

An Incredible Explanation from the Esteemed Maharid of Belz, zy" a The Important Lesson from Korach's Downfall It Is Essential to Correct the Physical Body as well as the Divine Soul

In this week's parsha, parshas Korach, we encounter one of the difficult subjects that plagues us in every generation—the affliction of divisiveness, the disputes and arguments that are widespread among the congregation of Yisrael. Yet, Korach and his gathering's dispute surpassed all others in its degree of "chutzpah." They had the audacity to question and oppose Yisrael's noble teacher, her loyal shepherd, Moshe Rabeinu—who took us out of Mitzrayim and gave us the Torah.

In Agra D'Kallah (Pinchas), he presents in the name of his teacher, the great Rabbi Menachem Mendel of Riminov, zy" a, an explanation of the passuk (Bamidbar 26, 11): "ובני קרח לא מתו - שמעתי מאת כבוד אדמו"ר הרב הקדוש מהרמ"מ זצוק"ל רמז הפסוק ובני קרח לא מתו, הגם כי קרח בעל המחלוקת מת, עם כל זאת בני קרח - תלמידיו בעלי המחלוקת לא מתו, כי בכל דור ודור יש ניגוד. "And the sons of Korach did not die." Although Korach, the instigator of the dispute died; nevertheless, his followers lived on; for, in every generation, we find divisive factions that oppose the tzaddikim and those who follow the path of righteousness.

The Downfall of Korach and His Assembly and the Salvation of Yisrael by Means of the Ketores

In this essay, we wish to focus on the significance of the service of the "Ketores"—the incense offering. Korach's dispute with Moshe Rabeinu and Moshe Rabeinu's ultimate victory over Korach and his fellow disputants began and ended with the ordeal of the "Ketores." Let us examine the pesukim that describe the test proposed by Moshe to Korach and his assembly (Bamidbar 16, 5):

"וידבר אל קרח ואל כל עדתו לאמר, בוקר ויודע ה' את אשר לו ואת הקדוש והקריב אליו ואת אשר יבחר בו יקריב אליו, זאת עשו קחו לכם מחתות קרח וכל עדתו, ותנו בהן אש ושימו—He spoke to Korach and his entire assembly, saying, "In the morning, Hashem will make known who is His own and who is holy, and He will bring close to Him; and whom He will choose, He will bring close to Him. Do this: Take for yourselves fire-pans—Korach and his entire assembly—and put fire in them and place incense upon them before Hashem tomorrow. Then the man whom Hashem will choose, he is the holy one. There is much to you, sons of Levi!"

Rashi makes the following comment (ibid. 6): "הא לכם תשמיש" חביב מכל, היא הקטורת החביבה מכל הקרבנות, וסם המות נתון בתוכו שבו נשרפו גדב ואביהוא, לפיכך התרה בהם והיה האיש אשר יבחר ה' הוא הקדוש, כבר הוא בקדושתו, וכי אין אנו יודעים שמי שיבחר הוא הקדוש, אלא אמר להם משה, הריני אומר לכם שלא Here you have the service which is dearest of all; it is the "Ketores"—the dearest of all the korbanos. There is a deadly potion within it, by which Nadav and Avihu were burned. This is why he warned them, "Then the man whom Hashem will choose, he is the holy one"—implying that he is already in a state of kedushah. Now, do we not know that the one whom He shall choose he is the one who is kadosh? Rather, Moshe informed them, "I am hereby telling you so that you should not be liable to punishment; he whom He chooses will emerge alive, and all of you will die."

