

Pathways Va'eira

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Pathways

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Crossing the Narrow Bridge with
Rebbe Nachman and his students.
In and out of every Talk, Rebbe Chaim's Message

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" (Parshas 16:32).

"A leopard pounces in a sudden and the victim is gone, but the meekness is the foundation of the world" (Pirkei 1:22).

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

My chavrusa (Tosafos study partner) recently reminded me we cannot study Torah, even for ourselves, in merely reading superficially. 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 read from this. The letters, the body of the Torah and how it is individualized, cannot be safely separated from the meekness, the soul and inner to the it as it should be lived, the way the greatest meekness 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 from before creation and how 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 meekness. The meekness themselves are the positive center and bridge of the meekness, and of an ordinary Yisroel, 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 give us the Torah's letters, the body, we need him for the meekness, 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?'" (Dishon Ezer, Vol. 2, 172).

Our Sages declare that Korach was a heretic. He was haughty, which is inconsistent with Mitzvos (Lev. 1, 10-15).

The Difference Between Ahava and Korach