## ברכת "מתיר אסורים"

**כט.** בברכת "מתיר אסורים" נותן הודאה לה' על מתיחת עצמותיו, מפני שכבר לא היו ידיו ורגליו בכחו כאילו היה אסור בזיקים, ועכשיו אחר שנמתח בעצמותיו הוא כאילו הותרו אסוריו. [לבוש סי' מו ס"ב, תפלה לדוד אות צח]

## ברכת "זוקף כפופים"

**ל.** בברכת "זוקף כפופים" נותן הודאה לה' על שזוקף קומתו שהיתה כפופה כל הלילה. [ראה ברכות ס ע"ב]. **ואפילו** אדם כפות מחמת חולי (משותק ל"ע), שאינו יכול לזוז ממטתו, גם כן מברך ברכה זו, דעל מנהגו של עולם נתקנו ברכות אלו. [באו"ח וישב ה"ו, כה"ח ס"ק מד]

Day 9

## *Matir Asurim*

**The ability to move**

**29)** With the blessing of *matir asurim* we thank God for the ability to move our limbs. While we were asleep we had no conscious control over them, and our Sages equated this state to that of being bound in chains. After waking up and finding that we are able to move our limbs, it is as if we have been released from those bonds.[18]

## *Zokef Kefufim*

**The ability to stand up**

**30)** With this blessing, we thank God for giving us the strength to stand up and the sense of balance enabling us to remain standing without falling. Even someone who is paralyzed and cannot get out of his bed on his own must still recite this blessing. The morning blessings were instituted to thank God for the general manner in which people were created.[19]

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**18.** This explanation is that of the *Levush*, based on the Talmud (*Berakhot* 60b).

**19.** This is the ruling of the *Ben Ish Ḥai* (*parashat Vayeshev* halakha 6), cited in the *Kaf Haḥayim* Sofer (46:44). This conforms with his ruling regarding a blind person reciting the blessing of *poke'aḥ ivrim*, and his ruling (*parashat Vayeshev* halakha 9) that even if someone is barefoot, such as a mourner during *shiv'a*, he may recite the blessing of *she'asa li kol tzorki*.

According to Maran the Rishon Letziyon, however, it is best that a blind person refrain from reciting the blessing of *poke'aḥ ivrim*, as explained above in halakha 27. If so, perhaps the same should apply to a paralyzed person regarding the blessing of *zokef kefufim*. This needs to be verified.

**לא.** אם קדם ובירך ברכת "זוקף כפופים", לא יברך לאחר מכן "מתיר אסורים", מפני שכפות קשה יותר מאסור, וכיון שבירך "זוקף כפופים", הרי נכלל בזה גם "מתיר אסורים", שבכלל מאתים מנה. [הליכו"ע ח"א עמ' נב]

*Zokef kefufim* before *matir asurim*

**31)** If someone mistakenly recited the blessing of *zokef kefufim* before reciting that of *matir asurim*, he may no longer recite the blessing of *matir asurim*. By thanking God for the ability to stand up, he has already thanked Him for the ability to move his limbs.[20] In such a situation, he should try to find someone else who is

**20.** Rav Amram Ga'on ruled that in this case it is not possible to recite the blessing of *matir asurim* anymore, and this is the ruling of the *Shulḥan Arukh* (46:5). The *Bayit Ḥadash*, however, ruled that this person may still recite this blessing although he already recited that of *zokef kefufim*. The *Aḥaronim* ruled that we must follow the principle of *safek berakhot lehakel*, as explained in the *Mishna Berura* (46:20) and the *Ben Ish Ḥai* (*parashat Vayeshev* halakha 6). The *Ma'amar Mordekhai* pointed out that although the *Magen Avraham* claimed that Harav Shelomo Luria concurred with the *Bayit Ḥadash*, the truth is that he concluded that we must follow the ruling of Rav Amram Ga'on.

**The *Od Yosef Ḥai***

Harav Yosef Ḥayim retracted his original ruling that was printed in the *Ben Ish Ḥai*. In his *Od Yosef Ḥai* (*parashat Vayeshev* halakha 4) he explained that the ruling of the *Shulḥan Arukh* is based on his general thesis that the morning blessings are our thanks for our personal benefits. According to Rama and the Arizal, however, the blessings thank God for the manner in which the world was created. Some people receive the benefit of *zokef kefufim*, while others receive only the benefit of *matir asurim*. Therefore, even if the blessings are recited in the incorrect order, they are both necessary; it does not depend on the individual who recites them. Although this is counter to the ruling of the *Shulḥan Arukh*, the principle of *safek berakhot lehakel* does not apply when the Arizal's opinion is to recite the blessing. Moreover, each of the morning blessings has its independent significance according to the Kabbalah, and no one may recite fewer than the complete set of blessings.

The entire premise of Rambam and the *Shulḥan Arukh* is untenable, argued Harav Yosef Ḥayim. If it would be true that the blessing of *zofek kefufim* renders that of *matir asurim* as unnecessary, why would our Sages have obligated us to recite both blessings in the first place? They should have instituted the blessing of *zokef kefufim* only. This can be compared to a case of someone eating two foods while one food is subordinate to the other. The blessing recited for the main food automatically covers the subordinate food, and it is forbidden to recite a separate blessing for the subordinate food even if one chooses to recite that blessing first. If someone does, he is guilty of reciting an unnecessary blessing. In the same way, it ought to be forbidden to recite the blessing of *matir asurim* since one plans to recite the blessing of *zokef kefufim* afterward. It must be, therefore, that these two blessings are independent and neither one covers the intent of the other.

