



Parshat Naso

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STARTING POINT

Unity and the Individual - by Rabbi Amnon Bazak

The Torah describes the contributions brought by the leaders of the tribes at length in Chapter 7, repeating the details twelve times in all. The simplest reason for this repetitive detail is in order not to insult any of the leaders. "The correct reason for what is written is that the Almighty honors His creatures... He wanted to mention them by name together with the details of their contribution, and to note on which day each one brought his sacrifices." [Ramban]. At the end of the passage, the Torah gives a summary of all the contributions. "Twelve silver bowls, twelve silver basins, twelve golden spoons..." [Bamidbar 7:84]. This is no longer an attempt to honor every individual, and we may well ask why this summary is necessary. Can we not add the totals of the contributions ourselves?

Evidently the purpose of the Torah is to emphasize the proper balance between the individual lists and the overall contribution. As the Ramban notes, even though the contributions were identical it can be assumed that every leader had his own interpretation of the contribution. "Every Nassi decided on his own to give a contribution to the dedication of the Tabernacle, and each one decided on the same amounts. But Nachshon had one reason for the contribution, while every other leader had his own different reason." Thus, the Torah teaches us an important principle in the need to balance between the individual and the community. From an external point of view, Bnei Yisrael act as a community, and exaggerated individualism can be a fault. However, from the internal point of view, every individual has an opportunity to express his own personality and his own ideas.

This can explain some differences between the individual lists of the contributions and the summary. Among other things, every Nassi brought "one silver bowl weighing one hundred and thirty measures, one silver basin of seventy Shekels, in holy Shekels." But in the summary, it is written, "One hundred and thirty in silver for each bowl and seventy for each basin, all the silver of the utensils was two thousand and four hundred in holy Shekels" [7:85]. The total weight of the silver utensils is the result of adding 130 of the bowl to 70 of the basin, a total of 200 for each Nassi. Why was this sum not given in the description for each individual?

Evidently, it would not have been proper to add the bowls and the basins in the individual contributions, since every leader had a special thought in mind for every element of his contribution. (For example, Rashi notes that the bowls represented Adam, and their weight of 130 was Adam's age when his first child was born, while the basins symbolized Noach, and the weight of 70 represented the 70 nations that descended from him.)

שבת

תשס"ה

Thus, in the individual contributions, it was not right to combine the bowls and the basins. On the other hand, it was proper to do this with respect to the combined contribution. In this summary, the Torah ignored the individual meaning that every Nassi gave to the contribution and referred to the common denominator, that they were made of silver. In this case, there was no problem in combining the two items and give the total sum of silver.

POINT OF VIEW

"We Give Thanks to You" - by Prof. Shalom Rozenberg

In one of his wonderful insights, Rabbi Nachman of Breslev taught us that someplace in the world there is a man who is troubled by a great question, while at the other end of the world another man is troubled by a different question. And neither one realizes that his question contains the answer to that of the other one. This claim has always fascinated me, in spite of the implication that it will never be possible to find a specific example of the phenomenon before the arrival of Eliyahu the Prophet. However, it now seems to me that this past year I have managed to find a preliminary example of this effect.

For a long time, I have been bothered by a question about the mitzva of reciting the Hallel. In our daily prayers, there are two blessings related to giving praise to G-d, at the beginning and the end of "Pesukei D'Zimra," praises taken mostly from Tehillim. In "Baruch She'amar," we say, "G-d, the father, who is merciful, praised by His nation, glorified and magnificent in the words of His righteous people and His servants: With the songs of your servant David we will praise you, our G-d, we will make you great, praise you, and glorify you, we will mention your name and we will crown you as our king, our G-d..." In "Yishtabach," we say, "G-d, King, great and praised with songs, the G-d of thanks." These prayers do not involve the mitzva of reciting Hallel but are related to another obligation: "It is required of all creatures... to thank, praise, glorify, rise up, give praise, bless, and to praise." ["Nishmat"]. We feel that we have a moral obligation to give thanks to the source of the good life that we enjoy. This moral obligation

