

Overview

Siman 1 Seif 6:

***Parshas HaKorbanos* should be recited during the day**

- ❖ The Parshiyos of Kiyor and Terumas HaDeshan may be recited at night. (M.B. 17)
- ❖ A person who doesn't have time may recite *Parshas HaKorbanos* at night. (M.B. 17)
- ❖ Shelah writes that *Parshas Korbanos* may be recited on Shabbos and Yom Tov but one should not read the accompanying יהי רצון (M.B. 17).

Siman 1 Seif 7:

For all *korbanos* that may be offered voluntarily one should ask that the recitation should be considered as if the actual *korban* was offered.

- ❖ There is a disagreement whether there is a יהי רצון to be recited after those *korbanos* that are not offered voluntarily. (M.B. 18)

Siman 1 Seif 8:

The *pasuk* of (ויקרא א':א) should be recited with the *Parshas HaKorbanos*.

- ❖ Nowadays this *pasuk* is read following the *Parshas Tamid*. (M.B. 19)
- ❖ The Midrash explains that this *pasuk* reminds Hashem of the *akeida*. (M.B. 20)

Siman 1 Seif 9:

There are those who have the custom to recite, in order: *Parshas HaKiyor*, *Parshas Terumas HaDeshen*, *Parshas HaTamid*, *Parshas Mizbe'ach HaKetores* and then *Parshas HaKetores*.

Stories to Share

The Avodah of Korbanos

מחבר 1.7: "יאמר יר"מ שיהיה זה חשוב לפניך כאילו הקרבתי עולה..."

Rabbeinu Yonah, zt"l, explains the way in which the avodah of *korbanos* relates to us during our lengthy exile. "When they slaughtered the sacrifice, the man who brought it would feel a powerful identification with the offering and would cry tears of pity while praising Hashem and declaring, 'Master of the world! If not for Your great mercy it would have been me who was slaughtered just like my sacrifice. This would have been fitting since I have transgressed Your commandments. May it be Your will Hashem, my G-d and the G-d of my fathers, that slaughtering this sacrifice should be considered as if I myself had been killed for my sins. For it is revealed to You that I would do this to myself to atone for my sins if this was Your will...'

"The penitent would react the same way when the blood

Halacha Highlights

Reading *Parshas HaTamid* before daybreak

Shulchan Aruch Siman 1 Seif 6

יש נוהגין לומר ... ואחר כך פרשת התמיד

There are those who are accustomed to recite ... and afterwards [they recite] *Parshas HaTamid*

Bais Yosef writes that the reading of the *parshiyos* of the *korbanos* provides a degree of atonement. Chikrei Lev (אוי"ח סי' א') also writes that the reading of the *parshiyos* of the *korbanos* is not the same as having actually offered a *korban*. When the Gemara (Menachos 110a) states, "Whoever engages in the study of the Chatas [it is considered] as if (כאילו) he offered a Chatas," the Gemara should not be taken literally. It is only "as if" he offered a Chatas. When the Gemara uses the term כאילו it is meant for emphasis rather than to be understood literally. An example of this is the Gemara's statement (Sotah 4a) that one that becomes angry is considered as if (כאילו) he worshipped idolatry. Obviously, no one would claim that someone who got angry should be stoned and the same is true regarding one who reads the *parshiyos* of the *korbanos* it is only as if he offered the *korban* but it is not to be understood literally. The fact that reading the *pesukim* is only akin to offering a *korban* serves as a foundation for an important halacha.

Shulchan Aruch (ו':א) writes that the reading of the *parshiyos* of the *korbanos* should only be done during the day since *korbanos* could not be offered at night. Mishnah Berurah (י"ז:א) writes that if a person will not have time to recite *korbanos* during the day they could be recited at night. One reason for leniency is that the Tur writes that it is good to read the *parshiyos* during the day but does not make it a necessity. Additionally, since the reading of the *parshiyos* is considered as if one offered the *korban* despite the fact that many prerequisites for a valid *korban* are lacking, e.g. a kohen, a Bais HaMikdash, it is also possible that the requirement that it should be done during the day could also be suspended. This is an important leniency for those people who need to daven early for it allows them to get an early start on their davening.

was sprinkled, since he would feel as though it were his blood that was sprinkled. And the same was true of all avodos. The kohein was likened to the ministering angels who offer the nefashos of the tzaddikim on the supernal altar.

"Know that when we pray we are like one who brings a sacrifice to Hashem. Our souls are bound to the supernal world of neshamos and the shaliach tzibbur parallels the ministering angels who offer sacrifices to Hashem. Like Chanah in her famous prayer, we must pour out our nefesh to Hashem, as the verse states, "וואשפך את נפשי לפני ה'" She prayed with her entire heart and this was considered by Hashem as if she sacrificed herself to Him."