וכן המטיל מים באמצעות כלי הקטטר, שדרכו נוטפים מי רגליו לתוך שקית או כלי זכוכית, צריך לברך ברכת "אשר יצר", כל פעם שמרגיש שגמר להטיל מימיו. ואם אינו מרגיש, יברך בכל פעם שרואה שנפסקת הנטיפה בכלי הזכוכית. וצריך שבגדיו העליונים יהיו נקיים, ולא יהיה שם ריח רע. [ילקו"י עמ' תקכב.

וכ"ה בהלכה ברורה שם. וראה בדברי מרן הראש"ל בילקו"י מהדו"ק עמ' קלב]

יג. מי שמשתין דם, יש אומרים שאין לו לברך "אשר יצר". [ראה ילקו"י עמ' תקכא]

וכן המחובר למכונת דיאליזה אף שודאי מחוייב הוא להודות להקדוש ברוך הוא על כך, מכל מקום ודאי אינו מברך ברכת "אשר יצר", כי לא תיקנו חז"ל ברכה על נקיון הגוף באופן זה. [הגרשז"א בהליכות שלמה תפלה עמ' רנ]

Catheter

If someone has a catheter attached to his urethra that allows his urine to escape freely into a glass or plastic receptacle, he must recite the blessing of *asher yatzar* after each time he notices that he has urinated. If he does not feel himself urinating [but he notices the urine running into the receptacle], he must recite the blessing when he sees that the flow has ceased. He may recite the blessing only if his outer clothing is clean and he exudes no odor of urine [from his body or from the receptacle].[317]

Day 25

Bloody urine

13) Some *Poskim* ruled that if someone's urine has the appearance of blood, he does not recite the blessing of *asher yatzar* afterward.[318]

gued, when each episode of urinating gives him excruciating pain? For this person, the need to urinate is a curse.

Harav Shelomo Kluger replied that the blessing of *asher yatzar* was instituted so that we will recognize the great wisdom with which God created our bodies. The fact that a person produces urine and expels it is a great wonder, and it is vital for every human being. Although this particular person suffers whenever he urinates, he still needs to thank God for the fact that people in general have kidney function and urinate normally. The responsa *Tzitz Eliezer* (Vol. VIII, #1:24) cited an earlier authority, Harav Eliezer Nahum, who issued the same ruling.

The *Shulhan Gavo'ah* (7:3) ruled that if someone suffers from kidney stones and therefore urinates every few minutes, he must recite the blessing of *asher yatzar* each time he manages to urinate, no matter how little. This ruling applies, of course, only if the person does not still feel the need to urinate any more at that time. If someon urinates a few drops but feels that he still needs to urinate, he must not recite the blessing of *asher yatzar* until he no longer feels the need to urinate, as explained above in the footnote to halakha 10 in the name of Harav Moshe ben Haviv.

317. The *Piske Teshuvot* (page 68) cited *Poskim* who ruled that people fitted with a catheter should recite the blessing of *asher yatzar* upon waking up each morning or whenever the catheter is removed and reinserted. This ruling follows the opinion of the Ashkenazic *Poskim* who ruled that it is possible to recite the blessing of *asher yatzar* even several hours after relieving oneself. Sefardic Jews, however, follow the opinion that the blessing must be recited within seventy-two minutes after relieving oneself, as explained below in halakha 15. Therefore, unless the person knows that he has urinated within the last seventy-two minutes, he may not recite the blessing.

Maran the Rishon Letziyon (cited in the *Yalkut Yosef*, first edition, page 132) ruled that a person fitted with a catheter may recite the *Shema*, pray and recite other blessings as well. He is allowed to wear his *tallit* and tefillin as long as his outer garments are clean and no odor exudes from his body or the receptacle he is carrying.

318. If someone's urine appears to be blood, he has a serious health problem. Therefore, he cannot recite the blessing of *asher yatzar* to thank God for a healthy, functioning body. This concept was forwarded by the responsa *Ha'elef Lekha Shelomo* cited in the previous footnote regarding someone suffering from kidney stones. Although in that case the halakha is that the person must recite the blessing despite his condition, that is because the person expels his urine, albeit painfully. In this case, however, this person does not expel urine; he expels blood. This is not a normal body function and it does not warrant the blessing. Even though there is probably urine mixed with the blood, this person's kidneys are not functioning properly. He cannot now thank God for having a healthy urinary system.

