



- I. Exactly what is the Open Siddur Project, Sir?
- II. Some philosophy
 - a. Individual Integrity vs. Alienation
 - b. Cultural Authenticity vs. Innovation
 - c. Creativity, Engagement, and Ownership
 - d. Our Intellectual Commons and its Robbers
- III. Gedankenexperiment: Imagine the Siddur you've always wanted
- IV. Let's make a siddur together!
- V. How you can support this important project.

WE are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;—
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems.

Arthur O'Shaughnessy, 1874

What is ownership?

What is the consequence of members not feeling creative ownership?

What is creative about spirituality?

If we believe in cultural vibrancy, all members of a culture must be allowed to be cultural participants.

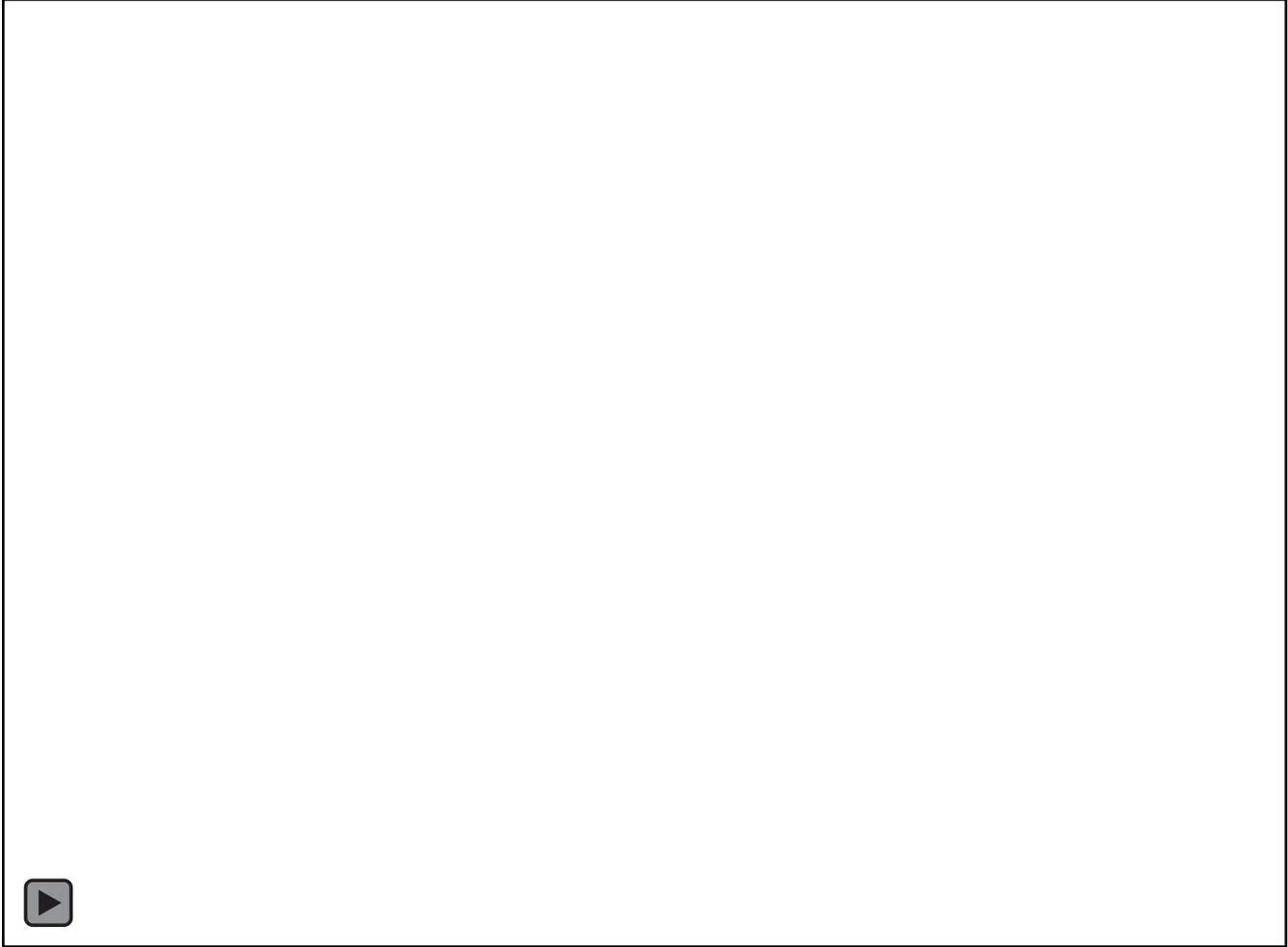
But, what does it mean to participate?

