

תהלים קורן מסורת הרב

The Koren Mesorat HaRav Tehillim



Note on the Cover Design

Embossed on the front cover and spine is verse 9 of Psalm 25, specially selected for this edition which is dedicated to the memory of Rabbi Dr. Raymond Harari. The verse, whose English translation reads, “He guides the humble in the right path, and teaches the humble His way,” epitomizes Rabbi Harari and his rare ability to demonstrate that the best teachers are not those who have all the answers, but who teach how to ask the right questions. In his classroom and from his pulpit, there was no ego – only a shared search for truth. By remaining a humble student of life himself, he showed to all that the humblest hearts are the ones capable of holding the most knowledge.

Adorning the back cover is the image of a small nightingale, one of the most musical of all songbirds. This artistic motif is an allusion to the Soloveitchik family name, which in Russian means “little nightingale.” The Soloveitchik family are Levites, and legend has it that the origin of the name harks back to the family’s sacred role as Levites in the Beit HaMikdash, gracing the service with song that accompanied the *korbanot*.

THE RABBI DR. RAYMOND HARARI EDITION

תהלים קורן מסורת הרב
THE KOREN MESORAT HARAV TEHILLIM

WITH COMMENTARY ON SEFER TEHILLIM BASED
ON THE TEACHINGS

OF

Rabbi Joseph B. Soloveitchik

COMPILED AND EDITED BY

Reuven Mohl

WITH TRANSLATION BY

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*This book is dedicated by family, friends,
and community members in loving memory of*

Rabbi Dr. Raymond Harari

distinguished Torah educator, communal rabbinic leader,
devoted husband and father, and friend par excellence

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Yael Harari and Ari Benson
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RABBI DR. RAYMOND HARARI

This volume of Tehillim – the Biblical book of searching, devotion, and praise – with a commentary drawn from the works of Rabbi Joseph B. Soloveitchik, is dedicated by family, friends, and community members in memory of Rabbi Dr. Raymond Harari. It is for us a most appropriate memorial.

Rabbi Dr. Raymond Harari studied in the Rav's shiur at Yeshiva University for two years. It was not just a formative intellectual experience; it was an encounter with a way of thinking that shaped his identity. As someone who lived comfortably with tension and paradox, he was drawn to the Rav's dialectical worldview, a world in which doubt need not threaten faith, and questions are not only tolerated but essential. He embodied both Adam I and Adam II: the purposeful builder of institutions, ideas, and family, and the inward seeker of meaning, humility, and covenant. In public, he led with clarity, dignity, and strength; in private, he faced life's limitations with humility and a consistent desire to understand. He never saw a contradiction between leading and listening, between building a public legacy and remaining anchored in private devotion.

He was a Syrian Orthodox community rabbi, most recently at Cong. Mikdash Eliyahu, and at the same time a teacher and then Rosh HaYeshivah at the Yeshivah of Flatbush. Both roles were traditional and, in his generation, uncommon. He held ambition and humility in steady balance, shaping institutions while remaining deeply committed to his family and faith.

In line with the Rav's distinction between fate and destiny, he accepted life's realities not with resignation but with responsibility, constantly asking not why something happened, but what he was meant to do in response. In times of joy and sorrow, certainty and disorientation, he returned to this posture of standing before God not as a passive recipient of fate, but as an active participant in destiny.

May his memory be for a blessing.

Vicky Harari
 Michal and Avi Geffner
 Yael Harari and Ari Benson
 Avi and Zahava Harari
 David and Milcah Harari
 Dani and Rachel Harari

PREFACE

Sefer Tehillim holds a unique status among all the many books of the People of the Book. Throughout history, it has been the book which embodies the heart of the Jewish people, the book to which we turn to express our outpourings of both grief and joy, pain and jubilation. According to Rav Soloveitchik, this status is not confined to the intuition and feelings of the Jewish people but expresses itself in Halakhah as well.

