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.

ואף על פי שיש לנו תורה ומצות, יש ליישב כמו שכתוב במדרש (ויקרא רבה ריש פכ"ח), מה יתרון לאדם בכל עמלו, יכול אף בעמלה של תורה, הא אינו אומר אלא בכל עמלו, בעמלו שלו אין לו יתרון ותועלת, אבל בעמלה של תורה יש לו. (וע' שבת ל ע"ב). ואף כאן כל מעשינו תוהו, היינו מעשים שלנו שהם חולין, מה שאין כן מעשה של תורה ומצות. ולכן אין לשנות מהנוסחא שלנו אשר יסודתה בהררי קודש. [יביע"א ח"ח סי' יא אות ג]

מו. יש לומר: "אשרינו שאנחנו משכימים ומעריבים בבתי כנסיות" וכו'. ואין לומר "כשאנחנו משכימים" בתוספת אות כ"ף. [הליכו"ע ח"א עמ' עא, יביע"א ח"ח סי' יא אות ה]

(the majority of our deeds) *tohu*." Nevertheless, the traditional version is correct and should not be altered. The phrase "all our deeds" refers to the mundane deeds we perform, not those of Torah and mitzvot.

Our Sages likewise used these terms in this manner. The Midrash (*Vayikra Rabba* 28:1) teaches: "What gain has man with all his toil?" (*Kohelet* 1:3) I might think that this applies to one's toil in Torah study, but the verse says only "his toil." This means man's toil for mundane purposes, not his toil for Torah and mitzvot. Therefore, there is no need to veer from the standard version of the prayer, especially since it has been hallowed by time.

She'anahnu mashkimim

46) In the same passage, the correct version is, "*ashrenu she'anahnu mashkimim uma'arivim* – We are fortunate in that we rise early and remain in the evening in the synagogues." It is incorrect to use the version of *ashrenu keshe'anahnu* with an extra letter *kaf*.[44]

44. The *Ben Ish Hai* (*parashat Miketz* halakha 7) asserted that the version found in our prayer books – that we rise early and go to the synagogues – is incorrect. We would be lying if we used it since most people do not get up at dawn to go to the synagogue. Therefore, he recommended that we change the text of the prayer to – "when we rise early and go to the synagogues." Even better, we should omit the phrase and say, "We are fortunate that we proclaim the unity of Your Name each day." Everyone can choose one of these two versions.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #11:5; *Halikhot Olam* Vol. I, page 71) expressed his amazement that the *Ben Ish Hai* suggested changing the prayer's traditional text since it appears in *Tanna debe Eliyahu* (21), in *Seder Rav Amram* (page 49a) and in the *Arba'a Turim* (*O.H.* 46). It likewise appears in the *Seder Hayom*, the *Shalme Tzibbur*, the *Minhat Aharon*, the *Hesed La'alafim* (21), the *Kaf Hahayim* Palachi (12:26) and responsa *Zivhe Tzedek* (Vol. III, page 274).

We may safely recite the traditional version of this prayer even if we do not rise at dawn to go to the synagogue, since there are many Jews who do. The prayer does not say, "I rise," but rather, "we rise." Rashi (comment to *Kiddushin* 26a) explained that even if someone owns no real estate in the Land of Yisrael he may recite *vidui ma'aser*. The phrase, "the land that You have given us," refers to the people of Yisrael in general and may be recited even by those who own no land. This is unlike the declaration recited when delivering *bikkurim* to the *Bet Hamikdash*. That declaration includes the phrase, "the first fruits of the land that You gave me." If someone owns no land, he cannot make that declaration.

Besides, when people say, "I went to the synagogue first thing in the morning, they do not necessarily mean that they woke up at dawn. They mean that they rose at a reasonably early hour and went to the synagogue before engaging in any other activities.

מז. יש נוהגים לומר בכל יום פרשת עולה ומנחה, ושלמים וחטאת ואשם. [ש"ע ס"ה]. אולם אין מנהגנו לאומרם, כי אנו סומכים על אמירת פרק "איזהו מקומן" (לקמן הלכה ס"ד), שיש בו סדר כל הקרבנות.

[ראה לב חיים ח"א סי' יא, יפ"ל סי' א אות כז, ובאחרו']

Passages of the *korbanot*

47) Some people have the custom of reciting each day the Torah passages describing the sacrifice of an *ola*, *minḥa*, *shelamim*, *ḥatat* and *asham*. We do not observe this custom since we rely on the chapter of *Ezehu mekoman*, which also describes in brief most of the *korbanot*.[45] See below in halakha 64.

