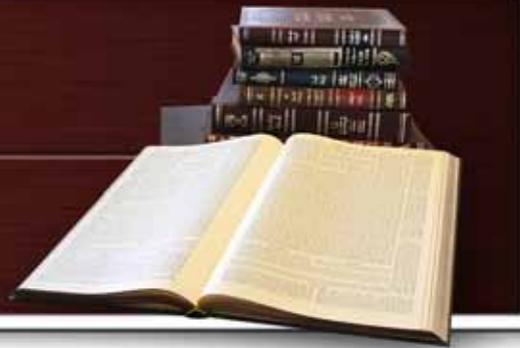


HALACHICALLY SPEAKING



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REMAINING AWAKE ON SHAVUOS NIGHT

There is a widespread custom to remain awake on *Shavuos* night to learn *Torah*. This custom spawns many *halachic* queries. Why should we stay up learning on *Shavuos* night? What should be learned? Should one learn the *tikun leil Shavuos*? How do we deal with washing hands, *birchas hashachar*, *birchas hatorah*, and other *halachos* which can come up on this wonderful night?

Remaining Awake and Reasons

It is the custom¹ of most of *klal yisroel*² to remain awake the entire night of *Shavuos* and learn *Torah*.³ One reason is that *klal yisroel* were sleeping the night before the

1. This is not an obligation but a custom of *prishos* and *zehiros* (Elya Rabbah 494:3).
2. Shulchan Aruch Harav 3, Mishnah Berurah 1. Others say all of *klal yisroel* does this (Refer to Yufei Leleiv 494:2).
3. Zohar Parshas Emor page 93b, Seder Hayom seder chag Ha'Shavuos page 158 (new), Elya Rabbah 494:3, Magen Avraham 494, Kav Hayosher 92:page 485 (new), Birchei Yosef 8, Yufei Leleiv 494:2, Shulchan Aruch Harav 3,



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acceptance of the *Torah*,⁴ and *Hashem* had to awake them in order to accept the *Torah*. Therefore, we have to rectify that by remaining awake.⁵ Some say that one who stays awake on *Shavuos* night and learns *Torah* the entire time is guaranteed that he will live out his year and suffer no harm.⁶ Others guarantee a blessing for children who are scholarly and other benefits.⁷ Some say that one should be careful and not sleep even a bit at night.⁸ Many say that it is very beneficial to nap on *Erev Shavuos* in order to remain awake on *Shavuos* night.⁹ In order to learn the most time possible, one should go to the *bais medrash* immediately after the *seuda*.¹⁰

Staying Awake Part of the Night

Although many have the custom to remain awake the night of *Shavuos*, many do not have the strength to do so. The same is true for people who feel that if they are awake all night, they will not *daven* properly.¹¹ The opinion of the *poskim* is that there is a point in staying up and learning any amount of time that one can on the night of *Shavuos*.¹² If it is possible one should try to remain awake at least most of the night,¹³ or at least until *chatzos*.¹⁴ Those who cannot *daven* properly without a proper amount of

Siddur Yaavetz 2:page 175:7, Shulchan Shlomo 494:1, Mamer Mordechai 1, Mishnah Berurah 1, Kaf Hachaim 6, Tur Brakas 494:1:pages 139-140, Shulchan Aruch Hamekutzar 93:2, Ohr L'tzyion 3:18:11:footnote 11, Mikadesh Yisroel 8, Chazzon Ovadia Yom Tov page 309. Refer to Moadim V'zemanim 7:page 10:footnote 1 on remaining awake on *Shavuos* night and it not being in conflict with the concept of having *Yom Tov* half for *Hashem* and half for you. See Moadim V'zemanim 4:315 on an additional reason for staying up on *Shavuos* night. Refer to Sharei Teshuva 664:1 for other nights to remain awake learning *Torah*. Some *Chassidim* have the custom to recite *tikun* and go to sleep until the time for *shacharis* is *davened* on a regular *Yom Tov* (Mishmeres Shalom 39:3:footnote, Teshuvos V'hanhagos 5:160).

4. Shir Hashirim Rabbah 1:12:2, see Sefer Matamim page 94:78-79, Sefer Matamim Hachodesh page 72:1.
5. Elya Rabbah 494:3, Magen Avraham 494, Yufei Leleiv ibid, Taamei Haminhagim page 279:618, Kaf Hachaim 6, Mishnah Berurah 1. See Zohar Parshas Emor page 93b. Refer to Moed Lechol Chai 8:17, Birurei Chaim 3:page 964, Shraga Hameir 2:102:34, and Mivakshei Torah 6:page 18 for other reasons.
6. Be'er Heitiv 7, Pri Chadash 494:3, Yufei Leleiv ibid, Moed Lechol Chai 8:16, Mishnah Berurah 1, Kaf Hachaim 6, see Chok Yaakov 1, Ohr L'tzyion 3:18:11.
7. Moed Lechol Chai 8:16, Pela Yoetz Atzeres page 476 (new).
8. Ben Ish Chai Bamidbar 1:3, Mikadesh Yisroel 9. Although one may have fallen asleep while learning, continuing to learn is still advised (Mikadesh Yisroel 26). Some even say if one knows that his friend wants to remain awake and he falls asleep he should wake him up (Mikadesh Yisroel 9:2). Refer to Halichos Shlomo Moadim 2:page 374:footnote 13.
9. Yesod V'shoresh Hu'avodah 10:4, see Torah L'shma 449.
10. Ohr L'tzyion 3:18:11:footnote 11.
11. Siddur Yaavetz 2:page 175:12, Pela Yoetz Atzeres ibid, Moed Lechol Chai 8:21:page 82 (new).
12. Mikadesh Yisroel 11.
13. Some say it is proper to go to sleep the first half of the night and then remain awake the second half (Mikadesh Yisroel 11).
14. Natei Gavriel Shavuos page 115:13.

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sleep do not have to remain awake on *Shavuos* night.¹⁵ Some say that even if one will be able to learn more hours by day, he should still remain awake on *Shavuos* night.¹⁶

Children

There is no need for a child to remain awake the entire *Shavuos* night, but if he wishes to do so he may.¹⁷ Children who disturb the adults from learning should not be brought to *shul*.¹⁸

Actions

Since remaining awake the entire night is of extreme importance, one should be careful not to sit idly around and engage in mindless chitchat or frivolity.¹⁹ One who does so would be better off to go to sleep.²⁰ The learning should be done with great joy.²¹

Second Night – *Chutz L'aretz*

Some *poskim* bring the custom to remain awake learning *Torah* the second night of *Shavuos* as well as the first.²² Some explain that there is an opinion that holds the *Torah* was given on the seventh day of *Sivan*.²³ The custom of most people is to only remain awake the first night,²⁴ but one should still learn a bit on the second night.²⁵

15. Refer to Seder Hayom ibid, Moed Lechol Chai 8:21, Natei Gavriel Shavuos 16:4, and Mikadesh Yisroel 48 in depth, see Sheilas Rav page 361:13 who says it is better to remain awake on *Shavuos* night, see Doleh U'mashka page 199. Refer to Moed Lechol Chai 8:27 and Kaf Hachaim 494:12 who say not to doze off during *krias shema* and *shemonei esrei*. See Vayivorech Dovid 1:7.

