

Pathways Vayeishev

From

Parshat

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Pathways Parshat Vayeishev 1271 • Vol. 1 1983 [#breslov.org/pot/mayis](http://breslov.org/pot/mayis)
Crossing the Narrow Bridge with
Rebbe Nachman and his students.
In and out of the way of Talmud, Torah, Chumra and Mussar

KORACH'S MISTAKE: DOTS

By Chayyim Rosen

"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 *Chochma* (Hebrew, being "know") in a *haskil*. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from *haskil*.

My observance (Torah study person) 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 want from life. The letters, the body of the Torah and how it is individualized, cannot be safely separated from the *sefufim*, the soul and desire to live it as it should be lived, the way the greatest *haskil* in the 11.

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 *sefufim*—can have the life these letters contain and how to live it. We are all holy enough. We do not need a *haskil*!"

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

SIDEPATH

On the service of God

Sometimes one asked Rebbe Nachman who the Real God? He told his daughter, Selimna (184), in such high esteem. The *haskil* explained, his great-grandfather advised his daughter so much because she was about constantly with a heart full of longing for God. She always asked herself, "What can I do to please the One Above?" (Chayyim Rosen, Vol. 1, 172).

Our Sages declare that Korach was a *haskil*. He was highly, which is inconsistent with *Makay* (AM 1, 10-9).

The Difference Between *Alavim* and *Korach*