

Pathways from Parashas Terumah

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.
In and Honor of our Tzadik, Rebbe Chaim and Moshelel

Pathways

KORACH'S MISTAKE: DOTS

By Chay Hagerman

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

"A serpent passes in a wallow and the refuse is gone, but the tashlik is the foundation of the world" (Pirkei 1:23).

Last week we talked about some benefits of tashlik (tashlik, being "toss") in a tashlik. This is a great time to talk about a disadvantage, perhaps the disadvantage, of being successful in tashlik.

My chavrusa (Tzav study partner) recently reminded me we cannot study Torah, even (or especially) the weekly reading, superficially. 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 start from. The letters, the body of the Torah and how it is individualized, cannot be safely separated from the outside, the soul and desire to live it as it should be lived, the way the greatest tzaddikim live it).

That was Korach's fatal error. He thought the letters, which all Jews and every Jew has equally, were also the soul of the Torah. "I have the letters. I—anyone who sees his soul—can have the life these letters contain and how to live it. We are all holy enough. We do not need a tashlik!"

But it isn't so. The letters of the holy Torah receive their life, their soul, only via the outside. The outside themselves are the positive desire and longing of the tzaddikim, and of an ordinary Yid who wants (or at least, wants to want) to live up to the Torah's ideals. We know that just as we need a Moshe Rabbeinu to give us the Torah's letters, the body we need him for the outside, the soul, to enter to have a Torah life.

SIDEPATH

On the service of God

Sometimes one asked Rebbe Nachman who the Real God? He told his daughter, Rebekah (184), in such high terms. The Rebbe explained, "My great-grandfather advised his daughter to reach because she was about constantly with a heart full of longing for God. She always asked herself: 'What can I do to please the One above?' (Shem Sayy, Shema, Vol. 2, 172).

Our Sages declare that Korach was a heretic. He was haughty, which is inconsistent with tashlik (M. 1, 10-1).

The Difference Between Akava and Korach