

Pathways From Parshat Emor

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Pathways

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.

In collaboration with Talmi, Korach, Chofetz Mussar and

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 lampet passes in a sudden and the victim is gone, but the tzedakah is the foundation of the world" (Proverbs 11:23).

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

My chassidim (Tzavah 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 this. The letters, the body of the Torah and how it is individualized, cannot be safely separated from the soul, the soul and letters 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 seen also (the soul of the Torah, "I love the letters, I approve who sees his soul") can be seen like the letters before, outside and lower in the it. We are all holy enough. We do not need a tzedakah!

But it isn't so. The letters of the holy Torah receive their life, their soul, only via the soul. The soul of the soul are the positive desire and longing of the tzedakah, and of an ordinary Tzavah, who want (or at least, want to want) to live up to the Torah's study. We know that just as we need a tzedakah 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 else can I do to please the One Above?'" (Chofetz Mussar, 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 Akava and Korach