45. Maran wrote in the *Shulḥan Arukh* (1:5), "It is commendable to recite the passage of *Akedat Yitzḥak*, the passage of the manna, the Ten Commandments and the passages describing the *ola*, *minḥa*, *shelamim*, *ḥatat* and *asham*." The passages of the *korbanot* are found in *Vayikra* 1:1-9, 2:1-13, 3:1-5, 7:11-38, 4:27-31 and 7:1-5, as explained by the *Mishna Berura* (*Bi'ur Halakha*).

The source for this custom, Maran explained, is the Midrash cited above stating that God prepared these passages for us to recite in lieu of actually offering sacrifices when we are in exile and have no *Bet Hamikdash*. A second source is the Talmud (*Menaḥot* 110a): Ribbi Yitzḥak said, "What is the meaning of the verse (*Vayikra* 6:18), "This is the Torah of the *ḥatat*," and the verse (ibid. 7:1), "This is the Torah of the *asham*"? It means that whoever studies the halakhot of *ḥatat* has the merit of having offered a *ḥatat*, and whoever studies the halakhot of *asham* has the merit of having offered an *asham*."

A prayer for each *korban*

Maran taught in the *Shulḥan Arukh* (1:7), "After reciting the passage of *ola*, one should say, "I pray that You, God, accept these words as if I had actually offered an *ola*." One should say a similar prayer after the passages of *minḥa* and *shelamim* since it is feasible to volunteer to offer these sacrifices.

The *Arba'a Turim* explained that we must not recite such a prayer after the passage of *ḥatat* since it is not possible to volunteer to offer a *ḥatat*. Regarding the *asham* Maran stated that there are two opinions. The first is that one may recite such a prayer regarding an *asham talui*, which is a *korban* offered when someone is unsure whether or not he has become obligated to bring a *ḥatat*. It is feasible to volunteer this *korban* as long as there is a remote possibility that one is obligated to bring it. One may not recite this prayer for a regular *asham* since it can never be volunteered. According to the second opinion, that of Rabbenu Yitzḥak Abuhab and Rabbenu Yaakov ben Ḥabib, one may recite this prayer for a regular *asham* as well. Maran's conclusion is that the first opinion is more likely the correct one.

Maran asked what purpose there is in reciting the passage of *ḥatat* altogether, since we do not recite any prayer with it and we do not wish God to consider those words as if we had offered the sacrifice. He reconciled this, explaining that it is possible that someone committed a sin requiring a *ḥatat*. Therefore, we recite this passage, hoping that in case we are obligated to bring this *korban* God will accept these words in its place. If we are not obligated, we will simply be rewarded for reciting verses from the Torah.

Harav Shelomo Luria ruled that it is possible to recite a prayer regarding the *ḥatat* as well, in the following manner: "Master of the World! In case I have become obligated to bring a *ḥatat* I pray that You will accept my reciting of the passage of *ḥatat* as if I had actually offered one to You. If I am not obligated, please consider these words to be an act of Torah study." He added that the same should apply to the *asham* as well. The *Magen Avraham* rejected this approach, however. Both opinions are brought in the *Mishna Berura* (1:18). The responsa *Lev Ḥayim* (#18) noted that many *Aḥaronim* agreed with Harav Shelomo Luria.

The fact is that Ashkenazic prayer books have such prayers inserted after each Mishna of *Ezehu mekoman*. After the Mishna of *ḥatat*, for example, they pray that in case they are obligated to offer a *ḥatat* this reading should count in its place. The *Piske Teshuvot* (page 424) asserted that a number of Ashkenazic *Poskim* ruled not to recite these prayers while reciting *Ezehu mekoman*.

In contemporary times

Our custom today is not to recite the passages of the *korbanot*, although they are included in some Ashkenazic prayer books. The one exception is the passage of *korban hatamid*. Maran did not list this passage together with the others; he mentioned it later in halakha 1:9. See the preface to these halakhot.

Harav Ḥayim Palachi (responsa *Lev Ḥayim* Vol. I, #11) 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*. This is his justification of the fact that we no longer observe this practice although it was recommended by Maran.

