

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

After, etc. It appears to me, by way of remez (allusion), that behold, the tzaddik reverses judgment into mercy. And even if a decree of death, G-d forbid, was issued upon a person, the tzaddik can nullify the decree and turn it into life.	אַחֲרֵי כו'. נִרְאֶה לִי עַל דֶּרֶךְ הַרְמָז, דְּהִנֵּה הַצַּדִּיק מִהִפָּךְ הַדִּין לְרַחֲמִים, וְאַף אִם נִגְזַר עַל אָדָם מִיתָה, חַס וְשָׁלוֹם, יָכוֹל לְבַטֵּל הַגְזָרָה וּלְהַפְכוֹ לְחַיִּים.
And the reason why the tzaddik has the power to do so is because the tzaddik ascends in his prayer to the supernal worlds, where all is mercy without any mixture of judgment at all. And there, that decree was never issued, and from there he draws life for that person.	וְהַסִּיפָה לְזֹאת שֶׁכַּח בְּיַד הַצַּדִּיק לַעֲשׂוֹת כֵּן, הוּא מְשׁוּם שֶׁהַצַּדִּיק עוֹלָה בְּתַפִּלָּתוֹ בְּעוֹלָמוֹת הָעֲלִיּוֹנִים אֲשֶׁר שָׁם כָּלוּ רַחֲמִים בְּלֹא תַעֲרוּכַת דִּין כָּלֵל, וְשָׁם לֹא נִגְזַר אוֹתָהּ גְזָרָה, וּמִמָּשִׁיב מָשֶׁם חַיִּים לְאוֹתוֹ הָאָדָם.
And this is the meaning of “Gladness and joy shall overtake them” (Yeshayahu 35:10) — meaning the tzaddikim reach the supernal worlds, where there is gladness and joy, as it is written (Divrei HaYamim I 16:27), “Strength and joy are in His place,” and consequently “Sorrow and sighing shall flee.”	וְזֶהוּ "שִׂשׂוֹן וְשִׂמְחָה יִשְׁיִגּוּ" כו', רָצוֹן לוֹמַר הַצַּדִּיקִים מִשְׁיִגִּים לְעוֹלָמוֹת הָעֲלִיּוֹנִים אֲשֶׁר שָׁם שִׂשׂוֹן וְשִׂמְחָה, כְּמוֹ שֶׁאָמַר הַכָּתוּב "עוֹ וְחֵדָּה בְּמִקְוָמוֹ", וּמִמֵּילָא "נָסוּ".
And this is also the meaning of “And He brings forth His people with joy, His chosen ones with singing” (Tehillim 105:43) — a hint to what we have said: that He brings forth His people and brings them into the world of joy, and then “with singing, His chosen ones,” meaning that He brings joy to Israel, His chosen ones.	וְזֶהוּ גַם כֵּן "וַיּוֹצֵא עַמּוֹ בְּשִׂשׂוֹן בְּרִנָּה אֶת בְּחִירָיו", רָמַז לְדַבְּרֵינוּ שֶׁמוֹצִיא אֶת עַמּוֹ וּמִבְּיָאָם לְעוֹלָם הַשִּׂשׂוֹן, וְאֵז "בְּרִנָּה אֶת בְּחִירָיו", פְּרוּשׁ אֵז מִבְּיָא רִנָּה לְיִשְׂרָאֵל בְּחִירָיו.
And this is the meaning of “After the death of the two sons...” (Vayikra 16:1) — meaning that the tzaddik has the power that it should be “after death,” i.e., to nullify death for a person. Just like people say about something that was canceled: “That thing is over already,” meaning it will no longer be.	וְזֶהוּ "אַחֲרֵי מוֹת שְׁנֵי בָנָיו" כו', רָצוֹן לוֹמַר שֶׁיֵּשׁ כַּח בְּיַד הַצַּדִּיק שִׁיְהִיָּה אַחֲרֵי מוֹת, כְּלוּמַר לְבַטֵּל הַמִּיתָה מֵאַיִזָּה אָדָם, כְּמוֹ שֶׁאֹמְרִים בְּנֵי אָדָם עַל דָּבָר הַנִּתְבַּטֵּל, אֹמְרִים שֶׁכָּבַר אַחֵר הַדָּבָר הַהוּא, שֶׁלֹּא יִהְיֶה עוֹד.
And the verse says — by means of what can the tzaddik nullify (the decree)? And it explains: “When they approached before Hashem” — meaning, as mentioned above, through their approach before Hashem into the supernal worlds.	וְאָמַר הַכָּתוּב עַל יְדֵי דָבָר מָה יוּכַל הַצַּדִּיק לְבַטֵּל? וּמִפְּרֹשׁ "בִּקְרִבְתָּם לִפְנֵי ה'" פְּרוּשׁ כִּנ"ל, עַל יְדֵי שִׂמְתֻקָּרְבִים לִפְנֵי ה' לַעֲלוֹמוֹת עֲלִיּוֹנִים.
“And they died” — meaning, it is <i>as if</i> the judgment of death was fulfilled, but in truth, life was drawn to them through the tzaddik.	וְיָמָתוּ" רָצוֹן לוֹמַר הֲרִי הוּא כְּאִילוֹ נִתְקַדְּם הַדִּין שֶׁל מִיתָה, וּבִצְאָמַת נִמְשָׁךְ לָהֶם חַיִּים עַל יְדֵי הַצַּדִּיק.

