The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Jul 4, 2026 ■ י"ט תמוז, תשפ"ו
סימן ק"ו סעיף ב'

Overview

Siman 106 Seif 2:

Someone for whom Torah study is their profession, e.g. R' Shimon ben Yochai and his friends, interrupts his learning to recite *shema* but not for *tefila*. All others interrupt their learning for *shema* and *tefila*. (If one is teaching others he does not interrupt as explained in *siman* 89. Nevertheless, he should interrupt and read the first *pasuk* of *shema*. If time is not running out and there is time left to *daven* and read *shema* he does not have to interrupt his learning at all.)

- When reading *shema* he should read all the *birchos krias shema* and then returns to his learning without reciting *shemone esrei*. (M.B. 7)
- One continues teaching even if the time for *davening* will pass. This applies only if by not teaching now there will be no other time to gather the students together but if they could be gathered at another time one must interrupt to read *shema* and *daven*. Chaye Adam indicates that under all circumstances one must interrupt if the time for davening will pass and if one misses davening due to learning, even if they learned the entire day it is as if they did not learn. Biur Halacha explains that according to all opinions it is prohibited *l'chatchila* to begin to study even with others after the time for *krias shema* arrived and he estimates that the time for *shema* will pass; rather he should read *shema* first. (M.B. 8)
- He reads the first *pasuk* to accept the yoke of Heaven during the time to read *shema* and he should strive to teach a *halacha* related to the exodus during the time of shema. When he is done teaching he should read shema even if the time for shema has passed. (M.B. 9)
- One need not interrupt even for the first pasuk, even if one is learning by himself. Later authorities write that even if one began learning after the time for shema had already arrived and he is learning by himself in his home he is still permitted to continue learning as long as time remains to read shema. Elya Rabba rules that since krias shema is Biblical one should interrupt to read shema if he is learning by himself. If one is learning in the Bais HaMidrash or even if he is learning in his home but he began learning before the time for *shema* arrived one may rely upon Rema's opinion that one is not required to interrupt as long as time remains for *shema*. (M.B. 10)

Halacha Highight

Interrupting teaching to read *shema*

Rema Siman 106 Seif 2

ואם לומד לאחרים וכו'

And if one is teaching others etc.

Rema writes that one who is teaching Torah to others does not have to interrupt his teaching in order to *daven*. Mishnah Berurah (סק"ח) explains that even though the time for *davening* will pass altogether, nevertheless, one who is teaching others is not required to interrupt. Mishnah Berurah then adds that this ruling applies only if interrupting now will cause them to not be able to learn another time because it will not be possible to gather everyone together again. If the learning could be rescheduled for another time one may not continue teaching if it will cause him to miss the time for *shema* or *shemone esrei*.

Biur Halacha (ד"ה ואם לומד) relates that Ma'amar Mordechai disagrees with Rema's position about this matter. He contends that the sources upon which Rema cites to formulate his position all seem to indicate the opposite, meaning that one may not allow the time for *shema* or *shemone esrei* to pass because one is teaching Torah to others. Perhaps Rema refers to a circumstance in which one began teaching before the time for *shema* arrived and in such a case one may be lenient to not interrupt one's teaching of Torah to others even though the time for *shema* will pass. Mishnah Berurah (הנ"ל) also cites Chaye Adam who disagrees fundamentally with this *halacha*. He contends that whenever the circumstance is that the time for *davening* will pass one must interrupt his Torah teaching in order to read *shema* or recite *shemone esrei*. Furthermore, one who misses *tefila* because he was teaching Torah to others, even if he spent the entire day teaching, is not credited with having learned anything. Although there are authorities who also subscribe to Rema's ruling, nevertheless, *Poskim* write that one should be stringent about this matter and interrupt his Torah teaching in order to read *shema* and recite *shemone esrei* (ספר הלכה ברורה בירור הלכה אות ח').

Stories to Share

The Importance of Proper Chinuch

ש"ע ס' ק"ו, א': "וקטנים שהגיעו לחנוך חיבים לחנכם"

On today's amud we find one's obligation to educate one's children. Some parents are a bit lackadaisical about educating their children on the path of Torah. Some figure that one need not worry so much, especially for a minor, since he is not even obligated for his sins. And very many children, even near bar-mitzvah, feel that they really have nothing to worry about, no matter what they do. Since the mitzvos they do is because of chinuch, they reason that their sins too are not really significant until they reach majority.

But this is not completely true. First of all, the Ohr Sameach holds that a minor is obligated min haTorah to follow the seven Noachide laws. (אור שמח, פ"ג מהלכות ביאה, ה"ב, אמרי בינה, אבן העזר, שו"ת, ס' ג' ועוד) In addition, who said that a sin has no effect on minors?

When someone asked Rav Chaim Kanievsky, zt"l, whether sins have a negative effect on minors, he answered that they definitely leave a stain. "The Chazon Ish would say that the very act that is sinful for an adult is a prohibited action for a minor as well, and it is metamtem his heart just the same. The moment he knows better it damages him. Nevertheless, Hashem decreed that he is absolved of punishment.

Rav Kanievsky explained, "This is why we find that the viddui in shomeah tefillah discusses, 'מיום היותי על פני האדמה עד היום הזה'—from the time I existed on earth until today.' He must also confess any sins done as a child, since every single one had a negative effect on him which must be cleansed."

שיח השדה, ח"ג, סנהדרין נ"ה

The Ben Ish Chai, zt"l, brings that the Arizal said a similar thing. "We find that the Arizal told Rav Chaim Vital, zt"l, that he was obligated to repent for one time when he cursed his mother as a child. He also heard that the Arizal said that even little slaps doled out by a very young child must be atoned for later on."

שו"ת רב פעלים, ח"א, סוד ישרים, ס'מן ג'