



יום	תאריך	DATE	משנה ברורה דף היומי בהלכה	מוסר - שמירת הלשון	בבלי	הבזרת ש"ס
א	י"ט חשון	11/13/22	מסימן ס"ה סעיף ב' עד תחילת סימן ס"ו	פרק א' וכתוב' עד פרק א' ואיתא בספרי' נדרים י"ט	בבא קמא נג:	
ב	כ' חשון	11/14/22	מתחילת סימן ס"ו עד סעיף ב'	פרק א' ואיתא בספרי' עד פרק א' ו'לא נברא' נדרים כ	בבא קמא נד:	
ג	כ"א חשון	11/15/22	מסעיף ב' עד סעיף ד'	פרק א' ו'לא נברא' עד פרק א' ואין העולם' נדרים כא	בבא קמא נד:	
ד	כ"ב חשון	11/16/22	מסעיף ד' עד סעיף ו'	פרק א' ואין העולם' עד פרק א' וכתב בחובת' נדרים כב	בבא קמא נה:	
ה	כ"ג חשון	11/17/22	מסעיף ו' עד אמצע סעיף ה' "אבל טלית"	פרק א' וכתב בחובת' עד סוף פרק א' נדרים כג	בבא קמא נה:	
ו	כ"ד חשון	11/18/22	חזרה מסימן ס"ה סעיף ב' עד סימן ס"ו	פרק ב' אמרו חז"ל' עד פרק ב' רבי יוחנן' נדרים כד	חזרה	
ז	כ"ה חשון	11/19/22	אמצע סעיף ה' "אבל טלית"	פרק ב' רבי יוחנן' עד פרק ב' וזוכה בה' נדרים כה	חזרה	



SUNDAY
י"ט חשון // Nov. 13

לימוד: מסימן ס"ה סעיף ב' עד תחילת סימן ס"ו
Must Aleinu be said with the tzibur?

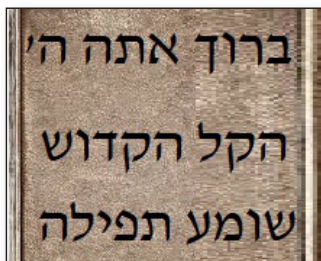
It is appropriate to join with the tzibur when they are saying certain tefillos, including Aleinu and Ashrei. If one is davening with the tzibur but is still saying the tefillos prior to Aleinu, however, he does not need to stop in order to join them. Nusach Ashkenaz recites Aleinu before saying the Yom, while Nusach Sefard says it as the last part of davening. One who is davening in a congregation whose nusach is different than his own should say Aleinu together with the tzibur. Some poskim say that one who davens Nusach Sefard should be sure to recite Aleinu as the last tefilah even if he already said it previously with the tzibur. [ס"ק ט ביאורים ומוספים דרשו, 17]



MONDAY
כ' חשון // Nov. 14

לימוד: מתחילת סימן ס"ו עד סעיף ב'
Who may one greet in the middle of saying Shema?

Each of the parshiyos and brochos of Kriyas Shema are known as praktikim, and the points between them are known as bein haprakim. If one is bein haprakim, he may greet a respectable person (e.g. an elderly person or talmid chochom). One may also return anyone's greeting. In the middle of a perek (except for the pesukim of Shema and Boruch Shem), one may only greet a person whom he reveres, such as a parent or primary rebbi. He may also return the greeting of a respectable person. It is permissible to greet a powerful person in the middle of a perek, too, if ignoring him could result in a material loss. [סעיף א, ס"ק ג, ד, ה, ט, ריא, וביה"ל ד"ה אג, וראה שם ד"ה שלא]



TUESDAY
כ"א חשון // Nov. 15

לימוד: מסעיף ב' עד סעיף ד'
Which brochos may be responded to during Shema?

During the praktikim of Shema and its brochos, a person may only answer Amen to the following brochos: Hakeil Hakadosh, Shomeya Tefilah, the brochos of an oleh l'Torah (according to some), and the brochos of Birchas Kohanim. Answering Amen to any brocha is permitted bein haprakim. Some say that one may only answer to the brocha of Ahavah Rabba when he is between Ahavah Rabba and Shema. [סעיף ג וס"ק יח רכג; ביאורים ומוספים דרשו, 10, 14, 15; וראה סימן נט, סעיף ד]



WEDNESDAY
כ"ב חשון // Nov. 16

לימוד: מסעיף ד' עד סעיף ו'
May a Kohein go up to duchen during Shema?

L'chatchilah, a person who is in the middle of Shema or its brochos should not be called up for an aliyah. If he is the only Kohein or Levi in the shul, however, the poskim disagree about whether he should be called up. Some say that he should, since if he is not called up his yichus will be questioned. The halacha is that he may be called up if he is bein haprakim. It is best if he leaves the shul to avoid the issue before the gabbai has a chance to call him up. Regarding Birchas Kohanim, a Kohein should only go up to duchen if he is the only Kohein there. Otherwise, he should leave the shul. Some poskim allow him to duchen even if there is another Kohein there. [סעיף ד, ס"ק כו, ושעה"צ ס"ק מד; ביאורים ומוספים דרשו, 18]



THURSDAY
כ"ג חשון // Nov. 17

לימוד: מסעיף ו' עד אמצע סעיף ה' "אבל טלית"
May the word emes be repeated?

As we have learned, one may not separate the words Elokeichem at the end of Shema and the word emes at the beginning of the next brocha. If the chazan begins emes u'yatziv immediately afterwards, one should not repeat the word emes. Doing so gives the impression that there are (chas u'sholom) two powers. If there was a short break between an individual's completion of Shema and the beginning of the next brocha, he may choose to say the word emes twice, but it is not required. Similarly, whenever a person stops in the middle of a brocha, he can return to the point where he left off and does not have to repeat any words. [סעיף וס"ק לא]

Great for the Shabbos Table!