

Psalms and Readings on Creation
Rosh Hashanah - Second Day - 5770

פרק ח Psalm 8

[א] לְמַנְצֵחַ עַל־הַגִּתִּית מִזְמוֹר לְדָוִד: [ב] יְהוָה אֲדַלִּינוּ
מִה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר־תָּנָה הוֹדֶךָ עַל־הַשָּׁמַיִם:
[ג] מִפִּי עוֹלָלִים | וַיִּנְקִי־ם יְסֻדְתָּ עַז לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית
אוֹיֵב וּמִתְנַקֵּם: [ד] כִּי־אֲרָאָה שְׁמֶיךָ מַעֲשֵׂי אֲצַבְעֶיךָ יָרַח
וְכּוֹכָבִים אֲשֶׁר כּוֹנְנֶתָּ: [ה] מִה־אֲנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם
כִּי תִפְקֹדֵנוּ: [ו] וַתַּחֲסֶרְהוּ מַעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר
תַּעֲטֶרְהוּ: [ז] תִּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כָּל שֵׁתָה תַּחַת רַגְלָיו:
[ח] צִנְה וְאַלְפִים בָּלֶם וְגַם בְּהֵמוֹת שָׂדֵי: [ט] צַפּוֹר שְׁמַיִם
וַדְּגֵי הַיָּם עֵבֶר אֲרָחוֹת יַמַּיִם: [י] יְהוָה אֲדַלִּינוּ מִה־אֲדִיר
שְׁמֶךָ בְּכָל־הָאָרֶץ:

[1] For the leader; on the *gittith*. A psalm of David.

[2] O Eternal, our Eternal, how majestic is Your name throughout the earth! You who have covered the heavens with Your splendor!

[3] From the mouths of infants and sucklings you have founded strength on account of Your foes, to put an end to enemy and avenger.

[4] When I behold Your heavens, the work of Your fingers, the moon and stars that You set in place,

[5] what are we human beings, that You have been mindful of us, we mortals, that You have taken note of us,

[6] that You have made us little less than divine, and adorned us with glory and majesty;

[7] You have given us dominion over Your handiwork, laying the world at our feet,

[8] sheep and oxen, all of them, and wild beasts, too;

[9] the birds of the heavens, the fish of the sea, whatever travels the paths of the seas.

[10] Eternal One, our Eternal One, how majestic is Your name throughout the earth!

How does this Psalm echo the story of creation?

What is the place of humanity in this Psalm?

What does it mean to have “dominion over God’s handiwork”?

Psalm 19 פרק יט

[א] לְמַנְצֵחַ מִזְמוֹר לְדָוִד: [ב] הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים
וּמַעֲשֵׂה לְדָוִד מִגִּיד הַרְקִיעַ: [ג] יוֹם לְיוֹם יַבִּיעַ אָמַר וּלְלַיְלָה
לְלַיְלָה יַחְוֶה־דָּעַת: [ד] אֵין אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע
קוֹלָם: [ה] בְּכָל־הָאָרֶץ | יֵצֵא קוֹם וּבִקְצֵה תִבֵּל מִלִּיהֶם
לְשִׁמְשׁ שֶׁם אֱהֵל בָּהֶם: [ו] וְהוּא כִּחְתָּן יֵצֵא מִחַפְּתוֹ יִשְׁאֵשׁ
כְּגִבּוֹר לְרוּץ אֲרָח: [ז] מִקְצֵה הַשָּׁמַיִם | מוֹצֵאוֹ וְתִקּוּפְתּוֹ
עַל־קְצוֹתָם וְאֵין נִסְתָּר מִחַפְּתוֹ: [ח] וְתוֹרַת יְהוָה תִּמְיָמָה
מְשַׁיֵּבַת נַפְשׁ עַדוֹת יְהוָה נְאֻמָּנָה מְחַכֵּמַת פִּתֵּי:
[ט] פִּקּוּדֵי יְהוָה יִשְׁרִים מְשַׁמְחֵי־לֵב מִצּוֹת יְהוָה בְּרָה
מְאִירַת עֵינַיִם: [י] יִרְאֵת יְהוָה | טְהוֹרָה עוֹמֶדֶת לְעַד
מִשְׁפָּטֵי־יְהוָה אֲמַת צְדָקוֹ יַחֲדוּ: [יא] הַנְּחַמָּדִים מְזֻהָב
וּמְפָז רַב וּמְתוֹקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים: [יב] גַּם־עַבְדָּךְ
נִזְהָר בָּהֶם בְּשִׁמּוֹם עֵקֶב רַב: [יג] שְׁגִיאוֹת מִי־יָבִין
מִנְסִתְרוֹת נִקְנִי: [יד] גַּם מִזֵּדִים | חֲשֹׁךְ עַבְדָּךְ
אֵל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִקְיִתִי מִפֶּשַׁע רַב: [טו] יְהִי
לְרָצוֹן | אִמְרֵי־פִי וְהִגִּינוּ לִבִּי לִפְנֵיךָ יְהוָה צוּרִי וְגֹאֲלִי:

[1] For the leader. A psalm of David.

