



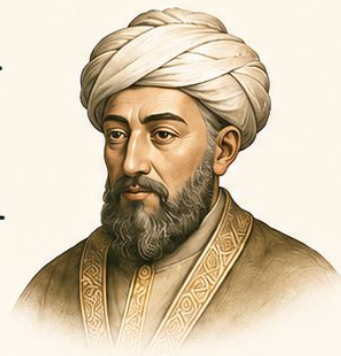
KORACH

Likkutei Sichos Vol. 28, 2

Rabbi Shalom M. Paltiel

RAMBAM

There are Three Crowns:



1. Crown of Priesthood — Aharon merited it:

It shall be for him and his seed after him an eternal covenant of Priesthood.



2. Crown of Kingship — David merited it:

His seed shall be forever, and his throne before Me like the sun.



3. Crown of Torah — lies ready for all Israel:

The Torah which Moses commanded us is the heritage of the Congregation of Jacob.
It is the greatest of all the crowns.

MIDRASH



1. Crown of Priesthood — Aharon merited to claim it.



2. Crown of Kingship — David merited to claim it.



3. Crown of Torah — lies ready for all to claim it.

TALMUD

There are three crown-like rims in the Temple:



1. **Altar / Priesthood** — Aharon merited to claim it.



2. **Table / Kingship** — David merited to claim it.



3. **Ark / Torah** — still lies in waiting for whoever wishes to claim it.

MISHNA



1. Crown of Priesthood – for all the money in the world, one cannot claim it:
“It shall be for him and his seed after him an eternal covenant of Priesthood.”



2. Crown of Kingship – for all the money in the world, one cannot claim it:
“David My servant will lead them forever.”



3. Crown of Torah – is different:
Whoever wishes to claim it may come and claim it:
“All who are thirsty, go to the water.”

Rebbe's Questions

1 Why does Rambam differ from the Midrash and Talmud by citing verses?

2 Rambam says: “merited it.”
The Midrash, Talmud, and Mishna say: “merited to claim it.”

3 The Mishna cannot be Rambam's source:
a. Rambam uses different verses for two of the three crowns.
b. Rambam's emphasis is positive — who received each crown.
The Mishna's emphasis is negative — that the other two crowns are not available.

4 Rambam's verse about Priesthood refers to Pinchas, not Aharon.

Why not cite:

“An eternal salt covenant for you and your seed.”

Or alternatively:

“Their anointing shall be for eternal priesthood for generations.”

Rebbe's Explanation

TWO DEFINITIONS OF "CROWN"

	Functional Role ("Claimed")	Intrinsic Status ("Merited")	Example of the Difference
 Priesthood	Temple service	Inherent status	Moshe during the seven days of inauguration vs. Aharon
 Kingship	Leadership / authority	Inherent status	Shaul and the northern kings vs. Davidic kings
 Torah	Law, Halacha, Honor	Torah belongs equally to every Jew	Belongs to scholars vs. every Jew equally.