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

פועלים משכימי קום יכולים לסמוך על סברת האומרים שזמן עמוד השחר הוא כתשעים דקות (בשעות זמניות) קודם הנץ, כדי להתחיל לומר אז פרשת הקרבנות. ואם עבר וקרא פרשת הקרבנות בלילה, לא יצא ידי חובת הקריאה. [ילקו"י עמ' קלב, הלכה ברורה עמ' טז]

נ. אף בשבתות ובימים טובים, אומרים פרשת קרבן התמיד, ופרק "איזהו מקומן".

People who must pray *shaḥarit* very early so that they can get to work on time may rely on the *Poskim* who ruled that dawn is approximately ninety [seasonal]minutes before sunrise. They may recite the *korbanot* section of *shaḥarit* at that time. If someone recites it any earlier than this, he has not fulfilled his obligation.

***Korbanot* on Shabbat**

50) We recite the passage of *korban hatamid* and the chapter of *Ezehu mekoman* on Shabbat just like we do on weekdays.[47] Following the

korbanot but he knows that he will have no time during the day for it, he may recite the passages while it is still night. See the *Piske Teshuvot* (page 414). The *Tevu'ot Shor* (*Simla Ḥadasha* #9), which is the source for this ruling of the *Peri Megadim*, added that if someone recites the passages during the night he should not add the prayers asking God to consider it as if he has offered the sacrifices [since they may not be offered at night].

Harav ḤIDA (*Birke Yosef* 1:13) ruled that there is no sin in reciting the passages during the night. It is no different than any passage of Torah studied during the night. It is preferable, however, to recite these passages during the day. In general, we are taught that when someone studies the halakhot of the *korbanot* he is rewarded as if he had offered the *korban*. Although he is not in the *Bet Hamikdash* and he cannot offer any *korban* where he is, Heaven considers it as if he did it in the proper place. Likewise, even when someone studies the passage of the *korban* at a time when it cannot be offered, Heaven can consider it as if he had offered the *korban* at the proper time.

The responsa *Lev Ḥayim* (Vol. I, #12) concluded that reciting the passage of a *korban* is considered as if the person offered the *korban* only if he recited it during the day. If he recites it during the night it is simply the mitzvah of Torah study, and he must not add the prayer asking for it to be considered an actual offering of a *korban*. He added that according to the Kabbalah no passage of the Written Torah may be recited during the night, especially not the passages of the *korbanot*.

This seems to contradict the ruling of the *Mishna Berura*, and even when one will have no time during the day one must not recite these passages during the night. Although Maran the Rishon Letziyon (*Ḥazon Ovadya Avelut* Vol. I, page 19) demonstrated that several *Poskim* permitted studying the Written Torah during the night, in practice he ruled that one may rely on that opinion only when it is necessary to recite *Tehillim* on behalf of someone ill. This matter needs more research.

47. There certainly is not a problem with reciting the passage of *korban hatamid* on Shabbat or *Yom Tov* since the *korban hatamid* is offered on those days as well. The question is whether it is permissible to recite the passages of other *korbanot* on these days. It is forbidden to offer a voluntary *korban* on Shabbat or *Yom Tov*.

The *Shene Luḥot Haberit* (cited by the *Magen Avraham* 1:11) ruled that there is no sin in reciting the passages, since they are part of the Torah, but one must not recite the accompanying prayers asking that it be considered as if one had offered a sacrifice. No voluntary sacrifices may be offered on Shabbat.

The responsa *Lev Ḥayim* (Vol. I, #14) added that although the custom, as testified by Harav ḤIDA, is not to recite the passages of the *korbanot* on Shabbat, one must make sure to be occupied in Torah study of one form or another. We were given the days of Shabbat and *Yom Tov* specifically so that we will have time to devote to Torah study.