Regarding the obligation to recite ten verses on Rosh Hashanah for each of the blessings of *Malkhuyot*, *Zikhronot*, and *Shofarot*, Maimonides (*Hilkhot Shofar* 3:8) writes: “In each of these blessings, one is required to recite ten verses reflecting the content of the blessing – three verses from the Torah, three from the Book of Psalms, and three from the Prophets.” Based on the Talmud alone (*Rosh Hashanah* 32a), we would have expected the requirement to be that three of the verses come from any of the books of *Ketuvim* – and not specifically from the Book of Psalms. Why does Maimonides require verses from *Sefer Tehillim* in particular?

Rav Soloveitchik pointed to another instance where Maimonides specifies that *Tehillim* be recited – in *Hilkhot Tefillah* (7:12), Maimonides describes *Pesukei DeZimra*, the “verses of praise” recited each day before the formal prayers: “The Sages praised those who recite songs from the Book of Psalms every day.” Here too, the Gemara (*Shabbat* 118b) does not specify that these verses come from *Sefer Tehillim*, yet Maimonides does. The Rav observed that this can explain the next paragraph in *Hilkhot Tefillah* as well (7:13): “There are places where they are accustomed to recite the Song of the Sea each day after they recite *Yishtabah*.” Whereas our custom is to recite the Song of the Sea (Exodus 14:30-15:26) before *Yishtabah*, Maimonides maintains that the custom is to recite it afterwards. The Rav explained that according to Maimonides, the Song of the Sea cannot be integrated into *Pesukei DeZimra* because it is not a song from *Sefer Tehillim*.

How are we to understand Maimonides’ insistence on *Tehillim* as the source for the verses of *Malkhuyot*, *Zikhronot* and *Shofarot*, as well as for *Pesukei DeZimra*? The Rav cited the verse (II Samuel 23:1): “Now these are the last words of David, the saying of David the son of Jesse; and the saying of the man raised on high, the anointed of the God of Jacob, and the sweet singer of Israel” (*ne’im zemirot Yisrael*). Commenting on the words *ne’im zemirot Yisrael*, Rashi writes: “Israel, in the Temple, sings only his songs and hymns.” In addition to his other achievements as God’s anointed, as a king, as a scholar and as a leader, David attained the status of *ne’im zemirot Yisrael*, the sweet singer of Israel. According to Maimonides, when we recite verses of praise, and the verses of kingship, etc., we employ specifically those authored by King David in *Sefer Tehillim*, because David is “the sweet singer of Israel.” When the liturgy requires verses of praise and when it requires verses from *Ketuvim*, we turn to King David’s authorized repository of divinely inspired song, *Sefer Tehillim*.

In our own times, the Rav himself served as the model of the *ne’im zemirot Yisrael*, the sweet singer of Israel, for whose public lectures thousands gathered to hear his words delivered with such eloquence and poignancy. His *shiurim* were characterized

◀ not only

not only by his renowned Brisker precision but also by his depth of religious feeling, his outpouring of the soul. It is unsurprising that *Sefer Tehillim* was a major source of inspiration for the Rav, a source to which he turned again and again, as this volume attests, to express the depth of his own religious feelings, as well as to depict the emotional wellsprings of the Jewish consciousness.

OU Press is proud to present, together with Koren Publishers Jerusalem, The Mesorat HaRav Tehillim. As with our other *Mesorat HaRav* publications, the Rav's commentary consists of excerpts from the Rav's published writings as well as from the Rav's lectures and *shiurim* and *sefarim* written by students of the Rav.

Many dedicated individuals were involved in the preparation of this volume. My esteemed friend Dr. Joel B. Wolowelsky provided guidance for this project and the impetus to bring it to successful fruition, as he has for so many other works of the Rav. Rabbi Dr. Reuven Mohl compiled and edited the commentary on *Sefer Tehillim*. He played a major role in the initiation of the project, undertook a comprehensive review of the Rav's writings, and compiled the material with exceptional care and discernment. He also prepared the Appendix. Rabbi Simon Posner, Executive Editor Emeritus of OU Press, was in charge of the meticulous review and editing of the manuscript as it went through numerous drafts. Rabbi Eliyahu Krakowski, Executive Editor of OU Press, reviewed the manuscript and made many helpful suggestions. Thanks as well to Debra Bree of OU Press for her assistance in preparation of the manuscript. I acknowledge and thank the entire team at Koren Publishers Jerusalem, our partners in this project, under the able leadership of Matthew Miller, and project manager Caryn Meltz for their outstanding work in editing, typesetting, and producing this edition.

