



PO Box 1076 Jerusalem 91009 \* Tel. 972-2-628-4101

# Yeshivat Ateret Yerushalayim

IN THE HEART OF THE OLD CITY OF JERUSALEM

## Ha-Rav Shlomo Aviner on...

---

5 Sivan 5768

Prepared by Rabbi Mordechai Friedfertig

Subscribe: [RavAviner-subscribe@yahoogroups.com](mailto:RavAviner-subscribe@yahoogroups.com)

archives: [www.ateret.org.il/new/home.php](http://www.ateret.org.il/new/home.php)

---

### Laws of One who Stays Awake All Night on Shavuot

Question:

How does one act in the morning after staying awake learning Torah on Shavuot?

Answer:

1. Talit

One who wears tzitzit all night should not recite a new blessing on it in the morning. One should try to hear the blessing said by someone who is obligated to recite it or he should have the tzitzit in mind when he recites the blessing over his Talit (Shulchan Aruch, Orach Chaim 8:16 with Mishnah Berurah #42).

2. Netilat Yadayim

One should wash "netilat yadayim" without a blessing or heard from someone who is obligated to recite it (Shulchan Aruch Ha-Rav 4:13). It is preferable to use the restroom and one is then obligated according to all opinions to wash "netilat yadayim." After washing "netilat yadayim," he should recite the blessing of "Al netilat yadayim" and "Asher Yatzar" (Shulchan Aruch, Orach Chaim 4:13 with Mishnah Berurah #27, 29, 30).

3. "Elohai Neshamah" and "Ha-Ma'avir Sheinah"

They should be recited without the ending of using Hashem's Name or be heard from someone who is obligated to recite it, since these blessings were established over the return of the soul and removal of sleep and neither of these occurred (Shulchan Aruch, Orach Chaim 47 with Mishnah Berurah #30 and Biur Halachah). If one sleeps a half

an hour, one is obligated to recite these blessings (Shulchan Aruch, Orach Chaim 4:16 with Mishnah Berurah #34-35 and Biur Halachah).

#### 4. "Ha-noten Le-yaef Koach"

One should recite this blessing even if he is very tired, since this blessing was not established for the person's individual state, but as a general praise of Hashem who created His world which includes the removal of tiredness (Shulchan Aruch, Orach Chaim 46 with Mishnah Berurah #22 and Shulchan Aruch, Orach Chaim 47 with Mishnah Berurah #28). Chasidim recite all of the morning blessings even if they remain awake all night (Shulchan Aruch Ha-Rav 47:7 and Siddur Chabad in the laws before the morning blessings and blessings over learning Torah).

#### 5. Blessings over Learning Torah

There is a dispute whether these blessings should be recited if one remains awake all night. One option is that the morning before Shavuot, one make a condition that the blessings will be for the following day as well. One can also hear the blessings from someone who slept and both have in mind that the blessings will apply to both of them (Shulchan Aruch, Orach Chaim 47 with Mishnah Berurah #25-28). If neither of these is an option, one can recite the blessings based on the opinion of the Shut Sha'agat Aryeh (#24-25) that these blessings are a Torah mitzvah and in the case of a doubt, one is strict to recite them. This ruling is found in Maran (our revered teacher) Ha-Rav Kook's commentary on the siddur "Olat Re'eiyah" (vol. 1, p. 59 #5) and in Rav Ovadiah Yosef's responsa (Shut Yabia Omer vol. 5, Orach Chaim #6 and Shut Yechaveh Daat 3:33).

In this regard, women are also required to recite the blessings over learning Torah and they are printed in all of the siddurim for women. Since women are not obligated to learn Torah, how can they recite the blessing "Blessed is Hashem...who has made us holy and commanded us to engage in words of Torah"? There are various answers, but the answer of Ha-Rav Yitzchak Zev Soloveitchik, known as the Griz, on the Rambam (Hilchot Berachot) and Maran Ha-Rav Kook (Orach Mishpat 11, 2) is that these are not blessings over performing a mitzvah but blessings of praise. If the Torah was not given, the world would be in darkness whether for men or women. Women therefore also thank Hashem for the Torah being in the world.