



## UPON ARISING

Immediately upon awaking, one must be conscious of God, Master of the universe. One would not remain lying in bed in the presence of a human king, and surely not in the presence of God. Therefore, one should say *I offer thanks* immediately upon awaking, for one will thereby be made aware of God's presence, and will rise quickly. See additional laws on page 586.

Transliteration, page 623.

**מוֹדָה** I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.



## MORNING BLESSINGS

It is forbidden to mention God's name in a blessing, or to utter words of Torah, before ritually washing the hands. *"I offer thanks,"* however, may be recited even before washing one's hands, since the text does not contain any of the Divine names. One should wash the hands before getting out of bed, and then, after dressing and rinsing the mouth (except on a public fast day), one washes again and recites the Morning Blessings.

## ORDER OF WASHING THE HANDS

Take a cup of water in the right hand, pass it to the left hand, and pour water over the entire right hand until the wrist. Take the cup in the right hand and pour over the entire left hand. Wash twice more, so that each hand has been washed three times in alternating sequence (on Tishah b'Av and Yom Kippur, wash only until the knuckles). Dry the hands.

Stand while reciting the Morning Blessings.

**בָּרוּךְ** Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us concerning the washing of the hands.

**בָּרוּךְ** Blessed are You, Lord our God, King of the universe, who has formed man in wisdom, and created within him numerous orifices and cavities. It is revealed and known before the Throne of Your Glory that if but one of them were to be blocked, or one of them were to be opened, it would be impossible to exist even for a short while. Blessed are You, Lord, who heals all flesh and performs wonders.

**אֱלֹהֵי** My God, the soul which You have given within me is pure. You have created it, You have formed it, You have breathed it into me, and You preserve it within me. You will eventually take it from me, and restore it within me in the



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**מוֹדָה** אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם, שֶׁהַחַוְרָת בִּי נִשְׁמָתִי בְּחַמְלָה. רַבָּה אֱמוּנָתְךָ:



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**בָּרוּךְ** אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

**בָּרוּךְ** אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחַכְמָה, וּבְרָא בּוֹ נְקָבִים וְנְקָבִים, חֲלוּלִים חֲלוּלִים, גָּלוּ וַיְדוּעַ לִפְנֵי כֶּסֶף כְּבוֹדְךָ, שָׁאֵם יִסְתָּם אֶחָד מֵהֶם, אוֹ אִם יִפְתַּח אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקַיֵּם אֶפִּילוֹ שְׁעָה אַחַת. בָּרוּךְ אַתָּה יי, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לְעִשׂוֹת:

**אֱלֹהֵי**, נִשְׁמָה שְׁנַתָּה בִּי טְהוֹרָה הִיא, אַתָּה בְּרָאתָהּ, אַתָּה יָצַרְתָּהּ, אַתָּה נִפְחַתָּה בִּי, וְאַתָּה מוֹשְׁמָרָה בְּקִרְבִּי, וְאַתָּה עֲתִיד לְלַלֵּה מִמֶּנִּי, וּלְהַחְזִירָה בִּי