16. Rivevos Ephraim 8:500:12, opinion of Harav Chaim Kanievesky Shlita quoted in Piskei Shmuos page 82, and in Dinei Haniyur Kol Haleilah page 22:footnote 37.

17. Mikadesh Yisroel 14, see Chinuch Yisroel page 100 (new). Women do not need to remain awake on *Shavuos* night (Refer to Rav Poalim Sod Yeshurim 1:9, Mikadesh Yisroel 15:2, Chazzon Ovadia Yom Tov page 310).

18. Refer to Rivevos Ephraim 8:500:8.

19. Siddur Yaavetz 2:page 175:11, Moed Lechol Chai 8:20, Ben Ish Chai Bamidbar 1:7, Yesod V'shoresh Hu'avodah ibid, Kaf Hachaim 494:11, Pela Yoetz ibid.

20. Mikadesh Yisroel 8:page 183, Minhag Yisroel Torah 494:3, Chazzon Ovadia Yom Tov page 311.

21. Ohr L'tzyion 3:18:11:footnote 11.

22. Matei Moshe 694, Kav Hayosher end of 92:page 485 (new), Lev Dovid 31, Yesod V'shoresh Hu'avodah ibid, Mishmeres Shalom 39:5:page 137 (new), Kaf Hachaim 494:10, 37, Minhag Yisroel Torah 494:3, Dinei Haniyur Kol Haleilah page 16:footnote 28, Mikadesh Yisroel 24. This is the custom of Karlin and others see Natei Gavriel Shavuos 16:footnote 5.

23. Kaf Hachaim 494:37, see Meseches Shabbos 66b.

24. Shiurei Knesses Hagedolah 494:5, Natei Gavriel Shavuos pages 119-120, Piskei Teshuvos 494:footnote 19, Yom Tov Sheini K'hilchoso 1:71:page 84. See Leket Yosher O.C. page 103.

25. Kaf Hachaim 494:10.



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Tikun Leil Shavuos or Other Topics

The custom of many people is to recite *tikun leil Shavuos* on the night of *Shavuos*.²⁶ There are many reasons given for this.²⁷

There is a well-known story involving the *Dubner Maggid* and his *rebbe* the *G'ra*. On *Shavuos* night, the *G'ra* recited the *tikun leil Shavuos*, and the *Dubner Maggid* started learning other things. The *Gr'a* asked him, "Why are you not reciting the *tikun*?" True to form, the *Dubner Maggid* responded with a parable. "There was once a young married boy who was not learning. His father-in-law decided not to support him anymore, and told him to go to work. The son-in-law asked him how he is supposed to earn a living. The father-in-law advised him go to other merchants to see how they sell their goods, and you should do the same. The son-in-law went to the market and saw signs hanging on top of the stores advertising their wares. He hung signs at his own establishment, but did not stock merchandise in the store. The father-in-law said, "You fool! This is not how you sell merchandise. If you only have a sign then you will not make any money." The *tikun* only contains the first and last part of every *parsha* and *Mishnah*; it is like a sign which advertises merchandise. Since you (the *Rebbe*) have the entire *Torah* inside you can learn the *tikun* and show a sample of the *Torah* that you have. I have no *Torah* inside me. Therefore, I need to learn to get as much merchandise as possible".²⁸

Some say the *tikun* should be said with a *minyan*;²⁹ however, others say the custom is that each one says it himself.³⁰ Some say the *tikun* was made for people who do not know how to learn.³¹ Many people do not learn the *tikun leil Shavuos* but learn whatever

26. Zohar parshas Emor page 98a, Yosef Ometz 852:pages 187-188, Ben Ish Chai Bamidbar 1:4, Kav Hayosher ibid, Noheg Katzon Yosef page 236, Yesod V'shoresh Hu'avodah ibid, Mishmeres Shalom page 135:2 (new), Kaf Hachaim 7, Natei Gavriel Shavuos pages 104-105, Mikadesh Yisroel 24, Minhag Yisroel Torah 494:3, Ohr L'tzyion 3:18:11, Rivevos Ephraim 8:500:9, Dinei Haniyur Kol Haleilah pages 19-20, Kovetz Bais Aron V'yisroel 83:page 122:12. On this topic refer to Moadim L'simcha 6:pages 420-448 in great depth. This was the custom of the Vilna Goan zt"l (quoted in Yechaveh Da'as 3:32). This was the custom of Harav Shlomo Zalman Aurbach zt"l quoted in Halichos Shlomo Moadim 2:page 374:footnote 13, Chiko Mamsakim 1:page 348:footnote 202, and in Shalmei Moed page 459, custom of the Steipler zt"l quoted in Orchos Rabbeinu 2:page 98:1. See Kaf Hachaim ibid to the order of the learning that involves the *tikun leil Shavuos*. Refer to Natei Gavriel Shavuos pages 110-114. Women do not have to recite it (Kaf Hachaim 494:8, Rivevos Ephraim 8:500:11, see Ben Ish Chai Vayishlach 1:6, Rav Poalim Sod Yeshurim 1:9, Natei Gavriel Shavuos 16:footnote 1). See Sefer Matamim Hachodesh pages 74-75 who mentions why the order of the *tikun* is out of the regular *seder* of *Shas* etc. In regard to taking one's *tikun* home after learning see Mikadesh Yisroel 30, Vayivorech Dovid 1:60-61. There is a discussion in the *poskim* if one did not finish reciting the *tikun* by night should he finish it by day (Mikadesh Yisroel 32). Whether the *tikun* should be said standing or sitting, see Torah L'shma 430.

27. Refer to Moadim L'simcha 6:pages 420-423.

28. Yechaveh Da'as 3:32. On this parable see Moadim L'simcha 6:pages 429-430:footnote 13.

29. Lev Dovid 31. Refer to Mikadesh Yisroel 19 who quotes the opinions. See Chazzon Ovadia Yom Tov page 310.

30. Chok Yaakov ibid.

31. Chok Yaakov ibid.

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their heart desires.³² Those who have the custom to say the *tikun* should do so before learning other things.³³ One should keep his custom regarding saying the *tikun*.³⁴ Some say that one should make *Torah Sheba'al Peh* his main focus on the night of *Shavuos*.³⁵

Halachos Applicable Throughout the Night

Drinking Coffee –Many people drink coffee or tea in order to remain awake during the night. When making a *beracha* on the first cup he should have in mind that this *beracha* will exempt any other beverage that he will drink throughout the night (in the same *bais medrash*), and at the end of the night one should drink a *shiur* that would require a *beracha achrona* (approx 3.5 ounces).³⁶ Others say that one should recite a *boreh nefashos* after each cup (if one drank enough coffee in the allotted time) and recite another *beracha* on any additional coffee or tea.³⁷ The custom of most people is like the first opinion.

Eating and Drinking Until When?

The *Gemorah*³⁸ prohibits eating³⁹ and drinking before *davening* based on a *posuk*⁴⁰ which states, “You shall not eat over the blood.” One of the interpretations given for this is that one should not eat before *davening* for his blood. The *Gemorah*⁴¹ further states that eating and drinking before reciting *krias shema* is an act of haughtiness.⁴² Tending to one’s own physical well being before fulfilling his obligation to declare *malchus shomayim* is tantamount to declaring that *Hashem’s* sovereignty over the world is secondary.

