

הטָה אוֹזֵן לְרִנָּתִי

FROM
YOUR
LIPS TO
GOD'S
EARS



THE BOOK OF PSALMS

Reuben Ebrahimoff

A KINOR - HARP



Wooden Harp



Bar Kochba Coin

B TOF - FRAMED DRUM



Double Sided Drum



Female Statue Playing Drum

C NEVEL - LYRE



Bar Kochba Coin



Wooden Lyre

D TOF - DRUM



Hand Drum



Female Statue Playing Drum

E

SHOFAR - RAM'S HORN



Shofar



Mosaic with Shofar

F

TZILZELIM - CYMBALS



Finger Cymbals



Oil Lamp

G

CHATZOTZROT - SILVER TRUMPETS



Chatzotrot



Bar Kochba Coin

H

TZILZELEI TERUAH - CYMBAL CLAPPERS



Hand Cymbals



Oil Lamp

פרק ל Chapter 30

Weekly Cycle
Monday

Monthly Cycle
5th day of the month

Book Number
Book 1

Author

דָּוִד הַמֶּלֶךְ—King David—the second king of Israel and father of the Davidic royal and messianic dynasty. David composed over seventy of the 150 psalms of Sefer Tehillim.

When & Why

David wrote this psalm to be sung during the consecration of the Temple in the times of Solomon.

Genre

Psalm of Individual Thanksgiving – This psalm emphasizes gratitude for what God has done for the individual.

Chapter Summary

This psalm was composed by King David in honor of the dedication of the Beit HaMikdash, the Holy Temple. Though he himself would not be worthy of building God's house, the promise that the Temple would be built by his son, Solomon, was sufficient vindication against the taunts and derision of his enemies.

This psalm consists of thirteen verses, subdivided into four parts.

Verse 1 serves as an introduction.

In verses 2-4, King David expresses his thanks to God.

In verses 5 & 6, he calls upon the pious to give thanks to God as well, for God's anger passes quickly.

In verses 7-10, the Psalmist describes his struggles.

In verses 11-13, he offers his thanksgiving for deliverance from his hardship.

Introductory Word

מִזְמוֹר—Mizmor—Musical Accompaniment

שִׁיר—Shir—Song

Interesting Facts

This psalm is commonly referred to by its first two words, "Mizmor shir".

While originally recited as part of the dedication ceremony of the Beit HaMikdash (Temple), it was reintroduced as part of the daily prayer during the 17th century.

Shimush Tehillim

For deliverance from a bad occurrence—Verse 11 states: "Hear [me] Adonoy, and be gracious to me. Adonoy, be a help to me."

Where in the Siddur

Recited as the opening prayer to Pesukei Dezimra (introductory Verses of Praise to the Shacharit

morning service). In some congregations, it is incorporated into the body of Pesukei Dezimra itself.

Recited as the Shir shel Yom (Psalm for the Day) of Hanukkah. In some congregations, it is recited in addition to the regular daily psalm. In others, it replaces the daily psalm.

Verse 13 is part of Uva Letzion, one of the closing prayers of the weekday Shacharit and Ma'ariv of Motza'ei Shabbat.

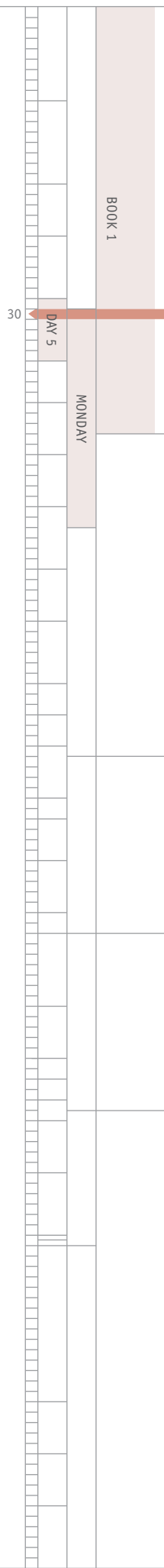
Biblical Places

שְׂאוֹל—Sheol—Lower or Underworld; abode of the dead.

