

# Pathways Korach 5771

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# Pathways

Crossing the Narrow Bridge with  
Rebbe Nachman and his students.  
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## KORACH'S MISTAKE: DOTS

By Our Sages

"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 tzeitzitz is the foundation of the world" (Pirkei 1:23).

Last week we talked about some benefits of Ahavat Hashem, being "na'ar" to a tzitzitz. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from tzitzitzim.

My chavrusa (Tzvi's study partner) recently reminded me we cannot study Torah, even for *sefirah* (the weekly reading, especially). 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 tzitzitz, the soul and closer to the it as it should be lived, the way the tzitzitz tzitzitz it is.

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 suppose you want his soul—can't have the life force before tzitzitz and how to live it. We are all holy enough. We do not need a tzitzitz!"

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

## SIDEPATH

On the service of tzitzitz

Someone once asked Rebbe Nachman why the Rebbe Shmuel had his daughter, Rebekah (18), 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 meaning for God, the tzitzitz, and tzitzitz. 'What else can I do to please the One Above?'" (Sichle Rebbe Nachman, Vol. 2, 172).

Our Sages declare that Korach was a tzitzitz. He was tsitzitz, which is inconsistent with Malachi (3:1, 18).

The Difference Between Ahava and Korach