32. Refer to Taamei Haminhagim page 279 (kuntres achron), Yechaveh Da’as 3:32, Mikadesh Yisroel 12:page 190, Toras Hayeshiva pages 221-222, Natei Gavriel Shavuos pages 107-108, Minhag Yisroel Torah ibid, Rivevos Ephraim 8:500:10, Massei Ish 8:page 78. See Meseches Avodah Zarah 19b. The Chazzon Ish zt”l would tell some to learn *Torah* and others to say the *tikun* (Orchos Rabbeinu 2:page 98:1, see Orchos Rabbeinu 2:additions to volume 1 page 10), Chazzon Ovadia Yom Tov pages 310-311, see Meseches Avodah Zarah 19a. Refer to Ohr L’tzyion 3:18:11:footnote 11 who says a *talmid* in a *Yeshiva* should learn what the *hanhallah* wants them to learn.

33. Refer to Meseches Avodah Zarah 19b, Mikadesh Yisroel 13. See Asei Lecha Rav 5:60.

34. Opinion of Harav Chaim Kanievesky Shlita quoted in Dinei Haniyur Kol Haleilah page 21:footnote 36.

35. Shulchan Aruch Harav 494:3, Dinei Haniyur Kol Haleilah pages 16-18, see Chok Yaakov 494:1. Refer to Chag Ha’Shavuos page 92:4, Mikadesh Yisroel 16:2.

36. Chazzon Ovadia Yom Tov page 311, see Yabea Omer O.C. 6:27, O.C. 8:22:31, O.C. 9:108:86, Yechaveh Da’as 6:11, Natei Gavriel Shavuos page 122. Refer to Mishnah Berurah O.C. 184:17. See Minchas Yitzchok 5:102.

37. Halichos Shlomo Moadim 2:pages 374-375:footnote 4.

38. Berochos 10b.

39. Refer to Mishnah Berurah 232:35 on how much food this is referring to.

40. Vayikra 19:16. Refer to Avnei Yushpe 3:30:6 who says although one may not eat before *davening*, if one made a *beracha* on food before *davening* he may eat some of the food not to come to recite a *beracha l’vatala*.

41. Ibid.

42. Refer to Rambam Tefillah 6:4, Rosh Berochos 1:10, Maharsha, Shulchan Aruch 89:3, Mishnah Berurah 21, Rivevos Ephraim 1:62, Chai Ha’Levi 2:1:5.



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The prohibition of eating and drinking starts from a half-hour before *alos hashachar*.⁴³ If one began to eat before this time, he may continue until *alos hashachar*. Some are of the opinion that one should not eat if he awoke after *chatzos*,⁴⁴ unless it is necessary for *tefilla*.⁴⁵ Drinking is permitted according to this view until *alos hashachar*.⁴⁶

The *minhag* does not seem to be in accordance with this opinion, and one may eat after *chatzos*.⁴⁷

Learning *Mikra* at Night

Many people get tired of learning *Gemorah* all night and want to learn portions of the *Torah*. Is this permitted?

The *Medrash* says that *Moshe Rabbeinu* knew it was day when *Hashem* taught him *mikra* and knew it was night when *Hashem* taught him the *Mishnah* and *Gemorah*.⁴⁸ Some say we see from here that one should not read *mikra* at night.⁴⁹ Additionally, based on the writings of *kabbalah*, one should not say *mikra* at night.⁵⁰ Some say the reason is because learning *mikrah* at night arouses the *midah* of *din*.⁵¹ One who does read *mikrah* at night did not do any *issur*.⁵² If one read the *pesukim* with *targum* there is certainly no problem.⁵³

Many *poskim* say that reading *tehillim* is permitted and is not included in this *inyan* at all.⁵⁴ Others only permit this after *chatzos*.⁵⁵ Some say that it is permitted to read a *posuk*

43. See Shulchan Aruch 5, Mishnah Berurah 27, Shar Ha'tzyion 33, Biur Halacha "vim", Ishei Yisroel 13:footnote 71, Halichos Shlomo Tefillah 2:3:footnote 4 says a woman can eat a half hour before *alos hashachar*. See Betzel Hachuchma 3:52 in regard to the morning of a fast day.

44. Magen Avraham 14 quoting a Zohar, see Yabea Omer O.C. 5:22:5.

45. Machtzis Hashekel 14, Kaf Hachaim 41, Mishnah Berurah 28.

46. Be'er Heitiv 15, Mishnah Berurah ibid, Yalkut Yosef pages 147-148.

47. Aruch Hashulchan 26, Minhag Yisroel Torah 1:page 131, Heishiv Moshe 6.

48. Medrash Tanchuma Ki Sisa 36:page 591 (new), see Tanei D'bei Eliyahu 2:16.

49. Refer to Rosh to Rosh Hashanah 4:14, Shemiras Haguf V'hanevesh 84:1-6 in depth.

50. Be'er Heitiv 238:2, Ben Ish Chai Pekudei 1:7, Birchei Yosef 238:2, Kaf Hachaim 237:9. One can think about *mikra* at night (Shevet Ha'kehusi 6:141).

51. Ben Ish Chai Pekudei 1:7, Lekutei Maharich 1:page 287 (new), Betzel Hachuchma 4:44.

52. Shar Ha'tzyion 238:1, Betzel Hachuchma 4:44.

53. Birchei Yosef 238:2, Yesod V'shoresh Hu'avodah 6:2, Lekutei Maharich ibid, Da'as Torah 238:2, Yabea Omer O.C. 6:30.

54. Eishel Avraham Butchatch 238, Yosef Ometz 54, Me'asef Lechol Hamachanos 1:38, Tzitz Eliezer 8:2, Betzel Hachuchma 4:45, Orchos Rabbeinu 1:page 97:131. Refer to Medrash Rabbah Bereishis 68:11. In regard to saying *tehillim* for a *choleh*, see Betzel Hachuchma 4:47, Halichos Shlomo Tefillah 8:17:footnote 22.

55. Ben Ish Chai ibid, Lekutei Maharich 1:page 287 (new), Levushei Mordechai O.C. 2:186, Be'er Moshe 4:22, Doleh U'mashka page 139. See Nemukei Orach Chaim 238, Divrei Yatziv Y.D. 136.

