

Pathways Parashat Mikeitz

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Pathways

Crossing the Narrow Bridge with
Rebbe Nachman and his students.
By author/illustrator Tuli Korach Chutikov (Illustrator)

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 hawk is the incarnation of the world" (Proverbs 10:25).

Last week we talked about some benefits of Mikdash (Mikdash being "holy") to a mikdash. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from mikdashim.

My chavrusa (Tzvi's study partner) recently reminded 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

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 mikdash, the soul and inner to the it as it should be lived, the way the greatest mikdashim 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 love the letters, I—approve who see his soul—can know the life from before outside and love 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 mikdash. The mikdash themselves are the positive center and bridge of the mikdashim, and of an ordinary Mikdash, who want (or at least, want to want) to live up to the Torah's ideals. We know that just as we need a teacher to bring us to the Torah's letters, the body, we need him for the mikdash, 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 else can I do to please the One Above?'" (Chof Chaple Gdolah, Vol. 2, 172).

Our Sages declare that Korach was a heretic. He was lengthy, which is associated with Mikdash (Lev. 1, 16-18).

The Difference Between Akava and Korach