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

ואחר כך אומרים: "רבונו של עולם כמו שכבש אברהם אבינו וכו'". [ראה עוד יוסף חי פ' מקץ סוף ה"ב, ודלא כמ"ש בכה"ח סק"ל]

וגם קודם "איזהו מקומן" נוהגים שוב לומר את הפסוק "ושחט אותו על ירך וגו'".

Holy One said, 'I bring Heaven and Earth to testify that whenever someone, Jew or non-Jew, recites the verse of וְשָׁחַט אותו וגו' I am reminded of *Akedat Yitzhak*.'"

After reciting this verse, one should recite the prayer of רִבּוֹנוֹ שֶׁל עוֹלָם כְּמוֹ שֶׁכָּבַשׁ אַבְרָהָם אָבִינוּ וכו'. The verse of וְשָׁחַט אותו וגו' is recited a second time just before the Mishna of *Ezehu Mekoman*.[40]

40. Maran ruled that one should recite the verse of *veshahat oto* together with the *korbanot*. In the *Bet Yosef* he explained that this is based on the Midrash relating that when Avraham Avinu bound his son Yitzhak to the altar in preparation for slaughtering him, God instituted the future mitzvah of offering two lambs daily, one in the morning and one in the afternoon. When offering the morning lamb and reciting the verse of *veshahat oto*, God is reminded of *Akedat Yitzhak*. The Midrash interprets the word *tzafona* (to the north) as if was *tzafuna*, which means hidden away. God has the "ashes" of Yitzhak hidden away where He can see them. He peeks at them in order to ward off all evil from our people.

After reciting the passage of *Akedat Yitzhak*

Harav HIDA (*Kesher Godel* 24:3) stated that one should recite this verse immediately after the passage of *Akedat Yitzhak* and to add a prayer that God remember this act as if the ashes are in His Presence, so that He will see them and cancel any evil decrees, as the Midrash teaches. This prayer is printed in our prayer books.

The *Kaf Hahayim* (1:30) pointed out that this added prayer does not appear in the prayer book of Harav Shalom Mizrahi Sharabi and that the custom of Yeshivat Bet El is not to recite the verse or the prayer. Harav Yosef Hayim (*Od Yosef Haiparashat Miketz* halakha 2), however, testified that the custom in Baghdad was to recite it and this custom must not be changed. Indeed, the common custom in our times is to recite both the verse and the prayer.

Before *Ezehu mekoman*

Maran in the *Shulhan Arukh* wrote simply that this verse should be recited "with the *korbanot*," but he did not specify whether to recite it before or after those passages. The *Eliya Rabba* (1:14) and the *Shene Luhot Haberit* (tractate *Ta'anit* #50) both cited the *Totza'ot Hayim* stating that it should be recited before the *korbanot*.

Our custom nowadays is not to recite the passages of the *korbanot*, meaning the Torah passages describing the offering of the various types of *korbanot*. Instead, we recite the chapter of Mishnah beginning *Ezehu mekoman*. Therefore, the proper place for reciting this verse is just before reciting that chapter. Furthermore, it only makes sense to recite a verse from the Written Torah before the Mishnah, which is part of the Oral Torah.

Following the passage of *korban hatamid*

The *Peri Megadim* (*Mishbetzot Zahav* 1:8, cited in *Mishna Berura* 1;19) prescribed reciting this verse immediately following the passage of *korban hatamid*. This is based on the Midrash cited above teaching that God instituted the *korban hatamid* to be offered twice daily as a result of the act of *Akedat Yitzhak*. Although the *Poskim* cited above ruled that we are to recite it before the *korban*, that does not apply in this case. Reciting this verse is in itself tantamount to offering a *korban*, and we are taught (*Pesahim* 58b) that no *korban* may be offered before the morning *korban tamid*. Therefore, we must postpone reciting this verse until after the passage of *korban hatamid*.

This presents us with a problem, however, since Sefaradic Jews recite this verse immediately following the passage of *Akedat Yitzhak*, long before we recite the passage of *korban hatamid*. Perhaps that is permissible since it is so far removed from the passage of *hatamid*. Besides, we do not recite it as a substitute for any *korban* but rather to complement and enhance our plea that God remember the merit of *Akedat Yitzhak*.

Sefardic Jews do not have the practice of reciting this verse together with the passage of *korban hatamid*. We recite it later on, just before the chapter of *Ezehu mekoman*, but our intention is that it should refer to the passage of *korban hatamid* that we recited earlier. Ashkenazic Jews recite the verse immediately after the passage of *korban hatamid*, as prescribed by the *Peri Megadim*.