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for *rachamim* (and not *limud*).⁵⁶

It is permitted to be *maaver sedra* at night if one reads a commentary with the *pesukim*.⁵⁷ A *chumash shiur* may be given at night since one is explaining the words and not just reading them.⁵⁸ Reciting *pesukim* at a *vacht nacht* is permitted.⁵⁹ One may say *mikrah* on *leil Shabbos*, *Motzei Shabbos*,⁶⁰ *leil Yom Tov*,⁶¹ *leil Chol Hamoed*, and *leil Yom Kippur*.⁶² One is permitted to recite *pesukim* which are customarily recited at *krias shema al hamittah* since they have to do with the nighttime.⁶³ A *ba'al koreh* may prepare for *laining* at night.⁶⁴ One who has a *seder halimud* every day in *t'nach* and did not finish learning before night may finish the *seder* at night.⁶⁵ Some permit saying *mikra* during *bein ha'shmashos*.⁶⁶

Learning without a *Chavrusa*

Most people prefer to learn with a *chavrusa* all night long on *Shavuos* night, while others learn alone. The *Gemorah*⁶⁷ says that one should not learn alone. This concept is brought in *halacha* as well.⁶⁸ Some say that this applies only when there were no *seforim* or commentaries to help in understanding the *Gemorah*. However, since today there are many *seforim* and commentaries, there is nothing wrong with learning alone.⁶⁹ One who will learn better without a *chavrusa* is permitted to learn alone.⁷⁰ In *Eretz Yisroel* one can learn alone according to all opinions because the air of *Eretz Yisroel* makes a person smart.⁷¹

56. Refer to Pri Megadim Eishel Avraham 238:1, Betzel Hachuchma 4:46, see Tzitz Eliezer 8:2.

57. Harav Yisroel Belsky Shlita, see Mivakshei Torah 3:page 235:5, Yabea Omer O.C. 6:30:5, Shevet Ha'kehusi 6:141. Refer to Doleh U'mashka page 154.

58. Nemukei Orach Chaim 238, Be'er Moshe 4:22.

59. Betzel Hachuchma 4:44, Be'er Moshe 4:22, Piskei Teshuvos 238:footnote 26.

60. See Be'er Heitiv 299:14 who argues.

61. Harav Yisroel Belsky Shlita, see Yosef Ometz 54, Ben Ish Chai ibid, Yesod V'shoresh Hu'avodah ibid, Levushei Mordechai O.C. 2:186, Me'asef Lechol Hamachanos 1:38, Betzel Hachuchma 4:44, Be'er Moshe 4:22, Tzitz Eliezer 8:2, Yabea Omer O.C. 6:30, Yugel Yaakov pages 92-93. In regard to *leil shishi* during *shovavim* see Divrei Yatziv ibid.

62. Kaf Hachaim 238:9.

63. Betzel Hachuchma 4:44.

64. Rivevos Ephraim 3:84.

65. Rivevos Ephraim 8:521:1.

66. Betzel Hachuchma 4:44, Shevet Ha'kehusi 6:141.

67. Ta'anis 7a, see Rashi "yichidi".

68. Shulchan Aruch Harav Talmud Torah 4:10.

69. Teshuvos V'hanhagos 1:542. The Chazzon Ish zt"l was asked why did he learn alone, and he answered because when he learns with other *seforim* it is not considered alone. Even if one learns himself he is fulfilling the *mitzvah* of *talmud Torah*, but when one learns with a *chabura* it increases *kovod shomayim* (Biur Halacha 155 "v'yikva").

70. Refer to Sefer Chassidim 940:page 507, Salmas Chaim 344 (old):page 127, Yugel Yakov page 327.

71. Siddur Yaavetz page 46.



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Going to Sleep Before and After *Alos Hashachar*

Krias shema al hamitah and *hamapil* are only recited when one sleeps at night.⁷² One who wishes to fall asleep before *alos hashachar* should recite *krias shema al hamitah* beforehand,⁷³ and the *beracha* of *hamapil*.⁷⁴ There is a *sofek* in the *poskim* whether to recite *krias shema al hamitah* if one goes to sleep before *alos hashachar* and will fall asleep after *alos hashachar*.⁷⁵

Washing Hands in the Morning

There are two opinions in the *Rishonim* as to why we wash our hands in the morning upon awakening. The opinion of the *Rosh*⁷⁶ is that our hands move while we sleep and come in contact with covered parts of the body. The *Rashba*⁷⁷ holds that when we awake in the morning we are considered like new creatures, and we have to thank *Hashem* for this. One method of thanks is washing our hands, much as the *Kohanim* did in the *Bais Hamikdosh* before their *avodah*.⁷⁸ An additional reason for washing is that the *ruach ra'ah* which rests on the hands during the night is not removed until one washes his hands in the morning.⁷⁹

The question arises whether one must wash his hands if he was awake all night.⁸⁰ According to the first opinion, there is no need to wash, since one knows that he did not make any contact with an unclean part of his body.⁸¹ According to the *Rashba*, since he did not go to sleep he is not considered a new person.⁸² Furthermore, there is an uncertainty if the *ruach ra'ah* comes upon the hands if one does not sleep.⁸³

Based on the above, the *poskim* offer a number of options: Some say one should wash

72. Refer to Chai Adom 35:4, Biur Halacha 239 “so’mooch,” Ishei Yisroel 35:12.

73. Refer to Birchei Yosef 239:2.

74. Pri Hasadeh 2:31, Hisoreros Teshuva 2:82:2, Mikadesh Yisroel 36. The question arises whether or not one may recite *krias shema* without saying *birchas hatorah* if he wishes to go to sleep before *alos hashachar* because if one were to recite *birchas hatorah* the time to say *krias shema* would pass. (Refer to Betzel Hachuchma 1:1, Lev Avraham 6, Moadim V’zemanim 8:116 who are lenient, see Shraga Hameir 2:60, 6:29:3 who is stringent).

75. Refer to Biur Halacha 239 “so’mooch”, Pri Hasadeh 2:31.

76. Meseches Berochos 9:23.

77. 191. See Bais Yosef O.C. 4.

78. Kitzur Shulchan Aruch 2:1, Mishnah Berurah O.C. 4:1.

79. Bais Yosef *ibid* quoting the opinion of the Zohar, see Elya Rabbah 4:8.

80. Shulchan Aruch 4:13.

81. Some say if one touched dirty places during the night then a *beracha* may be recited (Kaf Hachaim 4:49).

82. Taz 9, Magen Avraham 11, 12, Gr’a 13, Mishnah Berurah 28.

83. Refer to Sharei Teshuva 13, Chai Adom, 2:4, Mishnah Berurah 28. See Birchei Yosef 4:5.

his hands three times⁸⁴ (every other hand)⁸⁵ but should not recite the *bracha*.⁸⁶ Others say that one can recite a *beracha* in any event, since the *chachamim* established that one has to wash his hands in the morning; therefore, there is no difference whether he slept or not.⁸⁷ The *Mishnah Berurah*⁸⁸ and others⁸⁹ advise that one should use to the bathroom and then wash his hands. It is permitted to recite a *beracha* on this washing. Some say to hear the *beracha* of “*al netiylas yadayim*” from someone who slept.⁹⁰ Some suggest touching a dirty place before *davening*,⁹¹ while others feel that this is not helpful.⁹²

One who slept a long time at night would wash his hands and recite a *beracha*,⁹³ but one who slept less than a half hour⁹⁴ (i.e. in *shul* on his arms, or in his seat even for a long time)⁹⁵ is viewed as not having slept at all in regard to the *halachos* of *netiylas yadayim*.⁹⁶

One who slept at the beginning of the night and awoke should wash his hands upon arising. Before *davening* he should use the bathroom and then he can recite a *beracha* on the washing according to all opinions.⁹⁷

One who slept at night and awoke before *alos hashachar* may be required to wash his

84. Shulchan Aruch 4:2, Taz 4:3, Kitzur Shulchan Aruch 2:1, 2:8, Chai Adom 2:4, Mishnah Berurah 4:29, Aruch Hashulchan 4:3, Kaf Hachaim 4:54, Minchas Gidiyon page 131. Some say once (Shulchan Aruch Harav Piskei Hasiddur Seder Hanetilah). Refer to Massei Rav 5 who says to wash four times. See Darchei Chaim V'sholom 2:page 19.

