



RABBI SHIMSHON HAKOHEN NADEL

MARA D'ATRA
KEHILAT ZICHRON YOSEF

PREPARE FOR SHAVUOT

Staying Up all Night: A Practical Guide

Many have the custom to stay up all night on Shavuot, engaged in the study of Torah. While considered meritorious and praiseworthy, staying awake all night creates a number of questions and poses some potential problems. Below is a practical guide for those staying up all night.

AL NETILAT YADAYIM

There is a dispute as to the very reason for the mitzvah of washing one's hands in the morning, and whether one who remains awake all night is obligated to wash his hands. Therefore, one should use the bathroom prior to davening, and then may recite the beracha of *Al Netilat Yadayim* and *Asher Yatzar*. Alternatively, one may touch a part of his body typically covered, and then recite the beracha before washing his hands. Sephardim wash their hands without a beracha.

TALLIT KATAN

If one is wearing his *Tallit Katan* all night,

he does not make a new beracha on it in the morning. Instead, the beracha he makes on his *Tallit Gadol* exempts the *Tallit Katan*. One who does not wear a *Tallit Gadol* may shake the *tzitzit* on his *Tallit Katan* and recite the beracha.

ELOKAI NESHAMAH & HAMA'AVIR SHEINAH

As it is unclear whether one who remains awake all night may recite *Elokai Neshamah* and *Hama'avir Sheinah*, it is preferable to have one who slept (minimally 30 minutes in a bed) recite these berachot for others, exempting them of their obligation. If there is no one present who slept, many authorities rule that these berachot may be recited by one who stayed up all night.

BIRKOT HATORAH

Here too, there is a dispute as to what generates the obligation of *Birkot HaTorah*, and if one who does not sleep is obligated to recite them in the morning. The common custom is to have one who slept recite these berachot for others, exempting them of their obligation. If there is no one who slept, many authorities rule that these berachot may be recited even by one who stayed up all night. Some suggest that he should instead have intent to fulfill his obligation in *Birkot HaTorah* while reciting *Ahavah Rabba/Ahavat Olam* prior to

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the Shema, and study some Torah or recite p'sukim immediately following the Amidah.

One who slept during the afternoon of Erev Shavuot, even though he remained awake Shavuot night, may recite *Birkot HaTorah* in the morning.

Wishing you a Chag Same'ach and a good Kabbalat HaTorah! ■

Shimshon HaKohen Nadel lives and teaches in Jerusalem, where he serves as mara d'atra of Har Nof's Kehilat Zichron Yosef and rosh kollel of the Sinai Kollel.

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