טו. מי שדעתו ללכת לישון אחר חצות הלילה, אינו מברך ברכות השחר אחר חצות הלילה. אלא מברך בבוקר בקומו משנתו. וכן המנהג. [הליכו"ע ח"א עמ' לה, וראה אול"צ ח"ב פ"ד ה"ז. ח"ג פי"ח הי"א]. וכן הניעור כל הלילה, מברך ברכות השחר בשחרית. [ראה בהליכו"ע שם בהערה]. ונתבאר בהרחבה בילקוט יוסף השכמת הבוקר סימן ד' הלכה ס', ובהערה שם.

טז. מי שהשכים משנתו אחר חצות הלילה, ואין בדעתו לשוב לישון, יכול לברך אז כל ברכות השחר, לרבות ברכת 'הנותן לשכוי בינה'. [יחו"ד ח"ד סי' ד]. אולם קודם חצות לא יברך ברכות השחר, אף שישן בלילה על מטתו שינת קבע. [באו"ח וישב ריש הי"ג]

יז. גם הנשים חייבות לברך כל ברכות השחר כאנשים. חוץ מברכת 'שלא עשני אשה', שבמקומה תאמרנה 'ברוך שעשני כרצונו' בלי הזכרת שם ומלכות. וחובה קדושה על המורות והמדריכות של

Day 6

Remaining awake until after midnight

15) If someone stays up until after the halakhic midnight, he should not recite the morning blessings and then go to sleep. Instead, he should go to sleep and recite the blessings after he wakes up the next day. This is the common custom. Likewise, if someone remains awake throughout the night, it is best that he wait to recite the morning blessings in the morning [after dawn]. This was explained fully in the *Yalkut Yosef Hashkamat Haboker English Edition*, *Siman* 4:60 and the footnote there.

Waking up after midnight

16) If someone gets up from bed shortly after the halakhic midnight and he plans to remain awake for the rest of the night, he may recite all the morning blessings at that time, including the blessing of *hanoten lesakhvi bina*. It is not possible for anyone to recite the morning blessings before the halakhic midnight, however, even if he slept for several hours of the evening in his bed.

Women's obligation

17) Men and women are equally obligated to recite all the morning blessings.[7] The only exception is that men recite the blessing of *shelo asani isha*, while women replace that blessing with that of *she'asani kirtzono*, which they recite

berakhot lehakel, that one may not recite them later than four hours of the days, Maran the Rishon Letziyon argued that the *Aḥaronim* rejected that opinion overwhelmingly. He listed a number of *Aḥaronim* who ruled that the blessings may be recited at any time of the day in *Ḥazon Ovadya Avelut* (Vol. I, page 139).

Moreover, according to Harav Eliyahu of Vilna (*Ma'ase Rav* #9), it is permissible to recite the morning blessings throughout the day and into the following evening, until one goes to sleep for the night. It was Harav Eliyahu's custom to recite the blessing of *she'asa li kol tzorki* at night after Yom Kippur and after Tisha Be'Av when he put on his leather shoes, since he did not recite that blessing in the morning on those days. The *Ma'amar Mordekhai* concurred with this ruling. The responsa *Rav Pe'alim* (Vol. II, #8), however, demonstrated that according to the Arizal it is possible to recite the morning blessings only until sunset and not during the following evening. Maran the Rishon Letziyon concurred with this opinion.

7. Women's obligation to recite the morning blessings

The *Shulḥan Arukh* (46:4) ruled that women must recite the blessing of *she'asani kirtzono* in place of the blessing of *shelo asani isha*, implying that women are otherwise equally obligated to recite all the morning blessings, and to pronounce God's Name in each. The earliest source for this is the responsa of the *Ge'onim* (*Sha'are Teshuva* #345), cited in the *Halakha Berura* (page 351).