[2] The heavens declare the glory of God, the sky proclaims
God's handiwork.

[3] Day to day makes utterance, night to night speaks out.

[4] There is no utterance, there are no words, whose sound goes
unheard

[5] Their voice carries throughout the earth, their words to the end of
the world. God placed in them a tent for the sun,

[6] who is like a groom coming forth from the chamber, like a
hero, eager to run his course.

[7] Its rising-place is at one end of heaven, and its circuit reaches
the other; nothing escapes its heat.

[8] The teaching of the Eternal is perfect, renewing life;
the decrees of the Eternal are enduring, making the simple wise;

[9] The precepts of the Eternal are just, rejoicing the heart;

the instruction of the Eternal is lucid, making the eyes light up.
[10] The fear of the Eternal is pure, abiding forever;
the judgments of the Eternal are true, righteous altogether,
[11] more desirable than gold, than much fine gold; sweeter than
honey, than drippings of the comb.
[12] Your servant pays them heed; in obeying them there is much
reward.
[13] Who can be aware of errors? Clear me of unperceived guilt,
[14] and from willful sins keep Your servant; let them not dominate
me; then shall I be blameless and clear of grave offense.
[15] May the words of my mouth and the prayer of my heart be
acceptable to You, O Eternal, my Rock and my Redeemer.

What themes are discussed in Psalm 19?

What passages are familiar to You?

**What is the relationship between creation and God's
teachings?**

**What is the Psalm's conclusion or statement about our
relationship to God?**

MATTER IS NEVER destroyed,
only transformed.
So, too, can the soul evolve higher and higher:
from instinct to inspiration,
haughtiness to holiness,
selfishness to service;
from individualism to union,
to join with the Soul of souls, the Infinite One.
As the soul is magnified and sanctified,
so is the Infinite One exalted.

[From the *Mishkan T'filah* morning service]

**How does the cosmos offer us a hint for how we can
improve our actions and character?**

**What does this prayer say about the interconnections
within existence?**

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים, בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל נְשָׁמָה.
 גִּדְּלוּ וְטוּבוּ מְלֵא עוֹלָם, יְדַעַת וּתְבוּנָה סְבָבִים אוֹתוֹ:
 הַמִּתְנַגֵּא עַל חַיּוֹת הַקֶּדֶשׁ וְנִהְדָּר בְּכָבוֹד עַל הַמְרַכְבֵּה.
 זְכוֹת וּמִישׁוֹר לַפָּנִי כְּסָאוֹ, חֶסֶד וְרַחֲמִים לַפָּנִי כְּבוֹדוֹ:
 טוֹבִים מְאוֹרוֹת שֶׁבְּרָא אֱלֹהֵינוּ, יְצָרָם בְּדַעַת בְּבִינָה
 וּבְהַשְׂכֵּל. כָּחַ וּגְבוּרָה נָתַן בָּהֶם, לְהַיּוֹת מוֹשְׁלִים בְּקָרֵב
 תִּבֵּל: מְלֵאִים זֵיו וּמְפִיקִים לְגֵה, נָאָה זֵיוֹם בְּכָל הָעוֹלָם.
 שְׂמַחִים בְּצִאתָם וְשָׂשִׁים בְּבוֹאָם, לְשִׁים בְּאֵימָה רְצוֹן
 קוֹנֵם: פָּאֵר וְכָבוֹד נוֹתְנִים לְשֵׁמוֹ, צִהֵלָה וְרִנָּה לְזִכָּר
 מְלִכוּתוֹ. קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר, רָאָה, וְהִתְקִין צוּרַת
 הַלְּבָנָה: שֶׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם, (וּתְנַפְּאֵרַת וּגְדֻלָּה,
 שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ):

GOD OF ALL CREATION, You are blessed with each soul's breath.
 Your greatness and goodness fill the world.
 Knowledge and understanding surround your glory.
 Holiest are You among the holy, seated in glorious splendor, radiating purity
 and justice, bestowing loving-kindness.
 In knowledge and understanding You created the heavenly lights, giving
 them strength and power to bring light into the world;
 full of splendor, they radiate brightness.
 The world is warmed by their flames.
 We rejoice in their comings and goings, reflecting the will of their Creator.
 Glory and honor they give to You, glowing praises to Your rule.
 You call to the sun and it gives forth light;
 You set the patterns of the moon.
 You are honored throughout the heavens with songs of glory and praise.
**This prayer, EL ADON, is part of Shabbat morning worship, a poetic
 version of the prayer to God for creating light. How is this prayer an
 example of Abraham Joshua Heschel's concept of "radical
 amazement"? Who/what sings God songs of glory and praise?**