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לז"נ

מרת הנא בת ר' מרדכי מנדל אלינער

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takes precedence over the acceptance of the yoke of the mitzvot. The nation of Yisrael fulfills this obligation by singing praises to G-d, who has been forgotten not only by the many generations that worshipped idols but even by the monotheistic religions, which in spite of their belief in G-d so often worship other deities or themselves. And it is true that we are very good at fulfilling the moral obligation of giving thanks to G-d. On the other hand, how can we understand the Divine command to praise G-d? How does this correspond to the Divine trait of "modesty"? Does G-d need this praise?

That is my first question. I began to feel the second question more strongly than before this year, when I recited the Hallel on Yom Haatzmaut and on Yom Yerushalayim. Why does the Chareidi sector object to reciting Hallel? Why have some true believers begun to doubt whether they should say Hallel in difficult historical moments when they feel the nation has strayed from the correct path? From within my sad feeling, I began to understand that this very question helps to answer the first question above.

Hallel should not be recited for every phenomenon! It is true that we are obligated to recite a blessing upon hearing bad news, just as we must recite a blessing about good news. But a blessing is not a song of praise, it is not a Hallel. In order to explain this difference, I will need to make use of one of the principles of the Kabbalistic-historic approach of Rabbi Moshe Chaim Luzzato – the RAMCHAL. As far as I understand his approach, human history can be viewed as a dramatic play. Just as in a play on a stage, the drama of life may fool us in the first acts. In a play of suspense, for example, we may begin to suspect an innocent man as a murderer, until the climax, when the picture changes suddenly. The play should show us our errors, such that the clues that at first seemed to point towards the innocent person must now be seen to point in the opposite way, towards the one who is really guilty. The same is true of the ultimate dramatic play, human history. When we look around us, it seems that the world is ruled by independent forces which do not surrender to Divine authority. The forces of nature are evidently indifferent, while the forces in history act in a way that is completely and totally the opposite of true morality. And religions, philosophies, and ideologies regularly come on the scene, creating the impression that they provide real truth. Often these illusions are backed up by the power of the sword. These illusions and lies must disappear. At some point in the drama of life their full lack of substance must be revealed, and they must self-destruct. The collapse of the Communist monster was a wonderful example of how this should and must happen.

In general, the illusions still control the world, but we must maintain our belief that the entire play is managed by the Almighty. It is wrong to say that there are two directors of the play. "Anybody who repeats the word 'modim twice in the Amidah should be silenced" [Berachot 33b]. The Almighty is the one and only director of the play. We take this into account by reciting blessings for the good and also for what is perceived as bad. We join in perceiving the illusions, but sometimes the truth that lies behind them is revealed within the play. These are milestones along the path leading to the climax of the play, to the shattering of the illusions, to redemption.

And that is why we must recite the Hallel. The command to say Hallel is a stamp of approval, showing that what we see is a revelation of a hidden hand, a flash of the light of truth shining into the world of darkness. In effect, the command is really a way to grant us permission! We are now allowed to recite the Hallel. And this explains why there is a controversy. We believe that the establishment of the State of Israel and the Six Day War were flashes of this type of light, events which partially lit up the darkness which usually masks the actions of the director. When darkness is removed, the director is revealed. When this happens, we are permitted to recite the Hallel; in fact, we are then commanded to recite it. "Sing out, barren woman who has not given birth, burst out in song and be happy" [Yeshayahu 54:1]. This woman must recite the Hallel even if her son is ill, and she is still waiting for medicine. For this permission and this command, we say the prayer attributed to Rav: "We thank you, our G-d, for the fact that we can thank you" [Sotta 40a]. Thank you for giving us permission, by commanding us, to give thanks to you.

