

## Torah 207 Likutei Mehoran

### Strung between Orthodoxy and Heresy

***All words are the aspect of Gevurot, as it is written: “And of your might (gevurot) they will speak,” and as it is written in the [Lurianic] writings, that the five Gevurot that are in Da’at break through and emerge in the mouth, to make the five articulators. It comes out that all words are the aspect of Gevurot. Now, these need to be mitigated, which happens by studying Torah and speaking good words. Through this, the words, which are the aspect of the Gevurot, are “sweetened.”***

Rebbe Nachman articulates a theology of the role of the Zadik in sweetening harsh divine judgments. He does not question why they emerge but accepts the fact that at times “*dinim*” and “*gevurot*” emerge from the *Sefira* of Divine *Daas*....a hidden *sefirah* meant to balance and or integrate the two opposing divine archetypes of *Chesed* and *gevurah*, kindness and judgment. When out of balance an efflux of *dinim* emerge into this world and need “sweetening” by the leaders of the generation (presumably the *talmidei chachamim*) or a *Zadik* who through his own suffering, takes on these *gevurot*. If he, or they however fail, through lack of merit or even sin, then these leaders become the very mouthpiece of the harsh *gevurot* and unleash them into the world only adding insult to injury. They then speak harshly about the *Zadik* of the generation and he must accept the insult with equanimity or even through his own death, in order to finally sweeten these judgments.

Now Rebbe makes the radical claim that Sabbateanism was one of these instances of harsh *gevurot*. And the heresy needed sweetening but instead the leaders of the generation were unable to and were led astray by Shabtai Zvi and spoke ill of the oral law and the *zaddikim*. Only the Baal Shem Tov attempted to sweeten the effect of these *gevurot* but was unable to even dying because of it.

Even more startling the Rebbe then claims that if only the Zadik could sweeten their words and transform the very words, they become a new torah called *Toras Chesed*, citing Proverbs, “and Toras Chesed is upon Her tongue” (referring to the Shechinah, Zohar). It is as if there was truth in those heresies but “unsweetened” antinomian anti-halachic claims, that if only rectified by the Zadik might become a sweeter Torah, a Torah of *Chesed*...the sweetened version of those heresies.

*Toras Chesed* in Sabbatian theology represent the Messianic Torah of the future. It is a highly technical term and had radical implications. Rebbe is appropriating this theological category of *Toras Chesed* claiming that he alone might be able to rectify the heresy of Sabbateanism and “bring it in to the fold” to experience the treasure of its novelty without the need to jettison rabbinic Judaism.

He also implied that merely excommunication would lose us the purity of the sanitized Sabbatian theology of messianism that was needed at this time. Any failure would result in a radical bloodletting due to the unleashing of the divine *gevurot*.

מוהר"ן

לקוטי

חקער

ובשאינן ממתיקים הגבורות הקשות, חס  
 ושלוש, מחמת שאין להם כח להמתיקם  
 או שהם אז במדרגה קטנה, שאי אפשר  
 להמתיקם, מחמת שפגמו אז באיזה פנים  
 וחסא, כי אפלו צדיקים וגדולים לפעמים  
 הם פוגמים ושוגים באיזה דבר, כי אין  
 צדיק בארץ וכו' (קהלת ז), ומחמת שהם  
 אז בכחינה זו, אינם ממתיקים הגבורות  
 הקשות, שהם הדבורים, ואזי, בשאינם  
 ממתיקים הדבורים, שהם גבורות קשות,  
 אזי מתחילין לדבר באלו הדבורים דבורים  
 רעים על הכלל או על הפרט, או שמדברין  
 על צדיק הדור, ואזי כל הדבורים שלהם,  
 שהם גבורות קשות, באים ונפלים על  
 צדיק הדור, חס ושלוש.

והצדיק הדור צריך לראות להמתיק  
 אלו הגבורות קשות, שהם  
 הדבורים הנ"ל, ועל ידי שהוא דן אותם  
 לכף זכות בזה שמדברים עליו, נמצא  
 שהוא מטה כלפי חסד, ובוה ממתיקם  
 או על ידי שמקבל היסורים שהם מדברים  
 עליו, מקבלם באהבה, על ידיה הוא  
 ממתיק גם כן דבורים שלהם, שהם  
 הגבורות הקשות הנ"ל. אבל אם אין פת  
 חס ושלוש, בצדיק הדור להמתיקם, אז  
 יוכל לפל ממדרגתו מאד, חס ושלוש  
 על ידי אלו הגבורות הנ"ל שבאים עליו  
 או שישתלק, חס ושלוש, על ידיה, ואזי

שכח את קול התורה והמצוות, ואינו  
 מכיר בקול הקריאה, על כן צריך האדם  
 לבקש מהשם יתברך, שימהר השם יתברך  
 לבקשו להחזירו אליו כל זמן שלא שכח  
 עדן לגמרי את קול התורה והמצוות  
 כנ"ל. וזהו מה שבקש דוד המלך עליו  
 השלום: בקש עבדך, כי מצותיך לא  
 שכחתי, כנ"ל:

רו

כל הדבורים הם בחינת גבורות, כמו  
 שכתוב: וגבורתך ידברו (תהלים קמה),  
 וכמו שכתוב בכתבים [א], שהה' גבורות  
 שפדעת בוקעין ויוצאין מהפה, ונעשה  
 מהם ה' מוצאות הפה; נמצא שכל  
 הדבורים הם בחינת גבורות, וצריך  
 להמתיקם. וההמתקה הוא על ידי למוד  
 התורה ודבורים טובים שמדברים, על-  
 ידיה ממתיקים הדבורים שהם בחינת  
 הגבורות:

ודע, שלפעמים יוצאין גבורות קשות,  
 רחמנא לצלן, והם באים בזה  
 העולם לגדולי הדור מחמת שיש להם  
 דעת גדול, על כן בשיוצאין, חס ושלוש,  
 גבורות קשות, באים בדעת הגדולים,  
 ושם בוקעין ויוצאין מהפה, ונעשה מהם  
 דבורים כנ"ל. ואזי הדבורים הם בחינת  
 גבורות קשות, וצריך לראות להמתיקם.

[א] ע"ח שער טנת"א פ"ג.

### דְּקוּמֵי

רח

על־יְדֵי הַסְתַּלְקוּתוֹ, נִשְׁמָתוֹ מִמְתַּקֶּת אֵלּוֹ הַגְּבוּרוֹת הַקָּשׁוֹת הַנִּזְ"ל. וּמִזֶּה הָיָה הַסְתַּלְקוּת הַבְּעַל־שֵׁם־טוֹב, כִּי אָמַר שִׁיִּסְתַּלֵּק מִמַּעֲשֵׂה הַשֵּׁ"צ, יַמַּח שְׁמוֹ וְאִ"ל, כִּי אֶצֶל הַשֵּׁ"צ, יַמַּח שְׁמוֹ, הָיָה כְּמֵה גְדוּלַי הַדּוֹר וְלוֹמְדִים מִפְּלָגִים, שֶׁהִטְעָה אוֹתָם, בְּמִפְרָסָם, וְהֵם יֵצְאוּ מִן הַכֶּלֶל וְדַבְּרוּ רְעוּת עַל כֶּלֶל תּוֹרָה שְׁבַע־לֶפֶת, וְזֶה הָיָה מִחֲמַת שְׂבָא לָהֶם גְּבוּרוֹת קָשׁוֹת, וְלֹא הִמְתִּיקוּ אוֹתָם מִחֲמַת בְּחִינַת הַנִּזְ"ל, וְעַל־כֵּן דַּבְּרוּ דְבוּרִים רְעִים עַל הַכֶּלֶל, וְאֵלּוֹ הַדְּבוּרִים נִפְלוּ עַל גְּדוּלַי הַדּוֹר, וְהַבְּעַל־שֵׁם־טוֹב זִכְרוֹנוֹ לְבִרְכָה הוּא הָיָה אִזְ הַגְּדוּלַי הַדּוֹר, וּמִזֶּה נִסְתַּלֵּק. וְכִמוֹ שְׂאוּמְרִים בְּשֵׁם הַבְּעַל־שֵׁם־טוֹב זִכְרוֹנוֹ לְבִרְכָה, שְׂאוּמַר, שְׁנַעֲשׂוּ לוֹ שְׁנֵי נֶקֶבִים בְּלִבּוֹ עַל־יְדֵי הַמַּעֲשֵׂה שֶׁל הַשֵּׁ"צ, יַמַּח שְׁמוֹ, וּמִזֶּה נִסְתַּלֵּק וְכַנִּזְ"ל.