With tremendous "chutzpah," Korach and his assembly responded to Moshe's proposal as follows (ibid. 18): "ויקחו איש מחתתו ויתנו עליהם: אש ושימו עליהם קטורת ויעמדו פתח אהל מועד ומשה ואהרן, ויקהל עליהם קרח את כל אש ושימו עליהם קטורת ויעמדו פתח אהל מועד ומשה ואהרן, ויקהל עליהם קרח את כל אש ושימו עליהם קטורת ויעמדו פתח אהל מועד—so each man took his fire-pan, and they put fire on them and they placed incense on them; and they stood at the entrance of the Ohel Moed, with Moshe and Aharon. Korach gathered the entire assembly against them at the entrance to the Ohel Moed. He intended to prove to all Yisrael that he and his assembly offered the "Ketores" successfully and remained alive. However, then the earth opened its mouth as Moshe Rabeinu had decreed (ibid. 32): "ותפתח הארץ את פיה ותבלע אותם ואת בתיהם ואת כל האדם: אשור לקרח ואת כל הרכוש, וירדו הם וכל אשר להם חיים שאולה ותכס עליהם הארץ ויאבדו—the earth opened its mouth and swallowed them and their households, and all the people who were with Korach, and all the possessions. They and all that was theirs descended alive to the pit; the earth covered them over and they were lost from among the congregation.

Yet, the magnificent ordeal of the "Ketores" did not end there. The very "Ketores" that led to the elimination of Korach and his assembly from the face of the earth then provided Yisrael's salvation—by stopping the plague that had spread throughout the people. As it is written (ibid. 17, 11): "ויאמר משה אל אהרן קח את המחתה ותן עליה אש מעל המזבח ושים קטורת"

והולך מהרה אל העדה וכפר עליהם כי יצא הקצף מלפני ה' החל הנגף, ויקח אהרן כאשר דבר משה וירץ אל תוך הקהל והנה החל הנגף בעם ויתן את הקטורת וכפר על העם, ויעמוד בין משה ואהרן—**Moshe said to Aharon, "Take the fire-pan and put on it fire from upon the mizbeiach and place incense; take it quickly to the assembly and provide atonement for them—for the wrath has gone out from the presence of Hashem; the plague has begun!"** Aharon took as Moshe had instructed him; he ran to the midst of the congregation. And behold! The plague had begun among the people. He placed the incense and provided atonement for the people. He stood between the dead and the living, and the plague was stopped.

Thus we see that via this device—the “Ketores”—HKB”H wished to demonstrate to all of Yisrael that it was He who chose Aharon to perform the holy service. Consequently, when Korach and his assembly, who were not chosen for this purpose, offered the “Ketores,” they were removed from the congregation. On the other hand, when Aharon, Hashem’s chosen representative, offered the “Ketores,” it halted the plague and saved Yisrael from extermination.

Nonetheless, the following question must be addressed. Korach questioned Moshe and Aharon’s authority in general—not just regarding the ritual of the “Ketores.” As it is written (ibid. 16, 3): **“ויקהלו על משה ועל אהרן ויאמרו אליהם רב לכם כי כל העדה כולם קדושים ובתוכם ה' ויקהלו על משה ועל אהרן ויאמרו אליהם רב לכם כי כל העדה כולם קדושים ובתוכם ה' ומדוע תתנשאו על קהל ה'—they gathered together against Moshe and against Aharon and said to them, “It is much for you! For the entire assembly, all of them are holy; and Hashem is among them. So, why do you exalt yourselves over the congregation of Hashem?”** So, why did Moshe Rabeinu turn the entire focus of the dispute to the matter of the “Ketores”?

The Outer Mizbeiach Remedies the Physical Body the Inner Mizbeiach Remedies the Soul

Let us begin our discussion with the enlightening words of the great Rabbi Yissachar Dov of Belz, zy”a, as they are presented in Leket Imrei Kodesh. He teaches us a vital principle that was presented often by his son, the great Rabbi Aharon, zy”a, concerning the nature and function of the two mizbeiachs. The outer mizbeiach was made of bronze and all of the korbanos were offered on it. It was referred to as the “outer mizbeiach,” because it was located in the courtyard of the Ohel Moed, beneath the open sky. The inner mizbeiach made of gold was used to offer the “Ketores”—the incense. It was referred to as the “inner mizbeiach,” because it was located inside the Ohel Moed.

