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

Shabbat. When the *Bet Hamikdash* will be built I will bring a fat animal as a *korban hatat*.'' This seems to be a proof that reciting the passage of *hatat* is not sufficient; the person is still obligated to bring the *korban* when the opportunity arrives. If the person does not live to receive this opportunity, God will count it as if he brought the *korban* since he read the passage and hoped to actually bring it. If someone does live to receive this opportunity, reading the passage will be no substitute.

The responsa *Tzapihit Bidvash* (#3) insisted that reciting the passage counts just as much as bringing the *korban*. He cited the *Ma'avar Yabok* (*Imre No'am* chapter 18) explaining that a sin committed at this time is less severe than the same sin committed while the *Bet Hamikdash* is standing. To atone for a sin committed in the present, reciting the passage is sufficient; it will not be necessary to bring a *korban* when the *Bet Hamikdash* will be built.

This is countered, however, by the teaching of the Arizal (*Sha'ar Hagilgulim* chapter 4) that every soul is obligated to fulfill all 613 mitzvot. Since it is not possible at this time to fulfill the mitzvot that require a functioning *Bet Hamikdash*, it will be necessary for each soul to be reincarnated when it will become possible to fulfill the mitzvot in practice. According to this, it seems that the person will have to bring *korbanot* for sins he had committed in a previous incarnation.

The *Petah Hadevir* (1:16) reconciled these teachings, explaining that we must separate the subject of atonement from the mitzvah of bringing a *korban*. In these times, if someone sins and then does *teshuvah* and recites the passage of the *korban* that he is obligated to bring, he receives total atonement and is clean of his past sins. Nevertheless, he is still required technically to bring his *korban* when the opportunity arrives. Hence, when he will be reincarnated in the era of the third *Bet Hamikdash*, he will then fulfill that mitzvah although he already received atonement in his previous incarnation.

In Practice

Nowadays, we do not maintain the practice of reciting the passages of the various types of *korbanot*. We recite only the passage of the daily *korban hatamid*. The *Hikre Lev* (Vol. I, #1) noted this and wondered why this is so. Shouldn't we recite these passages to receive the atonement and protection they offer us?

He then cited the *Lehem Hamudot* and the *Eliya Rabba* who stated that if someone devotes all his time to Torah study he does not need to invest time in extra prayers and supplications, as stated above in the footnote to halakha 35. Nevertheless, he insisted that this is not a solution to his question. His conclusion is that Torah scholars who cannot afford the time for lengthy prayers should say simply, ''I pray that God's Will agrees to view my Torah study as if I had offered all the sacrifices necessary to atone for my sins.''

Harav Hayim Palachi (grandson of the author of *Hikre Lev*) discussed this in responsa *Lev Hayim* (Vol. I, #11) and rejected this resolution. Instead, he suggested that since we recite the chapter of *Ezehu mekoman*, which lists all the types of *korbanot* and their halakhot, this substitutes for reciting the Torah passages of the *korbanot*. His son, author of *Yafe Lalev* (1:27) added that Harav HIDA (*Homat Anakh*) suggested a different solution. He pointed out that we recite at least one hundred blessings every day. Besides this, the blessing of *Barukh she'amar* is prefaced by eleven phrases beginning with the word *barukh*. This makes a total of 111, equal to the number of verses in *parashat Vayikra*. This is the *parasha* where all the *korbanot* are described. By reciting all these blessings, we receive the merit of bringing all the *korbanot*. Thus, it is unnecessary to recite the actual passages of the *korbanot*.

Pay Attention to the Words' Meaning

Our daily prayers include the passage of the *korban hatamid*, the description of the *ketoret*, Abaye's list of the daily schedule followed in the *Bet Hamikdash* and the chapter of *Ezehu mekoman*. It is imperative to understand the meaning of these passages while reciting them. The *Mishna Berura* (48:1) states that anyone who is capable of studying the passage of Abaye and that of the *ketoret* so that he will understand them must do so, for only in this way it will be considered as if he had fulfilled those mitzvot. Likewise, when the Talmud states that by studying the passage of a *korban* it is considered as if one had brought that *korban*, it means that the person reciting it understands what he is saying.

