אמירת שאר פרשיות

סז. יש אומרים שטוב לומר בכל יום ביחיד פרשת עשרת הדברות. [ראה ש"ע ס"ה, וברמ"א שם]. אך מנהגנו שלא לאומרה כלל, בין ביחיד בין בצבור. [ראה בכה"ח ס"ק לב]

Additional Passages

The Ten Commandments

67) Some people have the practice of reciting the Ten Commandments each day. This is not included as part of the *shaḥarit* prayers and it is not recited communally, only by individuals on a voluntary basis. The custom of Sefardic Jews is not to recite them at all, even as individuals.[62]

62. Our Sages taught (*Berakhot* 12a) that the *kohanim* in the *Bet Hamikdash* recited the Ten Commandments each day. Rav Yehuda cited Shemuel saying that our Sages originally wanted to institute this practice throughout the Land of Yisrael, but they decided against it to avoid giving a foothold to the heretics. Rashi explained that our Sages feared that if ignorant Jews saw that we give importance to this passage, they would get the idea that the Ten Commandments are the only portion of the Torah that is of Divine origin. Based on this, the Rashba (responsa Vol. I, #184; Vol. III, #289) ruled that it is forbidden to institute the Ten Commandments as part of *shaḥarit* in the synagogue.

The *Arba'a Turim* (*Siman* 1) wrote that it is commendable to recite [each day] the Torah's account of *Akedat Yitzḥak*, the passage of the manna and the Ten Commandments. Maran commented in the *Bet Yosef* that this does not contradict our Sages' teaching in *Berakhot*. It is forbidden to recite the Ten Commandments as a congregation, but an individual's reciting would not lead to errors in people's beliefs. On the contrary, it is commendable for an individual to recite them and strengthen his faith by remembering the the Revelation at Mount Sinai.

The *Shulḥan Arukh* (1:5) states that it is commendable to recite the Ten Commandments each day. As the Rama explained in his gloss, this refers to an individual but not to a congregation. Harav Shelomo Luria (responsa #64), however, ruled that it is permissible for a congregation to recite the Ten Commandments in unison each day. He explained that our Sages forbade including this passage together with the *Shema* before the *Amida*, but it is permissible to recite it at other times as an expression of honor for the Torah. He related that he was accustomed to recite them out loud each day before *Barukh she'amar*. In practice, we are to follow Maran's ruling and refrain from reciting them as a congregation.

Harav Ḥayim Vital wrote (preface to *Sha'ar Hakavanot*) that in his youth he used to recite the Ten Commandments and the passage of the manna each day before *shaḥarit*, but the Arizal instructed him to desist from this practice. Regarding the Ten Commandments, the Arizal explained that since our Sages frowned upon the practice of reciting them, anyone who chooses to recite them apparently thinks that he is wiser than our Sages. Harav ḤIDA (*Maḥazik Berakha* 1:8) deduced from this that the Arizal ruled that even an individual should not recite the Ten Commandments daily. He added (*Tuv Ayin* #10) that it could be that the Arizal was against reciting them before *shaḥarit*, but after *shaḥarit* one may add the Ten Commandments to the passages one wishes to recite on a regular basis. Apparently, according to Harav ḤIDA it is permissible to recite the Ten Commandments as part of a collection of additional passages, but not as a single addition to one's prayers, even after *shaḥarit*. Perhaps this is the source for the *Halakha Berura's* ruling (page 13) that the common custom is not to recite the Ten Commandments, whether as a congregation or as an individual, whether before *shaḥarit* or afterward.

Standing while listening to the Ten Commandments

Rambam wrote (responsa #46) that it is forbidden to stand up while the cantor reads the Torah passage of the Ten Commandments. This is because such a practice will lead people to think that this section of the Torah is more important than the rest of the Torah, which could have serious consequences. Maran the Rishon Letziyon (responsa *Yeḥave Da'at* Vol. I, #29; Vol. VI, #8) ruled, based on this, that it is forbidden for a congregation or an individual to stand up while the cantor reads this section of the Torah. [Nevertheless, one must not instigate any arguments in the synagogue over this matter, even if people insist on maintaining this mistaken practice.]

Model of the Ten Commandments over the synagogue Ark

The responsa *Zekher Yehosef* (#19) stated that he was not pleased with the practice of displaying a model of the Ten Commandments in the synagogue. This is likewise the opinion of the *Teshurat Shai* (Vol. I, #3, cited in *Nimuke Oraḥ Ḥayim* (#4). The latter related that his father, the author of *Darkhe Teshuva*, demanded that such a model be removed from the synagogues in his city. The responsa *Betzel Haḥokhma* (Vol. III, #112) likewise ruled that just as we are not to recite the Ten Commandments daily, we must not display them on the synagogue Ark.

סח. יש נוהגים לומר בכל יום פרשת המן, כדי שיאמין שכל מזונותיו באין לו בהשגחה. [ראה ש"ע ס"ה ובב"י]. אך אין מנהגנו לאומרה. [שעה"כ בהקדמה, הו"ד בכה"ח ס"ק לב]. ואם ירצה יאמרנה אחר התפלה, שהיא סגולה טובה לפרנסה.

The passage of manna

68) Some people recite the passage of the manna each day to impress upon themselves the belief that God controls our livelihood. This is not the custom of Sefardic Jews, however. If anyone wishes, he may recite it after *shaḥarit*. This practice is said to help one earn a comfortable livelihood.[63]

The *Me'asef Lekhol Hamaḥanot*, however, cited the *Oraḥ Ne'eman* who ruled leniently in this matter. The model of the Ten Commandments symbolizes the fact that the entire Torah originated at Mount Sinai. This argument is inadequate, however, since the model makes it appear that these commandments are more important than the rest of the Torah.

