ולעולם יהא אדם זריז לתפלה ולתורה, ואל ימשך אחר השינה והתענוגות, ואל יפתהו יצרו להתרשל בגלל עשרו ונכסיו, שהכל חולף ואבד, ואילו תורה ושכרה עומדים לעד. [ילקו"י עמ' סב]

ה. טוב לומר תיכף בקומו: "מודה אני לפניך, מלך חי וקיים, שהחזרת בי נשמתי בחמלה רבה אמונתך". והוא מן הכתוב "חדשים לבקרים רבה אמונתך", שהקב"ה מקיים אמונתו להחזיר נשמות המופקדים בבוקר. [משנ"ב ס"ק ח, כה"ח ס"ק ד]. ותיבת "בחמלה" יהיה באתנחתא, ו"רבה אמונתך" בלי הפסק. [משנ"ב שם]

is not a display of the trait of *zerizut* (being quick and agile to perform mitzvot). These people run only because they have procrastinated until the last minute and now they want to catch the minimum of the prayers in the synagogue.[8]

A person must not allow himself to indulge in sleep and other forms of relaxation more than necessary. He must train himself to run to fulfill the mitzvot of praying and studying Torah. Even if he is very wealthy, he must not allow himself more comforts than necessary. In the end, all his wealth will be left behind; his sole possessions will be his Torah [and mitzvot], whose reward is eternal.[9]

Mode Ani **5)** It is commendable to recite, as soon as one wakes up in the morning, "מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיָם, שֶׁהֶחֱזַרְתָ בִּי נִשְׁמָתִי בְּחֶמְלָה, רַבָּה אֱמוּנָתֶךָ – I thank You, O living and eternal King, for restoring my soul to my body with benevolence. Your trustworthiness is abundant." The final words come from the verse (*Ekha* 3:23), "It is renewed each morning; Your trustworthiness is abundant."[10] The correct way to recite

Day 4

funeral that day. In this way, no one had to announce the bad news verbally to others.

8. The importance of *zerizut*

By saying that one should be "swift as a deer," the Tanna alludes to us that we must not take pride in the fact that we run every day to pray and study Torah, even if we have made these habits part of our daily lives. We must be like a deer, who certainly does not pride itself for its natural ability to run like the wind.

King David said (*Tehillim* 119:60), "I hurried and I did not tarry." This might be interpreted as, "I ran to perform the mitzvot, but not because I had tarried until the very last minute. On the contrary, I ran even when there was plenty of time since I have such a great love for the mitzvot."

King Shelomo said (*Mishle* 6:6), "Lazy one, go to an ant, watch its ways and grow wise." An ant needs no more than one-and-a-half-kernels of wheat to supply it with food for its lifetime, but the ants never cease to gather and store more and more wheat. This is their nature. In the same way, we are supposed to train ourselves to have the nature to run and collect more and more mitzvot at every opportunity.

9. Rabbenu Menahem Hame'iri (comment to *Berakhot* 3b) declared, "One must always take care to study Torah regularly. He should rise before dawn on a daily basis to study Torah rather than indulge in extra sleep. Even if he becomes wealthy he must not allow that to change his routine. In the end, his wealth will be left behind, but Torah and its rewards are eternal. We are certainly not greater than David. He was king of the nation and involved in many affairs of government, but none of this swayed him. He continued to rise at midnight on a daily basis and he studied Torah until daybreak, when he was forced to tend to his duties. His contemporaries must have remarked, "If David keeps such a routine even though he is king, I certainly must do as much."

Unfortunately, some people see this and understand it, but take no practical measures to fulfill it. Fortunate are those who take heed and try to emulate these great men.

10. The source for reciting *Mode Ani*

The declaration of *Mode Ani* is mentioned in the beginning of *Seder Hayom* (authored by Rabbenu Eliezer ben Makhir). The concept of thanking God immediately upon awakening in the morning is found in the *sefer Hayir'a*

ואין צריך נטילת ידים קודם שאומר "מודה אני", ואף שידיו מטונפות רשאי לומר שבח זה, והטעם מכיון שאין בנוסח זה שם ה' ולא כינוי שם ה'. [שם]

this declaration is to pause after the words שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה. The words רַבָּה אֱמוּנָתֶךָ are a new, separate sentence.

of Rabbenu Yona: "Each morning upon waking up, a person should be seized by fear of his Creator. He should think how God performed the enormous kindness of protecting him through the night and restoring his soul to his body. He should then think how grateful he is to the Creator for doing this and replenishing his body's strength. Thinking of these ideas should ignite his heart with love for the Creator. He must not remain laying in bed in the manner of a lazy person; instead he must quickly get up."

