

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS KORACH

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

And Amongst the Holy You Shall Be Praised

כי כל העדה כלם קדשים ובתוכם ה' (טז, ג)

In the nusach of Shacharis on Shabbos we say: 'Befi yesharim tisromam ubesifsei tzaddikim tishbarech ubilshon Chassidim tiskadash ubekerev kedoshim tishallal.' Harav Yisrael of Ruzhin explained that there are four levels of those who serve Hashem: the **Yesharim**, who daven b'peh malei, with a full mouth, and do not conceal their level; the **tzaddikim**, who are more hidden, and whose avodah and tefillah is recognizable only by their sefasayim, their lips; the **Chassidim**, who hide themselves even more and their davening is apparently only bilshonam, with their tongues, and the most hidden of them all are the **kedoshim**, whose inner avodah is not apparent at all and they conceal it all bekirbam, inside them.

Based on this we can explain Korach's complaint towards Moshe as follows:

"Ki kol ha'eidah kulam kedoshim," and if you ask me, reality proves that they are not all like this, and I will tell you, "ubesocham Hashem, and Hashem is among them," their level is like that of the "kedoshim" who serve Hashem inside, and their avodah is not apparent on the outside.

Revid Hazahav

A Person Is Recognized by His Tefillos

בקר וידע ה' את אשר לו" (טז, ה)

A lesson in mussar can be derived from this passuk: One can see how connected a person is to Hashem, and how much he cleaves to His ways, based on the time that a person arises, and his scrupulousness about davening on time each morning.

Umasok Ha'or

Anger Prevents Tefillah

ויהרר למושה מאד" (טז, טו)

"He was extremely distraught." (Rashi)

The simple meaning of the word "vayichar" means anger. So why did Rashi deviate here and explain it as being distraught?

Harav Shlomo Kluger, zt"l, explains: The Gemara (Eiruvin 65a) says that Rabi Chanina made sure not to daven when he was angry, because he believed that anger precludes a person from being able to concentrate as necessary. Hence, because it clearly says later in the passuk that Moshe davened, as it says "Vayomer el Hashem al teifan el minchasam," we have to explain that vayichar here is not anger, but rather a language of distress.

Imrei Shefer

Teshuvah Overpowers Tefillah

אל תפן אל מנחתם" (שם)

The Gerrer Rebbe, shlita, says:

From this passuk we can learn of the tremendous power of teshuvah, because the sin of Korach and his sons was so severe, that Moshe Rabbeinu himself davened before Hashem: "Don't turn to their minchah offering," do not accept their teshuvah (Bamidbar Rabbah 18, 10). Although Moshe's tefillah surely had tremendous influence On High, when the sons of Korach repented and regretted their sins, their teshuvah was accepted willingly before Hashem. (Megillah 14a)

For this reason, the Ari HaKadosh established that we recite the chapter of Lammotzeiach Livnei Korach (Tehillim 47) on Rosh Hashanah, the

Ish emunos

Chazal explain (Shemos Rabbah 51, 1) on the passuk in Mishlei (28:20): "Ish emunos rav brachos uv'atz leha'ashir lo yinakeh": 'A trustworthy man will have many blessings,' refers to Moshe, of whom it is said (ibid 12:6) 'Bechol beisi ne'eman hu,' and merited to have his every endeavor blessed, "but he who hastens to become rich will not go unpunished," refers to Korach, who, although being wealthy and having the privilege of serving with his fellow Leviim in the Bais HaMikdash, sought more for himself, and ultimately was swallowed with all he owned by the earth.

Harav Yechezkel of Kuzhmir added: Moshe Rabbeinu was called by the passuk "ish emunos," because in his humility, he did not seek to be one of the Kohanim who gave the blessings, but rather, of the Leviim who reply amen after the Kohanim, and because Chazal said, "he who answers amen is greater than the one making the brachah," (Brachos 53b), he merited to have the words "rav brachos" fulfilled with him. But Korach sought to take for himself the Kehunah Gedolah, and thus to be the "mevarech," the one who makes the blessing, and as such, he went to Gehinnom.

Nechmad Mizahav, Pekudei

first day of the Aseres Yemei Teshuvah, before tekiyas shofar, in order to remind us and teach us that in every single situation we can do complete teshuvah and Hashem will willingly accept our repentance.

