



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!

I pleaded with You.  
 You healed me.  
 " Yah, you lifted me from the pit;  
 Into a dance of reconciliation.  
 You turned my grieving  
 Into a dance of the grape  
 From the brink of the grave

You brought me back to Life.  
 Fellow devotees!  
 Join me in my song.  
 Remembering what is sacred,  
 Let's give thanks.  
 Remembling what is sacred,  
 I will ever be grateful!

I won't hold back.  
 " Yah, my God,  
 Mountains, Hallel!  
 Obeying His word.  
 Tempests and storms  
 Now, Your Glory is my song.  
 And wrapped me in joy.  
 You took off my rags  
 Into a dance of reconciliation.

From the streams of endless  
 Jubilation  
 I call to You, " Yah!  
 Hallel, also, stars of light!

Hallel, too, sun and moon.  
 Hallel, too, stars of light!

Hallel, too, sun and moon.  
 Hallel, also, stars of light!

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Hallel, too, sun and moon.  
 Hallel, also, stars of light!

And we ask Your blessed help  
 To find that our habits  
 Follow Your Torah,  
 To make our desire  
 Seek Your Mitzvot.  
 Keep us from sin and offense,  
 From shame and temptation.  
 Do not allow evil to attract us.  
 Keep us far from malicious people,  
 But draw us to seek goodness  
 And right action.  
 Induce our selfishness  
 To serve You.  
 And help us this day,  
 Yes, every day,  
 To be generous,  
 Friendly and cheerful.  
 As we face You  
 And all who we will meet,  
 Keep us in Your grace  
 And bless us.  
 Barukh attah " Yah,  
 You are always generous to us,  
 Your people Israel.  
 Amen

**Psaln 148**

your Face from me,  
 I paricked.  
 I call to You, " Yah!  
 Hallel, also, stars of light!

Hallel, too, sun and moon.  
 Hallel, also, stars of light!

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 Hallel, also, stars of light!

Hallel, too, sun and moon.  
 Hallel, also, stars of light!



From the Siddur Tehillat Hashem by Reb Zalman Schachter-Shalomi  
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 by Reb Zalman Schachter-Shalomi, http://tzlp.org, 2010



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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by Aharon Varady, aharon@opensiddur.org, 2010

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