

ליקוטי מוהר"ן תנינא סימן נ"ב

מה שקשה קשיות על הצדיקים, זהו מכרח להיות. כי הצדיקים מתדמים ליוצרים, כמובא, וכמו שקשה קשיות על השם יתברך, כמו-כן בהכרח שיהיה קשה קשיות על הצדיק, כי הוא מתדמה אליו יתברך.

ובענין הקשיות שקשה על השם יתברך, מרגלא בפמה לומר: אדרבא, כך ראוי להיות דיקא, שיהיו קשיות על השם יתברך, וכך נאה ויפה לו יתברך לפי גדלתו ורוממותו. כי מעצם גדלתו ורוממותו, שהוא מרום מאד מדעתנו, על-כן בודאי אי אפשר שנבין ונשיג בשכלנו הנהגתו יתברך. ועל-כן בהכרח שיהיו עליו יתברך קשיות, כי כך נאה ויפה להבורא יתברך, שיהיה מרום ונשא מדעתנו, שעל-ידי-זה קשה הקשיות כנ"ל; ואם היה הנהגתו כפי חיוב דעתנו, אם-כן היה, חס ושלום, דעתו כדעתנו:

the reason that some tzaddikim prosper and others suffer adversity? What is the reason that some wicked men prosper and others suffer adversity?" (*Berachot* 7a). Here, Rebbe Nachman teaches that just as people have questions about God, they have questions about the tzaddikim, who emulate their Creator. People are always scrutinizing the conduct of the tzaddikim: "Why do they live so regally?" "What makes them think they are better than everyone else?" "Why do they do *this*, and why don't they do *that*?" In Rebbe Nachman's case, people are forever asking: "Why didn't he appoint a successor?" "Why did he insist that his followers travel to Uman for Rosh HaShanah?" The list of these questions is endless.

4. Concerning the difficult questions raised about God. Rebbe Nachman now explains why there *must* be questions about God, and by extension, about the tzaddikim.

5. ...on account of which difficult questions arise. Rebbe Nachman has explained that people have many difficult questions concerning God because His greatness and exaltedness make it impossible to intellectually comprehend His conduct. By extension, the same is true of the tzaddikim. Most people are incapable of appreciating their greatness and exaltedness, and so have no understanding of why they do what they do, or why they instruct their followers to serve God in a particular way.

6. His mind would resemble ours, God forbid. Rabbi Menachem Mendel of Kotzk was known to say: "I could never accept a God I could understand. Otherwise, what makes Him God?!"

LIKUTEY MOHARAN II #52¹

Of necessity, tzaddikim are the subject of difficult questions. This is because the tzaddikim emulate their Creator, as is brought.² Thus, just as difficult questions are raised about God, difficult questions are of necessity raised about the tzaddik, who corresponds to the Blessed One.³

Concerning the difficult questions raised about God,⁴ [the Rebbe] often said: On the contrary, that is precisely how it should be. There *should* be difficult questions concerning God. Given His greatness and exaltedness, it is fitting and becoming to Him. His prodigious greatness and exaltedness tower far above our minds. It is therefore certainly impossible for us to understand and comprehend His conduct intellectually. And so inevitably there will be difficult questions concerning God. For it is fitting and becoming the Creator that He tower above and be elevated beyond our minds, on account of which difficult questions arise.⁵ But if His conduct was as our minds prescribed, His mind would resemble ours, God forbid.⁶

1. **Likutey Moharan II, 52.** The main theme of this lesson is the questions people have about God and the tzaddikim.

2. **tzaddikim emulate their Creator, as is brought.** Rabbi Elazar taught: In the Future, the angels will praise the tzaddikim the way they now praise God, declaring (Isaiah 4:3), “Holy, holy, holy...” (*Bava Batra* 75b). In *Shnei Luchot HaBrit (Shaar HaOtiyot, Ayin)*, Rabbi Yeshayah Horowitz quotes the first chapter of *Tomer Devorah*, where Rabbi Moshe Cordovero teaches that a person must strive to emulate the traits of His Master. From these and similar teachings we see that tzaddikim who sacrifice everything for God attain the most exalted spiritual levels, and so are themselves considered Godly. See the reading in the *Zohar* (I, 6b) of Deuteronomy 33:1 —“This is the blessing which Moshe, the Godly man, bestowed on the Children of Israel...”

The *Zohar* states that tzaddikim who originate Torah insights become co-creators with God (*Zohar* I, 5a). In Kabbalistic teaching, the tzaddikim are associated with the supernal universes. The true (and few) very great tzaddikim attain such awesome awareness and knowledge of God that they are said to reside in the highest of worlds, the *sefirah Keter*, far beyond the perception of Godliness the average person can attain. That said, it is worth noting that even the greatest tzaddik is ultimately of mortal flesh and so, at most, emulates God but never actually becomes Divine.

3. **questions are raised about God...the tzaddik...** Everybody questions God. Some have a question or two, but most are bothered by many questions about the things God does which they find incomprehensible and which leave them perplexed. Even Moshe Rabbeinu questioned God concerning the manner in which He exercises justice: “Master of the Universe, what is