

# Pathways From Parshat Behar

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## Pathways

Crossing the Narrow Bridge with  
Rebbe Nachman and his students.  
by author Yossi Katz, Rebbe Chaim's grandson

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### KORACH'S MISTAKE: DOTS

By Our Rebbe

"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 lamp is placed in a candle and the oil that it gives, but the candle is the foundation of the world" (Proverbs 13:23).

Last week we talked about some benefits of Ahavas Yisroel being "basic" to a Jew. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from ourselves.

My chavrusa (Torah 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 read from this. The letters, the body of the Torah and how it is individualized, cannot be safely separated from the context, the soul and inner to the it as it should be lived, the way the greatest teachers live 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 agree who sees his soul—can know the life from before outside and love to live it. We are all holy enough. We do not need a teacher!

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

### SIDEPATH

On the service of G-d

Someone once asked Rebbe Nachman why the Rebbe Shem Tov had his daughter, Selmanah (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?'" (Chofetz Chaim, 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