

Pathways Nitzavim-Vayeilich

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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 banquet passed in studies and the victim is gone, but the tsaddik is the foundation of the world" (Pirkei 1:23).

Last week we talked about some benefits of tsaddikim (tsaddik being "honest" or a tsaddik. This is a good word to talk about a disadvantage, perhaps the disadvantage, of being the second of two tsaddikim.

My chavrusa (Tzvi study partner) recently mentioned me, we cannot study Torah, even (or especially) the weekly reading, especially. We must realize there is much more than what meets the eye. We must probe as deeply as we can in order to have seen the hidden glimpse of what is really taking place.

I'm no linguist, but as a native English speaker there is something I find curious about Moshe's all his letters are connected. When you are served all by its immense self, you cannot be certain of how it is to be perceived. There is a sentence, when the world has existed, the correct reading may not be obvious. The correct pronunciation and proper meaning of a word depends on its context, context. The tsaddik are in the letters what the soul is to the body they give it life.

A Torah scroll has many many letters, but as

from the outside, the soul and desire to live it as it should be lived, the way the genuine tsaddik 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 suppose who sees his mind must know the life from before creation and how to live it. We are all holy enough. We do not need tsaddikim."

But it isn't so. The letters of the holy Torah create their life, their soul, only via the tsaddik. The tsaddik themselves are the positive desire and longing of the tsaddikim, and of an ordinary Chasid, who want (or at least, want to want) to live up to the Torah's ideals. We know that just as we need a Moshe Rabbeinu to give us the Torah's letters, the body we need him for the tsaddik, the soul, to enter to have a Torah that lives.

Without such a tsaddik, God forbid, we have nothing to stand on and the reality of our lives gets swallowed up. We're as good as dead.

Where is Korach today? The Talmud (Shabbat 151a) tells us that he and his community are still in the hole that swallowed them alive. Every week shabbat (Shabbat of the week), they are close enough to the surface so that those standing nearby can hear their message. Moshe and his Torah are lost.

May our attachment to genuine tsaddikim be broken and cleaved, so that we live the Torah the way it ought to be lived. Amen!

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On the service of G-d

Someone once asked Rabbi Nachman who the Real G-d was. He said his daughter, Rebekah (Leah), in such high esteem. The Rebbe explained, "My great grandfather advised his daughter so much because she went about constantly with a heart full of longing for G-d, the always absent G-d. 'What else can I do to please the One G-d?' (Shabbat 151a, 151b).

Our Sages declare that Korach was a heretic. He was highly, which is associated with Moshe (Lev. 1, 10-11).

The Difference Between Moshe and Korach

Moshe was a Kohen, associated with G-d. As such, he corresponds to the spiritual reality called the "right side." Korach, on the other hand, was a Levite, associated with growth. As such, he corresponds to the spiritual reality called the "left side."

G-d's decree, "Let there be light," corresponds to the right side. "Let it be light" corresponds to the left side.

"And there appeared between light and darkness." This refers to the difference between Moshe and Korach (Lev. 1, 14).

A Person Must Strive to Develop the Nature That God Has Given Him

It is not to blame him for the nature of G-d.