



יום	תאריך	DATE	משנה ברורה דף היומי בהלכה	מוסר - שמירת הלשון	בבלי	הבורת ש"ס
א	ג' כסלו	11/27/22	מתחילת סימן ע' עד סעיף ד'	פרק ג' 'גם התורה מנינה' עד פרק ג' 'גם מיום'	נדרים לג	בבא קמא נח:
ב	ד' כסלו	11/28/22	מסעיף ד' עד תחילת סימן ע"א	פרק ג' 'גם מיום' עד פרק ג' 'ומי שאין'	נדרים לד	בבא קמא נט.
ג	ה' כסלו	11/29/22	מתחילת סימן ע"א עד סעיף ב'	פרק ג' 'ומי שאין' עד פרק ג' 'ולא לחינם'	נדרים לה	בבא קמא נט:
ד	ו' כסלו	11/30/22	מסעיף ב' עד תחילת ע"ב	פרק ג' 'ולא לחינם' עד פרק ג' 'ובוהר הקדוש'	נדרים לו	בבא קמא ס.
ה	ז' כסלו	12/01/22	מתחילת סימן ע"ב עד תחילת סימן ע"ג	פרק ג' 'ובוהר הקדוש' עד סוף פרק ג'	נדרים לז	בבא קמא ס:
ו	ח' כסלו	12/02/22	חזרה מתחילת סימן ע' עד תחילת סימן ע"ג	פרק ד' 'מכל מה' עד פרק ד' 'וכתב בספר'	נדרים לח	חזרה
ז	ט' כסלו	12/03/22	חזרה מתחילת סימן ע' עד תחילת סימן ע"ג	פרק ד' 'וכתב בספר' עד פרק ד' 'ידימה בנפשו'	נדרים לט	חזרה



SUNDAY
לימוד: מתחילת סימן ע' עד סעיף ד'
// Nov. 27 // ג' כסלו

Does a child have to daven?

All opinions agree that there is an obligation of chinuch for the mitzvah of tefilah. For most mitzvos, chinuch begins when a child reaches the age of six or seven. Regarding tefilah, however, the poskim say that that we do not take an exacting approach. A child is not expected to fully daven at that age; instead, the obligation only begins when he knows how to daven. Knowing how to daven means being able to say each word, without adding to or subtracting from the davening. A child of six or seven generally does not have the acumen to daven in such a fashion. Children can be taught how to daven incrementally, according to their abilities and the teaching skill of their parents. A young child should be taught to answer Amen when hearing a brocha.
[ס"ק ט; ביאורים ומוספים דרשו, 26-27]



MONDAY
לימוד: מסעיף ד' עד תחילת סימן ע"א
// Nov. 28 // ד' כסלו

When is it forbidden to eat before Mincha?

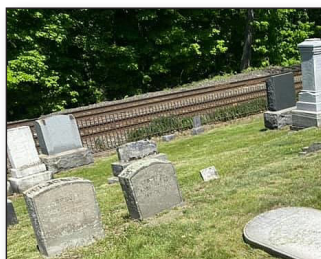
From half an hour before alos hashachar, beginning a meal is forbidden. There is a concern that one may become involved in the meal and forget to daven. As of alos hashachar, any eating is forbidden-- since it is forbidden to eat from the time that davening is permitted until one davens. If one was unable to daven Shacharis, the prohibition against eating before davening is still in force; he may not eat anything from midday until he davens Mincha. It is also forbidden to eat before laying tefillin.
[סעיף ה, ס"ק כ, כג רכז, וביה"ל ד"ה היה עוסק וכו' ביאורים ומוספים דרשו, 5]



TUESDAY
לימוד: מתחילת סימן ע"א עד סעיף ב'
// Nov. 29 // ה' כסלו

Does an onen wash before eating bread?

Although an onen is exempt from mitzvos, he may not engage in forbidden activities. He does not make brochos over food, since it is only forbidden to eat without a brocha if there is a mitzvah to recite a brocha. However, he must still wash before eating bread, wash mayim achronim, and wash upon arising and after using the restroom. A brocha is not recited. He is permitted to wear a tallis koton and study the halochos which are relevant to him. The poskim disagree about whether an onen is permitted to think about Torah. During Sefiras Haomer, an onen may count without a brocha and continue counting on future days with a brocha.
[ס"ק ד וביה"ל ד"ה מיי; ביאורים ומוספים דרשו, 2, 4 ו-5]



WEDNESDAY
לימוד: מסעיף ב' עד תחילת ע"ג
// Nov. 30 // ו' כסלו

Which tefilos may be said next to a mes?

It is forbidden to daven, learn, or say a brocha within four amos of a dead body or grave. Doing mitzvos is a form of mockery to the deceased, who can no longer perform mitzvos. According to some Rishonim, if one did daven, he is not yotzei and must daven again. Other Rishonim disagree. L'halacha, Kriyas Shema must be repeated, but not brochos or Shemoneh Esrei. Kaddish and other tefilos recited on behalf of the deceased may be said in his proximity. Some poskim do not permit the recitation of Tehillim, even for the protection of the departed.
[סעיף ז וס"ק טו-יז; ביאורים ומוספים דרשו, 30, 29]



THURSDAY
לימוד: מתחילת סימן ע"ב עד תחילת סימן ע"ג
// Dec. 1 // ז' כסלו

Are levayah attendees obligated to say Kriyas Shema?

The people who are needed to carry a coffin to burial are exempt from Kriyas Shema. The rest of the funeral party is obligated. They should pause momentarily to say the first pasuk; the rest can be said while they are walking. In order to avoid a conflict between the mitzvos of Shema and escorting the deceased, the funeral should only be scheduled after the Cheura Kadisha and most of the public have already davened. Once the sun has set, the funeral should only begin after most people have davened Ma'ariv. [סעיף א-ב ס"ק ב,ג,ד,ו]

Great for the Shabbos Table!