



Thank You, Living God
 And Master,
 For giving me
 Another day of awareness.
 I thank You
 For this sacred trust.

I worship You,
 " Yah, our God,
 Cosmic Majesty.
 You formed me,
 A human being,
 So wisely.
 You created in me
 All kinds of
 Hollows and ducts,
 Inner organs and intestines.
 As I am all transparent to You,
 It is apparent and clear,
 That if any of these
 That need to be open would clog,
 Or any of these
 Which need to be enclosed
 Would seep,
 I could not exist and live
 In Your sight,
 Not even for a moment.
 So I am grateful
 And bless You,
 For healing me,
 In amazing ways.

My God,
 The breath You have given me
 Is fresh.
 You create it.
 You form it.
 You breathe it into me.
 And you keep me breathing.
 At some time,
 You will take it away from me,
 And I will have breathed
 my last breath in this body.
 And You will resuscitate me,
 To the life of the spirit.
 For each breath still in me,
 I thank You,
 My own God,
 Who is also my parents' God,
 Lord of all spirits,
 Master of all that happens.
 I offer You thanks,
 Cosmic Majesty,
 And worship You,
 For keeping me breathing. And
 in this way,
 With each breath,
 You give me Life anew.

You commanded us
 To exercise our awareness
 In Your Torah;
 For this instruction
 We offer You our appreciation,
 " Yah, our God.
 We ask that we may find
 Zest and delight
 In the words of Your teaching.
 May we and our children
 (and their children, too)
 Become intimate with You.
 And, with pure intent--
 Immerse ourselves in the Torah.
 Barukh attah " Yah,
 You mentor Your people
 In Torah.
 Barukh attah " Yah,
 I offer You thanks,
 Cosmic Majesty,
 And worship You
 For selecting us
 Among all nations,
 To reveal to us,
 The Torah meant for us.
 Barukh attah " Yah,
 You keep gifting us
 With Your Torah.

Now,
 study Torah
 where your heart prompts you

Barukh attah " Yah,
 I offer You thanks,
 Cosmic Majesty
 And worship You,

*For giving me the gift
 To discern the difference
 Between day and night.*

*For imbuing me
 Among other Jews,
 With Strength.*

For giving sight to my eyes.

*For making my soul bright,
 When I wrestle
 And dance with You.*

For giving free movement to my limbs.

*For taking my weariness
 And giving me energy.*

For helping me to stand upright.

For giving me clothes to wear.

*For the firm ground
 On which You place me.*

*For shaping my life
 in Your image.*

*For leading my steps
 In the right direction.*

For giving me options.

*For providing
 for all my needs.*

*For giving me the privilege
 To worship You, as a Jew.*

*For removing
 The last trace of sleep
 from my eyes.*

Psaln 30

A Psalm for A Housewarming,
 Composed by David

I acclaim You, my God.
 You set me free
 So that my foes
 Could not gloat at my troubles.
 " Yah, my God,
 Be kind to me!
 You turned my grieving
 Into a dance of reconciliation.

Into a dance of reconciliation.
 You took off my rags
 And wrapped me in joy.
 Now, Your Glory is my song.
 I won't hold back.
 " Yah, my God,
 I will ever be grateful!
 Let's give thanks.
 Remembering what is sacred,
 Join me in my song.
 I accept upon myself
 the command
 to love my neighbor as
 myself.

Psaln 148

Halleluyah!
 Applaud and cheer " Yah,
 From the heavens.
 Praise Him, the most sublime!
 Angel assembly, sing Hallel!
 Heaven hosts, sing Hallel!

Hallel, too, sun and moon,
 Hallel, also, stars of light!
 Jubilation
 From the heavens of heavens.
 From the streams of endless
 space,
 He has decreed your existence.
 Praise God and be grateful for
 life.
 He fortified you to last long;
 Set a directive,
 That cannot be disobeyed.
 Hallel, too, from earth,
 From dragons and deep canyons.
 Fire, hail, snow and fog,
 Tempests and storms
 Obeying His word.
 Mountains, Hallel!
 Intimate and close to Him,
 You Children of Israel,
 Halleluyah.
 Wild and tame creatures,
 Creepers and winged birds.
 Hallel, too, from you –
 Rulers of lands and nations,
 Officials and judges of the land,
 Elders and also lasses, Hallel!
 All of you, praise Yah's Name.
 His very Name, is so
 transcendent.
 His glory is reflected
 By Heaven and Earth.
 Grand is the fate of His people.
 His devout ones,
 In constant adoration.
 Halleluyah those
 intimate and close to Him,
 You Children of Israel,
 Halleluyah.



