נט. בפטום הקטורת יש לומר קוֹשְׁט שנים עשר, בשי״ן שמאלית. ויש לומר קושט, בלא ה״א, שרק בד׳ סממנים הראשונים המפורשים בכתוב מזכירים ה״א הידיעה. [יבי״א ח״ח סי׳ יא אות ו]

ס. אחר סדר הקטורת אומרים אביי הוה מסדר וכו׳. והוא מטעם מה שקבלו חז״ל: שבזמן שאין בית המקדש קיים, ואין יכולין להקריב קרבנות, מי שעוסק בהם ובפרשיותיהם מעלה עליו הכתוב כאילו הקריבם. [משנ״ב סי׳ מח ס״ק א]

ופשוט שמי שיודע ספר, שמצוה שילמד בגמרא פירוש המימרא הזו [משנ״ב שם, ביאוה״ל סי׳ א סוד״ה ופרשת עולה]

סא. יש מדקדקים לומר אביי ״הוא״ הוה מסדר סדר המערכה, כדי שלא תדבק אות יו״ד של אביי, עם תיבת הוה, ויהיה כהוגה את השם באותיותיו. ומעיקר הדין אין צריך לעשות כן, כיון שאינו מתכוין לשם ה׳. ומכל מקום טוב שיפסיק מעט בין תיבת ״אביי״ לבין תיבת ״הוה״. [הליכו״ע ח״א עמ׳ עב]

Details of the text

59) The first four ingredients are the only ones prefixed with the letter *he*. The proper text is to pronounce the ninth ingredient of *ketoret* as קשְׁט שְׁנֵים עָשָׂר – *qost shenem asar*, not *qosht* or *haqosht*.[55]

Abaye hava

60) The passages of *ketoret* are followed by that of *Abaye hava*, and then the prayer of *Ana bekho'ah*. The purpose of reciting *Abaye hava* is to fulfill our Sages' teaching that even when the *Bet Hamikdash* does not exist anyone who studies the halakhot of the *korbanot* will be rewarded as if he had participated in offering them to God. Of course, anyone who is capable of studying the meaning of the words in this passage must do so.

Abaye [hu] hava

61) Some people use the version of *Abaye hu hava mesader* [alternatively – *Abaye mesader*], since without the word *hu* people might run the syllables into one another and it will sound as if they are pronouncing God's Name as it is written (*Aba yehava*), which is a capital sin. See below in *Siman* 5:19. Technically, this is not necessary since no one intends to invoke God's Name in this part of the prayers. Even so, it is best to pause slightly after the name Abaye and before the word *hava*.[56]

Day 19

Regarding the argument of Harav Zilber, Maran the Rishon Letziyon saw that Maran chose to rule against Rabbenu Yitzhak Alfasi, so the fact that the *Seder Hayom* ruled leniently carries no more weight than that. Harav Kanyevski ruled leniently because he followed the Ashkenazic *Poskim*, but this does not affect the ruling for Sefardic Jews who have accepted the rulings of Maran.

Using an Ashkenazic scribe

According to Maran the Rishon Letziyon one may not hire a Sefardic scribe to write the passage of *ketoret*. He agreed, however, that Ashkenazic scribes may write it since their tradition is to follow the Ashkenazic *Poskim*. Thus, Sefardic Jews can use a handwritten *ketoret* written by an Ashkenazic scribe. Even if he writes it using the Ashkenazic style of forming the letters, it is still valid for use by Sefardic Jews. Sefardic Jews may even use a Torah scroll written in the Ashkenazic style, following the ruling in responsa *Yehave Da'at* (Vol. II, #3).

55. This is the ruling of Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #1:6), citing the *Bayit Hadash* (*Siman* 133). He found support for this opinion from Rambam's commentary to the Mishna (*Ukatzin* 3:5). Harav Meir Mazuz concurred with this as well, adding that the word is *qost* and not *haqost*. Only the first four ingredients, which are listed specifically in the Torah, are prefaced with the letter *he*. Although the *sefer Libi Er* asserted that according to Maran the Rishon Letziyon the correct version is *haqost*, the *Yalkut Yosef* (Vol. II, page 504) wrote that the author misinterpreted his ruling.

