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.

הקטורת", עד "רבן שמעון בן גמליאל", ולא עד בכלל. ואחר כך יאמר "אנא בכח", עד "איזהו מקומן". (ואם יש זמן יאמר גם "איזהו מקומן"), ואחר כך יתחיל "הודו לה' קראו בשמו", עד "ובנביאי אל תרעו", ואחר כך יאמר "אל נקמות ה'" עד "ה' הושיעה המלך יעננו ביום קראנו", ואחר כך "ה' מלך", ו"למנצח בנגינות", וימשיך "ברוך שאמר" והלאה. [הליכו"ע ח"א עמ' עד, יחו"ד ח"ה סי' ה]

korban hatamid and *ketoret* up to the paragraph beginning with רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל. After that he can skip to the prayer of אָנָּא בְכֹחַ and רִבּוֹנוֹ שֶׁל עוֹלָם until the chapter of *Ezehu mekoman*. Then he can skip to the passage of הוֹדוּ לַה' קִרְאוּ בִשְׁמוֹ and recite it up to the words וּבִנְבִיאַי אַל תָּרֵעוּ. Then he can skip to the verse of אֵל נְקָמוֹת ה' and read until after the verse of ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ. He can then skip to לַמְנַצֵּחַ בִּנְגִינוֹת and ה' מָלָךְ and continue with *Barukh she'amar*.[60]

If he sees [after reciting the passage of *Ribono shel Olam*] that he has another minute or two, he should add the chapter of *Ezehu mekoman* to this list.

Why is it so important to say these portions of the *korbanot* before the blessing of *Barukh she'amar*? The *shaḥarit* prayers are divided into sections corresponding to the four

60. In the *Shulḥan Arukh* (52:1), Maran ruled that if someone arrives at the synagogue and finds that the congregation is at the end of *Pesuke dezimra*, he should begin with *Barukh she'amar*, continue with a portion of *Pesuke dezimra* and *yishtabaḥ* and continue with the congregation. This ruling is based on a responsum of the Rashba (Vol. III, #285).

The responsa *Ḥakham Tzevi* (#36) noted that the holy *Zohar* (*parashat Bemidbar*) states that one must recite the entire *shaḥarit* prayer in order, as prescribed by *Anshe Kenesset Hagedola*. The Arizal likewise (*Sha'ar Hakavanot*) taught that each part of the prayers contains wondrous kabbalistic elements and one must not omit any of them. Nevertheless, one must realize that this is not essential to the mitzvah of praying *shaḥarit*, it is only the recommended manner of fulfilling it. If someone arrives late at the synagogue and he will not be able to recite the *Amida* together with the congregation if he recites all the preceding sections, all the *Poskim* agreed that it is best to omit the earlier sections. Our Sages (*Berakhot* 8b) taught that the virtue of praying the *Amida* together with the congregation overrides most other considerations. Rambam (*Hilkhot Tefilla* 8:1) likewise extolled the virtue of reciting *Amida* together with the congregation. The *Mor Uktzi'a* (*Siman* 52) and Harav ḤIDA (*Kesher Godel* 5:10) likewise ruled that it is much more important to recite the *Amida* with the congregation than it is to recite all the preceding sections of *shaḥarit* although many of the pious kabbalists taught otherwise. The *Eliya Rabba* (52:5) cited the *Maggid Mesharim* (*parashat Beshalaḥ*) relating that the angel warned Maran sternly to always arrive early at the synagogue so that he could recite *shaḥarit* in its entirety in the proper order. If he recited all the sections of the prayers but not in the proper order, it would be contrary to the "Heavenly protocol."

