The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן א' סעיף ד'-ה

Overview

Siman 1 Seif 4:

It is better to recite fewer supplications while focused than many while not focused.

- One who cannot add additional supplications due to time constraints or because of his limited attention span but focuses upon what he says is credited as though he recited more than he actually did. The same principle applies to Torah study. (M.B. 12)
- A person must set aside time each day for the study of *mussar*. (M.B. 12)

Siman 1 Seif 5:

It is appropriate to recite *Parshas Akeida, Parshas HaMan, Aseres HaDibros* (Rema adds that *Aseres HaDibros* should only be recited individually but not by the *tzibbur*) and the different *korbanos*.

- It is permissible to recite *Parshas Akeida and Parshas HaMan* on Shabbos. (M.B. 13)
- Reading the *parshiyos* is not sufficient; one must focus on the meaning of the words and the concepts that stand behind them. (M.B. 13)
- One should also read *Parshas Nesachim* together with those *korbanos* that are accompanied by a libation. (M.B. 14)
- Magen Avrohom maintains that one who is obligated to bring a Korban Chatas should read that *parsha* first but others disagree. (M.B. 15)

Stories to Share

Finding a Home

מ"ב 1.10: "אבל התורה והתפילה יהיה בשמחה"

Even though one who has Yiras Shamayim should be distressed and pained due to the churban, we must nevertheless learn Torah and daven with joy. This is hardly surprising. In the words of the Chazon Ish, zt"l, "עיקר עשיית מצוה הוא שמחתה - The main fulfillment of a mitzvah is our joy that we merit to do Hashem's will through mitzvos." Yet we may wonder: how can we feel joy while undergoing personal or collective hardship?

One great answer was supplied by the Abir Yaakov of Sadigura, zt"l. Shortly after the Holocaust, when Rav Yisrael Grossman, zt"l, paid the Rebbe a visit, he was surprised to see that the Rebbe was clearly exceptionally joyous. When the Rebbe noticed Rav Grossman's surprise, he used a parable to explain why he was filled with joy despite the recent tragedy. "Imagine a poor Jew, beaten down and sickly, who has nowhere to even rest his head. If people have mercy and open their homes to him, he will surely be filled with boundless joy from gratitude.

"The Jewish people today are likened to this poor man. Although we endured such cruelty which resulted in the murder of millions of Jews, we must never lose sight of the positive. Now that we have entered Eretz Yisrael, which is our homeland, we are exactly like a poor displaced man who has finally found a home.

"Now you might argue that the spiritual level here is not exactly optimal. Nevertheless, the very fact that Hashem has brought us back home after such a tragedy is also enough to make us joyous!"

Halacha Highlights

Is one obligated to read *korbanos*?

Shulchan Aruch Siman 1 Seif 5

טוב לומר ... ופרשת עולה ומנחה ושלמים וחטאת ואשם

It is good to recite ... *Parshas Olah, Mincha, Shelamin, Chatas and Asham*.

Shulchan Aruch's introductory phrase to his discussion of the recitation of the *pesukim* related to reading the *parshiyos* of the *korbanos* is that it is good to read them. This choice of words indicates that the reading of these *parshiyos* is a good practice but not obligatory. (It is important to note that the *pesukim* related to the *Olah*, *Mincha*, *Shelamim*, etc. are not commonly found in our *siddurim*. The section commonly referred to as "*korbanos*" is addressed in the paragraph that follows.) Divrei Chamudos (ברכות פ"ט אות פ"ד) follows this approach and writes as follows. Someone who has the ability to study Torah is better off studying Torah and it is suffice for him to daven those sections that are obligatory, i.e. those *tefillos* that were established by the *Anshei Kneses HaGedolah* as well as *pesukei d'zimra* and the *mishnayos* of *Eizehu Mekoman*. Sefer Chaye Moshe (סי' א' סע' ה') suggests that the reading of the *mishnayos* of *Eizehu Mekoman* takes the place of reading the *parshiyos* that discuss the *korbanos*.

Shulchan Aruch (א:ט) writes that it is customary for a person to recite *parshas hakiyor* followed by *parshas terumas hadeshen* and then *parshas hatamid*. Rema later on repeats (מ"ח:א) that we say *parshas hatamid* in order to emphasize that the reading of *parshas hatamid* is not merely customary as is the recitation of the other *korbanos*. As Shulchan Aruch HaRav writes (מ"ח:א), The Jewish People have practiced and accepted as obligatory to read *parshas hatamid* every day before davening. Teshuvas Az Nidbaru (ח"א סי' מ"ח) expresses surprise at the practice of yeshivos to skip even the section of *korbanos* printed in our *siddurim* altogether. This practice is claimed to be supported by Mishnah Berurah (א:י"ב) who writes that someone who is capable of Torah study may refrain from adding additional supplications and requests since it is better that he should learn than recite them. This statement, however, does not apply to *parshas hatamid*, *Mishnas Eizehu Mekoman* and *Parshas Ketores* which are obligatory.