This halakha, however, seems to contradict the general rule that women are exempt from those mitzvot that are

בתי הספר לבנות, להזהיר מאוד ולחנך את תלמידותיהן לבל יברכו ברכת 'שעשני כרצונו' בהזכרת השם, כדי שלא יכשלו באיסור ברכה לבטלה, שהוא איסור חמור מאוד. [יחו"ד ח"ד סי' ד]

without pronouncing God's Name. It is imperative that the teachers and educators in our [Sefardic] girls' schools teach their students that they must not pronounce God's Name when reciting the blessing of *she'asani kirtzono*, since they would then be possibly guilty of the grave sin of reciting a blessing in vain.

limited by time or date. As explained above in the footnote to halakha 14, many *Poskim* ruled that the morning blessings are limited to the first four hours of the day, and others ruled that they may be recited up to midday, but not afterward. If so, the mitzvah of reciting these blessings belongs in the category of those from which women are exempted.

The *Mishna Berura* (70:2) noted that women are exempt from reciting these blessings for this reason, but he ruled that women may recite them anyway if they wish to voluntarily fulfill this mitzvah. This ruling is based on the teaching of Rabbenu Tam that women may always recite those blessings that men are obligated to recite, even if they are not personally obligated to recite them. Maran the Rishon Letziyon, however, ruled that we must follow the opinion of Rambam and the *Shulhan Arukh* that it is forbidden for women to recite blessings over mitzvot from which they are exempt.

The *Or Letziyon* (Vol. II, #4:1) distinguished between blessings recited over mitzvot and blessings of praise or thanksgiving. Women may not recite blessings over mitzvot that they fulfill voluntarily since they cannot truthfully state *vetzivanu*, that God commanded them to fulfill this mitzvah. The morning blessings, however, do not include the word *vetzivanu*. They are simply expression of thanks and praise, and therefore women may volunteer to recite these blessings even if they are not obligated. The author claimed that Harav Ezra Attia agreed with this distinction.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #8; Vol. IX, #108:28) ruled that this distinction cannot be applied in practice. He ruled that women may not recite any such blessings voluntarily even if they do not include the term *vetzivanu*.

In responsa *Yehave Da'at* (Vol. IV, #4), Maran the Rishon Letziyon explained that woman are obligated to recite the morning blessings. He demonstrated that we cannot consider the obligation to recite the morning blessings as a mitzvah that is limited by time since many *Aharonim* ruled that there is no time limit for reciting them. For example, according to Harav Eliyahu of Vilna and the *Ma'amar Mordekhi* it is permissible to recite the morning blessings any time of the day and even during the following evening until one retires and goes to sleep.

Although the responsa *Rav Pe'alim* (Vol. II, #8) deduced from the words of the Arizal that the morning blessings can be recited only up to sunset, it is clear from the *Mahzor Vitri* and from the responsa of Rabbenu Asher that the blessings may be recited at any time of day or night. Based on this, Maran the Rishon Letziyon ruled that the mitzvah of reciting the morning blessings is not one limited by time, and therefore men and women are equally obligated to recite them.

Harav Moshe Levi (*Birkat Hashem* Vol. IV, page 30) pointed out that this argument seems to be faulty, however, since the *Ben Ish Hai* (*parashat Vayeshev* halakha 13) ruled that if someone failed to recite the morning blessings until after sunset he may not recite them anymore, and if someone went to sleep in the evening and woke up before midnight, he cannot recite the blessings until after midnight. This position is supported by the kabbalists and the *Zohar*, and it appears that Maran the Rishon Letziyon concurred with it. If so, we must still consider the mitzvah to be limited by time. Rav Levi admitted that he could not reconcile this issue.

The *Yalkut Yosef* (*Siman* 51, page 227) offered an answer that the fact that we do not permit people to recite the blessings after sunset is not a Talmudic limitation, but only one based on kabbalistic considerations. If so, the halakha places no time limit whatsoever for the mitzvah of reciting the morning blessings even though in practice we refrain from reciting them during the first part of the night. This answer is weak, however, since one could argue that since according to the Kabbalah it is not permissible to recite them during those hours, our Sages never instituted the mitzvah of reciting them during those hours. If this is a correct assumption, this mitzvah must be considered one that is limited by time. This matter needs more research.

