יז. מי ששכח לברך אשר יצר קודם התפלה, יש אומרים שאינו יכול לברך אחר התפלה, שכבר יצא ידי חובת הברכה בברכת רפאנו. והעיקר לדינא שלא יצא ידי חובה, ויברך "אשר יצר" אחר התפלה, ובלבד שהוא בתוך שיעור שבעים ושתים דקות משעה צרכיו. [ראה יחו"ד ח"ד עמ' לא]

יח. מי שנסתפק אם בירך "אשר יצר" או לא, לא יברך בשם ומלכות, דספק ברכות להקל. וכמו הדין בכל הברכות שמסתפק אם בירכם, שאינו חוזר מספק (ראה ילקו"י ברכות ח"א עמ' נב). ויהרהר שם ומלכות בלבו. [באו"ח ויצא הי"ב].

Day 27

Refa'enu* instead of *asher yatzar

17) Some *Poskim* ruled that if someone relieved himself and then recited the *Amida* before reciting the blessing of *asher yatzar*, he may no longer recite the blessing. He has already fulfilled that obligation by reciting the blessing of *refa'enu*, which is part of the *Amida*. In practice, however, this ruling is not followed. He must still recite the blessing of *asher yatzar* as long as seventy-two minutes have not passed since he relieved himself. The blessing of *refa'enu* cannot substitute for the blessing of *asher yatzar*.[321]

When in doubt

18) If someone cannot remember whether or not he recited the blessing of *asher yatzar* after relieving himself, he may not recite it. As is the rule with all blessings, whenever a person is unsure whether or not he already recited it, he must assume that he already did, based on the principle of *safek berakhot lehakel*.[322] He should recite the blessing without pronouncing God's Name, while he thinks of the Name without mouthing it.

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signals the end of the time that it was possible to recite the blessing of *asher yatzar* for the previous time he relieved himself. The *Peri Megadim* (*Eshel Avraham*), however, ruled that in this case the person should recite the blessing before relieving himself the second time and then, after relieving himself the second time, repeat the blessing.

The *Yalkut Yosef* challenged the ruling of the *Peri Megadim*, since it is forbidden to recite any blessing while one feels the urge to relieve oneself. The *Shemen Hama'or* (cited by the *Kaf Hahayim* Sofer 7:6) reconciled this, explaining that the *Peri Megadim* is referring to a case where the person does not feel such a strong urge to relieve himself. As long as he believes he is physically capable of postponing it for seventy-two minutes, he may recite a blessing before relieving himself the second time.

The *Kaf Hahayim* (ibid.) inferred from the *Magen Avraham* and Harav Eliezer Nahum that in practice there is no need to recite the blessing two times. Instead, he should relieve himself the second time and then recite the blessing to thank God for both instances of relieving himself. The *Kaf Hahayim* ruled that this is the preferred procedure, based on the principle of *safek berakhot lehakel*. This is likewise the ruling of Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. IV, #5; *Halikhot Olam* Vol. I, page 41), the *Yalkut Yosef* (page 486) and the *Halakha Berura* (page 128).

321. Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. IV, page 31) suggested that if someone recited the *Amida* before reciting the blessing of *asher yatzar*, he may no longer recite that blessing. His obligation was already fulfilled through his reciting of the blessing of *refa'enu*, which is part of the *Amida*.

Maran the Rishon Letziyon then refuted this, explaining that the blessing of *refa'enu* has nothing to do with the content and purpose of *asher yatzar*. The former is a prayer pleading for the recovery of the members of our nation who are ill, whereas the latter is a blessing of praise and thanksgiving for creating man in such a wondrous way that enables him to survive and sustain himself. Furthermore, the former blessing deals with God's treatment of our entire nation whereas the latter one deals with the health of an individual person.

322. It is self-evident that the halakhic principle of *safek berakhot lehakel* applies to the blessing of *asher yatzar* just as it applies to all other blessings. The *Ben Ish Hai*

ואף כשבא לו ספק אם בירך, באופן שהטיל ב׳ פעמים מים, 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, וכדביארנו לעיל הלכה י״ד.

יט. מי שהרהר ברכת אשר יצר בלבו, שוב אינו יכול לברך ברכה זו בפיו. וכמו שנתבאר בילקו״י ברכות (ח״ג סימן ר״ו הלכה ב׳). ואם יש שם אחר שהוצרך לנקביו ומברך אשר יצר, יבקש ממנו שיכוין עליו להוציאו, וגם הוא יכוין לצאת, ויצא ידי חובה לכולי עלמא. [ילקו״י עמ׳ תקלז]

This is the rule even if someone relieved himself two times and he knows that he did not recite the blessing after the first time but he cannot remember whether he recited it after the second time. Although there are multiple reasons to say that he still needs to recite the blessing, the principle of *safek berakhot lehakel* still applies and he may not recite it. This was explained above in halakha 14.