They provide us with a fundamental concept regarding the service of Hashem. It also relates to our daily recital in Shacharit and Minchah of the passage concerning the “Tamid” offerings on the outer mizbeiach and the passage concerning the “Ketores” ritual performed

on the inner mizbeiach—as instituted by our blessed sages. Hence, we saw fit to expand on this concept and present it in a clear and orderly fashion for all to benefit from.

Firstly, it is important to recognize that this fundamental principle is entirely based on a teaching in the Midrash Tadsheh (Chapter 11) regarding the passuk (Shemos 30, 1): **“ועשית מזבח מקטר קטורת עצי שטים—you shall make a mizbeiach on which to bring incense up in smoke, of shittim wood shall you make it.** The Midrash explains that the bronze, outer mizbeiach, upon which the korbanos were offered, represented a remedy for the physical body. On the other hand, the golden, inner mizbeiach, upon which the “Ketores” was offered with its distinct aroma, represented a remedy for the soul; for it is the neshamah that derives pleasure from the sense of smell. This is explained in the following Gemara (Berachos 43b): **“מינין שמברכין: על הריח, שנאמר (תהלים קג-1) כל הנשמה תהלל יה, איזהו דבר שהנשמה נהנית ממנו ואין הגוף נהנה ממנו, הוי אומר זה הריח—from where do we derive that we recite a berachah over a fragrance? For it is stated (Tehillim 150, 6): “Let every neshamah praise G-d.” What is something from which the neshamah derives pleasure but from which the body does not derive pleasure? You must say that it is a fragrance.**

We can add the following tidbit. This is the reason that the outer mizbeiach—upon which the korbanos were offered for the remedy of the physical body—was located outside. Its location alludes to the fact that the body represents man’s external self—that which clothes the neshamah. In contrast, the inner mizbeiach—upon which the “Ketores” was burned to remedy the neshamah—was located inside in the Heichal. Its location alludes to the fact that the neshamah represents man’s inner self and is enclosed within the body. Both the body and the neshamah require complete “tikun”—rectification—for not working together to serve Hashem properly—in thought and deed.

“Two that Entered to Pray”— the Body and the Neshamah

This coincides beautifully with what we have learned in the Gemara (Berachos 5b): **“שנים שנכנסו להתפלל, וקדם אחד מהם להתפלל ולא המתין את—two who entered to pray, and one finished praying first; and he did not wait for his companion but left; his prayer is torn asunder in front of him.** The Noam Megadim (Terumah) interprets this Gemara as a reference to the body and the neshamah; they are the **“two who entered to pray.”** The physical body utters the actual words of prayer, while the neshamah in the brain completes the process by supplying the intent—the “kavanah.” **“One finished praying first”** refers to the body; **“and he did not wait for his companion but left”** implies that the body did not wait patiently for the neshamah to supply the “kavanah” necessary for proper prayer. In such a case, **“his prayer is torn asunder in front of him”**—his prayer is rejected. This is the gist of the Noam Megadim’s interpretation.

Based on what we have learned, we can add the following explanation based on the words of David HaMelech (Tehillim 141, 2): **“תכון תפילתי קטורת לפניך”—Let my prayer be considered like “Ketores” before You.** We see that prayer is compared explicitly to the “Ketores” offered on the inner mizbeiach—which provides the tikun for the soul. Furthermore, we have learned in the Gemara (Berachos 26b): **תפלות—כנגד תמידים תקנום—the prayers were instituted to correspond to the daily “tamid” offerings.** Here we see that our prayers represent the “korban tamid” offered twice a day on the outer mizbeiach. Thus, it is mandatory to pray with the body and soul in unison to provide tikun for both the body and soul—sacrifices offered on the outer mizbeiach and “Ketores” burned on the inner mizbeiach.

We can apply this idea to interpret the following statement in the Gemara (Berachos 8a): **“אמר רב חסדא, לעולם יכנס אדם שני פתחים בבית—Rav Chisda said: A person should always enter through two doors in the synagogue. Do you think that he is referring specifically to two doors? Rather, say that he means the distance equivalent to two doors.** Let us suggest that this statement alludes to the fact that as an introduction to our Shacharit and Minchah prayers, we first recite the passage related to the “korban tamid” and the passage related to the burning of the “Ketores”—representing the tikun of the body and the tikun of the soul. These two tikuns are the two doorways that one must open and pass through before praying.

