The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ו' סעיף א'

Overview

Siman 6 Seif 1:

The meaning of the reference to Hashem's Wisdom utilized in the creation of man (אשר יצר את האדם בחכמה) is explained. The references to openings and hollow organs (נקבים נקבים חלולים חלולים) are explained followed by the meaning of the phrase that discusses the closing of one the openings or hollow organs (שאם יסתם אחד מהם). The phrase, "if one of them should open he would not survive," (או יפתח אחד מהם) is also explained. The two final parts of the beracha's (רופא [חלי] כל בשר ומפליא לעשות) are elucidated. An alternative explanation of the phrase, "And does wonders" is suggested.

- According to Rambam and Shulchan Aruch we mention אם יפתח and then שאם יסתם but according to Rif and Rosh the order is שאם יפתח and then או יסתם (M.B. 2).
- Our custom is to not include the phrase אפילו שעה אחת (M.B. 3).
- The word "אי" in the phrase אי אפשר should be vocalized with a *tzeiri* but Sha'arei Teshuvah explains how a *chirik* is also appropriate. (M.B. 4)
- There are different customs whether to say רופא חלי כל בשר or רופא כל בשר (M.B. 5).
- *Kavanos* writes that the soul benefits from the spiritual part of a food and the body benefits from the physical part of the food. (M.B. 6)

Stories to Share

The Healer of All Flesh

ש"ע ס' ו',א': "כשיצא מבית הכסא יברך אשר יצר..."

The Seder Hayom, zt"l, writes: "One should be extra careful to say every word of asher yatzar with kavanah. Those who take this brochah seriously and always intone it with genuine kavanah will not get ill their entire lives. They will enjoy perfect health and will have no need for doctors or medicines. It is fitting to make this brochah with absolute kavanah and focus on the 'Healer of all flesh that does wondrous works."

Once, when Rav Eliyahu Lopian, zt"l, was riding the train from Yerushalayim to Haifa, he demonstrated saying "asher yatzar" with absolute kavanah. After leaving the bathroom, he motioned to a nearby guard to approach him. As this fellow did so, Rav Elya called the rest of the many officers riding in the same train car with him to approach. When they were all gathered together, he said with utmost seriousness, "I am now going to make 'asher yatzar' and you will all say 'Amen,' when I finish."

Surprisingly, the non-religious officers acquiesced, and Rav Elya intoned the blessing in a loud voice, word for word, with tremendous focus, as he did for every brochah, and when he finished the officers answered a resounding "Amen!"

One policeman said in wonder after this unusual event, "From the rebbe's asher yatzar one can literally do teshuvah!"

Halacha Highlights

Asher Yatzar pointers

Shulchan Aruch Siman 6 Seif 1

כשיצא מבית הכסא יברך אשר יצר

Upon exiting the bathroom recite *Asher Yatzar*

Poskim (ע' פסקי תשובות סי' ו' אות א') note that *Asher Yatzar* is categorized as a beracha of praise (ברכת השבח) even though it contains references to benefit (נהנין). The significance of the fact that it is categorized as a beracha of praise is that one could recite the beracha for another person even if one is not obligated to recite the beracha. Rav Shlomo Zalman Auerbach (הליכות שלמה פ"ב סע' ל'), however, express uncertainty whether *Asher Yatzar* is a beracha of praise or benefit and therefore advocates the conservative approach that when one is uncertain whether to recite a beracha it should not be recited (ספק ברכות להקל). Another consequence of the fact that *Asher Yatzar* is a beracha of praise is that according to some authorities it is appropriate to recite the beracha while standing (הליכות שלמה פ"ב הע' 104).

As with berachos in general, one should not engage in any activity while reciting the beracha; nevertheless, there are those who justify the practice of some people who recite the beracha while they are drying their hands (הליכות שלמה פכ"ב אות ט') Rav Shlomo Zalman Auerbach, however, was particular to recite the beracha after he dried his hands to accommodate the opinion of the Kabbalists that the *ruach ra'ah* remains until after one's hands are dried (הליכות שלמה הנ"ל ופסקי תשובות סי' ו' הע' 7). Chaye Adam (חיי אדם כלל ה' סע' י"ג) points out that *Asher Yatzar* is a *beracha arucha* – a long beracha. Consequently, if one hears *kadish* or *kedusha* in the middle of the beracha it is permitted to interrupt to answer following the guidelines of interrupting in the middle of a chapter of Shema or one of its berachos.

If one does not recall whether he recited *Asher Yatzar* he should not recite the beracha. Nevertheless, it is appropriate to listen to another person's recitation of the beracha in order to discharge his obligation (בן איש חי פרשת ויצא סע' י"ב).