

Pathways Parashat VaYeitzei

written by Yossi Katz
December 2, 2011

Published Weekly • Vol. 11 No. 11

bbreslov.org/pathways

Pathways

Crossing the Narrow Bridge with
Rebbe Nachman and his students.
by and with permission of Tzvi, Mordechai Chaim 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 tzeitzitz is the foundation of the world" (Pirkei 1:23).

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

My chavrusa (Tzvi's study partner) recently reminded me we cannot study Torah, even for *several* days, 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 tzeitzitz, the soul and closer to the it as it should be lived, the way the greatest tzeitzitz 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 you saw his soul—can't you see the life force before me and how to live it. We are all holy enough. We do not need a tzeitzitz!"

But it isn't so. The letters of the holy Torah receive their life, their soul, only via the tzeitzitz. The tzeitzitz themselves are the positive center and bridge of the tzeitzitz, and of an ordinary Tzvi, who want (or at least, want to want) to live up to the Torah's demands. We know that just as we need a tzeitzitz to give us the Torah's letters, the body, we need him for the tzeitzitz, 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 Shmuel Tov held his daughter, Rebekah, in such high esteem. The Rebbe explained, "My great grandfather adopted his daughter so much because she went about constantly with a heart full of meaning for G-d, the source of all tzeitzitz. 'What else can I do to please the One Above?'" (Sichle Rebbe Nachman, Vol. 2, p. 172).

Our Sages declare that Korach was a heretic. He was haughty, which is inconsistent with Mitzvot (Lev. 1, 10-11).

The Difference Between Akara and Korach