



## Selected Halachos from Kitzur Shulchan Aruch

### Session 1 - Waking up in the morning

סימן א

א. שויתי ה' לנגדי תמיד, הוא כָּלֵל גְּדוֹל בַּתּוֹרָה וּבַמַּעֲלוֹת הַצְּדִיקִים אֲשֶׁר הוֹלְכִים לִפְנֵי הָאֱלֹהִים. כִּי אֵין יְשִׁיבַת הָאָדָם תְּנוּעָתוֹ וְעַסְקָיו וְהוּא לְבַדּוֹ בְּבֵיתוֹ, כְּמוֹ יְשִׁיבָתוֹ וְתְנוּעָתוֹ וְעַסְקָיו כְּאֲשֶׁר הוּא לִפְנֵי מֶלֶךְ גָּדוֹל. וְכֵן אֵין דְּבֹרוֹ וְהִרְחַבְתּוֹ פִּיּוֹ בְּהִיוֹתוֹ עִם אֲנָשֵׁי בֵיתוֹ וְקִרְוָבָיו, כְּמוֹ בְּהִיוֹתוֹ בְּמוֹשֵׁב הַמֶּלֶךְ, כִּי אִזּ מִשְׁגִּיחַ בּוֹדָאֵי עַל כָּל תְּנוּעוֹתָיו וְדְבֹרָיו שִׁיְהִיו מְתַקְנִים כְּרָאוּי. כָּל שֶׁכֵּן כְּאֲשֶׁר יֵשִׁים הָאָדָם אֶל לְבוֹ כִּי הַמֶּלֶךְ הַגָּדוֹל הַקְּדוֹשׁ בְּרוּךְ הוּא אֲשֶׁר מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ עוֹמֵד עָלָיו וְרוֹאֶה בְּמַעֲשָׁיו, כְּמוֹ שֶׁנֶּאֱמַר, אִם יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה', הֲלוֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מְלֵא, בּוֹדָאֵי מִיָּד תִּגִּיעַ אֵלָיו הִירְאָה וְהִהַכְנַעָה מִפְּחַד הַשֵּׁם יִתְבַּרַךְ וַיְבוֹשׂ מִמֶּנּוּ (אִוְרַח חַיִּים סָעִיף א).

"I have set Hashem before me always." *Psalms 16:8*. This is a fundamental rule of the Torah and of the attributes of the righteous who walk before God. For we cannot compare a person's lifestyle, his activities and affairs when he is alone, to his lifestyle, and activities and affairs when he is before a great king. Similarly, his conversation and speech when he is amongst family or relatives, [cannot be compared] to what they would be in the presence of a king, because then he would certainly take special care that all his activities and conversations be refined and correct. How much more so when you contemplate that Hashem, the greatest of kings, the Holy One, blessed is He, Whose glory fills the entire world, stands above you and views your actions, as it is said: "If a person will hide in hidden places will I not see him? Says the word of Hashem, Do I not fill the heavens and the earth!" *Jeremiah 23:24*. [Bearing this in mind] it is certain that you will immediately acquire a feeling of reverence and submissiveness for the awesomeness of Hashem, Blessed be He, and be ashamed [to sin] before Him.

ב. וְגַם בְּשִׁכְבוֹ עַל מִשְׁכְּבוֹ, יֵדַע לִפְנֵי מִי הוּא שׁוֹכֵב. וּמִיָּד כְּשִׁיעוֹר מִשְׁנָתוֹ יִזְכֹּר חֲסִדֵי ה', יִתְבַּרַךְ שְׁמוֹ אֲשֶׁר עָשָׂה עִמּוֹ שֶׁהִחְזִיר לוֹ אֶת נִשְׁמָתוֹ אֲשֶׁר הִפְקִידָהּ אֶצְלוֹ עֵיפָה, וְהִחְזִירָהּ לוֹ חֲדָשָׁה וְרוֹגְעָה כְּדִי לַעֲבֹד עֲבוֹדָתוֹ יִתְבַּרַךְ שְׁמוֹ בְּכָל יְכָלָתוֹ וּלְשִׁרְתוֹ כָּל הַיּוֹם, כִּי זֶה כָּל הָאָדָם, כְּמוֹ שֶׁאֵמַר הַכְּתוּב, חֲדָשִׁים לְבָקָרִים רַבָּה אֲמוֹנָתָהּ, פְּרוּשׁ, בְּכָל בִּקְרָה נַעֲשֶׂה הָאָדָם בְּרִיָּה חֲדָשָׁה. וַיּוֹדֶה בְּכָל בִּקְרָה לְהַשֵּׁם יִתְבַּרַךְ שְׁמוֹ עַל זֹאת. וּבְעוֹדוֹ עַל מִשְׁכְּבוֹ, יֹאמַר, מוֹדֶה אֲנִי לִפְנֵי מֶלֶךְ חַי וְקַיִם שֶׁהִחְזִירָתָּ בִּי נִשְׁמָתִי בְּחַמְלָה,

רַבָּה אֲמוּנָתְךָ (וְאֵף עַל פִּי שְׁעֵדִין אֵין יָדִיו נְקִיּוֹת, יְכוּל לֹמֵר זֹאת, כִּינן שְׁאִין בּוֹ שֵׁם). וַיִּפְסִיק מֵעֵט בֵּין תִּבֵּת בְּחֻמְלָה לְתִבֵּת רַבָּה (שֵׁם וּבִמְגַן אֲבֵרָהּ וַיֵּד אֲפֵרִים סוּף סִימָן ד). .