Talmud on Tehillim

Verse 6: "כִּי רָגַע בְּאַפּוֹ, חַיִּים בְּרִצּוֹנוֹ" — "For He is angry but for a moment."

The Talmud, Berachot 7a, deduces from this verse that God's anger at Israel lasts for only a fleeting moment. When Bilam, a diviner, tried to curse Israel, he timed his curse to coincide precisely with this moment of anger.



פרק ל

Chapter 30

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|--|---|
| <p>א מְזִמּוֹר
שִׁיר־חֲנֻכַּת הַבַּיִת
לְדָוִד:
ב אֲרוּמְמֶךָ יְהוָה
כִּי דָלִיתָנִי
וְלֹא־שִׂמְחָתָ אִיבֵי לִי:
ג יְהוָה אֱלֹהֵי
שׁוּעָתִי אֱלֹהֵי וְתִרְפְּאֵנִי:
ד יְהוָה
הַעֲלִיתָ מִן־שְׂאוֹל נַפְשִׁי
חַיִּיתָנִי מִיַּרְדֵּי־בּוֹר:
ה זָמְרוּ לַיהוָה חֲסִידָיו
וְהוֹדוּ לְזִכְרֵ קְדָשׁוֹ:
ו כִּי רָגַע בְּאַפּוֹ
חַיִּים בְּרִצּוֹנוֹ
בְּעֶרֶב יִלְוֶה בְּכִי
וּלְבַקֵּר רִנָּה:
ז וְאָנִי אָמַרְתִּי בְּשִׁלְוִי
בְּל־אָמוּט לְעוֹלָם:</p> | <p>1 A Psalm,
a song for the inauguration of the Temple,
by David.
2 I will exalt You, Adonoy,
for You have upheld me,
and not let my foes rejoice over me.
3 Adonoy, my God,
I cried out to You, and You healed me.
4 Adonoy,
You have raised my soul from the Lower World.
You have kept me alive, lest I descend to the Pit.
5 Sing to Adonoy, [you,] His pious ones,
and give thanks to His holy Name.
6 For His anger lasts only a moment,
but there is [long] life, in His conciliation.
In the evening, one retires weeping,
but in the morning there is [a cry of] joy!
7 I said, in my serenity,
I would never be moved.</p> |
|--|---|



Scale Model of the Beit HaMikdash (Second Temple), located in Israel Museum

- | | |
|---|---|
| <p>א יהוה ברעונוֹ
 העמדתה להררי עז
 הסתרת פניך
 הייתי נבהל:
 ב אליך יהוה אקרא
 ואל-אדני אתחנן:
 ג מה-בצע
 בדמי
 ברדתי אל-שחת
 היודך עפר
 היגיד אמתך:
 ד שמע-יהוה וחנני
 יהוה יהי-עזר לי:
 ה הפכת מספדי למחול לי
 פתחת שקי
 ותאזרני שמחה:
 ו למען יזמרך כבוד
 ולא ידם
 יהוה אלהי לעולם אודך:</p> | <p>1 [But,] Adonoy, it was Your will [alone]
 that established my mountain as a stronghold.
 When You concealed Your Presence,
 I was terrified.
 2 To You, Adonoy, I called,
 and my Master I beseeched.
 3 What gain is there
 in [the shedding of] my blood?
 In my going down to destruction?
 Will the dust acknowledge You?
 Will it proclaim Your truth?
 4 Hear [me] Adonoy, and be gracious to me.
 Adonoy, be a help to me.
 5 You have turned my mourning into dancing.
 You have loosened my sackcloth
 and supported me with joy.
 6 In order that my soul might sing to You
 and not be stilled,
 Adonoy, my God, forever will I thank You.</p> |
|---|---|

פרק ק"ד Chapter 114

Weekly Cycle
Friday

Monthly Cycle
24th day of the month

Book Number
Book 5

Author

Unknown

Genre

Psalm of Praise – This is a psalm of celebration, often the result of a victory. It declares God's goodness and urges all of creation to worship.

Psalm of Wisdom – This psalm contains teachings and wise advice and is meant to instruct people on how to live a Godly life.

