לו. האר״י ז״ל לא התפלל בקול רם, אפילו הזמירות, להורות הכנעה ואימה ויראה לפני ה׳. וביום שבת מרים מעט קולו בנעימה בתפלה דמיושב, לכבוד שבת. [שעה״כ הו״ד בבא״ח פ׳ מקץ ה״ו, ובכה״ח ס״ק כז. וע״ע משנ״ב סי׳ קא סק״ז]

פרשת העקידה

לז. קודם שהאדם יסדר תפלתו מפרשת העקידה ואילך, צריך לקבל עליו מצות ״ואהבת לרעך כמוך״, לאהוב כל מבני ישראל כנפשו, כי על ידי זה תעלה תפלתו כלולה מכל תפלות ישראל, ותוכל לעלות למעלה ולעשות פרי. [שער הכוונות הו״ד בכה״ח ס״ק כח]

110a), "Both he who accomplishes much and he who accomplishes little are equally rewarded, as long as each one directs his heart toward serving God."

Praying silently

36) The Arizal recited all the daily prayers, including the daily psalms, silently. This was his way of expressing his humility and awe of God. On Shabbat, he raised his voice somewhat to sing the prayers in honor of the holy day.[37]

Day 11

Reciting *Akedat Yitzhak*

Mitzvah to love all Jews

37) Before beginning the *shaharit* prayers, it is important to consciously agree to fulfill the mitzvah of *ve'ahavta lere'akha kamokha*, to love all the people of Yisrael. Through feeling this unconditional love without exception, one clears the way for one's prayers to be included with those of the entire nation, and they will be accepted in Heaven favorably.[38]

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battle the *yetzer hara*, and the greater a person is, the harder his *yetzer hara* will struggle to bring him to sin. The antidote for the *yetzer hara* is to study our Sages' words extolling the traits of piety.

37. The *Yalkut Yosef* (page 112) added that some people always recite the psalms, the *Shema* and its blessings out loud and with great enthusiasm in order to help them concentrate on the words that they recite. Regarding this as well, each person should act in the manner that helps him serve God and honor Him the most. See below in *Siman* 48 about the practice of swaying one's body back and forth while praying.

38. These instructions are found in the *Sha'ar Hakavanot*. It is stated there that one must reserve the highest degree of love for those with whom one studies Torah, as if each one of them is a part of one united body. If any member of one's study group is beset by health issues or problems in his household, one must make sure to have him in mind whenever one prays.

Honesty in one's prayers

One might challenge this halakha, saying that it is forbidden to make this declaration unless one genuinely loves every Jew. If one does not, the declaration would be a lie. Harav Hayim Palachi (*Kaf Hahayim* 20:1) offered another example of this concept. He complained that since we state in the *arvit* prayer, "we speak words of Torah day and night," if someone has spare time each day and he wastes it instead of studying Torah, he is guilty of lying every day.

Maran the Rishon Letziyon (*Hazon Ovadya Yamim Nora'im* page 19) dealt with a similar issue. In the *selihot*, we declare, "Place my tears in Your flask," and "I will offer my tears to you as a libation." Several *Aharonim* pointed out that if someone does not cry at all, he is lying when he says

לח. טוב לומר בכל יום פרשת העקדה, כדי לזכור זכות אבות לפני הקדוש ברוך הוא, וגם להכניע את יצרו לעבודת ה' יתברך, כמו שמסר יצחק את נפשו. [ש"ע ס"ה, ובית יוסף]

Reciting *Akedat Yitzhak*

38) It is commendable to recite the Torah's account of *Akedat Yitzhak* every day in order to enhance our Patriarchs' merit in God's Eyes. Also, by reciting it we can fortify our resolve to devote ourselves to serving God despite any apparent sacrifices, just as our forefather Yitzhak willingly allowed himself to be slaughtered for God's honor.[39] Nowadays, this passage has become an integral part of the *shaharit* prayers.

these lines. Maran the Rishon Letziyon reconciled this, explaining that the person can be referring to the tears he will shed on Yom Kippur.

Harav Shelomo Zalman Auerbach suggested that it refers to the tears of the nation of Yisrael collectively, not of each individual. This is difficult to understand, however, since the wording of the *selihot* is "my tears," not "our tears. Regarding the declaration that one loves every other Jew, neither answer is applicable.

The responsa *Ma'yan Omer* (Vol. XI, page 82) states that Maran the Rishon Letziyon was once asked about this. The questioner suggested altering the wording of the declaration so that it would not be an outright untruth. Maran the Rishon Letziyon replied that the person should continue to make the declaration as it appears in our prayer books in the hope that he will eventually internalize the words and genuinely love every Jew. Apparently, if a person sincerely hopes to reach the level of loving every Jew and he makes this declaration daily with these intentions, it is not considered a lie.

The author of *Ma'yan Omer* commented that in general Maran the Rishon Letziyon refrained from changing the traditional text of our prayers unless he had a reliable source for the change. See the responsa *Yabia Omer* (Vol. VI, #10).

39. Virtues of reciting *parashat Akedat Yitzhak*

The holy *Zohar* (*Tikkune Zohar* page 139a) states that no sacrificial offering serves to preserve one's life as well as the act of reciting *parashat Akedat Yitzhak*. Therefore, as long as our people are in exile we should recite it daily. Once we do so, a Voice from Heaven calls out, "Do not harm him at all."

