

# CHAYUS

## *A Shabbos Stimulus*

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ע"ה ben David שי' Ainsworth*

*Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Korach, 5782 – July 1, 2022  
Erev Gimmel Tammuz, the Rebbe's 28th Hilula

ערב שבת פרשת קרח, ב' תמוז, ה'תשפ"ב  
ערב ההילולא הכ"ח של ק"ק אדמו"ר נשיא דורינו

כתר שם טוב

### PORTIONS OF LIGHT

Adapted from  
**Keter Shem Tov**

#### Tzaddikim Are Emissaries

*“And Yaakov lived in the land of Egypt for seventeen years”* (Korach 47:28).

The theme expressed in this verse is the same as, “In my distress You have relieved [*hirschavta*] me” (Tehillim 4:2), meaning that the distress is the direct cause of the subsequent expansiveness [*harchavah*]:

Tzaddikim are emissaries of the shechinah (Divine Presence), and their duty is to pray for the sake of the shechinah that languishes in exile. Through suffering lack or exile themselves, the tzaddikim come to a fuller appreciation of the shechinah's plight, and know how to pray accordingly.

“And Yaakov lived in the land of Egypt [*mitzray-*

*im*].” Through the exile, troubles, and constraints [*meitzarim*] that Yaakov personally experienced, he understood how to pray for the equivalent experiences of the shechinah.

The shechinah itself can also be referred to as “Yaakov,” so that “And Yaakov lived” means that the shechinah (“Yaakov”) joined with the supernal source of life through his prayers. “In the land of Egypt [*mitzra'ym*]”—this came about because he was forced to personally experience suffering [*meitzarim*].

*Par. 61*

גאולה

### GEULAH

Yalkut Moshiach uGeulah al HaTorah  
Translated by Yaakov Paley

#### Identifying Eliyahu Hanavi

*The Torah states that Aharon's staff “gave forth blossoms, sprouted buds, and produced ripe almonds”* (Korach 17:23).

The final letters of *perach*, *tzitz*, *shekeidim* (blossoms, buds, almonds) spell *Tzemach*, alluding to King Moshiach, as in the verse, *atzmi'ach le-Dovid tzemach tzedakah*—[“In those days and in that time,] I will cause to sprout forth for David a sprouting of righteousness” (Yirmiyah 33:15).

The word *tzitz* (צִיץ)—“buds”—in the phrase *va-yatzeit tzitz* (וַיֵּצֵא צִיץ)—“sprouted buds”—is the

numerical value of *keitz*, the destined time of the redemption's arrival. When the long-awaited *keitz* will arrive, Eliyahu hanavi will recover Aharon's staff with its buds and blossoms and show it to the Jewish people as proof that he is in fact Eliyahu hanavi.

*Remazei Rabbeinu Yoel (mi'Ba'alei ha-Tosefos)*

## Blending Heaven and Earth

Regarding Aaron and his descendants, the Torah states: “It is an eternal covenant of salt before G-d, for you and your descendants with you.” (Bamidbar 18:19).

The Hebrew word for salt (מלח) is related to the word for blending ingredients (ממולח) and also related to the word for sailors (מלחים), who row by stirring the water with oars. G-d’s covenant with Aaron is predicated upon him and his descendants

blending our world with the heavens.

This is why the Zohar describes Aaron as the bridal escort of the queen—one who raises the Jewish people up, drawing us to the bridal canopy to meet our groom, the king. Through offering sacrifices and incense, Aaron connects and mixes our world with light from the higher worlds.

*Ohr Torah, par. 140*

## Jack of all Trades

*And they (Korach and his following) converged upon Moses and Aaron and said to them: “Enough! Every one of the congregation is holy, and G-d is amongst them.*

*Why do you raise yourself above the congregation of G-d?” (Korach 16:3)*

There are those who maintain that they have no need of a mentor to guide them through life. They claim, as did Korach, that each and every individual can forge their relationship with G-d unaided. They argue that since the Jewish faith rejects the concept of an intermediary between man and G-d, they have no use for a rebbe or master.

They fail to understand that the entire Jewish people are a single entity, that every individual soul is, in truth, but a limb or organ of the soul of Israel. Just as each limb and organ of the human body has its function at which it excels, so, too, every soul has its role and mission, as well as its limitations. The ‘loftiest’ of souls is dependant upon the ‘lowliest’ for the attainment of the single, unified goal. And were any limb to strike out on its own, detach-

ing itself from the ‘head’ which provides the entire body with vitality and direction - the results are self-understood.

Said Rabbi Yosef Yitzchok of Lubavitch: “When an individual adapts the attitude that he can do it all on his own, he reminds me of the story told about the peasant and the *tefillin*. Once, a Jew noticed a pair of *tefillin* in the house of a gentile peasant.

Upon seeing a holy object in such a place he began to inquire about the *tefillin*, wishing to purchase them from the goy. The peasant, who had looted the *tefillin* in a recent pogrom, grew agitated and defensive. “What do you mean, where did I get them?” he blurted out. “Why, I made them myself! I myself am a shoemaker!”

## The Exchange

*Thus, you too shall lift up the offering from the grain (‘terumah’) to G-d (Korach 18:28)*

From the words “you too” we derive that a person’s agent can act in his stead; that “the agent of a person is as he himself.”

