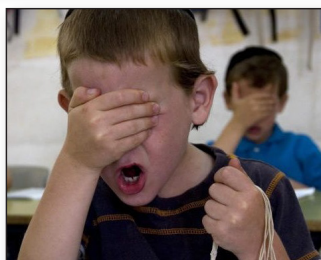




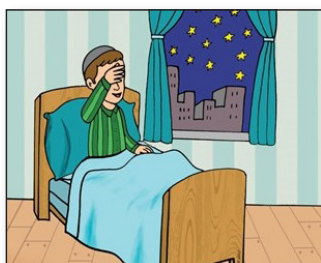
יום	תאריך	DATE	משנה ברורה דף היומי בהלכה	מוסר - שמירת הלשון	בבלי	הבורת ש"ס
א	י"ב חשון	11/06/22	מסימן ס"ב סעיף ב' עד תחילת סימן ס"ג	פרק י"ז ג'ם יתבונן' עד פרק י"ז 'וזה הענין'	נדרים יב	בבא קמא נא.
ב	י"ג חשון	11/07/22	מתחילת סימן ס"ג עד סעיף ד'	פרק י"ז 'וזה הענין' עד פרק י"ז 'כלל הדברים'	נדרים יג	בבא קמא נא:
ג	י"ד חשון	11/08/22	מסעיף ד' עד תחילת סימן ס"ד	פרק י"ז 'כלל הדברים' עד פרק י"ז 'וראה את'	נדרים יד	בבא קמא נב.
ד	ט"ו חשון	11/09/22	מתחילת סימן ס"ד עד תחילת סימן ס"ה	פרק י"ז 'וראה את' עד סוף שער התבונה	נדרים טו	בבא קמא נב:
ה	ט"ז חשון	11/10/22	מתחילת סימן ס"ה עד סעיף ב'	שער התורה פרק א' 'הנה יש' עד 'גם לימוד'	נדרים טז	בבא קמא נג.
ו	י"ז חשון	11/11/22	חזרה מסימן ס"ב סעיף ב' עד סימן ס"ה סעיף ב'	פרק א' 'גם לימוד' עד פרק א' 'ונמצא לפי'	נדרים יז	חזרה
ז	י"ח חשון	11/12/22		פרק א' 'ונמצא לפי' עד פרק א' 'וכתיב'	נדרים יח	חזרה



SUNDAY
י"ב חשון // Nov. 6

לימוד: מסימן ס"ב סעיף ב' עד תחילת סימן ס"ג
Can Shema be said in English?

It is permissible to daven, recite brochos and say Kriyas Shema in languages other than Lashon Kodesh. One must understand the language, and it must be an accepted language spoken by most of the local populace. Nonetheless, it is appropriate to recite all tefillos in Lashon Kodesh. The poskim say that presently, even according to the basic halacha, one must daven in Lashon Kodesh. Since there are many words whose meaning is uncertain today, exact translation is not always possible. When using Lashon Kodesh, it is not necessary to know the meaning of the words.
[סעיף ב, ס"ק ג, וביה"ל ד"ה יכול]



MONDAY
י"ג חשון // Nov. 7

לימוד: מתחילת סימן ס"ג עד סעיף ד'
Can Shema be said while lying in bed?

A person may recite Kriyas Shema in any position—whether sitting, standing, walking, reclining, or riding on an animal. When reclining, though, one may not say Shema while lying directly on his back or stomach. A slight tilt to the side is also not acceptable. According to Shulchon Aruch, if one is fully on his side, saying Shema is permitted l'chatchilah. Rema maintains that one may only say it while lying down if he is undressed and it would be a bother to get up, get dressed, and say Shema. If a person is dressed when he is reclining, he must get up to say Shema. The Achronim disagree about whether the leniency permitting the recitation of Shema while walking applies only when a person is travelling or whether it can be relied upon even if one wishes to walk around in shul.
[סעיף א' ס"ק א-ג ביאורים ומוספים דרשו 1]



TUESDAY
י"ד חשון // Nov. 8

לימוד: מסעיף ד' עד תחילת סימן ס"ד
Is "shushing" permitted during Kriyas Shema?

It is forbidden to talk during all three parshios of Shema. During the first parsha it is also forbidden to signal or motion, even for the sake of a mitzvah. Some poskim say that signaling is only forbidden while one is saying the words, but pausing is permitted in order to signal. Others do not make this distinction. Some poskim are stringent and do not allow motioning even when saying the second parsha. All agree that signaling for a mitzvah is permitted. Some poskim are lenient in the case of signaling someone to stop being disruptive.
[סעיף ג, ס"ק יז-יח וביה"ל ד"ה לא; ביאורים ומוספים דרשו 23, 26, 27]



WEDNESDAY
ט"ז חשון // Nov. 9

לימוד: מתחילת סימן ס"ד עד תחילת סימן ס"ה
Which pasuk is found in both parshios?

The pasuk of U'chshoutam is found in both the first and second parshios of Kriyas Shema. If a person was saying this pasuk and forgot which parsha he was up to, he must go back to where it is written the first time. If, however, he continued with lema'an yirbu, it can be assumed that he is in the second parsha. If one lost his place when reading along with a group of people, he should rejoin the tzibur regardless of which pesukim he found himself saying.
[סעיף ד וס"ק י-יא; ביאורים ומוספים דרשו, 6]



THURSDAY
ט"ז חשון // Nov. 10

לימוד: מתחילת סימן ס"ה עד סעיף ב'
Why do the Kohanim sing in the middle of Birchas Kohanim?

While saying certain tefillos or brochos, a person may not take a break and remain quiet for the amount of time it takes to recite that particular passage from beginning to end. These tefillos include any brocha, birchos Kriyas Shema, Shema, Shemoneh Esrei, Hallel or Megilas Esther. A pause that constitutes an interruption is calculated according to the time it takes the reader to recite a given section. Pausing from the reading in order to sing is not considered an interruption. It has become customary for Kohanim to sing between each of the brochos of Birchos Kohanim, thus allowing an extended period for the tzibur to recite their supplications without causing an interruption.
[ס"ק ג, ד וז, וביה"ל ד"ה קראה; ביאורים ומוספים דרשו, 8, 9 ו-13]

Great for the Shabbos Table!