פרשת הקרבנות

מד. קבעו לקרות בכל יום פרשת קרבן התמיד (במדבר כח, א-ח). [ראה טור סי' מח, ש"ע סי' א ס"ט, סו"ס מז, ר"ס מח].
ומקורו ממה שאמרו בתלמוד (תענית כז ע"ב, מגילה לא ע"ב): אמר הקב"ה לאברהם כבר תקנתי להם סדר הקרבנות, כל זמן שקורין בהן מעלה אני עליהם כאילו מקריבין לפני קרבן, ואני מוחל להם כל עונותיהם. [ב"י ר"ס מח].
וקודם לפרשת התמיד, אומרים: יהי רצון מלפניך וכו', שתרחם עלינו ותמחל לנו את כל חטאתינו וכו'.
[ומקורו בסדר היום. וראה כה"ח סי' נא סקי"ד]

Korbanot

Korban hatamid

44) As part of the daily prayers, we recite the passage of *korban hatamid* (*Bemidbar* 28:1-8). This is based on our Sages' teaching (*Ta'anit* 27b; *Megillah* 31b) that God told Avraham Avinu, "I have prepared the passages of the *korbanot* for your descendants. Whenever they will recite these passages, I will consider it as if they have offered the sacrifices to Me and I will forgive all their sins."[41]

Additional parts of *korbanot*

We preface the passage of *korban hatamid* with a prayer that God will forgive us our sins.[42] After reciting this passage, we continue with the description of the *ketoret* (incense offering) and Abaye's list of the daily schedule in the *Bet Hamikdash*. This is followed by the passage of *Ribon Ha'olamim*, wherein we admit that

41. See more about this in the preface to this section of the *Siman*. In the *Shulhan Arukh* (69) Maran stated that some people have the practice of reciting the passage of the *kiyor*,the sacred wash basin, and then that of *korban hatamid*. Maran discussed in numerous places the practice of reciting the passage of *korban hatamid*, including *Siman* 47, *Siman* 48 and *Siman* 50. Rama likewise mentioned it in *Siman* 48. It has become the universal practice to recite it each morning as part of *shaharit*.

Harav Zalman (48:1) wrote that all the nation of Yisrael has accepted upon themselves as obligatory the practice of reciting the passage of *korban hatamid* before *shaharit*, so that God will consider it as if we have actually offered this *korban* to Him. In the *Yalkut Yosef* (Vol. I, page 117), however, the language is: "It is commendable to recite the passage of *korban hatamid* every day." This wording suggests that it is not an obligatory practice, but this is not true. It is indeed an obligation.

42. Plea preceding the passage of the *korban tamid*

The earliest record of this prayer is in *sefer Seder Hayom*. Although it includes a plea for God to forgive our sins, we recite it every day, including Shabbat. This will be explained below in the footnote to halakha 50.

The *Yafe Lalev* (Vol. VI, *Siman* 48) pointed out that this prayer, which includes our request to be given the opportunity to once again bring the daily sacrifices in the *Bet Hamikdash*, seems to contradict the Midrash (*Vayikra Rabba* 9:7) stating that in the future we will no longer offer any sacrifices. There will be no need for them since the *yetzer hara* will no longer function and we will have no sins that require any atonement.

