

The Ba'al Shem Tov HaKadosh zy" a Claimed to Have Learned All Cures from "ויקרא אל משה"

In this week's parsha, parshas Vayikra, we read (Vayikra 1, 1): "ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר, אדם כי יקריב מכם" —He called to Moshe, and Hashem spoke to him from the Ohel Moed, saying: "When a person from among you will bring an offering to Hashem from the animals--from the cattle and from the flocks you shall bring your offering." The sefer Ba'al Shem Tov cites what the great Rabbi Yitzchak Isaac of Komarna, zy" a, writes in his commentary Heichal HaBerachah: "אמר מרן הריב"ש טוב, שכל הרפואות למד מפסוק ויקרא אל משה"—our master, Rabbi Yisrael Ba'al Shem Tov said that he learned all cures from the passuk "ויקרא אל משה"

It is well-known that the teachings of the Ba'al Shem Tov hakadosh, zy" a, are designed to teach a person how to properly serve Hashem—how to fortify his connection with HKB" H regarding all aspects of life. Hence, it is only fitting that we explore the practical significance of the Ba'al Shem Tov's claim. What all-encompassing remedy did he find in the passuk: "ויקרא אל משה"?

Learn a Lesson from Moshe the Father of All the Prophets

Let us begin our investigation with an enlightening passage from our blessed sages in the Midrash (V.R. 1, 15). They saw fit to praise Moshe Rabeinu for his extreme humility. They derived this from our opening passuk "ויקרא אל משה" as follows:

"ויקרא אל משה וידבר ה'. מיכן אמרו כל תלמיד חכם שאין בו דעת נבילה טובה הימנו. תדע לך שכן, צא ולמד ממושה אבי החכמה אבי הנביאים, שהוציא ישראל ממצרים, ועל ידו נעשו כמה נסים במצרים, ונוראות על ים סוף, ועלה לשמי מרום, והוריד תורה מן השמים, ונתעסק במלאכת המשכן, ולא נכנס לפני ולפנים עד שקרא לו, שנאמר ויקרא אל משה וידבר."

From here we learn that any Torah-scholar who lacks "da'as" is worse than a carcass. Let us learn a lesson from Moshe, the

father of wisdom and the father of the prophets. He took Yisrael out of Mitzrayim; he was the instrument for numerous miracles in Mitzrayim and at Yam Suf; he ascended to the heavens and brought the Torah down to earth; he performed the prescribed services in the Mishkan. Notwithstanding, he did not enter into the Holy of Holies until he was summoned by Hashem.

Clearly, this Midrash accords beautifully with the commentary of the Ba'al HaTurim. He explains that tradition dictates that the letter "aleph" of the word "ויקרא" is to be written in a sefer Torah as a small "aleph." For, Moshe Rabeinu himself wrote the word "ויקרא" with a small "aleph," due to his extreme level of humility. The Ba'al HaTurim writes:

"אל"ף דויקרא זעירא, שמשה היה גדול ועניו, לא רצה לכתוב אלא ויקר, כאלו לא דבר הקב"ה עמו אלא בחלום, כדרך שנאמר בבלעם, כאלו לא נראה לו השם אלא במקרה, ואמר לו הקב"ה לכתוב גם האל"ף, ושוב אמר לו משה מחמת רוב ענוה, שלא יכתבנה אלא קטנה יותר משאר אלפי"ן שבתורה, וכתבה קטנה."

Moshe wanted to only write the word "ויקר" without the "aleph." This would have implied that HKB" H only communicated with him in a dream state. This is how HKB" H communicated with Bilam, as indicated by the words "ויקר אל" (Bamidbar 23, 4), suggesting that Hashem appeared to him by accident—by mere coincidence. HKB" H, however, told Moshe to include the "aleph." Once again, due to his great humility, Moshe requested that he at least be allowed to write the "aleph" smaller than the other "aleph"s in the Torah; and so he did.

Nevertheless, let us endeavor to explain why HKB" H agreed to Moshe's request to write the word "ויקרא" with a small "aleph." For, this is somewhat surprising. After all, Hashem's Torah is "Torat Emet"; it is supreme and indisputable. In fact, HKB" H appeared to Moshe regularly and not by mere happenstance. As the following passuk indicates (Shemot 33, 11): "ודיבר ה' אל משה פנים אל פנים כאשר ידבר איש אל רעהו"—Hashem

would speak to Moshe face to face, as a man would speak with his close friend.

Additionally, HKB”H appeared to him while he was awake—not while he was asleep dreaming. We know this from HKB”H’s statement to Aharon and Miriam praising Moshe (Bamidbar 12, 6): **“ויאמר שמעו נא דברי אם יהיה נביאכם ה’ במראה אליו אתוודע בחלום אדבר: בו, לא כן עבדי משה בכל ביתי נאמן הוא, פה אל פה אדבר בו ומראה ולא בחידות—He said, “Please hear My words. If there shall be prophets among you, in a vision shall I make Myself, Hashem, known to him; in a dream shall I speak with him. Not so is my servant Moshe; in My entire house he is trusted. Mouth to mouth do I speak to him, in a vision and not in riddles, and at the image of Hashem does he gaze.”** Thus, it seems surprising that HKB”H would agree to allow Moshe to write the word **“ויקרא”** with a small **“aleph,”** as if he meant to write **“ויקר”**. For, as we have learned, HKB”H appeared to him on a regular basis and not coincidentally.

The Tremendous Lesson to Be Learned from the Small **“Aleph”**

Yet, the message is quite clear and simple. In truth, Moshe’s actions were motivated by humility; however, HKB”H conceded to his request in order to enhance the honor attributed to Moshe. HKB”H wished to convey to all future generations of Torah-scholars that Moshe’s greatness was attributable to his extreme humility. Solely in this merit was he privileged to speak with HKB”H face to face: **“כאשר ידבר איש אל רעהו—as a man would speak with his close friend.**

Therefore, sefer Vayikra opens with the passuk: **“ויקרא אל משה—He called to Moshe, and Hashem spoke to him from the Ohel Moed, saying.”** Hashem is telling his beloved children, the descendants of Avraham Yitzchak and Yaakov, those who study Moshe’s Torah, to note and consider the message of the small **“aleph”** in the word **“ויקרא”**—which reflects Moshe’s extreme humility. The small **“aleph”** indicates to us why Moshe achieved such greatness. HKB”H invited him into the Ohel Moed to speak with him as He would to a close friend. This teaches us not to fall into the category, chas v’shalom, of: **“תלמיד—חכם שאין בו דעת”**—a **“talmid-chacham”** who is arrogant as a result of his Torah scholarship. For, as we learned above, Chazal attest to the fact that: **“נבילה טובה הימנו—a carcass is better than him.**

I would like to apply this idea to interpret the passage in the Gemara (Shabbas 104a): **“אמרי ליה רבנן לרבי יהושע בן לוי, אתו דרדקי**

האידינא לבי מדרשא ואמרו מילי דאפילו בימי יהושע בן נון לא איתמר כוותייהו. **The Rabbis said to Rabbi Yehoshua ben Levi: Young students came to the Beit Midrash today and they made comments concerning the letters of the “aleph-beit” that were not even said in the times of Yehoshua bin Nun. “Aleph-beit” stands for “aleph binah.”** Rashi explains that **“aleph binah”** means: Learn Torah.

Let us consider why the sages were so impressed by the children’s elucidation. For, small children represent the attribute of humility. Due to their small stature, they are not arrogant toward others. Therefore, HKB”H arranged specifically for the small children to present this elucidation: **“אלף בינה—“aleph beit”** convey the message to learn Torah. For, if we wish to succeed in our Torah studies, we must always keep in mind the lesson of the small **“aleph”** of **“ויקרא”**. Its smallness reflects Moshe’s degree of humility. In the merit of his tremendous humility, he was privileged to enter into the inner sanctum of the Ohel Moed and speak directly with Hashem. We are obligated to learn Torah in a similar fashion.

The Connection between **“Da’as”** and Humility

Now, it is incumbent upon us to attempt to understand: a) Why did the Torah choose to teach us this lesson regarding Moshe Rabeinu’s extreme humility from the passuk: **“ויקרא אל—אדם כי יקריב מכם קרבן לה’, מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם—this passuk constitutes an introduction to the sacrificial services.**

b) The Midrash extols the virtue of Moshe’s extreme humility, based on the fact that he would not enter the inner sanctum until he was summoned to do so by HKB”H. Then the Midrash adds: **“מיכן אמרו כל תלמיד חכם שאין בו דעת נבילה טובה—from here we learn that any “talmid-chacham” who lacks “da’as,” a carcass is better than him.** The language of the Midrash indicates that the definition of humility is **“da’as.”** Hence, the Midrash defines an arrogant **“talmid-chacham”** as: **“שאיין בו דעת”**—someone lacking **“da’as.”**

This is also evident from what we have learned elsewhere in the Gemara (Sotah 5a): **“אמר רבי יוסף, לעולם ילמד אדם מדעת קונו [רש”י: לאהוב את הנמוכות], שהרי הקב”ה הניח כל הרים וגבעות והשרה שכינתו—על הר סיני—Rabbi Yosef said: A person should always learn from the “da’as” of his Maker (Rashi: to love the lowly); for HKB”H passed over the taller mountains and hills and**

rested His Shechinah on Har Sinai. Once again, we see from Rabbi Yosef’s statement that humility is defined in terms of “da’as”—**“a person should always learn from the “da’as” of his Maker.** So, we must examine and explain the connection between “da’as” and humility.

c) It is worthwhile exploring the deeper significance of our sages’ puzzling statement concerning an arrogant “talmid-chacham”: “כל תלמיד חכם שאין בו דעת נבילה טובה הימנו”. What prompted them to compare him to a carcass and to go so far as to state unequivocally that a carcass is better than him? What is the connection between an arrogant “talmid-chacham” and a carcass?

Death Results from the Separation of the Four Basic Elements

I was struck by a wonderful idea. We can explain this entire matter based on that which is written in parshas Pinchas (Bamidbar 25, 11): “פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי, לכן אמור הנני נותן—Pinchas the son of Elazar the son of Aharon HaKohen turned back My wrath from upon Bnei Yisrael, when he zealously avenged My vengeance among them, so I did not consume Bnei Yisrael in My vengeance. Therefore, say: Behold! I give him My covenant of “shalom.”

Let us present the commentary of the Targum Yonatan: את בריתי שלום, האנא גזר ליה ית קימי שלם, ואעבדיניה מלאך קיים ויחי לעלמא—My covenant of “shalom” indicates that I will transform him into a malach who will live forever, to herald the arrival of the geulah at the end of time. This accords very nicely with the teaching in the Midrash (Yalkut Shimoni ibid.) that Pinchas is Eliyahu.

We must explain where in HKB”H’s promise to Pinchas—that he will be rewarded with HKB”H’s covenant of “shalom”—is there any allusion to the fact that he will live forever and never die? We find an answer in the commentary of the Seforno (ibid.):

את בריתי שלום, ממלאך המות, כענין (איוב כה-ב) עושה שלום במרומו, כי אמנם ההפסד לא יקרה אלא בסיבת התנגדות ההפכים, וזה אמנם נתקיים בפנחס שהאריך ימים הרבה מאד מכל שאר אנשי דורו... וכל שכן לדברי האומר אליהו זה פנחס והוא עדיין חי וקיים.”

The covenant of “shalom” indicates freedom from the malach hamavet. Death results from the clash of opposing factors. Pinchas was immune to this--resulting in his longevity. This is

especially true according to the opinion that Eliyahu and Pinchas are one and the same; and that he is still alive and well.

At first glance, the Seforno’s comment is enigmatic and incomprehensible. However, in Shu”t Yehudah Ya’aleh, the great Mahari Asad, ztz”l, explains the Seforno’s meaning very nicely. His explanation is based on the well-known concept that man is made up of four basic elements: **אש, רוח, מים ועפר—fire, wind, water and earth.** Death results when these elements become incompatible with one another. When fire overwhelms water, it dries up the water. Conversely, when water overwhelms fire, it extinguishes it. Eliyahu HaNavi was able to live forever, because a harmony was achieved among his four basic elements. No single element overwhelmed another. Consequently, he was immune to death.

This then is the significance of the statement concerning Pinchas, who is also Eliyahu: “הנני נותן לו את בריתי שלום”—**Behold! I give him my covenant of “shalom.”** His four basic elements were allowed to coexist harmoniously, without one overwhelming the other. As a result, he would not die, but rather would live for the duration of time. This is the meaning of the Seforno’s comment: כי אמנם ההפסד לא יקרה אלא בסיבת התנגדות ההפכים. The cause of death is the inherent antagonism between the four basic elements. Pinchas, on the other hand, was blessed with “shalom.” As a consequence, his elements coexisted in harmony; thus, he lives on forever.

The great Mahari Asad goes on to explain the meaning of the following passuk regarding Eliyahu HaNavi (Malachi 2, 5): “בריתי היתה אתו החיים והשלום”—**My covenant of life and “shalom” was with him.** In other words, I established a covenant with him giving him eternal life. I accomplished this feat by giving him: **“החיים והשלום”—life and “shalom”—**ensuring that his basic elements would not antagonize or overwhelm one another.

Humility Ensures that the Basic Elements Do Not Antagonize One Another

Apropos this topic, we have learned a tremendous chiddush from the amazing Torah of the holy Maggid, Rabbi Dov Ber of Mezritsch, zy”a. He teaches us that a person who avoids and shuns arrogance, and adopts an attitude of humility, in effect achieves harmony among his four basic elements. In the absence of their inherent antagonism, he will merit a long life; he will not die prematurely as a result of an imbalance and antagonism between these elements.

This fundamental principle is discussed by the Ohev Yisrael (Shelach and Chukat), in the name of his teacher, the Maggid of Mezritsch, zy" a, regarding the passuk (Iyov 25, 2): "המשל ופחד" — **dominion and terror are with Him; He makes "shalom" in His heights.** Also, it states in the Midrash (D.R. 5, 12): "מיכאל כולו שלג, וגבריאל כולו אש, ועומדין זה אצל זה, ואינם מזיקים זה את זה." In other words, the malach Michael is the Prince of Water, representing the attribute of "chesed," on the right side; whereas the malach Gavriel, the Prince of Fire, representing the attribute of "din," stands on the left. Seemingly, they represent two opposing forces. For, water extinguishes fire, and fire dries up water. Nevertheless: "עושה שלום במרומיו"—**He makes "shalom" in His heights**—HKB" H makes peace between them, allowing them to live together, side by side, harmoniously. The Maggid of Mezritsch explains this phenomenon as follows (as presented by the Ohev Yisrael in parshas Chukat):

"כי הקיום ומעמד של כל נברא ונוצר ונעשה הוא בחינת 'אין', כי כאשר כל דבר נברא רואה ומבין ערך מהותו ואיכותו, נגד אור הצח והבהיר אור אין סוף ברוך הוא וברוך שמו, אז נתבטל במציאותו ונחשב בעיני עצמו כאפס ואין, ומחשב בעצמו, למה זה בראני ברוך הוא וברוך שמו, כי אם לכבודו בראני, ובודאי גם את הדבר הזה המתנגד הפכיי לנגדי, גם כן בראו הבורא ברוך הוא וברוך שמו לכבודו, ועל ידי זה נעשה שלום ביניהם שלא לבטל זה את זה כנ"ל, ואז אין המים מכבים את האש."

The existence and status of everything that has been created is that of "ayin"—nothingness. When each creature views and understands its own essence and value in relation to the brilliant, infinite light of the Almighty, it becomes insignificant; it perceives itself as a mere nothing. Then it considers? So, why did the Almighty create me? I must have been created to honor Him. Surely, my corresponding opposite force was also created by the Almighty to honor Him. In this manner, a peace is brokered between them; they agree not to cancel each other out; hence, the water does not extinguish the fire.

Also apropos this topic, we find a precious pearl in the Avodat Yisrael, authored by the holy Maggid of Kozhnitz, zy" a, (Noach). He presents this introduction brought by the Ohev Yisrael. Then he proceeds to explain its relevance to the passuk (Tehillim 104, 24): "מה רבו מעשיך ה' כולם בחכמה עשית"—**how abundant are Your works, Hashem, with "chochmah" (wisdom) You made them all.** Here is what he writes:

"כי חכמה היא צירוף כ"ח מ"ה, דהיינו שכל המעשים וארבעה היסודות, נברא בהם כח ההסתכלות להביט כל דבר, כי מה הוא והוא אפס ואופס לפני מחוללו, ומוכרח לשמור פקודת יוצרו אשר שם בקרבו, הגם שעל ידי זה יתבטל ממציותו. ולפי זה כאשר המים נעשה אין ואפס ובהתפשטות גשמות כח

שבקרבו, וכמו כן האש וכן כולם, עד שעל ידי זה מתייחדים ומשולבים איש עם רעהו בפקודת היוצר."

The word "חכמה" combines the two components "כ"ח and "מ"ה (literally, the former represents a potential force, while the latter represents a state of nothingness). All creations, including the four basic elements, were created with the potential power to view and realize that every item in the universe is insignificant in relation to the Creator. Therefore, it is obliged to obey the innate command of its Creator, even though this entails a nullification of its own significance. In this manner, the water and the fire and all of the elements become "nothing," allowing them to unite and coexist with one another as dictated by the Creator.

"Da'as" Connects and Joins the Four Basic Elements

We can now begin to appreciate why Chazal defined the trait of humility as "da'as," with their statement: "לעולם ילמד אדם"—**a person should always learn from the "da'as" of his Maker.** In other words, his actions should be guided by humility. In both the writings of the Ohev Yisrael (Ki Tisa) and the author of the Tanya (Likutei Amarim, Chapter 3), we find that "da'as" signifies connection and union, as evidenced by the passuk (Bereishis 4, 1): "והאדם ידע את חוה אשתו"—**and Adam "knew" Chava, his wife.** In this passuk, we see that "da'as"—knowing—implies union and connection.

Hence, the character trait of humility is described as "da'as." This teaches us that one who behaves with humility, succeeds in uniting the four elements securely and harmoniously. This endows the person with longevity, because his four basic elements are not antagonizing or overwhelming each other. On the contrary, they are acting with humility and submitting to the will of HKB" H—Who created each element with a distinct nature and purpose.

Based on what we have learned, we can begin to understand Chazal's puzzling remark: "כל תלמיד חכם שאין בו דעת נבילה טובה"—**any "talmid-chacham" who lacks "da'as," a carcass is superior to him.** This animal died and became a carcass, because its four elements antagonized one another; however, this animal did not possess the power to choose its nature or character; it did not have the option of choosing to be humble. Thus, it was determined from above that this animal was destined to become a carcass. A "talmid-chacham," on the

other hand, has the option of choosing to be humble. He can exercise his “da’as” and, in the process, connect and unite his four basic elements. Yet, if he lacks “da’as,” because he chose to be arrogant, then: “נבילה טובה הימנו”—he is surpassed by a carcass, which had no say in its destiny.

The Klipah of Arrogance Is the Root of All Sin

Continuing onward and upward along this exalted path, we can now address the reason the Torah opens the passage of the korbanos with the passuk: “זיקרא אל משה”. The Torah wishes to teach us the extreme degree of humility exhibited by Moshe Rabeinu. He refused to enter the Ohel Moed until he was summoned by HKB”H. Let us refer to a vital lesson taught by the Imrei Yosef in the name of Rabbi Shmelke of Nikolsburg, zy”a: The trait of humility is the foundation for the entire Torah; without it, it is impossible to overcome the yetzer.

He explains the matter based on a teaching from the Gemara (Kiddushin 30b): “יצרו של אדם מתגבר עליו בכל יום ומבקש המיתו...”—**a person’s yetzer overwhelms him daily and intends to kill him . . . and if HKB”H did not help him, he would be unable to withstand it.** We learn from this Gemara that it is impossible for a human being to overcome his yetzer without divine assistance. Furthermore, the Gemara (Sotah 5a) teaches us that HKB”H only rests His Shechinah on the humble and lowly: “שהרי הקב”ה הניח כל הרים—וגבעות והשרה שכינתו על הר סיני”—for He chose to pass over the more majestic mountains in favor of resting His Shechinah on the lowly Har Sinai. Yet, concerning the arrogant, we are taught (ibid.): “כל אדם שיש בו גסות הרוח, אמר הקב”ה, אין אני והוא—concerning any person who possesses a haughtiness of spirit, HKB”H says: **I and he cannot dwell together in the world.** Seeing as HKB”H refuses to live together with an arrogant person, He will certainly not assist such a person in overcoming his yetzer hara. Therefore, the arrogant person will undoubtedly fall prey to the yetzer and succumb to all sorts of transgressions, chas v’shalom.

So, it is ever so apparent why the Torah introduced the subject of the korbanos with its lesson regarding Moshe Rabeinu’s humility. It wants us to understand that if a person follows Moshe’s example, displaying humility and a lowly demeanor, he is guaranteed not to sin. For, HKB”H will certainly rest His Shechinah on such a person and assist him in withstanding his yetzer hara. As a consequence, he will no longer be required to bring a korban.

We can substantiate this fact by referring to the Gemara (Shabbas 56a): “כל האומר דוד חטא אינו אלא טועה, שנאמר (שמואל א יח-יד) ויהי דוד לכל דרכיו משכיל וה’ עמו וגו’, אפשר חטא בא לידו ושכינה א יח-יד)—**whoever says that David sinned is simply mistaken, for it is stated: “David was successful in all his ways, and Hashem was with him etc. Is it possible that he sinned and the Shechinah was with him?** It is patently clear from this passage that someone who merits the presence of the Shechinah is immune from sin. Hence, we can infer that a person who sins and is obligated to bring a korban for atonement, must have exhibited arrogance. As a consequence, the Shechinah abandoned him.

The Purpose of the Korban Is to Repair the Damage to the Four Elements

Now, let us see how this provides some clarification with regards to a passage in the Tikunei Zohar. It states that the purpose of offering a korban is to repair the damage caused by one’s transgressions to the four basic elements—**אש רוח מים וארץ—fire, wind, water and earth.** Let us present a translated excerpt from the Tikunei Zohar:

“When a man damages his four basic elements, it is as if he is injuring his soul. This is reflected by the passuk (Bamidbar 6, 11): “For having sinned regarding the soul.” When that happens, the element of fire separates from the element of water, and the element of wind from the element of earth . . . and when he damages them, the elements separate; this creates controversy which is tantamount to division. As a result, the name of Hashem leaves them and the yetzer hara enters in the form of Samael Satan . . . Therefore, it is necessary to bring a korban from the same categories he damaged, in order to bring together the four elements that have been separated. As the elements draw closer to one another, HKB”H immediately rests upon them and the Satan flees. If he does not flee, then the fire of the korban consumes him.

Based on what we have learned, let us propose an explanation. We have seen that the source of all sins is the characteristic of arrogance; HKB”H refuses to dwell with a person exhibiting arrogance or to rest His Shechinah upon him. Consequently, this person is deprived of any assistance from above in overcoming his yetzer hara. This being the case, the arrogant sinner causes significant damage to all four of his basic elements. Since they refuse to submit to each other with humility—exemplifying the

state of ה"מ—each one strives to overwhelm the other. The fire attempts to overwhelm the water and vice versa; similarly, the wind attempts to overwhelm the earth and vice versa. This leads to illness and ultimately death, chas v'shalom.

Notwithstanding, HKB"H does not desire the deaths of the wicked; He prefers that they mend their ways and live on. So, He provided us with a wonderful solution; a korban is offered to atone for the wrongdoing. Not only is one living creature brought as a substitute for another, but the four elements the sinner damaged are remedied. Furthermore, as the Ramban (Vayikra 1, 10) explains, the sinner must have in mind that everything being done to the sacrificial animal, should have been done to him—such as the slaughtering and the spilling of the blood. This will break his spirit and humble him, fulfilling the words of the passuk (Tehillim 51, 19): "זבחי אלקים רוח נשברה"—**the sacrifices G-d desires are a spirit that is broken.** As he is humbled, the characteristic of humility will also return to the four basic elements he is made of; and they will no longer strive to overwhelm each other. Instead, they will live together within him in peace and harmony.

We can now understand more fully why the Torah teaches us a lesson concerning Moshe's extreme humility as an introduction to the passages detailing the korbanos. We are

supposed to realize that if a person adopts Moshe's demeanor of humility and low stature, he is guaranteed that he will not sin. Furthermore, his humility will cause the four elements to display humility as well. Then they will not strive to overwhelm each other, but rather will coexist in peace and harmony. As a result, there will be no need to offer korbanos for the sake of remedying the damage caused to the four elements.

This enlightens us with regards to the statement of the Ba'al Shem Tov hakadosh, zy"a—that he learned all cures from passuk: "ויקרא אל משה". For, the source of all sickness and disease is the poison of arrogance that has permeated the four basic elements; rather than living together harmoniously, they antagonize and oppose one another.

In conclusion, it is for this reason that HKB"H presents this passuk--"ויקרא אל משה" as an introduction to the subject of korbanos. He is teaching us that a person who adopts Moshe's humble and lowly demeanor will not require korbanos to rectify the four basic elements he is made of. His humility will pervade the four elements causing them to submit to Hashem's will. They will act in unison as one person of one mind to fulfill the will of Hashem—to sustain the physical body. This, in fact, is the basis of all cures and remedies—to heal the malady and injury and, thus, to provide one with a long, healthy life.



Donated by Dr. Ralph and Limor Madeb
Lealui neshmat Refael Gavriel Simcha Chaim Ben shulamit

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