

# Rambam Yomi<sup>b'sd</sup>

**2 Strengthening Limud HaRambam Worldwide**

**Week of Parshas Korach 5772**

Contact: Rabbi Yonason Kahanovitch at [kahanovitch@yahoo.ca](mailto:kahanovitch@yahoo.ca) about this project or phone 973-223-7877.

*Story: The Holy Arizal and his students would often go out to the field to greet the Shabbos queen. As the sun set above the mountains of Tzefas, the sky glowing in beautiful hues, they appeared angelic, wrapped in white silk, their faces shined aglow. As was his custom, the Ari HaKodesh burst into a lively Lecho Dodi. As his face shown bright asked his talmidim, "Would you please accompany me to Yerushalayim for Shabbos?" The students were aghast, as it was a few days journey to the Holy City. Some of the students answered "Yes" immediately, but others first asked permission from their households. Hearing about the delay, the Ari groaned with heartbreak and exclaimed, "The heavens opened when we welcomed the holy Shabbos. At this time, the melachim demanded the revelation of Moshiach, and redemption of Klal Yisroel! Had my dear students accompanied me without any hesitation, thereby displaying perfect emunah, to Yerushalayim Hakodesh, the Satan would have become powerless. However, now that you desisted, the redemption has again been delayed. (Emek Hamelech)*

*The lesson is how important it is to trust the Rebbe with perfect faith and not move an inch from his instructions. It is up to us, to bring the final redemption, which should happen immediately Amen!*

*In honor of the 65<sup>th</sup> birthday of my father, Yisroel Yitzchok Dovid Hakohen ben Esther for a good year physical lyand spiritually and long life*

*In memory of my mother Risa bas Hirsch*

*In Honor of the Rebbe and his Chag HaGeulah-Gimmel Tammuz, we should be zoche to see the Rebbe with the ultimate redemption now!... 'v'hu yigaleinu!'*

*Thank you 'Go Kosher.org, Chicago Mitzvah Campaigns, The Best Shul', and all of the positive feedback via email.*

*Thank you to Gan Yosef Yitzchok Cheder 646-450-4770 and Geulah Gardens Childcare/playgroup 718-363-2390.*

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**This week's Perek Echad:**

Mazal Tov to those that completed Sefer Ahava, this week we start Zmanim on Tuesday, and the first halachos is:

א. שביתה בשביעי ממלאכה מצות עשה שנאמר וביום השביעי תשבות. וכל העושה בו מלאכה ביטל מצות עשה ועבר על לא תעשה שנאמר לא תעשה כל מלאכה ומהו חייב על עשיית מלאכה. אם עשה ברצונו בדרך חייב כרת. ואם היו שם עדים והתראה נסקל. ואם עשה בשגגה חייב קרבן חטאת קבועה:

**A. It is a positive command to rest on the 7<sup>th</sup> day from work, as it says 'on the 7<sup>th</sup> day you should rest'.<sup>1,2</sup> Whoever does work nullifies the positive command and transgresses a negative command as it says 'do not do work...' If intentional, he is punishable with 'kareis', and if with warning, stoned. If done mistakenly, he must bring fixed sin offering.<sup>3</sup>**

Poskim/Mefarshim:

1. See Rashba on Yevamos 6a, who explains resting as 'negative,' ie refraining from melachah. Whereas the Ramban on Chumash Vayikra 23:24 explains it as positively resting. Here the Rambam seems to adopt the Rashba, but is agreeing to the Ramban on halacha 21:1. (see also the commentary of Rabbi Touger)
2. The main obligatory aspect of Shabbos is to actively rest (ie the positive command, see Likutei Sichos V. 15 P. 377 and V. 31 P.193). 3. Talmud: See Shabbos 114b

Connecting Rambam to the Parsha through Chassidus ("imho"):

It is mentioned by our sages that a Torah scholar is called *Shabbos*. Just as the Shabbos is free from weekly pursuit, so too is the scholar immersed in learning to the point where he is removed from the mundane, and has attained a nullification-*bittel* to his creator. It was in this vein that the prohibition of *miktzah* was ordained, so that even the talmid chochum can distinguish the Shabbos from his week (see Shulchan Aruch Harav 308:1, Rambam 24:12). The ultimate epitome of *bittel* was *Moshe Rabbeinu*, the *Nasi HaDor* who said "*nachnu ma*" - what are we? "*Ma*" is a level of chochma and *bittel*. Korach's mistake was that he did not understand that a nasi is distinguished from everyone, similar to which it says about Shlomo HaMelech, "*m'shichno u'maalah gvoah m'kol am*," that the king is head and shoulders above all. Similarly with priesthood, the *Kohein* is chosen by G-d to serve in the Beis Hamikdash, and has several other mitzvos pertaining to Kehuna. Korach was correct in the sense that every Jew is nullified to his Creator, but this will only be completely revealed when Moshiach comes. Until that time, it is the duty of everyone to realize that although he has great qualities in his service to *Hashem*, he gets his spiritual sustenance via the leader (*chocham*) of the generation (See Tanya, Likutei Amorim Ch. 2); which in our generation is the Rebbe. Through the Rebbe, we can have a taste of this redemptive nullification to G-d. Our duty is to finish the last details in bringing the ultimate redemption, which the Rebbe has promised is in full bloom. However, we must nullify our will to the will of the leader, like a horse to the chariot driver, and only then will we reach the destination of Moshiach Tzidkenu immediately, Amen!