Also, while lying in bed you should realize before Whom you lay and as soon as you awaken you should remember the kindnesses of Hashem, Blessed be His Name, that were granted to you; that He returned your soul to you. You committed it to Him faint and weary and it was returned to you new and refreshed, enabling you to worship Hashem, Blessed be His Name, with all of your capacity and serve Him the entire day; because this is the essence of Man, as it is said in Scripture: "They are new every morning how great is Your faithfulness."<sup>3</sup>Lamentations 3:23. This verse teaches that every morning a person becomes a new creation, and he should give thanks with all his heart to Hashem, Blessed be His Name, for this (good fortune). While still in bed you should recite: I give thanks to You, living and everlasting King for You have restored my soul with mercy. Great is Your faithfulness. (Even though your hands are not yet clean, you may say this, since the name of Hashem is not mentioned.) You should pause slightly between the word *chemlah* "with mercy," and the word, *rabbah* "great."

ג. יְהוּדָה בֶּן תַּימָא אֹמֵר, הוּי עַז כְּנִמְר וְקַל כְּנֶשֶׁר, רַץ כְּצַבִּי וְגִבּוֹר כְּאַרִי לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבַשְׂמִים. עַז כְּנִמְר, פְּרוּשׁוֹ שְׁלֵא יִתְבַּיֵּשׁ מִפְּנֵי בְּנֵי אָדָם הַמְּלַעֲיָגִים עָלָיו בְּעִבּוּדַת ה' יִתְבָּרַךְ שְׁמוֹ. קַל כְּנֶשֶׁר, כְּנִגְדַת רְאוֹת הָעֵינַן. לֹמֵר שְׁתֵּהָא קַל לַעֲצֵם עֵינֶיךָ מִרְאוֹת בְּרָע, כִּי הוּא הַתְּחִלַּת הָעֲבָרָה, הָעֵינַן רוֹאֶה, וְהַלֵּב חוֹמֵד, וְכִלֵּי מַעֲשֵׂה גוֹמְרִים. רַץ כְּצַבִּי, כְּנִגְדַת הַרְגָלִים, שְׁרַגְלֶיךָ לְטוֹב יְרוּצוּ. וְגִבּוֹר כְּאַרִי, כְּנִגְדַת הַלֵּב, כִּי הַגִּבּוֹרָה בְּעִבּוּדַת הַבּוֹרָא יִתְבָּרַךְ, הִיא בַלֵּב. וְאָמַר שְׁתַּחֲזַק לְבָבְךָ בְּעִבּוּדַתוֹ וְתִתְגַּבֵּר עַל הַיָּצָר לְנִצְחוֹ כְּגִבּוֹר הַמִּתְגַּבֵּר עַל שׁוֹנְאוֹ לְנִצְחוֹ וְלִהְפִּילוֹ לְאַרְץ (אוֹרַח חַיִּים סִימָן א) .

Yehudah son of Taima says: "Be bold as a leopard, light as an eagle, swift as a deer and strong as a lion to do the will of your Father in heaven."<sup>4</sup>Avos 5:20. "Bold as a leopard" means, you should not be ashamed before people who mock you for worshipping Hashem, Blessed be His Name. "Light as an eagle" refers to what the eye sees. This alludes to the requirement to be swift to close your eyes to prevent the seeing of evil because the sight of evil constitutes the beginning of sin. The eye sees and the heart desires and the organs capable of action culminate the sin. "Swift as a deer" refers to the legs, for your legs should run to do good things. "Strong as a lion" is a reference to the heart, because true valor in serving the Creator, Blessed is He, emanates from the heart. He also states: "Strengthen your heart to serve Him, and overpower your evil inclination and defeat it as a hero triumphs over his enemy, defeating him, and casting him to the earth."

ד. לְכֹן צָרִיךְ הָאָדָם לְהִתְגַּבֵּר כְּאַרִי, וּמִיָּד כְּשִׁיעוֹר מִשְׁנָתוֹ (וְאָמַר מוֹדָה אֲנִי וְכוּ'), יְקוּם בְּזְרִיזוֹת לַעֲבֹדַת הַבּוֹרָא יִתְבָּרַךְ וְיִתְעַלֶּה קִדְם שְׁיִתְגַּבֵּר עָלָיו הַיָּצָר הָרַע בְּטַעֲנוֹת וְתוֹאֲנוֹת לְבַל יְקוּם. וְיִתְחַכֵּם עָלָיו לְהַשְׁיִאוֹ בְּחֻרְף, אִיךָ תְקוּם עִתָּה בְּבִקְרַת הַשֶּׁכֶם וְהַקֹּר גְּדוּל. וּבְקִיץ יִשְׁיֵאֲנֵהוּ, אִיךָ תְקוּם מִמִּטְתְּךָ וְעֵדִין לֹא