Nevertheless, the responsa *Teshuvot Vehanhagot* (Vol. II, #535) testified that the common custom is to permit this. There would be a problem only if the Ten Commandments were written out, but since the common practice is to display one or two words of each Commandment and no more, it does not present any danger. On the contrary, it is a fitting ornament for the synagogue. See more about this in the *Piske Teshuvot* (page 17) and the *Yalkut Yosef* (page 146).

The common model of the two tablets, showing them to be rounded on top, is inaccurate since our Sages taught (*Bava Batra* 14a) that the tablets filled the Holy Ark completely from end to end leaving no extra space. If so, the tablets must have been rectangular. See the *sefer Sha'are Halakha Uminhag* of Ḥabad (*O.Ḥ.* page 199).

63. Maran wrote in the *Shulḥan Arukh* (1:5) that it is commendable to recite the passage of the manna each day. The Talmud Yerushalmi states that if someone follows this practice he will never suffer from lack of food in his home. Rabbenu Baḥye (comment to *Shemot* 16:16) claimed that this is a tradition of the Sages. The *Tashbe"tz* added (#256) that the Talmud Yerushalmi concludes that his promise is guaranteed.

As explained in the previous footnote, Harav Ḥayim Vital used to recite this passage each day until the Arizal instructed him to desist from the practice. The *Yafe Lalev* (1:24) explained that this is because the *sefer Ḥassidim* (#752) teaches that one must not pray for one's physical needs before praying for one's spiritual needs. Reciting the passage of manna before *shaḥarit* is like requesting a plentiful livelihood before requesting one's spiritual needs. According to this, it should be permissible to recite it after *shaḥarit*, just like Harav ḤIDA (*Tuv Ayin*) permitted reciting the Ten Commandments after *shaḥarit*. Although there are some reservations about that ruling regarding the Ten Commandments, there seems to be nothing wrong with reciting the passage of manna after *shaḥarit*.

The *Halakha Berura* (page 13) and the *Yalkut Yosef* (page 143), however, states that the custom of Sefardic Jews is not to recite the passage of manna at all. It appears that they mean that it is not commonly recited before *shaḥarit* or afterward, but they did not mean to say that one may not recite it. If someone wishes to recite it after *shaḥarit*, he may do so. In fact, the *Yalkut Yosef* added in a footnote that one may recite it after *shaḥarit* as a way to enhance one's prayers for an adequate livelihood.

סט. יש שנהגו לומר פרשת הכיור, ואחר כך פרשת תרומת הדשן, ואחר כך פרשת התמיד, ואחר כך פרשת מזבח מקטר הקטורת ופרשת סממני הקטורת ועשייתו. [ראה ש"ע סעיף ט]. אך אנו הספרדים לא נהגנו לאומרם, מפני שלא נזכר בסדר התפלה של רבינו האר"י (ראה כה"ח סי' מח ס"ק א). [ילקו"י עמ' קמז בהערה]

ע. יש נוהגים לומר בכל יום פרק שירה, ומחלקים אותו לשבעת ימי השבוע. ואמרו חז"ל, שכל העוסק בפרק שירה מובטח לו שהוא בן העולם הבא, ותלמודו מתקיים בידו.

ואמרו כל "העוסק", ולא אמרו, כל "האומר", כי ענין העוסק הוא לדעת ענייני הדברים וכוונתם לתועלת לקבל מוסר מן השירות הללו, אשר היו מיוחסות לאותם שהם למטה כמה מדרגות ממדרגות האדם, למען נחכים באחריתנו לעשות חוקי רצונו. [כה"ח ס"ק לח]

Passages of *kiyor* and *terumat hadeshen*

69) In some communities the custom is to recite the passage of the *kiyor* (the basin in which the *kohanim* rinsed their hands and feet before offering *korbanot*) and the passage of *terumat hadeshen* (the daily removal of the burnt ashes from the Altar) just before the passage of the *korban tamid*. Also, they recite the passage describing the golden Altar before the passage of *ketoret*. Sefardic Jews, however, do not recite these passages since they do not appear in the instructions of the Arizal.[64]

Perek Shira

70) Some people observe the practice of reciting part of *Perek Shira* every day, completing it over the course of a week. This is based on our Sages' teaching that anyone who engages in *Perek Shira* is assured of a portion in the World to Come and that he will not forget his Torah learning.

Our Sages did not say, "Anyone who recites *Perek Shira*" – they said, "Anyone who engages in [it]." Engaging in it means to give thought to the teachings of *Perek Shira* and to derive the ethical teachings inherent in its passages. We are likewise expected to be impressed by how lowly creatures relate to their Creator and to realize how much more we must strive to obey Him and worship Him.

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64. Although Maran did list these passages in the *Shulhan Arukh* (1:9), Sefardic Jews do not follow those instructions. Regarding the text of our prayers, we always follow the instructions of the Arizal found in *Sha'ar Hakavanot*, as the *Kaf Hahayim* Sofer (48:1) testified.

The *Yafe Lalev* (Vol. II, appendix, note 11) cited the *sefer Kinyan Perot* (page 190a) stating that although our custom is not to recite the passages of the *kiyor* and *terumat hadeshen*, it is commendable for *kohanim* to recite them each day. This is because those practices are performed by male *kohanim* only. The *kohanim* do not need to recite the passage of the golden Altar, however.