י. בברכות השחר וכן בברכות התורה אין צורך לעמוד, אלא אם רצה, יכול לברך כשהוא יושב. [יחוה דעת ח״ה סי׳ ד]. וכן מנהג בני ספרד לברך ברכות השחר, בין בעמידה בין בישיבה. [אור לציון ח״ב פמ״ד המ״ט]

יא. יש נוהגים לברך ברכות השחר בבית הכנסת. [ראה ש״ע סי׳ ו ס״ב, סי׳ מו ס״ב]. אולם מנהג האר״י היה לסדר כל הי״ח ברכות השחר בקומו ממיטתו בביתו, קודם הליכתו לבית הכנסת. [ראה כה״ח סי׳ ו ס״ק ג]. וכן הוא מנהגנו. ואף השליח צבור אינו מברך ברכות השחר בבית הכנסת. [ראה כה״ח שם ס״ק ד]. ובמקום שמברך ״על נטילת ידים״ יברך כל ברכות השחר. [כה״ח סי׳ מו ס״ק נג]

Standing or seated

10) It is not necessary to stand up while reciting the morning blessings or the blessings for the mitzvah of Torah study. It is permissible to recite them while seated,[3] and this is the custom of Sefardic Jews.

Reciting the blessings in the synagogue

11) Some people have the practice of waiting to recite the morning blessings until they arrive at the synagogue. The practice of the Arizal, however, was to recite all eighteen blessings in his home as soon as he got up from bed, before going to the synagogue. This is the custom of Sefardic Jews as well. The cantor does not recite the morning blessings in the synagogue.[4] Each person should recite all the morning

berakhot lehakel. The *Kaf Hahayim* (46:49) concurred with this.

Maran the Rishon Letziyon, however, disagreed with this principle. He asserted that the Arizal has no more authority than any other *Posek*. If we apply the principle of *safek berakhot lehakel* to override the rulings of Maran Harav Yosef Karo, we certainly must apply it to override the rulings of the Arizal.

To reconcile our common practice, we can rely on another principle explained by Maran the Rishon Letziyon in responsa *Yabia Omer* (Vol. II, #25:13). He discussed the practice of reciting the blessing of *hanoten laya'ef ko'ah*. The *Shulhan Arukh* (46:6) ruled that we must never recite this blessing since it has no source in the Talmud. The universal custom, among both Sefardic and Ashkenazic Jews, however, is to recite it daily. In this case as well, the Arizal ruled that we must recite this blessing, but his ruling cannot be the basis of the universal custom to recite it since all communities, including those that do not follow any kabbalistic teachings, recite this blessing daily. It must be, therefore, that this blessing was instituted during the era of the *Ge'onim*, and that is why it is mentioned by many of the *Rishonim*. Since the universal custom to recite this blessing was established long before the *Shulhan Arukh* was composed, the established custom overrides the ruling of the *Shulhan Arukh* and the principle of *safek berakhot lehakel*.

In the same way, we can reconcile the custom of reciting all the morning blessings every day. Since this had become a universal practice long before the publication of the *Bet Yosef* and *Shulhan Arukh*, and in fact it precedes Rambam, as he himself testified, it overrides the principle of *safek berakhot lehakel*.

3. Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. V, #4) discussed whether it is permissible to remain seated when reciting the blessings for the mitzvah of Torah study. He cited the *Kaf Hahayim* Palachi (9:7) insisting that each person recite all the morning blessings while seated so that he can put his full concentration into the blessings. It is certainly improper to pace back and forth while reciting the blessings. See above in halakha 3 for the full text of the *Kaf Hahayim*.

4. The *Shulhan Arukh* (6:2) states: Some people have the practice of waiting to recite the blessing of *al netillat yadayim* until they arrive in the synagogue. They recite it as part of the group of morning blessings. This is not the practice of Sefardic Jews, however."

