

# HALOCHOSCOPE <sup>TOI</sup>

On Rosh Hashana it is customary to refrain from sleeping during the day. On Shabbos it is customary to sleep. What if Rosh Hashana falls on a Shabbos?

The issues:

(A) *Oneg Shabbos* and *Simchas Yomtov*

(B) *Sleeping on Shabbos*

(C) *Sleeping on Rosh Hashana*

(A) *Oneg Shabbos* and *Simchas Yomtov*

There is a Scriptural obligation to be happy on Yomtov. The same Torah passage that discusses the Yomim Tovim also discusses Shabbos. Therefore, some Poskim deliberate on whether there is a Mitzvah of Simcha on Shabbos as well. On Shabbos there is an obligation to enjoy oneself. This is based on a Scriptural verse in the *Navi*. Thus it is considered a Prophetic Mitzvah, somewhat more stringent than a Rabbinical Mitzvah, but not on the level of a Scriptural Mitzvah. Some consider this a Scriptural obligation. The main applications of *Simcha* are to eat meat and drink wine. It is assumed that the type of joy meant by the use of the word *Simcha* can not be accomplished by anything other than this type of eating. In addition, other good foods shuls be prepared on Yomtov. In temple times, the obligation included the offering of an animal that was then eaten. Some Poskim maintain that now that we do not have the temple we no longer have the Scriptural obligation. It is forbidden to fast on Shabbos or Yomtov. However, since the main Mitzvah on Shabbos is *Oneg*, to enjoy, rather than *Simcha* of Yomtov, if one enjoys fasting for his own unique reasons, he may fast. This, however, is covered by certain conditions beyond our scope.

(B) *Sleeping on Shabbos*

As a part of the Mitzvah to enjoy Shabbos, the Poskim say that one should sleep more than usual. The sources for this are varied. Some maintain that there is a Midrashic allusion to this practice. The word Shabbos in Hebrew is acrostic for *Shina Beshabbos Taanug*, sleep on Shabbos is a pleasure, or a fulfillment of *Oneg*. According to this source, it would appear that there is no difference when one decides to sleep a little extra, morning, afternoon or retiring earlier at

night. Based on this, it is customary to take a nap on Shabbos afternoon.

The Poskim cite a more definitive source based on the Talmud. The custom is to begin davening Shacharis on Shabbos morning later than during the week. The simple reason might be viewed as being practical; during the week one needs to go to work and cannot afford to sleep late. However, this would not be a reason to actually institute a practice. The *Tamid* is a regular offering, brought twice daily all week and year round. The *Musaf* is an additional offering brought on Shabbos, Rosh Chodesh, and Yomtov. The terminology of the Torah when commanding the Mitzvah of the weekday *Tamid* is to bring it "in the morning." The terminology for the Korban brought on Shabbos is to bring it "on the day of Shabbos." The Talmud says that "day" is assumed to indicate later than "morning."

The Poskim raise a question on this. The same *Tamid* would be offered on Shabbos as the *Tamid* offered every other day, and in the morning. Therefore, though the *Musaf* might be delayed why should the *Tamid* be delayed? Furthermore, the *Musaf*, it seems, was offered so late in the day (noon time) that it would have been too late to offer the *Tamid* together with it. One explanation is that the Torah repeats the Mitzvah of the regular *Tamid* in the passage discussing Shabbos. Yet it does not repeat the word for morning. This implies that both are to be brought later on Shabbos. Others point out that the Talmud discusses elsewhere that the two offerings were always slaughtered at the same time. Therefore, the *Musaf* must have been slaughtered later and thus the *Tamid* was also slaughtered later. The late *Tamid* would still be valid "*Bidi'eved*," as a second best. Accordingly, the *Tefilos*, corresponding to the offerings, are meant to be said at the corresponding times of day. Therefore the *Tefilos* are delayed on Shabbos morning.

The Poskim connect this to the Talmudic dictum that one should always try to be one of those who davens (*Shemone Esrei*) as the sun rises. While on every other day of the week one should wake up early for this, on Shabbos one should not. One should rest a little longer on Shabbos morning. Some Poskim point out that this practice seems to contradict the rule that the ideal time for *Krias Shema* is right before sunrise. Since one must ideally connect the end of the *Brocha* after *Shema* to *Shemone Esrei*, one must inevitably daven at the earlier time on Shabbos as well.