שְׁבַעַת מְשַׁנְתָּהּ. אוּ בְטַעֲנוֹת אַחֲרוֹת וְכַדוּמָה. כִּי הַיֵּצֵר הָרַע הוּא יוֹדֵעַ הַיֵּטֵב לְצוּד בְּנֵי אָדָם בְּמַהְמוֹרוֹת בַּל יָקוּם. וְלִכֵּן כָּל בַּעַל נַפֶּשׁ הַיָּרָא וְחָרַד לְדַבֵּר ה', צָרִיךְ לְהִתְגַּבֵּר עָלָיו וְלֹא יִשְׁמַע לוֹ. וְאַף אִם יִכְבֵּד עָלָיו הַדְּבָר מִפְּנֵי כְבֹדוֹת הַגּוֹף וְעֲצָלוּתוֹ, יִשִּׁים מְגַמְתּוֹ רְצוֹן מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא. וַיִּשִּׁים אֶל לְבוֹ כִּי אִם הִיָּה קוֹרָא אוֹתוֹ אֵיזָה אָדָם לְאֵיזָה עֵסֶק שְׂרָוּיִים בּוֹ מְמוֹן אוּ לְגִבּוֹת חוֹבוֹ, אוּ שְׁהִיָּה קוֹרָא אוֹתוֹ שְׂיֻצֵּיל אֶת מְמוֹנוֹ מִן הַהֶפְסֵד, כְּגוֹן אִם נִפְלָה דְלָקָה בְּעִיר וְכַדוּמָה, בְּיַדָּאֵי הִיָּה זְרִיז לְקוּם מִיַּד מִפְּנֵי אַהֲבַת מְמוֹנוֹ וְלֹא הִיָּה מִתְרַשֵּׁל. וְכֵן אִם צָרִיךְ לְלַכֵּת לְעַבּוֹדַת הַמֶּלֶךְ, הִיָּה קָם בְּזְרִיזוֹת וְלֹא הִיָּה מִתְרַשֵּׁל, פֶּן יַעֲלִילוּ עָלָיו אוּ כְּדֵי לְמַצֵּא חֵן בְּעֵינֵי הַמֶּלֶךְ. עַל אַחַת כְּמָה וְכְמָה לְעַבּוֹדַת מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא, שְׂיִישׁ לוֹ לְהִזְהַר לְקוּם בְּמַהֲרָא וּבְזְרִיזוֹת. וְהַמְרַגֵּיל אֶת עַצְמוֹ בְּדֶרֶךְ הַזֶּה אַרְבַּע אוּ חֲמֵשׁ פְּעָמִים, לֹא יִכְבֵּד עָלָיו אַחַר כָּה. וְהִבָּא לְטַהַר, מְסִיעֵין לוֹ (סֹדֵר הַיּוֹם וְסֹדֵר דְּרַךְ הַחַיִּים)

Therefore, it is imperative for a person to be strong as a lion. Immediately upon awakening (and reciting the *Modeh Ani* prayer) you should rise with alacrity for the service of the Creator, Blessed and Elevated is He, before you are over-whelmed by your evil impulse with various excuses not to rise, and be outsmarted and seduced in the winter [with this argument]: "How can you rise now so early in the morning when the weather is so cold?" Or, in the summer it will argue: "How can you rise from your bed while you are still not satisfied with enough sleep?" or other similar claims. The evil impulse knows very well the art of entrapping a person with all kinds of snares to prevent him from rising. Therefore, every sensitive person who fears and trembles before the word of Hashem must triumph over the evil impulse and not listen to it, even if it is extremely difficult because of physical considerations or laziness. Your aim must be to fulfill the will of the King of kings, the Holy One, Blessed be He. You should realize that if you were called by any individual to participate in a business transaction in which there is profit, or to collect a debt, or if someone called with a plan to save your wealth from disaster, for example, if a fire occurred in the city or something similar occurred, you certainly would be quick to awaken immediately because of your concern for your wealth and you would not act sluggishly. Similarly, if you would need to go to the service of the king you would rise with alacrity and not be sluggish lest you be denigrated. [Or you would rise with alacrity] in order to find favor in the eyes of the king. How much more so should this apply for the service of the King of kings, the Holy One, Blessed is He, that you should be concerned to rise quickly and with alacrity. Once you accustom yourself to this practice four or five times you will no longer find it difficult, [as our Sages have said:] "He who makes an effort to purify himself is [Divinely] assisted in his efforts."

### Chasidic Insights

A Jew's day begins with Modeh Ani. This is recited before washing the hands, even though one's hands are still impure, for there is no impurity in the world that can taint a Jew's Modeh Ani, [his grateful acknowledgment of G-d]. He may lack this or that [element in his Divine service], but his Modeh Ani remains intact.

(*Hayom Yom 11 Shvat*)