

Congregation Kehilath Jeshurun  
***The Night of the Midday Moon: What To Do if You've Stayed Up All Night***  
By Rabbi Joshua Cypess  
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- I. Why Again are we staying up all night?
- a. **Shulchan Arukh, Orech Hayim 494**, states that we stay up all night studying Torah on Shavuot. According to Shmuel Pinchas Gelbard<sup>1</sup>, quoting the **Magen Avraham**:
- The Midrash relates that the night before receiving the Torah, "the children of Israel slept all of that night, since the sleep of [Shavuot] is particularly enjoyable on this short night... And Moshe had to rouse Israel [to receive the Torah] ... Regarding that night the prophet Yeshayahu spoke critically saying: '*Why [when] I came was there no man [waiting], I called but there was no answer.*' (Isaiah 50:2)" To correct this error, we awake this night demonstrating our eagerness to receive the Torah."
- b. However, the **Zohar** is the main source (see **Emor 98**, Shla"h tractate Shevuot)
- II. When does the day end?
- a. Daybreak (*allot ha-shachar*) & Sunrise (*netz ha-chama*)
- b. Sleep (certain amount is necessary, 60 breaths)
- III. Netilat Yadayim
- a. Why we wash
1. **Rosh** - hands come into contact with forbidden places
  2. **Rashba** - sleep is 1/60<sup>th</sup> of death (Talmud Brachot), so the hands are unclean from the tumah of 1/60<sup>th</sup> death
  3. The *Sitra-Achra*, hands become unclean because of miscellaneous evil spirits
- b. What to do?
1. Wash hands without a bracha (**Rama**), Wash hands with Bracha (**Mishna Berura**)
  2. The Bathroom Trick
- IV. Tzitzit & Tallit
- a. Tzitzit are daylight garments
1. either not worn at night (**Sh"A, OC 8:15** - new bracha)
  2. or only on daylight garments (**M"B** suggests that daytime garments even at night, so new bracha is doubtful)
  3. Is nighttime a break in the blessing or not?
- b. Solutions:
1. Hear from someone who stayed up all night

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<sup>1</sup> *Rite and Reason*, (Feldheim, NY: 1998), p. 400.

2. Say the blessing when donning the Tallit Gadol

V. *Birkot Ha-Shachar* (Morning Blessings)

- a. Are they individual (specific) - **Shulchan Arukh**
- b. or global (about God's attributes) - **Rama**
- c. We follow the Rama except for two: *Elokei Neshama & Ha'amavir Sheina*

VI. *Birkot ha-Torah* (Blessing over the Torah)

- a. **Shulchan Arukh (OC 47:12)** mentions the debate over the effectiveness of the bracha
- b. Options: hear from a designated sleeper, or say during *Ahava Raba*