

Pray Tell: The Song for the First Day of the Week

Source Sheet by Rabbi Federgrun

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1. Psalms 24

(1) Of David. A psalm. The earth is the LORD's and all that it holds, the world and its inhabitants. (2) For He founded it upon the ocean, set it on the nether-streams. (3) Who may ascend the mountain of the LORD? Who may stand in His holy place?— (4) He who has clean hands and a pure heart, who has not taken a false oath by My life or sworn deceitfully. (5) He shall carry away a blessing from the LORD, a just reward from God, his deliverer. (6) Such is the circle of those who turn to Him, Jacob, who seek Your presence. Selah. (7) O gates, lift up your heads! Up high, you everlasting doors, so the King of glory may come in! (8) Who is the King of glory?— the LORD, mighty and valiant, the LORD, valiant in battle. (9) O gates, lift up your heads! Lift them up, you everlasting doors, so the King of glory may come in! (10) Who is the King of glory?— the LORD of hosts, He is the King of glory! Selah.

תהילים כ"ד

(א) לְדָוִד מְזֻמָּר לַיהוָה הָאָרֶץ וּמְלוֹאָתָהּ
 תִּכְלֹל וַיִּשְׁבֵּי בָהּ: (ב) פִּי־הוּא עַל־יַמִּים
 וְסִדָּהּ וְעַל־אֲהָרֹת יְכוֹנְנָה: (ג) מִי־יַעֲלֶה
 בְּהַר־יְהוָה וּמִי־יִקוּם בְּמִקְוֹם קִדְשׁוֹ: (ד)
 נְקִי כַפַּיִם וְבַר־לֵבָב אִשְׁרָיִם | לֹא־נִשְׁאַ
 לִשְׁוֹא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: (ה) יִשְׁאַ
 בְּרַכָּה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ: (ו)
 זֶה דָּוִד דְּרָשׁוּ [דְּרָשׁוּ] מִבְּקֻשֵׁי פְגִיף
 יַעֲקֹב סֵלָה: (ז) שְׁאוּ שְׁעָרִים | רְאִישֵׁיכֶם
 וְהִנְשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 (ח) מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזִיז וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה: (ט) שְׁאוּ שְׁעָרִים |
 רְאִישֵׁיכֶם וְשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ
 הַכְּבוֹד: (י) מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה
 צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:

2. Rosh Hashanah 31a

§ The Gemara expands on the topic of the daily psalms recited by the Levites. **It is taught** in a *baraita* that **Rabbi Yehuda said in the name of Rabbi Akiva: On the first day of the week, Sunday, what psalm would the Levites recite?** The psalm beginning with the phrase: **“The earth is the Lord’s, and its fullness”**

ראש השנה ל"א א

תניא רבי יהודה אומר משום ר"ע
 בראשון מה היו אומרים (תהלים כד, א)
 לה' הארץ ומלואה על שם שקנה והקנה
 ושליט בעולמו

(Psalms 24:1), in commemoration of the first day of Creation, **because** on that day **He acquired** the world **and transferred** it to man, **and He was** the only ruler in **His world**, as the angels were not created until the second day.

3. Berakhot 35a

Similarly, Rav Yehuda said that Shmuel said: **One who derives benefit from this world without a blessing, it is as if he enjoyed objects consecrated to the heavens, as it is stated: “The earth and all it contains is the Lord’s, the world and all those who live in it”** (Psalms 24:1). Rabbi Levi expressed this concept differently. **Rabbi Levi raised a contradiction: It is written: “The earth and all it contains is the Lord’s,” and it is written elsewhere: “The heavens are the Lord’s and the earth He has given over to mankind”** (Psalms 115:16).

There is clearly a contradiction with regard to whom the earth belongs. He himself resolves the contradiction: This is **not difficult. Here**, the verse that says that the earth is the Lord’s refers to the situation **before a blessing** is recited, and the verse that says that the earth is given over to mankind is after the blessing is recited.

ברכות ל"ה א

אמר רב יהודה אמר שמואל כל הנהנה מן העוה"ז בלא ברכה כאילו נהנה מקדשי שמים שנא' (תהלים כד, א) לה' הארץ ומלואה ר' לוי רמי כתיב לה' הארץ ומלואה וכתיב (תהלים קטו, טז) השמים שמים לה' והארץ נתן לבני אדם לא קשיא כאן קודם ברכה כאן לאחר ברכה.