SERMON BY A GUEST

The Path of Holiness - by Rabbi Yosef M. Glicksberg, Chief Rabbi of Givatayim, Member of the Council of the Chief Rabbinate

The sages have discussed the proximity of three passages which appear close to each other in this week's Torah portion – sotta (a woman suspected of adultery), nazir (an ascetic), and the blessings of the Kohanim.

The Talmud takes note of the first two passages. "Rebbi says, why is the passage of Nazir next to the passage of Sotta? This teaches us that one who sees an adulterous woman should abstain from drinking wine." [Berachot 63a]. Under normal conditions, a person is not required to refrain from drinking wine, which is a symbol of a comfortable and enjoyable life, as is written, "Wine will make a man's heart happy" [Tehillim 104:15]. Similarly, he should not let his hair grow, separate himself from the community, or refrain from mourning on the death of his close relatives. No blessing is recited by a Nazir, even though he enters a consecrated state. However, if one sees a Sotta – an event showing surrender to worldly pleasures, the direct opposite of sanctity and self restraint – he should move to the opposite extreme. This is what the Rambam taught us, that the way to overcome a habit that is at one extreme of behavior is to act in the completely opposite way.

Wine is a symbol of pleasure and happiness. A person with proper self discipline can enjoy what G-d has created, and his soul will be able to be happy with the charity provided by G-d. Similarly, having a neat haircut is a way of maintaining a close and friendly relationship with other people, so that a person will be accepted by them. These two things led to the downfall of the Sotta, since wine awakened her lustful inclinations and a breach of proper boundaries. And it explains how the action of a Nazir mends the problem. Enjoyment of wine is replaced by a temporary abstinence, and being intermingled with other people is replaced by letting the hair grow without control, so

that the person will concentrate on himself and on his own spiritual state.

The third passage, the blessings of the Kohanim, symbolizes the proper balance, not turning towards a forbidden extreme but at the same time not refraining from the joys of life and from contact with society. The Kohanim are the sons of Aharon, who always searched for compromise and for peace. The holy state of the priesthood is characterized not by an attempt to maintain the middle path but by a unique wholeness, a combination of the mitzvot between man and G-d and those between man and his fellow man. The Kohanim are holy, in their close contact with the Temple, but this is not a separatist sanctity, it is rather a combination of holiness and an earthly blessing. "When the Kohanim eat the flesh of the sacrifice, the owners are forgiven for their sins" [Yevamot 90a]. The way that the Kohanim eat is holy, their glorious garments are holy. Based on their sanctity, they are part of Bnei Yisrael, and they bring to the nation a blessing and peace. If harmony has been maintained between one's spiritual and physical life, he can skip the stage of being a Nazir and incorporate the blessings as part of his sanctity. This is what we can learn from the third passage in the Torah.

TORAH, SOCIETY, AND GOVERNMENT

The Efficiency of Modern Medical Tests - by Rabbi Uri Dasberg

"And if she is contaminated... the bitter water will enter her, and it will be bitter" [Bamidbar 5:24]. If we were privileged and if the husband and wife were at the proper high spiritual level, this test could be used today to determine if a woman is faithful. In many cases, it might provide a basis for reconciliation. However, the tests that were established in the Torah and in ancient times are often not suitable for modern times.

There was a case of a property that was to be sold, but one of the owners had a stroke and lost his ability to talk. He in fact agreed to the sale by nodding his head, but after he died his heirs claimed that his mental state was such that he was not really capable of agreeing to the sale. In modern times, the accepted way to test a person's contact with the outside world is through the services of a speech therapist or a psychologist, but the heirs demanded an alternative test based on the approach of our sages (even though the results of a modern test showed that the man was capable). This test is described in the Talmud, in the tractate of Gittin. For example, one suggests to the subject that he should pick watermelons in a field during the winter. If he accepts the idea, it is assumed that he is confused, since he does not know that watermelons do not grow in the winter. The subject is asked three questions of this type, with a pause between different questions and an alternating sequence of correct answers - either positive, negative, positive or negative, positive, negative.

