The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Jan 2 2023 ■ ט' טבת, תשפ"ג
סימן רל"ט סעיף א'-ב'

Overview

Siman 239 Seif 1:

When one is on his bed he should read the first paragraph of shema and recite the beracha המפיל חבלי שנה על עיני וכו'. One should read shema close to bed and afterwards he should not eat, drink or speak; rather he should go right to sleep as the pasuk says: אמרו בלבבכם על משכבכם ודמו סלה. See above siman 63 whether it is permitted to read shema while lying down. If one read shema and could not immediately fall asleep he should continue to read shema one time after another until he falls asleep so that the reading is juxtaposed to sleeping. There is no beracha that is recited on krias shema at night. **One should also say: יושב בסתר עליון, ה' מה רבו צרי וכו' לה' הישועה, ברוך ה' ביום וכו', ויאמר ה' אל השטן וגו', ה' שומרך וגו' מעתה ועד עולם, השכיבנו and בידך אפקיד רוחי וגו', יברכך ה' וגו' וישם לך שלום until the conclusion.**

- If one davened ma'ariv during the day he must read all three parshiyos and should have in mind to fulfill the mitzvos of reading shema at night and recalling the Exodus. It is always appropriate to read all of shema so that the 248 words will protect the 248 limbs. (M.B. 1)
- Shulchan Aruch's wording implies that one reads המפיל after shema and the other readings are not an interruption. Some people are careful to read המפיל after all the other pesukim. Some authorities maintain that one should recite המפיל and then shema and the other pesukim. As far as practice is concerned one who may fall asleep should recite המפיל first but those who will not should recite it at the end. (M.B. 2)
- One should not recite shema until he is ready to fall asleep. Some maintain that one should read shema right away out of concern that he will fall asleep and end up not reading shema. (M.B. 3)
- If one is thirsty or needs to discuss something it would seem that it is permitted but one should reread shema again. If one recited המפיל one should avoid these activities since they constitute an interruption between the beracha and sleeping. (M.B. 4)
- After relations one should wash off the זרע, wash his hands and then read shema. At the very least one should recite המפיל, and shema afterwards. (M.B. 5)
- One should not read shema while lying down even if he is on his side. Magen Avrohom writes that one who already fulfilled the mitzvah of reading shema may read it before sleeping on his side. Some are stringent and read while standing or sitting but if one is already lying down all opinions agree that it is acceptable to turn onto one's side to read shema. (M.B. 6)
- One should accustom himself to sleep on his side and it is a severe transgression to sleep פרקדן meaning on one's back or on one's face. (M.B. 6)
- Poskim write that when sleeping during the day one does not recite המפיל but one should say יושב בסתר and ויהי נעם. (M.B. 8)
- If one is ill or for some other reason cannot read all the pesukim it is sufficient to read the first parsha of shema and המפיל.
- Poskim write that before sleeping one should reflect on the day and if he realizes that he sinned he should confess that sin and commit not to do it again. It is also appropriate to forgive someone who sinned against him. (M.B. 9)
- Chazal warn against sleeping alone in a room at night. The following groups of people require additional protection: One who is ill, postpartum, a chasan, a kallah, a mourner and a Torah scholar at night [meaning, when he is by himself in the dark]. (M.B. 9)

Siman 239 Seif 2:

When one takes off a garment he should not pull the bottom up since that will leave him naked. Rather he should pull it off from his head, cover the bottom half of his body with a sheet and climb into bed.

Halacha Highlight

Interrupting after the beracha of המפיל

Shulchan Aruch Siman 239 Seif 1

קורא על מטתו פרשה ראשונה של שמע

One reads before bed the first paragraph of shema

Shulchan Aruch (סע' א') writes that before one goes to bed he should read the first paragraph of shema and recite the beracha of המפיל. Rema writes that shema should be read immediately before one goes to bed and one should not eat, drink or speak after shema; rather one should immediately go to sleep. Biur Halacha (ד"ה סמוך למטתו) references Chaye Adam who writes that even if one is not able to fall asleep after the recitation of the beracha it is not considered as though he recited a beracha l'vatalah since the beracha is an expression of thanks to Hashem for having created sleep and it is not a beracha that is recited on sleep. Biur Halacha then expresses hesitancy about this and writes that one who is uncertain whether he will fall asleep should not l'chatchila recite the beracha. Biur Halacha's uncertainty is based on Sefer Seder HaYom who writes that one should not recite the beracha until one is certain that he will fall asleep since if he recites it earlier it constitutes a beracha l'vatalah.

The majority of Poskim follow Chaye Adam's position and maintain that there is no prohibition to interrupt even after the recitation of the beracha. However, they agree that l'chatchila the beracha should be recited as close to sleep as possible since the wording does contain references to the fact that one is going to sleep (שינה על עיני וכו'). Accordingly, if one is hungry, thirsty or needs to discuss something even after one recited the beracha it is permitted to interrupt between the beracha and sleeping. Even if the interruption extends for a lengthy period of time it is permitted and when one goes to sleep later he need not repeat the beracha. Even Mishnah Berurah (סק"ד) does not write that it is prohibited to interrupt, he merely writes that one should be cautious not to interrupt (יזהר בזה פסקי תשובות).