

Pathways Bereishit

From

Parshat

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Pathways

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.

In and out of the way of Talmud, Torah, Chumot and Minhagim

KORACH'S MISTAKE: DOTS

By Chayyim

"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 valley and the refuse
is gone, but the tunic is the foundation of
the world" (Pirkei 13:2)

Last week we talked about some benefits of
Akedat (Yisroel being "koved" in a
hand). This is a good week to talk about a
disadvantage, perhaps the disadvantage, of
being the successful bene hashilim.

My observant (Torah study person) recently
mentioned we cannot study Torah, even
our *mesibot* (the weekly reading,
especially) we must realize there is much
more than what meets the eye. We must

realize that you must depend every minute on
what it is you want from life. The letters, the
body of the Torah and how it is
individualized, cannot be safely separated
from the *mesibot*, the soul and desire to live it
as it should be lived, the way the greatest
hashilim 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 hashilim!"

But it isn't so. The letters of the holy Torah
receive their life, their soul, only via the
mesibot. The *mesibot* themselves are the
positive desire and longing of the hashilim,
and of an ordinary Yisroel 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
Hashilim to give us the Torah's letters, the
body we need him for the *mesibot*, the soul,
to enter to have a Torah hashilim.

SIDEPATH

On the *mesibot* of Shul

Someone once asked Rebbe Nachman who the
Real Shulim are. He told his disciples, Rebbe
Nachman (1804), in such high esteem. The *mesibot*
explained, the great grandfather advised his
disciples so much because the men about
himself with a heart full of longing for
him. The *mesibot* asked himself: "What are we
to do to please the One Above?" (Seder Sippur
Mitzvot, Vol. 2, 172)

Our Sages declare that Korach was a *hashilim*.
He was highly, which is inconsistent with
Mitzvot (Mitzvot 1, 10-11)

The Difference Between Akava and
Korach