Clearly, the question about harvesting watermelons is not definitive. Not every city dweller knows the season when each fruit is grown (perhaps he even believes that they grow on trees...). In the Talmud Yerushalmi, different questions are

asked: Do you want to divorce your wife? Do you want to divorce your mother? Every generation has its own proper questions. In our times, there are other means of testing, and because of the changes in time the Rambam did not give the examples of the Talmud (according to the interpretation of the Kesef Mishna). In the end, just as for other halachic questions that are related to health where we accept the medical opinions of professionals in the field, the same is true for this case. Wouldn't we accept the diagnosis of a psychologist who directs a patient to eat on Yom Kippur? The same is true here. The modern professional opinion as to the mental state of a sick man is accepted as reliable.

In addition, even if it had been decided to perform the test of the sages, exactly as written in our sources, it would have been necessary to perform the test close to the time of the original purchase of the property. A stroke can often develop with time, and any test performed at a much later date may no longer be relevant for the time of the sale.

Reference: Rabbi Avraham Meisels, "Techumin," volume 25, pages 41-46

A LESSON FOR THE CHILDREN

Studying Torah in the Desert - by Rabbi Yikhat Rozen, Merkaz Neria, Kiryat Malachi

A hot desert wind was blowing, heating up the exposed stones. The dry desert was completely quiet. Here and there, small animals could be seen scrambling about, snakes slithered along the dry land, and it was possible to hear the roars of lions and other animals of prey off in the distance. But no human beings had been at this place for a very long time. The most basic needs for human life were not available at this site. There was no food or shelter, and water was very scarce in the entire area.

Suddenly, the lone figure of a man appeared. In his hand, he held an old book, and his slim face showed signs of wisdom and holiness. Who was this man? What was he doing there, in the middle of the desert?

The man was Abba Baruch, a holy and righteous ascetic, who lived in Ethiopia several hundred years ago. Abba Baruch decided to give up worldly pleasures, in order to escape from the Christians who oppressed him because he observed the mitzvot, and he decided to live alone in the desert.

Abba Baruch lived in a cave for forty years and occupied himself with the Torah. For forty years, he lived on grass, leaves, and seeds that he collected in the area. For forty years, he did not sleep on a comfortable bed but rather on the hard floor of the cave. But Abba Baruch was not upset by the harsh conditions. He had faith that G-d would help him, and he was happy as long as he still had the strength to study Torah and serve G-d. The small amount of food and the harsh conditions were sufficient for him, and he managed to survive. A lion guarded the entrance to the cave, protecting him from dangerous animals, and the holy Nazir did not feel that he was missing anything.

One night, Abba Baruch had a dream, but he did not believe that it meant anything. In his dream, he heard a voice from heaven, which said: "Rise up, my son, return to your village. You have reached a high level, and you have studied Torah for many years, and now the time has come to return home. The time has come for you to teach your people the Torah that you have learned. It is time for you to establish a family, and I promise you that you will have righteous children."

Abba Baruch woke up but he did not believe in what he had heard in the dream. He said to himself, "This is a silly dream. These are the words of the evil inclination, trying to entice me to abandon the Torah and return to a normal life." This is what he said to himself, and he opened his book in order to continue with his studies. However, the same dream returned a second and a third time.

Abba Baruch was still not sure if the dream was true, until something happened that gave him convincing proof. Suddenly, his friend the lion, who had kept watch over him for such a long time, rose up, gave a tremendous roar, and almost attacked Abba Baruch. Now there could be no doubt. It was clear that this was the will of G-d, who wanted to signal Abba Baruch that forty years in the desert was enough. The time had come to return home.