85. Pri Megadim Eishel Avraham 4:7, Kitzur Shulchan Aruch 2:3, Mishnah Berurah 4:10, Kaf Hachaim 4:12. Some do it four times (opinion of the G'ra, see Mishnah Berurah 4:10).

86. Rama 4:13, Taz 2, Magen Avraham 4:12, O.C. 494, Be'er Heitiv 494:7, Shulchan Aruch Harav 4:13, Keshet Hagodol 5:1, Kaf Hachaim Palagi 9:2, Moed Lechol Chai 8:26, Chai Adom 2:4, 8:9, Kitzur Shulchan Aruch 2:8, Maharam Shik O.C. 1:1, Kaf Hachaim 46:49, Ohr L'tzyion 3:18:11, Shulchan Aruch Hamekutzar 93:3, Yechaveh Da'as 3:33, Halacha Berurah 4:41, Minchas Gidiyon page 131, see Me'asef Lechol Hamachanos 4:69.

87. Bach, Aruch Hashulchan 12, see Mishnah Berurah 30.

88. 4:30, Shar Ha'tzyion 41, Biur Halacha 4 “v'yitlom”, Mishnah Berurah 494:1. Refer to Kaf Hachaim 49 who quotes those who argue with this.

89. Halichos Shlomo Moadim 2:page 376:5, see Machzei Eliyahu 4. Refer to Me'asef Lechol Hamachanos 4:67, Olos Yitzchok 1:2:1.

90. Refer to Mishnah Berurah 46:24, Rivevos Ephraim 8:500:13, see Pri Megadim Eishel Avraham 494.

91. Refer to Mamer Mordechai 4:8.

92. Halichos Shlomo Moadim 2:page 376:5, Ishei Yisroel 2:footnote 99.

93. Mishnah Berurah 4:27.

94. Kitzur Shulchan Aruch 2:8, Ketzos Hashulchan 2:1, Piskei Teshuvos 4:footnote 18. Refer to Ohr L'tzyion 2:1:7, Minchas Gidiyon pages 32-33 in depth.

95. Piskei Teshuvos *ibid*.

96. Bais Yosef 4, Elya Rabbah 4:16, Pri Megadim Eishel Avraham 4:16, Mishnah Berurah 4:27, Kaf Hachaim 50, Minchas Gidiyon page 127:50.

97. Biur Halacha 4 “kol”.



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hands with a *beracha*,⁹⁸ but once *alos hashachar* arrives he should wash his hands again without a *beracha*.⁹⁹ Alternatively, he should use the bathroom and then wash his hands and recite an “*al netiylas yadayim*”.¹⁰⁰

When to Wash Hands

Some say that one should wash his hands right when *alos hashachar* arrives to remove the *ruach ra'ah*.¹⁰¹ However, the custom is that we do not interrupt learning in order to wash our hands. Rather, we wash before *davening*.¹⁰² Some explain that it is questionable whether we need to wash at all. Therefore, we are lenient and do not require the washing immediately at *alos hashachar*.¹⁰³ There is no need to make sure to have the water next to you in order not to walk four *amos* without washing your hands.¹⁰⁴ Furthermore, one may touch his clothing or eyes before this washing.¹⁰⁵

Learning Before Alos Hashachar

*Rashi*¹⁰⁶ is of the opinion that one is not allowed to learn before *davening*. However, the *poskim* say one is permitted to learn (on *Shavuos* night) if he *davens* with a *minyan*, since he will not forget about *davening* because of his learning.¹⁰⁷ Some are lenient in any case to learn before *davening*.¹⁰⁸ One who does not *daven* with a *minyan* must appoint a *shomer* to remind him to *daven* before he can begin learning.¹⁰⁹ A *shiur* may be

98. Refer to Shulchan Aruch 4:14, Taz 10, Mishnah Berurah 31. For *davening* one would not have to wash his hands again, the concern here is for *ruach ra'ah* (Magen Avraham 13, Mishnah Berurah 32).

99. Rama 4:14.

100. Mishnah Berurah 33.

101. Shulchan Aruch Harav 4:13. Refer to Shulchan Aruch O.C. 4:14, Taz 10, Mishnah Berurah 31, opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 95. See Pri Tamarim 29:pages 10-11.

102. Harav Yisroel Belsky Shlita, opinion of Harav Shlomo Zalman zt”l quoted in Halichos Shlomo Moadim 2:page 375:4, Piskei Shmuos page 95, and Shalmei Moed page 461, Ishei Yisroel 2:footnote 96, opinion of Harav Chaim Kanievesky Shlita quoted in Piskei Shmuos ibid, Dinei Haniyur Kol Haleilah page 52:footnote 6, and in Doleh U’mashka page 199, Natei Gavriel Shavuos page 128:5:footnote 9 quoting the opinion of *poskim*, see Eishel Avraham Butchatch 4, Kaf Hachaim 4:18, Teshuvos V’hanhugos 2:2.

103. Dinei Haniyur Kol Haleilah pages 52-53:footnote 6 quoting the opinion of Harav Chaim Kanievesky Shlita.

104. Halichos Shlomo ibid, opinion of Harav Chaim Kanievesky Shlita quoted in Doleh U’mashka page 199:footnote 534. Refer to Mikadesh Yisroel 39.

105. Halichos Shlomo ibid, see Eishel Avraham 4, Kaf Hachaim 4:18.

106. Berochos 5a “so’mooch”, see Rosh 1:7.

107. Rabbeinu Yona Meseches Berochos page 3, Rosh ibid, Tur, Shulchan Aruch 7, Mishnah Berurah 32, Shulchan Aruch Harav 7, Kaf Hachaim 49. Refer to Mikadesh Yisroel 43-2.

108. Aruch Hashulchan 27, Eretz Tzvi end of the sefer, Dai Hushev 5, Avnei Tzedek 19.

109. Mishnah Berurah 4.

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given before *davening* even if one does not *daven* at a set *minyan*.¹¹⁰

Sleeping

One who was up an entire night may not go to sleep a half hour before *alos hashachar*.¹¹¹ If he appoints someone to wake him up (*shomer*) to *daven* then it is permitted.¹¹² If one slept during the night but woke up to tend to his personal needs, he may go back to sleep even if it is a half hour before *alos hashachar*, since it is considered a continuation of his sleep.¹¹³

Asher Yotzar

Asher yotzar is recited in the morning, even if one did not use the bathroom.¹¹⁴ Since he slept, he is considered a new creature when awakening, and must thank *Hashem* for this.¹¹⁵ One may recite *asher yotzar* if he used the bathroom, even if he was awake the entire night.¹¹⁶

Elokay Neshama

Some say that *elokay neshama* may not be recited if one did not sleep, since his *neshama* was not returned to him.¹¹⁷ Others explain that upon awakening we are made into a new creature and we thank *Hashem* for this by reciting *elokay neshama*, but if one did not sleep no *beracha* can be recited.¹¹⁸ One should hear this *beracha* from someone else.¹¹⁹ The same applies to *hamaver sheina*....¹²⁰ No *amen* should be said until after

110. Rabbeinu Yona Meseches Berochos page 3, Shulchan Aruch 7, Shulchan Aruch Harav 7, Aruch Hashulchan 27, Kaf Hachaim 52.