Summary

Linked to the preceding psalm, the singer here, through stunning imagery, describes the “responses” of God's creations to the miracles He performed for Israel when they came forth from Egypt, when the sea “fled” at the sight of the Israelites' arrival, and when God turned the rock into a pool of water”.

This psalm consists of eight verses, subdivided into four stanzas.

In verses 1 & 2, the psalmist describes how Israel left its servitude to become a holy dominion for God.

In verses 3 & 4, he depicts how God's creations were terrified of His might.

In verses 5 & 6, he rhetorically asks why the works of creation were indeed filled with dread.

In verses 7 & 8, he concludes by answering that they fear from the acts of the Master of the world, the God of Jacob.

Shimush Tehillim

For success in business—Verse 8 states: "Who turns the rock into a pool of water, the flintstone into a fountain of water."

Where in the Siddur

Recited as one of the six psalms of Hallel (Service of Praise), upon the conclusion of the Amidah of Shacharit (morning service) of Yom Tov (Festivals) and Rosh Chodesh (New Moon). Hallel is also recited following the Amidah of Ma'ariv (evening service) of the first two nights of Passover in some congregations. It is also recited by all as one of the steps of the Passover Seder.

Recited in some congregations on the first and/or last days of Passover at the conclusion of the Musaf service.

Biblical Personalities

בֵּית אַהֲרֹן—House of Aaron—a reference to the Kohanim (Priests) who served God in the Beit HaMikdash (Temple) in Jerusalem and functioned as the religious leaders of Israel.

יַעֲקֹב—Jacob—also called Israel, the third patriarch, known as the father of the twelve tribes of Israel. He was the twin brother of Esau, and married to Leah and Rachel.

Biblical Places

מִצְרַיִם—Egypt—the land where Israel was enslaved until God sent Moses to redeem them. Egyptian society ran contrary to many of the ideals of the Torah. The Israelite king is thus specifically warned not to amass calvalry, lest he be tempted to return his nation to Egypt.

יַרְדֵּן—Jordan River—located on the eastern border of Israel. God stopped the flow of the Jordan to enable the Israelites to cross into Israel.

יַם-סוּף—[Red] Sea— also referred to as the Sea of Reeds, the body of water which miraculously parted for the Israelites as they fled the Egyptians, and then engulfed and drowned the pursuing Egyptian soldiers.

Talmud on Tehillim

The Talmud, Pesachim 117a, teaches that Moses and the Israelites recited Hallel upon successfully crossing the Red Sea. The Talmud adds that the Prophets instituted that Hallel is to be recited on Yom Tov (Festivals), Rosh Chodesh (New Moon), and occasions when one is redeemed from trouble. While the Talmud refers to the holidays of Pesach, Shavu'ot and Sukkot, and by extension to Chanukah, many congregations today also recite Hallel on Yom Ha'Atzma'ut (Israel Independence Day) and Yom Yerushalayim (Jerusalem Reunification Day).

פרק ק"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם א

בֵּית יַעֲקֹב

מֵעַם לְעִזִּי:

הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ ב

יִשְׂרָאֵל מִמְּשֻׁלֹתָיו: '

הַיָּם רָאָה וַיִּנָּס ג

הַיַּרְדֵּן יָסַב לְאַחֹר:

הַהָרִים רָקְדוּ כְּאֵילִים ד

גְּבֻלוֹת כְּבְנֵי-צֹאן: '

מַה-לָּךְ הַיָּם ה

כִּי תִנּוּס

הַיַּרְדֵּן תִּסָּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים ו

גְּבֻלוֹת כְּבְנֵי-צֹאן: '

מִלִּפְנֵי אֲדֹנָי תִּוְלֵי אֲרֶץ ז

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב: '

הַהֹפְכֵי הַצּוּר ח

אֶגְמֵי-מַיִם

חֲלָמִישׁ לְמַעַיְנוֹ-מַיִם: '

Chapter 114

- 1 When Israel went out of Egypt,
the House of Jacob
from a people of an alien language.
- 2 Judah became His holy nation,
Israel, His dominion.
- 3 The sea saw and fled,
the Jordan turned back.
- 4 The mountains skipped like rams,
the hills like young sheep.
- 5 What bothers you, sea,
that you flee;
Jordan, that you turn backwards?
- 6 Mountains, that you skip like rams
hills, like young sheep?
- 7 Tremble, earth, before the Master,
from before the God of Jacob,
- 8 Who turns the rock
into a pool of water,
the flintstone into a fountain of water.