### [NOTE: Summary

This teaching, drawn from the phrase "אַחֲרֵי מוֹת שְׁנֵי בָנֵי אֶהֱרֹן", reveals the **supernatural spiritual influence of a tzaddik** — that he can **transform a divine decree of death into life**.

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

The tzaddik achieves this by **elevating his soul in prayer** to the highest supernal realms, where **there exists only mercy and no judgment**. In that realm, no decree of death has been made — thus, by accessing it, the tzaddik can **draw down life** instead of death. This is hinted in verses like "שְׁשׂוֹן וְשִׁמְחָה יִשְׂיִגוּ" and "וַיִּוצֵא עַמּוֹ בְּשִׁשׁוֹן בְּרִנָּה אֶת בְּהִירֵיו" —he draws people into the world of joy and supernal light. Even when it appears outwardly that “death” occurred, it is as if the judgment was fulfilled, while in truth, the **tzaddik channeled life** from beyond judgment.

### Practical Takeaway

- **Draw close to tzaddikim:** Being spiritually connected to a tzaddik, even through learning their teachings or following their guidance, can uplift and protect a person far beyond what they perceive.
- **Believe in the power of prayer:** Prayer — especially one that ascends from sincerity and purity — has the power to transcend judgment and draw down mercy from realms above.
- **Don't judge by appearances:** What looks like a harsh outcome may in truth be a deep mercy in disguise, redirected by hidden spiritual forces on high.

### Chassidic Story of Reb Elimelech of Lizhensk

 Source: "Noam Elimelech – Biographical Anecdotes" & Toldos Tzaddikim

One winter, a terrible epidemic swept through a town near Lizhensk. People were dying rapidly, and panic spread among the Jews. A delegation of community leaders traveled to **Reb Elimelech**, begging him to pray for them.

Reb Elimelech closed his eyes in deep dveikus and said quietly:

“Go home. From this moment, the **malach hamaves (Angel of Death) has been stopped**. No more Jews will die.”

The delegates were filled with wonder but obeyed. When they returned, they found that the plague had mysteriously stopped. Days passed, and not another person perished. Later it was discovered that **at the very hour** Reb Elimelech prayed, a decree of death had been annulled in Heaven.

When asked how he had done it, the Rebbe responded cryptically:

“I simply ascended to where there is **only mercy**. Up there, **death cannot enter**.”

This story mirrors precisely the teaching above: that a **true tzaddik can rise to the root of life itself**, above all judgment, and draw down renewal and healing — even when death seems certain. **END NOTE]**