This question was likewise discussed in responsa *Lev Hayim* (Vol. I, #32). After a lengthy discourse, he concluded that the truth is that at no time in the world's existence will we be free of the obligation to fulfill all the mitzvot in the Torah. We will continue to offer the communal sacrifices

ולאחר פרשת התמיד קורין פרשת הקטורת ופטום הקטורת, וסדר המערכה, ואחר זה אומרים: "רבון העולמים אתה צויתנו להקריב קרבן התמיד במועדו ולהיות כהנים בעבודתם וכו', ועתה בעונותינו חרב המקדש ובטל התמיד, ואין לנו כהן בעבודתו וכו', ואתה אמרת ונשלמה פרים שפתינו. לכן יהי רצון מלפניך וכו'". ובקשה זו חוזרת על קריאת פרשת קרבן התמיד, שנאמרה קודם כן. [ראה טור סי' מח]

מה. בתחלת התפלה קודם פרשת קרבן התמיד, יש שגרסו: כי "רוב" מעשינו תוהו. אולם הנוסח השגור בפי כל, וכן בכל הסידורים, כמו שכתבו הראשונים, כי "כל" מעשינו תוהו. (וכך היא נוסחת סדר רב עמרם, הרמב"ם, ורבינו יהודה בר יקר, והטור, והאבודרהם, והרשב"ש. וכן הוא בברכי יוסף ובחסד לאלפים).

due to our sins we are incapable today of offering to God the sacrifices that we are commanded to bring each day. We ask God to accept our act of reciting the passages describing the *korbanot* and to consider them a substitute for the daily *korban hatamid*.[43]

Kol ma'asenu tohu

45) The correct text in the prayer we recite prior to the *Shema* of the *korbanot* is "*ki khol ma'asenu tohu* – all our deeds are worthless." This is the version found in most prayer books and it is based on the works of the *Rishonim* (Rav Amram Ga'on, Rambam, Rabbenu Yehuda ben Yakar, *Arba'a Turim*, Rabbenu David Abudarham, Rashba"sh). This is likewise the version found in the *Birke Yosef* and *Hesed La'alafim*.

Of course, our acts of Torah study and fulfilling mitzvot are far from being worthless. For this reason, some *Poskim* argued that it is better to use the version of "*ki rov ma'asenu*

Day 14

and individuals' sacrifice as needed until the end of time. See more about this in the *sefer Otzar Yish'akha* Sofer (page 165).

43. According to the instructions given to us by the Arizal (see the *Kaf Hahayim* Sofer 48:1) we follow the passage of the *korban hatamid* with the passages describing the *ketoret* and then Abaye's listing of the daily schedule in the *Bet Hamikdash*. Even so, the prayer of *Ribon Ha'olamim* is directly connected to the *korban hatamid*, as is clear from the wording of the prayer.

We conclude this prayer by citing the verse of *veshahat oto*, thus fulfilling the instructions of the *Peri Megadim* and the *Mishna Berura* to recite this verse following the passage of *korban hatamid*. As mentioned above, Ashkenazic Jews recite this verse immediately after the passage of *korban hatamid*.

The responsa *Rav Pe'alim* (Vol. II, #4) ruled that if someone arrives at the synagogue late for *shaharit*, he should do his best to recite at least *parashat hatamid*, the verses and Talmudic passages of *ketoret* and then the concluding plea of the *Ribon Ha'olamim* with the verse of *veshahat oto*. Maran the Rishon Letziyon ruled likewise in responsa *Yehave Da'at* (Vol. V, #5).

Unshalema Farim Sefatenu

We ask God to accept our words as the Prophet declared, "Our lips will pay bulls." This means that reciting the passages through our lips will be accepted by God as if we had actually offered the sacrifices on the Altar.

The *Ture Zahav* (1:7) protested against reciting this verse since we go on to recite the chapter of *Ezehu mekoman*, describing all the sacrifices, including *hatat* and *asham*. These *korbanot* cannot be offered on a voluntary basis; it is permissible to offer them only when one becomes obligated to do so. If so, how dare we declare that we are reciting the passages of these *korbanot* as if we were actually offering them? That is tantamount to bringing a *korban* without authority, which is a grave sin.

However, in our version of *Ribon Ha'olamim* we specify that we are discussing the *korban hatamid* only, and not the sacrifices listed in *Ezehu mekoman*. Therefore, we are safe in including this verse with our prayer.