כט. בברכת "אלהי נשמה" יש ארבעים ושבע תיבות (כמנין הוי"ה אהי"ה כמ"ש רבינו הרש"ש ז"ל), ולכן לא יאמר שתי תיבות "שאתה הוא" קודם "רבון כל המעשים", אלא יאמר "ואלהי אבותי רבון כל המעשים". [באו"ח וישב ה"ב, וע"ע כה"ח סי' מו סק"ו]

ל. צריך להפסיק מעט בין תיבת "אלהי" לתיבת "נשמה", כדי שלא ישמע שהנשמה היא אלהיו ח"ו. [באו"ח וישב ה"ב, כה"ח סי' מו ס"ק ד]

לא. אין לומר "טהורה היא", אלא רק יאמר "טהורה, אתה בראתה". [באו"ח שם, כה"ח שם סק"ה]

לב. חתימת הברכה "לפגרים מתים", שכך נקראים הגופים הבטלים ממלאכתם ושובתין מתנועתם, דפגר לשון ביטול הוא וכו'.
ומה שאומרים "מתים", משום שהשינה היא אחד מששים ממיתה [ברכות נז ע"ב] והוא סימן לתחיית המתים לעתיד. [באו"ח וישב ה"ב]

Day 31

Forty-seven words

29) The blessing of *Elohay neshama* contains forty-seven words, which is equal to the total numerical value of God's Names הַוָיָה and אֶהְיֶה. Therefore, the correct text of the blessing does not include the words שֶׁאַתָּה הוּא as it appears in some prayer books. The correct text is וֵאלֹהֵי אֲבוֹתַי רִבּוֹן כָּל הַמַּעֲשִׂים.

Pause after first word

30) When beginning the blessing, one must pause momentarily after the first word *Elohay*, so that it does not sound like one is deifying one's soul, Heaven forbid.

Correct text

31) The correct text is טְהוֹרָה אַתָּה בָּרָאתָ and not טְהוֹרָה הִיא.[325]

Lifeless corpses

32) The blessing concludes with the term "לִפְגָרִים מֵתִים – lifeless corpses." The word *peger* means someone or something that does not move or perform anything. This is a reference to sleeping people. Sleep, according to our Sages, is one sixtieth of death, and therefore this text is appropriate for thanking God for waking us each morning. The wording also suggests the resurrection of the dead that will take place some time in the future.

In the *Bet Yosef*, Maran resolved this question, stating that since we declare in this blessing that God created all living beings and their souls, that He will one day take back the souls and one day will resurrect the dead, this in itself proclaims that God is King of the world. See the *Yalkut Yosef Berakhot English Edition* (Vol. III, footnote to 214:2).

325. Harav HIDA (*Kesher Godel* 5:8) explained that we cannot claim that our souls are pure and pristine at this time since we have most likely soiled them by sinning. By leaving out the word הִיא, the blessing states only that the soul was pure at the time of the person's birth, which is certainly true. The *Yafe Lalev* discussed this issue at length.

The *Kaf Hahayim* Sofer (46:5) pointed that the text of the blessing as it appears in the *Sha'ar Hakavanot* includes the word הִיא. Nevertheless, this is a slip of the pen, and the custom is not to include this word. This error appears in the earlier editions of the *Ben Ish Hai* as well, but it has been corrected in the 5774 edition of Harav Yosef Hayim Mizrahi.

לג. אם בירך "מחיה המתים" במקום "אלהי נשמה" יצא. [כה"ח סי' מו סק"ח]. ולכן מי ששכח לברך ברכות השחר, ונזכר לאחר תפלת שחרית, או שהוצרך לדלגן כדי שיוכל להתפלל בצבור, לא יברך ברכת "אלהי נשמה" שחתימתה "המחזיר נשמות לפגרים מתים", משום שכבר יצא ידי חובתו בברכת "מחיה המתים" שבתפלה, ואף על פי שיש חולקים בזה, מכל מקום "ספק ברכות להקל". [כה"ח שם סק"ט, יחו"ד ח"ד סי' ה]

לד. 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. ואין לערער עליהם ולומר שכבר יצאו 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]. וראה ילקוט יוסף מהדורה אנגלית הלכות ברכות (סימן ר"ג הלכה ד'). ויתבאר לקמן בהלכות ברכות השחר סימן מ"ו.

Blessing of *mehaye hametim*

33) The second blessing of the *Amida* can substitute for the blessing of *Elohay neshama*. The concluding words of the second blessing of the *Amida* – מְחַיֵּה הַמֵּתִים (Who resurrects the dead) – parallel the concluding words of *Elohay neshama* – הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים (Who returns the souls to lifeless corpses). Therefore, if someone forgot to recite the morning blessings until after he recited the *shaharit* prayer, he may no longer recite the blessing of *Elohay neshama*. The same applies to someone who purposely skipped the morning blessings in order to be able to recite the *shaharit Amida* together with the congregation. Although some *Poskim* disagreed with this ruling, we rely on the principle of *safek berakhot lehakel*.[326]

Out loud in the synagogue

34) In some communities, the custom is that once people have arrived in the synagogue in the morning, one person recites all the morning blessings out loud and the others respond Amen. Then, a second person recites all the blessings and the others respond Amen. Each person in turn recites all the morning blessings, while everyone else responds Amen to all the blessings he hears.

This is a valid custom. One cannot complain that everyone already fulfilled his obligation by responding Amen to the first person reciting the blessings, and that any subsequent blessings recited are in vain. It is clear that no one has any intention of reciting the blessings on behalf of others, and even if he would, the people listening have no intention of fulfilling their own obligation through his blessings. They respond Amen simply to gain the merit of responding Amen to people's blessings.

See more about this in the *Yalkut Yosef Berakhot English Edition* (Vol. III, 213:4) and in the *halakhot* of the morning blessings in *Siman* 46.

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326. The *Peri Hadash* (52) ruled that one fulfills one's obligation of the blessing of *Elohay neshama* by reciting the blessing of *mehaye hametim*. Maran the Rishon Letziyon (responsa *Yehave Da'at* Vol. IV, #5) pointed out that these two blessings are fundamentally different from one another. In *Elohay neshama* we thank God for enabling us to wake up after sleeping, while the blessing of *mehaye hametim* praises God for His promise to resurrect the dead in the future. Even so, since our Sages taught (*Berakhot* 57b) that sleep is related to death, and there is even an opinion in the Talmud Yerushalmi stating that one must recite the blessing of *mehaye hametim* as part of the morning blessings, the blessing for the resurrection can count to thank God for waking up as well. The *Ma'amar Mordekhai* challenged the ruling of the *Peri Hadash*, but we are bound to follow the principle of *safek berakhot lehakel*.