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

<p><b>“Speak to Aharon your brother.” It appears we can explain that the holy Torah is teaching a lesson to those who rebuke others — that they should not rebuke people who are scoffers and empty-headed individuals, for certainly their words will not enter their ears, as the verse says (Mishlei 9:8), “Do not rebuke a scoffer.”</b></p>	<p><b>דבר אל אהרן אחיך". נראה לפרש דהתורה הקדושה מלמדת לאנשים המוכיחים לבני אדם, שלא יכיהו לאנשים לצים וריקנים, אשר בודאי אין דבריהם נכנסים כלל באזניהם, כמו שאמר (הפסוק "אל תוכח ליץ" (משלי ט:ח'),</b></p>
<p>Rather, only to people who are receptive to rebuke and moral instruction and desire to repent — to them one should teach and guide in the ways of teshuvah (repentance).</p>	<p>רק לאנשים המקשיבים לקול תוכחה ומוסר ורוצים בתשובה — אליהם יגיד ויורה דרכי התשובה.</p>
<p>And this is the meaning of “Speak to Aharon your brother” — meaning that he is your brother, and he desires good deeds and will accept your rebuke.</p>	<p>וזהו "דבר אל אהרן אחיך" — רצון לומר שהוא אחיך, ורוצה במעשים טובים ויקבל תוכחה ממך.</p>
<p>And so you shall say to him: “And he shall not come at all times into the Sanctuary, from within the curtain...” — meaning, if he is someone whose spiritual state fluctuates — sometimes he acts righteously, and sometimes, G-d forbid, the opposite — such a person should not immediately enter the sacred mysteries.</p>	<p>וכך תאמר אליו: "ואל יבא בכל עת אל הקדש מבית לפרכת" — פירוש, אם הוא אדם כזה שיש לו כל מיני עתים לטובה ולרעה, שלפעמים עושה מעשים טובים ולפעמים להפך, שנכשל חס ושלום לפעמים בפעירה.</p>
<p>Such a person — “shall not come at all times into the holy” — meaning, he should not enter the inner mysteries too quickly,</p>	<p>האדם כזה — "אל יבא בכל עת אל הקדש" — שאם יכניס עצמו בסודות עליונים.</p>
<p>“Which is from within the curtain” — meaning, because he made for himself a veil that separates him from holiness, he should not enter the upper mysteries immediately.</p>	<p>אשר מבית לפרכת" — פירוש, כיון שעשה לעצמו מסך המבדיל בינו ובין הקדושה, לא יכנס בסודות עליונים מיד.</p>
<p>Rather, he must first repent of his sins and feel deep remorse.</p>	<p>רק מתחלה ישוב מעונות שבידו בתשובה ויתחרט מאד.</p>
<p>And this is “To the face of the kapores” — the term kapores refers to atonement — for repentance and regret bring atonement for sin.</p>	<p>וזהו "אל פני הכפרת" — לשון כפרה — שהתשובה, והתחרטה מכפרת עון.</p>
<p>“That is upon the Aron (Ark)” — meaning, before engaging in Torah study, one should repent and confess his sins, so that his Torah learning will be pleasing before Hashem.</p>	<p>אשר על הארון" — רצון לומר, קדם ללמוד התורה יתחרט ויתודה על עונותיו, ויהיה למודו לרצון לפניו יתברך.</p>
<p>And the “Aron” is an allusion to the Torah — since the Torah was placed inside the Ark — and this is the essence.</p>	<p>ו"ארון" רמז על התורה על שם שמונחת בארון — זה העקר.</p>

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

And the verse says, “For in a cloud” — meaning, even if he created a veil that separates, as it says (Eikhah 3:44), “You have covered Yourself with a cloud, so that prayer should not pass,”	ואמר הכתוב "כִּי בִעָנָן" — פירוש, גם אם עָשָׂה לְעַצְמוֹ מָסָךְ הַמַּבְדִּיל, כְּמוֹ שֶׁכָּתוּב "סָכַתָּה בְּעָנָן לְךָ", (מְעֻבָּר תִּפְלֶה) (איכה ג':מ"ד)
Nevertheless, “I will appear upon the kapores” — through teshuvah and remorse, Hashem will appear to him and accept him.	אֲפִלּוּ כֵן "אֲרָאָה עַל הַכַּפֹּרֶת" — פירוש, עַל יְדֵי הַתְּשׁוּבָה וְהַתְּרַשָּׁה יֵרָאֶה אֵלָיו הַשֵּׁם יִתְבָּרַךְ לְקַבֵּלוֹ
“And he shall not die” — for the power of teshuvah is so great that it lengthens one’s days, and there is nothing that stands in the way of teshuvah.	וְלֹא יָמוּת" — שְׂגֻדוֹל כַּחַ הַתְּשׁוּבָה שֶׁמְאַרְכֶּת יָמִים, וְאִין לְךָ דְּבַר הַעֲוִימָה בְּפָנֵי הַתְּשׁוּבָה