פרק קכא Chapter 121

Weekly Cycle
Saturday

Monthly Cycle
27th day of the month

Book Number
Book 5

Author

Unknown; perhaps דָּוִד הַמֶּלֶךְ—King David—the second king of Israel and father of the Davidic royal and messianic dynasty. David composed over seventy of the 150 psalms of Sefer Tehillim.

Genre

Psalm of Individual Confidence - In this psalm, the worshipper expresses absolute certainty that his prayers will be heard.

Psalm of Pilgrimage - These psalms were used at the beginning of pilgrimages as well as once the Pilgrim had reached his or her destination.

Song of Ascents - A title given to fifteen of the Psalms, 120-134, that each starts with the ascription Shir HaMa'alot, meaning "Song of Ascents". These psalms praise, exult, and "elevate" God.

Chapter Summary

This psalm, the second in the series of Shir HaMa'alot (Song of Ascents), in contrast to the previous one, is one of consolation. The singer raises his eyes to the mountains, asking who will heed his appeal for help. He concludes that his help comes from none other than the Lord.

This psalm consists of eight verses, viewed metaphorically as a dialogue between one embarking on a journey and the other wishing him well.

In verses 1 & 2, the traveler lifts his eyes to the mountains, asking who will come to his rescue. He concludes that his help comes from God.

In verse 3, the well-wisher exclaims that God, as the traveler's guardian, will not slumber.

In verse 4, the traveler acknowledges the above assertion.

In verses 5-8, the well-wisher reaffirms that God will protect the traveler from all evil, from his departure until his return.

Introductory Word

שִׁיר—Shir—Song

Pool of Siloam



121

DAY 27

SATURDAY

BOOK 5

Shimush Tehillim

To go out alone at night (say seven times)—Verse 6 states: “By day the sun will not smite you, nor the moon at night.”

Additionally, some communities have the custom to recite this psalm for a public time of distress.

Where in the Siddur

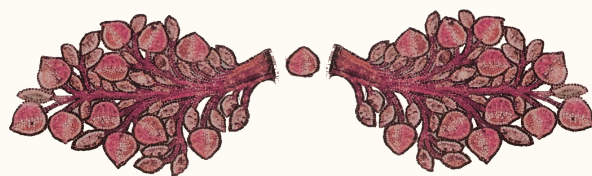
Recited together with the entire Shir HaMa'alot series, following the Shabbat afternoon Minchah service, on the weeks between Sukkot and Pesach (Passover).

Recited as part of Kiddush Levanah (Sanctification of the New Moon service).

Recited as part of Tashlich, a prayer recited on Rosh HaShanah afternoon, usually by a body of water, in which we beseech God to “cast away” our sins into the depths of the sea.

Verses 4 and 8 are found in the bedtime Shema service.

Verse 7 is part of the blessing given by the Kohein (Priest) at a Pidyon HaBein (Redemption of the First Born) ceremony.



פרק קכא

א שִׁיר לַמַּעֲלוֹת א
 אֲשָׁא עֵינַי אֶל־הַהָרִים
 מֵאֵיזוֹ יָבֹא עֲזָרִי:
 ב עֲזָרִי מֵעַם יְהוָה
 עֲשֵׂה שָׁמַיִם וָאָרֶץ:
 ג אֶל־יָתֵן לְמוֹט רַגְלִי
 אֶל־יִנּוּם שְׁמֶרְךָ:
 ד הִנֵּה לֹא־יִנּוּם
 וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 ה יְהוָה שְׁמֶרְךָ
 יְהוָה צִלְּךָ עַל־יָד יְמִינֶךָ:
 ו יוֹמָם הַשֶּׁמֶשׁ לֹא־יִפְכֹּחַ
 וַיָּרַח בַּלַּיְלָה:
 ז יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע
 יִשְׁמֹר אֶת־נַפְשְׁךָ:
 ח יְהוָה יִשְׁמֹר־צֵאתְךָ וּבֹאֶךָ
 מֵעַתָּה וְעַד־עוֹלָם:

Chapter 121

- 1 A Song of Ascents.
I will lift my eyes to the mountains:
from where will my help come?
- 2 My help comes from Adonoy,
Maker of heaven and earth.
- 3 He will not let your foot slip,
He will not slumber—your Guardian.
- 4 Behold, He does not slumber
nor does He sleep—the Guardian of Israel!
- 5 Adonoy is your Guardian,
Adonoy is your shelter at your right hand.
- 6 By day the sun will not smite you,
nor the moon at night.
- 7 Adonoy will guard you from all evil;
He will preserve your soul.
- 8 Adonoy will guard your going and coming,
from now and forever.

פרק קכו Chapter 126

Weekly Cycle
Saturday

Monthly Cycle
27th day of the month

Book Number
Book 5

Author

Unknown; perhaps דָּוִד הַמֶּלֶךְ—King David—the second king of Israel and father of the Davidic royal and messianic dynasty. David composed over seventy of the 150 psalms of Sefer Tehillim.

When & Why

This psalm describes the great joy that the people of Israel will experience when they are returned to their homeland.

Genre

Psalm of Pilgrimage - These psalms were used at the beginning of pilgrimages as well as once the Pilgrim had reached his or her destination.

Song of Ascents - A title given to fifteen of the Psalms, 120-134, that each starts with the ascription Shir HaMa'alot, meaning "Song of Ascents". These psalms praise, exult, and "elevate" God.

Chapter Summary

Like the previous psalm, this one too, the seventh in the series of Shir HaMa'alot (Song of Ascents), speaks of the future eternal redemption, when the Lord will return the captivity of Zion. Then, the singer proclaims, we will be like dreamers.

This psalm consists of six verses, subdivided into two parts.

In verses 1-3, the psalmist expresses his thanks for all that God has done for us in the past.

In verses 4-6, with an eye towards the future, he prays for the ultimate redemption.

Introductory Word

שִׁיר—Shir—Song

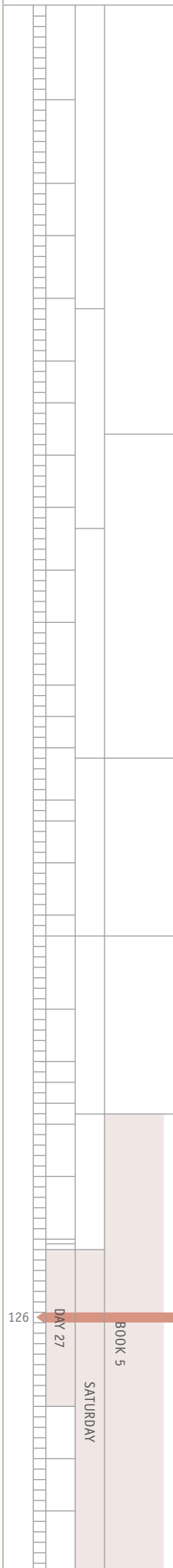
Shimush Tehillim

For a woman whose children pass away—Verse 6 states: "[Though] he walks along weeping, carrying the bag of seed, he will return with joyous song carrying his sheaves."

Where in the Siddur

Sung in a fast, joyous, often upbeat tune preceding Birkat HaMazon (Grace after Meals) on Shabbat, Festivals, Rosh Chodesh (First of the Month), Chol HaMo'eid (Intermediate Days of Pesach and Sukkot), and other joyous occasions. While fourteen consecutive psalms actually begin with the words "Shir HaMa'alot" (Song of Ascents), this is the one commonly referred to as "Shir HaMa'alot", due to its inclusion on the above occasions.

Recited together with the entire Shir HaMa'alot series, following the Shabbat afternoon Minchah service, on the weeks between Sukkot and Pesach (Passover).



Biblical Places

ציון—Zion—a place name often used as a synonym for Jerusalem. The term Zion originally referred only to the area where a Jebbusite fortress once stood, also the location of the City of David. Zion was later used by prophets and psalmists as another name for Jerusalem.