56. The *Ben Ish Hai* (*parashat Miketz* halakha 9) stated that some people make sure to say *Abaye hu hava me-*

סב. אביי הוה מסדר, בהגיעך אל מלת "והקטרת קודמת לאברים", אין להקפיד מכאן ואילך להזכיר מלת "קודמת", רק "וקטרת לאברים ואברים למנחה כו'", עד הבזיכין שהם באחרונה, ואז צריך לומר "ובזיכין קודמין לתמיד של בין הערבים". [שער הכוונות הו"ד בכה"ח סי' מח סק"א]
"עליה השלם כל הקרבנות כולם", ולא יאמר השלים. [שם]

סג. אחר אביי הוה מסדר, אומרים "אנא בכח". [שער הכוונות הו"ד בכה"ח סי' מח סק"א]. והוא דבר הכרחי על פי הסוד. [הליכו"ע ח"א עמ' עב בהערה]

Kodem* and *kodemin

62) In the passage of Abaye, each item listed is prefaced by the word *kodem*. After listing *evarim*, however, we continue without this word, as the passage appears in our prayer books. The term *kodem* is inserted once more at the end of the list – *uvazikhin* ***kodemin*** *letamid shel ben ha'arbayim*.

The correct version at the end of this passage includes the word *hashlem*, not the word *hashlim*.

Ana bekho'ah

63) Following the passage of Abaye, we recite the prayer of *Ana bekho'ah*. According to the Kabbalah, this is an extremely important part of the *shaharit* and must not be omitted.[57] This prayer is concluded with the verse, בָּרוּךְ שֵׁם כְּבוֹד

sader with the extra word *hu* to make sure that their speech will not sound like *Aba yehava* as if they are pronouncing God's Name as it is written. Maran the Rishon Letziyon (*Halikhot Olam* Vol. I, page 72) ruled that technically this is not necessary since one does not intend to pronounce God's Name at all in this passage.

He cited the Tosafot to *Shevu'ot* (35a) explaining that someone who pronounces God's Name in this way will receive no share in the World to Come. He suggested that this does not apply to someone who pronounces it unintentionally. Therefore, it is permissible to use the standard version of *Abaye hava mesader*. Nevertheless, it is best to pause momentarily between the words *Abaye* and *hava*. This is likewise the ruling of the *Tzapihit Bidvash* (#8).

While on the subject, it is important to avoid spelling out God's Name. Therefore, when reciting the introductory passage of *Leshem yihud*, one must pronounce the letters *yod ke vav ke*, substituting *ke* for *he*. This was explained above.

57. The *Sha'ar Hakavanot* (cited in the *Kaf Hahayim* Sofer 48:1) instructs us to recite the prayer of *Ana bekho'ah* after the passage of Abaye. This practice is mentioned as well by the *Seder Hayom* (*Birkat Hashahar*). The author complained, however, that the prayer of *Ribon Ha'olamim* should follow the passage of Abaye without interruption since this prayer includes our request that God accept the words that we have recited and consider them as if we had participated in offered the daily *korbanot*.

The author suggested that it would be better to recite *Ana bekho'ah* just before *Barukh she'amar*. He explained, in support of this suggestion, that the forty-two words in this prayer correspond to the forty-two-letter Name of God and that this Name is composed of the initial letters of these words. Each of the seven lines represents a Name consisting of six letters. It is commendable to meditate on these Names when reciting this prayer. Since the world was created through the power of these Names, one should stand up after reciting this prayer and recite *Barukh she'amar vehaya ha'olam* – Blessed is He Who spoke and caused the world to exist. Alternatively, one should stand while reciting both prayers. This is my personal practice, the author testified.

What is the justification of reciting this prayer immediately after the passage of Abaye? It could be that it is based on the fact that Abaye's list omits the blessing that the *kohanim* bestowed on the people of Yisrael each day while invoking the ineffable Name of God. Some Torah scholars asserted that this Name is that of forty-two letters. By reciting this prayer adjacent to Abaye's list, we allude to the *kohanim's* blessing.

