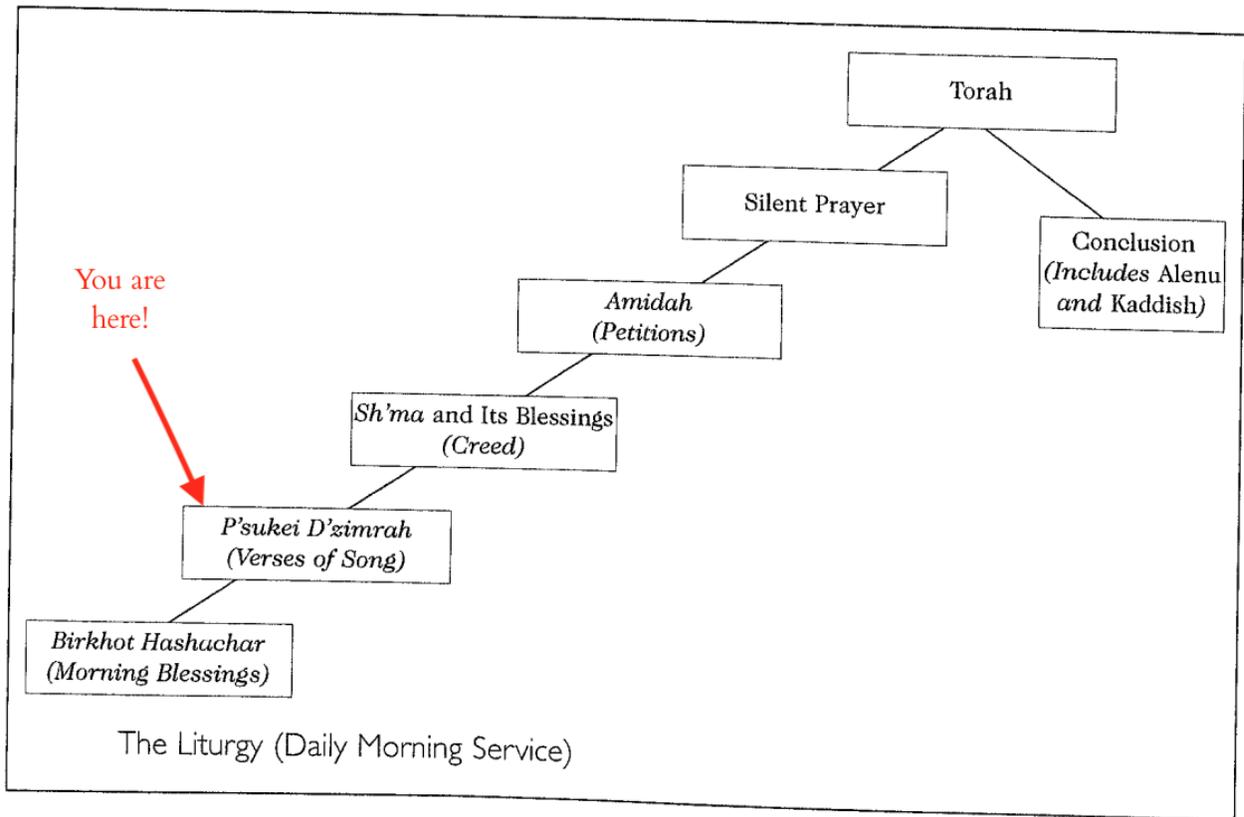


Session 2: *Pesukei D'zimrah* (“Verses of Song”)- Praise Before Petition

October 7, 2021 | 1 Cheshvan 5782

To follow along in the Siddur (prayer book) throughout this series, visit:

<https://www.ccarnet.org/publications/mishkan-tfilah-weekdays-shabbat-festivals/>



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Graphic from Larry Hoffman's *My People's Prayerbook* Series (1997)

Ashrei- Peri Smilow	Mishkan T'filah p. 52
<p>Ashrei yoshvei veitecha Od yihal'lucha selah (x2)</p> <p>Ashrei, ashrei, ashrei yoshvei veitecha</p> <p>Happy are those who dwell in Your house They will sing Your praises forever</p>	<p>אַשְׁרֵי יוֹשְׁבֵי בֵּיתְךָ עוֹד יִהְלְלוּךָ סֵלָה</p>

The essence of the *P'sukei D'zimrah* is the affirmation within ourselves of the feeling of gratitude and praise for the tenuous mystery of life, and the parallel recognition that beyond the mystery of life there lies yet a deeper mystery whom we call God...For us, a truly deep engagement with the *P'sukei D'zimrah* involves its utilization as poetry and as song to connect our deepest human aspirations to the grandest conception of reality that we can muster, to recognize how deeply we yearn to connect our feelings of gratitude and joy to a source beyond ourselves, and to identify the reality of that source as the God whom we hope to meet, somehow, in the sacred act of prayer.

