“New Morning”

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from the album *New Morning*

**Rooster crowin’.** Praise to You, Ad-nai our G-d, Sovereign of the universe, who has given the rooster the understanding to discern day from night. (Morning siddur liturgy; see *Mishkan T’filah* p.36).

**Can’t you hear that rooster crowin’?  
Rabbit runnin’ down across the road  
Underneath the bridge where the water flowed through  
So happy just to see you smile  
Underneath the sky of blue  
On this new morning, new morning  
On this new morning with you  
  
Can’t you hear that motor turnin’?  
Automobile comin’ into style  
Comin’ down the road for a country mile or two  
So happy just to see you smile  
Underneath the sky of blue  
On this new morning, new morning  
On this new morning with you  
  
The night passed away so quickly  
It always does when you’re with me  
  
Can’t you feel that sun a-shinin’?  
Groundhog runnin’ by the country stream  
This must be the day that all of my dreams come true  
So happy just to be alive  
Underneath the sky of blue  
On this new morning, new morning  
On this new morning with you  
  
So happy just to be alive  
Underneath the sky of blue  
On this new morning, new morning  
On this new morning with you  
New morning . . .**

**Underneath the bridge where the water flowed through.** Praise to You, Ad-nai our G-d, Sovereign of the universe, who stretches the earth over the waters. (Morning siddur liturgy; see *MT* p.38).

**New morning.** In your mercy, You illumine the world and those who live upon it. In Your goodness you daily renew creation... Shine a new light upon Zion, that we all may swiftly merit its radiance. (Morning siddur liturgy, “Yotzeir Or,” see *MT* p.60).

**Night passed away so quickly.** You are Creator of day and night, rolling light away from darkness and darkness from light, transforming day into night and distinguishing one from the other. (Evening siddur liturgy, “Ma’ariv Aravim,” see *MT* p.6).

**So happy just to be alive.** One should strengthen himself like a lion to get up in the morning for the service of his Creator. He should rise early enough to usher in the dawn. People were created for this very purpose, as it is written: *All who are linked to My name, Whom I have created , formed, and made for My glory* (Isaiah 43:7). Now, your Yetzer Ha-Ra may advise you against this in the winter by arguing, “How can you get up in the morning — it’s so cold out!” And it may advise you against this in the summer, by saying, “How can you get out of bed when you have not slept your fill!” Despite this, you should prevail over the Yetzer Ha-Ra and not heed it. You should think in your heart that if you were required to stand and serve a king of flesh and blood, how careful and energetic you would be to get up and early and prepare your self to serve him! Therefore, this should certainly be your attitude when getting up to service the King of Kings of Kings, the Holy and Blessed One. (Shulchan Aruch, *Orach Chayim,* Laws of Morning Conduct 1:1, with the Commentary of the *Mishnah Berurah.*)

**So happy just to be alive.** מוֹדֶה אֲנִי לְפָנֶֽיךָ מֶֽלֶךְ חַי וְקַיָּם שֶׁהֶחֱזַֽרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֱמוּנָתֶֽךָ / I give thanks to You, living and everlasting Ruler, for You have restored my soul to me with mercy; great is Your faithfulness.

The bedtime prayers conclude with the words, ‘Into Your hands I commit my *Ruach*, my spirit,’ spirit being the second lowest of the orders of soul. When you wake up, the first words you utter are supposed to be, ‘I acknowledge before You, living and existing King, that you have returned my *Neshamah* to me.’ *Neshamah*, soul-breath, is above *Ruach* in the order of the soul. [How is that that] when we go to sleep we give G-d a *Ruach,* and when we wake up we get back a *Neshamah?* It’s like giving someone a twenty and getting two fifties in change.

...After a day full of work our souls can be scuffed up, like shoes. Shoes, after all, have soles. What happens at a great hotel? You put your scuffed shoes outside for the night, and an agency you do not know or see comes and shines them for you.

So it is with your soul. When you sleep, your soul is put out for the night. You put out a *Ruach*, and an agency you cannot know or see comes and shines it for you. When you wake, you have a bright, shiny *Neshamah.* (Rabbi Mitchell Chefitz, *The Seventh Telling: The Kabbalah of Moshe Katan*, 2002).

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