

Lip Service

Excerpted and adapted from a shiur by Dayan Yehoshua Grunwald

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https://www.baishavaad.org/wp-content/uploads/2020/07/BAM80_007_Pinchos_In-Lieu-of-a-Sacrifice-Reciting-the-Korbanos-by-Davening.mp3

The final section of Parshas Pinchas deals with *korbanos*, which are not brought today. Nevertheless, three areas of practical halacha do relate to these *pesukim*: *parshas hatamid*, *Musaf*, and *maftir*.

Parshas hatamid is recited in *Shacharis* in the *korbanos* section before *pesukei d'zimra*. According to the Shulchan Aruch and Rama (O.C. 48:1), it is an established *minhag* to recite this *parsha*, even if one does not usually recite the other sections of *korbanos*. Likewise, the Rama (O.C. 234:1) notes that some have the custom to recite it before *Mincha*.

The second halacha that stems from these *pesukim* is *davening Musaf* on Shabbos and Yom Tov. Since the purpose of *Musaf* is to replace the additional *korbanos* brought on these days, they are featured as a major part of the *Musaf* of *Nusach Ashkenaz*. However, one fulfills his obligation by simply mentioning our desire to bring *korbanos* with the rebuilding of the *Bais Hamikdash*. (Many Sefardim do not in fact read the *pesukim*.) If one recited the *pesukim* of the wrong day, there is a dispute whether one fulfills his obligation, but the Mishnah Berurah (488:13) rules that he does.

The third related halacha is the reading of *maftir*, which, on Rosh Chodesh and Yom Tov, comes from these *pesukim*. Tosafos notes that although the Mishnah in Megillah (30b) only mentions reading these *pesukim* on Sukkos, the prevalent custom has always been to read them as *maftir* on every Yom Tov. He explains that the practice was instituted by Rav Amram Gaon to fulfill the injunction of *uneshalmah farim sefaseinu*, using the words of our lips as a replacement for *korbanos*.

The Shulchan Aruch adds that we also recite the *pesukim* of the *korban musaf* on Shabbos, but not for Rosh Chodesh or Yom Tov, since they are read later during the *Kerias HaTorah* (the Rama adds that Ashkenazim do recite it, but only to publicize that the day is Rosh Chodesh).