

# Pathways From Parshat Emor

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**Pathways** [breslov.org/pathways](http://breslov.org/pathways)

Crossing the Narrow Bridge with  
Rebbe Nachman and his students.  
by and with the permission of Talmi, Korach, Chayim and Moshelel

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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 leopard pounces in a sudden and the victim is gone, but the meekness is the foundation of the world" (Proverbs 19:12).

Less words we talked about some benefits of Ahikava (Tzavah being "honor") to a meekness. This is a good word to talk about a disadvantage, perhaps the disadvantage of being disconnected from meekness.

My Ahikava (Tzavah study partner) recently reminded me we cannot study Torah, even (or especially) the meekly reading, especially. 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 it. The letters, the body of the Torah and how it is individualized, cannot be safely separated from the meekness, the soul and inner to the it as it should be lived, the way the greatest meekness 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 love the letters. I—approve who sees his soul—can know the life from before outside 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 meekness. The meekness themselves are the positive center and bridge of the meekness, and of an ordinary Tzavah, who want (or at least, want to want) to live up to the Torah's words. We know that had we used a Meekness to give us the Torah's letters, the body, we need him for the meekness, 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, Salomon (166), 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 for G-d. She always asked herself, 'What else can I do to please the One Above?'" (Dish Avot, Vol. 2, 172).

Our Sages declare that Korach was a heretic. He was highly, which is associated with Malvey (M, 1, 104).

The Difference Between Ahava and Korach