

## Korbon Tamid and our Tefillos - [Parshas Pinchas]

by Rabbi Eliyahu Kirsh

The latter half of Parshas Pinchas,[Bamidbar 28 and 29] deals with all of the Mussafim, additional public korbonos brought on Shabbos, Rosh Chodesh and the Yomim Tovim. However, it opens up with the korbon tamid, the daily offering which was brought every day, 365 days a year. Moreover, the morning tamid was brought on the altar before anything else, public or private and the afternoon tamid was the last thing brought on the altar with the exception of the korbon Pesach as is explained in Pesachim 59A.

Rashi explains on the words *korboni lachmi* [literally my sacrifice, my bread] that *korboni* refers to the blood sprinkled on the altar and *lachmi* refers to the fats and inner parts of the animal to be burned. *Bemoado*, at its time means which is daily and even on Shabbos. Rashi also brings what the Gemara in Yoma 62b teaches us that the tamid is slaughtered towards the west in the morning and towards the east in the afternoon, opposite the direction of the sun

Rabbeinu Bachaya also brings the gemara Rashi brings about the tamid always being slaughtered opposite of the direction of the sun. The sun and moon, our primary luminaries, represent morning and evening where each light is given a period of domination. By slaughtering the tomid in the opposite direction of the sun's direction, we help maintain the divine flow of energy and proper balance over all of creation. This balance, however, will take place in its most complete form in the future when the sun and moon will be properly balanced as well as we make a reference to in the kiddush levana which we recite monthly.

The Kli Yakar explains that *olas tamid* is phrased in the singular to suggest that both, the morning and afternoon tamid are really two components of one mitzvah. We simply break the mitzvah up between morning and afternoon to show that we believe that Hashem alone has control over day and night and not like many idolatrous societies who believed that two different forces had control over day and night. In Parshas Tzav, the Kli Yakar brings the Abarbanel who discusses how the three times the Torah mentions the fires of the altar corresponding to our three services- shacharis, minchah and maariv. The Ki Yakar further concludes from the pasuk in Tehillim 55:18 *Asicha vaehemeh* 'and I will moan' [in prayer], that since the gematria for vaeheme is equal to 57, this is a hint to our three amidahs that we recite every weekday, each containing nineteen blessings. Just as we had to be careful with the korbon tamid, so too, we have to be careful with our regular tefilos not to neglect them.

Perhaps we can understand the connection of the two mitzvos.korbon tamid and tefila in the following way. Tefilos, as stated above, correspond to korbonos. Nevertheless, our ultimate tefilla is that Hashem should rebuild our Bais Hamikdash where we will bring our korbonos again and achieve that closeness with Hashem that we once had but is beyond our imagination today. Not surprisingly, Malachi, the last of the prophets left us with a message in this area.at the beginning of the third chapter, "and the offering of the minchah of Yehuda and Yerushalyaim will be pleasant to Hashem as in the days of old.' In merit of our tefilos, may we be worthy of the fulfillment of these words of this prophecy in the third Bais Hamikdash speedily in our days. Amen.