Despite the ruling of these *Poskim*, the *Be'er Hetev* testified that many devout individuals always make sure to recite the entire *shaḥarit* prayer in order even if that forces them to miss reciting the *Amida* together with the congregation. Harav Yosef Ḥayim (*Ben Yehoyada*, *Rosh Hashanah* 35a) and the *Kaf Haḥayim* Sofer (52:2) commended this practice as well. Maran the Rishon Letziyon (responsa *Yeḥave Da'at* Vol. V, #5), however, cited the *Me'ore Or* ruling that one must follow the instructions of Maran in the *Shulḥan Arukh* and omit the first sections of the prayer so that one can recite the *Amida* with the congregation. If someone practices otherwise, claiming that according to the Kabbalah this is the correct halakha, he is guilty of disobeying our Sages. Although the kabbalists taught that it is important to recite the entire prayer in order, that is true when it is possible while still praying in the proper manner. If someone arrives late at the synagogue, however, his primary objective is to recite the *Amida* with the congregation. This is likewise the ruling of the *Ma'amar Mordekhai* (52:1) and other *Aḥaronim*. In *Halikhot Olam* (Vol. I, page 72), Maran the Rishon Letziyon outlined the formula stated in the halakha here, showing which sections of the *korbanot* are more essential according to the Kabbalah. His source is the responsa *Rav Pe'alim* (Vol. II, #4).

והטעם לזה, כדי שלא להפך סדר העולמות. וכשהצבור ממהרים בתפלתם, נכון שיקדים לבוא ויתפלל במיתון על הסדר, כדי שלא לבלוע תיבות ואותיות, ויאמר התיבות כאילו מונה מרגליות. ורק אם איחר לבוא לבית הכנסת, בדלית ברירה ידלג את הקרבנות, ויאמרם אחר התפלה. ויש להעדיף לדלגם לצורך תפלה בצבור. ויתבאר לקמן בסימן נ"ב.

סו. האבל חייב בכל סדר היום שבתפלה, פרשת העקידה, ופרשת הקרבנות, ואיזהו מקומן, ובברייתא דרבי ישמעאל והזמירות, כמו בכל יום רגיל. [חזו"ע אבלות ח"ג עמ' א]

supernal worlds. If someone switches the order of his prayers, he fails to properly elevate his prayers through these worlds to have them received optimally by God.

If someone prays in a synagogue where the cantor mumbles through the prayers at breakneck speed, it is best that he begin the prayers before the scheduled time of the congregation. In this way, he will be able to recite the prayers without accidentally skipping any words or syllables. One should recite the words of the prayers with great care, as if each word represents a jewel.[61]

The only time it is permissible to postpone reciting the *korbanot* section of *shaharit* [until later in the day] is when someone arrives late at the synagogue and wishes to still recite the *Amida* together with the congregation. Since it will not be possible for him to recite all the prayers included in *shaḥarit* and reach the *Amida* together with the congregation, he must skip the *korbanot* section and recite them after *shaḥarit*. Reciting the *Amida* together with the congregation is more important than reciting the *korbanot* at the beginning of *shaḥarit*. This will be explained below in *Siman* 52.

If someone comes late to the synagogue and skips the *korbanot* section until after *shaḥarit*, he must not recite the sections that he skipped while the cantor repeats the *Amida*. One must pay strict attention to the cantor's prayers and respond Amen to each blessing.

Mourners

66) Even a mourner during his *shiv'a* must recite the entire *korbanot* section of *shaḥarit*, including the passages of *Akedat Yitzḥak* and the *korbanot*, the chapter of *Ezehu mekoman*, the *baraita* of Ribbi Yishma'el and the *pesuke dezimra*, in the same way that he is obligated to recite them in an ordinary situation.

61. The *sefer Mitzvot Katan* (#1, cited by the *Darkhe Moshe* in *Siman* 5) states: One must think of the meaning of each word in the prayers. One must take great care not to omit even one word, as if each word was a jewel.The *Shene Luḥot Haberi*, (Unit *Asara Hillulim*) states: "Make sure that you pronounce each word clearly and distinctly. Otherwise, it is possible to destroy the world by altering one letter. Therefore, see to it that you make no errors. Pay attention to each word as you recite it as if you were counting money."