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

Overview

Siman 7 Seif 1:

Throughout the day after one relieves himself he recites only אשר יצר even if he will learn or daven immediately afterwards. Even if one's hands became soiled he does not recite נטילת ידים.

- The obligation to recited אשר יצר continues even if a long time passed since one relieved himself. If one already feels the urge to relieve himself again, Pri Megadim holds he should first recite the beracha that he missed but Sha'arei Teshuvah maintains that he no longer makes up the missing beracha. (M.B. 1)
- Maharshal rules that אשר יצר takes precedence over a ברכה אחרונה (M.B. 2).
- One who has diarrhea should make the beracha each time he relieves himself unless he feels the urge to relieve himself a second time immediately after the first. (M.B. 2)

Siman 7 Seif 2:

One who urinates but does not wipe himself must recite אשר יצר but has no obligation to wash his hands unless they are unclean or to prepare for davening.

- Even one that does not have water with which to wash his hands must recite אשר יצר (M.B. 5).

Siman 7 Seif 3:

If one missed saying אשר יצר he must say the beracha twice the next time he urinates.

- Many Achronim disagree with Shulchan Aruch and maintain that one does not make up a missed אשר יצר and one should follow their position. L'chatchila, one should be careful to recite אשר יצר immediately after relieving himself. (M.B. 6)

Siman 7 Seif 4:

There is no minimum quantity of urine required to recite the beracha for if the body was not able release even a single drop of urine it would be painful and thus the beracha is appropriate.

Halacha Highlights

Asher Yatzar pointers

Mishnah Berurah Siman 7 Seif Katan 2
והשיב דאשר יצר קודם דתדיר
He answered that *Asher Yatzar* comes first since it is more frequent.

Mishnah Berurah (סק"ב) cites a *teshuva* of the Maharshal who addressed the circumstance in which a person ate a food that necessitated a *beracha achrona* but forgot to recite the *beracha*. He then relieved himself and recalled that he had yet to make a *beracha achrona*. The question is which beracha takes precedence. Maharshal rules that *Asher Yatzar* takes priority since it occurs with greater frequency. The reason *Asher Yatzar* is considered more frequent is that one could go many days without reciting a *beracha achrona*, e.g. he only eats and drinks in the context of a meal on bread, but *Asher Yatzar* he will make during that time. This is in contrast to the position of Mor U'Ketzia (סוף הסימן ד"ה ראיתי כתוב) who writes that eating is more frequent than relieving oneself. Nevertheless, he concurs with Maharshal's ruling that *Asher Yatzar* is recited first. His rationale for this ruling is that the obligation to recite *Asher Yatzar* is now, whereas the obligation to recite the *beracha achrona* already passed. A practical difference between these two approaches is a case in which a person relieved himself without reciting *Asher Yatzar* and then ate a food that requires a *beracha achrona*. According to Maharshal, he should first recite *Asher Yatzar* since it is more frequent but according to Mor U'Ketzia he should first recite the *beracha achrona* since that obligation is current and the *Asher Yatzar* has already passed.

Rav Akiva Eiger (בגליונו לשו"ע) wonders about the correct way to prioritize the obligation to recite Birkas HaMazon and Asher Yatzar. The basis of the question is the uncertainty of the Gemara (Zevachim 90b) of which takes priority, that which is more frequent, or that which is more sanctified. Does Asher Yatzar come first since it is more frequent or does Birkas HaMazon come first since it is a Biblical obligation that is more sacred than a Rabbinic obligation. He does not reach a definitive conclusion about this matter.

Stories to Share

"One Must Give Thanks"

ש"ע ז',ד': "וחייב להודות..."

Rav Shlomo of Karlin, zt"l, explains that Asher Yatzar is an exceptional brochah that demands special kavanah. "While saying Asher Yatzar one must consecrate all of his limbs and energy to Hashem. He must realize that he is nothing more than a fragile earthen vessel, completely dependant on Hashem's grace to keep his spirit alive."

Some tzaddikim would say that one should say Asher Yatzar in solemn joy, like one recites Hallel. Others would say it with even more intensity. Rav Pinchas Horowitz, z"l, a prominent Yerushalmi, left Eretz Yisrael once to raise money for one of the kollelim in the Old Yishuv. On his trip, he was filled with longing to meet the famous Rav Hillel of Kolomai, zt"l, about whom he had heard amazing things.

As soon as he could he traveled to Kolomai, and when he arrived, he got directions and made his way to the gaon's house. As he was approaching the house, he heard Rav Hillel saying Asher Yatzar with such intensity that his heart leaped within him. Afterwards he would always recall that even during Kol Nidrei he had never felt as moved as he had when hearing that single Asher Yatzar.

A similar thing happened when a certain Jew came all the way from Germany to meet the Divrei Chaim of Tzanz, zt"l. After the astounded and obviously inspired visitor answered amen to his blessing, the Divrei Chaim said, "It is worth it to come here all the way from Germany, even to hear one Asher Yatzar!"