כִּי בְּשִׁמְדֵּבְרִים עַל תּוֹרָה שְׁבַע־לֶפֶת, אוֹ בְּשִׁמְדֵּבְרִים עַל הַצְּדִיק הַדּוֹר בְּעֶצְמוֹ, הוּא דָּבָר אֶחָד מִמֶּשׁ, כִּי עִקַּר תּוֹרָה שְׁבַע־לֶפֶת הוּא תְּלוּי בְּצְדִיק הַדּוֹר, כְּמוֹ שְׁכַתּוּב (וְהָרַח יֵצֵא דָף קנ"ג): שְׁכִינְתָא בֵּין תְּרִין צְדִיקָיָא יִתְבָּא, שֶׁהוּא הַתּוֹרָה שְׁבַע־לֶפֶת, בְּמוֹבָא בְּמָקוֹם אַחֵר (עֵינִן בַּהֲתוּרָה חֲלָלָה לְדוֹר כְּסִי"ב). וְכֵן הַתְּלִמִּיד־חֶכֶם הוּא בְּעֶצְמוֹ הַתּוֹרָה, כְּמוֹ שְׂאוּמְרוֹ רַבּוּתֵינוּ וְזִכְרוֹנוֹ לְבִרְכָה (מִכּוֹת כ"ב): כְּמֵה טַפְּשָׁאֵי

[א"י] שְׂכַחֵי בַעֲשֵׂי עֵמּוֹד ק.ס. [ב] מִשְׁלִי לֹא, כו.

### מוֹהַר"ן

תקעה

וְכוּ' דְקוּמֵי מִקְמֵי אוֹרְתָא וְכוּ'; אֲבָל בְּשִׁמְדֵּבְרֵי מִמְתִּיק דְבוּרִים שְׁלָהֶם, אִזְ הוּא חוֹזֵר וְעוֹשֶׂה מִהַדְּבוּרִים תּוֹרָה, בְּמוֹבָא בְּמָקוֹם אַחֵר (שֵׁם כְּסִי"ב), וְאִזְ עוֹשֶׂה תּוֹרַת חֶסֶד, הַיְנוּ לְלַמֵּד לְאַחֲרִים, כְּמוֹ שְׂאוּמְרוֹ רַבּוּתֵינוּ וְזִכְרוֹנוֹ לְבִרְכָה (סוֹכָה מ"ט): עַל פְּסוּק [כ]: וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה זֶה הַלּוֹמֵד עַל־מִנְתָּ לְלַמְּדָהּ, כִּי בְּיָדָאֵי בְּשַׁעוֹשִׂים תּוֹרָה מִדְּבוּרִים אֵלּוֹ, אֶפְשָׁר לוֹ לְלַמֵּד אַחֲרֵים עִמָּה, וְנִמְצָא שֶׁהוּא תּוֹרַת חֶסֶד, וְזֶה מִמְתִּיקָם:

רח לשון רבנו זכרוננו לברכה

צוּפָה רָשָׁע לְצְדִיק וּמְבַקֵּשׁ וְכוּ' (תהלים לו):

**פְּרוּשׁ:** מֵה שְׂרָשָׁעִים עוֹשִׂים יִסּוּרִים לְצְדִיקִים וְרוֹדְפִים אֶת הַצְּדִיקִים, זֶה סֵבָה מֵאַת הַשֵּׁם יִתְפָּרֵךְ כְּדִי שִׁיתְּבוּנוֹ הַצְּדִיק וּפִשְׁפֹּשׁ בְּמַעֲשָׂיו. נִמְצָא, שֶׁהַרָשָׁע הוּא כְּמוֹ צוּפָה, כְּשׁוֹמֵר הָעֵיר שְׁנִקְרָא צוּפָה, בֵּן הַרָשָׁע הוּא שׁוֹמֵר אֶת הַצְּדִיק מִלְּפַל בְּגִשְׁמִיּוֹת:

**פְּרוּשׁ אַחֵר:** מַעַט הַמְּחַלְקֵת שֵׁנִשׁ עַל צְדִיקִים הִיא טוֹבָה לָהֶם, כִּי הַמְּחַלְקֵת הִיא כְּמוֹ מַכְסָה לָהֶם, שְׁלֹא יִתְגַּלּוּ וְיִתְפָּרְסְמוּ בְּיוֹתֵר מִכְּדִי הַצְּדִיק. וְזֶה פְּרוּשׁ: צוּפָה רָשָׁע לְצְדִיק צוּפָה לְשׁוֹן מַכְסָה, כְּמוֹ שְׁכַתּוּב (שְׁמוֹת כ"ה): וְצַפִּיתָ

*“All speech has the property of Gevurot*

*As it is written “They shall speak of Thy strength/mightiness” (Psalm 145)*

*And as is written in the writings (ARI z'l, Shaar TANTA ch 3)*

*That the 5 Gevurot in Daas split open and emerge from the mouth, producing the 5 articulations of speech.*

*So, it turns out that all speech has this quality of Gevurot.*

The Rebbe, Reb Nachman begins his discourse with notion that speech itself has the property of gevurah as opposed to Chesed. It has boundaries, articulation, consonants and vowels, and once spoken it is out there, forever, it has power to change others, to alter reality and has a harsh stern judgmental aspect to it. Using the psalm which praises God's reputation, “they will speak of Thy gevurah, mightily strength, power” Rebbe has aligned speech and power based on a Midrashic 'bechina' or aspect or equivalence or semantic association giving the concept behind both words an attraction of meaning.

Next, he supports a deeper relationship between speech and gevurah by diving deep into the ARI and seeing a kabbalistic connection upon which he will found the entire discourse. From Daas the hidden sefira emanates 5 gevurot paralleling 5 chassadim. The Hidden sefira of Daas, contains a split and balance between two opposing forces, that of Chesed and that of gevurah. The balance will resolve in the sefira of Tiferet, but here the expression of the gevurot manifest themselves in the articulation of speech and the five oral expressions or vowels.<sup>1</sup>

*And it is necessary to sweeten these 5 forces of gevurah in speech....*

*And that is accomplished by learning Torah and speaking well with one's speech...*

*And through this one may sweeten the speech which emerge from gevurot.*

The Rebbe now claims the way to sweeten the harsh judgments that emerge from speech is by learning Torah (he will explain later what type this means) and by

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<sup>1</sup> ARI, Etz Chayim, 5:3 “The gevurot of daas were concealed in the mouth through God's mystery...at His will He exposes these concealed letters in the mystery of voice and speech.” The five utterances or modes of articulation are also found in Sefer Yetzirah. The pun in Ps 145:11 “*ugevurotecha*” (gevurah) is obvious.

“speaking well”, speaking “good speech” which we may assume means speech containing Chesed which counteracts the din/judgment/gevurot.

*And know,*

*That at times emerges harsh (hard?) gevurot, for pities sake,*

*That come in this world (specifically) to the gedolei hador (leaders of the generation) because they have great daas,*

*And when these harsh gevurot emerge (God forbid)*

*They come to the daas of the gedolim (or perhaps they come with daas hagedolim) the minds of the great ones, and from there they split and emerge from the mouth and produce speech.*

*Then their speech has the quality of hard/harsh speech. (gevurot),*

*And it becomes necessary to (see/seek) to sweeten them*

The Rebbe suggests that at times harsh gevurot emerge (from divine sefira of daas presumably, unsweetened nor mitigated by Chesed))

And lands on the gedolei hador because they have the “vessels” large enough (daas gadol) to handle a large emanation of daas and its gevurot.

And what emerges from their speech is proportionately a larger dose of gevurot expressed in harsh words. (have they lost control? Is the *daas gadol* too large to handle?).

And once more the task is to sweeten/temper these even harsher gevurot expressed in the gedolim who have an extra dose of daas.

It seems the emergence of larger force of gevurot is a given and there are leaders who must deal with this extra dose of divine judgment which is manifest through the force of their speech.

*When they are unable to sweeten/temper the harsh gevurot (chas veshalom) either because they do not have sufficient power (chassadim?) to sweeten them, or perhaps they are on a lower spiritual level at that time, so that it becomes impossible to sweeten them, maybe due to a flaw or sin (for even zaddikim and gedolim sometimes err or sin or change in some way (“for there is no righteous*

*man on the land who does good yet has not sinned” Eccl 7:20) and due to them being in this (lowered) state, they are unable to sweeten/temper the harsh gevurot expressed in speech,*

*Then they begin to speak those very harsh words of evil speech against the general or the individual (without having sweetened them) or slander the Zadik hador, whereupon all their harsh criticisms befall the Zadik hador, God forbid.*

Now the harsher gevurot emerging from Daas also needs sweetening but only the gedolim or the Zadik hador has sufficient Chesed to sweeten these more powerful dinim/gevurot. It landed upon him because of his greater daas so potentially he can balance nullify or sweeten them.

If, however the gedolim happened to be on a lower level due a lack of power (*koach*) or due to sin, then they start to channel the harsh words/denim/gevurot without sweetening them and what emerges is critical speech against gedolim or the Zadik hador.

Rebbe’s spiritual wire diagram tropes off the ARI but then internalizes the transcendental divine sefirot and describes speech as strict boundaried harsh critical expressions of one side of daas that needs sweetening to become palatable and receiver friendly. The larger the Zadik/gadol, the larger volume of daas landing on him and the larger the sweetening process needed.

If this system fails, due to the inability to muster sufficient power to sweeten, maybe due to a flaw in the system or due to sin, then the gadol/Zadik is forced to express a one-sided daas mostly of denim/gevurot/harsh criticisms.

Most radically the Rebbe claims that the Zadik hador becomes the recipient of this excess unbalanced gevurot, he becomes the bearer of this divine unbalanced excess.

