

**משנה ברורה סימן מז**

סימן מז

נושא סעיף קטן	סעיף קטן	סעיף א
<p>If one is בספק if he said ברכת התורה what should he do?                      (ספק דארייתא) is התורה so one must make the bracha                      Since some argue, its best to only say "אשר בחר בנו" – not all the brachot.                      If one is בספק if he said ברכת התורה, but he did say אהבה רבה – don't repeat the bracha.                      Best way to handle it: a. ask to hear someone else's bracha or b. say אהבה רבה with intent to be יוצא and learn right after tefilla.                      ברבנן as one has already said them privately.</p>	א	
<p>Do not learn until making the ברכת התורה. Reason its so important: Sources say that the חורבן occurred because people were learning Torah w/o saying the brachot, which showed that they were learning as an intellectual exercise – not for sake of learning.</p>	ב*	
<p>מדרש agrees that one must make ברכת התורה before learning as well.</p>	ג	סעיף ב
<p><b>Must one say ברכת התורה before he</b> writes תורה? – yes. Reason:                      a. he is doing an action b. usually as one writes, he mouths the words                      This applies to someone who is writing a sefer, but if he is simply copying , since he has no intention to learn – probably just thoughts (no bracha)                      Advice: purposely say some of the words in order to require a bracha.</p>	ד	סעיף ג
<p align="center"><b><u>ביאור הלכה (אף על פי שאינו קורא)</u></b></p> <p>If one is copying just for money (as a job), even if he says the words he need not say a bracha as this isn't called learning. Perhaps this applies even to one who writes a ספר תורה. הלכה ביאור says that למעשה its unclear if one shouldn't say a bracha if he actually speaks the words, therefore, he suggests to say the brachot, learn some pesukim and than begin writing the ספר תורה.</p>		
<p>Thinking the words isn't as if one said them. In order to be יוצא the bracha of ברכת התורה one should say a few pesukim out loud.</p>	ה	סעיף ד
<p>One may פסקין דין between two people without ברכת התורה, but not learn a דין from a sefer w/o ברכת התורה.</p>	ו	
<p>Why can one פסקין a שאלה as long as he doesn't give the reason? Answer: the reason is considered the real learning and the real דין and this part, he doesn't verbalize.  <b>Gra:</b> must make a bracha before פסקין a שאלה (even without the reason)  <b>Reason: He holds כדבור הרהור, but הרהור itself is a mitzvah of תלמוד (באור הלכה ד"ה המהרהר) so it requires a bracha</b>                      ALL AGREE: if one does מעשה מצוה – even if he thinks about it , this isn't called learning and doesn't require a ברכת התורה.</p>	ז	
<p>Our custom is to say לעסוק בדברי תורה                      A convert may say ברכת התורה (אשר בחר בנו)</p>	ח	סעיף ה
<p>When saying ברכת התורה one should pray that his children will be תלמידי חכמים and have good midot.</p>	י	
<p><b>Reason that נא והערב has a "vav"</b> – its all one bracha</p>	יא	סעיף ו
<p>Even though there are opinions that say you don't need to use a "vav", it is best to do so in order to satisfy all opinions. (some would call נא – הפסק – if no "vav" were added)                      Should one answer אמן after ברכי תורה? Most opinions – NO. Best for the one who says the bracha as שליח ציבור to say it quietly.</p>	יב	