### [NOTE: Summary

This teaching offers a profound insight into **the art of rebuke and personal spiritual growth**:

- The Torah teaches that **rebuke should be directed only to those ready to receive it**. The phrase "**דְּבַר אֶל אֶהְרֵן אֶחָיִךְ**" emphasizes that Aharon is called "your brother" — someone close, refined, and open to hearing words of improvement. One should **not waste rebuke** on scoffers or the spiritually unreceptive, as stated in Mishlei: "**Do not rebuke a scoffer.**"
- The verse "**וְאֵל יִבָּא בְּכָל עֵת אֶל הַקֹּדֶשׁ**" is interpreted to warn against **entering sacred realms without proper preparation**. If someone’s spiritual conduct is inconsistent — sometimes righteous, sometimes sinful — they should **not rush into mystical or spiritual heights**.
- Before such elevation, one must do **teshuvah** — sincere regret, confession, and moral cleansing. Only **after atonement**, represented by "**לִפְנֵי הַכַּפֹּרֶת**", is one worthy of deep Torah learning and spiritual intimacy, hinted by "**אֲשֶׁר עַל הָאָרוֹן**" (the Ark being the vessel of Torah).
- Even if a person feels spiritually blocked — like Hashem has hidden Himself "**in a cloud**", as in **Eikhah 3:44** — **teshuvah has the power to pierce the cloud**, bring Divine acceptance, and **extend one’s life**. Nothing stands in the way of teshuvah.

### Practical Takeaway

- **Be mindful in giving rebuke** — only offer guidance to those open to it, and always do so from a place of love and closeness.
- **Spiritual elevation requires preparation** — don't rush into lofty practices or study without first working on your middos and doing sincere teshuvah.
- **Don't be discouraged by your past** — even if you’ve built “clouds” between you and G-d, heartfelt repentance clears the path. Hashem waits for your return.


## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

- **Before learning Torah** — take a moment to reflect, confess inwardly, and dedicate your study as a form of connection and service.

### Chassidic Story: Reb Elimelech and the Cloud of Teshuvah

 Source: "Toldos R' Elimelech," oral tradition from Leżajsk chassidim

A man once came to **Reb Elimelech of Lizhensk** brokenhearted. He had committed a severe sin and was convinced **his prayers and Torah were worthless**, as if blocked by a thick barrier in heaven. "It's as if there's a wall of iron between me and Hashem," he wept.

Reb Elimelech looked at him deeply and replied with a smile:

"A wall? Perhaps. But do you know what breaks iron?"

The man shook his head.

Reb Elimelech said softly:

"**A single tear of regret.** When a Jew cries from his heart and truly wishes to return — the hardest wall melts like wax. Even a cloud that hides G-d's face becomes clear again."

He then took the man's hand and added:

"Now go pray. Hashem is waiting on the other side."

That day, the man prayed with such brokenness and sincerity that those near him said it felt like the heavens themselves had opened. **END NOTE]**

**"With this" — here the verse begins to speak of the level of the perfect tzaddik.**

בזאת — כאן מתחיל הפסוק לדבר מדרגת הצדיק הגמור.

"With this shall Aharon come" — meaning, the great tzaddik shall come "to the Sanctuary" — with the highest sanctity.

בזאת יבא אהרן — הוא הצדיק הגדול, יבא "אל", הקדוש בקדושה העליונה

"With a young bull for a sin-offering" — "bull" alludes to judgments (as is known), "young" hints to chesed (kindness), as in "boker" (morning); this refers to **gevurah within chesed**, meaning awe that comes from love.

בפר בן בקר — "פר" הוא דינים כידוע, "בקר" רמז לחסד מלשון בקר, דהיינו גבורה שבחסד

That is, he should have fear born of love.

רצון לומר שיהיה לו יראה מתוך אהבה

"For a sin-offering" — meaning, regarding sins, he should **always inspect his actions**, lest he has not fulfilled his obligation, and should humble himself greatly with deep submission.