Otzar Ephraim

Building a Shul With Donations from the Tzibbur

לא תמור אחד מהם נשאתי" (שם)

The Magen Avraham (154, 23) brings in the name of Sefer Chassidim (503), "A person built a shul and the community wanted to participate in paying for it, and he didn't want them to—so that it should be in the name of him and his children, and his children all died out."

The Chasam Sofer added that this is inferred to in this passuk: "Not one donkey from them have I carried." When I needed money for a mitzvah, I did not take money from one of them (see Rashi) but I made sure to give the entire tzibbur the merit.

Chasam Sofer Hachadash

The Segulah of Bikkur Cholim Did Not Protect Korach

אם כמות כל האדם ימתון אלה ופקדת כל האדם יפקד עליהם לא ה' שלחני" (טז, כט)

"Resh Lakish said: Where is the mitzvah of bikur cholim hinted to in the Torah? It says: 'Im kemos kol ha'adam yemusun eleh pekudas kol ha'adam yipaked aleihem.'" What does this mean? Rava said, 'If these men will die like all others,' after being sick and in bed, [ufekudas kol ha'adam yipaked aleihim'] – and people visit them." (Nedarim 39b)

The Kli Yakar explains: 'When a person visits a sick patient, and realizes the severity of his condition, and thus feels hisorerus, that is a big zechus for the sick person, as in his merit people draw closer to their Creator. Therefore, Moshe said of Korach and his group that they should not merit 'ufekudas kol ha'adam yipaked aleihem,' because if they die suddenly, no one will visit them when they are sick, and they will not have this merit that will protect them from the Middas Hadin.

"From here we learn a fundamental lesson for visitors of the sick: if, by going to visit a person they will be awakened to repent, then they bring about zechusim for the sick person, and he can merit a full recovery. This is a tremendous segulah."

Taam Vadaas



In honor of the yahrtzeit of Yosef Hatzaddik, which falls on 1 Tammuz, it is worthy to delve into the lofty words of the Megaleh Amukos (Parashas Vayeishev) regarding the holiness of Yosef:

"Ben zekunim hu" (Bereishis 37, 3): the acronym of the last letter of each word is "amen", and therefore Yaakov was 91—equivalent to amen—when Hashem told Yaakov to leave the house of Lavan. He was then 91 and that was when Rachel gave birth to Yosef and revealed to him the secret that amen is the Shaar Hashamayim...and Yosef was the gatekeeper and the gates opened with the recital of amen, as it says (Yeshayahu 26:2) "Pischu shearim veyavo goy tzaddik shomer emunim..."



The Parashah of the Kiyor and Parashas Hatamid

The order of the *Korbanos* that we recite in davening is in the same order as the *avodah* that was carried out in the Bais HaMikdash, as explained in *Maseches Tamid*. First came the *parashah* of the *Kiyor*, followed by the *Tamid* and the *Ketores*. Here we will explain the *parashiyos* of the *Kiyor* and the *Tamid*.

Parashas HaKiyor

Like the Kohanim purified themselves when they came to serve in the Bais HaMikdash, so too, we begin the *parashiyos* of the *Korbanos* with the *Kiyor*. We read about Hashem's instructions to Moshe Rabbeinu: "And you should make a *Kiyor* of copper... and Aharon and his sons should wash from it their hands and their feet... and they should wash their hands and feet... and they will not die, and it will be a *chok olam* for him and his descendants for generations."

Harav Mordechai Yosef of Izbizta, the author of *Mei Shiloach*, says: The Kohain needed to sanctify his hands and feet prior to the *avodah*, even though he was already sanctified and purified earlier with pure *taharah* (see *Tamid* chapter 1) because aside for the matter of purity that is involved, the washing of hands symbolizes the removal of any personal interest in the service of the Kohain [as we find in the *parashah* of *Eglah Arufah* (*Devarim* 21:7) that the elders of the city washed their hands in the stream and said, "Our hands did not spill this blood and our eyes did not see," in other words, we have no interest or part in this act.] Therefore, the Kohain must purify his hands before the work, as if to say: "I have no personal feeling in my heart for this *avodah* and my entire intention is to bring *nachas* to Hashem."

