מב. אף ביום הכפורים ובתשעה באב שאסורים בנעילת הסנדל, יש לברך ברכת "שעשה לי כל צרכי" בשם ומלכות. [הליכו"ע ח"א עמ' נג, חזו"ע ימים נוראים עמ' שכ, יבי"א ח"ט סי' ח]

וכן אבל, אף שאסור בנעילת הסנדל, מברך "שעשה לי כל צרכי". [באו"ח וישב ה"ט, כה"ח ס"ק יז וס"ק מט. יבי"א ח"ד חיו"ד סי' לב אות ב, חזו"ע אבלות עמ' קעה]

Day 12

Yom Kippur and Tish'aBe'Av

42) Although it is forbidden to wear leather shoes on Yom Kippur and on Tish'a Be'Av, one should still recite the blessing of *she'asa li kol tzorki* on those days, including God's Name.[31] Likewise, someone who is sitting *shiv'a* in mourning for an immediate relative may not wear leather shoes. Nevertheless, he must recite the blessing of *she'asa li kol* tzorki each day.[32]

31. The *Ben Ish Hai* (*parashat Vayeshev* halakha 9) cited the *Sha'ar Hakavanot* teaching that the eighteen morning blessings, beginning with *Elohai neshama* and including all the blessings through those recited over the mitzvah of Torah study, have enormous influence in Heaven. Every person must recite all the blessings, even if not all of them apply to him that day. The one exception, he added, is the blessing of *she'asa li kol tzorki*, which we omit on Yom Kippur and Tish'a Be'Av since all Jews go about barefoot on those days.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. IX, #8; *Halikhot Olam* Vol. I, page 53), however, demonstrated that many *Rishonim* (Rabbenu Nissim, Rabbenu Asher, *Sefer Ha'itur*, *Shibole Haleket*, *Arba'a Turim*, Ritb"a) ruled that we must recite this blessing even on those days. They explained that it is potentially permissible to wear leather shoes on those days if it is necessary for protection from being stung by a scorpion, and therefore the benefit of shoes applies even then. Furthermore, one does not recite the blessing for his personal benefit but because the world in general benefits from having shoes to wear. Just like a person may recite the blessing of *hanoten lasekhvi bina* even if he has not heard a rooster crow, he may recite this blessing although he is not going to wear shoes. This reasoning is supported by the responsa *Min Hashamayim* (#12), and in responsa *Avkat Rokhel* (#54) Maran testified that in his time everyone recited this blessing even on Yom Kippur and Tish'a Be'Av.

Rabbenu Shimshon bar Tzemah suggested that we recite this blessing on those days since it is permissible to wear shoes made of materials other than leather. The *Mekor Hayim* (by the author of *Havot Ya'ir*) added that this blessing does not mention shoes specifically, but rather it mentions "all our needs." Therefore, in any situation this blessing is called for.

Furthermore, when we recite this blessing, it covers a twenty-four period, from one morning until the following morning. Although it is forbidden to wear shoes during the day, it will be permissible that night. This validates reciting the blessing in the morning of Yom Kippur or of Tish'a Be'Av. (Harav Eliyahu of Vilna used to recite this blessing at night when he put on his shoes for the first time, as testified in *Ma'ase Rav* (#9).

Maran the Rishon Letziyon (*Halikhot Olam*) suggested another way of looking at the subject: The Arizal's opinion is that we take into account the practice of [Torah-observant] Jews only, and not that of non-Jews. Since no Jews wear leather shoes on those days, it is not proper to recite this blessing. Rabbenu Nissim, however, took all people into account, including non-Jews. Since non-Jews wear leather shoes every day without restriction, it is proper to recite this blessing and thank God for providing the world with shoes.

Several *Aharonim* disagreed with the Arizal's ruling, including the *Kol Eliyahu*, the *Shalme Tzibbur*, the *Teshuva Me'ahava*, and the *Mishna Berura* (554:31). The *Arokh Hashulhan* (Epstein) likewise ruled that if someone plans to wear rubber shoes on those days he should recite the blessing.

Originally, Maran the Rishon Letziyon ruled (*Yalkut Yosef* first edition page 51) that there is a sound basis to justify those who choose to recite this blessing on those days, but if someone asks what to do, the rabbi should instruct him not to recite the blessing. This seems to likewise be his ruling in responsa *Yabia Omer* (Vol. II, #25:15). Decades later, in his *Halikhot Olam* (Vol. I, page 53) and in responsa *Yabia Omer* (Vol. IX, #8) he retracted his original ruling and stated it is best to recite the blessing.

