful acknowledgment, Lord of wonders, who chooses melodious songs, our king, our God, eternal life.

Although there is speculation based on the structure of the blessing (the initial words spelling out “shlomo”, for example), the authorship of this piece remains unknown. Ashkenazim typically stand while reciting this, but standing varies by rite or even community.