111. Binyan Tzion 1:1. See Hisoreros Teshuva 2:82, Mikadesh Yisroel 34.

112. Mikadesh Yisroel 34.

113. Nekius V'kovod B'Tefillah page 82:35, Siach Ha'Tefillah pages 620-621. Refer to Yisroel V'hazemanim 1:8:page 25:6 who speaks about the custom of some on *Shavuos* night to go to sleep before the *zeman* of *krias shema* has arrived in order to properly prepare themselves for a later *davening*.

114. Rama 4:1.

115. Mishnah Berurah 4:3.

116. Shulchan Aruch 7:1, see Halacha Berurah 4:41, Rivevos Ephraim 8:500:13.

117. Ateres Zekanim 46:8, Elya Rabbah 4612, Mishnah Berurah 4:3, 46:26. The *Sefardim* recite *Elokay Nishoma* even if one was awake the entire night (Kaf Hachaim 46:49). Refer to Shulchan Aruch Harav 46:7, Aruch Hashulchan 46:13, Kaf Hachaim 46:49.

118. Rama 46:8, Birchei Yosef 46:12, Mahram Shik O.C. 1:1, Mishnah Berurah 4:3, 46:24. Some say if one slept by day on *Erev Shavuos* one may recite *elokay nishoma* in the morning of *Shavuos* (Machzei Eliyahu 1:1).

119. Sharei Teshuva 46:12, Lekutei Maharich 1:page 65 (new), Mishnah Berurah 46:24, Mikadesh Yisroel 46, Igros Moshe O.C. 4:3. See Sharei Teshuva 6:6, Chai Adom 8:9, Rivevos Ephraim 8:68.

120. Mishnah Berurah *ibid*, Mikadesh Yisroel 46, Igros Moshe O.C. 4:3, see Sharei Teshuva 46:12 who seems to argue. Refer to Chai Adom 8:9.



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hagomel chassadim.... since it is all one *beracha*.¹²¹ One who wishes to say *elokay neshama* should do so without mentioning the name of *Hashem*.¹²²

Birchas Hashachar – Eighteen Berochos

Even if one is awake all night he should recite *berochos* of *birchas hashachar* (custom of the *Ashkenazim*),¹²³ except for *hamaver sheina* and *elokay nishama* as mentioned above. However, the custom is that a person who slept recites them and those who remained awake are *yotzei* with him.¹²⁴ It is unclear why this is so since those who were awake can say these *berachos* as well.¹²⁵

If One Slept

One who slept at night for the duration of a sixty breaths (half hour)¹²⁶ may recite the *birchas hashachar*.¹²⁷ This is even if he slept on his arms.¹²⁸ However, these rules do not apply to *birchas hatorah* (see later on).¹²⁹

Tzitzis

One who wears a *tallis kattan* and does not take it off may not be obligated to recite a *beracha* on it in the morning.¹³⁰ To remove all doubt, one should listen to a person reciting a *beracha* on a *tallis gadol* and have in mind to exempt his *tallis kattan* from a *beracha*.¹³¹

Earliest Time for *Tzitzis*

The earliest time to recite the *beracha* on *tzitzis* is when one can tell the difference

121. Shulchan Aruch 46:1, Magen Avraham 5.

122. Refer to Shulchan Aruch 46:8, Lekutei Maharich 1:page 65 (new), see Kaf Hachaim 46:49.

123. Rama 46:8, Mishnah Berurah 22, Kaf Hachaim 46:49.

124. Doleh U'mashka page 199.

125. Ibid:footnote 532.

126. Kitzur Shulchan Aruch 2:8. See Chai Adom 7:8, Mishnah Berurah 46:24, Refer to Biur Halacha 4 “dovid”, opinion of Harav Chaim Kanievesky Shlita quoted in Dinei Haniyur Kol Haleilah page 69:footnote 3, Ishei Yisroel 5:footnote 42, Ohr L'tzyion 2:1:7, Pri Temarim 29:page 11:6.

127. Chai Adom 8:9, Mishnah Berurah 46:24, Ketzos Hashulchan 2:badi 1, Mikadesh Yisroel 46.

128. Mikadesh Yisroel 46.

129. Mikadesh Yisroel 46.

130. Obligated: Rambam Hilchos Tzitzis 3:7, Rosh (teshuvos) 2:13, Bais Yosef, Shulchan Aruch 8:16, Levush 16, see Aruch Hashulchan 23. Not obligated Tur 8, Taz 8:15, Magen Avraham 8:21, Elya Rabbah 8:18, Pri Megadim M.Z. 8:15, Keshar Godol 2:12, Kitzur Shulchan Aruch 9:9, Mishnah Berurah 22, Kaf Hachaim 8:61, Piskei Teshuvos 8:30.

131. Magen Avraham 8:21, Ben Ish Chai Bereishis 1:2, Chai Adom 12:8, Chesed L'alafim 8:7, Shulchan Aruch Harav 27, Kitzur Shulchan Aruch 9:9, Mishnah Berurah 22, Mishnah Berurah 494:1, Mikadesh Yisroel 42, Halacha Berurah 8:47, Ishei Yisroel 43:16.

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between blue and white; this is known as “*mi’sheyaker*”.¹³² One who recited the *beracha* after *alos hashachar* was *yotzei*.¹³³ Nonetheless, one should really try to avoid this and recite the *beracha* at the time of *mi’sheyaker*.¹³⁴ There are a variety of opinions as to how much before *neitz hachama* is the time of *mi’sheyaker*. Some say it is an hour,¹³⁵ others say fifty-two minutes.¹³⁶ *Harav Moshe Feinstein zt”l*¹³⁷ and others¹³⁸ said it is between thirty-five to forty minutes before *neitz hachama*.

Birchas Hatorah

One of the biggest questions which arise on *Shavuos* morning is whether one who did not sleep may recite *birchas hatorah*.¹³⁹ This will be dealt with at length below. The *halacha* states that one who slept after reciting *birchas hatorah* in the morning is required to recite *birchas hatorah* upon awakening (we will not discuss the *halachic* ramifications of a daytime nap).¹⁴⁰ Some say that one who is awake all night is not required to recite this *beracha*¹⁴¹ since there was no *hefsek* (i.e. of sleep) from the *beracha* which was recited in the morning. Others maintain that this *beracha* was instituted to be recited every day, and accordingly a new *beracha* should be recited even if one did not go to sleep.¹⁴²

Some *poskim* advise to do any of the following: 1. Listen to the *beracha* from someone else¹⁴³ who had a proper sleep at night. The one who recites the *beracha* should have in mind to exempt the listener, and the listener should have in mind to be exempt. The listener should answer *amen* (except for the *beracha* “*la’asok*”)¹⁴⁴ and say the accustomed *pesukim* afterwards,¹⁴⁵ 2. If one slept on *Erev Shavuos* (see below) he can say *ahavah*

132. Shulchan Aruch 18:3, Shulchan Aruch Harav 6, Mishnah Berurah 9, Aruch Hashulchan 9.

133. Rama 18:3, Shulchan Aruch Harav 6, Kitzur Shulchan Aruch 9:9, Chai Adom 11:3, Igros Moshe O.C. 4:6, See Aruch Hashulchan 9.