For this reason, we also begin with the *parashah* of the *Kiyor* when we daven, to state that even though we will ask for all kinds of personal requests that we need during the *tefillah*, we are still only doing it *l'Shem Shamayim*, so that we can serve Hashem and obey His Torah and *mitzvos*, and if Hashem does not want it to happen—it cannot happen. (*Bais Yaakov, Tetzaveh; Mei Heshiloach, Ki Sisa*)

To Wash the Water

The *chassid* Reb Feivel Sagi-Nahor (the blind man) once came before Rav Avraham of Kalisk and pleaded with him, "Rebbe, show me how to do *teshuvah*!" The Rebbe told him, "in the *parashah* of the *Kiyor* it says, 'Bevoam el Ohel Moed... yirchatzu mayim,' and the question seems self-understood: can they possibly wash the water? Why doesn't it say, 'they should wash in water'?"

But, the Rebbe said, this is a hint to *teshuvah*: when a person repents, he pleads before his Creator, and his heart melts like water and his eyes shed tears like water, but the Torah instructs him: "When they come to the Ohel Moed, — before you stand up to daven in front of Hashem to accept your *teshuvah*, yirchatzu mayim, — you should wash and check well if your *teshuvah* is sincere, and from deep inside, as it should be. [See *Yalkut Shimoni* (*Bereshis* 4): *Teshuvah* is compared to water, as it says, 'shifchi kamayim libeich, pour out your heart like water.'] and only then to begin davening. (*Yesod Hamaalah* vol. 1, p. 73)

Parashas HaTamid

After the purification of the *Kiyor* we continue on to recite *Parashas HaTamid*. In this passage, we read about the sacrifice of the *Korban Tamid*, which was the first of all the *korbanos* brought in the Bais HaMikdash, and it was brought twice each day, morning and evening.

By contrast to other *korbanos*, which are called "*korbanchem*," your *korban*, or "*korban*," his *korban*, the *Tamid* is called "*korban*, My *korban*." This is because each of the other *korbanos* are brought as the result of a person's actions, to either atone for his sins or as thanks for the *chassidim* of Hashem. But the *Korban Tamid* was made to bring upon a bestowal of abundance from Above, as explained in *Kabbalah sefarim*. That's why it's called "*korban*," because it is the *korban Hashem* through which He brings much good upon Am Yisrael. (*Dover Shalom*, in *Siddur Otzar Hatefillas*)

Rabi Meir Ibn Gabbai (one of the great *mekubalim* in the era of the Spanish Inquisition) in his *sefer Tolaas Yaakov* (*Sod Hakorbanos*) writes: "And one says the *Parashas HaTamid*, in which he mentions the two sheep that are sacrificed each day, one in the morning for *Middas Harachamim*, and one in the evening, for *Middas Hadin*. Then he says *Eizehu Mekoman*. Chazal established

for us to recite the *Korbanos* because anyone who says it with *kavanah* is considered to have actually sacrificed the *korban*. We read it in the *Torah Shebichsav*, and learn the *Torah Shebaal Peh* to connect the text so that it becomes one; therefore, it is worthy to do so, in order not to separate them."

Eliyahu HaNavi Brings the Sacrifices Each Day

The Rem"i MiPano writes in his *sefer Asarah Maamaros* (*Eim Kol Chai* 3 23, and see *Maalos Hamiddos* of Rabi Yechiel Bar Rabi Binyamin Harofeh): Even during the *galus*, when the Bais HaMikdash is desolate, each day, Eliyahu HaNavi stands and sacrifices the *Korban Tamid* in it. And from the hides of the *kodashim* [which belong to the Kohain] he makes *megillos* and writes in them all the merits of each person in Am Yisrael.

The Yitav Lev, *zy"v*, says (*Parashas Emor*): "It has been passed down to me from my grandfather, *z"l*, author of *sefer Yismach Moshe* and *Teshuvos Heishiv Moshe*, that once, after completing *Shemoneh Esrei*, it came to his mind to daven to see this scene described above. He thought to himself that perhaps it was an opportunity for him to merit to see it. He immediately davened for it, and Hashem fulfilled his request, and he clearly saw Eliyahu dressed in the *Bigdei Kehunah*, standing and sacrificing the *Tamid* and his words became known among many."

His great grandson, Harav Yoel of Satmar, *zy"v*, added: "And it is possible that Hashem connects what we say when we recite *Korbanos*, with the action of Eliyahu bringing them each day, and it is considered as though we have actually brought the *korbanos*." (*Mitoraso shel Rabbeinu*, Vol. I, *Erech Eliyahu*)

Why It Is Not Included in Shemoneh Esrei

In the *Shu"t Noda B'Yehudah*, the author was asked: Why was *Parashas HaTamid* not inserted into the *tefillah* of *Shemoneh Esrei* of *Shacharis* and *Minchah* each day, much like the *Korbanos* and *Mussaf* are in the *tefillas* of Yom Tov?

