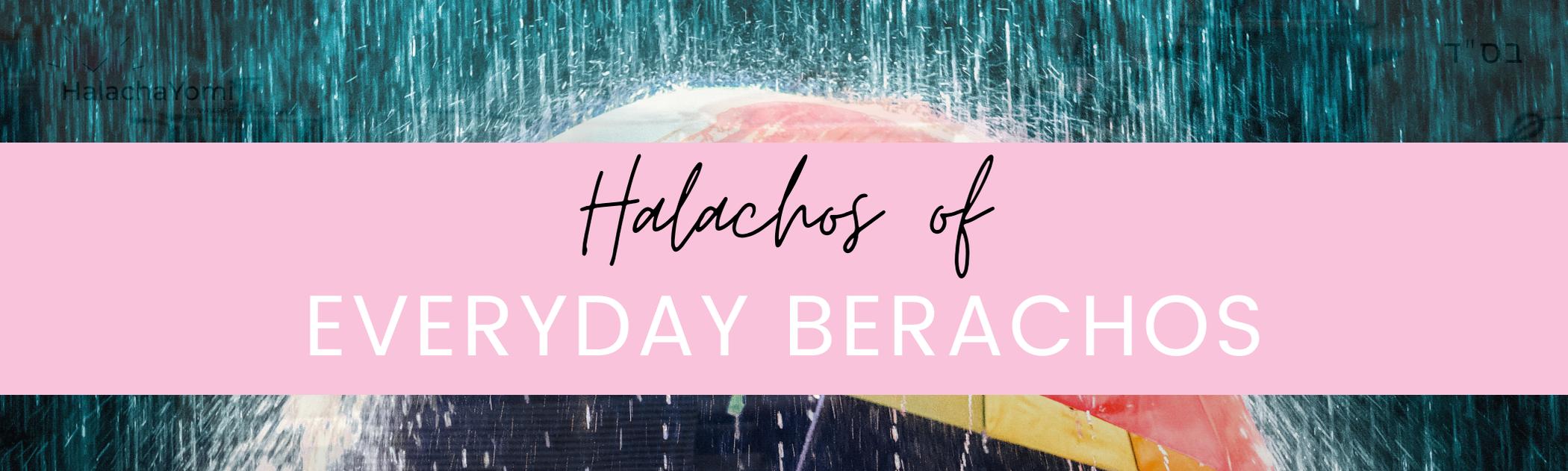




*Halachos of*  
**EVERYDAY  
BERACHOS**



*Halachos of*  
EVERYDAY BERACHOS

Please note that the material presented is not meant to be a comprehensive guide to the halachos of Everyday Berachos. In any case of question or doubt a Rabbi should be consulted.

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# Day 1

This month we will discuss halachos pertaining to various *berachos* that are commonly recited. In the course of our learning we will cover the *berachos* of *asher yatzar* (days 1-9), the *berachos* recited on thunder and lightning (days 10-19) and upon seeing a rainbow (days 20-27). These *berachos* are opportunities for a person to thank and praise Hashem throughout the day for His constant kindness, which is manifest throughout the world and in one's personal life. Needless to say, these halachos have great practical relevance.

## Day 2

One who relieves him/herself recites the beracha of *asher yatzar*. Even a minimal amount of discharge generates the obligation to recite the beracha of *asher yatzar*.

שׁוֹעֵר ס' ז' ס"א ,ס"ד



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## Day 3

Ideally, the beracha of *asher yatzar* should be recited immediately after relieving oneself. One who forgot to recite the beracha right away may recite the beracha whenever he/she remembers to do so. Some Sephardic authorities maintain that if half an hour has elapsed since one relieved him/herself, a beracha may no longer be recited (to be continued).

מ"ב ס' ז סק"א, כף החיים סק"ז



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## Day 4

One who relieved him/herself and did not recite *asher yatzar*, and then subsequently relieved him/herself, recites the beracha of *asher yatzar* just one time.

מ"ב ס' סק"ו



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## Day 5

It was previously mentioned that one who forgot to recite *asher yatzar* immediately may do so whenever they remember. If by the time one remembers that they did not yet recite *asher yatzar*, they feel a strong urge to relieve themselves, no beracha is recited. Rather, they should relieve themselves and then recite the beracha of *asher yatzar* (once).

To illustrate: After leaving the bathroom, Yehudis was about to recite *asher yatzar*, when she heard her toddler, Simcha, calling out for help. Yehudis hastily ran to help him, and forgot to say *asher yatzar*. A couple hours later, Yehudis was on her way to relieve herself when she suddenly realized that she had not recited *asher yatzar* earlier that day. Yehudis does not recite *asher yatzar* on the spot; rather she should relieve herself and subsequently recite *asher yatzar* (once).

