כ. אף הגר מברך ברכות התורה ואומר "אשר בחר בנו מכל העמים ונתן לנו את תורתו", ולא ישנה כלל מנוסח הברכה. [כה"ח ס"ק יב]

ברכת "אהבת עולם", והפסק בברכות התורה

כא. ברכת "אהבת עולם" פוטרת ברכת התורה, אם למד מיד בלי הפסק. [ש"ע סי' מז ס"ז]. והטעם, משום שיש בברכת "אהבת עולם" מעין ברכת התורה שאומרים בה "ותן בלבנו בינה להבין להשכיל לשמוע ללמוד וללמד לשמור ולעשות ולקיים את כל דברי תלמוד תורתך באהבה". [משנ"ב ס"ק יד]

Day 30

Text used by a convert

20) A convert to Judaism recites the exact same text of the blessings over the mitzvah of Torah study as all other Jews, including the phrases "אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ – Who chose us from among all nations and gave us His Torah." He must not make any changes in the blessings' text.[82]

Birkhot Hatorah – The Blessing of *Ahavat Olam*

In place of the blessings for Torah study

21) The blessing of *Ahavat olam* that we recite just before the *Shema* can substitute for the blessings over the mitzvah of Torah study, providing that the person actually studies Torah immediately afterward without interrupting with other speech. This is because the content of this blessing is similar to the blessings over Torah study, and it includes the plea of "וְתֵן בְּלִבֵּנוּ בִּינָה לְהָבִין לְהַשְׂכִּיל לִשְׁמוֹעַ לִלְמוֹד וּלְלַמֵּד לִשְׁמוֹר

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82. A convert named Ovadya asked Rambam what text he should use when praying or reciting blessings, whether in private or as the cantor in the synagogue. He wondered whether he was permitted to use expressions like, "our God and the God of our fathers," "Who sanctified us with His commandments," "Who distinguished us from the nations," "Who chose us," "You bequeathed to our ancestors," "You brought us out of Egypt," "Who wrought miracles on behalf of our ancestors," and all other such phrases. Perhaps, Ovadya thought, he had made his own choice to become Jewish and be distinguished from other nations; it was not God Who chose him. Moreover, he was not a descendant of the ancestors of the Jews.

Rambam replied (responsa #158, cited by a number of *Aḥaronim*): "You must recite all the prayers exactly as they are; do not make any changes whatsoever. Your blessings and prayers are identical to those of all Jews. Anyone who converts to Judaism, at any time in our history, is considered a disciple of Avraham Avinu, and Avraham is considered the father of all those who follow in his ways. He is the father of his disciples, and that includes anyone who converts to Judaism. Therefore, you should say, 'our God and the God of our fathers,' based on the fact that Avraham Avinu is also your father. Likewise, you should say, 'You bequeathed to our ancestors,' since the Land was given to Avraham, as the verse states, 'קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָהּ וּלְרָחְבָהּ כִּי לְךָ אֶתְּנֶנָּה – Get up and walk the length and breadth of the Land, for I will give it to you.' Moreover, all the miracles that were wrought on behalf of the nation of Yisrael throughout history are considered to have been wrought on your behalf together with the rest of us.

"Without a shadow of a doubt, you must recite the blessings of אֲשֶׁר בָּחַר בָּנוּ (Who has chosen us from all nations), אֲשֶׁר נָתַן לָנוּ (Who has given us His Torah), אֲשֶׁר הִנְחִילָנוּ (Who bequeathed the Land to us), and אֲשֶׁר הִבְדִּילָנוּ (Who separated us from all nations). The Creator has chosen you and separated you from the nations. He has given you the Torah, for it was given to us and to all converts to Judaism as the verse states (*Bemidbar* 15:15 and 16): הַקָּהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגָּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם כָּכֶם כַּגֵּר יִהְיֶה לִפְנֵי ה': תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלַגֵּר הַגָּר אִתָּכֶם – For you, the congregation, and for the convert who lives among you, there is one Law. It is an eternal law, lasting throughout your generations. It shall be identical for you and for the convert before God. You and the convert who lives among you have one Torah and one statute."

