

Pathways Chayei Sarah

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Pathways

Crossing the Narrow Bridge with
Rebbe Nachman and his students.

By author/illustrator Tuli Korach Chayim Minkovitch

KORACH'S MISTAKE: DOTS

By Our Rebbe's

"The earth opened its mouth, swallowing them and their households, along with all the men who were with Korach, and their property" (Numbers 16:32).

"A leopard pounces in a sudden and the victim is gone, but the meekness is the foundation of the world" (Proverbs 19:2).

Less words we talked about some benefits of tikunim (Tzavim being "tzuim") to a tzavim. This is a good word to talk about a disadvantage, perhaps the disadvantage of being disconnected from tzavimim.

My chavrusa (Tzavim study partner) recently reminded me we cannot study Torah even (or especially) the weekly reading, especially. We must realize there is much more than what meets the eye. We must

conclusions you reach depend very much on what it is you read from the letters, the body of the Torah and how it is individualized, cannot be safely separated from the context, the word and letters in the Torah as it should be read, the way the greatest tzavimim see it.

That was Korach's fatal error. He thought the letters, which all Jews and every Jew has equally seen also (the soul of the Torah, "I love the letters, I approve who sees his soul")—can know the life force before context and love in the Torah. We are all holy enough. We do not need a tzavimim!

But it isn't so. The letters of the holy Torah receive their life, their soul, only via the tzavimim. The tzavimim themselves are the positive context and bridge of the tzavimim, and of an ordinary tzavim, who want (or at least, want to want) to live up to the Torah's tzavim. We know that just as we need a tzavim tzavimim to give us the Torah's letters, the body, we need him for the tzavimim, the soul, in order to have a Torah tzavimim.

SIDEPATH

On the service of G-d

Someone once asked Rebbe Nachman why the Rebbe Shem Tov had his daughter, Selmanim (1861), in such high esteem. The Rebbe explained, "My great grandfather married his daughter so much because she went about constantly with a heart full of longing to G-d. She always asked herself, 'What else can I do to please the One Above?'" (Sichle Rebbe Nachman, Vol. 2, 172).

Our Sages declare that Korach was a heretic. He was lengthy, which is inconsistent with Mishnah (M.T. 1, 104).

The Difference Between Ahava and Korach