This edition is dedicated to the memory of Rabbi Dr. Raymond Harari. A lifelong student of the Rav, Rabbi Dr. Harari was a gifted educator, beloved rabbinic leader, and profound scholar, and this volume is a fitting tribute to his memory and his years of unstinting service to the Jewish community. We are grateful for the generous assistance provided for the publication of this volume by so many of Rabbi Dr. Harari's friends and members of the congregations graced by his inspiring guidance.

Menachem Dov Genack
General Editor
OU Press

תהלים

TEHILLIM

PSALM 1*

1. Happy is the man who never follows the advice of the wicked, nor lingers in the path of the sinners, nor sits in the company of scoffers;*
2. but finds his delight in the Torah of the LORD, and meditates in His Torah day and night.
3. He is like a tree planted beside streams of water, that yields fruit in season,* and whose leaf never withers. He succeeds in everything he does.
4. Not so is it with the wicked. They are like chaff which the wind blows away.
5. Therefore, when judgment comes the wicked shall not stand firm, nor sinners in the company of the righteous.
6. For the LORD cares for the way of the righteous, but the way of the wicked is doomed.

First day of
the month
Sunday

with the wise and good. Maimonides developed this basic doctrine into a halakhic norm. (*Halakhic Morality*, p.116)

וְהָיָה כְּעֵץ שֶׁצֶמַח עַל-פְּלִי מֵיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ *He is like a tree planted beside streams of water, that yields fruit in season.* Man-plant metaphors fill the prophets' speech. Sometimes man is compared to a tree planted beside streams of water, to a green olive tree, to the cedars of Lebanon, to the flourishing grass, to the fruitful vine, and so on. The likeness of man to plant is the most central theme in the Prophets. And this runs both ways, the negative and the positive. Man's short-lived sojourn on earth, his weakness, vulnerability and exposure to the elemental forces of nature are pictorially described by using the analogue of the plant, which displays similar qualities. On the other hand, the propensities of the plant to grow rapidly and in multitudes, to regenerate, to repair its losses, were used by the prophets in their vision of the glorious future of Israel and of the righteous individual. The drama of the rebirth of life that recurs every spring suggested to the prophet the great hope of rejuvenation of his people Israel. The motivating idea is the mysterious intimacy and immediacy of man with the flourishing and fading plant. (*The Emergence of Ethical Man*, pp. 24–25)

מזמור א*

א לחודש
ליום ראשון

א אֲשֶׁר־יִהְיֶה אִישׁ אֲשֶׁר ׀ לֹא הָלַךְ בְּעֵצַת רְשָׁעִים וּבַדֶּרֶךְ
חַטָּאִים לֹא עָמַד וּבִמְוֹשֵׁב לִצְיָיִם לֹא יֵשֵׁב*׃

ב כִּי אִם בְּתוֹרַת יְהוָה חָפְצוֹ וּבִתּוֹרָתוֹ יִהְיֶה יוֹמָם
וּלְיָלָה׃

ג וְהָיָה כְּעֵץ שֶׁתּוֹלַע עַל־פִּלְגֵי מַיִם אֲשֶׁר פָּרִיו ׀ יִתֵּן
בְּעֵתוֹ* וְעָלָהוּ לֹא־יָבוּל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ׃

ד לֹא־כֵן הִרְשָׁעִים כִּי אִם־כִּמְצֹא אֲשֶׁר־תִּדְפְּנוּ רוּחַ׃

ה עַל־כֵּן ׀ לֹא־יִקְמוּ רְשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת
צַדִּיקִים׃

ו כִּי־יִדְעֶה יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֹד׃

מזמור א Chapter 1. The first chapter of Psalms deals with kindness and righteousness versus wickedness, cruelty, and insensitivity on the individual level; the second chapter deals with the same problems on the political level. That is why *Hazal* say that they form one chapter. No matter how many defeats that kindness, righteousness, and morality suffer, no matter how many times they are defeated on the field of battle and ruthlessness emerges victorious, the final battle will be won by the righteous over the wicked. (*Blessings and Thanksgiving*, p. 110)