ואפילו אם לא כיוון בפירוש בברכת "אהבת עולם" לצאת ידי חובת ברכות התורה, גם כן נפטר בזה מברכות התורה.

ולכן מי ששכח לברך ברכות התורה בברכות השחר, ונזכר אחר התפלה, אינו רשאי לברך ברכות התורה, כיון שכבר נפטר בברכת "אהבת עולם". [וכן פסקו במשנ"ב ס"ק יד, וביבי"א ח"ה סי' ו אות ד, וביחו"ד ח"ד סי' ה]

והוא הדין מי שהתחייב בברכות התורה בערב (כגון שישן שנת קבע על מטתו בתחילת הלילה, ראה לקמן הלכה ל'), וקודם שבירך ברכות התורה התפלל תפלת ערבית, יצא ידי חובת ברכות התורה כשברך ברכת "אהבת עולם". [משנ"ב ס"ק יג, הלכה ברורה עמ' שפז]

ויתבאר לקמן (בהלכה כ"ד) שברכת "אהבת עולם" פוטרת ברכת התורה בתנאי שילמד מיד בלי הפסק.

וְלַעֲשׂוֹת וּלְקַיֵּים אֶת כָּל דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה – Place wisdom in our hearts to be able to understand, to fathom, to hear, to learn and to teach, to observe, perform and fulfill every word of the study of Your Torah, with love."

Even if someone did not have any intentions to fulfill his obligation of reciting the blessings over Torah study when he recited the blessing of *Ahavat olam*, it automatically counts as such and by reciting it he fulfills his obligation for reciting the blessings over Torah study. Therefore, if someone forgot to recite the blessings over Torah study before *shaḥarit*, he may not recite them after *shaḥarit* since he has already fulfilled that obligation by reciting the blessing of *Ahavat olam*.[83]

Likewise, if someone becomes obligated to recite the blessings for Torah study at night because he napped in bed in the early evening, and he prayed the *arvit* prayer before reciting the blessings, he has already fulfilled his obligation by reciting the blessing of *Ahavat olam* before the *Shema*. See below in halakha 24 for the details of this halakha, including the condition stating that the blessing of *Ahavat olam* counts as the blessing over the mitzvah of Torah study only if the person recites some words of Torah immediately after completing the *Amida*.

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83. This is the ruling of both the *Mishna Berura* (47:14) and Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, #6:4). The *Mishna Berura* (*Bi'ur Halakha*) cited Rabbenu Asher as the source for this ruling, but he pointed out that it appears from the commentary of Rabbenu Yona's disciples that one cannot fulfill the obligation of those blessings unless one specifically intended to fulfill it when reciting the blessing of *Ahavat olam*. Maran the Rishon Letziyon (responsa *Yeḥave Da'at* Vol. IV, #5) countered that the blessing of *Ahavat olam* is inherently a blessing over the mitzvah of Torah study, and therefore one automatically fulfills this obligation by reciting that blessing. This is the position of several *Aḥaronim* (*Ḥikre Lev*, *Ma'amar Mordekhai*, *Bet Leḥem Yehuda*, *Magen Gibborim*).

With Specific Intention Not to Fulfill One's Obligation

The *Peri Megadim* (*Mishbetzot Zahav* 52:1) ruled that if someone had specific intentions not to fulfill his obligation of the blessings over Torah study through reciting *Ahavat olam*, he must recite the blessings over Torah study after his prayers. The *Magen Gibborim* concurred with this ruling, and in fact advised anyone who must hurry to pray with the congregation without first reciting the blessings over Torah study to have such specific intentions. In that way, he will be able to recite the blessings after his prayers.