After *shaḥarit*

Harav ḤIDA (*Birke Yosef* 1:13, cited in the *Kaf Haḥayim* Sofer 1:34) pointed out that if someone wishes to observe the

מח. הגם שרוב העולם אין קורין פרשיות הקרבנות בכל יום (כמבואר בהלכה הקודמת), מיהו בזמן מגפה וחולי רע בעולם ב"מ, טוב לקרות פרשת הקרבנות דבר יום ביומו, שהוא מסוגל הרבה, ונכון ליבו בטוח כי לא תאונה אליו רעה, שהוא משומר מכל דבר רע. [יפ"ל ח"ג אות יב, כה"ח ס"ק לו]

מט. פרשת התמיד ופרשיות הקרבנות, ופרק "איזהו מקומן", לא יאמרם בלילה, אלא עד שיאור היום (והיינו משהגיע עמוד השחר, שהוא שבעים ושתים דקות זמניות קודם הנץ החמה), משום שהם במקום הקרבת הקרבן שזמנו ביום. [ש"ע סי' א ס"ו, סי' מז סי"ג, ובמשנ"ב שם ס"ק לב]

Day 15

In times of crisis

48) Although the contemporary custom is not to recite the passages of the *korbanot* on a daily basis, it is important to do so when one's community has been attacked by a deadly epidemic such as cholera. These passages have the power to protect one from all evils and we can rely on them for our safety.

After dawn

49) One must not recite the passages of *korban hatamid* or the chapter of *Ezehu mekoman* while it is still night (until dawn, meaning seventy-two [seasonal] minutes before sunrise). In the *Bet Hamikdash*, the *kohanim* did not begin the daily sacrifices until daylight. The Torah specifies that sacrifices may be brought during the day only.[46]

practice of reciting the passages of the *korbanot*, he must recite them only after the *Amida* of *shaharit*. This is because the *Amida* represents the morning *korban hatamid*, and in the *Bet Hamikdash* it is forbidden to offer any sacrifices until after the *korban hatamid* has been offered.

It is true that we recite the chapter of *Ezehu mekoman*, listing all types of *korbanot*, before the *Amida*. Nevertheless, this is permitted since our intention is not for it to substitute for offering the sacrifices. As the *Shene Luhot Haberit* (tractate *Ta'anit* #52) states, we recite these Mishnayot only as an example of the study of Mishna, so that we have studied passages from the Torah, from the Mishna and from the Gemara. The *Torat Hayim* Sofer (1:7) added that according to this it is wrong to recite the prayers after each Mishna asking God to accept it as a *korban*.

The position of the *Shene Luhot Haberit* apparently contradicts that of the *Lev Hayim*. If it is true that *Ezehu mekoman* cannot be a substitute for offering the sacrifices, it cannot be a substitute for reciting the passages of the *korbanot* either. This remains to be reconciled.

46. The *Arba'a Turim* stated that it is preferable to recite the passages of the *korbanot* during the day since they are meant to substitute for the offering of the sacrifices, and the sacrifices can be offered only during the day and not during the night. In the *Bet Yosef*, Maran cited a responsum of Rabbenu Asher (4:1) regarding the passage of *korban hatamid* as the source for this halakha. In the *Shulhan Arukh* (47:13) as well, Maran ruled that one must not recite the passage of *korban hatamid* until daybreak. The *Arba'a Turim* and the *Shulhan Arukh* (1:6) deduced from this that it is best to recite all the passages of the sacrifices during the day since they cannot be offered on the Altar during the night. The *Piske Teshuvot* (page 414) defined "daybreak" as dawn, not sunrise.

It seems that there is a difference between the passage of *korban hatamid* and those of the other sacrifices. Regarding the others, the term used is "it is preferable to recite them during the day," but regarding the passage of *korban hatamid* the wording is "do not recite it until daybreak." The *Mekor Hayim* suggested that this is because reciting the passage of *korban hatamid* has become obligatory whereas reciting the other passages is only a voluntary practice.

Practically speaking, our custom is to recite the passage of *korban hatamid* only, as has been mentioned above in the preface to these halakhot. We do not recite the passages of the other *korbanot* at all. This halakha, however, is pertinent regarding the chapter of *Ezehu mekoman* – it likewise should be recited only during the day. In fact, the *Mishna Berura* (47:32) ruled specifically that we must recite these Mishnayot during the day only since this comes to take the place of offering the sacrifices, and that could take place during the day only.

When pressed for time

The *Peri Megadim* (cited by the *Mishna Berura* 1:17) ruled that if someone wishes to recite the passages of the