The *sefer Pekudat El'azar* (cited by the *Halakha Berura* page 18) testified that the custom is to recite *korbanot* on Shabbat. Actually, he did not write about the *korbanot* but about the account of *Akedat Yitzḥak*. It is obvious that the *Halakha Berura* is referring to the passages in our prayer books forming the first section of the *shaḥarit* prayers. He is not referring to the passages of the *korbanot* that are the subject of this discussion. It was already shown that Harav ḤIDA testified that the custom is not to recite the passages of the *korbanot* on Shabbat. Besides, our custom is not to recite these passages at any time, as explained above in the preface to these halakhot.

ואין אנו נוהגים לומר בשבת אצל פרשת התמיד את פסוקי קרבן מוסף של שבת (במדבר כח, ט-י), וכפי מנהג האר"י. [כה"ח סי' מח ס"ק ו]

נא. מנהגנו לומר פרשת הקרבנות מיושב. [ברכ"י אות יד ואחרו"] והמתפלל בצבור ורוצה להחמיר על עצמו לעמוד באמירת הקרבנות, בעת שהצבור יושב, והדבר ניכר שעומד מפני הקרבנות, יש לחוש בזה ליוהרא, ואין לעשות כן. [ילקו"י עמ' קכו]

instructions of the Arizal, we do not recite the passage describing the *korban musaf* for Shabbat.[48]

While seated

51) Our custom is to remain seated while reciting the *korbanot* section of *shaḥarit*. If someone is praying with a congregation in the synagogue he may not choose to stand to recite these passages while everyone else is seated. If he would do so, he would be guilty of showing off that he is more pious than others. Such a situation must always be avoided.[49]

The prayer preceding the passage of *korban hatamid*

The *Kaf Haḥayim* Sofer (51:14) ruled that it is permissible to recite the prayer preceding the passage of *korban hatamid* on Shabbat and *Yom Tov*. Although this prayer includes a plea for God to forgive our sins and we are instructed by the Arizal not to recite such prayers on Shabbat, his instructions apply only to prayers added to the regular text of the daily prayers such as *Avinu Malkenu*. Since this prayer is part of our daily text, it may be recited in full on Shabbat as well. Likewise, it is permissible to recite the prayer of *Ribon Ha'olamim* after the *ketoret* (see above in halakha 44), following the ruling of the *Peri Megadim* (*Eshel Avraham* 11:1).

The *Netive Am* and the *Sha'are Teshuva* both recommended omitting the plea for forgiveness on Shabbat. Harav Meir Mazuz followed this opinion and instructs us accordingly in his prayer books (*Ish Matzli'aḥ* and *Avodat Hashem*). The common custom, however, is to recite the identical prayer whether it is Shabbat or weekdays.

Ezehu mekoman

It is permissible to recite the chapter of *Ezehu mekoman* on Shabbat. Although it describes many *korbanot* that may not be offered on Shabbat, we do not recite these Mishnayot as a substitute for offering the *korbanot*. We recite them on Shabbat as a fulfillment of the mitzvah of Torah study, as explained below in the footnote to halakha 66 in the name of the *Shene Luḥot Haberit*. There is little doubt that this is acceptable according to all *Poskim*.

48. The *Arba'a Turim* (*Siman* 48) testified that the custom of Ashkenazic communities was to recite the passage of the *korban musaf* for Shabbat or for *Rosh Ḥodesh* on those days. He rejected the opinion of *sefer Hamanhig* that one should not recite it. The *Kol Bo*, cited by Maran in the *Bet Yosef*, ruled that we should recite the passage for the *musaf* of Shabbat but not the passage for the *musaf* of *Rosh Ḥodesh* or *Yom Tov* since we read those passages as the *Maftir* in the Torah scroll. This is the ruling of the *Shulḥan Arukh* (48:1).

Rama followed the Ashkenazic custom of reciting the passage of the *musaf* for *Rosh Ḥodesh*, explaining that this advertizes the added dimension of the day. Harav ḤIDA (*Birke Yosef* 1:13) testified that the custom in the Land of Yisrael is not to recite the passages of *musaf* for Shabbat, contrary to the ruling of Maran. He explained that the *shaḥarit* prayers correspond to the *korban hatamid* and it is forbidden to offer the *musaf* before offering the *tamid*. This is similar to the argument presented by the *sefer Hamanhig*. The *Kaf Haḥayim* Sofer (1:6) added that this matches the instructions of the Arizal.