Korach Erred in Thinking that Only the Tikun HaNefesh Is Necessary

Let us now continue along our holy pilgrimage with the words of the Maharid, zy”a. Addressing Korach and his assembly, Moshe says (Bamidbar 16, 6): **“זאת עשו קחו לכם מחתות קרח וכל עדתו, ותנו בהן אש—do this: Take for yourself fire-pans—Korach and his entire assembly—and put fire in them and place incense upon them before Hashem tomorrow.** The Maharid of Belz explains why Moshe specifically chose the “Ketores” for this ordeal in order to prove that Korach was not worthy to be the Kohen Gadol. He provides us with a novel understanding regarding Korach’s tragic mistake. Korach mistakenly believed that it is only necessary to correct the spiritual “nefesh”—soul—which is a portion of G-d from above; while the physical, material body formed from the dust of the earth does not require tikun at all.

According to this explanation, it turns out that Korach also denied the validity of the service involving the offering of korbanos on the outer mizbeiach for the purpose of the body’s tikun. Seemingly, he only believed in the service involving the burning of the “Ketores” on the inner mizbeiach—for the sake of “tikun hanefesh,” the tikun of the soul. Therefore, Moshe Rabeinu cleverly demonstrated to all of Yisrael that Korach was mistaken. He did so by ordering Korach

to burn incense on the inner mizbeiach—corresponding to tikun hanefesh. Thus, he demonstrated that this procedure alone would not suffice to remedy his soul; for he failed to combine this procedure with the necessary tikun of the body performed on the outer mizbeiach.

In this manner, he explains the significance of Moshe Rabeinu’s plea (ibid. 16, 15): **“ויאמר אל ה’ אל תפן אל מנחתם”—he said to Hashem, “Do not turn to their gift-offering!”** Rashi explains: **“לפי פשוטו הקטורת שהם מקריבים לפניך מחר אל תפן אליהם. והמדרש אומר, יודע אני שיש להם חלק בתמידי צבור, אך חלקם לא יקובל לפניך לרצון, תניחגו האש ולא תאכלנו”—**according to the simple understanding of the passuk, Moshe is asking Hashem not to accept their “Ketores” offering on the following day. According to the Midrashic interpretation of the passuk, Moshe is asking Hashem not to accept their portion of the daily, communal “korban tamid” as a source of goodwill; let the fire of the mizbeiach leave it unconsumed. Let us endeavor to explain the message conveyed by this Midrashic interpretation.

As explained, Korach and his assembly did not believe that it was necessary to address the body’s tikun at all. Therefore, Moshe prayed that their portion in the communal “tamid” offered on the outer mizbeiach—for the sake of the body’s tikun—should not be accepted. Thus, their burning of the “Ketores” on the inner mizbeiach—even for the sake of tikun hanefesh—would serve no purpose. As a consequence, they would vanish from the congregation—body and soul. This is the meaning of the passuk’s description concerning Korach and his assembly (ibid. 17, 3): **“את מחתות החטאים האלה בנפשותם”—as for the fire-pans of these sinners against their souls.** It is referring to the source of their sin: **“בנפשותם”—**they mistakenly believed that only their souls required tikun but not their bodies.

Of course, they were sorely mistaken. HKB”H created man as an amalgamation of a body and a soul. The passuk states (Bereishis 2, 7): **“וייצר ה’ אלקים את האדם עפר מן האדמה ויפח באפיו נשמת חיים ויהי האדם לנפש—”and Hashem G-d formed the man of soil from the earth, and blew into his nostrils the soul of life; and man became a living soul.** Hashem’s intention was for the body and soul to achieve tikun together. The neshamah in one’s brain helps sanctify and remedy the body. When man commits his physical body to serve the Almighty, he elevates his spiritual neshamah to an even higher level; and with every additional mitzvah he performs, it accrues additional kedushah.