The Noda B'Yehudah writes by way of introduction to his response: "On this matter I have to refrain from answering, because who is the person who can give explanations for such lofty matters. For the Anshei Knesses Hagedolah the gates of Heaven were open and they established everything for reasons known to them, and we do not know." But in a simple manner, he replied: Chazal said (*Brachos* 21a, and see *Shulchan Aruch, Orach Chaim* 107): "And *halevai* a person should daven for the entire day," in other words, halachically, a person may repeat *Shemoneh Esrei* if he has a specific need he wants to ask for. If the *Parashas HaTamid* would be included in *Shemoneh Esrei*, it could only be recited once in the morning and once in the evening, because the *Korban Tamid* is only in its time, and it cannot be brought as a *nedavah*, as a donation. Therefore, *Parashas HaTamid* was instated earlier, as a *parashah* in and of itself.

And He Slughtered It

As brought in *Shulchan Aruch (Orach Chaim* 18; *Mishnah Berurah* ibid 19), after *Parashas HaTamid*, we add a *passuk* from *Parashas Ha'olah* (*Vayikra* 1:11): "Veshachat oso al yerech hamizbeach, tzafonah lifnei Hashem."

The source and reason for saying this *passuk* can be found in the words of the *Midrash (Vayikra Rabba*, 2 11, and similarly in *Tanna Devei Eliyahu Rabba* 7): "When Avraham Avinu brought his son Yitzchak to the *akeidah*, HaKadosh Baruch Hu instituted [that] two sheep [would be sacrificed], one for Shacharis and one for Arvis. Why? So that when Am Yisrael would bring the *Tamid* on the *mizbeach* and would read this *passuk*: 'Tzafonah lifnei Hashem,' Hashem would remember *Akeidas Yitzchak*." The *Midrash* adds: "Heaven and earth are my witnesses that anyone, whether Jew or non Jew, man or woman, a servant or maid, recite this *passuk* tzafonah lifnei Hashem, Hashem remembers *Akeidas Yitzchak*, where it says 'tzafona lifnei Hashem.'"

According to the *Midrash* it was established to say this *passuk* after *Korbanos*, and therefore we should concentrate very well when saying it, in memory of *Akeidas Yitzchak*, so that the memory of the *Akeidah* should be a good one before Hashem. (*Bais Yosef, Orach Chaim* 18; *Eitza Rabba* 1 14).

The Soul of the Tzaddik Reincarnated in a Drunk

This remarkable story, which offers a valuable lesson in the importance of reciting korbanos, occurred with the Baal Shem Tov, zy"v.

During the time of the Baal Shem Tov, there were many decrees over Klal Yisrael, wherever they lived. Thus, from time to time, delegations of *rabbanim* and *askanim* would come to the Baal Shem Tov with heartfelt pleas that he effect *yeshuos* for them.

So, too, on that day, a group of Jews stood at the Baal Shem Tov's door, their expressions dejected. They had bad news: For some unclear reason, the governor of the district had decreed that all the tens of thousands of Jews living in his jurisdiction had to pack up their belongings and move out of the district within one month.

Under normal circumstances it would be possible to annul such a decree through bribery and payoffs, which, together with vigorous *shadlanus* by well known *askanim*, could overturn such decrees. This time, as well, the Jews tried to work with the familiar methods, but surprisingly enough, it was all to no avail. The governor closed his ears and locked his palace, keeping out any delegations. Even the most generous bribes were rejected outright.

When the Baal Shem Tov saw these, he sent some of his students, and instructed them: Please travel immediately to this and this city and find a person named Zalman the son of Reb Yaakov. When you get to him, demand that he say clearly, "Yehi Ratzon that the decree should be annulled."

The Chassidim complied and reached the appointed city, and began to seek Reb Zalman the son of Reb Yaakov. They were sure he was a holy, famed *tzaddik* that everyone in the city would know, but they quickly realized that the mission that they had been tasked with was far more difficult. In the entire city, not a single *tzaddik* by this name could be found.

The disciples tried to go from house to house to see where the *tzaddik* lived, but to no avail—even after all their efforts they couldn't find anyone known by this name.

They decided to switch tactics: they altered the man's name a bit, taking out the "Rav", and wonder of wonders, within a few minutes, one of the children in the city solved their problem.

