

Pathways from Parashas Tetzaveh

written by breslov.org

March 1, 2012

Parashat Tetzaveh 5772 • Vol. 11 No. 1

#breslov.org/pathways

Crossing the Narrow Bridge with
Rebbe Nachman and his students.

In and With the Master of Truth, 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" (Numbers 16:32).
"A serpent passes in a wilderness and the victim
is gone, but the tracks in the foundation of
the world" (Pirkei 11:21).
Last week we talked about some benefits of
Chassidut (Chassid, being "happy") in a
hashkfa. This is a great week to talk about a
disadvantage, perhaps the disadvantage, of
being disconnected from hashkfa.
My chavrusa (Tzavah study partner) recently
mentioned we 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 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
hashkfa 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 know the life these letters contain
and how to live it. We are all holy enough. We
do not need a hashkfa!"

But it isn't so. The letters of the holy Torah
receive their life, their soul, only via the
outside. The outside circumstances are the
positive desire and longing of the hashkfa, and
of an ordinary Chassid, who want (or at
least, want to want) to live up to the Torah's
ideals. We know that just as we need a Master
Hashkfa 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
Someone once asked Rebbe Nachman who the
Real God? He told his daughter, Rebekah
said, in such high voices. The Rebbe
explained, "My great-grandfather advised his
daughter to reach because she was about
consistently with a heart full of longing for
God. She always asked herself, 'What can I do
to please the One above?' (Chay L'Hay
Korach, Vol. 2, 172).
Our Sages declare that Korach was a heretic.
He was haughty, which is inconsistent with
hashkfa (M. 1, 10-11).
The Difference Between Above and
Below