

Pathways Vayishlach

From

Parshat

written by breslov.org
November 30, 2012

Pathways

Parshat Vayishlach 5773 • Vol. 1 19613

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.

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

KORACH'S MISTAKE: DOTS

By Chay Shraga

"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 rocks in green, but the tsedek is the foundation of the world" (Pirkei 1:23).

Last week we talked about some benefits of *Chochma* (Torah), being "know" in a *hachila*. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from *hachila*.

My observance (Torah study person) recently reminded me we cannot study Torah, even (or especially) the *hachila* reading, separately. 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 *hachila*, the soul and desire to live it as it should be lived, the way the greatest *hachila* 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 *achil*—can have the life these letters contain and how to live it. We are all holy enough. We do not need a *hachila*!"

But it isn't so. The letters of the body Torah receive their life, their soul, only via the *hachila*. The *hachila* determines the position, clarity and longevity of the *hachila*, and of its military *hachila*, who stand (or at least, want to stand) in line up in the Torah's *hachila*. We know that just as we need a *hachila* *hachila* to give us the Torah's letters, the body we need life for the *hachila*, the soul, to enter to have a Torah *hachila*.

SIDEPATH

On the *achil* of *hachila*

Sometimes one asked Rebbe Nachman who the *hachila* was "the hold his daughter, *hachila* (166), in such high esteem. The *hachila* explained, "My 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?'" (Seder *hachila*, Vol. 2, 172).

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

The Difference Between *hachila* and *hachila*