

The Going to Work Question

The Famous Rabeinu Tam

Not Exactly

Solutions

a) A Unique Mitzvah without classic הפסיק standards i.e. The Chiyuv eliminates the "break"

שו"ת אגרות משה יורה דעה חלק ד סימן לו

והטעם דברכות התורה פוטרות אף מה שילמוד אחר הפסקים גדולים - לא רק בלימוד בדיבור בפה ממש אלא גם בהפסיק במחשבה נמי מפני שהיה טרוד בעבודתו גם במחשבותיו, ואח"כ כשנפנה לגמרי ממעשיו ומחשבותיו התחיל ללמוד נמי פוטרות - **הוא משום דסתמא דעתו** לפטור בברכתו בבוקר על כל מה שילמוד באותו יום, ולכן פוטר אף כשהיו הפסקים

How about Women? (Tzlach-need to repeat Bracha) See RSZA below

b) Halachot Apply All Day-

R. Yaakov ben Yehuda Landa Germany -Italy 15ce

האגור הלכות תפילה סימן א

והר"ר שמחה כתב דשינה ומרחץ ובית הכסא חשובים הפסק וצריך לחזור ולברך. ומהר"ח כתב דאחר צרכי גדולים א"צ לברך ברכת התורה כי אינו מסיח דעתו כי אף בזמן שהוא נפנה צריך להזהר בדינין כמו בגלוי טפח וכיצד יקנח עכ"ל.

Halichat Shlomo 6:4

ד. נשים שכרכו ברכת התורה בשחר ולומדות שוב באמצע היום, אינן צריכות לברך פעם שנית ברכת התורה, שאף-על-פי שאין עליהם חובת תלמוד תורה, מכל מקום גם הן אינן מסיחות דעתן מאיסורי התורה ומכל המצוות שעליהן לשמור ולקיים⁹.

c) A Bracha on Torah Awareness- Knowledge & Experience

"On the Love of Torah: Impromptu Remarks at a Siyyum," prepared by M. Kasdan, in Shiurei Harav, pp. 181-186.

They answer that since the obligation of *talmud Torah* is continuous *v'hagita bo yomam va-laila* (Joshua 1:8) – one is always conscious of the

mitzvah. However, any discontinuity of awareness (*hesah ha-do'at*) relating to the mitzvah of sukkah effectively requires that a new *b'rakha* be recited each time the observance of the mitzvah is terminated and then subsequently renewed.

Apparently there are two kinds of awareness according to Tosafot. The first is an acute awareness; clearly this is lacking when one thinks about other matters. The second is latent awareness and this awareness is still present even though one is engaged in other matters.

When a mother plays with her child there is an acute awareness of the child. But even when the mother works at a job or is distracted by some other activity, there is a natural, latent awareness of her child's existence. This latent awareness remains throughout her entire lifetime and can never be extinguished. It is expressed in commitment, devotion, and in a feeling of identification, a feeling that she and the baby are one. The infant is the center of gravity of the parent's lives. They feel they cannot live without their child.

The same is true with regard to Torah. There may not be an acute awareness of Torah for twenty-four hours each day. But the latent awareness never ceases..... All the injunctions against *hesah ha-da'at* from Torah do not refer to a discontinuity of acute awareness. Rather they refer to a discontinuity of latent awareness, which, as already mentioned, is expressed in commitment, devotion, and self-identification with Torah. When even the latent awareness – the commitment to Torah – is forgotten and is dismissed from mind, then one is “worthy of death.” This is the reason we say “*la'asok b'divrei Torah*.” “*La'asok*” implied that even when we are mentally involved with something else we are aware of Torah. This awareness of Torah should become part of one's “I-awareness.” Just as I am always aware of my existence without having to walk around saying “I exist, I exist,” so should I be aware of Torah. If the blessing were “*lilmod Torah*” (to study Torah) and related only to the cognitive act, then any discontinuity of the acute awareness of Torah would require that a blessing be recited every time Torah study commenced anew after a previous discontinuity just like the blessing for the Sukkah must be repeated with each new entry.

See

Devekut: “Al Ahavat Ha-Torah,” pp. 411-417; “U-vikkashtem Mi-sham,” chapters 11ff.; “Torah and Humility.”

”