יד. לכתחילה נכון ליזהר לברך תיכף אחר שיצא מבית הכסא "אשר יצר", דשמא יצטרך עוד אחר כך לנקביו. [משנ"ב סו"ס ז]. וראה לעיל בסימן ד' הלכה פ'.

ואם הטיל מים והסיח דעתו להטיל מים, ואחר כך נמלך והטיל מים פעם אחרת, דעת מרן הש"ע (ס"ג) שצריך לברך ב' פעמים "אשר יצר". אבל להלכה קיימא לן כהפוסקים שאין לברך "אשר יצר" אלא פעם אחת, שספק ברכות להקל. [באו"ח ויצא הי"ב, משנ"ב ס"ק ו, כה"ח ס"ק ה, ילקו"י עמ' תקכח]

Recite it right away

14) As soon as someone relieves himself, exits the restroom and washes his hands, he should recite the blessing of *asher yatzar*. If he postpones it, he might not remember until he once again needs to relieve himself. See above 4:80.

After urinating twice

According to Maran in the *Shulḥan Arukh* (7:3), if someone urinated but forgot to recite *asher yatzar* afterward until he needed to urinate a second time, he must recite the blessing two times afterward. In practice, we follow the *Poskim* who ruled to recite it only once, based on the principle of *safek berakhot lehakel*.

If someone urinated once and then forgot to recite the blessing of *asher yatzar* until he needed to urinate a second time, and after urinating the second time he does not

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The *Piske Teshuvot* (page 70) ruled, however, that even if someone's urine appears to be blood he must recite the blessing of *asher yatzar* since there must be some urine mixed in the blood that he eliminated. The author wrote that this is the ruling of the responsa *Tzitz Eliezer* (Vol. VIII, #1), but no such ruling is found there. On the contrary, the *Tzitz Eliezer* cited the *Divre Menaḥem* ruling that if someone suffers from dysentery so acutely that any further eliminations might be fatal, he must not recite *asher yatzar* if he defecates. How could he bless God for having defecated when he is praying to Him all the time that he not defecate? On the other hand, Harav Eliezer Naḥum ruled that the blessing of *asher yatzar* is not meant to thank God for the individual's health but to praise God for having made mankind with these bodily functions. The *Tzitz Eliezer* concluded that this person should not recite the blessing, based on the principle of *safek berakhot lehakel*. He explained that although the *Kaf Haḥayim* Sofer testified that the common custom is to recite the blessing of *asher yatzar* even when suffering from painful diarrhea, that does not apply in a case of such acute dysentery that further eliminations might be fatal.

In light of this, if someone has a urinary tract infection and as a result his urine is stained with blood, he must recite the blessing of *asher yatzar*. If someone's kidneys are misfunctioning, however, and his urine appears to be almost completely blood, he has a serious disease. In this case, it would seem that he should not recite the blessing of *asher yatzar*, unlike the ruling of the *Piske Teshuvot*.

Reciting *asher yatzar* after marital relations

The responsa *Halakhot Ketanot* (Vol. I, #137) posed the question: Why do men not recite the blessing of *asher yatzar* after successfully having marital relations [i.e., ejaculating]?

To answer this, he explained that if we look at the entire population of the world, we will find that in the majority of instances, the sex act is performed in a forbidden or sinful manner. Perhaps our Sages did not wish to institute a blessing for this act in light of that. Another possible explanation is based on Rambam's teaching (*Hilkhot De'ot* 4) that when a man eliminates semen he weakens his body. If this is so, it would be improper to recite a blessing to thank God for the ability to ejaculate. Nevertheless, he concluded that if someone has marital relations in the proper setting in the permissible way, and he afterward cleanses himself thoroughly, he may recite the blessing if he so chooses.

The son of the author of *Halakhot Ketanot* inserted glosses in the work. Regarding this halakha, he commented that in his own opinion such a blessing would be one recited in vain. The concept of this blessing, as Maran explained in *Siman* 6, is that we thank God for being able to eliminate our body's waste products, for if we could not we would become ill and could not survive. This does not apply to a man's semen; it is not a waste product at all and he can go for many years without ejaculating without incurring any ill effects. In fact, our Sages taught that our Forefather Yaakov never ejaculated until he married Leah when he was eighty-four years old.