Our custom, based on the Arizal's instructions in the *Sha'ar Hakavanot*, is to recite this prayer immediately following the passage of Abaye. Maran the Rishon Letziyon (*Halikhot Olam* Vol I, footnote on page 72) related that the great kabbalist Harav Efrayim Kohen told him that this prayer is imperative during the *shaharit* prayers and it must not be omitted as long as one will be

ובסוף אמירתו אומרים: ברוך, שם כבוד מלכותו, לעולם ועד". וטור להזהר לאומרו בלחש. [יבי"א ח"ח סי' יא אות ח, ועי"ע בעוד יוסף חי פ' מקץ אות ח]

וצריך להפסיק אחר תיבת "ברוך", ואחר כך יאמר "שם כבוד מלכותו", ויפסיק, ויסיים "לעולם ועד". [יבי"א שם עפ"ד היכין ובועז ח"ב סימן מב]

סד. קבעו לשנות אחר פרשת התמיד [ואחר פרשת הקטורת והנ"ל], פרק "איזהו מקומן", ובברייתא דר' ישמעאל, כדי שיזכה כל אדם ללמוד בכל יום מקרא משנה וגמרא, דברייתא דר' ישמעאל הוי במקום גמרא, שהמדרש כגמרא. [ש"ע סי' נ]

מַלְכוּתוֹ לְעוֹלָם וָעֶד. This verse should be recited silently.[58] The proper way to recite it to pause momentarily after the word *Barukh* and to pause again after the word *malkhuto*.

Ezehu mekoman* and *Ribbi Yishma'el

64) After reciting the passages of *korban hatamid* and *ketoret* [and the prayers following them] we recite the chapter of *Ezehu mekoman* and the *baraita* of Ribbi Yishma'el. In this way, we ensure that we have sampled some study of Mishna and Gemara each day. The *baraita* of Ribbi Yishma'el is considered a passage of

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able to recite it and still recite the *Amida* together with the congregation. See below in halakha 65.

How to recite *Ana bekho'ah*

The *Sha'ar Hakavanot* (cited in the *Kaf Hahayim* Sofer 48:1) relates that the Arizal recited the words of this prayer with a pleasant tune. He followed it with the verse of בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. Furthermore, he instructed us to divide this prayer into sets of two words and to recite each pair of words together. This is important according to the Kabbalah. The *Ben Ish Hai* (*parashat Miketz* halakha 9) repeated these instructions.

Harav Meir Mazuz (journal *Or Torah*, year 9 #76) cited the prayer book *Ahole Yaakov* instructing us to ignore these instructions in favor of reciting the words in full phrases. Therefore, he ruled that the proper manner of reciting it is אָנָּא, בְּכֹחַ גְּדוּלַת יְמִינְךָ, תַּתִּיר צְרוּרָה. קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא. If we would recite it as the Arizal instructed, the phrases would be unintelligible.

Rav Meir cited a similar ruling regarding the verse ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ. The kabbalists would have us pause after the word *hamelekh*, but Mahara"m di Lonzano wrote that if we would do this the verse would lose its meaning. It would seem as if we are asking God to save the king, whereas the true meaning of the verse is, "God, save. The King will answer us on the day that we call."

In Rav Meir's prayer book *Ish Matzli'ah*, the prayer of *Ana bekho'ah* appears as follows: אָנָּא בְּכֹחַ, גְּדוּלַת יְמִינְךָ, תַּתִּיר צְרוּרָה. קַבֵּל רִנַּת, עַמְּךָ. שַׂגְּבֵנוּ, טַהֲרֵנוּ נוֹרָא. This punctuation appears to be self-contradictory. Nevertheless, the *Yalkut Yosef* (*Tefilla* Vol. V, page 509) agreed with the ruling of Mahara"m di Lonzano.

After seeing that the *Sha'ar Hakavanot*, the *Ben Ish Hai* and the *Kaf Hahayim* Sofer all agreed to pronounce the words of this prayer in pairs, it is difficult to see how Rav Meir saw it correct to overrule them. Harav Yosef Hayim Mizrahi wrote an essay published in *Kovetz Shoshanim* (page 53) refuting Rav Meir's position.

58. The *Tziyun Lenefesh Haya* (comment to *Pesahim* 56a) ruled that our Sages' instructions not to recite the verse of *Barukh Shem* out loud applies only to this verse when it is part of the *Shema*. This is because we must not demonstrate that we are interrupting the verses as they were spoken by Moshe Rabbenu. [The passage of *Shema* in the Torah does not include the verse of *Barukh Shem*.] When reciting this verse as part of the *Ana bekho'ah* prayer, however, one may recite it out loud. The responsa *Torah Lishmah* (#196) likewise ruled that it must be recited silently during the *Shema*, but at other times one may recite it out loud.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. VIII, #11:8) pointed out that the *Od Yosef Hai halakhot* (*parashat Va'era* halakha 4; *parashat Miketz* halakha 8) ruled specifically that when reciting *Ana bekho'ah* one must recite the verse of *Barukh Shem* silently. One may recite it out loud only while discussing it in one's studies [but not when declaring it as a praise to God]. Therefore, Maran the Rishon Letziyon recommended reciting it silently in the prayer of *Ana behko'ah*.

