

Bais HaVaad on the Parsha, Parshas Bemidbar

Service Interruption

**Excerpted and adapted from a *shiur* by Rav Moshe Zev Granek**

June 2, 2022

[https://baishavaad.org/wp-content/uploads/2022/05/BAM82\\_001\\_Bamidbar\\_All-Nighter\\_Bircas\\_HaTorah\\_After\\_Staying\\_up\\_all\\_Night.mp3](https://baishavaad.org/wp-content/uploads/2022/05/BAM82_001_Bamidbar_All-Nighter_Bircas_HaTorah_After_Staying_up_all_Night.mp3)

Each morning we recite *birchos* haTorah. According to the Rosh (Brachos *perek* 1), one who takes a significant nap during the day must repeat them afterward, because sleep is a *hesach hada'as*. But Rabeinu Tam maintains that the morning's *birchos* haTorah are effective for the entire day. The Bais Yosef quotes the Agur, who adopts the position of Rabeinu Tam and rules that one who sleeps in the daytime does not repeat *birchos* haTorah, because the morning's *brachos* are still in effect. The Shulchan Aruch (O.C. 47:11) cites both views but favors Rabeinu Tam's.

Later, the Shulchan Aruch (O.C. 47:13) addresses the case of someone who sleeps at night but rises before dawn. He rules that if he wishes to study Torah, the man should recite *birchos* haTorah immediately. This would imply that he sides with the Rosh, as Rabeinu Tam holds that the obligation of *birchos* haTorah each day only begins at dawn.

This apparent contradiction in the Shulchan Aruch is addressed by the *Acharonim*. See, e.g., Magein Avraham (to 47:12), Machatzis Hashekel, and Tzlach (Brachos 11b).