

Pathways ToIdot

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.
By author/illustrator Taly Korach Chertok-Moskowitz

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 lampet passes in a sudden and the victim is gone, but the tsaddik is the foundation of the world" (Pirkei 12:2).

Last week we talked about some benefits of tikunim (tsaddik being "correct") to a tsaddik. This is a good week to talk about a disadvantage, perhaps the disadvantage of being disconnected from tsaddikim.

My chavrusa (Tzavah 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 the letters, the body of the Torah and how it is individualized, cannot be safely separated from the tsaddik, the soul and closer to the 11 as it should be lived, the way the greatest tsaddikim 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 sees his soul") can know the life force before, outside and lower to the 11. We are all holy enough. We do not need a tsaddik!

But it isn't so. The letters of the holy Torah receive their life, their soul, only via the tsaddik. The tsaddik themselves are the positive center and bridge of the tsaddikim, and of an ordinary Tzavah, who want (or at least, want to want) to live up to the Torah's ideals. We know that just as we need a Shema Halakha to give us the Torah's letters, the body, we need him for the tsaddik, 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 (166), in such high esteem. The Rebbe explained, "My great grandfather raised 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?'" (Dishon Ezer, Vol. 2, 172).

Our Sages declare that Korach was a heretic. He was lengthy, which is associated with Mikvey (M.T. 1, 104).

The Difference Between Ahava and Korach