"Oh, you mean Zalman the drunk?! That's who you're looking for?"

Reb Zalman the drunk? It couldn't be...! Or rather, perhaps it was worth a try...

Within a few minutes, the child had led the disciples to the outskirts of the city, where he pointed to a distant hut that looked about to topple over. The boy's shifty eyes indicated how afraid he was, and he hurried to flee back to the city.

The Chassidim went to the house and knocked gently on the rickety door. It was quickly opened by the woman of the house, who was completely taken aback by the appearance of the Chassidim. She asked what they wanted and they said that their Rebbe, the Baal Shem Tov, had instructed them to ask for a *brachah* from Zalman the son of Reb Yaakov, who lived in this house.

The woman—who had heard of the Baal Shem Tov—tried to explain to the Chassidim that they must have made a mistake, and if they would know her husband even slightly they would realize that he was not someone they could ask *brachos* from, certainly not for such a serious decree.

The Chassidim explained that they had no doubt that her husband was the man, and she told them, distraught: You should know that my husband gets up very early and begins davening, but as soon as he says *Korbanos*, he has a regular habit of drinking a cup of whisky, and then another, and then another and a few more until he gets drunk and goes to sleep until the next morning at dawn.

"I've tried everything I can to dissuade him from this habit," she said sadly. "But I failed. If you want to get a *brachah* from him, you'll have to come back at dawn so that you can meet him before he fills his cup."

The next morning at dawn, the man arose alert and lucid. He went to immerse in the *mikveh* and right after that began with *brachos* and *Korbanos*. When he finished, he filled his cup, as was his erstwhile custom. But then the Chassidim appeared, seemingly out of nowhere, and stopped him, saying that they needed to speak to him.

Surprised, the man listened to them, and when they finished, he burst out laughing and said: "Has it not been made clear to you yet that your Rebbe made a mistake when he chose me? Don't you see my situation? I'm very far from being a *tzaddik* or miracle worker!"

The Chassidim insisted and the man agreed, reluctantly, to listen to the details of the decree. Then he blessed them: "Hashem should help that the decree should be annulled!" He then went to drink his first cup of the day, still chuckling in amusement.

The Chassidim also hurried to leave his house.

A few days later they arrived back at the Baal Shem Tov's house and related what had happened. The Rebbe was pleased and said, "If so, *baruch Hashem*, the decree is annulled!"

But the Chassidim were deeply curious; what had their Rebbe seen that had made him send them to be blessed by such a seemingly low Jew. Perhaps he would reveal it to them?

The Baal Shem Tov explained to them: You should know that this man is a *gilgul*, a reincarnation, of a soul from earlier generations. In his first incarnation, he was a *tzaddik* who upheld every nuance of *halachah*, and studied Torah with all his strength, and was a *baal chessed*. But he had one flaw: Throughout his life, he was lax about reciting *Korbanos*, and frequently skipped them. Even when he said them, it was without *kavanah*.

After his passing, it seemed only fitting that he should go to Gan Eden, in accordance with his lofty stature. But then the prosecutors began to speak of him, saying that he was not worthy of Gan Eden because he transgressed the *takanah* of reciting *Korbanos*. Therefore, the Heavenly Court ruled that the man would descend to this earth once again and would rectify that which he had done wrong by being scrupulous about reciting *Korbanos*. But before the soul came down in the body of Zalman, our drunk, it began to cry before its Creator. It had already merited to have its deeds be nearly perfect who was to say that this man in whose body he would go back to earth would not ruin that?! Therefore, the Court decided that Zalman would drink himself drunk each day after reciting *Korbanos* and would sleep until dawn the next morning. This way, he would atone for his sin on the one hand, and would not ruin that which was already rectified in his earlier incarnation on the other hand.

In any case, the Baal Shem Tov said, because in the root of the soul Zalman was a *tzaddik*, and there was no other person like him in our generation, I sent you to him, because I knew that only such a *tzaddik* would be able to annul the decree that was hanging over our heads.

The Chassidim learned a profound lesson for themselves and for generations about the importance of reciting *Korbanos* properly. This *tzaddik*, who was on such a lofty level that even the Baal Shem Tov needed him to annul the decree, still did not have enough merits and he had to descend again to this world and live for seventy years as a drunk, without Torah or any worthy *tefillah*, just in order to rectify his sin of being lax in reciting *Korbanos*.

Befikudecha Asicha, Vol. III, *Shaar Hatefillah, Maamar* 5