מ"ב ס' ז סק"א



## Day 6

Sometimes, one will relieve themselves even if they do not have an urge to do so (i.e. before setting out on a trip). Although the discharge was not precipitated by an urge to do so, nonetheless the beracha of *asher yatzar* is recited, to thank Hashem for allowing one's body to function properly.

הליכות שלמה פ"כ סכ"ז



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## Day 7

One who has an upset stomach or a medical condition that precipitates frequent bowel movements, recites *asher yatzar* every time they relieve themselves. Although they know in advance that they will be returning to relieve themselves repeatedly, a beracha is recited on each bowel movement.

מ"ב ס' ז סק"ב



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## Day 8

It is commonplace for one to relieve him/herself at the end of a meal/snack before having recited a *beracha achronah* on the meal/snack. The question then arises - which beracha should be recited first - *asher yatzar* or the beracha acharonah on the meal/snack? In such an instance, *asher yatzar* should be recited first.

מ"ב ס' ז סק"ב



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## Day 9

Typically, after reciting the beracha of הַמְפִּיל prior to going to sleep, one is not supposed to talk.

Nonetheless, if after reciting הַמְפִּיל, one suddenly remembers that they did not say *asher yatzar*, *asher yatzar* should be recited.

הליכות שלמה פ"כ דבר הלכה סקמ"ד



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## Day 10

One who feels a strong urge to relieve themselves may not recite a beracha. *B'dieved* (post-facto), if one recited a beracha in this state it is valid.

מ"ב ס' ז



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## Day 11

We will now turn our attention to the halachos reading the berachos on thunder and lightning. Upon seeing lightning, one says 'ברוך אתה ה' *Blessed are You Hashem etc. Who makes the acts of creation.*

One who hears thunder says 'ברוך אתה ה' אלוקינו *Blessed are You Hashem etc. Who implanted in the force of nature the evidence of the might of the Creator.* B'dieved (post-facto), one who mixed up these two *berachos*, or recited the same beracha on both, fulfills their obligation (to be continued).

מ"ב ס' רכז סק"ד



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## Day 12

We learned previously that the appropriate beracha for lightning is עושה מעשה בראשית and that the appropriate beracha for thunder is שכחו וגבורתו מלא עולם. One who sees lightning and hears thunder together recites just one beracha- עושה מעשה בראשית. *B'dieved*, if one recited just שכחו וגבורתו מלא עולם, the obligation is fulfilled.

מ"ב ס' רכז סק"ד



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## Day 13

Upon seeing lightning or hearing thunder, the appropriate beracha/*berachos* must be recited within three (some say four) seconds. This means that one must **begin** reciting the beracha within three seconds of seeing lightning/hearing thunder. One who did not recite the beracha within this short window of time no longer recites the beracha.

מ"ב ס' רכז סקי"ב



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## Day 14

A beracha is only recited on lightning that is accompanied by thunder. Thus, a beracha is not recited on lightning produced by heat. Typically, if the lightning occurs during a storm, one can assume it will be followed by thunder, and thus one who sees lightning can make a beracha right away without needing to wait for the thunder. However, during the hot summer months, sometimes the heat can generate lightning which is not accompanied by thunder. In such an instance, upon seeing the lightning, one should wait for the thunder. If one does indeed hear thunder, then the beracha of עושה מעשה בראשית is recited (provided that it is within three/four seconds from when the lightning was seen).

וזאת הברכה פי"ז ע' 153



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## Day 15

It was previously mentioned that the appropriate *berachos* on lightning and thunder must be recited within three seconds of seeing the lightning/hearing the thunder. One who spoke in between seeing lightning/hearing thunder may still recite the appropriate beracha, provided that it is still within the requisite window of time.

To illustrate: While Sarah was in the middle of telling a story to her friends, a loud crash of thunder was heard. Although Sarah did not stop talking until after the thunder was heard, she may still recite the beracha of **שכחו וגבורתו מלא עולם**, provided that she begins saying the beracha within three seconds of hearing the crash.

הגריש"א הובא במ"ב מהדו' דרשו ס' רכז



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## Day 16

It is commonplace that while one is in the midst of reciting עושה מעשה בראשית on lightning, one suddenly hears the crash of thunder. In such an instance, one should complete the beracha of עושה מעשה בראשית on the lightning and then make a beracha of שכחו וגבורתו מלא עולם on the thunder.

וזאת הברכה פי"ז ע' 153



## Day 17

Frequently, during a storm a person sitting inside does not witness the bolt of lightning itself, but merely sees the flash of the lightning. Even in such an instance, a beracha of **עושה מעשה בראשית** is recited.