It appears from this that Sefardic Jews rejected the practice of reciting the blessing of *al netillat yadayim* in the synagogue because it should be recited before one completes the mitzvah of washing hands in the morning, as explained in the *Yalkut Yosef Hashkamat Haboker English Edition*, *Siman* 4:9. Regarding the other morning blessings, however, it may be that Sefardic Jews recited them only after arriving in the synagogue.

Indeed, the *Shulhan Arukh* (46:2) states that the custom is for the cantor to recite all the morning blessings on behalf

וכן מנהג מרן הראש"ל זצ"ל, שהיה אומר את כל סדר ברכות השחר וברכות התורה, מיד אחר נטילת ידים שחרית, קודם שמתעטף בציצית ומניח תפילין. [אורחות מרן ח"א עמ' קמא]

יב. יש נוהגים שאחר שבירך אחד ברכות השחר וענו אחריו "אמן", חוזר אחד מהעונים "אמן" ומברך ועונים אחריו "אמן". וכסדר הזה עושים כל אותם שענו "אמן" תחלה. ויש מהפוסקים שכתבו לערער על מנהג זה בטענה שכבר יצאו ידי חובה מהמברך הראשון, שהשומע כעונה, וכשחוזרים לברך הרי זו ברכה שאינה צריכה. אולם מרן השלחן ערוך דחה דברי המערערים בזה, שאין לומר שכבר יצאו

blessings in the same location where he recites the blessing of *al netillat yadayim*. Maran the Rishon Letziyon followed this formula in practice, and he recited all the morning blessings, including the blessings over the mitzvah of Torah study, immediately after performing *netillat yadayim* in the morning, before he put on his tallit and tefillin.

In the presence of others

12) In some communities, the practice is for one person to recite the morning blessings aloud so that the others can respond Amen, and then another person recites the morning blessings aloud so that the others can respond Amen again. Each person takes his turn reciting all the morning blessings. This is a valid practice. No one can argue that once someone has responded Amen he has already fulfilled his own obligation of reciting the blessing and he may not recite it afterward. In communities where this practice is followed, the person who recites the blessings does not intend for

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of the congregation, and each individual responds Amen and thereby fulfills his obligation of reciting the blessings. As explained above in the previous halakha, the morning blessings do not have to be recited at the time of the act described in the blessing since that rule does not apply to blessings of praise and thanksgiving.

The *Kaf Haḥayim* Sofer (6:2), however, testified that the Arizal's practice was to recite all the morning blessings at home as soon as he got up, before going out to the synagogue. He added that the practice of Sefardic Jews is for each person to recite the morning blessings by himself as soon as he gets up, before going to the synagogue. The cantor does not recite the blessings in the synagogue, either.

When reciting the morning blessings at home, one must make sure that there are no distractions, especially from one's children. It is best to read the blessings from a printed text, for this enables one to concentrate better on the words' meaning.

If someone wishes to recite the blessings in the synagogue

It is permissible to postpone reciting the morning blessing until one arrives at the synagogue if one has good reason for it. Nevertheless, one must recite the blessings of *al netillat yadayim* at home as soon as one fulfills the mitzvah. Likewise, one must recite the blessings of *Asher yatzar* and *Elohai neshama* at home since the blessing of *Asher yatzar* must be recited whenever someone relieves himself of his bodily waste products, and it should be recited immediately after doing so. Once someone has recited the blessing of *Asher yatzar* in the morning, he should immediately recite the blessing of *Elohai neshama* as well, since it is preferable to recite these two blessings together as explained in the *Yalkut Yosef Hashkamat Haboker English Edition*, *Siman* 7:28 and above in halakha 8.

Ashkenazic Jews

In many Ashkenazic congregations, including those of the Hassidim, the custom is to recite the morning blessings aloud in the synagogue so that others will respond Amen to each blessing. This helps them reach the desired number of at least ninety Amens each day. Moreover, the blessing itself is enhanced when others respond Amen to it. Another advantage is that the people enhance the blessings by reciting them while wearing their tallit and tefillin. For a list of sources for this custom, see the *Piske Teshuvot* (46:7). Despite these reasons, this is not the preferred practice of Sefardic Jews, as explained above.