The holy *Zohar* (*parashat Va'et'hanan* page 269a) states that we must praise the Blessed Holy One for returning our souls to oue bodies. We must realize that we are completely undeserving of this kindness, but that God benevolently indulges us with it.

A trustworthy God

King David declared (*Tehillim* 31:6), "בְּיָדְךָ אַפְקִיד רוּחִי – I deposit my soul in Your Hand...God of truth." The *Midrash Tehillim* (25:2) states, "When one person is placed in charge of many people's property he is likely to mix up one person's property with that of someone else. He cannot remember what items belongs to whom. But the Blessed Holy One is the God of truth. It never happened that God could not locate a particular person's soul when it was time for him to wake up in the morning. He never returned a soul to the wrong body and no one ever discovered that his body possessed a different soul."

The *Midrash Tanhuma* (*parashat Mishpatim* 16) states: The Blessed Holy One says, "How much do you owe Me? You perform sins, but I wait for you. Each night your soul rises to Heaven and gives an accounting of its deeds. Each night it finds that it is guilty, but I always return your soul to you."

Our Sages added (*Tanna debe Eliyahu* chap. 2), "Let me tell you about the kindness of the Blessed Holy One toward the nation of Yisrael. Every day man is taken captive and then redeemed. (The *Me'ore Esh* explained that man is handed over to the angels who administer punishments due to his sins. Through repentance and performing good deeds, his soul is redeemed from those punishments that were in store for him.) In the evening, man's soul is taken from him and returned to its Owner. In the morning the soul is restored to him."

The *Seder Hayom* teaches that the meaning of the verse, "It is renewed each morning; Your trustworthiness is abundant," is that God's trustworthiness cannot be compared to that of man. When a person is given an item for safekeeping, the owner can only hope to receive it back in the same condition as it was originally. He certainly cannot expect to get it back in better shape than it was when deposited. But we deposit our souls to God each night and we receive it back renewed and improved in the morning. For this reason we say that God's trustworthiness is immeasurably great, far more than we deserve. We are able to continue and plan for the future only because we rely on our hope that God will not judge us according to our sins. Indeed, His 'trustworthiness is abundant,' infinitely great and kind.

"Everyone should try to emulate God's Ways. If someone knows that another person depends on him, he should make sure to faithfully keep his promise even if that person then angers him or causes him harm. That is a separate issue to be dealt with later on; first he must keep his word without taking that into account. God has many ways of straightening out the accounts; He does not withhold anyone's just reward."

[What is the halakha if someone owes you money and you have an opportunity to confiscate his property, which has been deposited in your hands, as payment? Maran the Rishon Letziyon dealt with this question in responsa *Yabia Omer* (Vol. VI, *H.M.* #1).]

The Midrash (*Ekha Rabba* 3:8) comments on the verse, "Renewed each morning, Your faithfulness is abundant," as follows: Ribbi Alexandri said, "You renew us every morning, and through this we have faith that one day You will resurrect the dead." Ribbi Shim'on bar Abba said, "You renew our status with the start of each new empire, and through this we have faith that You will one day redeem us."

When we recite *Mode Ani* each morning, we are affirming our belief that, just as He restores our souls to our bodies daily, God will one day redeem our nation and one day He will resurrect the dead.

How do woman pronounce it

The *Halikhot Shelomo* (*Tefilla* chap. 2, page 9) states that Harav Shelomo Zalman Auerbach instructed his family members that women and girls should say *Moda Ani* in the feminine form, and not *Mode Ani*. One might argue against this since the *Mor Uktzi'a* and Harav HIDA (cited in the *PetahHadevir* 115:1) ruled that prayers should not be adjusted to the feminine form even when recited by women. This ruling is cited by the *Kaf Hahayim* Sofer

(וראה בהקדמה שהבאנו חשיבות הראשית, שראוי שהאדם יקדיש את ראשית היום לכבוד השי"ת, במחשבתו הראשונה, ובדיבור הראשון, ובהליכה הראשונה, ואז הכל נגרר אחר ההתחלה).