The *Seder Hayom* (*Birkhot Hashahar*) states: "The act of *Akedat Yitzhak* was one of supreme sacrifice on the part of both Avraham and Yitzhak. Therefore, the Blessed Holy One promised the people of Yisrael that whenever we are faced with threats we can recite the account of *Akedat Yitzhak* and then we need not fear anything. In fact, even without reciting it, we can remind God of this merit by blowing a shofar, which is reminiscent of the ram that was slaughtered in place of Yitzhak. In this way, God will be filled with mercy for all His people Yisrael and He will allow no harm to befall them.

"Therefore, it is important to recite this passage every day as a prelude to *shaharit*. This will ensure that God will listen to our prayers. A devout person will never allow a day to go by without reciting it. He will bring great benefits to himself and to all the people of Yisrael.

"Furthermore, after the incident of *Akedat Yitzhak* God swore to Avraham that his descendants would vanquish all their enemies. Backed by this promise, we can beseech God to gather all His people dispersed throughout the world and treat them with mercy and compassion. He will place us in control of those who would harm us and He will avenge us for all the suffering we have experienced due to others' oppression."

Harav HIDA (*Tziporen Shamir* 2:11) wrote: "One must recite the passage of *Akedat Yitzhak* with great concentration. We can learn from this passage how deeply we must be devoted to God. Avraham Avinu went with joy to slaughter his only son although he loved him more than he loved himself. Yitzhak Avinu, who was then thirty-seven years old, did nothing to resist being slaughtered. He strode resolutely alongside his father to fulfill God's Will. Upon reading this, one should groan and moan over one's shortcomings in serving God. One should then make a firm resolution to be more careful from then on to fulfill God's Will.

"Reciting this passage has the power to overcome spiritual judgment. Therefore, one should make the utmost effort to concentrate on its meaning while reciting it. We have a tradition that this helps to bring atonement once someone has repented his sins. When reciting the words וַיַּעֲקֹד אֶת יִצְחָק בְּנוֹ, one should think how God will tie down the prosecuting angels who attempt to prevent our prayers from reaching Heaven."

The *Yafe Lalev* (1:23) added that this shows what folly it is to omit this passage from one's daily prayers. He promised that if a person recites it with proper concentration he will automatically be inspired to concentrate properly through the entire prayer.

לט. מצוה מן המובחר שיתעטף בציצית ויניח תפלין קודם קריאת פרשת העקדה. אבל אם לא הגיע זמן טלית ותפילין, יכול לקרוא פרשת העקדה וקריאת שמע דקרבנות גם בלא תפילין. [ילקו"י עמ' קיג. ועי' כה"ח סי' כה ס"ק כו בשם האר"י]

מ. מנהגינו לומר פרשת העקדה גם בשבת ויום טוב, ואין לשנות. [ילקו"י עמ' קטו, וכ"ה במשנ"ב ס"ק יג. וע"ע הלכה ברורה עמ' יט]

מא. במנחה אין מנהגינו לומר פרשת העקדה, זולת ביום הכפורים. [ילקו"י עמ' קיג-קיד]

מב. המתאחר מלבוא בשבת לבית הכנסת, והוצרך לדלג חלק מתחלת התפלה כדי שיוכל להתפלל תפלה בצבור, יש אומרים שעדיף שידלג פרשת העקדה בשבת, ולא ידלג את המזמורים, ויש חולקים ואומרים שידלג המזמורים של שבת, ולא ידלג פרשת העקדה, כיון שהיא תדירה יותר. וכן עיקר לדינא. [ילקו"י עמ' קטז, עפ"ד היפה ללב אות כג]

מג. אחר אמירת פרשת העקדה אומרים פסוק (ויקרא א, יא) "ושחט אותו על ירך המזבח צפונה לפני ה'", וכן מנהג הספרדים. והוא על פי המדרש (ויקרא רבה ב, ו), אמר הקדוש ברוך הוא, מעיד אני עלי שמים וארץ, בין עכו"ם בין ישראל, בשעה שהן קוראין מקרא זה צפונה לפני ה', אני זוכר עקידת יצחק.

With *tallit* and tefillin

39) It is best to don one's *tallit* and tefillin before reciting *parashat Akedat Yitzḥak*. If it is too early in the morning to perform those mitzvot, however, one may recite it and the *Shema* of *korbanot* before putting on the *tallit* or tefillin.

On Shabbat and *Yom Tov*

40) Our custom is to recite *parashat Akedat Yitzḥak* even on Shabbat and *Yom Tov*. No one should adopt any different practice.

Before *minḥa*

41) It is not our custom to recite *parashat Akedat Yitzḥak* as a prelude to *minḥa* except on Yom Kippur.

Which part to omit when late

42) The *Poskim* expressed two opinions regarding what to do if someone arrives at the synagogue late on Shabbat and finds that he must omit parts of the prayer in order to reach the *Amida* together with the congregation. Some ruled that it is better to omit *parashat Akedat Yitzḥak* and recite the psalms that are added in honor of Shabbat before *Barukh she'amar*. Others ruled that he should omit the additional psalms but he should recite *parashat Akedat Yitzḥak*. It is best to follow the second opinion.

Verse of *veshaḥat oto*

43) Immediately following *parashat Akedat Yitzḥak*, one should recite the verse of וְשָׁחַט אוֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ וגו' (*Vayikra* 1:11). This is the tradition of Sefardic congregations based on the Midrash (*Vayikra Rabba* 2:6) stating: "The Blessed