The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רל"א סעיף א'

Overview

Siman 231 Seif 1:

If one cannot learn without sleeping in the afternoon he should sleep. When he wakes up it is unnecessary for him to recite א-לקי נשמה. Some maintain that before sleeping he should recite: ויהי נעם. **However, he should not sleep too long since it is prohibited to sleep during the day more than a horse sleeps which is 60 breaths and even when one sleeps this small amount he should not do so for his pleasure; rather it should be so that he could have the strength to serve Hashem. Similarly, whenever one has pleasure in this world he should not have intention for personal pleasure; rather he should focus on serving Hashem as the pasuk states: בכל דרכיך דעהו which Chazal explain means that even regarding mundane activities such as eating, drinking, walking, sitting, arising, marital relations, conversation and all physical needs should be performed for the purpose of serving Hashem or as something that will lead to serving Hashem. Even if one is thirsty or hungry, if he eats or drinks for his own pleasure it is not praiseworthy; rather he should intend to eat and drink in order to live and serve Hashem. Similarly, it is prohibited to sit in the confidence of the just, stand in the place of righteous people or walk according to the advice of the perfect. If one does so for his own pleasure and to fulfill his yearnings and desires it is not praiseworthy unless it is done for the sake of Heaven. The same is true with regards to sleeping. Not only when a person can engage in Torah and mitzvos should he not sleep for his own pleasure but even when he is tired and needs to sleep to rest from his exhaustion if his intent is his own pleasure it is not praiseworthy. Rather, his intent should be to give rest to his eyes and body for his health so that he should not be confused when he studies Torah as a result of sleep deprivation. When it comes to marital relations, even during the time that the Torah instructs a couple to be together if one's intent is to satisfy his desires or for physical pleasure it is disgraceful and even if his intent is to have children who will serve him and fill his place it is not praiseworthy; rather one's intent should be to have children who will serve Hashem or have intent to fulfill the mitzvah of onah like a person who pays a debt. Similarly, regarding conversation, even if one discusses matters of wisdom, his intent must be to serve Hashem or something that will lead to service of Hashem. The rule is that one must pay attention to his ways and weigh matters carefully in his mind and if he sees that something will lead to service of Hashem he should do it and if not, he should not do it. One who follows this path is constantly serving Hashem.**

- It is possible that the reason is that the beracha was enacted according to the normal manner of things that Hashem returns souls in the morning. (M.B. 2)
- There is a danger of damaging spirits. Levush writes that we no longer have the practice to read this. (M.B. 3)
- I have seen people who have the practice to declare before eating, "I want to eat and drink so that I should be healthy and have the strength to serve Hashem. (M.B. 5)
- It is nevertheless good since it could lead to serving Hashem lishmah. (M.B. 6)
- When discussing business one must also have in mind that one is doing so to be able financially support himself rather than have to steal. (M.B. 8)

Halacha Highlight

Napping during the day

Shulchan Aruch Siman 231 Seif 1

שאסור לישן ביום יותר משנת הסוס

It is prohibited to sleep during the day longer than a horse sleeps

Shulchan Aruch begins this siman with a discussion related to sleeping during the daytime. He begins by stating that one who will not be able to study Torah without sleeping during the day is permitted to sleep during the day. However, he should not sleep for an extended period of time since it is prohibited to sleep for more than sixty breaths during the day. Mishnah Berurah (סק"ד) references his comments above (סי' ד' ט"ז) where he recorded three opinions concerning the duration of sixty breaths. According to one opinion it is three hours, a second opinion maintains that it is half an hour and the final opinion contends that it is a little longer than three minutes. Poskim maintain that one should follow the opinion that has sixty breaths as half an hour (פסקי תשובות אות א'). Poskim note that Shulchan Aruch's statement does not apply to all people since people have different strengths and sleep patterns. For example, Aruch HaShulchan reports that many Gedolim had the practice to sleep an hour or two during the day so that they would have the strength to learn more at night. Sefer Orchos Rabbeinu also reports that the Steipler Gaon would sleep during the day so that he would have the strength to be awake during the night (ארחות רבינו ח"א עמ' י"ד).

Poskim write that one who sleeps during the day is not required to recite the beracha of HaMapil. Although Rema writes that one should read ויהי נעם before sleeping, Mishnah Berurah (סק"ג) in the name of Levush writes that the custom is that people do not recite it. When one wakes up after sleeping he should wash negel vasser but the beracha of על נטילת ידים and א-לקי נשמה are not recited. Steipler Gaon maintained that it is unnecessary for one to prepare water for washing before a nap and it is acceptable to walk to the sink and wash there (פסקי תשובות אות א' הע' 5).