ו. קטן היודע לדבר, טוב ונכון להרגילו לומר בקומו משנתו, "מודה אני". ולחנכו ליטול ידיו. [ילקו"י עמ' צג]

ז. מיד שיעור משנתו, יקום בזריזות לעבודת בוראו יתברך ויתעלה. [רמ"א סוף ס"א]. ומכל לא יקום מיד, אלא ישהה מעט, ולא יעמוד פתאום מיד אחר שינה, כי זה מזיק לגוף (גיטין ע ע"א). [משנ"ב סק"ח, כה"ח סק"ד] **ושיעור** הזמן שישהה קודם שיעמוד, הוא השיעור של אמירת "מודה אני לפניך כו' רבה אמונתך", שיאמר אותו בעודו שוכב או יושב, ואז יקום בזריזות. [ראה ש"ע הרב מהדו"ק ס"ו]

Before *netillat yadayim*

It is permissible to recite *Mode Ani* even before performing *netillat yadayim* upon awakening. Since this declaration does not contain God's Name in any form, it may be recited even while one's hands are unclean.[11]

In the preface to this *Siman*, it was explained that beginnings are extremely important. Therefore, it is very significant to sanctify the very beginning of each day for God's honor. One's first thoughts, first words and first steps should be directed toward fulfilling His Will. The rest of the day will more likely follow suit.

Child's *Mode Ani*

6) As soon as a child knows how to speak, it is commendable to train him to recite *Mode Ani* when he wakes up and to perform *netillat yadayim*.

Jumping out of bed

7) One must get up immediately upon waking and proceed to engage in God's service. One should ease oneself up gradually, however, and not jump out of bed the moment one wakes up. That might be injurious to one's health. One should remain prone or in a sitting position long enough to recite *Mode Ani*, and then one should get up quickly without delay.[12]

(115:6). However, that ruling applies to verses recited as prayers. Their wording must not be tampered with since each letter and vowel has great kabbalistic significance. When reciting a prayer like *Mode Ani*, which was composed later than the Talmudic era, it makes more sense to adapt its conjugation for males and females accordingly.

11. *Mode Ani* before *netillat yadayim*

The *Seder Hayom* (cited by the *Magen Avraham* 4:28) is the source of this halakha. Harav Yaakov Emden, in contrast to the majority of *Aharonim*, ruled that one should only think the words of *Mode Ani* without verbalizing them since it is almost certain that one touched parts of one's body [that are normally clothed] while sleeping, rendering one's hands unclean. Harav HIDA (*Kesher Godel*) likewise mentioned that some *Poskim* ruled stringently in this matter, but he affirmed that the *Aharonim* ruled leniently, and the *Mishna Berura* (1:8) and the *Kaf Hahayim* (1:4) followed suit.

***Mode Ani* in an unclean place**

The responsa *Eretz Tzevi* Frumer (#52), cited by the *Yalkut Yosef* (footnote on page 90), ruled that it is permissible to recite *Mode Ani* even in an unclean place [such as a restroom]. This ruling is difficult to accept, however, since this cannot be compared to reciting it in a clean place with unwashed hands. The *Aharonim* ruled that it is forbidden to describe God as *rahum* or *hanun* in a bathhouse. In fact, the *Tehilla leDavid* (4:29) and the *Minhat Aharon* (by Harav Yaakov Pardo, 1:5) ruled that despite the fact that it does not include God's Name, it is forbidden to recite *Mode Ani* even in a clean room if there is a bedpan there. It is forbidden to recite any words of Torah in the vicinity of human urine, but it is permissible to think about Torah subjects in such a location, but not inside a restroom.

