Summary of Simon 59

1. One who has said *Birchos Hatorah* may not say the brachos again that day even if he sleeps a "*shinas keva*" (see #5 for the definition of "*shinas keva*").
2. Even after nightfall, one does not have to say Birchos Hatorah until he sleeps a *shinas keva*[[1]](#footnote-1).
3. According to the majority opinion, one who does not sleep at night does not need to say *Birchos Hatorah* the following day. There are those who disagree and require that new *berachos* be said when day breaks. The custom of the Sephardim is to follow this opinion.
4. One who slept at night a sleep which requires afterwards new Birchos Hatorah, and he recited the brachos upon awaking while it is still night, does not say the brachos again in the morning although he went back to sleep for the remainder of the night.
5. There is a great dispute among the poskim regarding the exact criteria that defines a "*shinas keva*". The primary opinions are as follows.
6. Any sleep in which a person falls asleep **intentionally** even if it is only for a short while, and even if he was sleeping in a sitting position with his head drooped to the side or resting on a table etc., is considered a "shinas keva"[[2]](#footnote-2).

B. *Shinas keva* is the sleep that is the person’s main sleep for the day. Accordingly, if someone retires for the night with no intention to make up his lost sleep during the day then that sleep is considered a shinas keva even if he didn’t sleep in bed, as long as he rested his head on a pillow[[3]](#footnote-3). However, if someone was planning to stay up for the night and sometime during the night he felt tired and therefore went to sleep to refresh himself, but he is still planning to get his main sleep later in the night or during the following day, then the first sleep is not considered a *shinas keva* even if he slept in a.

C. Some have a custom to say Birchos Hatorah in the morning even if their night’s sleep only lasted several minutes[[4]](#footnote-4).

1. If one traveled overnight and he slept his night’s sleep in his seat, there are poskim that are of the opinion that such a sleep is not considered a shinas keva while others disagree and do consider such a sleep a shinas keva therefore, it is not clear if one may recite birchos hatorah upon awakening .

1. There are those of the opinion that one who dozes during the night and he does not plan on sleeping a proper sleep, must make a new Birchos Hatorah. [↑](#footnote-ref-1)
2. It is important to note that there are poskim who are of the opinion, that if one went to sleep intentionaly it is not considered a shinas keva if he slept in a sitting position only if he meets the following requirements a) he rested his head on a pillow b) he slept a minimum of two hours. [↑](#footnote-ref-2)
3. However, if his head was only resting on his arm, it is not considered a shinas keva according to this opinion. [↑](#footnote-ref-3)
4. Based on the fact that there is an opinion that one may say the brachos in the morning even if he did not sleep at all, see section 3 above. [↑](#footnote-ref-4)