Thought the blessing's words

19) If someone thought the words of the blessing of *asher yatzar*, intending to fulfill his obligation in this manner without verbalizing the words with his lips, he may not recite the blessing verbally afterward. This was explained in the *Yalkut Yosef Berakhot English Edition* (Vol. III, *Siman* 206:2). If someone did this, he should try to find someone else who needs to recite this blessing and to ask him to recite it out loud for the sake of them both, while the first person listens intending to fulfill his own obligation. In this manner, he can fulfill his obligation according to all *Poskim*.[323]

(*parashat Vayetze* halakha 12) ruled likewise that if someone is not sure whether or not he recited this blessing he must not recite it. This ruling is in contrast with those *Poskim* cited in responsa *Yabia Omer* (Vol. VIII, #8) who ruled that the principle of *safek berakhot lehakel* does not apply to blessings of praise and thanksgiving. The *Eshel Avraham* of Butchatch ruled, however, that if someone cannot remember whether or not he recited this blessing he may assume that he did not, relying on the principle of *hazaka*, meaning that since at one time he definitely had not recited it he may assume that the situation has not changed. We do not follow this ruling in practice, and instead apply the principle of *safek berakhot lehakel*.

323. This is the ruling of the *Yalkut Yosef* (page 537). Harav Shelomo Zalman Auerbach (*Halikhot Shelomo Tefilla* page 251) debated whether it is possible for one person to recite the blessing of *asher yatzar* on behalf of someone else. He assumed that it is possible to recite a blessing for food or beverages on behalf of others, but not a blessing of praise and thanksgiving. His debate was that we might be able to consider the blessing of *asher yatzar* to be a blessing for physical pleasure besides being a blessing of praise and thanksgiving. He did not come to any conclusion regarding this.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #3:2), however, proved conclusively that one person may recite such a blessing on behalf of others. He demonstrated that the *Rishonim* debated whether this applies even when the person reciting the blessing does not need it for himself, but if he does need to recite the blessing for himself he certainly may have others in mind. According to Rabbenu Menahem Hame'iri, one person can recite a blessing of praise for others only if he needs to recite it for himself as well. If he already recited it for himself, he cannot repeat it on behalf of others even if they do not know how to recite it for themselves. The Ritba, however, ruled that even if this person already recited it for himself he may repeat the blessing on behalf of others. All the *Poskim* agreed that if the person reciting the blessing needs it for himself he may recite it on behalf of others at the same time. The *Peri Megadim* (*Eshel Avraham* 225:1) likewise ruled that if two people are obligated to recite a blessing of praise and thanksgiving, one of them may recite it on behalf of them both.

וכמובן שאין אחד יכול להוציא את חבירו בברכת "אשר יצר" אלא אם כן הוא בעצמו התחייב בה, ואף דקי"ל "אף על פי שיצא מוציא", זה דוקא בברכת המצוות, אבל בברכות השבח והנהנין אין אומרים כלל זה (ראה ילקו"י ברכות סימן קסז הלכה מ"ח והלאה). [ע"ע יבי"א ח"ט סי' ג אות ב, ילקו"י עמ' תקט]

כ. מי שאכל דבר שצריך לברך לאחריו ברכה אחרונה "בורא נפשות רבות", וקודם שיברך יצא לנקביו, יברך תחלה ברכת "אשר יצר", ואחר כך יברך "בורא נפשות".

ואפילו אם הטיל מימיו ושכח לברך אשר יצר מיד, ואכל ושתה שיעור שנתחייב בברכה אחרונה, יברך קודם אשר יצר ואחר כך בורא נפשות.

ואם אירע כן בסוף סעודתו קודם שיברך ברכת המזון, יברך ברכת המזון תחלה ואחר כך יברך ברכת "אשר יצר". ומכל מקום אם חושש שמא ישכח לברך ברכת "אשר יצר" אחר ברכת המזון, יקדים ברכת "אשר יצר" לברכת המזון.

והאוכל עוגה ואחר כך הוצרך לנקביו, יברך "מעין שלש" תחלה שלדעת רוב הפוסקים היא מן התורה, ואחר כך יברך "אשר יצר". [הליכו"ע ח"א עמ' מא, וע"ע יבי"א ח"ט סי' צד אות ו]. **ונתבאר** בילקוט יוסף ברכות סימן ר"ז הלכה ט'.

Reciting the blessing for others

It is possible for one person to recite the blessing of *asher yatzar* on behalf of someone else only if he himself is obligated to recite it [after relieving himself]. The halakhic principle that permits one person to recite a blessing on behalf of someone else even though he has already fulfilled his own obligation applies only to blessings recited over mitzvot. It does not apply to blessings of praise or to blessings over physical pleasures. See the *Yalkut Yosef Berakhot English Edition* Vol. I (*Siman* 167, beginning with halakha 48).

Day 28

Asher yatzar* before *bore nefashot

20) If someone ate or drank something that obligates him to recite the blessing of *bore nefashot rabot* and he relieved himself before reciting that blessing, he should now recite the blessing of *asher yatzar* first and then the blessing of *bore nefashot rabot*. Likewise, if someone relieved himself and then ate or drank before reciting the blessing of *asher yatzar*, he must first recite the blessing of *asher yatzar* and then the blessing of *bore nefashot rabot*.

Birkat Hamazon* before *asher yatzar

If someone ate a meal and then relieved himself before reciting *Birkat Hamazon*, he should first recite *Birkat Hamazon* and then the blessing of *asher yatzar*. Nevertheless, if he suspects that he might forget to recite the blessing of *asher yatzar* if he recites *Birkat Hamazon* first, he may recite the blessing of *asher yatzar* first.

Me'en shalosh* before *asher yatzar

If someone ate cake and then relieved himself, he should recite the blessing of *me'en shalosh* first since most *Poskim* ruled that it is a Torah obligation, and then he should recite the blessing of *asher yatzar*. This was explained in *Yalkut Yosef Berakhot English Edition* (Vol. II, 207:9).