

“תהלה לדוד, ארוממה וכו'”

(תהלים קמה:א)

When Scholars Oppose the Tzaddik

THE TEACHING

Why do learned men so often speak against the tzaddikim “בגאווה וכו'”, with pride and scorn? Hashem intends it. Yaakov is the tzaddik (צדיק) who learns for its own sake, his reward hidden for the end; Lavan is “תלמיד-חכם שד יהודי”, a scholar like a Jewish demon, who learns to show off and provoke.

The Oral Torah (תורה שבעל-פה) is the Shechinah (שכינה). Learned without daas (דעת), it is in exile in such a mouth. Hashem puts the tzaddik into that mouth so he can rescue it: he accepts the insults with love and joy, then with wisdom turns them back into the halachah they came from.

MAIN POINTS

- Learning a halachah in holiness joins the Tanna's spirit to ours, like a kiss (נשיקין): “שפתותיהם דוכבות פקבך”, their lips move in the grave. A proud scholar's learning is “נענתרות נשיקות שווא” (משלי כו:ו), “the kisses of an enemy.”
- “וישק יעקב לרחל, וישא קולו ויבך” (בראשית כט:יא): Rachel, the ewe everyone shears, is the Oral Torah. Yaakov wept, foreseeing that in this exile most who learn would not be worthy.
- The tzaddik taught so that “צדיקים ילכו בם ופושעים יכשלו בם” (הושע יד:י), and cunning comes fast: “אני חכמה שכנתי ערמה” (משלי ח:יב).
- The Tanna's Torah is pure. But the world lives from the left, “בשמאולה עשר וכבוד” (משלי ג:טז), so for its sake he slipped a hair's breadth to draw down livelihood. Know that the tzaddik in Gan Eden listens to you: then you say “אך עצמי ובשרי אתה” (בראשית כט:יד), bound to him in teshuvah. The proud one says “אחי אתה”, my brother in trickery.
- The tzaddik raises the Shechinah by embrace, kiss and union (חבוק, נשוק, ויוג). First, love and joy at the insults, “אני חבצלת השרון”: “שמחים בנסורים ועושים מאהבה” (שיר השירים ב:א), green, the line of kindness.
- Then wisdom finds which halachah the insults were scrambled from. The Shechinah rests between two tzaddikim, the Tanna and the learner: “שפתותיו שושנים נטפות מור עבר” (שיר השירים ה:יג). In Rabbah bar bar Chanah's story, Hurmiz bar Lilis is that scholar; when the Shechinah is complete, “ושמע מלכותא וקטילה”, the demon living on her lack dies.
- So “תהלה לדוד”: the Oral Torah mixed up; “ארוממה אלקי המלך”, raised by kindness to the heart; “ואברכה שמך”, rebuilt by wisdom, the source of blessing.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

When what is holy is mocked, or when you are, try to answer with love and understanding, not hatred. Learn Torah as if its author is listening, and say it in his name.

In the full shiur: 1. Yaakov and Lavan: The Scholar Who Mocks · 2. Yaakov Kissed Rachel and Wept · 3. When Lavan Hears the News of Yaakov · 4. Raising the Shechinah: Embrace, Kiss and Wisdom · 5. Hurmiz Son of Lilis on the Wall · 6. Bridges of Wax, Cups of Wine, and the Verse Decoded

<https://breslovai.com/kama/012/>

These shiurim were created with the help of AI and may contain errors. Please check with a rav or the original text before relying on them. English text is our own paraphrase of the Hebrew; the takeaway is our own reflection, not a quotation. Quotations are in Hebrew from the original text, with their sources.

השיעורים נוצרו בעזרת בינה מלאכותית ועלולים להכיל טעויות.



Scan for the videos
לשיעורים