אֲשֶׁר־יִהְיֶה אִישׁ אֲשֶׁר לֹא הָלַךְ בְּעֵצַת רְשָׁעִים וּבַדֶּרֶךְ חַטָּאִים לֹא עָמַד וּבִמְוֹשֵׁב לִצְיָיִם לֹא יֵשֵׁב *Happy is the man who never follows the advice of the wicked, nor lingers in the path of the sinners, nor sits in the company of scoffers.* The environmental influence is as old as Judaism itself. The motif is very discernible in the Bible. The underlying idea of this doctrine is what is known in occidental literature as the Aristotelian maxim that man is a social being. Man is subject to external influences; he gives and takes. This interaction between the individual and his environment was emphasized many a time in the halakhic literature. The scholars even interpreted the commandment of clinging to God (Deut. 10:20) as signifying the importance of association

PSALM 2

1. Why do the nations rage, and the peoples devise futile plots?
2. Kings of the earth stand ready, and princes conspire together against the LORD and against His anointed, saying,
3. "Let us break their fetters, and cast off their bonds from us."
4. He who is enthroned in heaven laughs, the LORD mocks at them.
5. Then He speaks to them in His anger, and terrifies them in His wrath,
6. "I have set up My king, on Zion, My holy mountain."
7. I will announce the decree: The LORD said to me, "You are My son; this day I have become your father.
8. Ask of Me, and I will give you nations as your inheritance, the ends of the earth as your possession.
9. You will break them with a rod of iron, and shatter them like a potter's jar."
10. So now, kings, be prudent; be warned, you rulers of the earth.
11. Serve the LORD with reverence, rejoice with trembling.*

revelation, which is experienced by the cosmic man's illuminated, joyous ontic consciousness, and the catastrophic revelation, which addresses itself to the tormented nihilistic consciousness. The paradoxical alternation between these two revelations is, as a matter of fact, a basic motif within our existential consciousness.

One's existence is a dialectical experience of positing and negating. The Psalm speaks of rejoicing while trembling, and Isaiah declares, "Then you shall see and be brightened up, and your heart shall stand in fear and be enlarged" (60:5). If man at the cosmic level of existence is not mindful of the dialectics of being, if he is prone to absolutization and hypostatization of experiences (which is an idolatrous performance) and does not identify God who called for him out of the ontic consciousness, then the great cosmic experience is supplanted by the nihilistic catastrophic. Many people have paid in this way, by the receiving of catastrophic

מזמור ב

- א לִמָּה רָגַשׁוּ גוֹיִם וְלֵאמֹר יְהוָה דִּיק:
 ב יִתְצַבּוּ מַלְכֵי-אֶרֶץ וְרוֹזְנִים נוֹסְדוּ-יַחַד עַל-יְהוָה
 וְעַל-מִשְׁיָחוֹ:
 ג נִתְקָה אֶת-מוֹסְרוֹתֵימוֹ וְנִשְׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ:
 ד יוֹשֵׁב בַּשָּׁמַיִם יִשְׁחַק אֲדָנִי יִלְעַג-לָמוֹ:
 ה אִזְ יִדְבֹר אֱלִימוֹ בְּאָפּוֹ וּבַחֲרוֹנוֹ יִבְהַלְמוֹ:
 ו וְאֲנִי נִסְכַּתִּי מִלְכֵי עַל-צִיּוֹן הֶרֶקֶדְשִׁי:
 ז אֲסַפְּרָה אֶל חֵק יְהוָה אֲמַר אֵלַי בְּנִי-אַתָּה אֲנִי הַיּוֹם
 יִלְדִתִּיךָ:
 ח שָׁאֵל מִמֶּנִּי וְאַתָּנָה גוֹיִם נִחַלְתָּךְ וְאַחֲזִיתָךְ אִפְסִי-
 אֶרֶץ:
 ט תִּרְעַם בְּשֵׁבֶט בְּרוֹזַל כְּכֹלִי יוֹצֵר תִּנְפַּעֲם:
 י וְעַתָּה מְלָכִים הִשְׁכִּילוּ הוֹסְרוּ שִׁפְטֵי אֶרֶץ:
 יא עֲבָדוּ אֶת-יְהוָה בִּירְאָה וְגִילוּ בִרְעָדָה:*

