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## Obligation to say Korbanot

1. It's recommended to say Parshat Akedah and Parshat HaMan<sup>1</sup> before Korbanot, however, some say Parshat HaMan after Tefillah<sup>2</sup>. It is good to say Aseret HaDibrot individually not as part of Tefillah<sup>3</sup>. Some Ashkenaic poskim write that someone who "makes Torah his occupation" and doesn't waste time can skip them and learn instead<sup>4</sup>. The Sephardic custom even for a Talmid Chacham is to say Parshat Akedah but not Parshat HaMan and Aseret HaDibrot<sup>5</sup>.
2. It's recommended to say the Parshiot of Korbanot (Olah, Mincha...). Some say that the minhag is to fulfill the "obligation" to say Korbanot by saying Aizhu Mekoman<sup>6</sup>.
3. Some have the minhag to say Parshat HaKiyor, Trumat HaDeshen, Tamid, Parshat Ketoret and how it's made, and Seder HaMaaracha (Abaye Havey...)<sup>7</sup>.

1. S"A 1:5 writes that it's good to say Parshat Akedah, Parshat HaMan, and Aseret HaDibrot. Tefillah KeHilchata (9:68 pg 180) and Ishei Yisrael (5:31, pg 50) quote this Shulchan Aruch that it's good to say these Parshiot as halacha.

2. **Mishna Brurah** 1:13 explains that these should be said before Korbanot. However, the **Chida** in Machzik Bracha 1:8 writes that the Arizal didn't say these three Parshiot. However, Yafeh LeLev 1:24 quotes the Tov Ayin who explains that the Arizal only didn't say them prior to Tefillah but would say them afterwards. Piskei Teshuvot 1:16 writes that the minhag is to say Parshat HaMan after Tefilla.

3. Rama 1:5 writes that Aseret HaDibrot may only be said by an individual. Mishna Brurah 1:16 adds that an individual may only say it not as part of Tefillah and may not establish it among the Brachot.

4. **Piskei Teshuvot** 1:16 writes that someone who "makes Torah his occupation" and doesn't waste time can skip them and learn instead. (He bases this on the Mishna Brurah 1:12 even though the Mishna Brurah isn't dealing with this directly.) Halichot Shlomo (Tefillah, chap 6 note 20, pg 76-7) writes that **Rav Shlomo Zalman Auerbach**'s practice was to arrive at shul 10 minutes early and say Birchot HaShachar, the paragraph before Akeda (Elokenu VeElokey until KaKatuv Betoratach), LeOlam Yehe Adam (until the end), Korbanot, and Ketoret. [It seems clear that he only said the introductory paragraph to the Akeda and not the Parshat Akeda itself.] However, **Yalkut**

**Yosef** 1:26 writes that a Talmid Chacham and certainly a Yeshiva student should say Parshat Akeda.

5. Yalkut Yosef 1:21, 1:41 writes that our minhag is to say Parshat Akeda but it is not our minhag to say Parshat HaMan or Aseret HaDibrot.

6. S"A 1:5 writes that it's good to say Parshat Olah, Mincha, Shlamim, Chatat, and Asham. Mishna Brurah 1:14 adds Parshat Todah and Parshat Nesachim after Olah, Shlamim, and Todah.

**Halacha Brurah** 1:15 quotes the Sh"t Lev Chaim and Sh"t Binei Tzion who hold that saying Aizhu Mekoman satisfies saying Korbanot and concludes that such is the minhag. **Piskei Teshuvot** 1:16 agrees that such is the minhag.

However, Yalkut Yosef 1:25-6 writes that it's a good minhag to say Parshat HaKorbanot (besides Aizhu Mekoman). Also, Tefillah KeHilchata (9:71-6 pg 181-2) and Ishei Yisrael (5:33, pg 51) quote the Shulchan Aruch that one should say Parshat HaKorbanot as halacha. (See also Halichot Shlomo (chap 6, note 24, pg 78) which quotes Rav Shlomo Zalman Auerbach as not approving of those who became weak in saying Parshat HaKorbanot.)

7. S"A 1:9 writes that some have the minhag to say Parshat HaKiyor, Trumat HaDeshen, Tamid, Parshat Ketoret and how it's made. S"A HaRav 48:1 writes that Klal Yisrael accepted upon themselves as an obligation to say Parshat HaTamid. Rama 50:1 writes some say Seder HaMaaracha (Abaye Havey...). Mishna Brurah 50:1 explains this minhag.

Note: This is not an official YU RIETS production. I showed this to Rabbi Willig and Rav Schachter. If you have any questions please contact me at ask@halachipedia.com.