When his eldest son, DovBer, reached cheder age, Rabbi Schneur Zalman of Liadi approached one of his colleagues, a fellow disciple of their late Master, the Maggid of Mezeritch. In his characteristic singsong manner, Rabbi Schneur Zalman said:

“I have a mitzvah to fulfill—the commandment ‘you shall teach them (the words of Torah) to your children.’ You, too, have a mitzvah incumbent upon you—the duty to support your family. Let us make an exchange: I will provide you with the

means to fulfill your mitzvah, and you will teach my son Torah.” Rabbi Schneur Zalman then gave the young man a crash course in his approach to early childhood education: “One obviously starts with the Aleph-Bet. What is an Aleph? A dot above, a dot below, and a line in between—this is an Alef. And this is the very Alef of Torah: that the Yud [(resembled by) the dot] above (G-d) and the Yud<sup>1</sup> below (the Jew) are bound by a line of faith.”

1. The Hebrew letter *Yud* is written in the form of a point, and is the first letter of the Divine Name. *Yud*, in Yiddish, also means ‘Jew’.

לקוטי שיחות

## A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the [Lubavitcher Rebbe](#)

### Guarding the Gates of the Temple

#### The Context:

In *parshas Korach*, G-d commands the *Kohanim* and *Leviyim* to guard the Holy Temple (*Bamidbar* 18:1). The Tractate of *Middos* discusses the Levites’ responsibilities with respect to guarding the Temple gates. The first Mishnah in the tractate says that there were “five Levites at five gates of the courtyard” (*Middos* 1:1). A later Mishnah, however, says that there were seven gates to the Temple courtyard (*Ibid*, 1:4).

The Talmud raises this contradiction and offers two answers:

*Abaye says there were seven gates. But two of them—the gate to the Chamber of the Spark and the gate to the Chamber of the Hearth—did not require a watch of the Levites, as the kohanim kept watch over those chambers.*

*Rava says that there indeed is a dispute between the authors of these two Mishnahs. One maintains there were five gates, another maintains there were seven gates, and another maintains that there were actually thirteen gates! (Tamid 27a)*

#### The Rambam:

Rambam seems to rule like Abaye: In one place, he says that the courtyard had seven gates (*Hilchos Beis HaBechirah* 5:4). In a later ruling he says that “the Levites would stand watch at the outside of

five [of the seven] gates of the Temple Courtyard, for the *kohanim* stood watch at [the remaining two gates,] the Gate of the Hearth and the Gate of the Spark” (*Ibid*, 8:8).

#### The Question:

The general principle is that when Abaye and Rava disagree, the law follows Rava. Why does Rambam rule in accordance with Abaye?

#### The Explanation:

It stands to reason that the Sages do not argue about a factual reality—how many gates there were in the courtyard. Everyone agrees there were rather thirteen gates (See *Middos* 2:6, *Shekalim* 6:3). The dispute concerns how many of these gates are legally defined as a “gate.” Certain laws, such as the obligation to guard the Temple gates, apply only to legitimate “gates” but not to the other entrances that are not considered gates.

According to Abaye: The author of both Mishnahs maintains that only seven of the entrances are legally defined as gates. But only five were actually guarded by the Levites because two of the gates were guarded by the *kohanim*, who were guarding the chamber attached to those gates in any event.

According to Rava: The author of the first Mishnah maintains that only five entrances are legally defined as gates. The author of the later Mishnah

maintains that it actually had seven entrances that are considered gates. Yet, only five of them were practically guarded by Levites since two of the seven were guarded by *kohanim* as a matter of course.

Thus, Rambam is consistent with Rava as well, because he also agrees that in reality there were thirteen gates, yet only seven were legally considered gates, and only five were practically guarded by Levites, as per the opinion of the latter Mishnah.

### Rambam and Rava's Rationale:

Why does Rambam rule like Rava and assume that the author of the first Mishnah disagrees with the later Mishnah and maintains that only five entrances, not seven, were legally defined as gates?

Because in that first Mishnah, the author begins, "In three places the *kohanim* keep watch in the Temple... in the chamber of the spark, and in the fire chamber."

Now, if the author of this Mishnah believed,

as Abaye claims, that there were seven legally defined gates, yet only five were watched by Levites because two were guarded by *kohanim*, then the Mishnah must allude to this in some fashion. The opportunity to do so would be in describing the watch of the *kohanim*. The Mishnah could have said, "In three places the *kohanim* keep watch in the Temple... at **the gate** to the chamber of the spark, and at **the gate** to the fire chamber." This would allude to the fact the watch of the *kohanim* covered two objectives—their being commanded to guard the chamber, and the Levites being commanded to guard the gates. By intentionally writing only "the chamber," this Mishnah implies that the watch of the *kohanim* did not duplicate any of the Levites' watches. Thus, reading this Mishnah, it seems there were only five legally defined gates for the Levites to guard.

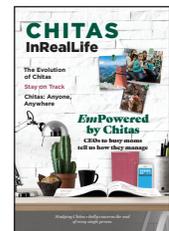
*Likkutei Sichos vol. 18, p. 212ff.*

מורה שיעור לחת"ת ורמב"ם לשבת

## SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
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