Abba Baruch packed his meager belongings and started out on his way home. And G-d's promise was completely fulfilled. He returned to his village, married, and had many children. All of them were righteous and continued on his path. He continued till the end of his life to study Torah and to teach others, and he can be credited with increasing the holiness and the Torah study among his people in Ethiopia.

Among the descendents of Abba Baruch is "the High Priest," Cass Barhan Baruch, one of the leaders of the Ethiopian community, who had the privilege of coming to Eretz Yisrael, living here, and being buried in the land.

(Source: Binyamin Talalah, a member of the family, in "The Pillar of Light")

THE WAYS OF THE FATHERS (Pirkei Avot)

Chapter 6 Mishna 9 - by Rabbi Yehuda Shaviv

"Rabbi Yossi Ben Kasma said: One time I was on a journey and a man met me, he greeted me and I returned the greeting. He said to me: Rabbi, Where are you from? I said to him: I come from a large city of wise men and scribes. He said to me: Rabbi, would you be willing to come to live in our place, and I will then give you thousands of golden Dinars and many precious jewels? I said to him: My son, Even if you give me all the gold and silver and precious stones and jewels in the world, I would not live anywhere but in a place of Torah. For when a person leaves this world, he is not accompanied by gold, silver, or precious stones and jewels, but only by Torah and good deeds, as is written, 'When you go it will guide you, when you lie down it will protect you, and when you awake it will be conversation with you' [Mishlei 6:22]. When you go it will guide you – in this world. When you lie down it will protect you – in the grave.

When you awake it will be conversation with you – in the world to come. And this is what is also written by David, king of Yisrael. 'The Torah of your mouth is better for me than thousands of pieces of gold and silver' [Tehillim 119:72]. And it is written, 'Gold and silver belong to me, the G-d of Hosts has said' [Chagai 2:8]."

This Mishna is different from the others in the tractate of Avot. The other ones contain instructions, guidance, and direct messages, while this Mishna tells a story. Even though there is a lesson to be learned, it can only be understood in a roundabout way. It is therefore worthwhile to analyze the story. There are two people in the story, Rabbi Yossi Ben Kasma and another man whom he met. The initial impression is that the man Rabbi Yossi met is the friendly and active one in the story – he initiates the greetings, he turns to Rabbi Yossi with a question, he proposed that the rabbi come to live in his city. As opposed to this, Rabbi Yossi's passive reaction is remarkable – does not even greet the man. (Compare this to the words of Abayei, "A man should greet... every person" [Berachot 17a]. And the Talmud notes about Rabbi Yochanan Ben Zackai that he was "never greeted first by any man, not even a Gentile.") Perhaps the pride he felt about himself and about his surroundings is what caused Rabbi Yossi to react the way he did ("I come from a large city of wise men and scribes").

Thus, the story presents a picture of two men, Rabbi Yossi and the man he met. It also gives a picture of two places: the man's city, evidently a very wealthy place, where he could offer the rabbi gold, silver, and precious stones. This is in contrast with Rabbi Yossi's place, which was full of wise men and scribes. Which of the two is to be preferred? The other man is sure that his wealthy city is the best place, but Rabbi Yossi tries to convince him that a place of Torah and good deeds is to be preferred.

The man seems to be saying to Rabbi Yossi as follows: Instead of your pride in the company of wise men and scribes, who are external to you, I can promise you a personal fortune in gold and property. But Rabbi Yossi replies that this is a narrow view, pertaining only to this world. In a wider view, it can be seen that after a man passes on, everything that he had in this world loses all importance, there is no longer any significance to external possessions. Rather, a person "is not accompanied by gold, silver, or precious stones and jewels, but only by Torah and good deeds." These are the possessions that are etched into his soul.

LAND OF MY BIRTH

The "Egoz" - by Zev Wallack, (In memory of Chaim Tzorfat.)