Something we should learn from the
Arts & Crafts Movement:

**Alienation is an existential experience of being divorced
from one's creative self.**

To avoid alienation, make sure to own your means of production (the resources and tools for their labor)

When Romantic craftsmen run the factory, and they're bound to make extraordinary things.



What does this have to do with Judaism,
pray tell?

What is the project of Jewish spirituality?

Is this a group project?

Judaism is a collaborative project advanced by cooperation.

The Sfat Emet on Parshat Terumah

The Midrash Tanhuma quotes: "I have given you good *lekañ* (teaching)" (Prov. 4:2). [*Lekañ* can also refer to something acquired by purchase.] It then offers a parable of two merchants, one who has silk and the other peppers. Once they exchange their goods, each is again deprived of that which the other has. But if there are two scholars, one who has mastered the Order of Seeds and the other who knows the Order of Festivals, once they teach each other, each has both orders.

The point is that each one of Israel has a particular portion within Torah, yet it is also Torah that joins all our souls together. That is why Torah is called "perfect, restoring the soul" (Ps. 19:8). We become one through the power of Torah; it is "an inheritance of the assembly of Yaakov" (Deut. 33:4). We receive from one another the distinctive viewpoint that belongs to each of us.

Of this, Scripture says: "God gives strength [=Torah] to His people, God bless His people with peace" (Ps. 29:11). The blessed Holy One's name is "peace"; God is called the King of Peace, who makes peace in the heights. Torah, too, is composed of names of God and that is why Torah leads us to peace. So, too, it says: "He calls them all by name" (Is. 40:26), for the name of God includes all the hosts of heaven, joined together by that name. So, too, are the souls of Israel joined together by Torah.

The same was true in the building of the tabernacle. Each one gave his own offering, but they were all joined together by the tabernacle, until they became one. Only then did they merit *Shekhinah's* presence.

This oneness has to exist on the three planes of thought, word, and deed. The tabernacle and Temple represent oneness in deed, Torah stands for unity of word, and God is the One of thought or contemplation.

The word nefesh, used for the "seventy souls" [who went into Egypt], appears to be singular. They all worshipped the same God, had the same longing and desire in their hearts. All of them were turned to God, and thus they became a single nation.



What's the Siddur you've always wanted?

