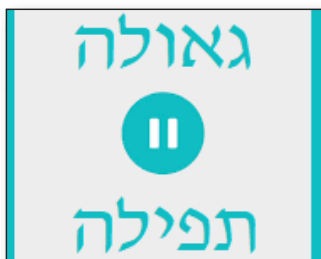




יום	תאריך	DATE	משנה ברורה דף היומי בהלכה	מוסר - שמירת הלשון	בבלי	הבורת ש"ס
א	כ"ו חשון	11/20/22	מאמצע סעיף ה' "אבל טלית" עד תחילת ס"ז	פרק ב' 'זוהו בה' עד פרק ב' 'ואיתא במדרש'	נדרים כו	בבא קמא נו.
ב	כ"ז חשון	11/21/22	מתחילת סימן ס"ז עד תחילת סימן ס"ח	פרק ב' 'ואיתא במדרש' עד פרק ב' 'זוהו לשון'	נדרים כו	בבא קמא נו:
ג	כ"ח חשון	11/22/22	מתחילת סימן ס"ח עד תחילת סימן ס"ט	פרק ב' 'זוהו לשון' עד פרק ב' 'ובפרשת אמור'	נדרים כח	בבא קמא נו.
ד	כ"ט חשון	11/23/22	מתחילת סימן ס"ט עד אמצע סעיף א' "אפילו מי ששמע"	פרק ב' 'ובפרשת אמור' עד פרק ב' 'ובפרשת פנחס'	נדרים כט	בבא קמא נו:
ה	ל' חשון	11/24/22	מאמצע סעיף א' "אפילו מי ששמע" עד תחילת סימן ע'	פרק ב' 'ובפרשת פנחס' עד סוף פרק ב'	נדרים לו	בבא קמא נח.
ו	א' כסלו	11/25/22	חזרה מאמצע סעיף ה' "אבל טלית" עד תחילת סימן ע'	פרק ג' 'בא וראה' עד פרק ג' 'גם התורה'	נדרים לא	חזרה
ז	ב' כסלו	11/26/22	חזרה מאמצע סעיף ה' "אבל טלית" עד תחילת סימן ע'	פרק ג' 'גם התורה' עד פרק ג' 'גם התורה מגינה'	נדרים לב	חזרה



SUNDAY
כ"ו חשון // Nov. 20

לימוד: מאמצע סעיף ה' "אבל טלית" עד תחילת ס"ז
Can one respond to Kedusha between geula and tefilah on Shabbos?

It is forbidden to put on a tallis between geulah and tefilah. Although there is no verbal interruption, a prolonged break is a form of disruption. The Achronim disagree about pausing to listen to a davar shebekedusha. Some Rishonim hold that it is not necessary to connect geulah and tefilah on Shabbos. Although one should be stringent, he may respond to Kedusha and Kaddish. Since there are opinions that allow one to respond even during the week, one may rely on their view on Shabbos. [סעיף ט, וס"ק נא-נב; ביאורים ומוספים דרשו, 42; וראה שם, 4 ור"ד 43]



MONDAY
כ"ז חשון // Nov. 21

לימוד: מתחילת סימן ס"ז עד תחילת סימן ס"ח
When is one obligated to mention yetzias Mitzrayim?

There is a Torah obligation to mention yetzias Mitzrayim once during the day and once at night. Although this mitzvah can be done any time throughout the day by saying any pasuk or halacha related to yetzias Mitzrayim, Chazal instituted that it should be performed before the end of zman Kriyas Shema when saying the third parsha of Shema. One can also be yotzei his obligation when saying the brochos of Emes V'Yatziv and V'Emunah. In a case when a person is unsure whether he said the third parsha of Shema and the following parsha, the poskim disagree about how to proceed. Some say to say the parsha and the Emes V'Yatziv, while others hold that only the parsha should be said. At night, one should say the brocha of V'emunah and not the third parsha. [ס"ק ג-ד]



TUESDAY
כ"ח חשון // Nov. 22

לימוד: מתחילת סימן ס"ח עד תחילת סימן ס"ט
May one follow a nusach other than the tzibur's?

There are various opinions among the poskim as to how a person should conduct himself when he davens in a shul which does not follow his nusach: 1) For the parts of davening which are said aloud, one must follow the shul's nusach. During the quiet parts, one may daven in his own nusach. 2) One may daven the entire davening in his own nusach, except for the parts which are only said with a tzibur (e.g. Kedusha). 3) The entire davening must follow the shul's nusach, except for Shemoneh Esrei. A chazan must always follow the nusach of the tzibur. [ביאורים ומוספים דרשו, 8]



WEDNESDAY
כ"ט חשון // Nov. 23

לימוד: מתחילת סימן ס"ט עד אמצע סעיף א' "ואפילו מי ששמע"
Why should Borchu be said at the end of davening?

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
ל' חשון // Nov. 24

לימוד: מאמצע סעיף א' "ואפילו מי ששמע" עד תחילת סימן ע'
Forming a personal minyan in shul?

A person who came to shul late and did not hear Kaddish, Borchu or Kedusha may daven Pesukei d'Zimrah (together with Yishtabach), and--if there are still nine people in shul--he can then recite Kaddish and Borchu. He should continue until Shemoneh Esrei and say the first three brochos out loud, followed by Kedusha. The poskim disagree about whether he should add L'dor V'dor to the third brocha, which is the nusach for a chazan, or whether he should say Atah Kodosh, which is the nusach for an individual. [סעיף א, ס"ק יג וביה"ל ד"ה ישלם ביאורים ומוספים דרשו 13]

Great for the Shabbos Table!