Talmud on Tehillim

Verse 2: "אָז יִמְלֵא שְׂחוֹק פִּינוּ, וּלְשׁוֹנֵנוּ רִנָּה"—"Then will our mouths be filled with laughter, and our tongues with joyous song."

The Talmud, Berachot 31a, teaches that in the future, when Mashiach (Messiah) arrives, our mouths will indeed "be filled with laughter and our tongues with glad song". But as long as we are in exile, we are instructed, it is forbidden to only rejoice. Rather, we must always be mindful of the destruction of the Beit HaMikdash (Temple) and yet-to-be fulfilled promise of its rebuilding.



פרק קכו

א שִׁיר הַמַּעֲלוֹת
 בְּשׁוּב יְהוָה אֶת־שִׁבְת צִיּוֹן
 הָיִינוּ כְּחֹלְמִים:
 ב אָז יִמְלֵא שְׂחוֹק פִּינוּ
 וּלְשׁוֹנֵנוּ רִנָּה
 אֲז יֹאמְרוּ בְּגוֹיִם
 הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהִים:
 ג הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ
 הָיִינוּ שְׂמֵחִים:
 ד שׁוּבָה יְהוָה אֶת־שְׁבִיתָנוּ
 כַּאֲפִיקִים בְּנִגְבִים:
 ה הַזֹּרְעִים בְּדַמְעָה
 בְּרִנָּה יִקְצְרוּ:
 ו הֲלֹךְ יֵלֵךְ | וּבְכֹחַ
 נֹשֵׂא מִשָּׂרֵי־הַזֶּרַע
 בְּאֵיבָא בְּרִנָּה
 נֹשֵׂא אֲלֻמֹּתָיו:

Chapter 126

- 1 A Song of Ascents.
When Adonoy brings about the return to Zion we will have been like dreamers.
- 2 Then will our mouths be filled with laughter, and our tongue with joyous song.
Then they will say among the nations:
'Adonoy has done great things for them.'
- 3 Adonoy had done great things for us; we will [then] rejoice.
- 4 Adonoy! bring back our exiles like springs in the desert.
- 5 Those who sow in tears will reap with joyous song.
- 6 [Though] he walks along weeping, carrying the bag of seed, he will return with joyous song carrying his sheaves.

פרק קנ Chapter 150

Weekly Cycle
Saturday

Monthly Cycle
30th day of the month

Book Number
Book 5

Author

Unknown

Genre

Psalm of Praise – This is a psalm of celebration, often the result of a victory. It declares God's goodness and urges all of creation to worship.

Chapter Summary

This, the final psalm, is one of thanksgiving and praise to God. The psalmist thus begins and concludes with "Halleluyah—Praise the Lord!"

This psalm consists of six verses, subdivided into two parts. It is the sixth and final psalm in the closing unit of Songs of Praise.

In verses 1-5, the psalmist poetically describes ten methods with which to praise the Lord.

In verse 6, he concludes this magnificent work with a call to all living creatures to indeed praise Him.

Introductory Word

הללויה—Halleluyah—Praise God

שיר—Shir—Song

Musical Instruments

שופר—Shofar—A non-musical signaling device made from the hollow horn of a kosher animal, traditionally a ram. It was light, portable, easy to make, and was readily available to the common people. It's distinctive and piercing sound, varying sequences of long and short tone, could be heard over long distances.

נבל—Nevel—Lyre—An ancient string instrument of ten or more strings used to accompany the vocal presentations of the Levites. Standing almost three feet tall, the nevel had strings that were played in much the same manner as a modern harp - by plucking with the fingers.

כנור—Kinor—Harp - A generic term for an ancient class of 'gut' string instruments used to accompany the voice or another instrument. Along with the lyre and melodic cymbals, the harp was one of the three primary instruments of song used used by the Levites in their musical ensembles.

תוף—Tof—Drum - A large, thin drum, made with wood and animal hide, in conjunction with dance, and often played by women. The frame-drum was held with the left hand and played by striking the head of the drum with the alternating thumb and forefingers of the right hand in various rhythmic patterns.

מחול—Machol—A reedless wind instrument or possibly a dance.

מנינים—Minim—Referred to as a category or group of stringed instruments used by the Levi'im in

the Orchestra of the Beit HaMikdash.