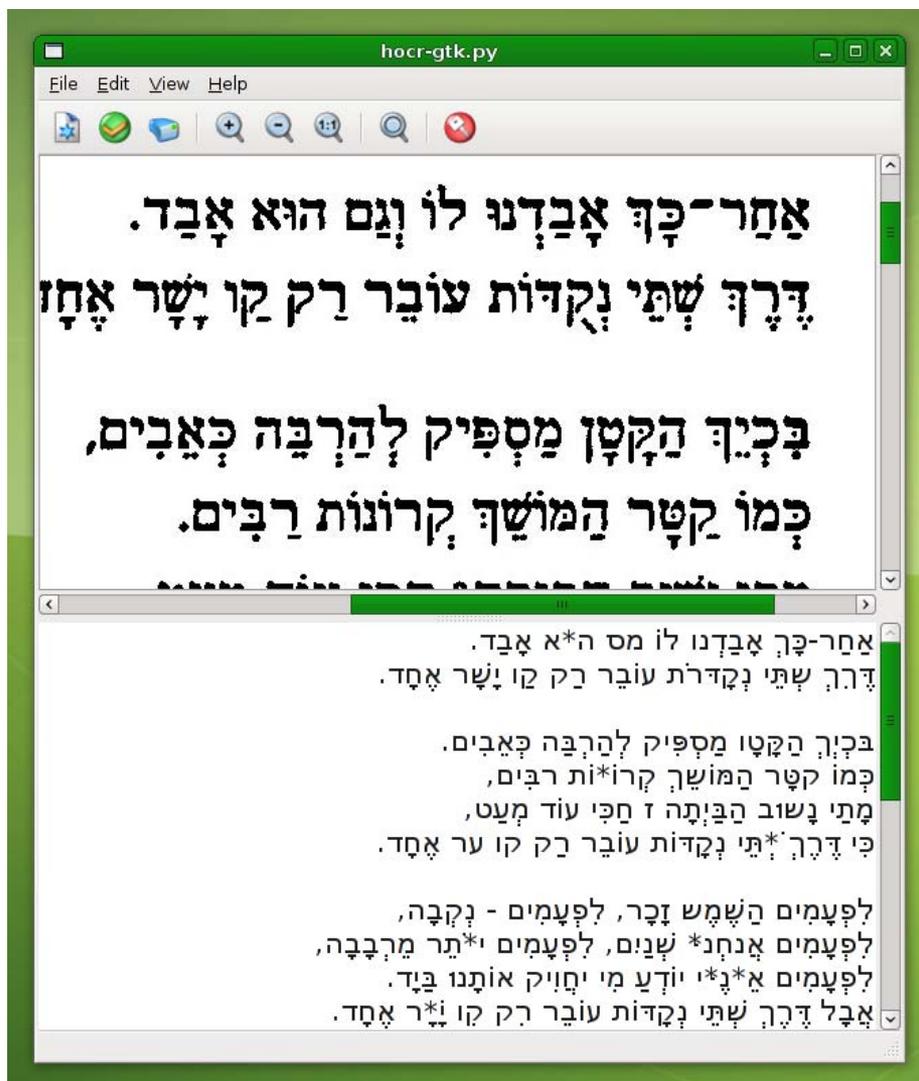
And, what exactly is the Siddur?

