The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ד' סעיף י"ד-י"ז

Overview

Siman 4 Seif 14:

If one awoke before *amud hashachar* and washed his hands it is uncertain whether he is obligated to rewash when morning arrives to remove *ruach ra'ah*. And he should wash without reciting the beracha.

- Even if the person who rose early went back to sleep he should not recite the beracha when he washes again. (M.B. 32)
- It is preferable for one to relieve himself when morning arrives so that he could recite the beracha. (M.B. 33)

Siman 4 Seif 15:

It is unclear whether a person who sleeps during the day must wash his hands three times to remove *ruach ra'ah*. And he should wash without reciting the beracha.

- The uncertainty applies only if one sleeps "sixty breaths." (M.B. 34)

Siman 4 Seif 16:

Dovid HaMelech was careful not to sleep "sixty breaths" so that he would not taste death. (The Gemara implies that he was only careful about this matter during the day.)

- A *ba'al nefesh* should be cautious about this during the day but if sleep is needed so that one could learn there is no issue. This caution does not apply to sleeping on Shabbos. (M.B. 36)

Siman 4 Seif 17:

Some have the custom to rinse their mouth in the morning to remove the saliva.

Halacha Highlights

Sleeping during the day

Shulchan Aruch Siman 4 Seif 16

דוד היה נזהר שלא לישן שתין נשמי

Dovid HaMelech was careful not to sleep sixty breaths

The source for this ruling is the Gemara Sukkah (26b) that relates that one should not sleep more than sixty breaths. Rashi explains that the practice should be avoided because sleeping more than this constitutes *bitul Torah* – time wasted that could have been spent studying Torah. Bais Yosef in the name of Zohar suggests that the reason to avoid sleeping more than sixty breaths is to avoid tasting the taste of death. There are numerous opinions regarding the length of sixty breaths (ע' מאיר עוז סע' ט"ז אות י"ח). According to one opinion cited in Biur Halacha (ד"ה דוד), one is permitted to sleep three hours during the day and proof to this position is the report that Arizal would sleep on Shabbos two or three hours. Another position is that sixty breaths are more than half an hour. The source for this position is in Machazik Beracha (קונטקס אחרון לסי' ד') who reports that a G-d fearing Torah Scholar studied a horse sleep and observed that it would sleep for fifty-nine breaths and then wake up and this would consistently take more than half an hour. A third opinion is that sixty breaths is a bit more than three minutes. According to this approach we measure the duration of sixty breaths of a person rather than a horse. Many Poskim adopt the position that sixty breaths is a bit more than half an hour (ע' פסקי תשובות סי' רל"א אות א').

Rema (סי' ד' סע' ט"ו) ruled that a person who sleeps during the day should wash his hands but does not recite the beracha of נטילת ידים. Orchos Rabbeinu (מובא בפסקי תשובות סי' רל"א הע' 6) reports in the name of the Steipler Gaon that one who sleeps more than half an hour during the day is not required to prepare a cup of water so that he could wash immediately when he wakes up. It is acceptable to walk to a sink and wash there.

Stories to Share

Guarding One's Health

מ"ב ד', ל"ו: "יועין במחצית השקל שכתב דענין השנה ביום תלוי לפי מה שהוא אדם ..."

The Chazon Ish, zt"l, would exhort those close to him to be very careful to sleep sufficiently. He would explain, "One who requires seven hours of sleep and remains in bed an extra hour will be judged for wasting an hour. But one who needs seven hours and sleeps six will be judged for ruining his concentration and strength the entire day."

He told Rav Nochum Rogaznitsky that he should sleep no less than seven hours a day. And from time to time he would check to make sure that he was following instructions. One day, when he asked how long Rav Nochum had slept, he answered that he had only managed to get six hours sleep. When he told this to the Chazon Ish, he was strongly rebuked, "You must guard your health! If you don't sleep enough this can cause vast bitul Torah if your health deteriorates, chas v'shalom. It is only when one is already older that he no longer requires as much sleep."

The Chazon Ish would say that one can also sleep six hours at night and one hour during the day. When the halachah that it is better not to sleep during the day was brought up, he would say, "This depends on the person. This is clear from the very source of this halachah in Sukkah 26. There we find that Abaya slept around seven hours one day. Clearly this is permitted if necessary."