

Psalm 148<sup>i</sup>

1. Hallelujah! In truth all things sing you. The heights transcendent begin your song.
2. Heaven, teeming with life of angels, is a chorus, singing.
3. The sun, the moon and the vastness of the night sky join the song.
4. Oceans of stars in infinite space, heaven upon heaven in dimensions unknown, add to music, singing.
5. Each tongue in the multitude of creation gives voice to the name of the One whose word brought it into being.
6. For your word is the primal note of the song that is our life and our becoming. You sing and we exist. Your note lasts from age to age and we become stable and sure.
7. Let everything on earth, then, be a song. Sing creatures of the ocean deep.
8. Sing, you skies of earth! Let lightning and hail, snow and fog, rain and raging storm be notes in a symphony under the conductor's hand.
9. Sing mountains and hills, fruit trees and cedars,
10. Wild beast and domestic kind, creeping things and winged birds,
11. Rulers of earth and all of its peoples, kings and queens, presidents and emperors,
12. Young men and maidens Old and young alike.
13. Let us stand together in a chorus of song, and let the melodies rise from our throats In praise to the One whose beauty and splendor fill heaven and earth.
14. For singing is our strength, and every creature serves only in song. And each child of god is invited near, to the center of the sing forever. Hallelujah!

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<sup>i</sup> This psalm translation and the notes below are from "Ancient songs Sung Anew: the psalms as poetry" by Lynn c. Bauman

NOTES:

1. In this psalm's force and beauty, every living and nonliving thing is invited into the chores of praise that rings through the creation. Everything in creation finally joins the song of creation, which has been sung from its beginning.
2. . . . those powerful and uncontrollable elements of earth and sky that often bring such damage to human civilization are also accepted as music in creation's song.
3. The song begins beyond the realm of the physical plane in the multiple dimensions of heaven. Though the word heaven may seem archaic to the modern mind, clearly the plural form of the word used here indicates that ancients were much more aware of the multiplicity of dimensions beyond the physical realm (that physics knows today) than we give them credit for.

My personal MEDITATION reflections

1. This psalm brings to my mind the Aramaic word for heaven, as used in the first line of the Lord's Prayer, "d'bwashmaya." The word brings down into: 1) "*bwa*" or from potential to actual 2) "*shm*" what we could think of as the energy of Christ -- used here like a predicate in a sentence -- and 3) "*aya*" which includes every thing everywhere all the time.
2. When I try too experience this heaven of d'bwashmaya I find myself in the natural world listening with care to the energy of movement and sound which fills it. I try sensing this experience not just as noise, but as a form of music which often seems strange to the ear. Through this effort am allowing myself enter my environment not as a stranger or even an observer, but as a participant in the song of creation. Sometimes it actually makes me feel in harmony with everything else. Try it and see how it makes you feel.