49. The Talmud teaches that if someone offers a *korban* while seated, the *korban* is invalidated. Since we recite these passages as a substitute for offering the *korbanot*, it makes sense to say that we must stand up while reciting them. This is the ruling of the *Olat Tamid* and the *Emek Berakha* (cited by the *Magen Avraham*). The *Matte Yehuda*, however, maintained that this is an act of piety but it is not required. He noted that the *Poskim* discussed

נב. אף הנשים טוב שיאמרו כל סדר הקרבנות. [ראה שו"ת לב חיים ח"א סי' טו]

נג. יש מי שכתב ללמד זכות על אותם תלמידי חכמים שאינם אומרים פרשת הקרבנות, מאחר ועסוקים בלימוד התורה. אולם בימינו אין ראוי לסמוך על סברא זו, וראוי לכל תלמיד חכם, וכל שכן לכל בן ישיבה, לקרוא בכל יום פרשת העקדה וכל סדר התפלה עם הקרבנות ואיזהו מקומן. [ילקו"י עמ' קיז]

Day 16

Women's obligation

52) It is commendable for women to recite the *korbanot* section of *shaḥarit*.[50]

Torah scholars' obligation

53) There are some rabbis who suggested that it is not imperative for Torah scholars who devote all their days to Torah study to recite the *korbanot* section of *shaḥarit*. We must not rely on this. Every Torah scholar or yeshivah student should make sure to recite the entire *shaḥarit* prayer beginning with the passage of *Akedat Yitzḥak*, through the passages of the *korbanot* and the chapter of *Ezehu mekoman*.[51]

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the necessity to recite the passages during the day, but not the necessity to stand. Furthermore, the rule to stand applies to the *kohen* performing the sacrifice, but not to the sacrifice itself. The *Kise Eliyahu* (*Siman* 48) testified that the Torah scholars of Yerushalayim always recited the *korbanot* while seated. This is likewise the ruling of Harav ḤIDA (*Birke Yosef* 1:14).

For the devout

The responsa *Lev Ḥayim* (Vol. I, #13) deduced from the *Eliya Rabba* and the *Matte Yehuda* that although there is no obligation to stand up, it is a commendable practice. The *Matte Yehuda* added that if one is praying together with a congregation he must not behave in a manner that demonstrates that he believes that he is better than everyone else. He should not stand while everyone else is seated. The *Lev Ḥayim* suggested that a person who already has a reputation for great piety may stand up since this would be expected of him and it does not mean that he feels superior to the others. He added that usually this is not an issue since it is unlikely that people would notice that he stood up as a stringency. Certainly, if someone wishes to recite the passages of *korbanot* after *shaḥarit*, he may stand up without fear of appearing to be haughty.

50. Maran in the *Bet Yosef* (*Siman* 47) cited Mahari"l explaining that women must recite the blessings for Torah study each day since they must recite the passages of the *korbanot*. The *Mor Uktzi'a* and Harav ḤIDA (responsa *Yosef Ometz* #67) commented that it is not true that women must recite these passages. The responsa *Lev Ḥayim* (Vol. I, #15) concluded that women should recite the passages of the *korbanot* with their accompanying prayers, but they are exempt from reciting the passage of *korban hatamid*.

Although the *Lev Ḥayim* wrote that the custom is not to recite the passages of *korbanot*, as mentioned above, that is because we rely on our reciting of the chapter of *Ezehu mekoman*. It must be, therefore, that he did not mean that women are actually obligated to recite these passages, but that it is commendable that they do. See the *Yalkut Yosef* (page 128).

51. In the preface to this section of halakhot, the *Ḥikre Lev* is cited suggesting that Torah scholars not recite the *korbanot* section of *shaḥarit* since they devote all their time to Torah study. However, he concluded that this is incorrect. Today we substitute the chapter of *Ezehu mekoman* for the passages of the *korbanot*. It is certainly correct for Torah scholars to learn these Mishnayot as well.