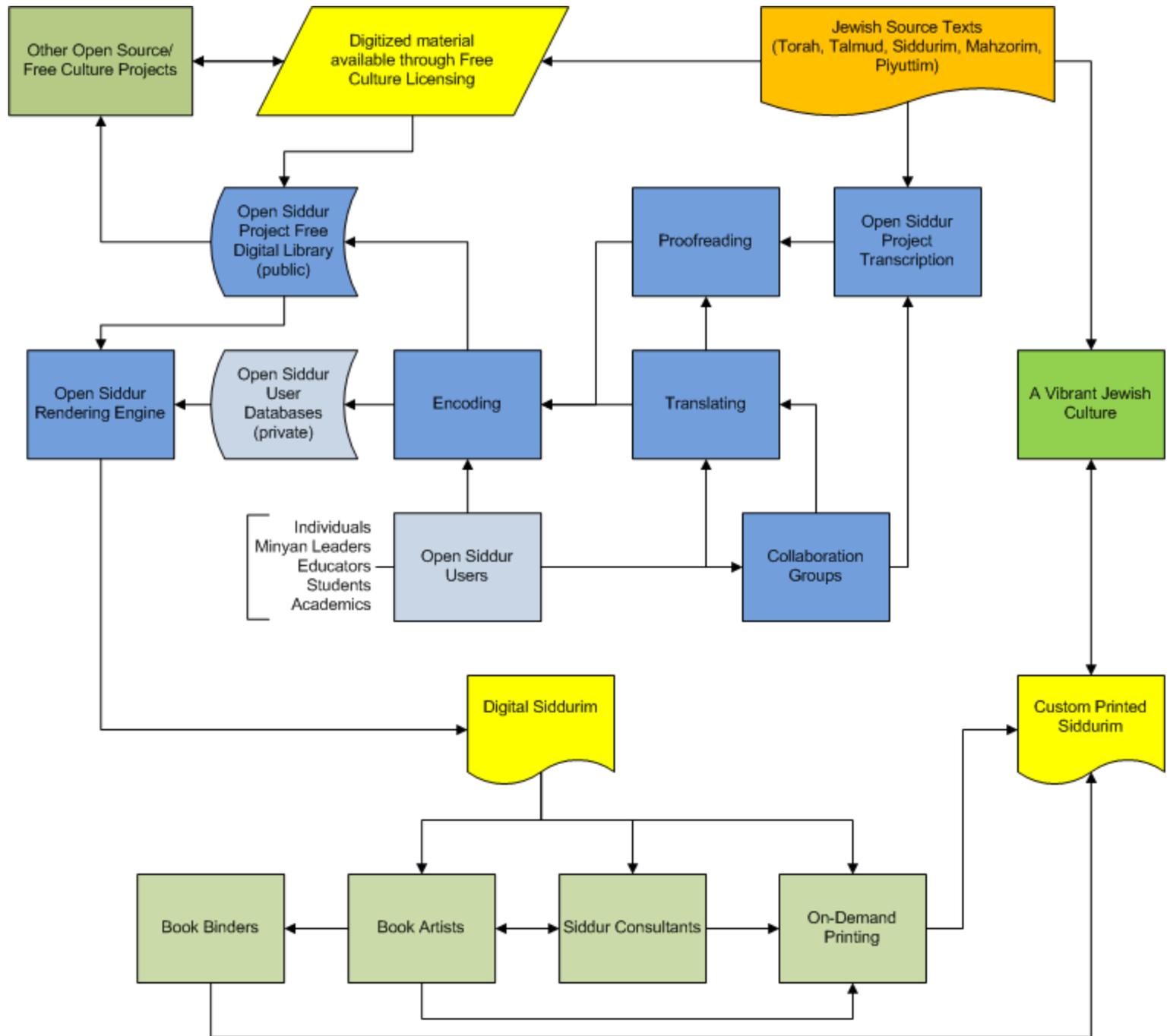
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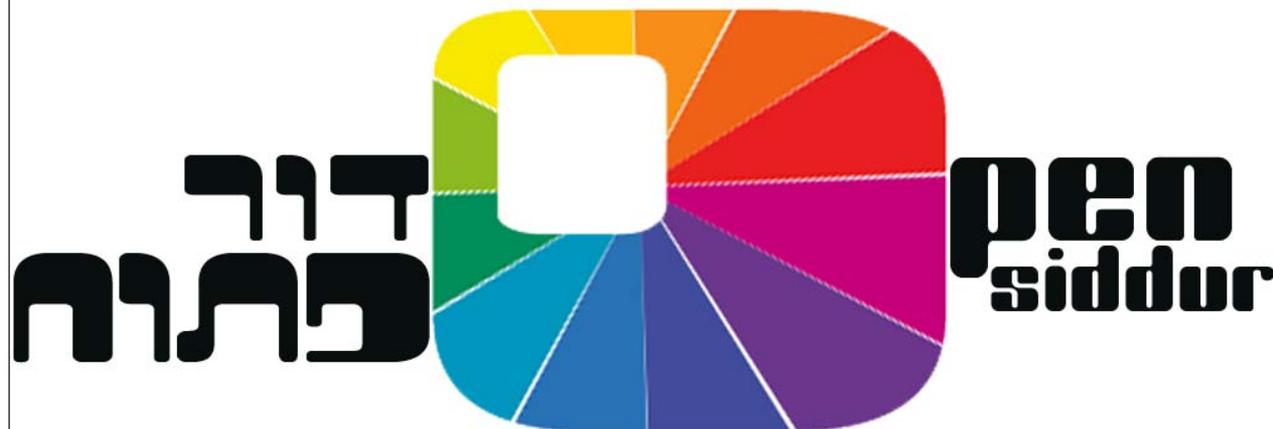
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What about scanning Hebrew?







The Open Siddur Project : opensiddur.org

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