

# Yigdal

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Maimonides, a 12th Century scholar and philosopher, both held to tradition and pushed its boundaries. One of his most lasting contributions was his 13 Principles of Faith, which appears in the Talmud and summarizes how Maimonides understood humanity's relationship to God. It's become a hymn that's often sung at the end of Kabbalat Shabbat on Friday night.

יְגַדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא, וְאֵין עֵת אֶל מְצִיאֹתוֹ: אֶחָד וְאֵין יְחִיד כְּיִחֻדוֹ, נְעֻלָּם, וְגַם אֵין סוּף לְאַחַדְוֹתוֹ: אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף, לֹא נִעְרוֹךְ אֵלָיו קִדְשׁוֹ: קִדְמוֹן לְכָל דְבַר אֲשֶׁר נִבְרָא, רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ: הֵנוּ אֲדוֹן עוֹלָם, לְכָל נוֹצֵר. יוֹכֵה גְדֻלְתוֹ וּמְלֻכּוֹתוֹ: שְׁפַע נְבוֹאָתוֹ נִתְּנָה, אֶל אַנְשֵׁי סְגוּלָתוֹ וְתַפְאֶרְתּוֹ: לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד נְבִיא, וּמִבֵּית אֶת תְּמוּנָתוֹ: תּוֹרַת אֱמֶת בָּתֵּן לְעַמּוֹ, אֵל, עַל יַד נְבִיאָוּ נֶאֱמַן בֵּיתוֹ: לֹא יִחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ. לְעוֹלָמִים, לְזוּלָתוֹ: צוּפָה וְיִוָּדַע סְתֵרֵינוּ, מִבֵּית לְסוּף דְבַר בְּקִדְמָתוֹ: גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ, נוֹתֵן לְרַשָּׁע כַּעַר כְּרִשְׁעָתוֹ: וְשֹׁלַח לְקַץ יָמִין מְשִׁיחֵנוּ, לְפָדוֹת מִחַפְזֵי קֶץ וְשׁוֹעֵתוֹ: מֵיָמִים יְחִיָּה אֵל בְּרוּב חֶסְדּוֹ, בְּרוּךְ עַדֵּי עַד שֵׁם תְּהִלָּתוֹ: [אֵלֶּה שְׁלוֹשׁ עֶשְׂרֵה לַעֲקָרִים הֵן הֵם יְסוּד דַּת אֵל וְאִמוּנָתוֹ. תּוֹרַת מֹשֶׁה אֱמֶת וְנְבוּאָתוֹ, בְּרוּךְ עַדֵּי עַד שֵׁם תְּהִלָּתוֹ.]

Yigdal elohim khai v'yishtabakh, nimtza v'ein eit el metziyuto  
Echad v'ein yakhid k'yikhudo, ne'elam v'gam ein sof l'akhduto  
Ein lo d'mut ha'guf v'eino guf, lo na'arokh eilav kedushato  
Kadmon k'khol davar asher nivra, rishon v'ein reishit l'reishito  
Hino adon olam l'khol notzar, yoreh gedulato u'malkhuto  
Shefa nevu'ato netano, el anshei segulato v'tifarto  
Lo kam b'yisrael k'moshe od, navi u'mabit et t'munato  
Torat emet natan l'amo el, al yad neviyo ne'eman beito  
Lo yakhalif ha'el v'lo yamir dato, l'olamim l'zulato  
Tzofe v'yodeya s'tareinu, mabit l'sof davar b'kadmato  
Gomel l'ish khesed k'mifalo, noten l'rasha ra k'rishato  
Yishlakh l'keitz yamim m'shikheinu, lifdot m'khakei keitz yeshu'ato  
Meitim yekhayeh el b'rov khasdo, barukh adei ad shem tehilato

Glorify and praise the living God, who exists, but not in time—  
Singular and unique, hidden and unbounded,  
Having no body, not a physical being: we cannot describe God's distinctness.  
God existed before every thing; first of all—but with no beginning.  
This is the Master of the world; all of creation points to God's greatness and sovereignty.  
Prophetic inspiration was bestowed upon the people God treasured and honored.  
There never arose in Israel another like Moses, a prophet able to see the very likeness of the Divine. By the hand of this prophet, trusted in God's house, Torah, a truthful teaching, was given to God's people.  
God will never alter the divine law, nor change it for another.  
God knows our innermost thoughts, and foresees their consequences from the start.  
God repays the righteous for their deeds; punishes evildoers in accord with their transgressions.  
The Divine will send us our Messiah at the end of days, redeeming those who wait for the time of God's triumph.  
God, with great mercy, will give life to the dead—may God's name be praised forever.