The *Halakha Berura* (page 362) and *Orhot Maran* (Vol. I, page 149) added that it is best to make sure to put on leather shoes in the evening after Yom Kippur or Tish'a Be'Av, testifying that this was the practice of Maran the Rishon Letziyon.

32. This is the ruling of Mahar"i Wali, cited in *Birke Yosef* (*Sheyare Berakha*, *Siman* 46), claiming that all *Poskim* concur with the ruling that a mourner must recite the

ברכת "אוזר ישראל בגבורה"

מג. ברכת "אוזר ישראל בגבורה", מברך על מה שחוגר חגורו או לובש אבנטו, שיאזרנו כדי שלא יהא לבו רואה את הערוה. [ראה ב"י, ובלבוש]

Ozer Yisrael Bigvura

The gift of girding with strength

43) This blessing was instituted to thank God for being able to wear a belt or sash, which serves as a barrier between one's heart and one's genital area.[33]

blessing of *she'asa li kol tzorki*.The *Ben Ish Hai* (*parashat Vayeshev* halakha 9) cited the *Sha'ar Hakavanot* teaching the eighteen morning blessings, beginning with *Elohai neshama* and including all the blessings through the blessings over the mitzvah of Torah study, have enormous influence in Heaven. Every person must recite all the blessings, even if not all of them apply to him that day. The one exception is the blessing of *she'asa li kol tzorki*, which we omit on Yom Kippur and Tish'a Be'Av since all Jews go about barefoot on those days.

Harav Avraham Shar'abi (*Divre Shalom*), on the other hand, ruled that it is possible to recite a blessing only if one receives some benefit from the creation for which he is blessing God. Therefore, a mourner does not recite the blessing of *she'asa li kol tzorki*. Harav Yosef Hayim challenged this interpretation in his *Mikabtze'el* (*parashat Vayeshev* halakha 17) and reiterated his position that the blessings are based on the way of the world, and as long as some people are benefiting, every Jew must recite the blessing, even those who do not benefit personally from it that day. Therefore, on Yom Kippur and Tish'a Be'Av when no one wears shoes, one must not recite the blessing, but a mourner during the rest of the year must recite it since other people do wear shoes.

All this notwithstanding, the position of Maran the Rishon Letziyon is that we must recite the blessing of *she'asa li kol tzorki* even on Yom Kippur and Tish'a Be'Av, and certainly a mourner during the rest of the year must recite it.

33. The Talmud states (*Berakhot* 60b): "When a person puts on his belt, he recites the blessing of *ozer Yisrael bigvura*." The *Bet Yosef* cited several interpretations of this passage. Rabbenu Avraham ben David, cited by Rabbenu David Abudarham (page 41) explained that this is referring to the time when someone puts on his pants. Rambam (*Hilkhot Tefilla* 7:6), on the other hand, interpreted to be literally when the person fastens his belt around his waist. Rabbenu Aharon Halevi (*Pekudat Halviyim* chapter 90) concurred with Rambam's interpretation, bringing several proofs to it.

The *Peri Hadash* added that even if someone is not wearing a belt, he still must recite this blessing when he puts on his pants. The special benefit of wearing a belt is that it serves as a barrier between the person's heart and his genital area. If not for that special benefit, it would be included together with all the other garments for which we recite the blessing of *malbish arumim*. It is possible to gain the benefit of having a barrier between the two parts of the body either by wearing a belt or by wearing pants. Therefore, either garment suffices to warrant reciting the blessing. This is the ruling of the Rama and the *Levush*.

The *Mishna Berura* (46:8) cited the *Matte Yehuda* explaining that the word *avnet* used by Rama actually means pants, although in the Torah the term *avnet* means a belt. He noted that the words used in the Talmud here are, "When he wears his *avnet*," and not, "When he girds himself with his *avnet*." There are many cases where a Hebrew word evolved to mean something different from what it meant during the era when the Torah was given. See more about this in *Tefilla leDavid* and in *Yafe Lalev*.

The connection to *gevura* (power)

The *Levush* (46:2) explained that when someone wears a belt, he is able to exert more strength than he would be capable of otherwise. This concept is expressed in the verses (*Iyov* 38:3) "אֱזָר נָא כְגֶבֶר חֲלָצֶיךָ – Now gird your loins in the manner of a powerful person," and (*Tehillim* 45:4) "חֲגוֹר חַרְבְּךָ עַל יָרֵךְ גִּבּוֹר – Gird your sword on your hip, powerful one!"