יח. לכתחילה אין ראוי לדלג ברכות השחר, אלא יאמרם קודם התפילה. [ראה הליכות שלמה עמי נ]
אולם מי ששכח לברך ברכות השחר וברכות התורה, ונזכר לאחר תפלת שחרית, או שהוצרך לדלגן כדי שיוכל להתפלל בצבור, לא יברך שוב 'ברכות התורה', הואיל ויצא ידי חובתו בברכת 'אהבת עולם'. וכן לא יברך ברכת 'אלהי נשמה' שחתימתה 'המחזיר נשמות לפגרים מתים', שכבר יצא ידי חובתו בברכת 'מחיה המתים' שבתפלה. אבל יתר כל ברכות השחר יאמרם אחר התפלה.

Blessings come before *shaḥarit*

18) If it is at all possible, one must recite the morning blessings before reciting the *shaḥarit* prayers. Their proper place is before the prayers, as soon as one is up and dressed. One should not postpone the blessings until after the *shaḥarit* prayers.[8]

Reciting the blessings after *shaḥarit*

If someone forgot to recite the morning blessings and the blessings for the mitzvah of Torah study until after he had recited the *shaḥarit* prayers, he may no longer recite the blessings for the mitzvah of Torah study that day. He has already fulfilled that obligation by reciting the blessing of *Ahavat Olam*. Moreover, he may not recite the blessing of *Elohai neshama* that day since it is possible that he fulfilled that obligation by reciting the blessing of *meḥaye hametim* in the *Amida*. He must recite all the other morning blessings as soon as he remembers that he had omitted them.[9] These rules apply also to someone who arrived late to the prayers in the synagogue and needed to skip all the morning blessings in order to be able to recite the *Amida* together with the congregation.

---

8. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 50) ruled that no matter how late someone arrives at the synagogue, he must recite all the morning blessings before beginning the *shaḥarit* prayers. This is necessary even if this will force him to skip sections of *Pesuke dezimra* in order to pray together with the congregation, because the mitzvah of reciting the morning blessings ought to be fulfilled before that of *shaḥarit*. He added that although it appears from the *Ḥaye Adam* (19:4) that it is permissible to postpone reciting most of the blessings until after *shaḥarit*, and it is necessary only to recite [before *shaḥarit*] those blessings which he would not be able to recite after *shaharit*, this is not the halakha in practice.

Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 72), however, disagreed with Harav Shelomo Zalman. He ruled that if someone arrives late to the synagogue, he should skip the morning blessings (other than *Elohai neshama* and the blessings for the mitzvah of Torah study) so that he will be able to recite all of *Pesuke dezimra* and still pray together with the congregation. This is also the opiniom of Rav Hayim Kanyevsky (See sefer Ishe Israel).

Nevertheless, according to both schools it is important whenever possible to recite all the morning blessings before *shaḥarit*. This is the order of the mitzvot that our Sages meant for us to follow.

9. The *Peri Ḥadash* (*Siman* 52) ruled that by reciting the blessing of *meḥaye hametim* in the *Amida*, we automatically fulfill the obligation of reciting the blessing of *Elohai neshama*. Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IV, #7:5; responsa *Yeḥave Da'at* Vol. IV, #5) pointed that although the words appear to be similar, the concept of each of these two blessings is different. The blessing of *Elohai neshama* is all about the fact that the soul is returned to one's body upon his waking up in the morning, whereas the blessing of *meḥaye hametim* is about the future Resurrection of the dead. Despite this, since our Sages taught (*Berakhot* 57b) that the state of being asleep is a partial (one sixtieth of) death, when we praise God for the Resurrection it automatically includes praise for enabling us to wake up after going to sleep.