In 1960, the King of Morocco strengthened his ties with other Arab nations and at the same time made the conditions for the Jews in Morocco harsher than before. The persecution of the Jews became especially bad during the Casablanca Conference held on January 1, 1961, which was attended by Abdel Nassar, the President of Egypt. In spite of this, the underground Zionist organization (the "Misgeret") continued organizing immigration from Morocco to Israel.

At the time, two veteran sailors of the "Palyam" unit arrived in Gibraltar in order to check out the ship "Pisces," renamed "Egoz" (nut) by the Jews. In the Second World War, the ship had been used to rescue pilots shot down over the ocean. It had journeyed to Morocco several times since then, but it was in need of repairs to prevent water from leaking in. Shmuel Segev, who is our source for this information, wrote in his detailed and fascinating book, "Mivtza Yachin," how they felt when they saw the ship.

"Their impression... of the Egoz was not very good. They felt that in good weather conditions, in a calm sea, it would be possible to sail in the ship, but they feared that the Egoz would not be able to withstand storms in the Mediterranean, especially if it was overloaded. In response to their request the navy... sent a rubber lifeboat... which could hold 30 passengers."

The Egoz managed to sail secretly twelve times, carrying 330 people from Morocco to Gibraltar. From there, they continued their journey to Israel.

One of those who organized the trips of the Egoz was Chaim Tzorfat, a native of Fez, one of a family of ten children. He had immigrated to Israel as a young boy, joined the IDF, and reached the position of an officer. Later on, he volunteered to go to Morocco and help save the Jews. He was the communications expert on the Egoz, and he did not hide his great fear before the start of every trip, since there was a serious doubt if the ship would be able to withstand the high waves of the open sea. He feared that in an emergency he would not have enough time to send out a distress signal. Tzorfat had made the required number of trips and should have been replaced so that he could go home and marry, but he volunteered to make one more trip as a replacement for a friend. In his last letter, he wrote:

"My brother, I promise you that this is really my last trip. This time I will really return home... I have already bought my ticket on El Al."

The last voyage was set for the night of January 9, 1961. The passengers included some families that had made the arduous trip from their homes in Casablanca to the secret departure harbor three or four times, since earlier voyages had been cancelled at the last minute because of bad weather, raging seas, or security problems. The road from Casablanca was full of obstacles, and more than 800 km long. Meir Kanfu, one of the leaders of the Misgeret, was in charge of the parties on the beach and security for the voyage.

"I waited for the cars of the passengers... which arrived on time, and in the expected sequence. The immigrants were organized, with all their belongings, into a line which began to walk along a path... full of stones ... There were also babies and old people..."

Finally, the time came to board the ship. This was described by one of the crew, nicknamed Ramon:

"On the horizon, we could see the outline of the Egoz, which was anchored about 100 meters from the shore. I took out a flashlight and signaled to the boat. Chaim Tzorfat, the Israeli radioman of the Egoz, received my signal. A few minutes later, a rowboat landed. This was a small lifeboat with room for only six passengers. It therefore went back and forth from the beach to the ship seven times... I followed it into the water each time to make sure that no children or babies had fallen into the water. Every one of the immigrants was given a lifebelt. The elderly people recited the blessing 'Shehechyanu.'"

The passengers were loaded without any problems, and the land crew returned to Casablanca with a feeling of a job well done. But they were greeted with bad news:

"The ship has sunk. It seemed that there were no survivors. Chaim Tzorfat was one of the missing people."

Forty-four people were lost at sea. Only the captain and two Spanish sailors were saved, because they were the first ones to leave the ship when it was struck by a bad storm and started to sink. But Chaim Tzarfat refused to abandon the ship. He was a strong man and an excellent swimmer, and he could have saved himself. He chose to remain and broadcast distress signals, helping until the very last minute, and he lost his life for his brethren.

THE CHAIN OF HALACHA

Should One Recite the Morning Blessings After Being Awake All Night? - by Rabbi Yosef Tzvi Rimon, Rabbi of Southern Alon Shevut and a teacher in Yeshivat Har Etzion

Many people have the custom of remaining awake on the night of Shavuot, in anticipation of the day of receiving the Torah. What blessings should be recited by somebody who is awake all night long?