- Larry Hoffman

Halleluyah- Nava Tehila	Psalms 148:1-6
<p>Halleluyah (x4)</p> <p>Hallelu et Adonai min hashamayim</p> <p>Halleluhu bam'romim</p> <p>Halleluhu chol melachav</p> <p>Halleluhu chol tziva'av</p> <p>Halleluhu shemesh veyareiach</p> <p>Halleluhu kol chochvei or</p> <p>Halleluhu sh'mei hashamayim</p> <p>V'hamayim asher meial hashamayim</p> <p>Y'hallelu et shem Adonai ki hu tziva v'nivrau</p> <p>Vaya'amidem la'ad l'olam</p> <p>Chok natan v'lo ya'avor</p>	<p>הַלְלוּ-יְהוָה הַלְלוּ אֶת-יְהוָה מִן-הַשָּׁמַיִם הַלְלוּהוּ בְּמַרוֹמִים:</p> <p>הַלְלוּהוּ כָּל-מַלְאָכָיו הַלְלוּהוּ כָּל-צָבָאוֹ:</p> <p>הַלְלוּהוּ שָׁמַשׁ וַיְגַח הַלְלוּהוּ כָּל-כּוֹכָבֵי אֹר:</p> <p>הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:</p> <p>יִהְלְלוּ אֶת-שֵׁם יְהוָה כִּי הוּא צִוָּה וַנְּבָרָאוּ:</p> <p>וַיַּעֲמִידֵם לְעֵד לְעוֹלָם חֶק-נָתַן וְלֹא יַעֲבוֹר:</p>

English translation: Halleluyah (“Praise God”). Praise the Eternal from the heavens, praise God in the highest of places. Praise God, all of God’s messengers; Praise God all of God’s hosts; Praise God, sun and moon; Praise God, all bright stars; Praise God, highest heavens, and the waters that are above the heavens. Let them praise the name of the Eternal, for it was God who commanded them into existence.

Psalm 150	Mishkan T'filah p. 55
<p><i>Halleluyah, halleluyah, halleluyah (x2)</i> <i>Halleluhu eil b'kodsho, halleluhu birkia uzo</i> <i>Halleluhu big'vurotav, halleluhu k'rov gudlo</i></p> <p><i>Halleluhu b'teika shofar,</i> <i>halleluhu b'nevel v'chinor</i> <i>Halleluhu b'tof umachol,</i> <i>halleluhu b'minim v'ugav</i></p> <p><i>Halleluhu v'tziltzilei shama,</i> <i>Halleluhu b'tziltzilei t'ruah (x2)</i> <i>Kol han'shamah t'haleil yah, halleluyah (x2)</i></p>	<p>הַלְלוּ-יְהוָה הַלְלוּ-יְהוָה בְּקוֹדְשׁוֹ הַלְלוּ-יְהוָה בְּרִקְיעַ עֲזוֹ: הַלְלוּ-יְהוָה בְּגִבּוֹרֹתָיו הַלְלוּ-יְהוָה כְּרַב גְּדֻלוֹ: הַלְלוּ-יְהוָה בְּתִקְעַ שׁוֹפָר הַלְלוּ-יְהוָה בְּנִבְל וְכִנּוֹר: הַלְלוּ-יְהוָה בְּתֹף וּמְחֹל הַלְלוּ-יְהוָה בְּמִנִּים וְעִגָּב: הַלְלוּ-יְהוָה בְּצִלְצְלֵי-שִׁמְעַ הַלְלוּ-יְהוָה בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ-יְהוָה:</p>

Modern prayer books often provide newly composed poetry and songs to supplement the psalms, but worshipers are advised to turn to the psalms each morning to connect their own fragile life span with the larger Jewish past and to speak or sing the words of poetry now two thousand years old...To make sense of the sometimes outdated imagery that the psalms express, worshipers should feel free to do what Jews have always done so well: we interpret what we read in ways we find acceptable, recognizing that what we are reading is poetry, and the very essence of poetry is its ability to succeed and fail at the same time. It succeeds because it says the unsayable; and it fails because insofar as its topic is unsayable, everything that it says, when taken literally, is false.

- Larry Hoffman