

Pathways From Pesach

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Pathways

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.

In collaboration with Talmi, Korach, Chayim and Moshelel

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).

Last week we talked about some benefits of Ahavat Hashem being "basic" to a meekness. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from meekness.

My chassidim (Tzavah study partners) recently reminded me we cannot study Torah even (or especially) the normally 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 meekness, the soul and closer to the 11 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 seen also (the soul of the Torah, "I have 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 study. We know that just as we need a teacher 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, 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, Sha'ar 2, 172).

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

The Difference Between Ahava and Korach