From the Siddur Tehillat Hashem by Reb Zalman Schachter-Shalomi
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Cultures breathe creativity like oxygen and Jewish culture is no exception. So what avenues does Judaism provide for individual participation and cultural ownership? The Open Siddur Project is developing one way: by making the ingredients of Judaism's spiritual traditions available to anyone intent on crafting their own Jewish prayer books (*siddurim*). Folk will be able to make *siddurim* as traditional or innovative as they like, remix content new and old, and share what they wish with friends.

Creative and intellectual engagement in the crafting of custom religious tools is a necessary foil against the constant threat of alienation and estrangement. There is no better means for an individual developing a true sense of ownership than by wedding their knowledge

and wisdom with the free exercise of their artistry and craft. The Open Siddur Project is therefore creating an online resource for Jews to craft, publish, and print their own custom siddur. To this end, we are assembling a free digital library comprising all the ingredients of the Siddur in all of its historical variations: prayers, meditations, commentaries, art, audio, video, and translations in as many languages as Jews speak. To access this material we are developing an open source web-based application where one can craft one's own siddur openly or in private, compare variant liturgies and sources in study, share new material with free culture licensing, and collaborate with others. Ultimately, siddurim prepared with this resource may be printed on home printers, by an on-demand print shop, or with the aid of a master book binder.

based on one or more historic nuschaot. The Open Siddur will provide a resource to preserve and share these modern traditions as well, so long as communal work is contributed with our selection of compatible free culture licenses. For beautiful mitzvot, how about beautiful siddurim. The Open Siddur provides individuals and groups with the resources to craft their own personally customized siddurim. Siddurim provide an amazing opportunity for master book binders and book artists to collaborate with Open Siddur users on the making of unique and solidly bound siddurim destined to last generations of use. Why have your siddur mass-produced when you can craft your own?



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A *Mishkan* for *T'fillot*. In the construction of the traveling sanctuary all Israelites were invited to contribute material as their "hearts were stirred." The mishkan and our Temple service survives in our communal worship and individual spiritual practices. The practice of Jewish spirituality has always been a collective project of the Jewish people. The *Siddur* is an aggregate of thousands of years creatively inspired work, the common cultural heritage of the Jewish people. Many authors in different periods contributed to it, all relying on the work of their predecessors. While copyright law is appropriate for protecting the texts of individual authors, it is misapplied for communal and collaborative projects which remain vital and viable so long as the opportunity for creative sharing is always accessible. The Open Siddur is making the content of the siddur freely licensed and thus accessible for individuals

and the online, collaborative workspace that we're developing, respects individual privacy. Although we encourage reciprocity in the sharing of content included in siddurim, we understand that some will want to include personal poetry or other content reflecting and requiring a safe private space. Inherent in the respect accorded in traditional Judaism to *minhagim* (regional customs), are the values of pluralism and respect for multicultural diversity. The Open Siddur will create the first digital library representing all the variations of *nuschaot* (liturgies contemporary and familiar, or historic and obscure), including women's *tikhinot*. The Open Siddur's online work-space will present the diversity of Jewish liturgies for displayed side by side with contemporary adaptations. So many communities have created their own siddurim

and groups to innovate and share their innovations freely, and thus keep the spiritual aspect of Jewish culture creative and alive. And yet, at the turn of the Digital Age, opportunities for creating a vibrant, innovative, and shared Jewish culture rooted in its traditions are endangered by proprietary interests. The widespread and uncritical adoption of Copyright Law and Terms of Use Agreements has effectively limited innovation to large institutions and publishing houses. For a living tradition to be controlled by proprietary interests is a death knell. Individual practitioners engaging in a cultural activity require access to the intellectual commons of that culture to enliven it with their insight and unique genius. How vulnerable the ingredients of a spiritual practice are to the privatization of its intellectual commons.

Instead of nurturing the maturation of an individual's spiritual identity, mass-produced siddurim are employed to define denominational identities. No resource exists for individual-als to take ownership of one of the most intimate experiences defining their Jewish identity – the relationship nurtured through a dedicated and evolving spiritual practice. No resource exists for pluralist and independent *kehillot* (communities) to describe and reinforce their values in their communal practice. And no resource exists for creative Jews to easily share their innovations with each other without duplicating each others' efforts. The Open Siddur is non-denominational and non-prescriptive. We respect that the siddur can be a tool for engaging and improving one's individual, and thus intimate, spiritual relationship. For this reason, our project