Maran the Rishon Letziyon (responsa *Yeḥave Da'at* Vol. IV, #5) countered that if someone would follow that strategy, he might be guilty of reciting unnecessary blessings since he could have avoided reciting them by fulfilling his obligation with the blessing of *Ahavat olam*. He demonstrated that the *Tevu'ot Shor* (19:17) ruled strictly in such cases.

כב. מי ששכח לברך ברכות התורה, ונזכר באמצע פסוקי דזמרה, יברך ברכה אחת שהיא ברכת "אשר בחר בנו מכל העמים" (שבגמרא ברכות (יא ע"ב) נקראת "המעולה שבברכות"), וימשיך בפסוקי דזמרה, עד סוף ישתבח. ובין ישתבח ליוצר יברך שתי הברכות הנותרות: "על דברי תורה". וברכת "והערב נא..., המלמד תורה לעמו ישראל". [יבי"א ח"ד סי' ז אות ה, ובילקו"י מהדו"ק עמ' נח]. ויאמר פסוקי ברכת כהנים. [הלכה ברורה עמ' שעט]. ואחר כך ימשיך בברכת יוצר והלאה.

כג. מי שנזכר שלא בירך ברכות התורה, אחר שהתחיל ברכת יוצר, יש לו לברך ברכות התורה בבין הפרקים שבין ברכת "יוצר המאורות", לבין ברכת "אהבת עולם", שהואיל ולאחר ברכת אהבת עולם לא יכול יותר לברך ברכות התורה, נחשב הדבר למצוה עוברת, ורשאי להפסיק בבין הפרקים של ברכות קריאת שמע לברכה שעובר זמנה. [ראה יבי"א ח"ד סי' ז סוף אות ה, ובילקו"י מהדו"ק עמ' נט]

Between *yotzer hame'orot* and *Ahavat olam*

22) If someone began *shaḥarit* and realized, only after he was in the middle of *Pesuke dezimra*, that he had forgotten to recite the blessings over the mitzvah of Torah study, he should interrupt his prayers and recite the blessing of *Asher baḥar banu*, and then continue reciting the rest of *Pesuke dezimra*. This blessing has preference because the Talmud (*Berakhot* 11b) describes it as "the best of all blessings." After reciting the blessing of *Yishtabaḥ*, he should recite the blessings of *al divre Torah* and *Veha'arev na* and the verses of *Birkat kohanim*[84] before continuing with *Yotzer or*.

Day 31

Between *Yotzer or* and *Ahavat olam*

23) If someone began *shaḥarit* and realized, only after he was in the middle of the blessing of *yotzer or*, that he had forgotten to recite the blessings for the mitzvah of Torah study, he should recite those blessings immediately after completing that blessing (after the words בָּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת) and before he begins the blessing of *Ahavat olam*. This is because if he waits until after reciting the blessing of *Ahavat olam*, he will no longer be able to recite the blessing over Torah study. This is therefore an example of *mitzvah overet* – a mitzvah that, if it will not be performed right now, it will not be available later on. It is permissible to interrupt between the blessings of the *Shema* to perform a *mitzvah overet*. After reciting the blessings over Torah study, it will not be necessary to recite any verses before continuing with the blessing of *Ahavat olam*. Instead, this person can rely on the *Shema* that he is about to recite to validate the blessings, or he can recite verses after completing his prayers.[85]

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84. This is the ruling of the *Halakha Berura* (page 379). See the discussion in the *Otzerot Yosef* (#16). According to the *Mishna Berura* (51:10), one may recite all the blessings for Torah study and the customary verses in the middle of *Pesuke dezimra*.

85. This is the ruling of Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, #7:5, based on a similar ruling by the *Magen Avraham* (66:5) regarding someone who heard thunder while reciting the *Shema* and its blessings. In that case, he may interrupt to recite the appropriate blessing for thunder, and a number of *Aḥaronim* concurred with the *Magen Avraham*. Although some *Poskim* disagreed with that ruling, they would probably agree that it is permitted between the blessings or between passages of the *Shema*, since this is a *mitzvah overet*. The same should apply to reciting the blessings over the mitzvah of Torah study.