<p>It makes no difference whether the bracha is אהבה רבה in the morning or אהבת עולם at night – both can take the place of ברכת התורה.</p> <p>When would one use the bracha of אהבת עולם (at night) to פטור one from ברכת התורה? Answer: According to the מחבר (סימן יא) if one sleeps during the day, it is a הפסק and requires another bracha. In order to avoid a לבטלה (many argue on this opinion) it is best to have in mind during אהבת עולם and learn after מעריב.</p> <p>Another possibility (see <b>באור הלכה ד"ה ברכת אהבת עולם</b>) in case of someone who generally doesn't learn Torah and decides he'd like to learn after maariv. Such a person can have in mind to be יוצא with אהבת עולם.</p>	יג	סעיף ז
<p>What part of אהבה רבה is in place of ברכת התורה? Answer: ותן בלבינו ללמד וללמד. It appears that even if one said the words without explicit כוונה for ברכת התורה it still works.</p>	יד	
<p>The reason that you must learn right after davening is that the bracha of אהבה רבה is mainly used as one of the brachot of שמע קריאת so it only "counts" for ברכת התורה if you learn right after finishing tefilla.</p>	טו	
<p>Even a small amount of learning is sufficient and no further bracha is needed even if there are significant gaps in between learning periods during the day.</p>	טז	
<p><b>באור הלכה ד"ה אם למד מיד</b></p> <p>Speaking before learning (after tefilla) is considered a הפסק and would require one to make another bracha.</p>		
<p>Saying שמע קריאת after the bracha of אהבה רבה isn't enough (גר"א) because it is said דרך תפילה.</p> <p>If one reads שמע קריאת after שמע קריאת – it is like learning Torah and will count</p>	יז	סעיף ח
<p>Reason that its best not to rely on אהבה רבה but to say the regular ברכת התורה is that perhaps you'll forget to learn after tefilla.</p>	יח	
<p><b>באור הלכה ד"ה ויש להסתפק</b></p> <p>If one said אהבה רבה than שמע קריאת and than didn't learn after tefilla – if he goes to sleep – all would agree that he could make the bracha (even the מחבר who said יש להסתפק in case of using ק"ש as the לימוד)</p>		
<p>Since ברכת התורה is the "main" bracha, it is good for the whole day as the mitzvah of learning is day and night, so we assume no דעת.</p> <p>Many argue on מחבר and say that this bracha is just like any other. If there is a הפסק יוצא not הפסק.</p> <p>Advice of מ"ב – since some poskim feel that you don't repeat the bracha, if it happened that you made a bracha and spoke before learning a bit of Torah, have in mind to fulfill ברכת התורה with אהבה רבה and learn after Tefilla.</p>	יט	סעיף ט
<p>Why were the פסוקים of ברכת כוהנים chosen as the Torah pesukim one says after ברכת התורה? A. they are Torah b. they include a Bracha</p>	כ	
<p>We also say אלו דברים שאדם and אלו דברים שאין להם שעור (ברכת כוהנים) in order to have learning in mishna and Gemara (as well as the Torah pesukim of ברכת כוהנים)</p>	כא	
<p>Two opinions regarding one who doesn't usually learn during the day.</p> <p>a. he would have to repeat the bracha once there was a הפסק since he didn't have דעת to continue learning.</p> <p>b. We say that everyone has in mind that the bracha should go on any times that he learns that day!</p> <p>Should be מיקל like "ב" because ספק ברכות להקל.</p>	כב	סעיף י
<p>Sleeping means "dozing" – only this isn't a הפסק.</p>	כג	
<p>Going to the bathroom isn't a הפסק as there are דינים one must follow in the bathroom</p>	כד	
<p>Even if one sleeps a real sleep (שינת קבע), we don't call it a הפסק. מ"ב quotes many who say that one can make a bracha after a full sleep and says that those who rely on these poskim do not "lose".</p>	כה	סעיף יא

Learning at night is covered by the day's ברכת התורה – even if no learning was done during the day.	נו	סעיף יב
Since as long as he is awake there is a constant חיוב to learn Torah whenever there is free time, the bracha of the morning is חל at night. We assume that there was היסח דעת סח.	כז	
<b>שינה in the מחבר refers to a "full" sleep – not dozing</b> <b>If one stays up all night:</b> a. מחלוקת if make a bracha, b. best to hear bracha from someone else and he answers אמן and than say some pesukim. c. Can also be מכוון in אהבה רבה and learn after tefilla d. If one slept in the afternoon and didn't sleep the following night, Rav Akiva Eiger writes that all agree a bracha should be made in the morning. ברכת אהבת עולם of the night, is not פוטרת unless one learned immediately after saying the tefilla.	כה	
מחבר – one who wakes up before sunrise can say ברכת התורה and doesn't need to repeat it when he goes to shul. מ"ב – even if he went back to sleep at night after learning a bit, he doesn't need to repeat the brachot. We assume he had in mind all learning for the coming day. According to what the מ"ב had said in ס"ק יא that even a שינת קבע ביום could make a bracha (as many poskim allow it), certainly sleeping a bit more at night would constitute a חיוב to say the bracha.	כט	סעיף יג
<b>One</b> who wakes up after חצות and plans to go back to sleep can still make the birchat Hashachar and NOT have to repeat them again in the morning. Exceptions: 1. הנותן לשכוי בינה 2. say אלוקי נשמה without the last part of the bracha 3. המעביר שינה should be said without Hashem's name. When one wakes up these brachot are said again with שם ומלכות (Hashem's name)	ל	
אחרונים agree that this bracha (הנותן לשכוי בינה) can be said before it gets light , but only after חצות. One who says the bracha before חצות MUST repeat it in the morning.	לא	
Any משניות that mention the karbanot should wait until the morning because the karban could only be brought during the day.	לב	
Before learning should wash hands. If no water available, should wipe hands on a hard surface.	לג	
Tells us to see the <b>באור הלכה נשים</b> for the reason woman must say ברכת התורה. a. must learn דינים that relate to them b. קרבנות Can a woman be מוציא a man in התורה ? פרי מגדים – yes מצות עשה שהזמן חייב, but allowed to say it like any גר"א – סח – they are not really חייב, but allowed to say it like any גרמה ברכת התורה may NOT be מוציא a man in התורה if that reached the age of חינוך	לד	סעיף יד