ידי חובת הברכות בעניית "אמן", מפני שהמברך אינו מכוין להוציאם ידי חובה. ואפילו אם היה מכוין להוציאם, הם מכוונים שלא לצאת בברכתו. [ש"ע סי' ו ס"ד]. ואף למי שאומר "מצות אין צריכות כוונה", זהו כשעושה המצוה בסתם, אבל כאן הרי הם כמתכוונים בפירוש שלא לצאת ידי חובה. ולכן המנהג בזה יסודתו בהררי קודש. וכן הסכימו שאר הפוסקים. [ילקו"י מהדו"ק עמ' מט]. וראה ילקוט יוסף מהדורה אנגלית הלכות ברכות (סימן ריי"ג הלכה ד').

יג. המברך ברכות השחר, ונתעורר לו ספק באיזו ברכה הוא עומד (וכגון: שחטפתו שינה בתוך ברכת השחר), אז כל ברכה שהוא מסופק בה אם בירך או לאו, לא יברך מספק, ועל כל פנים יברך בלי שם ומלכות, ויהרהר שם ומלכות בתוך הברכה. [באי"ח פ' וישב הי"ב, כה"ח ס"ק נב]

יד. השוכח לברך ברכות השחר בבוקר, יכול לברכן במשך כל היום [יחו"ד ח"ד סי' ד], עד שקיעת החמה. [רב פעלים ח"ב סי' ח, הו"ד ביחו"ד שם]

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others to use his blessings to fulfill their obligation of reciting them. Even if he would, the listeners wish to recite the blessings for themselves and they do not intend to fulfill their obligation by listening to his blessings. See the *Yalkut Yosef Berakhot* Vol. III, *Siman* 213:4.

If someone suspects he already recited the blessing

13) If someone began reciting the morning blessings but became distracted and is not sure which blessings he has already recited and which he still must recite, he may not recite any of the blessings that he suspects he has already recited. It is recommended that he recite those blessings without pronouncing God's Name.[5]

Forgot to recite the blessings in the morning

14) If someone forgot to recite the morning blessings when he arose from bed in the morning, he may still recite them whenever he remembers during the day, until sunset.[6]

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5. This is the ruling of the *Ben Ish Hai* (*parashat Vayeshev* halakha 12, cited in the *Kaf Hahayim* Sofer 46:52). The case he described is someone who accidentally dozed off while reciting the blessings, which can happen when people force themselves to rise at midnight to study Torah, especially if they recite them while seated.

The author of *Ben Ish Hai* chose not to describe a case of someone who was not paying attention to the words he was reciting and therefore was not aware of which blessing he was up to, since in such a case the person is guilty of gross negligence. Apparently, he was offended by the thought of people who recite blessings and prayer without thought to the words that come out of their mouths, and he did not wish to present halakhot about people with such poor habits. Nevertheless, the halakha is identical in such a case.

6. According to the instructions in the *Derekh Hahayim* prayer book, authored by Harav Yaakov Lorberbaum of Lisa, it is possible to recite the morning blessings only until the end of the fourth hour of the day. That is the limit for the blessings of the *Shema*, and therefore he reasoned that this is the limit for the morning blessings as well. Harav Shelomo Kluger (*Sefer Hahayim*, *Siman* 46), however, ruled that the morning blessings may be recited at anytime up to midday.

Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. IV, #4), however, demonstrated that many *Poskim* disagreed with these time limits. According to the *Zera Emet*, the *Ma'amar Mordekhai*, the *Arokh Hashulhan* Tayeb, and responsa *Rav Pe'alim*, the blessings may be recited at any time throughout the day. Although the *Kaf Hahayim* Sofer (71:4) ruled, based on the principle of *safek*