This is actually based on another discussion which has a bearing on our issue as well. The Talmud states that "on Yom Kippur it is customary to hurry to come and to tarry to leave. On Yomtov it is customary to tarry to come and to hurry to leave. On Shabbos it is customary to hurry to come and to tarry to leave." The context of the passage seems to be discussing the length of the services, specifically

in relation to the length of *Krias Hatorah*. The Poskim explain it to refer to the times of the beginning and end of the holiday or Shabbos. Others explain: as soon as one returns from Shul, one should be prepared to eat his Seuda of Shabbos or Yomtov immediately. To prepare for this, all the food must be ready ahead of time. [On Yom Kippur this is not an issue at all.] On Shabbos, all the food must be ready before Shabbos. On Yomtov, preparations such as cooking are permitted. Therefore, one could spend time preparing in the morning before Shul. The Talmud, therefore, implies that one should start davening early on Shabbos, in keeping with the normal ideal sunrise related timing for *Tefilos*.

However, even according to this interpretation, on Yomtov one may digress from the normal timing for *Tefilos*. This is because one has another important Mitzvah to fulfill, the preparations for *Simchas Yomtov*. Therefore, though on Shabbos this particular aspect does not apply, if there is indeed an obligation to sleep for *Oneg Shabbos*, one may also delay the normal timing for this.

According to this view, sleeping late on Shabbos morning is not as important as preparing for *Simchas Yomtov*. Nonetheless, if the sleeping does not interfere with something like the timing of *Tefila*, it is indeed *Oneg Shabbos*. Thus, in the afternoon, having davened and eaten, the Poskim say that one who usually sleeps should not change his practice. Thus the practice has arisen that one should sleep for *Oneg Shabbos*. Characteristically, we try to fulfill both views, sleeping a little later and also napping in the afternoon. The Poskim caution that one should not sleep too much. This leads to *Bitul Torah*, wasting time that could be spent on Torah study. Torah study on Shabbos is especially important, due to the *Neshama Yesaira*, extra soul one has on Shabbos. One may not sleep with the intention of being alert after Shabbos to do his work. One may not even say that he is preparing to be able to write down his new Torah thoughts. Some say that one should not even say he's sleeping because he is tired. He must say that he is sleeping because it is his *Oneg Shabbos*. Others maintain that tiredness is a good reason to sleep, because it helps one fulfill the Mitzvos of Shabbos later in the day properly. It is related that the *Arizal* slept two or three hours on Shabbos. This leads one Posek to observe that while it is nice that many people copy this practice of the *Arizal*, it would be nice if they also copied all of his other practices.

[On Yomtov, an interesting situation arises. On the one hand one wishes to prepare the food before shul, in accordance with this view on the delay of services. On the other hand, he wishes to sleep late. Some Poskim discuss whether one should sleep late on Yomtov if he has already prepared. They relate this to the issue

of whether the idea of Oneg applies on Yomtov, and whether sleep is only to be considered Oneg rather than Simcha.] [See Yuma 33b-34a, Megillah 23a (Rashi), Sofrim 18:4, Mordechai Shabbos 398 (Bigdei Yesha), Sefer Chasidim 266, Tur Sh. Ar. O.C. 267:2 281:1 290:1 529:1, commentaries.]

### (C) *Sleeping on Rosh Hashana*

The dictum that “one who sleeps on *Rosh Hashana*, his *Mazal*, fortune, will sleep” is attributed to the *Yerushalmi*. Some Poskim maintain that we do not have this dictum in our *Yerushalmi*. It might be inferred from another passage where the *Yerushalmi* states that Hashem has mercy on the Jews. For, while he judges the gentiles by night while they sleep and are unable to speak up in their defense, he judges us by day while we are praying and fulfilling Mitzvos.

The meaning of the dictum is that the *Mazal*, meaning the advocating angel, is unable to point to his client doing Mitzvos if his client is asleep at the time. Accordingly, the Poskim say that doing nothing, wasting time, is the same as sleeping. Others maintain that it shows laziness, and also a lack of recognition that one is being judged. Others explain it to refer to sleeping during davening, or to lack of concentration. Many maintain that as soon as it gets light in the morning one must rise to daven. This is the time that Hashem sits in judgment.

Assuming that sleep is included in Simcha, the Poskim raise questions on whether Simchas Yomtov applies on Rosh Hashana. Most commentaries permit sleeping, at least in the afternoon, if one is very tired. If the time for the judgment is the time one must not be sleeping, this time is mainly in the morning. If it is during davening, one has already davened. Some say that on the second day of Rosh Hashana one may be more lenient.

It would follow, that the idea of sleeping is purely Oneg Shabbos, one should not give up his Oneg Shabbos. It might even be considered a merit for his judgment. If one feels a lack of Oneg due to not being able to sleep, he is certainly interfering with Oneg Shabbos by refraining. However, on Rosh Hashana one should follow the view that the Oneg is accomplished with afternoon sleep, rather than with sleeping late in the morning. However, if one feels uncomfortable sleeping due to the dictum attributed to the *Yerushalmi*, his sleeping is no Oneg. [See Rema O.C. 683:2, Bach 697, (Mateh Efraim 1 Aruch Hashulchan 2) commentaries. Nitei Gavriel 25:10 (notes).] **Gemar Chasima Tovall**