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

Overview

Siman 47 Seif 10:

If one interrupted his learning to engage in business, since his intent was to return to his learning it is not considered an interruption. Similarly, sleeping or going into the bathhouse or bathroom are not an interruption.

- There is a disagreement whether someone who is not accustomed to learn is required to repeat the *beracha* after work and since the matter is in doubt the *beracha* should not be repeated. (M.B. 22)

Siman 47 Seif 11:

A settled sleep on one's bed during the day is an interruption. Some maintain that it is not an interruption and that is our custom.

- Lechem Chamudos writes that one who repeats the *beracha* should be blessed but Pri Megadim implies that one may rely upon the custom to not repeat the *beracha*. At the very least there is a strong foundation for one who relies upon the position that maintains that the *beracha* should be repeated. (M.B. 25)

Siman 47 Seif 12:

Even if one learns at night it is unnecessary to repeat *Birkas HaTorah,* since the night follows the day, unless one slept upon his bed.

- As long as one is awake he is obligated to study *Torah* if he has available time. (M.B. 27)
- If one slept upon his bed even at the beginning of the night it is considered an interruption. (M.B. 28)
- There is a disagreement whether one who was awake all night is obligated to say *Birkas HaTorah*. Since the matter is in doubt one should not recite the *berachos* but it is preferable to listen to someone else recite the *berachos* and then he should read some *pesukim*. If one slept during the day and then was awake that night all opinions agree that in the morning he should recite *Birkas HaTorah*. (M.B. 28)

Halacha Highlight

Repeating *Birkas HaTorah* for sleeping during the day

Shulchan Aruch Siman 47 Seif 11

שנת קבע ביום על מטתו

Someone who has a settled sleep on his bed during the day

Shulchan Aruch (סע' י"א) presents two opinions as to whether one who has a settled sleep during the day is obligated to repeat *Birkas HaTorah*. He then notes that the custom is in accordance with the position that sleep is not an interruption and the *beracha* is not repeated.Mishnah Berurah (ס"ק כ"ה) cites Lechem Chamudos who writes that in his opinion one who repeats *Birkas HaTorah* will be blessed. Earlier (ס"ק י"ג) Mishnah Berurah wrote that one who follows the lenient opinion and does not repeat *Birkas HaTorah* after sleeping during the day should at least have in mind when he recites אהבת עולם during *Maariv* that it should discharge his obligation to recite *Birkas HaTorah*.

Ben Ish Chai (וישב אות י"ב) writes that after one sleeps during the day he should repeat *Birkas HaTorah* but he should contemplate Hashem's name and the words מלך העולם rather than verbalize them to avoid a possible *beracha* in vain. Kaf HaChaim (ס"ק כ"ה) disagrees and argues that one may not even be required to repeat *Birkas HaTorah* without mentioning Hashem's name or his kingship. Shulchan Aruch HaRav (סע' ז') maintains that one does not repeat the *berachos,* similar to the *halacha* regarding *Birchos HaShachar* that are recited only once a day. Mikor Chaim asserts that if a person undresses and sleeps for two or three hours all opinions would agree that the *berachos* should be repeated.

Rav Shlomo Zalman Auerbach (שו"ת מנחת שלמה סי' י"ח אות ז' וט') explains that *Birkas HaTorah* is not similar to a meal where sleeping is considered an interruption. The reason is that *Birkas HaTorah* is not recited on the actual learning that one does as is evident from the fact that one is not required to study Torah immediately after the *beracha*. Rather *Birkas HaTorah* is a *beracha* on the *mitzvah* of *Torah* study. Accordingly, sleep is not an interruption as far as the *mitzvah* is concerned.

Stories to Share

The Definition of an Interruption

ש"ע סי' מ"ז, י"א: "וי"א דלא הוי הפסק וכן נהגו ..."

A certain man worked most nights. He would sleep as long as possible, get up, make birchas haTorah and then go to work. In the morning he would make up as much sleep as he needed. Sometimes he couldn't sleep at all at night and would sleep many hours by day. At other times, an hour or two was enough rest for him to awaken refreshed. When he learned that the custom is not to make birchas haTorah in such a situation, but that one who makes the blessings loses nothing, he wondered what he should do. Finding someone who had not yet made birchas haTorah was impractical. Should he really make birchas haTorah no matter how little he slept?

When this question reached Rav Shlomo Zalman Auerbach he ruled that it depends on how much one slept. "The Biur Halachah in siman 4 brings three opinions regarding how long sixty breaths of sleep which may be a hefsek here: either three hours, a little more than half an hour, or a little more than three minutes. Even those who are more stringent like the Mishnah Berurah do not make birchas haTorah unless they slept at least three hours during the day."

שלמי מועד, ע' ת"ס-תס"א

Yet Rav Shlomo Zalman Auerbach himself did not make birchas haTorah after sleeping by day. When asked why, in this case, he made a rare departure from the psak of the Mishnah Berurah, he replied, "If we said sleep constitutes an interruption, it would appear that involvement in other matters should also be an interruption. By not making a new blessing even after sleeping during the day we show that birchas haTorah is different from other blessings. This is similar to the reasoning behind a berachah l'vatalah. Why should this be prohibited? After all, he is only praising Hashem. The answer is that being careful about saying a berachah for naught strengthens our obligation to say berachos when they are really required. The same is true in this case."

שו"ת מנחת שלמה, סי' י"ח, אות ז'-ט'