

“But the sons of Korach did not die”

In Parshas Pinchas HKB”H Reveals the Power of Teshuvah

On the upcoming Shabbas Kodesh, we read Parshas Pinchas. During most years, it is the first Shabbas of the three weeks extending from the seventeenth of Tamuz to the ninth of Av—the period known as “Bein HaMetzarim.” This name derives from the passuk (Eichah 1, 3): **כָּל רֹדְפֶיהָ הִשִּׁיגוּהָ בֵּין “כָּל רֹדְפֶיהָ הִשִּׁיגוּהָ בֵּין -- all her pursuers overtook her “bein hametzarim”** (literally: “between the narrow straits,” implying times of trouble). During this period of time, every Jew has an added obligation to feel distress and concern over the destruction of the Beis HaMikdash, the galus of the Shechinah and Yisrael’s state of exile. It is a time to pray for the final and complete geulah! Now, the Gemara (Megillah 31b) teaches us that Ezra HaSofer arranged the Torah readings of the entire year with specific intent. Therefore, it should be quite evident to us that there is an intimate relationship between Parshas Pinchas and the beginning of the three weeks of “Bein HaMetzarim.” Let us explore the nature of this connection and gain a better understanding of Ezra HaSofer’s intent.

The Sefas Emes (Pinchas 5642) explains the connection as follows: All of the korbanos offered in the Beis HaMikdash related to the festivals and holidays are mentioned in Parshas Pinchas. This is meant to inspire us to long for the avodah in the Beis HaMikdash. Furthermore, by reciting the passages related to the korbanos, it is considered as if we actually offered the korbanos, in keeping with the notion of (Hoshea 14, 3): **“וְנִשְׁלַמָּה -- and let our lips substitute for bulls.”**

Thoughts of Teshuvah Spared the Sons of Korach

In this essay, we will focus on another fascinating connection between Parshas Pinchas and the period of Bein

HaMetzarim. Two weeks have passed since we read Parshas Korach. There the Torah depicts how Moshe Rabeinu decreed that the earth should open up its mouth and swallow Korach, his followers and their possessions. Yet, only in this week’s parsha, Parshas Pinchas, does HKB”H choose to reveal the fact that the sons of Korach did not perish.

This intriguing fact is mentioned in this week’s parsha incidentally. HKB”H orders that a census of Yisrael be taken after the plague, which accounted for the deaths of 24,000 people, who worshipped the avodah-zarah of Ba’al Peor. While tallying shevet Reuven, the shevet of Dasan and Aviram, the Torah briefly recounts what befell them and the rest of Korach’s following (Bamidbar 26, 10): **“וַתִּפְתַּח הָאָרֶץ אֶת פִּיהָ וַתִּבְלַע אוֹתָם וְאֶת קִרְחָ בְּמוֹת הָעֵדָה בְּאִכּוֹל הָאֵשׁ אֶת חַמְשִׁים וּמְאַתָּים אִישׁ וְכִבִּי קִרְחָ לֹא מָתוּ”**—**then the earth opened its mouth and swallowed them and Korach with the death of the assembly, when the fire consumed two hundred and fifty men; and they became a sign. But the sons of Korach did not die.** Rashi comments: **They were originally involved in the plan, but at the time of the dispute, they contemplated teshuvah in their hearts. Therefore, a high place was set aside for them in Gehinom, and they resided there.** Rashi’s source is the following Gemara (Sanhedrin 110a):

“וְכִבִּי קִרְחָ לֹא מָתוּ, תְּנָא מִשּׁוּם רַבִּינוּ אִמְרוּ, מִקּוּם נִתְבַצֵּר לָהֶם בְּגִיהֵנָם וְיִשְׁבוּ עֲלֵיו וְאִמְרוּ שִׁירָה.”

Thus, we can only wonder why HKB”H did not mention this vital piece of information back in Parshas Korach; instead He mentions it incidentally in Parshas Pinchas, when the Torah summarizes the census of shevet Reuven, the shevet of Dasan and Aviram. Sensing this peculiarity, the Ohr HaChaim hakadosh explains that the Torah wished to magnify

the severity of the transgressions of Dasan and Aviram as compared to those of Korach. At least the sons of Korach survived, whereas nothing remained of Dasan and Aviram.

In Gehinom the Sons of Korach Yearned for the Avodah of the Beis HaMikdash

As it is the nature of Torah to be elucidated from seventy different aspects, I will do my part to explain why HKB”H waited until Parshas Pinchas to inform us: “ובני קרח לא מתו”. First, let us explore the fate of the surviving sons of Korach. As we learned from Chazal: “מקום נתבצר להם בגיהנם וישבו עליו—ואמרו שירה—a place was set aside for them in Gehinom; they sat there and chanted songs. We must endeavor to explain what transpired there. Did they remain in Gehinom together with the rest of Korach’s assembly, chanting: “משה—Moshe and his Torah are “emes,” or did they eventually merit leaving Gehinom? Additionally, what songs did they chant in Gehinom? Did those songs remain for future generations or did they remain in Gehinom?

We will begin to shed some light on the subject by recalling what we have learned in the Gemara (B.B. 14b): “דוד המלך כתב: ספר תהלים על ידי עשרה זקנים, על ידי אדם הראשון, על ידי מלכי צדק [שם בן נח], ועל ידי אברהם, ועל ידי משה, ועל ידי הימן, ועל ידי ידותון, ועל ידי—שלשה בני קרח—David HaMelech wrote sefer Tehillim in collaboration with ten elders: with Adam HaRishon, with Malki Tzedek, with Avraham, with Moshe, with Heiman, with Yeduthun, with Assaf and with the three sons of Korach. We learn of Korach’s three sons in the following passuk (Shemos 6, 24): “ובני קרח אסיר ואלקנה ואביאסף אלה—משפחות הקרחי—the sons of Korach were Assir, Elkanah and Aviassaf; these were the Korachite families. Seeing as Korach’s three sons chanted their songs in the belly of the earth, how was David HaMelech able to incorporate them in sefer Tehillim?

Our great luminary, Rashi, z”l, provides us with an explanation in his commentary on the first “mizmor” presented by David HaMelech in sefer Tehillim from the sons of Korach (Tehillim 42, 1): “למנצח משכיל לבני קרח—to Him Who grants victory, an instruction from the sons of Korach. Rashi explains: Korach’s sons—Assir, Elkanah and Aviassaf—were originally part of their father’s

plan. At the moment of the dispute, they left. When the entire area surrounding them was swallowed, and the earth opened its mouth, they remained in the mouth of the earth, as it states: “But the sons of Korach did not die.” There they chanted songs; there they composed these “mizmorim.” They rose from there and they were imbued with “ruach hakodesh.” They prophesied about the exiles, the destruction of the Temple and the dynasty of the house of David.

We learn from Rashi that Korach’s three sons chanted this sacred psalm while they were still on the elevated niche that had been set aside for them in the belly of the earth. Then Rashi explains that the entire psalm expresses their intense yearning to see the countenance of Hashem in the Beis HaMikdash: “למנצח משכיל לבני קרח, כאיל תערוג על אפיקי מים—כנ נפשי תערוג אליך אלקים. צמאה נפשי לאלקים לאל חי מתי אבוא ואראה פני אלקים—as the deer longs for brooks of water, so does my soul long for you, O G-d. My soul thirsts for G-d, for the living G-d: When will I come and appear before G-d?

Let us suggest the following. When the sons of Korach were in the belly of the earth, they must have recalled the words of rebuke addressed to them by Moshe Rabeinu (Bamidbar 16, 8): “ויאמר משה אל קרח שמעו נא בני לוי, המעט מכם כי הבדיל אלקי ישראל אתכם מעדת ישראל להקריב אתכם אליו לעבודת משכן ה’ ולעמוד לפני העדה לשרתם, ויקרב אותך ואת כל אחיך בני לוי אתך—Moshe said to Korach, “Listen, now, sons of Levi: Is it not enough for you that the G-d of Yisrael has set you apart from the assembly of Yisrael to draw you near to Himself, to perform the service of the Mishkan of Hashem, and to stand before the assembly to minister for them? And He drew you near, and all your brethren, the offspring of Levi, with you—yet you seek priesthood, as well!” Rashi explains that they, as leviim, stood on platforms before the assembly and sang.

Therefore, when they began to have deliberations of teshuvah, even before they were swallowed by the earth, they completed the process in actual speech and song. They remembered the sweet, pleasant avodah that HKB”H had conferred upon them. They realized that if they were meritorious, they would be privileged to perform this avodah of song in the Beis HaMikdash in Yerushalayim. This intense

yearning prompted them to sing: **“צמאה נפשי לאלקים לאל חי מתי -- my soul thirsts for G-d, for the living G-d: When will I come and appear before G-d?”**

After Chanting Their Song They Were Allowed to Leave Gehinom

According to Rashi’s comment above, the sons of Korach chanted their songs and composed those “mizmorim,” while they were still within the mouth of the earth, on the elevated niche that had been set aside for them in Gehinom. Then Rashi adds: **They rose from there and they were imbued with “ruach hakodesh.” They prophesied about the exiles, the destruction of the Temple and the dynasty of the house of David.** In other words, they merited rising from Gehinom to live once again among the people of Yisrael. This fact is also evident from Rashi’s commentary in Parshas Korach based on the Midrash (Bamidbar Rabbah 18, 8):

“וקרח שפקח היה מה ראה לשטות הזה, אלא עינו הטעתו, ראה שלשלת גדולה עומדת הימנו, שמואל ששקול כמשה ואהרן, שנאמר (תהלים צט-1) משה ואהרן בכהניו ושמואל בקוראי שמו, עשרים וארבעה משמרות עומדות מבני בניו, שכולם מתנבאים ברוח הקודש... אמר אפשר הגדולה הזו עתידה לעמוד ממני ואני אדום, ולא ראה יפה לפי שבניו עשו תשובה ועומדין מהן.”

So, what prompted Korach, who was a wise man, to commit this folly? Rather, his vision misled him. He foresaw an impressive lineage descending from him. Shmuel, who is compared to Moshe and Aharon, as it states: “Moshe and Aharon were among His priests, and Shmuel was among those who invoke His name.” Twenty-four watches manned by his offspring. All of them prophesying with “ruach hakodesh” . . . He thought to himself: “Is it possible that this greatness is destined to come from me, and I am to remain silent?” However, he did not see correctly; because his sons performed teshuvah, and they came from them.

Thus, it states explicitly that all of the future leviim that descended from Korach, were conceived from those sons who performed teshuvah. This proves, as Rashi explained, that after they chanted their song, they were allowed to leave Gehinom. We can explain what happened as follows. Initially, when they merely had thoughts of teshuvah, an elevated niche was set aside for them in Gehinom; so that they could remain

alive there. This allowed them to complete the teshuvah process in speech, as well. As long as they remained alive, they were still able to make amends for their transgressions by means of teshuvah. Subsequently, by singing songs of praise to Hashem and completing their teshuvah, they merited exiting Gehinom.

It seems that Rashi also derived this fact from a passage in the Midrash Shochar Tov (Tehillim 42): **“למנצח משכיל לבני קרח, כאיל תערוג על אפיקי מים... מה האילת הזאת כשיושבת על המשבר היא מצטערת ועורגת להקב”ה והוא עונה לה, כך קראו בני קרח מצרה להקב”ה והוא מצטערת ועורגת להקב”ה--just as the frightened, worried deer in a state of crisis seeks HKB”H’s help and is answered; so, too, the sons of Korach, in their moment of crisis, cried out to HKB”H, and He answered them.** Thus, we see that in their moment of crisis, when they were swallowed up by the earth, they prayed to HKB”H. In the merit of the song they chanted there, HKB”H took them out of Gehinom.

The Ktav Sofer (Pinchas) provides us with an amazing insight regarding Rashi’s comment:

“ובני קרח לא מתו. פירש רש”י אף הם היו באותו עצה והרהרו בתשובה, לפיכך נתבצר להם מקום גבוה בגיהנם וישבו שם. וצריך להבין מאי ענין שנתבצר להם מקום גבוה בגיהנם. גם מה שאמר שהרהרו בתשובה, ולא שעשו תשובה, כדאמרו חז”ל (ב”ב עד). שאמרו משה אמת וכו’.

ויש לומר דהנה אמרו חז”ל (אבות פ”ה מ”ח) כל המחטיא את הרבים אין מספיקין בידו לעשות תשובה, שלא יהיה הוא בגן עדן ותלמידיו בגיהנם. והנה גם אם ישוב בתשובה על שעבר, מכל מקום על ידי שהחטיא אחרים אין תשובתו מקובלת עד שישובו גם הם, ותשובתו תלויה ועומדת.

ויש לומר לפי זה שקרח ובניו ועדתו שעמדו נגד משה והחטיאו גם אחרים ומשכו אחריהם, הגם שבני קרח עשו תשובה, מכל מקום לא הועילה כיון שהחטיאו אחרים, ותשובתם תלויה עד שישובו גם אלו אשר החטיאו... ותשובתם שעשו בפועל לא היתה רצויה ומתלי תלי וקאי, וכי כן אין דינם בגיהנם כרשעים כיון ששבו, כי אולי ישובו גם אלו שהחטיאו, וגם בגן עדן לא באו כי תשובתם אינה מקובלת עדיין, לכן נתבצר להם מקום גבוה בגיהנם מקום מיוחד, וישבו שם עד שתתברר תשובתם של אלו אשר החטיאו.”

He questions the significance of the fact that an elevated niche was set aside for the sons of Korach in Gehinom. He also questions why Rashi says that they merely had thoughts of teshuvah, rather than saying that they actually performed teshuvah. He resolves these issues by referring to the Mishnah (Avos 5, 18): **“One who causes the masses to sin, will not**

be afforded the opportunity to perform teshuvah.” For, it is not fitting that he should be in Gan Eden, while those whom he influenced are mired in Gehinom. So, even if he himself repents for his past wrongdoings, his teshuvah is not accepted until those he influenced also perform teshuvah. In other words, his teshuvah is pending.

Accordingly, we know that Korach and his assembly opposed Moshe and influenced others to follow them. So, even though Korach’s sons performed teshuvah; nevertheless, their teshuvah was ineffective, since they caused others to sin. The status of their teshuvah remained uncertain until those whom they influenced also performed teshuvah.

Hence, they did not belong in Gehinom along with the reshaim, seeing as they had performed teshuvah, and the ones they influenced might also perform teshuvah. On the other hand, they did not belong in Gan Eden, because their teshuvah had not yet been accepted. Therefore, a special, elevated spot was set aside for them in Gehinom. They would remain their pending the teshuvah of those who had sinned because of them.

Based on this amazing insight, we can conclude the following. As a result of the song chanted by the sons of Korach and the psalms they composed in Gehinom, tens of thousands of Yisrael have been moved and inspired to perform teshuvah. In that merit, the sons of Korach were ultimately released from Gehinom and produced offspring, descendants of Korach, who were the leviim whose song accompanied the avodah.

This agrees magnificently with a teaching in the Zohar hakadosh (Acharei 56b). It explains the rationale for the psalm we recite every Monday, commemorating the song sung by the leviim in the Beis HaMikdash (Tehillim 48): “שיר” “מזמור לבני קרח—a song, a psalm by the sons of Korach. The leviim sang this psalm to subdue the fire of Gehinom, which was created on Monday—the second day of creation. As the Midrash (S.R. 15, 22) explains, it is precisely for this reason that the phrase “כי טוב”—it was good—does not appear in the Torah in relation to the second day of creation.

In his commentary on the Zohar, Ohr Yakar, the Ramak writes that with this “mizmor,” the klipos that reign in Gehinom are subdued: “נבהלו נחפזו רעדה אחזתם שם”—they panicked and fled in haste; trembling seized them there. Then he adds:

“וסגולתו להציל מאויב והורג”—and it is a segulah to rescue a person from an enemy and a murderer. According to what we have learned, we can add that the recitation of this psalm on Monday—the day that Gehinom was created—is a wonderful segulah for arousing a person to perform teshuvah—just as the sons of Korach were aroused. In this merit, we, too, will be spared from the judgment of Gehinom.

The Sons of Korach Prophesied about the Future Geulah

Continuing onward along this exalted path, we will proceed to explain Rashi’s comment that **they ascended from there, were imbued with “ruach hakodesh,” and prophesied about the exiles, the destruction of the Temple and the dynasty of the house of David.** It appears that we can clarify Rashi’s meaning based on an elucidation in the Midrash Shochar Tov regarding another one of the “mizmorim” composed by the sons of Korach (Tehillim 76, 1): “למנצח לבני קרח על עלמות שיר, אלקים לנו מחסה ועוז עזרה בצרות נמצא” מאד, על כן לא נירא בהמיר ארץ ובמוט הרים בלב ימים—to Him Who grants victory, by the sons of Korach: On the mysteries of song, G-d is a refuge for us and strength—a readily accessible aid in times of trouble. Therefore, we shall not fear when He transforms the earth and when mountains collapse in the heart of the seas. The Midrash addresses the statement (ibid. 3): “Therefore, we shall not fear when He transforms the earth and when mountains collapse in the heart of the seas”:

“אמרו בני קרח אל תיראו, אותו היום שעתיד הקב”ה לנער את הרשעים מן הארץ, שנאמר (איוב לח-יג) לאחוז בכנפות הארץ וינערו רשעים ממנה, ואומר (ישעיה סה-יז) כי הנני בורא שמים חדשים וארץ חדשה, והיכן צדיקים עומדים באותה שעה, (דברים ד-ד) ואתם הדבקים בה’ אלקיכם. אמרו להם בני קרח, אל תיראו, אנו רואים כל הניסים שעשה עמנו הקב”ה, שנאמר (במדבר טז-לב) ותפתח הארץ את פיה. והיכן היינו באותה שעה, באויר היינו, וכן הוא אומר ובני קרח לא מתו.”

In other words, the sons of Korach are providing words of encouragement for Yisrael at the end of days. When Korach and his assembly were swallowed and descended into Gehinom, the sons of Korach remained suspended in the air, in the merit of their deliberations of teshuvah. In similar fashion, when HKB”H will grab hold of the four corners of the earth, so to speak, in order to shake out the reshaim from the

world (a reference to Iyov 38, 13)—as a man would shake the dust off of a garment—the tzaddikim will remain suspended in the atmosphere and will not be shaken off. Thus, we find that the sons of Korach prophesied about the future geulah.

The Sons of Korach Demonstrated that Teshuvah Hastens the Geulah

Let us now endeavor to explain why the sons of Korach were privileged to prophesy about the future geulah. We have learned in the Gemara (Yoma 86b): **גדולה תשובה שמקרבת את הגאולה—the power of teshuvah is so great that it hastens the arrival of the geulah.** Along these lines, the Rambam rules (Hilchos Teshuvah 7, 5): **“אין ישראל נגאלין אלא בתשובה—Yisrael will only be redeemed by means of teshuvah.** Now, the sons of Korach are living proof of the amazing power of teshuvah. Even though they didn’t manage to perform adequate teshuvah initially—for they only had deliberations of teshuvah—nevertheless, HKB”H mercifully did not allow them to sink into the depths of the earth in Gehinom. That being the case, if Yisrael are able to perform complete teshuvah, they should surely be deserving of the future geulah.

So, based on what we have discussed, we can begin to appreciate why David HaMelech chose to include the “mizmorim” of the sons of Korach in sefer Tehillim. Chazal taught us in the Gemara that David HaMelech only fell victim to sin in order to demonstrate the path of teshuvah for individual sinners (A.Z. 4b):

“לא דוד ראוי לאותו מעשה [דבת שבע] דכתיב (תהלים קט-כב) ולבי חלל בקרבי... לומר לך שאם חטא יחיד אומרים לו כלך אצל יחיד... והיינו דרבי שמואל בר נחמני אמר רבי יונתן, מאי דכתיב (שמואל ב כג-א) נאום דוד בן ישי ונאום הגבר הוקם על, נאום דוד בן ישי שהקים עולה של תשובה.”

David was not suited to perform that deed (involving Bas Sheva), for it is written: “And my heart (the yetzer hara) has died within me” . . . to teach you that if an individual sins, we tell him, “Go, reflect about another individual (namely David HaMelech) . . . and this is what Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonatan: What is the meaning of that which is written: “The words of David the son of Yishai, the words of a man ‘hukam ol’”? It means: The words of David the son of Yishai, who established the the benefit (mechanism) of teshuvah.

We can explain the matter based on the teaching in the Zohar hakadosh (Lech Lecha 82b) that David HaMelech himself is destined to be the Melech HaMashiach: **David HaMelech lives forever; even during the times of the mashiach, he will be the king. After all, we have learned with regards to the Melech HaMashiach: If he is from the living, David is his name; and if he is from the dead, David is his name.**

Now, since Yisrael will only be redeemed by means of teshuvah, therefore, David HaMelech, the future Melech HaMashiach, demonstrated the mechanism of teshuvah for Yisrael. For, by means of teshuvah, they will merit hastening the arrival of the geulah. For this very same reason, he so cherished the “mizmorim” chanted by the sons of Korach on their lofty niche in Gehinom. Recalling how they were spared in the merit of their thoughts of teshuvah, Yisrael will realize the incredible power of teshuvah and its ability to hasten the geulah.

Support for this wonderful idea can be brought from the fact that our blessed sages compared the sons of Korach to David HaMelech; the status and reputations of both improved after they performed teshuvah. Here is the pertinent passage in the Midrash (Yalkut Shimoni Tehillim, Chapter 45, 747):

“למנצח על שושנים לבני קרח... כל העושה תשובה מעבירה שבידו, הקב”ה מוסיף וקורא לו שם חביב. בוא וראה בבני קרח עד שלא עשו תשובה לא נקראו שושנים וידידים, משעשו תשובה נקראו שושנים וידידים, שנאמר על שושנים וגו’, משכיל שיר ידידות, וכן דוד עד שלא עשה תשובה לא נכתב באיסטורטיא של מעלה, משעשה תשובה נכתב באיסטורטיא של מעלה ונקרא עבד, שנאמר (תהלים יח-א, לו-א) למנצח לעבד ה’ לדוד.”

“To He Who grants victory, upon roses, by the sons of Korach” . . . Whoever performs teshuvah for on outstanding aveirah, HKB”H adds and calls him a beloved name. Note the case of the sons of Korach: Until they performed teshuvah, they were not called “roses” or “friends”; after performing teshuvah, they were called “roses” and “friends.” As it says: “Upon the roses . . . an instruction, a song of friendship.” Similarly, David, until he performed teshuvah, he was not inscribed upon the heavenly highway; after performing teshuvah, he was inscribed upon the heavenly highway and was called a

“servant.” As it says: “To He Who grants victory, by the servant of Hashem, David.”

We now stand enlightened and can rejoice. For, we can now comprehend why HKB”H chose to reveal to us in this week’s parsha, Parshas Pinchas: “ובני קרח לא מתו”. HKB”H knew all along that Yisrael were destined to read Parshas Pinchas at the beginning of the three weeks of Bein HaMetzarim, during which we mourn the destruction of the Temple and Yisrael’s state of galus. Hence, He provided a remedy in advance of the ailment by stating: “ובני קרח לא מתו”—**but the sons of Korach did not die.** In the merit of their deliberations of teshuvah, they were allowed to exit Gehinom. This teaches us a valuable lesson regarding the amazing power of teshuvah and its ability to hasten the geulah.

The Sons of Korach Chanted Eleven Mizmorim Corresponding to the Letters ה”ו of the Holy Name

I was struck by a wonderful idea; I would like to present upon the royal table a wonderful allusion. If we examine sefer Tehillim, we find that David HaMelech compiled eleven “mizmorim” sung by the sons of Korach. They are: Psalms 42, 44, 45, 46, 47, 48, 49, 84, 85, 87 and 88.

We can explain this phenomenon by referring to the passuk (Shemos 17, 16): “ויאמר כי יד על כס י”ה מלחמה לה בעמלק” **and he said, “For there is a hand on the throne of G-d: Hashem maintains a war against Amalek, from generation to generation.”** Rashi explains that only half of

the four-letter name Havaya is mentioned—the letters ה”י—while the letters ה”ו are absent. This is because HKB”H swears that His name will not be whole until the offspring of Amalek are completely eradicated. Thus, it turns out that in order to merit the geulah, it is necessary to restore the two missing letters ה”ו.

We can suggest a very nice allusion to this fact from the Gemara’s statement: “גדולה תשובה שמקרבת את הגאולה”. For the term גאולה is an anagram for גאל ו”ה (**redeem the letters ה”ו**)—implying that in order to achieve the geulah, it is necessary to restore the two letters ה”ו that are conspicuously absent in galus. Restoring the name Havaya to its complete four-letter form can only be accomplished by means of תשובה—which is an anagram for תשב ו”ה (**restore the letters ה”ו**)—implying that teshuvah has the power to restore the two missing letters ה”ו. This then is the interpretation of the statement: “גדולה תשובה”—teshuvah possesses the power to restore the letters ה”ו--“שמקרבת את הגאולה”—geulah will be forthcoming when the letters ה”ו are redeemed.

Therefore, David HaMelech, the future Melech HaMashiach, who will only come to redeem Yisrael after the two missing letters ה”ו are restored to the holy name Havaya, chose to recite eleven “mizmorim” sung by the sons of Korach; because the numerical value of ה”ו is eleven. He is teaching us that as a result of the teshuvah they performed, and in the merit of Yisrael learning from their example, Yisrael will successfully restore the two letters ה”ו that are presently missing from the divine name. In the merit of this accomplishment, Yisrael will merit the complete geulah, swiftly, in our times. Amen.



Donated by Family Madeb for the Refuah Shelimah of Lea bat Virgini

To receive the mamarim by email: mamarim@shvileipinchas.com