וזאת הברכה פי"ז ע' 153



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## Day 18

How often must the *berachos* on thunder and lightning be recited? All thunder and lightning that are part of one storm are covered with one beracha. A storm is considered ended when the rain clouds completely disperse and the sky becomes completely clear. If the sky did not become completely clear, even if it stopped raining, it is not considered that the storm has concluded.

To illustrate: At 3:00 in the afternoon Chedva saw lightning and heard thunder, and recited the appropriate berachos. At 4:30 pm it stopped raining, but the sky was still filled with storm clouds. At 6:00 it began raining once more, and again Chedva saw lightning and heard thunder. This time, Chedva does not recite a beracha. Although the rain did not fall continuously, since the sky did not completely clear in between the two bouts of rain, it is considered one storm, and only one beracha is recited (to be continued).

שו"ע ס' רכז ס"ב



## Day 19

It was previously mentioned that all thunder and lightning that are part of one storm are covered with one beracha. There is an exception to this halacha. The *berachos* that one recites on thunder and lightning are only effective for the duration of the day on which they were recited. Once a new day begins, if one subsequently sees lightning or hears thunder, a new beracha must be recited, even though it is a continuation of the same storm. Regarding this halacha, the new day begins in the morning.

To illustrate: A great storm was raging on Tuesday night. Shira saw lightning and heard thunder, and recited the appropriate berachos. When Shira woke up on Wednesday morning, the sky still had not cleared from the previous night's downpour. When Shira sees lightning or hears thunder once more, a new beracha must be recited. Although the thunder and lightning of Wednesday morning are part of Tuesday night's storm, because it is a new day, new *berachos* must be recited.

מ"ב ס' רכז סק"ח, הליכות שלמה פכ"ג



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## Day 20

We will now move on to the halachos of making a beracha on a rainbow. The Torah relates that after Noach brought *korbanos* following the *mabul* (flood), Hashem made a covenant with him that He would never again destroy the world, even if it is lacking the merit to continue to exist. Hashem told Noach that the sign of this covenant is the rainbow. The rainbow thus demonstrates the kindness of Hashem, as it indicates that although the world does not deserve to exist, Hashem in His compassion remembers, as it were, His covenant not to destroy the world.

One who sees a rainbow says ברוך אתה ה' אלוקינו מלך העולם זוכר הברית ונאמן בבריתו וקיים במאמרו, *Blessed are You Hashem etc. Who remembers the covenant and is faithful to His covenant and fulfills His word.*

שו"ע ס' רכט ס"א



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## Day 21

It is questionable how much of a rainbow must be visible in order for a beracha to be recited on it. Must one see the entire arch of the rainbow, or is it sufficient to see even part of it? Some say that if most of the arch is visible, one may recite a beracha even if they cannot see it in its entirety.

בה"ל ס' רכט ד"ה הרואה,  
וזאת הברכה פי"ז ע' 156



## Day 22

It was previously mentioned that the rainbow is considered an ominous sign because it indicates that the world is lacking sufficient merit to continue existing. As such, one is not permitted to gaze intently at the rainbow. One should look at it briefly and recite the beracha.

שו"ע ס' רכט ס"א



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## Day 23

It has been discussed that the rainbow is considered an ominous sign. Consequently, there are those that say it is not worthwhile to inform others that a rainbow is visible, as this is considered sharing bad news.

מ"ב ס' רכט סק"א



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## Day 24

One who hears that a rainbow is visible has no obligation to try to see it in order to make a beracha on it. Rather, if one happens to see a rainbow, a beracha is recited.\*

\*Note: The same halacha applies to any beracha that is said when seeing something. For example, if a thunderstorm is raging outside, one does not need to go to the window to try and catch a flash of lightning in order to make a beracha on it.

פסקי תשובות ס' רכט סק"ג



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## Day 25

How often must one recite a beracha on seeing a rainbow? Once the original rainbow disappears, if one subsequently sees another rainbow, a new beracha is recited.

מ"ב ס' רכט סק"ב, וע"ע קצות השלחן



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## Day 26

A beracha is only recited on a rainbow that appears in the sky. A beracha is not recited on a rainbow produced by a waterfall (i.e. as is common at Niagara Falls).

וזאת הברכה בע"פ



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## Day 27

This month we have discussed the beracha of *asher yatzar*, and the *berachos* on thunder, lightning and rainbows. One is permitted to sit while reciting these *berachos*. Nonetheless, some say that it is considered a *hiddur* mitzvah (punctilious performance of a mitzvah) to recite these *berachos* while standing.

וזאת הברכה פי"ז ע' 153



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Mazel Tov on  
completing a month  
of Halacha Yomi!