12. Our Sages taught (*Gittin* 70a) that there are five behaviors that bring a person closer to death than to life: jumping up immediately after eating, jumping up immedi-

מצות "שויתי ה' לנגדי תמיד"

ח. שויתי ה' לנגדי תמיד, הוא כלל גדול במעלות הצדיקים אשר הולכים לפני ה'. [רמ"א ס"א]. והיינו שיצייר בנפשו תמיד, איך שהוא עומד לפני ה' יתברך, כי הקדוש ברוך הוא מלא כל הארץ כבודו.

[משנ"ב ס"ק ד]

Day 5

Shiviti Adonai Lenegdi Tamid

Awareness of God's Presence

8) One of the fundamental principles that one must master in order to follow the path of God is contained in the verse, "שִׁוִּיתִי ה' לְנֶגְדִּי תָמִיד – I place God constantly before me." This means that a person should constantly remain aware and conscious that he is in God's Presence since God fills the entire universe.[13]

ately after drinking, jumping up immediately after bloodletting, jumping up immediately after [waking from] sleep, and jumping up immediately after engaging in marital relations. Based on this, the *Magen Avraham* and other *Aharonim* explained that although Rama instructed us to rise quickly upon waking up, he did not mean to jump out of bed the very first second. Harav Zalman defined this, ruling that one should wait long enough to recite *Mode Ani* and then get up.

The *Tosefet Shabbat* argued that Rama never meant that one must jump up out of bed upon waking, only that one cease sleeping and sit up. He brought proof from the words of Yaakov Avinu to his father, "Please get up and sit" (*Bereshit* 27:19). This concurs with the words of the halakha stated here, taken from Harav Zalman, stating that sitting up immediately upon waking is not dangerous to one's health.

The *Adne Paz* challenged this entire thesis, insisting that as long as one's intentions are to serve God faithfully, no danger will be incurred. His position is based on King Shelomo's promise (*Kohelet* 8:5), "He who observes a mitzvah will know of no evil result." The *Petah Hadevir* (1:10), however, supported the position of the *Magen Avraham*.

13. *Shiviti* – during prayers or at all times

The *Bet Oved* (cited by the *Petah Hadevir* 1:3) taught that the mitzvah of *shiviti* – remaining conscious of God's Presence – is obligatory only while one is praying. He proved this from the Talmud's statement (*Sanhedrin* 22a): Ribbi Shim'on Hasida said, "When someone prays he must picture God standing before him, following the verse, *shiviti Adonai lenegdi tamid*." The *Petah Hadevir* challenged this, since the word *tamid* means constantly and at all times, not only at certain times each day. Furthermore, the *Sefer Mitzvot Katan* and the *sefer Haredim* both described the mitzvah of *shiviti* as one that must be fulfilled constantly, at all hours of every day. The passage in *Sanhedrin* does not contradict this; it means only that one must place God's Presence and omnipotence at the forefront of one's thoughts while praying, but certain one must remain conscious of His Presence at all other times as well. See more about this in *sefer Mesharim Ahevukha* (page 46).

The *sefer Sha'are Halakha Uminhag* (page 24) asked how it is possible to concentrate on the mitzvah of *shiviti* and at the same time concentrate on complicated Talmudic or halakhic issues. He suggested that while one is studying Torah one should keep a card with God's Name always in view. See below in halakha 10.

It is more likely, however, that the mitzvah of *shiviti* does not necessitate one's complete concentration. It can be compared to someone engaged in his work or other activities while television cameras are focused on him. His awareness that he is being watched does not necessarily impair his ability to concentrate on his work, but he will make sure not to do anything that might bring him criticism from those watching him.

Shiviti lenegdi

Why does this verse use the word *lenegdi* for *in front of me* instead of the word *lefanai*, which has the same meaning? The *Toledot Yaakov Yosef* (*parashat Haye Sara* #2) explained that the word *lenegdi* means "opposing me". The awareness of God's Presence should serve to oppose one's natural inclination to succumb to sin. Another possible answer is that the word *lefanai* would mean that the person pictures God in front of him all the time, but God might not necessarily be facing him and watching him. The word *lenegdi*, however, means that God is facing the person all the time, focused on watching his actions.

Safeguard against sin

The *Yafe Lalev* (1:4) taught that the verse of *shiviti* embodies the lesson of the mishna (*Avot* 2:1), "Observe