ואם הטיל מים ב' פעמים, ובפעם הראשונה לא בירך, ובפעם השניה מסתפק אם בירך, אף שיש בזה ספק ספיקא לחייבו בברכה אחת (שמא לא בירך כלל, ואת"ל בירך, שמא חייב ברכה על הפעם הראשונה כדעת מרן), אף על פי כן לא יברך כלל, דספק ברכות להקל (כמבואר בילקו"י ברכות ח"א עמ' נט). **אלא יברך בלא שם ומלכות ויהרהר שם ומלכות בלבו.** [מקבציאל ויצא הכ"א, כה"ח ס"ק ה]

טו. מי ששכח לברך ברכת "אשר יצר", אם נזכר בתוך שעה וחמישית (שבעים ושתים דקות) **אחר שעשה צרכיו, רשאי לברך "אשר יצר" בשם ומלכות. אבל לאחר מכן, יברך בלי שם ומלכות, וספק ברכות להקל.** [הליכו"ע ח"א עמ' מ, יחו"ד ח"ד סו"ס ה]

remember whether or not he recited the blessing, there is a *safek sefeka* to obligate him to recite it. Perhaps he did not recite it at all, and even if he did, perhaps the halakha requires him to recite the blessing twice, which is the ruling of Maran. Even so, in practice he must not recite the blessing at all, based on the principle of *safek berakhot lehakel*. This rule is explained in the *Yalkut Yosef Berakhot English Edition* (Vol. I, page 59). The proper procedure in such a case is to recite the blessing without pronouncing God's Name, only thinking of the Name instead.

Day 26

Up to 72 minutes

15) If someone relieved himself and forgot to recite the blessing of *asher yatzar*, he may still recite it up to seventy-two minutes later. If he postponed the blessing longer than this, he may only recite it without pronouncing God's Name, based on the principle of *safek berakhot lehakel*.[319]

The gloss concludes that if someone really wants to, he should urinate shortly after having marital relations and then he can recite the blessing of *asher yatzar*, thanking God for having a functional urinary system and a functional reproductive system.

319. The *Ben Ish Hai* (*parashat Vayetze* halakha 12) ruled that if half an hour has passed since the time that someone has relieved himself, he may no longer recite the blessing of *asher yatzar* with God's Name. Instead, he should recite it without pronouncing the Name, but he should think of the Name as if he was pronouncing it.

Harav Menahem Lonzano, cited by Harav HIDA (*Birke Yosef* 7:3), ruled that the time limit for reciting the blessing of *asher yatzar* is somewhat less than an hour. The *Yad Aharon*, however, ruled that there is no time limit. He argued that this is not like *Birkat Hamazon*, which is limited to the time that one's food has not yet been digested. Harav HIDA ruled in favor of the opinion of Harav Menahem Lonzano, explained that Mahar"i Hakohen likewise ruled that after some time has passed one may no longer recite the blessing.

The *Hesed La'alafim* (6:3) ruled that the time limit is half an hour, like the *Ben Ish Hai*. This is likewise the ruling of the *Birkat Yosef* Yedid (*ma'arekhet alef* #9), the *Pene Yitzhak* Abul'afiya (*ma'arekhet alef* #8) and the *Kaf Hahayim* Sofer (7:7). The *Zikhronot Eliyahu* Mani (page 53) wrote in the name of Harav Abdullah Somekh that since Harav HIDA wrote that the limit is "some time," it means at least eighteen minutes. In halakhic matters, there is no time span shorter than this, he explained.

Why did the *Ben Ish Hai* and the other *Poskim* choose the time of half an hour? Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. I, #9:6) suggested that it is because the halakha recommends reciting this blessing close (*samukh*) to the time a person relieves himself. The term "close" in halakhic matters is always half an hour. (See the comment of Rashbam to *Pesahim* 107b, the comment of Rabbenu Nissim to *Shabbat* 9b and the *Shulhan Arukh* 232:2.)

The responsa *Be'er Moshe* (Vol. II, #1:2) ruled that a person may recite the blessing up to two hours after relieving himself, or until he has the urge to relieve himself once more. He cited the opinion of the *Kaf Hahayim*, but he dismissed it as incorrect. Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 250) likewise followed the *Shulhan Arukh's* ruling that there is no real time limit for this blessing, but he concluded that if so much time has passed that the person no longer remembers the experience of relieving himself, he may no longer recite the blessing.