134. Shulchan Aruch Harav 6, Kitzur Shulchan Aruch 9:9, Chai Adom 11:3, Mishnah Berurah 10, see Elya Rabbah 18:5, Pri Megadim M.Z.58:2, Minchas Yitzchok 9:9:1, Yechaveh Da’as 2:8, see Pri Megadim 18:4, Rivevos Ephraim 4:12, Harav Shteiff 287, Halacha Berurah 18:6.

135. Kaf Hachaim 18:18. Refer to Yisroel V’hazemanim 2 for the opinions on this topic.

136. Piskei Teshuvos 18:5:page 190.

137. Igros Moshe O.C. 4:6. See Piskei Teshuvos 18:5 for all the opinions on this matter.

138. Divrei Chachamim pages 25-26, Emes L’Yaakov O.C. 58.

139. Refer to Kovetz Bais Aron V’Yisroel 107:pages 103-109 in great depth.

140. Shulchan Aruch 47:12.

141. Refer to Magen Avraham 47:12, Pri Chadash 46:8, Chai Adom 9:9.

142. Magen Avraham 47:12, see Elya Rabbah 9, Mishnah Berurah 28. Refer to Kaf Hachaim 46:49, and 47:26.

143. Magen Avraham 494, Shulchan Aruch Harav 47:7, Siddur Yaavetz 1:page 130:4, Chai Adom 9:9, Maharam Shik O.C. 1:1, Mishnah Berurah 47:12, Lekutei Maharich 1:page 58 (new), Da’as Torah 47:12, Yalkut Yosef 1:page 62:14, Mikadesh Yisroel 43, Teshuvos V’hanhugos 4:110, Igros Moshe O.C 4:3.

144. Mishnah Berurah 47:12.

145. Mishnah Berurah 47:28.



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rabbah at *maariv* and learn a bit right after *davening*.¹⁴⁶ 3. Sleep during the day (*Erev Shavuos*) for at least a half hour (even in his clothes)¹⁴⁷ on a bed.¹⁴⁸ As long as he did not learn immediately after *maariv* he may recite *birchos hatorah* the next morning.¹⁴⁹ 4. Have in mind while saying *ahavah rabbah* at *shacharis* to be *yotzei birchas hatorah* and learn a bit after *davening*.¹⁵⁰ 5. Some say that one can have in mind when saying *birchas hatorah* on *Erev Shavuos* that the *beracha* will only cover his learning until *alos hashachar*,¹⁵¹ but *l'maseh* many say that this may not be relied upon.¹⁵²

Many *poskim* hold that *l'chatchilah*, *birchas hatorah* may be recited even if one did not sleep.¹⁵³ Nonetheless it is customary to do one of the above options. Therefore, if none of these options are available, then one can make his own *birchas hatorah*.¹⁵⁴

How Much to Sleep in Order to Recite *Birchas Hatorah*

One who fell asleep on a *shtender* etc is not considered to have slept in regard to reciting *birchas hatorah*,¹⁵⁵ even if it was more than a half hour.¹⁵⁶ One who slept a half hour on his bed at night may recite *birchas hatorah* the next morning.¹⁵⁷

146. Mishnah Berurah 47:28.

147. Halichos Shlomo Moadim 2:page 376:6, Halichos Shlomo Tefillah 6:2. Others say three hours (Piskei Shmuos page 89 quoting the opinion of Harav Shlomo Zalman Aurbach zt"l). See Mekor Chaim 47:13. Others say even if one slept by day with his regular clothes the custom is that no *beracha* is recited (opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 90, see Orchos Rabbeinu 3:page 303).

148. Refer to Binyan Sholom Sefira / Shavuos page 5.

149. Rav Akiva Eiger 47:12, Mishnah Berurah 47:28, Natei Serok Y.D. 63 quoting the custom of the Chasam Sofer zt"l, Oz Nedberu 6:12:3, Bais Boruch 9:24, Rivevos Ephraim 8:page 357:15, Piskei Teshuvos 494:6, opinion of Harav Korelitz Shlita quoted in Doleh U'mashka page 198:footnote 531, Birurei Chaim 3:page 965, Ohr L'tzyion 3:18:11:footnote 11, Ishei Yisroel page 719, 6:footnote 75. Others do not agree with this (Refer to Doleh U'mashka page 198, and Piskei Shmuos page 93 quoting the opinion of Harav Chaim Kanievesky Shlita, Ishei Yisroel 6:footnote 75, pages 718-719, Vayivorech Dovid 1:7:page 75, Teshuvos V'hanhugos 3:149, 4:110, Aleh B'tomar pages 13-14).

150. Rivevos Ephraim 8:page 357:15, Teshuvos V'hanhugos 4:110.

151. Refer to Keren L'Dovid O.C. 59.

152. Doleh U'mashka page 198, Halichos Shlomo Tefillah 6:3, Minchas Shlomo 1:18:9, opinion of Harav Elyashiv Shlita quoted in Piskei Shmuos page 90, Mikadesh Yisroel 43:page 242.

153. Elya Rabbah 47:11, Magen Avraham 47:12, 494, Pri Megadim Eishel Avraham 494, Eishel Avraham Butchatch 494, Noheg Katzon Yosef 27, Kaf Hachaim Palagi 9:2, Moed Lechol Chai 8:26, Mamer Mordechai 47:13, Birchei Yosef 46:12, Ha'lelel Lecha Shlomo 33, Maharam Shik O.C. 1, Heishiv Moshe 2, Nota Serek Y.D. 63:page 87b, Aruch Hashulchan 47:23, Kaf Hachaim 47:26, Toras Yekoseal 1:10, Shulchan Aruch Hamekutzar 93:3, Yalkut Yosef 1:page 62:14, Yechaveh Da'as 3:33, Mikadesh Yisroel 43, Vayivorech Dovid 1:7:page 74, Shevet Ha'Levi 10:77:2, Yisroel V'hazemanim 1:pages 3-4.

154. Shulchan Aruch Harav 47:7, Mikadesh Yisroel 41:page 241, Olos Chodesh (Kovetz) 44:pages 438-439.

155. Refer to Shulchan Aruch Harav 47:7, Chai Adom 9:7, Kaf Hachaim 47:27, Divrei Chachumim page 32:47 quoting the opinion of Harav Yaakov Kamenetsky zt"l.