עֲבָדוּ אֶת-יְהוָה בִּירְאָה וְגִילוּ בִרְעָדָה *Serve the Lord with reverence, rejoice with trembling.* God reveals Himself through the ontic experience, the experience of being, which abolishes the barriers of finitude and goes out toward the absolute. The Greeks were not immune to the majestic-ontic experience of God even though they did not know anything about creation. Yet Judaism introduced another form of revelation: the Jobian catastrophic one, when God addresses Himself to man through the whirlwind. This doctrine of the catastrophic is most unique in the history of the philosophy of suffering: God's revelation in the dark night of existence, or – to phrase this idea in paradoxical terms – the revelation of God through His alleged abandonment and absenting Himself from man who finds himself suddenly *tête-à-tête* with nothingness. The whole premise of prayer rests upon the premise that God meets man through the latter's encounter with non-being. Man oscillates between the natural

12. Pay homage with sincerity, lest He be angry and you end in ruin; for His anger flares up in a moment. Happy are all who find refuge in Him!

• Lit. “perish in the way.”

offer rejected, a message misunderstood: all these call for atonement – in other words, they call for the nihilistic revelation, which is out to accomplish what the ontic disclosure failed to do. (*Out of the Whirlwind*, pp. 135–138)

יב נִשְׁקוּ־בָר פֶּן־יֵאָנֶף | וְתֹאבְדוּ דָרֶךְ כִּי־יִבְעַר כְּמַעַט
אִפּוֹ אֲשִׁי כָל־חוֹסֵי בּוֹ:

communication of God's word, for the naivete they displayed while this word was waiting for them in the great affirmation at a cosmic level. The shocking experience of the apocalypse follows a period of grace, during which God had attempted to reach man through his ontic consciousness and man refused to receive the great communication. *Hesed* wasted, a Divine

PSALM 3

1. A psalm of David, when he fled from his son Absalom.
2. LORD, how many are my foes! Many rise against me.
3. Many are saying of me, "There is no help for him from God." *Selah*
4. But You, LORD, are a shield around me; You are my glory,
You raise high my head.
5. When I call to the LORD, He answers me from His holy
mountain. *Selah*
6. I lie down to rest, and I sleep, I wake again for the LORD
upholds me.
7. I fear not the myriads of people who have set themselves
against me on every side.
8. Arise, LORD; save me, O my God! Strike all my enemies on
the cheek; Smash the teeth of the wicked.
9. Victory comes from the LORD; May Your blessing rest upon
Your people. *Selah*

מזמור ג

- א מִזְמוֹר לְדָוִד בְּבִרְחוֹ מִפְּנֵי אֲבִשְׁלוֹם בְּנוֹ:
- ב יְהוָה מִה־רָפוּ עָרֵי רְבִים קָמִים עָלַי:
- ג רְבִים אֹמְרִים לְנַפְשִׁי אֵין יְשׁוּעָתָה לֹא בִּאלֹהִים סִלָּה:
- ד וְאַתָּה יְהוָה מִגֵּן בְּעָדִי כְּבוֹדִי וּמְרִים רֹאשִׁי:
- ה קוֹלִי אֶל־יְהוָה אֶקְרָא וַיַּעֲנֵנִי מִהֵרָ קְדָשׁ סִלָּה:
- ו אֲנִי שָׁכַבְתִּי וְאִישְׁנָה הִקְיָצוּתִי כִּי יְהוָה יִסְמְכֵנִי:
- ז לֹא־אִירָא מִרִבְבוֹת עִם אֲשֶׁר סָבִיב שְׁתֹּו עָלַי:
- ח קוֹמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהֵי כִּי־הִבִּיתָ אֶת־כָּל־אֹיְבֵי
לְחֵי שְׁנֵי רַשָּׁעִים שְׁבֹרֶת:
- ט לִיהוָה הִישׁוּעָה עַל־עַמְּךָ בִּרְכַתְךָ סִלָּה:

PSALM 4

1. For the Chief Musician; with stringed instruments. A psalm of David.
2. Answer me when I call, O my righteous God. When I was in distress You freed me; now have mercy on me, and hear my prayer.
3. You men of rank, how long will you turn my glory into shame? How long will you love vanity, and seek after falsehood? *Selah*
4. Know that the LORD has singled out the faithful for Himself. The LORD hears when I call to Him.
5. Fear Him; do not sin. Ponder on this when you rest in bed, and be silent. *Selah*
6. Offer righteousness as your sacrifice, and trust in the LORD.
7. There are many who say, "If only we might see better times!" Let the light of Your face shine upon us, LORD!
8. You have put in my heart greater joy than others have when their corn and wine abound.
9. In peace I lie down and sleep, for You alone, LORD, keep me in safety.*

the phenomenon of decreasing sensory motor activity of man and diminution of the conscious life. This in itself is a miracle. We adjust to it, although we do not understand it. The second aspect of the gift, of the grace, is the peace of mind and mental tranquility that enable man to enjoy his sleep. One who is overcome by worry cannot rest at night and enjoy sleep. One must feel secure to abandon himself to heavy slumber. For that feeling of satisfaction we thank God. This refers to the human ability to retire from care. (*Blessings and Thanksgiving*, p. 25)

מזמור ד

- א לַמְנַצֵּחַ בְּנִגִּינוֹת מִזְמוֹר לְדָוִד:
 ב בִּקְרָאִי עֲנֵנִי וְאֵלֹהֵי יִצְדָקִי בַּיָּצָר הִרְחַבְתָּ לִּי חֲנֻנִי
 וְשָׁמַע תְּפִלָּתִי:
 ג בְּנִי־אִישׁ עַד־מָה כְּבוֹדִי לְכַלְמָה תִּאָּהֲבוּן רֵיק
 תִּבְקֹשׁוּ כִּזְב־סֵלָה:
 ד וְדַעוּ בִּיהִפְלָה יְהוָה חֲסִיד לֹו יְהוָה יִשְׁמַע בִּקְרָאִי
 אֱלֹוִי:
 ה רָגְזוּ וְאַל־תִּתְחַטְּאוּ אֱמָרוּ בְּלִבְבְּכֶם עַל־מִשְׁכַּבְכֶּם וְדַמּוּ
 סֵלָה:
 ו זִבְחוּ וּבְחִי־צֶדֶק וּבִטְחוּ אֶל־יְהוָה:
 ז רַבִּים אֱמָרִים מִי־יֵדְאוּנוּ טוֹב נִסָּה־עָלֵינוּ אוֹר פִּנְיָךְ
 יְהוָה:
 ח נָתַתָּה שְׁמִיחָה בְּלִבִּי מֵעַתָּה דִּגְגַם וְתִירוּשָׁם רַבּוּ:
 ט בְּשָׁלוֹם יִחְדָּו אֲשַׁכְּבָה וְאִישָׁן כִּי־אַתָּה יְהוָה לְבַד
 לְבָטַח תּוֹשִׁיבֵנִי*
 *לְבָטַח תּוֹשִׁיבֵנִי

בְּשָׁלוֹם יִחְדָּו אֲשַׁכְּבָה וְאִישָׁן כִּי־אַתָּה יְהוָה לְבַד לְבָטַח תּוֹשִׁיבֵנִי In peace I lie down and sleep, for You alone, Lord, keep me in safety. As far as corporeal existence is concerned, we have food and rest. Sustaining the world is ascribed to God: "You open Your hand, and satisfy the desire of every living thing" (Ps. 145:16). Apparently, the ability to sleep was placed almost on the same level.

This observation goes back to Biblical times: God granted Adam the gift of sleeping. Our prophets and David were aware of the precious gift that God gave man by allowing him to retire from his exhausting routine for a night's slumber.

The gift is a twofold one. First, there is the physiological phenomenon of falling asleep –

PSALM 5

1. For the Chief Musician; on the *neḥilot*. A psalm of David.
2. Give ear to my words, LORD; pay heed to my utterance.
3. Listen to my cry for help, my King and my God, for to You I pray.
4. Morning after morning, LORD, You hear my voice, morning after morning I set out my plea before You and wait.
5. For You are not a God who delights in wickedness; no evil man can be a guest of Yours.
6. The boastful cannot stand in Your presence; You hate all evildoers.
7. You destroy all who speak lies; bloodthirsty and deceitful men the LORD detests.
8. But I, through Your great loving-kindness, may come into Your house,* I bow down towards Your Holy Temple in awe of You.
9. Lead me, LORD, in Your righteousness, because of my foes; make Your way straight before me.
10. For there is no truth in their talk; their mind is bent on destruction. Their throat is an open grave; they speak so smoothly with their tongue.
11. Condemn them, God, let them fall by their own devices; cast them out for their many crimes, for they have rebelled against You.