The *Ma'amar Mordekhai* disagreed with the ruling of the *Peri Ḥadash*, and instead ruled that it is obligatory to recite the blessing of *Elohai neshama* even after reciting the *Amida*. In practice, we follow the principle of *safek berakhot lehakel*.

ואם הוצרך לנקביו קודם התפלה, ולא בירך 'אשר יצר', רשאי לברך ברכת אשר יצר תוך שעה וחומש, אלא אם כן התעורר שוב לנקביו, שאז לא יברך אלא עד לאחר שיעשה צרכיו.
אולם לכתחלה מי שהוצרך להתפלל עם הצבור, והוא מוכרח לדלג ברכות השחר, יאמר לפני התפלה ברכת 'אשר יצר' ו'אלהי נשמה', עד המחזיר נשמות לפגרים מתים, ואחר כך יברך ברכות התורה, ויתחיל להתפלל, ובסיום התפלה יאמר כל שאר ברכות השחר. [יחו"ד ח"ד סי' ה]

Postponed the blessing of *Asher yatzar*

If someone relieved himself just before reciting the *shaharit* prayers and did not recite the blessing of *Asher yatzar* at that time, he may still recite it after the prayers, as long as 72 minutes have not passed since he relieved himself. If he feels the urge to relieve himself again before he recites the blessing, he may no longer recite it even if less than 72 minutes have passed, until after he relieves himself the second time.

Postponing the morning blessings on purpose

If someone arrives late to the synagogue and he sees that in order to pray the *Amida* together with the congregation he will need to skip the morning blessings, he should nevertheless recite the blessings of *Asher yatzar*, *Elohai neshama*, and the blessings for the mitzvah of Torah study before he begins his prayers. After *shaharit*, he must recite all the other morning blessings.

Reciting the blessing of *matir asurim* after praying the *Amida*

The *Arokh Hashulhan* Epstein (52:8) added that according to the ruling of the *Peri Hadash*, if someone failed to recite the morning blessings until after the *shaharit* prayers, he may no longer recite the blessing of *matir asurim* since he already praised God for being *matir asurim* in the second blessing of the *Amida*. Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. IV, #5) disagreed with this, noting that the *Peri Hadash* issued his ruling regarding the blessing of *Elohai neshama* only. This is because the intent of a blessing is determined by its ending, which in this case is *mehaye hametim*. The fact that we mention the words *matir asurim* in the middle of the blessing does not mean that it covers the morning blessing of *matir asurim*.

The *Emek Berakha* (page 2) concurred with the ruling of the *Arokh Hashulhan* and added that since the first and second blessings of the *Amida* are connected, the opening words of *Barukh Atta Adoinay* apply to the text of the second blessing as well. Therefore, it is as if this person already recited the entire blessing of *matir asurim*. Maran the Rishon Letziyon retorted that according to that reasoning, the second blessing of the *Amida* is in itself a series of blessings – one for *rofe holim*, one for *somef nofelim*, and so on. Since we know that the *Poskim* counted it as only one blessing toward one's daily hundred blessings, it can count only as a blessing for the future Resurrection. It is not a blessing for His other deeds of kindness although they are mentioned in the blessing.

Asher yatzar* after reciting the *Amida

The responsa *Bene Levi* (#5) deduced from the *Peri Hadash* that if someone needed to recite the blessing of *asher yatzar* and failed to do so until after reciting the weekday *Amida*, he can no longer recite the blessing. He already fulfilled that obligation by reciting the blessing of *refa'enu* in the *Amida*. Maran the Rishon Letziyon disagreed with this as well. He argued that the blessing of *refa'enu* cannot substitute for that of *asher yatzar* since the two blessings have different content. The blessing of *refa'enu* is a prayer asking that those who are ill should recover, while the blessing of *asher yatzar* is a praise and thanksgiving for God's creation of the wondrous machinery that maintains our health.