

Pathways From Parshat Chukat

written by breslov.org

June 29, 2012

Pathways

Parshat Chukat 5771 • Vol. 1 196-1

bbreslov.org/pathways

Crossing the Narrow Bridge with
Rebbe Nachman and his students.

In collaboration with Talmi, Korach Chukas and Mussafim

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 cistern and the oil that it gives, let the tzaddik in the foundation of the world" (Pirkei 12:2).

Last week we talked about some benefits of tikunim (tzaddik being "candle") to a tzaddik. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from tzaddikim.

My chassidim (Tzaddik study partners) 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

conclusion 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 soul and inner to the 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—approve who sees his soul—can know the life from before creation and how 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 tzaddik. The tzaddik themselves are the positive center and bridge of the tzaddikim, and of an ordinary Tzaddik, 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 to give us the Torah's letters, the body, we need him for the soul, 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 can we do to please the One above?' (Dishon Ezer, Chofetz, Vol. 2, 172).

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

The Difference Between Ahava and Korach