**The *Halikhot Olam***

Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 52) disagreed with each of these points. First of all, although the Rama and Rav Amram Ga'on both subscribe to the school that the morning blessings were instituted to thank God for the general creation of the world and not for each individual's benefits, they both ruled that if *zokef kefufim* was recited first, the blessing of *matir asurim* must not be recited. In fact, the *Minḥat Aharon* (5:15) asserted that in such a case it would no longer be necessary to recite that blessing even according to the Kabbalah.

Although Rav Yosef Ḥayim argued that our Sages would not have instituted two separate blessings if one can be covered by the other, there are other examples where this is exactly what our Sages instituted. For example, we recite blessings for the mitzvah of Torah study although the halakha is that the blessing of *Ahavat Olam* covers the obligation to recite those blessings as long as the person studies some words of Torah immediately after the *Amida* prayer. Instead of instituting separate blessings, our Sages could have simply instituted a rule making it imperative to recite a verse of the Torah immediately after completing the *Amida*.

Maran the Rishon Letziyon then admitted that this argument is faulty. Nevertheless, he insisted that any blessings instituted by our Sages cannot be considered unnecessary blessings even if it is possible to fulfill one's obligations with fewer blessings. This is similar to the Rashba's ruling (commentary to *Rosh Hashanah* 16a) that if our Sages instituted an additional facet to a Torah mitzvah, no one is guilty of adding to the Torah by fulfilling our Sages' instructions.

**וטוב** שישמע אחר כך מאחר הברכה, ויכוין לצאת, ויוצא ממאי נפשך. [משנ"ב ס"ק כ]. או שיברך בעצמו ויהרהר שם ומלכות בלבבו. [באו"ח וישב ה"ו]

**לב.** מי שהתחיל לברך "ברוך אתה ה'" על דעת לסיים ברכת "זוקף כפופים", ונזכר שלא בירך ברכת "מתיר אסורים", לא יסיים לומר "מתיר אסורים", אלא יסיים "זוקף כפופים", אף על פי שכעת בזה שוב לא יוכל לברך ברכת "מתיר אסורים". [אול"צ ח"ב עמ' מ בהערה]

## ברכת "מלביש ערומים"

**לג.** בברכת "מלביש ערומים" נותן הודאה לה' יתברך על שלובש בגדיו.

about to recite his morning blessings and ask him to recite the blessing of *matir asurim* on his behalf. If this is not feasible, he should recite the blessing for himself while thinking of God's Name without pronouncing it.[21]

As above

**32)** If someone began to recite the blessing of *zokef kefufim*, but while in the middle of reciting it (after saying *Barukh Atta Hashem*) he realized that he had not yet recited the blessing of *matir asurim*, he must not switch over to the blessing that he skipped. Instead, he must continue to complete the blessing of *zokef kefufim* even though this means that he will not be able to recite the blessing of *matir asurim* at all.[22]

Day 10

### *Malbish Arumim*

The gift of clothing

**33)** This blessing (Who clothes the naked) was instituted to thank God for the gift of clothing to protect our dignity and to protect our bodies from exposure to the elements. According to some authorities, the correct text is *hamalbish*,[23]

**21.** The *Ben Ish Hai* recommended pausing to think of God's Name while reciting the blessing in this case, without pronouncing the Name, so that one would fulfill the obligation of the blessing at least according to the *Poskim* who ruled that one can fulfill the requirement of any prayer by thinking it.

A better solution would be for this person to find someone else who needs to recite the blessing and ask him to recite it on his behalf as well. In that way, he would fulfill his obligation according to all *Poskim*. Regarding other such situations, this is exactly what the *Ben Ish Hai* recommended (e.g., *parashat Re'e* halakha 15; *parashat Hukat* halakha 13). Perhaps he did not offer this suggestion in this case since it is not a practical solution regarding the morning blessings because the custom is to recite the morning blessings at home, as explained above in halakha 11. Therefore, it is unlikely to find someone else to recite the blessings on his behalf.

**22.** This is the ruling of the *Or Letziyon* (Vol. II, footnote on page 40), concurring with the ruling of the *Haye Adam* (cited in the *Ben Ish Hai parashat Vayeshev* halakha 7 and *Kaf Hahayim* Sofer 46:45). The *Ben Ish Hai* disagreed, arguing that it is better to change this blessing to *matir asurim* and recite that of *zokef kefufim* afterward.

**23.** The *Tefilla leDavid* (page 73 in the HaKeter edition) claims that according to the *Sha'ar Hakavanot* the correct text is *hamalbish*, and this is the text appearing in the prayer books *Sha'are Rahamim* and *Hesed le'Avraham*. The *Kaf Hahayim* Palachi (9:10) concurred with this, and the *Yafe Lalev* (46:26 in HaKeter's edition) cited proof that this is the correct text from a verse (*Shemu'el II*,