



נדריים דף ע"ז

English Halacha Topics

Dedicated by Mr. and Mrs. Mayer and Chaya Rivka Fischl

The Day Follows the Night

The Gemara here continues talking about the time limit of hafaras nedarim. The Mishnah's example is of a neder made on Shabbos night, and the man can do hafarah until the end of the following day. If, however, the neder was made on Shabbos day, he has only until the end of the day.

The Mefarsh on the Mishnah explains that this example is selected to illustrate that the "day follows the night" regarding hafarah, just like as on Shabbos. This concept is based on the verse in Bereishis "it was night and it was morning, one day." The Jewish day thus begins with nightfall and concludes at the next sundown. We don't say that the night follows the day and a vow made during the day has all night for annulment.

Why would anyone have such a notion, that the night follows the day, when clear paradigms in Judaism show the opposite?

The truth is that we do find the opposite. Regarding kodshim, the timespan permitted to eat sacrifices, the night follows the day. A sacrifice offered during the day may be eaten all through the following night. Rashi in Chullin 83a adduces this from the verse, "it should be eaten on the day of the sacrificing; do not leave over from it until the morning." Since it may be eaten until the next morning, all night is still considered "the day of sacrificing."

Thus, our Mishnah is teaching us that we compare nedarim to Shabbos and not to kodshim. Overall, most areas of halacha are similar to Shabbos, and as the verse in Bereishis. Kodshim is an exception to the general rule.

What about birchos haTorah, the blessings made each morning before Torah study? The Shulchan Aruch clearly states, "Even if one learns at night, the night follows the previous day and he doesn't need to make another blessing, as long as he doesn't go to sleep" (O.C. 47:12). Birchos haTorah are

לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין
לזכות כל החיילים ולשמירה על עם ישראל



נדרים דף ע"ז

thus like kodshim, and the blessing made in the morning is valid all night. Why is this? Why isn't it like most halachic guidelines, like Shabbos and Yom Tov?

The Sefer HaPardes 9b addresses this question and says that for such halachos, of "reading," the night is an extension of the day.

If we analyze the Shulchan Aruch's final phrase, "as long as he doesn't go to sleep," several sheilos arise. What if someone took a nap early in the evening and then arises to learn more and then go back to sleep for the night? Does he make a new bracha?

The Mishnah Berurah (note 28) rules that if he went to sleep on a bed (shinas keva), it constitutes an interruption and he must bless anew. This applies even if he intends to go back to sleep later that night, says Rav Elyashiv zt"l, so he makes birchos haTorah after his nap and not when he wakes up the next morning.

However, the Mishnah Berurah notes the alternate opinion in Seif 11, that any formal sleep interrupts, even in the day, and that one may rely on that to make a new blessing (המברך לא הפסיד). So too here, after the second part of his sleep, he may follow that opinion and make a second beracha in the morning. Indeed, Harav Avigdor Nevenzhai shlit"l commented in the name of R' S.Z. Auerbach that one should recite the blessings again (Yitzchak Yikarei).

Another view, held by several recent Poskim, is to have in mind, when making the berachos the morning before, that it will exempt all Torah learning until the following morning. That way, even if he goes to sleep multiple times, he doesn't make a new blessing (although preferably he should say them without Hashem's Name) until the next morning. See Shu"t Maharsham 3:337, Ohr L'Zion 2:4:66 and Minchas Yitzchak 10:7.

And Rav Seraya Dablitzki zt"l held the opposite way, that he makes the berachos only after the second part of his sleep, and not the first.

לימוד מסכת נדרים מוקדש על ידי משפחת מרמלשטיין
לזכות כל החיילים ולשמירה על עם ישראל