ויש לומר בברייתא דר' ישמעאל, "וכאן" שני כתובים המכחישים זה את זה. [ספר תשב"ץ סימן רטז, שער הכוונות נא ע"א, באו"ח מקץ אות י].

סה. המאחר לבית הכנסת, ויש לו שהות לומר כל פסוקי דזמרה, ויש לו עוד קצת זמן, יאמר כל ברכות השחר, וחלק מסדר הקרבנות, ויתחיל "לפיכך אנחנו חייבים להודות" עד פסוק "שמע ישראל", ו"ברוך שם", שאמירתם הם צורך גדול על פי הקבלה. ואחר כך יאמר "פרשת התמיד" ו"פטום

the Gemara. It is found in *Yoma* 33a.[59] At the end of this *baraita*, the proper version is וְכֵן שְׁנֵי כְתוּבִים וכו' – *vekhan shene ketuvim hamakh'hishim ze et ze* [and not *vekhen shene*...].

Day 20

Omitting *korbanot* in favor of *tefilla betzibbur*

65) Sometimes a person arrives late to the synagogue in the morning and realizes that he will have to skip some of the prayers in order to recite the *Amida* together with the congregation. He calculates that he has time to recite all the passages from *Barukh she'amar* until the *Amida* and still have some time left over.

In this case, he should begin by reciting the morning blessings that precede *shaharit*. He can then skip until the paragraph beginning לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת and recite that paragraph and the *Shema Yisrael* that follows it. After that, he should say the passages of

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59. This is the ruling of the *Shulhan Arukh* (50:1).

Why *Ezehu mekoman*

The *Arba'a Turim* explained that this chapter in particular was chosen for this purpose based on the verse (*Mal'akhi* 1:11), "ובְכָל מָקוֹם מוּקְטָר מוּגָּשׁ לִשְׁמִי – In every location [sacrifices] are offered and served in My Name." Of course, Jews do not offer sacrifices all over the world. Instead, our Sages explained (*Bava Metzi'a* 114b) that this refers to the Torah scholars all over the world who study the halakhot of sacrifices.

Maran added another reason in the *Bet Yosef*, citing Rabbenu Aharon Halevi (comment to *Berakhot* 32a). This chapter was chosen since there are no halakhic disputes mentioned throughout the chapter. It is the clear halakha as Moshe Rabbenu received it at Mount Sinai.

[The chapter of *Ezehu mekoman* has other special attributes. The *Tosafot Yom Tov* deduced from the terminology used in these *mishnayot* that this chapter was composed more than three thousand years ago, before the construction of the first *Bet Hamikdash*. Thus, its words have been sanctified by its very antiquity.]

Why Ribbi Yishma'el

The *Arba'a Turim* explained that this *baraita* is a fitting conclusion to the *korbanot* section of *shaharit* since it is the introductory passage of *Torat Kohanim*, the collection of *baraitot* teaching all the halakhot of the sacrifices.

Understand what you say

The *Magen Avraham* (50:1) pointed out that the chapter of *Ezehu mekoman* and the *baraita* of Ribbi Yishma'el can be counted as Torah study only if the person reciting them understands what he is saying [and pays attention to their meaning]. If he does not, he accomplishes nothing by reciting them. This is not like prayer, where it is possible that God accepts and answers our prayers even if the people reciting them do not understand the words. This is particularly important for working people who need these passages to count as their learning of Mishnah and Gemara for the day.

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. I, #26:9) ruled, based on this *Magen Avraham*, that it is not possible to simply read a tractate of Mishnah and make a *siyum* to enable firstborn men to eat on 14 Nisan [which is otherwise a fast day for the firstborn]. Reading Mishnah without understanding its content is not an act of learning at all. Completing a tractate in this manner does not call for any celebration and it certainly does not free the firstborn from their obligation to fast. Nevertheless, Harav HIDA (*More Ba'etzba* 2:43) ruled that it is sufficient if the person understands the simple translation of the words even if he does not fully understand their context. Maran the Rishon Letziyon commented that this is sufficient only if the person is incapable of studying the Mishnah on a deeper level. If he is but he does not, he will be guilty of slovenly approaching his service of God. See the *Yalkut Yosef Pesah English Edition*, page 229.