

# Morning Blessings

## My Soul

On the day that I searched for God—for I could not see the Divine—

I turned to my heart and my mind and found Your throne within, a witness to You in me.

—YEHUDAH HALEVI

## A Prayer to Be in God's Presence

יהי רצון שתקשרה  
שכינתך עלינו  
ונקבה היום להתעבב  
באור פניך.

Spread Your wings over us that we may delight in Your Presence this day.

## Intentions for the New Day

Master of all worlds, may it be Your will that the light of Your face be reflected in mine.

May my mouth speak only what is true, may my eyes see the good in all that I meet,

and may my ears be attentive to the troubles of those who address me.

May I breathe the awe of You, so that I lovingly face all I meet.

May the words I utter be acceptable to You, my rescuer and protector.

—based on a prayer of

NAHMAN OF BRATZLAV

## Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness in restoring my soul. How great is Your faithfulness.

Modeh/modah ani l'fanekha, melekh hai v'kayam, she-hehezarta bi nishmati b'hemlah, rabah emunatekha.

Some recite the following prayers upon arising; others recite them upon arriving at the synagogue:

### THE SOUL

My God, the soul that You have given me is pure.

Elohai, n'shamah she-natata bi t'horah hi.

You created it,

You formed it,

You breathed it into me;

You watch over it when it is in me.

In the future You will take it from me

but then restore it to me in the world that is coming.

As long as this soul is within me, I thank You,

ADONAI my God, God of my ancestors,

ruler of all creation, master of all souls.

Barukh atah ADONAI, who restores the soul to the lifeless form.

### THE BODY

Barukh atah ADONAI, our God, sovereign of time and space,

who crafted the human body with wisdom, creating within it many openings and passageways. It is known and revealed

to You that should even a single passageway rupture, or a single opening close up, it would no longer be possible to

exist and stand before You. Barukh atah ADONAI, healer of all flesh, who creates wondrously.

### HAND WASHING

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

Barukh atah Adonai, eloheinu melekh ha-olam,

asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

# ברכות השחר

MODEH ANI ("I thank You") is an Ashkenazic prayer composed in the late Middle Ages specifically to be recited upon opening one's eyes in the morning. Since it was to be said before getting out of bed and washing one's hands, it does not include the name of God.

Eliezer Schweid, a contemporary Jewish philosopher, notes that this and other prayers in this section are phrased in the first-person singular, although most blessings are phrased in the first-person plural. At this initial moment of prayer we have not yet entered a community, but our prayers express our own personal feelings of waking to a new day.

soul. Jewish mystics view the soul as an actual "part of God above"; that which God blows into Adam is the presence of God's own self. Nothing humans can do will eradicate this Divine Presence from the deepest recesses of each person's heart. (Arthur Green)

WHO RESTORES THE SOUL TO THE LIFELESS FORM  
הַמְחַיֵּיב נְשָׁמוֹת לַבְּגָדִים  
מְתִים  
morning we recognize the gift of a new day. Eliezer Schweid remarks: "How does God appear to a person in this hour? As the source of all existent and eternal life, flowing now into all creation. . . ." The last *brakha* recited before going to sleep is "who lights up the entire world with Your glory." Waking in the morning, the *brakha* is fulfilled.

WHO CRAFTED THE HUMAN BODY WITH WISDOM  
אֲשֶׁר יָצַר אֹתֵנוּ בְּחָכְמָה  
This *brakha* is to be recited after taking care of one's bodily functions (Babylonian Talmud, Berakhot 60b). Upon waking in the morning, we are conscious, first of all, of the proper functioning of our bodies.

מוֹדֵה מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ הַיּוֹמִים,  
שֶׁהַחַיָּוִת בִּי נִשְׁמָתִי בְּחִמְלָה,  
רַבָּה אֲמוּנָתְךָ.

Some recite the following prayers upon arising; others recite them upon arriving at the synagogue:

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי טוֹהוֹרָה הִיא.

אֲתָה בְּרַאתָה, אֲתָה יָצַרְתָּה, אֲתָה נִפְתַּחְתָּה בִּי,

וְאֲתָה מְשַׁמְרָה בְּקִרְבִּי, וְאֲתָה עֲתִיד לְפַלֵּא מִפְּנֵי,

וּלְהַחְיֶיהָ בִּי לְעֵתִיד לְבוֹא.

כְּלִי זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, מוֹדֵה מוֹדָה אֲנִי לְפָנֶיךָ,

יְהוָה אֱלֹהֵי נַאֲלֵהי אֲבוֹתַי וְנֹאמֹתַי,

רְבוֹן כָּל-הַמַּעֲשִׂים, אֲדוֹן כָּל-הַנְּשָׁמוֹת.

בְּרוּךְ אַתָּה יְהוָה, הַמְחַיֵּיב נְשָׁמוֹת לַבְּגָדִים מְתִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר אֹתֵנוּ בְּחָכְמָה

וּבְרָא בּוֹ נְקֻבִים נְקֻבִים הַלּוֹלִים הַלּוֹלִים.

כְּלִי וְיָדוּעַ לְפָנֶיךָ כִּפְסָא כְּבוֹדָךְ

שָׂאָם וַיִּפְתַּח אַחַד מֵהֶם אוֹ יִשְׁתֵּם אֶחָד מֵהֶם,

אִי אֲפֹשֶׁר לְהִתְקַיֵּם וּלְעֵמּוּד לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְהוָה, הוֹפֵא כָל-בָּשָׂר וּמַפְלִיא לְעֲשׂוֹת.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.