The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Jul 20, 2025 ■ כ"ד תמוז, תשפ"ה
סימן ו' סעיף ג'-ד'

Overview

Siman 6 Seif 3:

The beracha of אלקי נשמה does not begin with ברוך since it is a beracha of praise which do not begin with ברוך.

- אלקי נשמה is not connected to אשר יצר and one could begin davening in shul with אלקי נשמה. Nevertheless, it is preferable to recite אלקי נשמה immediately after אשר יצר. (M.B. 12)
- If one did not recite אלקי נשמה before davening it may not be recited after Shemoneh Esrei unless, according to Sha'arei Teshuvah, one had in mind when reciting מחיה מתים that he would say אלקי נשמה after davening. (M.B. 12)
- The correct reading is to say the phrase אתה יצרתה אתה נפחת בי without adding an additional בי after the phrase אתה יצרתה (M.B. 12).

Siman 6 Seif 4:

There are those that have the practice that after one person recites Birchos HaShachar and everyone answered אמן that another person repeats the berachos so that everyone could answer אמן to his berachos as well. One should not question this practice since the one reciting the berachos does not have in mind to discharge the obligation of the others and they don't have the intent to fulfill their obligation with his recitation.

- The rationale behind this practice is to be able to say אמן 90 times a day. Although there are those who question the practice there are others who justify it. (M.B. 13)
- Levush contends that one should not discharge the obligation to recite Birchos HaShachar for others unless there are ten people present. Pri Megadim limits this ruling to where all the listeners are capable of making the beracha for themselves. (M.B. 14)

Stories to Share

"Our Life and the Length of Our Days"

ש"ע סי' ו', ג': "מפני שהוא ברכת ההודאה..."

The blessing Elokai neshamah is very inspiring. If only we could internalize that we are all imbued with a holy neshamah, who knows what spiritual heights we could reach? At the same time, this wondrous brochah is also somewhat confusing. When Rav Yehoshuah of Belz, zt"l, was a child, he once asked his father, the Sar Shalom of Belz, zt"l, "Who is speaking in birkas Elokai neshamah? It cannot be the neshamah itself, since how could the neshamah say, 'נשמה שנתת בי טהורה היא'. But if it is not the neshamah who can it be? Presumably it cannot be the body since how could the body, a piece of material, only interested in the physical, appreciate the neshamah?"

The Sar Shalom replied with characteristic depth. "My son, if a Jew is worthy, he purifies his body until it is transformed from חומר to צורה. A holy body in this state of being certainly appreciates the neshamah imbued in it. Every Jew must yearn to purify his physical self until even the physical part of him appreciates the spiritual. At such a point, the body itself exults in such a holy neshamah which enabled it to come to such a high level."

We find a similar thing regarding Dovid Hamelech, whose feet led him automatically to the beis midrash. We need to become so filled with spirituality that even our bodies realize, כי הם חיינו ואורך ימינו- For the Torah's words are our life and the length of our days.'"

Halacha Highlights

The beracha of *Elokai Neshama*

Shulchan Aruch Siman 6 Seif 3

ברכת א-לקי נשמה אינה פותחת בברוך וכו'

The beracha of Elokai Neshama does not begin with the word *baruch* etc.

Poskim wonder why the beracha of *Elokai Neshama* does not begin with baruch. Shulchan Aruch follows the opinion of Tosafos (ברכות מ"ו) that *Elokai Neshama* is a beracha of thanks and as such must follow one of two patterns. Either it will begin with *Baruch* but will not end with *Baruch,* similar to the beracha of *HaGomel* or it will end with B*aruch* but will not begin with *Baruch* similar to the beracha that is recited in thanksgiving for rain. Rosh explains that the reason *Elokai Neshama* does not begin with *Baruch* is that it is connected to *Asher Yatzar* and the rule is that a beracha that is attached to a previous beracha (ברכה הסמוכה לחברתה) does not begin with *Baruch,* similar to the berachos of Shemoneh Esrei. A third explanation is the Ra'avad cited by Avudraham. He agrees that *Elokai Neshama* is considered a beracha that is connected with another beracha but explains that it is connected to *HaMapil* that is recited before sleeping and the sleep in between is not considered an interruption since it is a passive activity.

Mishnah Berurah (ס"ק י"ב) writes that since it is not connected to another beracha one could recite at home the berachos before *Elokai Neshama* and in shul he could begin davening with *Elokai Neshama*. He then recommends following a better course of action which is to recite *Elokai Neshama* as a follow up to *Asher Yatzar*. Rema (סי' מ"ו סע' ט') writes that the custom is to recite *Birkas HaTorah* after *Asher Yatzar*. Mishnah Berurah there (ס"ק כ"ט) mentions the alternative practice of reciting *Elokai Neshama* after *Asher Yatzar* and concludes in the name of Pri Megadim that either practice is acceptable. Vilna Gaon (מובא דבריו בפסקי תשובות סי' מ"ו הע' 47) maintains that Chazal enacted *Asher Yatzar* for the body and *Elokai Neshama* for the soul and therefore they should be recited in conjunction with one another. Chidushei HaRim (מובא דבריו בספר חיי משה) prefers the custom of reciting *Birkas HaTorah* in between *Asher Yatzar* and *Elokai Neshama*. His rationale is that without Torah the soul which Hashem grants us is meaningless.