*Now the Zadik hador must attempt to seek to sweeten/temper these harsh gevurot i.e. the speech mentioned above,*

*And by giving the benefit of the doubt to those who criticize him he thereby alters the balance toward Chesed and in doing so sweetens them (the harsh criticisms)*

*Alternatively, by accepting those harsh criticisms with love, he also sweetens their words of harshness, the gevurot.*

*However, if he is unable to, if the Zadik hador has insufficient power to sweeten them*

*Then he is likely to fall from his spiritual level a great deal*

*From these harsh gevurot befalling him God Forbid.*

*Or he may even depart this world God forbid,<sup>2</sup>*

*Then through his removal from this world his soul may affect/mitigate by sweetening of these harsh judgments.*

The Rebbe has raised the stakes. No longer is speech merely an expression of daas

It has the power to change reality due to the harsh judgments encloded within it.

Criticisms of the Zadik hador have cosmic effects that may cause his suffering, loss of spiritual height and even death.

The Zadik hador might even have to die to assuage the power and sweeten the harsh judgments emerging from the divine.

He then becomes the sacrifice for his generation by dying on their behalf to calm the divine rage emerging through excess daas.

*It was from this process that the Baal Shem Tov died, for he claimed he would die because of the acts of Shabtai Zvi, (may his name be erased) for he himself had caused many gedolim great scholars to err, (be led astray) who abandoned the fold, as was well publicized so that they then went out and spoke against the Oral Torah, since the harsh judgments came to them and they were unable to sweeten them, for the above mentioned reasons, so they spoke evil words against the klal, and these words fell/ harmed (to) the gadol hador, who happened to be the Baal Shem Tov at the time, and from this he expired. AS was quoted from the Baal Shem Tov who exclaimed he was dying from 2 holes in his heart produced by Shabtai Zvi and from this he was dying (Shivchei HaBesht, 160).*

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<sup>2</sup> On the death of those performing tikkunim see ARI, Shaar Ha-Kavvanot, *Keriyat Sh'Ma* and *Nefilat Apayim* 5.



This dramatic claim that his grandfather the founder of Hassidism died from a cardiac wound due his inability to “sweeten/temper” the criticisms of Shabtai Zvi or the *gedolim* and great Torah scholars who followed him, admitting that only through his death might he be able to sweeten these harsh words, is an astounding theory as to the spiritual basis for Sabbateanism, being an unbalanced reflection of divine *gevurot* unmitigated by *Chesed*.

*For criticizing (Rabbinic Judaism) the oral Torah and the Zadik hador himself is one and the same thing.,*

*For the essential (survival) Oral Torah depends upon the Zadik hador,*

*As is stated (Zohar p. Vayetze 153b) The Shechinah dwells between two zaddikim, (see Torah 12 below re: higher vs lower Zadik) which is the oral law.*

*And a Talmid Chochom is also equated with Torah, as the Rabbis describe (Talmud Makkot 22b)*

*“These foolish Babylonian scholars...<sup>3</sup>*

*But when the Zadik IS able to sweeten/temper their criticisms, then he actually reverses their speech and produces (new?) Torah, as I described elsewhere,<sup>4</sup> and from that he produces/transforms (their heresies) into Toras Chesed!*

*Meaning the ability to teach others Torah, as the Rabbis explain (Talmud Succah 49b) on the verse “and the Torah of sweetness is on her tongue” (Prov 31:26) means he who learns for the sole purpose of teaching others, (it becomes sweetened by learning only to teach others),*

*For surely if one produces Torah from these harsh words of criticism, (and sweetens them) one is able to teach others with it, and thereby (through the selfless teaching of others) it becomes Toras Chesed and thereby those harsh criticisms are sweetened.*

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<sup>3</sup> “how foolish are those people who stand up for the scroll of Torah but do not stand up to a Talmid Chacham (scholar) for the Torah prescribes 40 lashes whereas the rabbis come and reduce it to 39 through their authority in exegesis” T.B. Makkot 22b

<sup>4</sup> L.M. I:12

Here is the crux of Rebbe's teaching: what the Baal Shem Tov failed to do by sweetening the harsh gevurot of Shabtai Zvi and his gedolim's critique of the Oral Torah the Zadik hador is able to do by converting their Torah to Toras Chesed because he is a living embodiment of Torah. By appropriating their Torah and through his sweetening transforming it to Toras Chesed he has sweetened their harsh words of gevurot their Torah that critiques Talmudic Judaism.

The radical proposition is that “one (re)produces Torah from these (heretical) harsh words of criticism”

The “sweetening” is through an appropriation of their torah by the Zadik hador and teaching others albeit sweetened, or by teaching others it becomes sweetened.<sup>5</sup> It is transformed or reclaimed through the appropriation by the Zadik.

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<sup>5</sup> Torah 207:1 ר"ז:א' Sefaria first....

וּכְמוֹ שֶׁכָּתוּב, (תהילים קמ"ה:א) כָּל הַדְּבָרִים הֵם בְּחִינַת גְּבוּרוֹת, כְּמוֹ שֶׁכָּתוּב: וּגְבוּרָתָהּ יִדְבְּרוּ בְּפִתְּבִים, שֶׁהִיא גְּבוּרוֹת שֶׁבְּדַעַת בּוֹקְעִין וְיוֹצְאִין בְּהִפָּהּ, וְנִעְשְׂהָ מֵהֶם ה' מוֹצְאוֹת הַפֶּה; נִמְצָא שֶׁכָּל הַדְּבָרִים הֵם בְּחִינַת גְּבוּרוֹת, וְצָרִיף לְהַמְתִּיקָם. וְהַמְתִּיקָה הוּא עַל-יְדֵי לְמוּד הַתּוֹרָה וְדְבָרִים טוֹבִים: שֶׁמִּדְּבָרִים, עַל-יְדֵי-זֶה מְמַתִּיקִין הַדְּבָרִים שֶׁהֵם בְּחִינַת הַגְּבוּרוֹת

All *diburim* (words) are the aspect of *gevurot* (severities), as it is written, “and of Your *gevurah* (strength) *yedaberu* (they will speak)” ([Psalms 145:11](#)). And as is written in the holy writings: The five *gevurot* in *daat* break through and emerge from the mouth, where they become the five articulators (Etz Chaim, Shaar TaNTA, Chapter 3). Thus, it is that all spoken words are the aspect of severities that one has to mitigate. Their mitigation is by means of Torah study and the good words that people speak. Through this we mitigate the *diburim*, which are the aspect of severities.

וְדַע, שֶׁלְּכַפְעָמִים יוֹצְאִין גְּבוּרוֹת קָשׁוֹת, רַחֲמָנָא לְצַלָּן, וְהֵם בָּאִים בְּזֶה הָעוֹלָם לְגְדוּלֵי הַדּוֹר מִחֲמַת שַׁיִשׁ לְהֵם דַּעַת גְּדוּל, עַל כֵּן כְּשִׁיוֹצְאִין, חֵס וְשָׁלוֹם, גְּבוּרוֹת קָשׁוֹת, בָּאִים בְּדַעַת הַגְּדוּלִים, וְשֵׁם בּוֹקְעִין וְיוֹצְאִין מֵהִפָּה, וְנִעְשְׂהָ מֵהֶם דְּבָרִים כַּנ"ל. וְצָרִיף לְרִאוֹת לְהַמְתִּיקָם

Know, too, that there are times when fierce severities emerge, God spare us, which in this world affect the generation's leaders since their *daat* is great. Therefore, when fierce severities emerge, God forbid, they enter the *daat* of the leaders. There, they break through and emerge from the mouth, to be turned into words, as

explained above. Then the words are the aspect of fierce severities that one must be certain to mitigate.

וּכְשֵׁאִין מִמְתִּיקִים הַגְּבוּרוֹת הַקְּשׁוֹת, חֵס וְשָׁלוֹם, מִחֲמַת שְׂאִין לָהֶם כַּח לְהַמְתִּיקָם, אוֹ שֶׁהֵם אֵז בְּמַדְרָגָה קְטָנָה, שְׂאִי אֶפְשֶׁר לְהַמְתִּיקָם, מִחֲמַת שְׂפָגְמוֹ אֵז בְּאִיזָה פָּגָם וְחֲטָא, כִּי אֶפְלוּ צְדִיקִים וּגְדוּלִים לַפְעָמִים הֵם וּמִחֲמַת שֶׁהֵם אֵז בְּכַחֲנִינָה זוֹ, אֵינָם, (קְהֵלֶת ז':כ') 'פּוֹגְמִים וְשׁוֹגִים בְּאִיזָה דְבָר, כִּי אֵין צְדִיק בְּאַרְץ וְכוּ מִמְתִּיקִים הַגְּבוּרוֹת הַקְּשׁוֹת, שֶׁהֵם הַדְּבוּרִים

When people do not mitigate the fierce severities, God forbid, it is either because they lack the ability to mitigate them or cannot mitigate them since they are then on a low level due to some blemish or sin, they committed. For even great tzaddikim occasionally blemish and err in some matter, [as in,] “For there is no man on Earth so righteous [that he does good and never sins]” ([Ecclesiastes 7:20](#)), and because they are then in that aspect, they do not mitigate the fierce severities, which are the words.

וְאֵזִי כְּשֵׁאִינָם מִמְתִּיקִים הַדְּבוּרִים, שֶׁהֵם גְּבוּרוֹת קְשׁוֹת, אֵזִי מִתְחִילִין לְדַבֵּר בְּאֵלוֹ הַדְּבוּרִים דְּבוּרִים רְעִים עַל הַפְּלֵל אוֹ עַל הַפְּרָט, אוֹ שְׂמַדְבְּרִין עַל צְדִיק הַדּוֹר, וְאֵזִי כָּל הַדְּבוּרִים שֶׁלָּהֶם, שֶׁהֵם גְּבוּרוֹת קְשׁוֹת, בְּאֵים וְנוֹפְלִים עַל צְדִיק הַדּוֹר, חֵס וְשָׁלוֹם.

And when they fail to mitigate the words which are the fierce severities, then with these words they begin to speak evil about people generally and about specific individuals. Alternatively, they speak about the tzaddik of the generation. Then all their words, which are fierce severities, affect and beset the tzaddik of the generation, God forbid.

וְהַצְדִּיק הַדּוֹר צָרִיף לְרְאוֹת לְהַמְתִּיק אֵלוֹ הַגְּבוּרוֹת קְשׁוֹת, שֶׁהֵם הַדְּבוּרִים הַנִּלְ, וְעַל־יְדֵי שֶׁהוּא דֵּן אוֹתָם לְכַף זְכוּת בְּזֶה שְׂמַדְבְּרִים עָלָיו, נִמְצָא שֶׁהוּא מִטָּה פְּלִפִּי חֲסֵד וּבְזֶה מִמְתִּיקָם, אוֹ עַל־יְדֵי שְׂמַקְבֵּל הַיְסוּרִים שֶׁהֵם מְדַבְּרִים עָלָיו, מְקַבְּלֵם בְּאַהֲבָה, עַל־יְדֵי־זֶה הוּא מִמְתִּיק גַּם כֵּן דְּבוּרִים שֶׁלָּהֶם, שֶׁהֵם הַגְּבוּרוֹת הַקְּשׁוֹת כַּנִּלְ.

Thus, the tzaddik of the generation must see to mitigate these fierce severities, which are the aforementioned words. By virtue of his judging [these people] positively in this that they speak about him, we may conclude that he inclines toward *Chesed* (lovingkindness). With this, he mitigates them. Or, by virtue of his accepting with love the suffering that stems from their speaking about him, he likewise mitigates their words, which are the fierce severities, as explained above.

אָבֵל אִם אֵין כַּח, חֵס וְשְׁלוֹם, בְּצַדִּיק הַדּוֹר לְהַמְתִּיקֵם, אֲזַי יוּכַל לְפַל מִמְדַּרְגָּתוֹ מְאֹד, חֵס וְשְׁלוֹם, עַל־יְדֵי אֱלוֹ הַגְּבוּרוֹת הַנִּ"ל שֶׁבָּאִים עָלָיו, אוֹ שִׁסְתַּלֵּק, חֵס וְשְׁלוֹם, עַל־יְדֵי־זֶה, וְאֵז עַל־יְדֵי הַסְּתַלְקוּתוֹ נִשְׁמָתוֹ מִמְתַּקֵּת אֱלוֹ הַגְּבוּרוֹת הַקְּשׁוֹת הַנִּ"ל

However, if the tzaddik of the generation lacks the ability to mitigate them, God forbid, then he can fall greatly from his level because of the aforementioned severities that affect him. Or, this might cause him to pass away altogether, God forbid. Then, through his passing, his soul mitigates these aforementioned fierce severities.

וּמִזֶּה הִיָּה הַסְּתַלְקוּת הַבְּעַל־שֵׁם־טוֹב, כִּי אָמַר שִׁסְתַּלֵּק מִמַּעֲשֵׂה הַשֵּׁ"צ יִמַּח שְׁמוֹ, כִּי אֲצַל הַשֵּׁ"צ יִמַּח שְׁמוֹ הָיָה כְּמָה גְדוּלֵי הַדּוֹר וְלוֹמְדִים מִפְּלִגִּים, שֶׁהִטְעָה אוֹתָם, כְּמַפְרָסֵם, וְהֵם יֵצְאוּ מִן הַכֶּלֶל וְדַבְּרוּ רָעוֹת עַל כָּלֵל תּוֹרָה שֶׁבְּעַל־פִּיהָ, וְזֶה הִיָּה מִחֲמַת שֶׁבָּא לָהֶם גְּבוּרוֹת קְשׁוֹת וְלֹא הִמְתִּיקוּ אוֹתָם מִחֲמַת בְּחִינָה הַנִּ"ל, וְעַל כֵּן דַּבְּרוּ דְבוּרִים רָעִים עַל הַכֶּלֶל, וְאֱלוֹ הַדְּבוּרִים נִפְלוּ עַל גְּדוּל הַדּוֹר, וְהַבְּעַל־שֵׁם־טוֹב זָכְרוֹנוֹ לְבִרְכָה הוּא הִיָּה אֵז הַגְּדוּל הַדּוֹר, וּמִזֶּה נִסְתַּלֵּק, וְכִמוֹ שֶׁאוֹמְרִים בְּשֵׁם הַבְּעַל־שֵׁם־טוֹב זָכְרוֹנוֹ לְבִרְכָה, שֶׁנַּעֲשׂוּ לוֹ שְׁנֵי נִקְבִים בְּלִבּוֹ עַל־יְדֵי הַמַּעֲשֵׂה שֶׁל הַשֵּׁ"צ יִמַּח שְׁמוֹ, וּמִזֶּה נִסְתַּלֵּק וְכַ"ל

It was from this that the Baal Shem Tov passed away. For he said he would pass away because of the episode of Shabtai Zvi, may his name be obliterated. Among the followers of Shabtai Zvi, may his name be obliterated, there were a number of the generation's leaders and outstanding scholars whom he deceived, as is widely known. They disassociated themselves from the community and spoke evil of the entire Oral Law. This was because they were affected by fierce severities, which they did not mitigate due to the aforementioned aspect. They therefore spoke evil words about the people generally, and these words beset the leader of the generation. The Baal Shem Tov, of blessed memory, was then the generation's leader, and he passed away from this. This is as they say in the Baal Shem Tov's name; he said that he had two holes in his heart as a result of the episode of Shabtai Zvi, may his name be obliterated. And it was from this that he passed away, as explained above.

כִּי כְּשֶׁמְדַבְּרִים עַל תּוֹרָה שֶׁבְּעַל־פִּיהָ, אוֹ כְּשֶׁמְדַבְּרִים עַל הַצַּדִּיק הַדּוֹר בְּעֵצְמוֹ, הוּא דַבֵּר אֶחָד מִמֶּשׁ, כִּי עֲקַר תּוֹרָה שֶׁבְּעַל־פִּיהָ הוּא תְלוּי בְּצַדִּיק הַדּוֹר, כְּמוֹ שֶׁכָּתוּב (זוהר ויצא דף קנג:): שֶׁכִּינְתָא בֵּין תַּרְיַן צַדִּיקָא יִתְבָּא, שֶׁהוּא הַתּוֹרָה שֶׁבְּעַל־פִּיהָ, כְּמוֹבָא בְּמָקוֹם אַחַר (עיינ בהתורה תהילה לדוד בסימן י"ב). כְּמָה טַפְשָׂאֵי (:מכות כב) וְכֵן הַתְּלִמִּיד־חֻכֵּם הוּא בְּעֵצְמוֹ הַתּוֹרָה, כְּמוֹ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה; וְכֵן דְקִימֵי מַשְׁמֵי אוֹרִיתָא וְכוּ

For speaking against the Oral Law and speaking against the tzaddik of the generation himself is literally one and the same thing. This is because the essence of the Oral Law is dependent upon the tzaddik of the generation, as it is written: “The *Shechinah* (Divine Presence) resides between two tzaddikim” (Zohar I, 153b); [the *Shechinah*]

The two types of zaddikim were already described in Torah 12 albeit in a more dramatic way. The *Zadik hador* is pursued by the demonic *talmid chacham*, These are scholars who pursue learning and piety for non-pure motives.

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being the Oral Law, as is brought elsewhere. Likewise, the Torah scholar is himself the Torah, as our Sages, of blessed memory, said ([Makkot 22b](#)): How foolish people are. They rise for a Torah scroll [but not for a Torah scholar].

אָבֵל כְּשֶׁהַצַּדִּיק מְמַתִּיק דְּבוּרִים שְׁלֵהֶם, אֵינִי הוּא חוֹזֵר וְעוֹשֶׂה מִהַדְּבוּרִים תּוֹרָה, כַּמּוּבָא בְּמָקוֹם אַחֵר (שם [סוכה](#)) (בסימן י"ב), וְאֵינִי עוֹשֶׂה תּוֹרַת חֶסֶד, הֵינּוּ לְלַמֵּד לְאַחֵרִים, כְּמוֹ שְׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוֹם לְבִרְכָה עַל פְּסוּק: וְתּוֹרַת חֶסֶד עַל לְשׁוֹנָה – זֶה הַלּוֹמֵד עַל־מִנְתַּ לְלַמְּדָהּ, כִּי בְּנֵדָאֵי כְּשֶׁעוֹשִׂים תּוֹרָה ([ממ: ט](#)) מִדְּבוּרִים אֵלוֹ, אֶפְשָׁר לוֹ לְלַמֵּד אַחֵרִים עִמָּה, וְנִמְצָא שֶׁהוּא תּוֹרַת חֶסֶד, וּבְזֶה מְמַתִּיקֵם

However, when the tzaddik mitigates their words, he thus transforms their words into Torah, as is brought elsewhere. He then creates Torah of lovingkindness, namely, [Torah] for teaching others, as our Sages, of blessed memory, said concerning the verse ([Proverbs 31:26](#)), “the Torah of lovingkindness is on her tongue”—this is someone who studies in order to teach ([Sukkah 49b](#)). For when he transforms these words into Torah, he is certainly able to teach it to others. From this we may conclude that it is Torah of *chesed*, with which he mitigates them.

## Discussion

From what we see in his claim is as follows:

That most (Talmudic) scholars refute/reject the zaddikim

And even humiliate the Zadik with arrogance

This is all predestined and predetermined by design from the divine.

For there are two archetypal characters of Jacob and Laban,

Jacob being the Zadik,

Who innovates new ways in Torah, and studies Torah for its (Her) own sake

And his goodness is hidden and buried for the future

{As our rabbis said (Talmud Eruvin 22a) “on the morrow they will claim their reward”}

And because his reward is at the end (time)

He is called by the name Jacob meaning Eikev (heel) and the ending (of the body)

and Laban representing the demonic Talmudic scholars.

Whose motive in learning is to

To criticize and entrap

And for this type there is nothing more despicable

Now it is accepted that a Talmid Chacham is measured solely by the Oral Law

For someone who merely knows how to learn Chumash is not a Talmid Chacham.

Only someone who is erudite in Talmud and Poskim (codes).

No when one learns without *daas* (experience? Insight? God-awareness?)

He is called (the archetype of) Laban

Because of the deceit he manifested,

And in his pursuit and persecution of the zaddikim  
Both the supernal (divine) Zadik and the lower Zadik  
For the Shechinah dwells between these two!

(Zohar P. Vayetzei 153b and P. Vayechi 245b)

And these two zaddikim

(are archetypes that represent two distinct types of Torah and the two archetypal characters Jacob/Laban)

One innovates new Torah *she'beal peh* (Oral Torah)

This one is the supernal Zadik

And the “lower Zadik” is one who learns from these novella.

Now the Oral Torah is represented by the Shechinah

As is stated (Zohar: Patach Eliyahu) “*And Malchut, the expression through the verbal articulation*)

*Is called by Torah She Be'al Peh (the Torah hat is articulated through verbal/oral expression/interpretation”*

Now when the Shechinah incarnates Herself in the Talmid Chacham/Demonic Jew

This is called the *Exile of the Shechinah*.

Which gives him the ability to denounce the ancient Zadik.<sup>6</sup>

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<sup>6</sup> Likutei Mehoran I : 12 Sefaria.

Torah 11:9 'ט:א"י

הָיָה:

**9.** And this is [the explanation of the opening verse]: {“*Ani YHVH (I am God), that is My Name. My glory I shall not give to another, nor My praise to idols.*”}

אֲנִי ה' – יְהוָה אֱלֹהֵינוּ

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**Ani YHVH** — [“YHVH” is] the upper unification.

הוא שמי – יהודא תתא

**that is My Name** — [“My Name” is] the lower unification.

וּכְבוֹדִי לֹא אֶתֶן – זֶה בְּחִינַת כְּבוֹד בְּשִׁלְמוֹת

**My glory I shall not give to another** — This corresponds to glory that is complete.

וּתְהִלַּתִּי לְפָסִילִים – זֶה בְּחִינַת הַדְּבוּר, כְּמוֹ שֶׁפָּתוּב: תְּהִלַּת ה' יִדְבָּר פִּי – הַפֶּל פִּנ"ל

**nor My praise to idols** — This corresponds to speech. As is written ([Psalms 145:21](#)), “My mouth will speak God’s praise.” This has all been explained.

Torah 12:1 “ב:א”

([תהילים קמ"ה:א](#)): 'לשון רבנו זכרונו לברכה תהלה לדוד, ארוממה וכו

“*Tehillah l’David* (A psalm of David): I will exalt You, my Lord, the King; and I will bless Your name forever and ever.” ([Psalms 145:1](#))

א מה שאנו רואים, שעל-פי הרב הלומדים חולקים על הצדיקים, ודוברים על הצדיק עתק בגאונה ובזו, זהו מכון גדול מאת השם יתברך.

This that we see that, generally, the learned oppose the tzaddikim and “speak arrogant words, proudly and contemptuously, against the righteous” (cf. [Psalms 31:19](#))—this is precisely the way God intends it.

פי יש בחינת יעקב וְלָבָן; יעקב הוא הצדיק, המסדש הדושיין דאורייתא ולומד תורתו לשמה, וטובו גנוז ושומר וצפון ועל שם ששקרו לבסוף, על שם זה ([עירובין כב](#)); לעתיד, כמו שאמרו רבותינו זכרונום לברכה: למחר לקבל שקרם נקרא יעקב, לשון עקב וסוף, שקרו לבסוף.

For there are the aspects of Yaakov and Lavan. Yaakov is the tzaddik who originates Torah insights and studies Torah *lishmah* (purely for its own sake). The good which is his is stored, guarded and hidden away for the Future, as our Sages taught: ... tomorrow, to receive their reward ([Eruvin 22a](#)). It is because his reward comes at the end that he is called *yaAKoV*, which connotes *AKeV* (heel) and end. His reward comes at the end.

עיינן, וְלָבָן הוּא תַלְמִיד־חָכָם שֶׁדִּי, שֶׁתּוֹרָתוֹ לְהַתְנַהֵר וּלְקַנְטֵר, וְתַלְמִיד־חָכָם כְּזֶה נִבְלָה טוֹבָה הֵימָנוּ (מ"ר [ויקרא א](#) (מתנות כהונה):

But Lavan is a scholar-demon. He studies Torah in order to show off and criticize. And such a Torah scholar, “a carcass is better than he” ([Vayikra Rabbah 1:15](#)).



וְזֶה יְדוּעַ, שְׂאִינוּ נִקְרָא תַלְמִיד־חֻכְמָא אֶלָּא עַל־יְדֵי תוֹרָה שְׁבַע־לֶפֶה, כִּי זֶה שְׂיֹדֵעַ לְלַמֵּד חֻמְשׁ אֵינוּ נִקְרָא תַלְמִיד־חֻכְמָא, אֶלָּא זֶה שֶׁהוּא בָּקִי בַּגְּמָרָא וּפּוֹסְקִים. וְכִשְׁלֹמֵד בְּלֹא דַעַת, נִקְרָא לְבֹן, עַל שֵׁם עַרְמִימַיּוּת שְׁנִכְנַס בּוֹ, וְשׁוֹנֵא וְרוֹדֵף אֶת הַצַּדִּיקִים, צַדִּיק עֲלִיוֹן וְצַדִּיק תַּחְתּוֹן, כִּי שְׁכִינְתָא בֵּין תַּרְוֵין צַדִּיקָא וְתַבָּא, כְּמוֹ שְׁכַתּוּב בְּזֵהָר (וַיֵּצֵא דָף קַנְג: וַיְחִי דָף רַמָּה:): צַדִּיקִים יִרְשׁוּ אֶרֶץ – צַדִּיקִים תַּרְי מְשַׁמְעַ. וְשְׁנֵי צַדִּיקִים אֱלוֹהִים: זֶה הַצַּדִּיק שֶׁחֲדַשׁ זֹאת הַתּוֹרָה שְׁבַע־לֶפֶה, זֶה צַדִּיק עֲלִיוֹן; וְצַדִּיק תַּחְתּוֹן, זֶה שְׁלֹמֵד הַחֲדוּשִׁין.

It is common knowledge that a person is only called a scholar [when versed] in the Oral Law. Someone who knows how to study the Five Books of the Torah is not called a scholar; only one who is knowledgeable in the Talmud and Codifiers. When such a person studies Torah without *daat*, <i.e., not *lishmah*,> he is called Lavan—because of the cunning which he acquires. He despises and persecutes the tzaddikim: the upper tzaddik and the lower tzaddik. As is written in the *Zohar* (I, 153b): The Divine Presence resides between two tzaddikim, as in ([Psalms 37:29](#)), “Tzaddikim will inherit the earth”—[the plural,] *tzaddikim*, indicating two. These are the two tzaddikim: the tzaddik who originated this teaching of Oral Law is the upper tzaddik, and the lower tzaddik is the one who studies these original insights.

וְתוֹרָה שְׁבַע־לֶפֶה הֵינּוּ שְׁכִינְתָא, כְּמוֹ שְׁכַתּוּב (בַּפֶּתַח אֱלֹהִים): מַלְכוּת – פֶּה, וְתוֹרָה שְׁבַע־לֶפֶה קָרִינֵן לָהּ. וְכִשְׁהַשְׁכִּינָה, הַנִּקְרָא תוֹרָה שְׁבַע־לֶפֶה, בָּאָה בְּתוֹךְ תַּלְמִיד־חֻכְמָא שֶׁד יְהוּדִי, זֶה נִקְרָא גְלוּת הַשְׁכִּינָה, וְאֵין לֹא פֶה לְדַבֵּר עַל צַדִּיק עֲתִיק וְכִי.

And Oral Law is the Divine Presence. As <Eliyahu taught>: *Malkhut* (Kingship) is *peh* (mouth)—she is called *Torah shebe’ al peh* (Oral Law) (Tikkuney Zohar, Introduction). When the Divine Presence, which is known as the Oral Law, comes into the scholar-demon, it is referred to as the Divine Presence in exile. <From this> [the scholar] has the mouth to “speak arrogant words, proudly and contemptuously, against the tzaddik.”

וְכִשְׁהָאָדָם לֹמֵד בְּקַדְשָׁהּ וּבְטַהֲרָהּ אֵינָה דִּין וּפְסָק, שֶׁחֲדַשׁ אֵינָה תַנָּא אוֹ צַדִּיק אַחֵר, עַל־יְדֵי־זֶה נַעֲשֶׂה בְּחֵינַת נְשִׁיקוֹן, וְנְשִׁיקוֹן זֶה בְּחֵינַת הַתְּדַבְּקוֹת רוּחָא בְּרוּחָא, כִּי הַפְּסָק הֵנָּה הוּא דְבוּרוֹ שֶׁל הַתַּנָּא, וְדְבוּר הוּא הַחֵינַת, כְּמוֹ שְׁכַתּוּב (בְּרֵאשִׁית ב׳:ז׳): לִנְפֶשׁ חַיָּה, וְתַרְגוּמוֹ: לְרוּחַ מְמַלְלָא;

But when, with holiness and purity, a person studies some law or legal decision which a *Tanna* or some other tzaddik originated, this brings about the aspect of *neshikin* (kisses). *Neshikin* is the binding of spirit with spirit. For this legal decision was spoken by the *Tanna*, and speech is the life-force, as is written ([Genesis 2:7](#)), “[Man] became a living soul,” which Onkelos renders: “a speaking spirit.”

רוּחַ מְמַלְלָא, הֵינּוּ הַנְּפֶשׁ חַיָּה, הִיא בָּאָה מִתּוֹרָה שְׁבַע־לֶפֶה, כְּמוֹ שְׁכַתּוּב (שׁם א׳): תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה. נִמְצָא, בְּשִׁעָה שֶׁחֲדַשׁ הַתַּנָּא אֵינָה חֲדוּשׁ וּמְדַבֵּר זֶה הַחֲדוּשׁ, זֶה הַדְּבוּר בְּעֶצְמוֹ הִיא בְּחֵינַת הַתּוֹרָה שְׁבַע־לֶפֶה שֶׁחֲדַשׁ, כִּי מִשֵּׁם מוֹצְאָה, כְּמוֹ שְׁכַתּוּב: תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה. נִמְצָא, עַכְשָׁיו כְּשֶׁלּוֹמְדִים אֶת הַחֲדוּשׁ הֵנָּה, וְכִשְׁמַכְנִיסִין הַלְמוּד וְהַחֲדוּשׁ בְּתוֹךְ פֶּה, נִמְצָא שְׁמַדְבְּקִין רוּחַ הַצַּדִּיק שֶׁחֲדַשׁ זֶה הַחֲדוּשׁ, עִם רוּחַ מְמַלְלָא, הֵינּוּ עִם הַדְּבוּר הַלְמוּד זֶה הַחֲדוּשׁ עַכְשָׁו, וְזֹאת הַהַתְּדַבְּקוֹת רוּחָא בְּרוּחָא נִקְרָא נְשִׁיקוֹן.

Now, the “speaking spirit”—the “living soul”—comes from the Oral Law, as is written ([Genesis 1:24](#)), “Let the earth bring forth a living soul.” Consequently, when the *Tanna* originates some insight and verbalizes this insight, the speaking itself is an aspect of Oral Law which he

## Implications

For me, Rabbeinu is looking at the crisis of Sabbateanism in a syncretic way. Rather than positing an either/or approach the way the leaders of European Jewry tried, and excommunicating all Sabbatian influences (see Rav Emden's lifelong pursuit). The Baal Shem Tov felt wounded he could not perform a tikkun, despite his resistance to the orthodox rabbinical excommunication, thinking they had something deep that needed restoration, inter-inclusion within the main frame, a tikkun.

For this he appropriated the notion of the Zadik hador, using tropes from the Zohar.

The two types of zaddikim or talmidei chachaim are arranged hierarchically.

The anatomy of the gevurot that emanate from the divine are such that physiologically they find incarnation either in those able to sweeten them or those who will ultimately project them outwards,

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originated. For that is where he drew it from, as in, "Let the earth bring forth a living soul." So that now, when one studies this insight and brings the learning and insight into his mouth, the result is that the spirit of the tzaddik who originated this insight binds itself with the "speaking spirit"—with the words of the one who is now studying the insight. This binding of spirit with spirit is called *neshikin*.

נמצא, כְּשֶׁלומֵדִין אֵינָהּ הַלְכָה שְׁחֻדְשׁוּ הַמַּנְאִים, עַל־יְדֵי־יְנֵה נִתְדַבֵּק רוּחַ הַמַּנְאָה עִם רוּחַ הַלּוֹמֵד, וְדוֹמָה כְּאֵלוֹ נוֹשֵׁק אֶת עֲצָמוֹ בְּעִתְרוֹת נְשִׁיקוֹת שׁוֹנָא, (משלי כ"ז:ר) עִם הַמַּנְאָה: אֲבָל תַּלְמִיד־חֻקֶּם שֶׁד יְהוּדִי, כְּשֶׁלּוֹמֵד גְּמָרָא אוֹ פְּסֻק־דִּין, עָלָיו כְּתוּב כִּי הַמַּנְאָה אֵינּוּ יָכוֹל לְסַבֵּל רוּחוֹ שֶׁל תַּלְמִיד־חֻקֶּם שֶׁד יְהוּדָאִין, כִּי מִי יָכוֹל לְסַבֵּל לְנֹשֵׁק אֶת עֲצָמוֹ עִם גְּבִלָה, כֹּל שֶׁכֵּן שְׁנִבְלָה טוֹבָה הֵימָנוּ.

We find then that when a person studies < *lishmah* > a law which the *Tannaim* instituted, through this the spirit of the *Tanna* binds itself with the spirit of the one studying. It is as if he exchanges kisses with the *Tanna*. However, of the scholar-demon who studies the Talmud or a legal decision it is written ([Proverbs 27:6](#)), "The kisses of an enemy are profuse." This is because the *Tanna* cannot tolerate the spirit of a scholar-demon. For who could stomach exchanging kisses with a carcass, especially when "a carcass is better than he"?

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This depends upon the typology of the Zadik or *talmid chacham*.

Rebbe then claims that Shabtai Zvi was not able to be “fixed” (repaired) because his grandfather the Baal Shem Tov was unable to sweeten/temper the harsh gevurot brought into the world by Sabbateanism. The Zadik hador would be able to not only sweeten but incorporate the fallen ideology and incorporate it as Toras Chesed.

*“For surely if one produces Torah from these harsh words of criticism, (and sweetens them) one is able to teach others with it, and thereby (through the selfless teaching of others) it becomes Toras Chesed and thereby those harsh criticisms are sweetened.”*

By “sweetening” their words he transforms their heresy into Toras Chesed.

What was the heresy? That messianic times had arrived so the new Torah to be revealed was the Torah of Yetzarah, a higher Torah than that of rabbinic Judaism, Beriah. Rabbinic law was to be inverted and subverted to achieve this.

Even more revealing was the spiritual trajectory of both Sabbateanism as well as Hassidism had an antinomian core since the very authority of the *talmid chacham* was now under question. When there was a spiritual experience of deveyikut what hierarchical status did that have over the performative halachic aspect of the same mitzva?

Rebbe is quite clear in Torah 12. The Zadik takes preference and is a higher order of *talmid chacham*. The conventional lower level Zadik might even pursue the higher level Zadik who must absorb the abuse as part of his spiritual path/purification.

Liebes has eloquently outlined the similarity between some of Rebbe’s teachings regarding tikkun and *tikkun klali* as some of the Sabbatian notions of tikkun. (see his *Studies in Jewish Myth and Messianism*) <sup>7</sup>

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<sup>7</sup> *Studies in Jewish Myth and Jewish Messianism*, SUNY trans. Batya Stein, 130  
State University of New York Press

For a post Holocaust thinker who sees now an opportunity to recast Jewish theology, these nihilistic trends have much appeal. In formulating a messianic era that never came and reading Jacob *Frank's* prediction of a massive European war with much bloodshed, as well as Rebbe's claim that sometimes the Shechinah requires a massive pogrom (*hariga gedola ad meod*), I find fertile soil and textual material to describe the response to the massive unleashing of gevurot some 75 years ago. There were no zaddikim to sweeten/temper the harsh judgments, no sweetening whatsoever, other than the bloodletting of millions. If the Shechinah received Her *yichud* that way, what kind of a God was so inattentive to Her needs? Why was He only "turned on" by Her need to soak the soil with so much blood and fill the heavens with the ash of a million babies? What does this say for us? Rebbe has a very paradoxical notion of the divine. Like the parable of the stream and the mountain, it is one of longing but never one of fulfillment. In fact, taking one step closer to each other causes loss of sight which is unbearable.<sup>8</sup>

Rebbe sees the heresy of his generation but also the "demonic-Jew" a Talmid Chacham who learns Talmud and codes but without *daas*, without experiential understanding, for her sake (Shechinah) then he becomes a tool and pursues the Zadik hador who studies for no ulterior motive than adorning the bride Shechinah who is incarnate in the oral law. They use the oral law as a weapon to humiliate and become this scholar-demon type as archetyped by the cunning character of Lavan in Genesis.

Rebbe posits a role strung between the scholar-demons who excommunicated the Sabbatians (and Early Hassidim) and the heretical Kabbalah of the Sabbatians knowing full well the theological gold they were mis-handling. He felt his role, like his grandfather, the Baal Shem Tov, was to rescue those divine nuggets and transform them into Toras Chesed since they represented a different order of Torah Lishma, for the sake of the Shechinah, whose excess *daas* needed to be sweetened before more gevurot would be unleashed (as it tragically was) upon the Jewish People.

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<sup>8</sup> I am reminded of the syndrome of limerence. A clinical addiction whereby a party is besotted with another ....

Is it possible that Rebbe's approach based on the BESHT's was an ancient practice whereby the victors incorporated and appropriated the theology of the victim albeit sanitized from antinomianism? (Did Rabbi Akiva fulfil such a role in the midrashim about his life and crucifixion?<sup>9</sup>)

Here the first generation of Hassidic masters may well have found theological treasure in the torah of Sabbateanism albeit stripped of its antinomianism. Rabbeinu is fully aware of the need to incorporate and appropriate their mythology which he equates with Toras Chesed,

*Toras Chesed* becomes the metaphor for that Torah that has appropriated and incorporated the heresy of Sabbateanism and Frankism albeit sanitized.

In Likutei Mehoran I:14 Rabbeinu expresses the notion of Toras Chesed as applied to nations of the world and the wicked among Israel more elaborately:

Torah 14:1 'א:ד"א

(תהלים פא) 'לשון רבנו זכרוננו לברכה תקעו בחדש שופר בכסא וכו

“Blow a shofar at the New Moon; at the appointed time for the day of our festival.”  
([Psalms 81:4](#))

א להמשיך שלום בעולם צריך להעלות כבוד הקדוש-ברוך הוא לשרשו, הינו ליראה, כמו שפתיב  
(דברים כ"ח:ג'): ליראה את השם הנכבד:

*L'hamshikh shalom* (To draw peace) into the world it is necessary to elevate the Holy One's glory to its source—i.e., to fear. As it is written ([Deuteronomy 28:58](#)), “To fear the glorious name.”

Torah 14:2 'ב:ד"ב

ב ואי אפשר להעלות את הכבוד אלא על ידי תורת חסד, ותורת חסד – אפרו חכמינו זכרונם לברכה  
זהו הלומד תורה על-מנת למדדה, כי זה עקר כבודו, פמוכא בזהר (יתרו דף סט.): (סוכה מט)  
בשעתא דשאר עכו"ם אתין ואודו לקדשא-ברוך-הוא, קדין אסתלק ואתיקר שמא דקדשא-ברוך-הוא

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<sup>9</sup> Holtz, Barry W. Rabbi Akiva: Sage of the Talmud (2017)

Hammer, Reuven. Akiva: Life, Legend, Legacy (2015)

Nadich, Judah. Rabbi Akiba and his Contemporaries (1998)

עלֹא וְתָמָא, כְּמוֹ גְבִי יִתְרוֹ: בְּשַׁעֲתָא דְאָמַר יִתְרוֹ: עֵתָה יִדְעָתִי כִּי גְדוֹל ה' מִכָּל הָאֱלֹהִים, כְּדִין אֶסְתַּלַּק וְאִתְיַקַּר שְׁמָא דְקֻדְשָׁא-בְרִיךְ הוּא.

2. Yet, it is impossible to elevate the glory except through the Torah of Chesed, of lovingkindness. And of the Torah of lovingkindness our Sages taught: This is the one who studies Torah in order to teach it ([Sukkah 49b](#)). For this is the essence of His glory, as is brought in the *Zohar* (II, 69a): “When the other nations come and recognize the Holy One, then the name of God ascends and is glorified above and below. This was the case with Yitro. When Yitro said ([Exodus 18:11](#)), “Now I know that God is greater than all gods,” with this God’s name ascended and was glorified.”

נִמְצָא, זֶהוּ כְבוֹדוֹ, כְּשֶׁבְנֵי-אָדָם שֶׁהֵם מַחֲוִין לְקֻדְשָׁהּ מִקְרָבִין אֶת עֲצָמָן לְפָנִים מִהַקְדָּשָׁהּ, הֵן גֵּרִים שֶׁמְגִירִין, הֵן בְּעֲלֵי-תְשׁוּבָה, שְׂגָם הֵם הֵיוּ מִבְּחוּץ, וְכִשְׁמִקְרָבִין וּמְכַנְיָסִים אוֹתָם לְפָנִים – זֶהוּ כְבוֹדוֹ:

We find, therefore, that this is His glory—when people who are outside holiness draw closer, <to within> the [realm of] holiness. This applies equally to converts who convert and to *baaley teshuvah* (repentant Jews), for they were also on the outside. And when [the converts and the *baaley teshuvah*] are drawn closer and brought inside, this is His glory.

וְעַכְשָׁיו הַכְּבוֹד בְּגֵלוּת, כִּי עָקַר הַכְּבוֹד אֶצֶל הָעַכְפּוּ"ם, וְאִנְחָנוּ בְּנֵי-יִשְׂרָאֵל שְׁפֵלִים וְנִבְזִים, וְלָעֵתִיד לְבוֹא, וְנִגְלָה כְבוֹד ה' וְכו', כִּי אִזּוֹ יִטּוּ כָלֶם לְעַבְדוֹ: ([ישעיהו מ'ה'](#)) שֶׁיִּתְגַּלֶּה כְבוֹדוֹ מִבֵּין הַחֹשֶׁךְ, כְּמוֹ שֶׁפְתוּב [יחזקאל](#) ( [שְׂכָם אֶחָד](#), אִזּוֹ יֵאמְרוּ בְּגוֹיִם לְכוּ וְנִלְכֶה בְּאוֹר ה' (שֵׁם ב). וְכְבוֹד נִקְרָא אוֹר, כְּמוֹ שֶׁפְתוּב [\(מ"ג:ב'\)](#) וְהָאֲרֵץ הָאִירָה מִכְבוֹדוֹ:

But now, the glory is <itself> in exile. For the main glory is [currently] with the gentiles, whereas we, the Jewish people, are lowly and disgraced. But in the Future, when His glory will be revealed from out of the darkness, as in ([Isaiah 40:5](#)), “And the glory of God will be revealed, and all flesh shall see it”—for at that time they will all incline together “to serve Him with one consent” ([Zephaniah 3:9](#))—then the nations will say ([Isaiah 2:5](#)), “Come, let us walk in the light of God.” And glory is called light, as is written ([Ezekiel 43:2](#)), “The earth was illuminated by His glory.”

Torah 14:3 י"ד:ג'

יְפוּצוּ: ([משלי ה':ט"ז](#)) ג וְאִי אֶפְשָׁר לְקָרֵב אֶת הַגֵּרִים עִם בְּעֲלֵי הַתְּשׁוּבָה אֲלֵא עַל-יְדֵי תוֹרָה, כְּמוֹ שֶׁפְתוּב מִעֲיִנוֹתֶיהָ חוּצָה, שֶׁצָּרִיךְ לְהִשְׁקוֹת אוֹתָם שֶׁהֵם מִבְּחוּץ, לְהוֹדִיעַ לָהֶם הַדְרָךְ יִלְכוּ בָּהּ.

3. Now, the only way to attract converts and *baaley teshuvah* is through Torah, as it is written ([Proverbs 5:16](#)), “Your wellsprings shall spread outward.” For those who are on the outside must be given to drink—they must be informed of the path they are to follow.

אם תוֹצִיא (ירמיהו ט"ו:י"ט) אין כבוד אֶלָּא תוֹרָה. וְזֶהוּ: (אבות ו) וְזֶה שְׁאָמְרוּ חֲכָמֵינוּ זְכוֹרֵנוֹם לְבָרְכָה אֱלוֹ שְׁמִקְרָבִין בְּגִי-אָדָם לְעִבּוּדַת הַשֵּׁם יְתִבְרַךְ; (ב"מ פה) יָקָר מִזּוּלָּל, וְאָמְרוּ חֲכָמֵינוּ זְכוֹרֵנוֹם לְבָרְכָה כִּי זֶהוּ נִקְרָא מוֹצִיא יָקָר, הֵינּוּ כְבוֹד, מִזּוּלָּל – מִזִּילוּתָא דְגִלוּתָא

This is what our Sages taught: There is no glory other than Torah ([Avot 6:3](#)). And, concerning “If you take out the precious from the vile” ([Jeremiah 15:19](#)), our Sages taught: This refers to those who draw people to the service of God ([Bava Metzia 85a](#)). For this is called “taking out the precious”—i.e., glory—“from the vile”—from the lowliness of exile.

רַם עַל כָּל גּוֹיִם ה'; הֵינּוּ כְּשֶׁהֵעֵכּוּ"ם מוֹדֵן וּמִשְׁבַּחֵין לֵהּ, אֲזִי: עַל הַשָּׁמַיִם כְּבוֹדוֹ (תהילים קי"ג:ד) וְזֶה – אֲזִי נִתְעַלָּה הַכְּבוֹד מִהַחֲשׂוֹךְ

And this is ([Psalms 113:4](#)): “God is high above all nations, [His glory is above the heavens].” That is, when the gentiles acknowledge and praise Him, then “His glory is above the heavens”—<i.e.,> the glory then ascends from the darkness.

וְאִי אֶפְשֶׁר לְבוֹא לְהִתְעוֹרְרוֹת הַתְּשׁוּבָה, הֵן לְרִשְׁעֵי יִשְׂרָאֵל, הֵן לְגֵרִים, אֶלָּא עַל-יְדֵי הַתּוֹרָה, שְׁמַאֲרִין לָהֶם אֶל מְקוֹם שָׁהֶם שָׁם, כְּמוֹ שְׁכַתּוֹב: יְפוּצוּ וְכוּ' חוּצָה, חוּצָה דִּיקָא, כִּי הַתּוֹרָה הֵם שְׁשִׁים רְבוּא אוֹתִיּוֹת, כְּנִגְדֵי שְׁשִׁים רְבוּא נְשָׁמוֹת, וַיֵּשׁ לְכָל הַנְּשָׁמוֹת שֶׁרֵשׁ לְמַעְלָה בְּמַחְשָׁבָה דְקִדְשָׁא-בְּרִיךְ-הוּא, כִּי (יִשְׂרָאֵל עָלוּ בְּמַחְשָׁבָה תְּחִלָּה (ב"ר פרשה א

Yet, it is impossible for either Jewish sinners or converts to come to an awakening of repentance except through the Torah, which shines to them wherever they are, as in, “Your wellsprings shall spread outward.” Specifically, “outward,” because the Torah is comprised of 600,000 letters, corresponding to the 600,000 [Jewish] souls. And each soul has its own source Above, in the Divine thought of the Holy One, for “Israel arose first in thought” ([Bereishit Rabbah 1:5](#)).

וְעַל-יְדֵי זְוִיג הַנְּשָׁמוֹת נִבְרָאִים נְשָׁמוֹת גְּרִים, וְכַשְׁנִתְעוֹרְרִים הַנְּשָׁמוֹת עַל-יְדֵי אוֹתִיּוֹת הַתּוֹרָה שֶׁהוֹצִיא מִפִּיּוֹ וּמִתְנוּצְצִים זֶה לְזֶה, זֶה בְּחִיבַת זְוִיג, שֶׁזֶה מְקַבֵּל הָאֶרֶץ מִזֶּה, וְעַל-יְדֵי הַזְּוִיג שֶׁל הַתְּנוּצְצוֹת הַנְּשָׁמוֹת שֶׁבְּמַחְשָׁבָה נִבְרָאִים נְשָׁמוֹת גְּרִים

And through a union of souls, the souls of the converts are created. When the souls are aroused through the letters of Torah that a person recites, and they shine to one another, this is the concept of union—each one receives light from the other. And,

by means of the union of the souls' shining within <the Holy One's> thought, the souls of converts are created.

גם הפושעי־ישראל, כל זמן שישם ישראל נקרא עליו (כי נקרא פושעי־ישראל, נמצא שישם ישראל סנהדרין) נקרא על־כָּל־פְּנִים עליו עֲדוֹן, מאחר שנקרא פושעי ישראל), אף־על־פי שחטא, ישראל הוא יש לו אחיזה ושרש במחשבה עליונה, ועל־ידי ההתנוצצות התנוצץ גם שרש נשמתו בין שאר (מ.ד.); השרשים, ומגיע הארה לזה הפושעי־ישראל משרש נשמתו, ועל־ידי הארה הזאת חוזר בתשובה:

So, too, the Jewish sinner. As long as he is called a Jew {for we refer to him as a “Jewish sinner,” therefore the name “Jew” still applies to him,} even though he has sinned, he is a Jew ([Sanhedrin 44a](#)). He <also> has a hold and a source in upper thought. As a result of the shining, the source of his soul shines together with the other sources, so that an illumination reaches this Jewish sinner from his soul's source. And, by virtue of this illumination, he returns in repentance.

Torah 14:4 י"ד:ד'

מפני מה תלמיד־חכמים אין בניהם תלמיד־חכמים: (נדרים פא) ד וזה שאמרו חכמינו זכרונם לברכה – מפני שלא ברכו בתורה תחלה; שצריך כל אדם, ובפרט תלמיד־חכם, לברך ולהאיר בלמוד תורתו בשרש הנשמות, הינו במחשבה תחלה, כי שם שרשנו.

4. This is what our Sages taught: Why do Torah scholars not have sons who are Torah scholars? Because they did not recite the blessing for Torah first ([Nedarim 81a](#)). Every person, and especially the Torah scholar, must bless <the Torah first. That is,> through his Torah study, <he must bless> and illuminate the source of the souls—i.e., the “first in thought.” For that is where our source is.

נמצא, כשמביא הארה וברכה לתוך תחלת המחשבה, ועל־ידו מתנוצצין ומתברכין הנשמות, נמצא כשממשיך נשמה לבנו, בנדאי הוא ממשיך נשמה בהירה וזכה, ועל־ידי־זה גם בנו יהיה תלמיד־חכם;

We find, therefore, when a person brings illumination and blessing into the first thought, and through this the souls shine and are blessed, then when he draws down a soul for his son, he certainly draws a pure and clear soul. As a result, his son will also be a Torah scholar.

אבל כשאין מאיר ומברך את התחלה על־ידי למודו, אז כשממשיך נשמה לבנו, הנשמה היא בבחינת אני ישנה, ואינה מאירה, מפני זה לא יהיה בנו תלמיד־חכם, וזה מפני שלא: (שיר השירים ה:ב) ברכו בתורה תחלה, הינו שרש הנשמות, בבחינת: ישראל עלה במחשבה תחלה:

However, when he does not illuminate and bless the “first” through his study of Torah, then, when he draws a soul for his son, this soul is in the aspect of “I am asleep” ([Song of Songs 5:2](#)). It does not shine. This is why his son will not be a



Torah scholar. And this is: “Because they did not recite the blessing for Torah first”—i.e., the source of the souls, as in, “Israel arose first in thought.”

Torah 14:5 'ה:ד"ה

**(עירובין נד)** ה ואין אדם זוכה לתורה אלא על-ידי שפלות, כמו שאמרו חכמינו זכרונום לברכה וממךבר מתנה – שישבר גאנותו מארבע בחינות שפלות, כי צריך האדם להקטין את עצמו לפני גדולים ממנו, ולפני בני-אדם כערפו, ולפני קטנים ממנו, ולפעמים, שהוא בעצמו קטן שבקטנים, וצריך להקטין שבו: **(שמות ט"ז:כ"ט)** את עצמו כנגד מדרגת עצמו, וידמה בעיניו שהוא למטה ממדרגתו, בבחינת איש תחתיו

5. Now, a person can only merit Torah through humility, as our Sages taught ([Eruvin 54a](#)): “And from the wilderness to Matanah” ([Numbers 21:18](#)). He has to break his haughtiness, [drawing] from the four aspects of humility. For a person has to humble himself <in four aspects. The first is> before those greater than he. <The second is> before his equals. <The third is> before those lesser than he. <The fourth aspect is> that he himself is sometimes the smallest of the small and must <then> humble himself relative to his own level. He should imagine himself lower than he [really] is, corresponding to ([Exodus 16:29](#)), “Every person must sit beneath his place.”

וגרים שמתגיירין הם באים תחת כנפי השכינה, ובשביל זה נקרא גר צדק (כמובא בהקדמת הזוהר דף ו). וזה שמובא בזהר (יתרו ברעיא מהימנא דף צג): כסות נקי דא כנפי מצנה, הינו שכינה, הנקראת כל מצותיה צדק. וזהו: וכבודתו; שנה עקר כבודו, שיקניס גרים: **(תהילים קי"ט:קע"ב)** מצנה, בבחינות תחת כנפי השכינה כנ"ל

And when converts convert, they come under the wings of the *Shechinah* (Divine Presence) ([Sanhedrin 96b](#)). This is why [the convert] is called a *ger tzedek* (righteous convert) (Zohar, Introduction, p. 13). As is brought in the *Zohar* (II, 93a): “Clean garments” is *kanfey* (garment corners of) mitzvah. This alludes to the *Shechinah*, which is known as “mitzvah,” as in ([Psalms 119:172](#)), “All Your mitzvot are righteousness.” And this is the meaning of “and you shall honor it.” For this is the essence of His glory: to bring converts under the *kanfey* (wings) of the *Shechinah*.

Liebes has already pointed out how the BESHT himself felt that the Sabbatians/Frankists should have been treated less harshly, citing Shivchei

HaBesht<sup>10</sup> *“Once on the Eve of Yom Kippur, the BESHT saw a powerful threat facing Israel, that they would lose the Oral Torah. He was enraged by the rabbis saying “it is because of them that lies are fabricated”-after the burning of the Talmud, the BESHT directed his fury at the rabbis, rather than against the Frankists. His sorrow after the Frankist apostasy was well known, he saw it as the amputation of a limb of the Shechinah.<sup>11</sup>*

Rebbe’s grandfather had similar views of evil men and apostates who, once brought back to the fold caused a great honor for heaven. (*kavod shamayim*)

Toras Chesed then is the Torah that incorporates the apostate’s heresy back into Torah.

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<sup>10</sup> Shivchei HaBesht, Horodestksy edition, Tel Aviv 1947, 106

<sup>11</sup> Liebes Messianism, 198 fn 82