Are the Blessings a Custom or Related to Physical Pleasure?

The early commentators do not agree why the morning blessings were established. According to the Rambam, they were established in recognition of physical pleasure, and one who has no pleasure is not required to make the blessing (Hilchot Tefila 7:7-8). Thus, one who did not hear a rooster crowing should not say the blessing, "He who made a rooster understand," and one who is not wearing shoes should not say the blessing, "He who provided all my needs." On the other hand, according to the Geonim, the Tosafot, Ramban, and the Rosh, the blessings were established as part of a world-wide custom. According to this approach, the blessings should always be recited, whether a person has specific benefit from them or not.

The Shulchan Aruch and the RAMA do not agree on the resolution of this conflict. The Shulchan Aruch agrees with the Rambam (46:8), while the RAMA rules that one should always recite all of the blessings. This is also the opinion of the ARI (Responso Yavia Omer, volume 2, sections 25, 13). This would

mean that even one who has not slept all night should recite all of the blessings.

Specific Blessings

"For washing the hands": The early commentators did not agree on the reason for washing the hands in the morning. The ROSH feels that the washing is needed because of the prayers to be recited, while the Rashba was understood to mean that the washing is necessary because a person is created as a new creature in the morning. According to the ROSH, even somebody who stayed awake all night should recite the blessing, but according to the Rashba, one who was awake at night should not say the blessing. The Shulchan Aruch does not make a clear decision (4:13), while the RAMA rules that one should wash his hands without a blessing. The BACH disagrees and claims that one should wash with a blessing, and this was also accepted by the GRA and the Aruch Hashulchan (4:12).

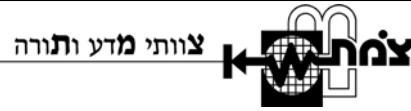
In practice, the Mishna Berura writes that it is best to go to the bathroom before praying, and then the blessing can be recited. In the siddur of the first Rebbi of Chabad, it is written that one should "touch the private areas of the body," but some rabbis have insisted that the blessing is required only after one relieves himself.

The blessings of the Torah: Do we recite the blessings of the Torah every morning because the night has passed, or because we have slept? The Mishna Berura was not sure (47:28), and he therefore ruled that one who stayed awake all night should hear the blessings from another person. Rabbi Akiva Eiger noted that one who slept during the previous day should certainly recite the blessing. If sleep is the important factor, he did sleep the day before; if nighttime is the determining factor, he is required to recite the blessing because the night is over. The Mishna Berura agrees with this and in "Yavia Omer" it is written that one should always recite the blessing.

"He who wakes me from sleep" and "My G-d, the soul you have given me": The later commentators are in doubt if somebody who did not sleep can recite these blessings, since they explicitly mention sleep. The Mishna Berura mentions this disagreement, and he rules that it is best to hear the blessings from another person who did sleep at night (46:24; Bi'ur Halacha 239:1). On the other hand, the Aruch Hashulchan (46:13) and the Kaf Hachaim (49) write that a person can recite the blessing himself.

In summary: One who did not sleep at night can recite almost all the blessings by himself. He can recite the series of blessings by himself, from "He who made a rooster understand" until "He who gives strength to the weary". "On washing the hands" and "He who created man" can be recited after going to the bathroom. A person who slept during the previous day can recite the blessings for the Torah, listen to somebody else recite the blessings, or recite the regular blessings before the Shema, keeping Torah study in mind (he should then study something immediately after the prayers). With respect to "He who wakes me from sleep" and "My G-d, the soul you have given me", it is best to hear somebody else recite the blessings, but if this is not possible one may recite them in any case. With respect to

tzitzit, one can recite the blessing when putting on a talit, change to another pair of tzitzit, or listen to another person recite the blessing.



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