* Lit. "mouth."

great world. One who prays appreciates that being able to pray to God whenever he wishes and wherever he is, is the supreme gift of *ḥesed*: This *ḥesed* gives him the power to approach God, the author of the *ḥesed*, with words of propitiation and supplication. (*Worship of the Heart*, p. 156)

מזמור ה

- א לַמְנַצֵּחַ אֱלֹהֵי־הַנְּחִילוֹת מִזְמוֹר לְדָוִד:
 ב אֲמַרִי הַאֲזִינָה | יְהוָה בֵּינָה הִגִּינִי:
 ג הַקְשִׁיבָה | לְקוֹל שׁוֹעֵי מַלְכִי וְאֱלֹהֵי כִי־אֵלַיִךְ
 אֶת־פִּלֵּל:
 ד יְהוָה בִּקְרָה תִשְׁמַע קוֹלִי בִקְרָה אֶעֱדֶךָ־לָךְ וְאֶצַּפָּה:
 ה כִּי | לֹא אֶל־חֲפֵץ רָשָׁע | אֶתָּה לֹא יִגְדָּךְ רַע:
 ו לֹא־יִתְּצֻבוּ הוֹלָלִים לִנְגַד עֵינֶיךָ שְׁנֵאתָ כָּל־פְּעָלֵי אוֹן:
 ז תִּאֲבֹד דְּבָרֵי כָזָב אִישׁ־דָּמִים וּמִרְמָה יִתְּעַב | יְהוָה:
 ח וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ* אֶשְׁתַּחֲוֶה אֶל־הַיֵּכָל־
 קֹדֶשְׁךָ בִּירָאתְךָ:
 ט יְהוָה | נִחַנִּי בְּצַדִּיקְתְּךָ לְמַעַן שׁוֹדְרֵי הוֹשֵׁר לִפְנֵי
 דִּבְךָ:
 י כִּי אֵין בְּפִיָּהוּ נְכוֹנָה קִדְּשׁ הַזֹּת קִבְר־פְּתוּחַ גְּרָם
 לְשׁוֹנָם יַחֲלִיקוֹן:
 יא הָאֲשִׁימָם | אֱלֹהִים יִפְּלוּ מִמַּעְצוֹתֵיהֶם בְּרַב פְּשָׁעֵיהֶם
 הַדִּיחֵמוּ כִּי מָרוּ בְךָ:

הַיֹּשֵׁר

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵיתְךָ But I, through Your great loving-kindness, may come into Your house. In the benediction of Avot one praises God for three of His attributes: great, mighty, and awe-inspiring (*gadol, gibbor, nora*). The Rabbis say: "Had Moses not pronounced these attributes in the Torah and had not the men of the Great Assembly ordained this in the prayer, we would be unable to say it" (*Berakhot* 33b). These three attributes represent the transcendental awareness, expressing its three characteristics and tendencies. *Gadol* means full of lovingkindness (*gedulah* and *hesed* are equated). Man senses God by feeling the great emanation of *hesed* that descends upon him; he recognizes the footprints of God in the

12. But let all who take refuge in You rejoice, let them ever sing
for joy; spread Your shelter over them, so that those who
love Your name exult in You.
13. For you, LORD, will bless the righteous man; You will
surround him with favor as with a shield.

יב וַיִּשְׁמְחוּ כָּל־חֹסֵי בְךָ לְעוֹלָם יִרְגְּנוּ וְתַסֵּךְ עָלֵימוֹ
וַיַּעֲלֵצוּ בְךָ אֲהַבֵּי שְׁמֶךָ:

יג כִּי־אַתָּה תִּבְרָךְ עַד־יָק יהוה כַּצְנָה רָצוֹן תַּעֲטִירָנוּ: