

# SICHA POEM

*Likkutei Sichos, Vol. 28*

## **Korach, Sicha 2**

— By Mrs. Chanie Gourarie, Chabad Toms River

In Korach's Torah portion,  
Hashem gave priesthood to Aharon and his children.  
The Sifrei, Gemarah and the Rambam too,  
Discuss three crowns and who they belong to.

The crown of priesthood belongs to Aharon's family alone,  
The crown of kingship belongs to Dovid's throne,  
But the crown of Torah belongs to every Jew,  
A precious inheritance for me and you.

The Sifrei and Gemara teach this view,  
Yet bring no pesukim to prove it's true.  
The Rambam brings a source for each crown,  
Why in a book of law does he write them all down?

The source for the Rambam is based on Avos D'Rebbi Nosson, it's true,  
But there are differences here too.  
Two of the Rambam's proofs are not the same,  
By choosing different proofs what does he gain?

Avos D'Rebbi Nosson says that crowns of priesthood and kingship can't be won,  
Even if one were to give all the gold and silver under the sun.  
The Rambam sees it in a positive light,  
Describing how these crowns were actively secured tight.

Another point does appear, when you compare,  
The Rambam's own wording here and elsewhere.  
For the crown of kingship in Hilchos Melachim the proof that he does bring,  
Is "Your throne shall be established forever" for Dovid the king.

But in Hilchos Talmud Torah which we are taught,  
A different verse is brought.  
"His offspring shall endure forever," for all to see,  
"And his throne as the sun before Me."

For priesthood the verse that we view,  
Is "It shall be for him and his offspring too,  
An eternal covenant that will remain true."  
A bond that no passage of time can undo.

It is difficult to understand why the verse for priesthood was chosen,  
Because it doesn't refer to the regular priesthood that was given,  
But rather to Pinchas Ben Elazar this verse Hashem did say,  
When Pinchas acted in a zealous way and saved the day!

In the Alter Rebbe's Hilchos Talmud Torah he writes the Rambam's ruling,  
But omits the Pesukim about priesthood and kingship that the Rambam does bring.  
For the crown of Torah his proof is the same as the Rambam it's true,  
But he makes changes two.

To reverse the order he sees fit,  
"Whoever wishes may come and take it."  
As it is stated "An inheritance of Yaakov's congregation"  
He also adds a bit, "for it is an inheritance for the whole Jewish nation."

This will be understood by first addressing a general difficulty,  
Since the Rambam is a compilation of Halacha specifically,  
Then what is the relevance in Hilchos Talmud Torah to crowns three?  
Is it an introduction to highlight the crown of Torah's superiority?

The Rambam concludes in that Halacha that a mamzer who in Torah is a star,  
Takes precedence over a High Priest who is an ignoramus and from Torah is far,  
For Torah's greatness rises and swirls,  
As it says, "It is more precious than pearls."

However this isn't a sufficient explanation,  
Because to tell us that the Torah scholar is first for redemption,  
A lengthy elaboration of the crowns would be unnecessary,  
The details of the other crowns add to our understanding of Torah's crown it must be!

Avos D'Rebbi Nosson's call,  
Is that Torah is greatest because it is the only one that applies to all.  
This isn't the Rambam's intention,  
Because he doesn't use terms of negation, like Avos D'Rebbi Nosson.

In the Talmud the crown of Torah's definition,  
Relates to honoring Torah, its greatness and comprehension,  
But the precise wording of the Rambam will clarify,  
That there is more to the crown of Torah than what meets the eye.

The crown of priesthood and the crown of kingship too,  
Do not refer to the service that they do.  
For even before Aharon received the priestly crown,  
The concept of service by the firstborns was already passed down.

The same is true regarding kingship's throne,  
It did not begin with Dovid alone.  
Shaul was king and ruled the nation,  
Even before Dovid got any recognition.

The crown must mean something deeper, as we shall see,  
More than a title or responsibility.  
When one merits the crown of priesthood or kingship it is an eternal matter,  
It affects "him and his offspring forever!"

This is written and proven,  
In the versus that by the Rambam were chosen.  
For priesthood the verse that we view,  
Is "It shall be for him and his offspring too, An eternal covenant that will remain true."

For the crown of kingship "His offspring shall endure forever," we see,  
"And his throne as the sun before Me."  
All appointments and positions of authority in Yidishkeit are an inheritance it is true,  
But if you get the crown it is your essence like the fact that you were born a Jew.

There were kings of Yisrael who were legitimate and did their duty,  
But the kings from Dovid exclusively,  
Were given the crown of kingship eternally,  
It is not just an inheritance they have it inherently.

In the kingship itself not only is there a transformation,  
But there is a transformation within the identity of the person.  
But when the kingship is a role it remains something external, not part of his core,  
An added possession, like property or an asset and nothing more.

This is why in Sefer Hamitzvos it is written clearly,  
That anyone who isn't from King Dovid's dynasty,  
For kingship a foreigner he is considered to be,  
Just like a person is a foreigner for service in the Temple if he isn't from Aharon's family.

On the other hand it is clear,  
That the identity of the father his son does share.  
Since the kingship is the very essence of his father,  
His children inherit his kingship forever.

Aharon who was so pure,  
Kehunah for his family he did secure.  
Since he merited the essence of the priesthood's role,  
The priesthood became fused with his very essence and soul.

Similar to how Judaism is the essential identity of a Jew,  
No matter what and no matter who.  
And likewise for a convert who converts according to Halacha,  
Who becomes part of the Jewish Mishpacha!

The Rambam writes Aharon merited it... Dovid merited it...  
But "and took it" the Rambam does omit,  
Because in order for kingship or priesthood to be fused with one's being,  
One must be crowned by Hashem, on our own there is no taking.

This is why the verse that for priesthood is chosen,  
Is about Pinchas who from Hashem got a great transformation.  
For the crowns of priesthood and kingship we have a full explanation,  
So we can finally give the crown of Torah a definition.

The Rambam does define,  
That the crown of Torah remains available for all Jews all the time.  
“Moshe commanded us the Torah, an inheritance of the congregation of Yaakov,  
Whoever wishes can come and take it,” a treasure trove.

There are two aspects to objects that are royal,  
Like the crown, horse and apparel.  
1.They exist as objects on their own,  
2. They transform the king who sits on the throne.

So too, there are two ways of taking Torah,  
You can take it as a separate object and do Halacha,  
Or with Torah you can be bound,  
Because by the Almighty you are crowned.

When the Rambam says that the crown of Torah remains available, standing and ready,  
It doesn't just mean that whoever wants to study Torah has the ability.  
Rather the Torah was given in a manner where it becomes fused with our essence,  
For the congregation of Yaakov this is the inheritance.

In other words, it's not the case,  
That you need to take Torah from another place,  
But rather it has been deposited within,  
You just need to access what is already in your possession.

In our minds the Alter Rebbe wants this point to sit,  
Therefore he first puts the words “whoever wishes may come and take it.”  
Usually taking is accomplished entirely through one's own independent action,  
But the fact that we can “take it” is the inheritance for the whole Jewish nation.

Taking and inheriting are opposites, as anyone can see,  
One is earned through effort, the other comes automatically.  
Yet when it comes to Torah, both are true in this situation,  
Its crown must be earned, yet belongs intrinsically to the entire Jewish nation.

It goes without saying,  
That to access the crown of Torah takes learning,  
But in order to do the Mitzvah of Talmud Torah properly,  
Torah must be our identity.