156. Shulchan Aruch Harav 47:7.

157. Refer to Piskei Teshuvos 494:6, Halichos Shlomo Tefillah 6:footnote 1. Some say if he slept on his bed at night

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Learning Before Reciting or Listening to *Birchas Hatorah*

Some *poskim* are of the opinion that one may not continue learning after *alos hashachar* until *birchas hatorah* are recited.¹⁵⁸ However, the custom is to be lenient with this and one can continue learning even if *alos hashachar* has arrived.¹⁵⁹

Time for *Davening*

The custom is to *daven vasikin* (*shmeonei esrei* at the time of *neitz hachama*) on *Shavuos* morning.¹⁶⁰ Generally, the earliest time one may *daven* is at *neitz hachama*.¹⁶¹ Some *poskim* say that one may *daven* at *alos hashachar* (seventy-two minutes before *neitz hachama*) even though generally we wait until *neitz hachama* for *shemonei esrei*.¹⁶² Many say that this is only permitted in a difficult situation,¹⁶³ i.e. bother to gather the people at *neitz hachama*,¹⁶⁴ or if one is tired for being up all night.¹⁶⁵ Therefore, this may only be done under extraordinary circumstances.¹⁶⁶ Even if one *davens* early, *krias shema* cannot be recited before the time of “*mi’sheyaker*”.¹⁶⁷

Mikvah

The custom of many is to go to the *mikvah* prior to *shacharis* at the onset of *alos hashachar*.¹⁶⁸

even a little he may recite *birchas hatorah* (opinion of Harav Elyashiv Shlita quoted in Shevus Yitzchok berochos page 261).

158. Refer to Magen Avraham 47:12, Moed Lechol Chai 8:26, Kaf Hachaim 494:12, Halichos Olom 1:pages 45-46:2, Ohr L'tzyion 3:18:11:footnote 11, Shevet Ha'Levi 10:77:2, Mikadesh Yisroel 43:2, Binyan Sholom Sefira / Shavuos page 7.

159. Harav Yisroel Belsky Shlita, see Halichos Shlomo Moadim 2:page 376:footnote 7, Halichos Shlomo Tefillah 6:6:footnote 9, Shalmei Moed page 460, Teshuvos V'hanhugos 4:110, Shevus Yitzchok berochos page 264:footnote 46 in depth, Minchas Shlomo 1:18:9, opinion of the Chazzon Ish zt"l quoted in Tefillah K'hilchoso 9:footnote 156, in Siach Tefillah page 55:6, and in Dinim V'hanhugos of the Chazzon Ish 1:12, Piskei Shmuos page 88, Minhag Yisroel Torah 47:1, Yalkut Yosef (Sheiros Yosef) 1:47:10, Orchos Rabbeinu 3:page 203:6, Kovetz Teshuvos 1:9, Ishei Yisroel 6:footnote 73, Shraga Hamier 8:30, Emek Hateshuva 3:6, 4:3, see Lev Avraham 6, Betzel Hachuchma 1:1.

160. Pri Megadim Eishel Avraham 494. On Vasikin see Shulchan Aruch 58:1.

161. Refer to Shulchan Aruch O.C. 89:1.

162. Refer to Eishel Avraham 494, Mishnah Berurah 89:1, Kaf Hachaim 494:12, see Yisroel V'hazemanim 1:age 101, Piskei Teshuvos 89:4, Mikadesh Yisroel 41.

163. Shulchan Aruch 89:8, Mishnah Berurah 89:38, Biur Halacha “b'shas”.

164. Mishnah Berurah 89:1.

165. Refer to Shar Ha'tzyion 89:5. See Shulchan Aruch 89:8, Mishnah Berurah 39 for other cases of need.

166. Refer to Shulchan Aruch 89:8, opinion of Harav Sheinberg Shlita quoted in Divrei Chachumim page 147:416. See Halichos Olom 1:page 47, Mikadesh Yisroel 41, Yisroel V'hazemanim page 102.

167. Mishnah Berurah 89:1.

168. Yosef Ometz 852:page 188, Chok Yaakov 1, Moed Lechol Chai 8:25, Yesod V'shoresh Hu'avodah 9:10:page 481 (new), Pela Yoetz ibid, Piskei Teshuvos 494:3, Dinei Haniyur Kol Haleilah page 15, Ohr L'tzyion 3:18:11.



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אמות
של הלכה
בלבד...
(ברכות ה')



Going to the Kosel

In Eretz Yisroel on Shavuot morning thousands of people go to the Kosel to daven vasi kin. Many times one cannot daven well there since there are so many people, and in addition a lot of learning is lost since it takes time to walk there.¹⁶⁹ We mentioned before that many poskim say if one will not be able to daven

properly on Shavuot morning then he should not stay awake on Shavuot night. One can go to the kosel at a different time on Yom Tov (i.e. after his nap on Shavuot morning). One should consult with his Rav to see if it is in his best interest to go.

Seuda

When one davens early in the morning and then goes to sleep, he tends to have the seuda after chatzos. This should be avoided, and one should make sure to have the seuda before chatzos.¹⁷⁰

169. Refer to Divrei Chachumim page 147:417

170. Ohr L'tzyion 3:18:footnote 11:pages 195-196.

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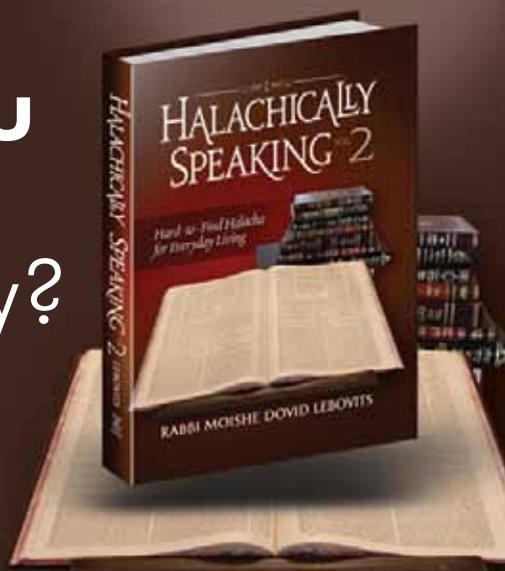
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Harav Yisroel Belsky, Shlita

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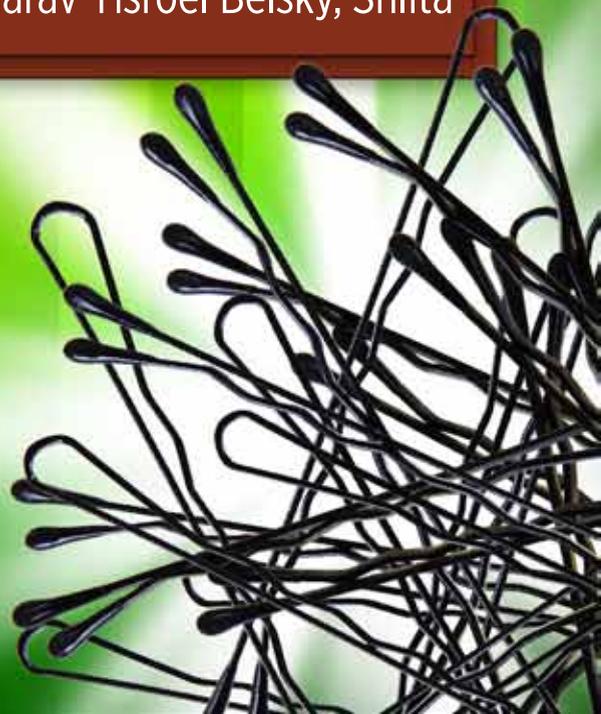
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