Moshe Decreed that They Be Swallowed Alive in Order to Remedy Their Bodies Too

Incredibly, this ties in with another idea presented in Leket Imrei Kodesh from the sefer Sichot Chachamim. The great Maharid of Belz explains in the name of his father the Mahari, zy”a, the reason Moshe prayed and decreed that Korach and his assembly be swallowed alive into the depths of the earth:

“וזהנה יש להבין, דאף אם אמנם הוכרח משה רבינו ע”ה לאחוז במשפט, כדי להוכיח כי לא בדה מלבו את כל המעשים, ולכן היו צריכים למופת חותך שימותו בדרך בלתי טבעי כלל וכלל, שלא ליתן מקום לספק עוד, אבל מדוע הוא ביקש שירדו דווקא חיים שאולה, וכי חפץ משה ח”ו לנקום בהם שיסבלו עוד יסורים טרם תצא נפשם.

ואמר אדוני אבי ז”ל, כי משה רבינו ע”ה רעיא מהימנא ביקש זאת דווקא משום שהיה חס על כל נפש ישראל, ולכן בראותו שמוכרח הוא לענוש את קרח ועדתו, ביקש עליהם רחמים שיהיו עוד בחיים הגוף והנפש ביחד, כי האדם כל עוד נשמתו בו, אפילו אם הוא בדיוטא התחתונה יכול עדיין לשוב בתשובה.”

Let us accept the fact that Moshe was forced to prove that he did not invent things on his own and that this required a supernatural feat that would dispel all doubts. Nevertheless, why did he request that they would descend into the depths of the earth alive? Certainly, Moshe was not seeking revenge and was not interested in seeing them suffer even more before dying. Rather, Moshe Rabeinu, the loyal shepherd, was motivated by his concern for every Jewish soul. Therefore, when he realized that Korach and his followers needed to be punished, he sought mercy for them. So long as they were still alive, the body-soul unit remained intact. With the soul still connected to the body, no matter how far the person had fallen, he could still perform teshuvah.

In my humble opinion, it is quite clear that the honorable Maharid, zy”a, utilized this idea of his father’s to construct his own fantastic theory concerning Korach and his assembly. They discounted the necessity to remedy the physical body and focused solely on tikun hanefesh. Despite their folly, Moshe prayed on their behalf that they would be swallowed alive into the depths of the earth. This would enable them to rectify both their bodies and souls together in the fire of Gehinnom. Thus, they would finally understand the error of their ways.

This helps us explain very nicely the Gemara’s statement (B.B. 74a) that Korach and his assembly cry out from the belly of the earth: “משה ותורתו אמת והן בדאין”—**Moshe and his Torah are true; and they themselves are false**—they admit from the depths of the earth that they are the liars. Based on what we have learned, it is specifically there in the abyss, with their bodies and souls still united—as the righteous Moshe decreed—that the truth is revealed: “משה ותורתו אמת”—it is necessary to seek tikun for both the body and the soul; “והן בדאין”—and they who professed that only tikun hanefesh is necessary are liars.

“O G-d G-d of the Spirits of All Flesh”

Now, let us enjoy the wonders of the Torah as we witness how the ideas of tzaddikim unite like flames in a bonfire to illuminate the Torah with a bright, magnificent light. The Ohr HaChaim hakadosh, one of our great luminaries, addresses Moshe and Aharon’s tefilah in this week’s parsha aimed at sparing Yisrael from annihilation in the aftermath of Korach and his assembly’s sin (Bamidbar 16, 20): “וידבר ה’ אל משה ואל אהרן: לאמר, הבדלו מתוך העדה הזאת ואכלה אותם כרגע, ויפלו על פניהם ויאמרו אל אלקי הרוחות

—Hashem spoke to Moshe and Aharon, saying, “Separate yourselves from amid this assembly, and I shall destroy them in an instant!” They fell on their faces and said, “O G-d, G-d of the spirits of all flesh: Shall but one man sin and You will take out Your anger on the entire assembly?!”