Preface *Korbanot*

The Power of Reciting *Korbanot*

Maran cited the *Arba'a Turim* stating that it is commendable to recite the Torah passages describing the *korban ola*, *minha*, *shelamim*, *hatat* and *asham* daily. In the *Bet Yosef* he cited the Talmud (*Ta'anit* 27b; *Megillah* 31b) as the source for this practice: Ribbi Yaakov bar Aha said in the name of Rav Asi, "If it were not for the merit of *ma'amadot* (the people who spent their days reciting passages and prayers corresponding to the daily *korbanot*) Heaven and earth would cease to exist."

When God promised the Land of Yisrael to Avraham's descendants, Avraham asked, "Perhaps my descendants will sin and You will annihilate them as You did in the times of the Flood and as You reacted to the building of the Tower of Babel. How can I be sure that this will not happen?"

God replied, "Bring me three calves, three goats... (meaning that the merit of the sacrifices will guarantee their survival)."

Avraham countered, "That will work only as long as the *Bet Hamikdash* exists. During the era when it will be destroyed, what merit will protect my descendants?"

"When your descendants will recite the passages describing the *korbanot* I will consider it as if they have offered the sacrifices to Me and I will forgive them their sins."

Maran also cited another passage (*Menahot* 110a): Ribbi Yitzhak said, "Why does the Torah use the terminology of 'This is the Torah of the *hatat*' and 'This is the Torah of the *asham*'? It is to teach us that anyone who studies the Torah passage about *hatat* gets credit as if he had offered a *hatat* and anyone who studies the Torah passage about *asham* gets credit as if he had offered an *asham*."

The holy *Zohar* (*parashat Vayera Midrash Hane'elam* page 100a), cited by the *Yafe Lalev* (Vol. I, 1:26), teaches that when God taught the *mitzvot* of the *korbanot* to Moshe Rabbenu, he complained that this would be effective only as long as the people of Yisrael remain in their homeland. What would they

do after they are exiled? God replied that as long as they study the Torah, meaning the halakhot pertaining to offering the sacrifices, He would forgive their sins.

The *sefer Haredim* (page 68b) taught that since God refers to the people of Yisrael as His children (as stated in *Devarim* 14:1) we must honor Him as our Father. Just as the mitzvah of honoring our parents means to serve them food, we must serve "food" to God as well. We accomplish this by reciting the passages of the *korbanot*.

The holy *Zohar* states: Ribbi Pinehas related, "I once was traveling and I met the Prophet Eliyahu. I asked him teach me something that would be beneficial for everyone and he replied, "God made a pact with all the prosecuting angels whose nature is to present people's sins in Heaven and accuse them, that as long as the people recite the passages of the *korbanot* in the manner that they were taught to Moshe and concentrate on their meaning, those angels must report only good things about the people.

Invoking the Merit of *Korbanot* of Long Ago

Rashi (comment to *Kohelet* 11:2) states that after the *Bet Hamikdash* was destroyed, the merit of the *korbanot* offered while it stood will still help to protect us. Harav Moshe Hayim Leiter (cited in *Kovetz Mishulhan Melakhim* Vol. V, page 289) pointed out that this seems to contradict the Talmud's teaching (cited above) that God promised Avraham that after the *Bet Hamikdash* is destroyed we can substitute the merit of studying the passages of the *korbanot*. According to this Rashi, that should not be necessary since the previous *korbanot* still provide us atonement automatically.

Harav Hayim Palachi (*Nefesh Kol Haima'arekhet qoph* #8), however, explained that Rashi's teaching is that by reciting the passages of the *korbanot* we invoke the merit of the *korbanot* offered in the past. Through this process, we are protected from all evil decrees. Thus, the *korbanot* that were actually offered in the past continue to protect us, but only as long as we continue to recite the pertinent passages.

Is Reciting the Passage Actually a Substitute for the Sacrifice?

Suppose someone commits a sin that obligates him to bring a sacrifice in the *Bet Hamidash*. Can he absolve his obligation by simply reciting the passage? If someone today recites the passage and afterward the third *Bet Hamikdash* will be constructed, will he then be obligated to bring a real *korban*?

The *Aharonim* who dealt with this question cited the Talmud (*Shabbat* 12b) relating that Ribbi Yishma'el ben Elisha once adjusted the flame of his lamp on Friday night, forgetting that it was Shabbat. After Shabbat he wrote in his records, "I, Yishma'el ben Elisha, was reading and I adjusted my lamp on