עָגָב—Ugav—A generic name for a family of hollow, tubular musical wind instruments. Closed on one end and made of bone, bamboo, wood, or metal its sound is created by gently blowing across the tube. Mentioned only five times within the Bible in limited contexts, the ugav is one of the instruments of the scriptures we know very little about. Due to the inconsistent renderings as a string instrument, harp, pipe, organ, and even a song in various translations, an exact description and classification of this instrument is problematic.

צִלְצָלִי-שָׁמַע—Tsel-Tselai Shama—Cymbals of melodious sounds.

צִלְצָלִי תְרוּעָה—Tselai Teruah—A pair of small cymbals (1½" to 2½"), individually mounted on flexible prongs that would be shaken rapidly (the teruah) causing the cymbal plates to concussively strike each other. Unlike finger cymbals, this cymbal clapper requires very little skill to execute.

Shimush Tehillim

To give praise to the Almighty—Verse 6 states: “Let every soul praise God. Praise God.”

Where in the Siddur

Recited together as a unit of Psalms 145-150, beginning with Ashrei of Pesukei Dezimra (Verses of Praise introducing the Shacharit morning service), viewed as a daily recitation of Hallel (Praise service).

Recited in its entirety in the Musaf Amidah (Silent Meditation) of Rosh HaShanah.

Talmud on Tehillim

Verse 3: “הִלְלוּהוּ, בְּתִקְעַ שׁוֹפָר” —“Praise Him with the blowing of the shofar.”

This final psalm contains ten mentions of “Hallelu” —“Praise” (or its variant “Halleluhu” —“Praise Him”). The Talmud, Rosh HaShanah 32a, presents a disagreement as to the significance of the number ten here. Perhaps it corresponds to the Aseret HaDibrot (the Ten Commandments), or, alternatively, to the “ten utterances with which the world was created”. (See Pirkei Avot, Ethics of Our Fathers, 5:1 for further explanation).

Verse 6: “כָּל הַנְּשָׁמָה, תְּהַלֵּל יְהוָה: הִלְלוּ יְ-הוָה” —“Let every soul praise God. Praise God.”

The Talmud, Berachot 43b, deduces from this verse that one is required to bless God for the bad which befalls him, just as he blesses for the good. The Talmud further deduces that there is a fitting blessing to be recited for every benefit to man, however minute, even, for example, an aromatic fragrance.

The Talmud, Eiruvim 18b, adds: “Rabbi Yirmiyah ben Elazar said: From the day that the Beit HaMikdash (Temple) was destroyed, only the first two letters of the name of God, “yud” and “hei”, are used.” For this reason, Sefer Tehillim—the Book of Psalms comes to a close by praising God with the name “Yah”, spelled with only these two letters.



פרק ק"ג

א הִלְלוּ יְהוָה
 הִלְלוּ-אֱלֹהֵי בְּקִדְשׁוֹ
 הִלְלוּהוּ
 בְּרִקְיעַ עֲזוֹ:
 ב הִלְלוּהוּ בְּגִבּוֹרֹתָיו
 הִלְלוּהוּ
 כְּרֹב גְּדֻלּוֹ:
 ג הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר
 הִלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:
 ד הִלְלוּהוּ בְּתוֹף וּמְחֹל
 הִלְלוּהוּ
 בְּמִנִּים וְעוּגָב:
 ה הִלְלוּהוּ בְּצִלְצְלֵי-שֹׁמֵעַ
 הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
 ו כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה
 הִלְלוּ-יְהוָה:

Chapter 150

- 1 Praise God.
Praise the Almighty in His Sanctuary
Praise God
in the firmament of His might
- 2 Praise Him for His mighty deeds;
praise Him
according to the abundance of His greatness.
- 3 Praise Him with the blowing of the shofar;
Praise Him with lyre and harp.
- 4 Praise Him with drum and dance.
Praise Him
with stringed instruments and flute.
- 5 Praise Him with resounding cymbals.
Praise Him with clanging cymbals.
- 6 Let every soul praise God.
Praise God.

150	DAY 30	SATURDAY	BOOK 5
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