The Ohr HaChaim hakadosh focuses on their mention of the word “flesh” (**ba-sahr**) in their prayer. He distinguishes between three categories of those who praise HKB”H. The first and lowest category is the praise offered by the heavenly court, the various types of angels. The second category is the praise offered by the neshamot of the tzaddikim from the “otzar haneshamot”—containing the neshamot of tzaddikim before they are born into this world and the neshamot of tzaddikim after they have already returned from life in this world.

Yet, the third and highest category of all is the praise offered by Yisrael while they exist in this world—while their neshamahs are yet clothed within physical bodies. This is the deeper significance of Moshe and Aharon’s tefilah: **“O G-d, G-d of the spirits of all flesh.”** You specifically choose and prefer the praise offered before You by Yisrael while they are still clothed and surrounded by flesh. This being the case, please show mercy on Yisrael and do not destroy them by separating the soul from the body. Allow them to go on praising You as a body and soul united.

We can now appreciate how the Ohr HaChaim’s magnificent idea coincides wonderfully with the honorable Maharid’s, zy”a, amazing interpretation—that Korach and his assembly erred in thinking that it suffices to rectify the soul alone without worrying about the body. Thus, we can suggest that this is the reason the plague attacked Yisrael’s bodies; because they did not refute Korach and his assembly’s faulty claim. Consequently, they lacked the tikun of the body.

This prompted Moshe and Aharon to formulate a tefilah addressing this shortcoming: **“O G-d, G-d of the spirits of all flesh.”** After all, You desire the praise of human beings comprised of a soul and body together. If so, forgive Yisrael and show them mercy: **“Shall but one man sin and You will take out Your anger on the entire assembly?!”** Subsequently, Aharon burned the “Ketores” which he lit with fire obtained from the outer mizbeich. In this manner, he combined the tikun of the body with the tikun hanefesh and the plague was halted.

A Wonderful Source Illustrating that Korach Did Not Believe in the Tikun of the Body

Notwithstanding, we must still endeavor to find a source for the honorable Maharid’s, zy”a, tremendous chiddush. After giving the matter much thought, I would like to propose that he found his source in the Talmud Yerushalmi (Sanhedrin 50a): “...רב אמר קרח אפיקורסי היה... ולא אהרן כהן גדול”—Rav suggests that Korach was an “apikores”—a heretic. At that time, he

denied that the Torah was given from above; he denied that Moshe was a true prophet; he disputed Aharon's status as Kohen Gadol.

A wonderful explanation can be found in the Shem MiShmuel and the Lev Aryeh concerning Korach's apparent heresy: "אין תורה מן השמים, ולא אהרן כהן גדול"—the Torah was not given from above; and Moshe is not a prophet; and Aharon is not the Kohen Gadol. Their explanation is founded on the Midrash (Bamidbar Rabbah 18, 6): "ויקהל עליהם קרח, אמר להם כל העדה כולם קדושים, וכולם שמעו בסיני אנכי ה'"—Korach argued that the entire nation of Yisrael was holy and that they all heard the commandments uttered at Har Sinai; therefore, why should they, Moshe and Aharon, deserve any higher status than the rest of Hashem's people?

Seemingly, this argument presents a difficulty. It is true that all of Yisrael heard the first two commandments directly from the Almighty; however, all of the other mitzvos, they only heard from Moshe—who heard them directly from the Almighty. This difficulty can be resolved based on what we have learned in the Gemara (Makkos 23b):

דרש רבי שמלאי, שש מאות ושלוש עשרה מצוות נאמרו לו למשה, שלש מאות וששים וחמש לאוין כמנין ימות החמה, ומאתים וארבעים ושמונה עשה כנגד איבריו של אדם. אמר רב המנונא מאי קרא (דברים לג-ד) תורה צוה לנו משה מורשה, תורה בגימטריא שית מאה וחד סרי הוי, אנכי ולא יהיה לך מפי הגבורה שמענום.

We learn from this passage that the word תורה possesses a numerical equivalent of 611—corresponding to the 611 mitzvos that we heard from the mouth of Moshe. This excludes the two commandments—"אנכי ה' אלקיך", "לא יהיה לך אלהים אחרים"—that we heard directly from the Almighty. Korach, however, who disputed Moshe and Aharon's authority claimed: "For the entire assembly is holy, and they all heard the words "I am Hashem, your G-d" uttered at Sinai, so why do you exalt yourselves over the congregation of Hashem?" Korach, in fact, only believed in the two commandments that all of Yisrael heard directly from the Almighty.

This is the thrust of Rav's statement in the Yerushalmi: "קרח אפיקרסי היה... באותו שעה אמר קרח אין תורה מן השמים, ולא משה נביא, ולא אהרן כהן גדול." In other words, Korach was an "apikores," because he claimed that: אין "אין"—those 611 mitzvos, equaling תורה, passed on to them by Moshe, were, in fact, concocted by Moshe; they were not given from above. As such, Moshe was not a true prophet and Aharon was not truly the Kohen Gadol. This is the gist of their explanations.

The 613 Mitzvos Sanctify and Provide Tikun for the Entire Body

It is well-known, as Rabbi Chaim Vital, zy"א, explains at length in Shaarei Kedushah (1, 1), derived from the Zohar hakadosh

(Vayishlach 170b), that HKB"ח gave us 248 mitzvos aseh and 365 mitzvos lo ta'aseh. The 248 mitzvos aseh are aimed at providing tikun for man's 248 limbs; while the 365 mitzvos lo ta'aseh are aimed at providing tikun for man's 365 sinews. Hence, it is exceedingly clear that the purpose of the "taryag" (613) mitzvos is to provide tikun for the entire body.

Now, we can rejoice with a sense of satisfaction that we have successfully identified the source for the honorable Maharid's, zy"א, idea—that Korach did not believe in the tikun of the body but only in the tikun hanefesh. As we learned in the Yerushalmi, he was a heretic; he denied the validity of the 611 mitzvos that were delivered by Moshe. Consequently, he did not believe in the tikun of the body with its 248 limbs and its 365 sinews—provided by the 248 mitzvos aseh and the 365 mitzvos lo ta'aseh. In spite of that, he did believe in the tikun of the soul located in the brain, because he believed in the first two commandments: "אנכי ולא יהיה לך". These two commandments do not contain any functional mitzvos involving the limbs of the body. Their concern is "emunah" in Hashem and a repudiation of idol worship and other gods; they strictly involve the ideation of the neshamah in the brain.

Let us conclude this wonderful discussion with the statement from the Gemara (B.B. 74a) mentioned above. The Gemara states that Korach and his assembly cry out from the depths of the earth: "משה ותורתו אמת והן בדאין"—**Moshe and his Torah are true and they are false.** Based on what we have learned, we can suggest that it is their intent to confess from the deepest abyss to the validity and truthfulness of Moshe and his תורה—the 611 mitzvos they received directly from Moshe. As the passuk suggests: "תורה צוה לנו משה"—Moshe commanded us to observe תורה, equaling 611 mitzvos. They hereby admit to the truth and validity of tikun for the body; והן "והן"—they concomitantly admit that their claim that only the soul requires tikun was false and that they were liars.

Therefore, they make this confession specifically while they are still alive, with an intact body, in the depths of the abyss. As we learned from the honorable Mahari, zy"א, Moshe prayed that they would have the opportunity to achieve tikun for both their bodies and souls together in the abyss. Hence, it is only fitting that the truth was revealed there specifically—that the purpose of fulfilling the taryag mitzvos is to provide a tikun for the 248 plus 365 limbs and sinews of the body. The Rambam expresses this lesson succinctly in Moreh Nevuchim (3, 27): "כוונת כלל התורה שני דברים, והם תיקון הנפש ותיקון הגוף"—the Torah serves two purposes overall; they are the tikun of the soul and the tikun of the body.

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