לתטאת — רצון לומר לעגנו חטאים, לפשפש תמיד במעשיו שאינו יוצא ידי חובתו, ויכניע עצמו מאד, בהכנעה גדולה

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

“And a ram for an elevation-offering” — this alludes to <b>prayer</b> , which ascends on high. He must be vigorous like a ram, never withholding himself from praying for anything.	ואיל לעלה" — רמז, אכל לעלה — הינו תפלה" ושהיא עולה לגבוה, ותגבר להיות זריז באיל
And he should not say: “Who am I to fill my heart with prayer for such things?” He should <b>not</b> say so — <b>whether great or small</b> , he should always pray.	שלא ימנע עצמו מלהתפלל על כל דבר ודבר, ואל יאמר מי אנכי שאמלא לבי להתפלל על דברים באלה, אל יאמר כן, וכגדול בקטן ותפלל תמיד
“A tunic of sacred linen he shall wear” — this hints that he must sanctify his body so greatly that it becomes like <b>garments of light</b> ( <b>אור with an alef</b> ), and all of this forms spiritual garments for his soul.	כתנת בד קדש ילבש" — רמז שיתקן את גופו כל כך בקדושה גדולה שיהיה כתנות אור בא"ל, וכל זה יעשה לעצמו לבושים
“And linen breeches shall he wear upon his flesh” — the breeches atone for <b>sexual sin</b> , and he must wear them always “on his flesh,” meaning he must always cover over physical cravings.	ומכנסי בד יהיו על בשרו" — דמכנסים היו מכפרים, על גלוי עריות, וצריך שיהיו על בשרו תמיד
“To cover the flesh of nakedness” — meaning, to cover over all physical lusts, so that no desire enters his heart.	לכסות בשר ערוה" — דהינו לכסות כל התאוות, הגשמיות, שלא יעלה על לבו כלל שום תאוה
“And with a linen sash shall he gird himself” — this hints that he must <b>gird his loins like a warrior</b> ,	ובאבנט בד יתגר" — רמז שיאזור בגבור חלציו, יותר
“And with a linen turban shall he wrap” — the <b>mitzneses (turban)</b> atones for <b>arrogance</b> . One must sanctify himself so greatly as to <b>break the force of arrogance</b> — and elevate even pride into holiness.	ובמצנפת בד יצנוף" — דמצנפת היתה מכפרת על גאווה, וצריך לקדש עצמו כל כך לשבר כח הגאווה, עד שיבוא לקדושה כזאת, שגם מן הגאווה יבנים לקדושה, ויעשה ממנה מצנפת קדש
“They are sacred garments” — meaning, all these things should be brought into holiness and become <b>holy garments</b> .	בגדי קדש הם" — רצון לומר כל הדברים יבנים הכל, לקדושה ויעשה מהם לבושי קודשא
“And he shall bathe his flesh in water” — meaning, he must not study or pray in a defiled body. If immersion is necessary, he should immerse himself — and he should sanctify himself <b>so much</b> that even the immersion itself becomes a spiritual garment.	ורחץ את בשרו במים" — רמז שלא ילמד ויתפלל בגוף טמא, אם צריך לטבילה — יטביל עצמו, ואז כשיטבול יקדש עצמו כל כך שגם מן הטבילה יעשה מנה לבוש לנשמתו
So that he never come to impurity of <b>seminal emission</b> , G-d forbid, and not require forced immersion.	שלא יבוא לידי טמאת קרי חלילה ולא יצטרך לטבול בקהכרח
“And from the assembly of the Children of Israel he shall take two male goats for a sin-offering” — meaning, through joining himself with the people, the tzaddik merits <b>two spiritual levels</b> .	ומאת עדת בני ישראל יקח שני שעירי עזים לחטאת" — פירוש, על ידי שיתחבר עצמו עם בני אדם — יזכה לב' מדרגות
“Male goats” (שעירים) alludes to <b>something important</b> , as we find in the Torah: “And he sent two choice kids of the goats” (Bereishis 27:9).	ושעירים" לשון חשיבות, כמו שמצינו "וישלח שני" (גנ'י עזים) (בראשית כ"ז:ט)



## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

“For a sin-offering” — meaning, for the sake of <b>sin and deficiency</b> that only a tzaddik can repair, because it is impossible that all his prayers be perfectly pure and free of any foreign thought.	לְחַטָּאת" — רָצוֹן לומר בְּשִׁבְלֵי הַחֹטֵא וְהַחֲסָרוֹן שֶׁאֵין אֲפָשָׁר אֵלָּא לְצַדִּיק לְבַדּוֹ לְתַקֵּן, שֶׁאֵין אֲפָשָׁר שֶׁתִּהְיֶה כָּל תְּפִלָּתוֹ זָכָה וְצְלוּלָה מִכָּל סִיג וּפְסָלֵת שֶׁל מַחֲשָׁבָה זָרָה,
This is due to two causes: First, because <b>when another person sins</b> , G-d forbid, that sin may cause a foreign thought to enter the tzaddik's prayer, so that the tzaddik can uplift that impurity and atone for it.	וְהוּא מְשַׁנֵּי סְבוֹת: הָאֶחָת, מְשׁוּם שֶׁאִדָּם אַחֵר עוֹשֶׂה אֵיזָה חֹטֵא חֵס וְשָׁלוֹם, מִזֶּה נִמְשָׁךְ שִׁיבוֹא אֵיזָה הִרְהוּר לְצַדִּיק בְּתַפְלָתוֹ — כְּדֵי שֶׁיַּעֲלֶה אוֹתוֹ הַדָּבָר לְכַפֵּר עָלָיו
Second, because as long as we are in <b>this bitter exile</b> , it is necessary to provide some nourishment to the <b>Sitra Achra (the Other Side)</b> so it may have minimal vitality — until Moshiach will come and remove wickedness from the world.	וְסִבָּה הַשְּׁנִיָּה, כִּי כָּל זְמַן שֶׁאֲנַחְנוּ בְּגָלוּת הָמָר — צָרִיךְ לִתֵּת יְנִיקָה לְסִטְרָא אַחֲרָא כְּדֵי שֶׁיִּהְיֶה לָהֶם חַיּוּת קָצֵת, עַד שִׁיבוֹא מְשִׁיחַ צְדִקְנוֹ וְיַעֲבִיר מִמֶּשְׁלַת זְדוֹן מִן הָאָרֶץ
This is the meaning of “And the goat upon which the lot for Hashem arose...” — this refers to the portion that rises to Hashem,	וְזֶהוּ רָמַז "וְהַשְּׁעִיר אֲשֶׁר [עָלָה] עָלָיו הַגּוֹרֵל לַה'" — דְּהֵינּוּ הַחֵלֶק שֶׁעוֹלָה לַה'
“And he shall make it a sin-offering” — meaning, it becomes deficient due to the reasons mentioned above.	וְעָשָׂהוּ חֹטֵאת" — רָצוֹן לומר שֶׁנַּעֲשֶׂה בּוֹ חֲסָרוֹן, מְשׁוּם הַסִּיכָה הַנִּ"ל
“And the goat upon which [the lot came up for Azazel]...” — that is, the portion that contains <b>the foreign thought</b> — its role is “that it may stand alive,” meaning to <b>sustain the Sitra Achra</b> with minimal vitality.	וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו" כִּי — דְּהֵינּוּ הַחֵלֶק" הַמַּחֲשָׁבָה הַזָּרָה, הִיא לְמַעַן "יַעֲמֵד חַי" — פִּירוּשׁ כֵּן" לְהַעֲמִיד הַסִּטְרָא אַחֲרָא שֶׁיִּהְיֶה לָהֶם חַיּוּת קָצֵת
And regarding the second reason — “to atone for it,” as stated above.	וְעַל הַסִּיכָה הַבֵּית "לְכַפֵּר עָלָיו" כֵּן"ל
And may the Good Name atone for us and cause the <b>horn of salvation to sprout speedily in our days</b> — Amein, Selah.	וְהַשֵּׁם הַטוֹב יְכַפֵּר בְּעֲדָנוּ, וְיַצְמִיחַ קָרְן יְשׁוּעָה בְּמַהֲרָה בְּיָמֵינוּ אָמֵן סֵלָה

### [NOTE: ■ S – Summary

This profound discourse expounds on the **inner path of the complete tzaddik**, interpreting the avodah (service) of Aharon HaKohen as a **spiritual guide** for how a tzaddik enters holiness and elevates both himself and the world.

- “**בזאת יבא אהרן אל הקודש**” — the tzaddik reaches the *Kodesh*, the inner sanctuary, not through external status, but by **internal transformation**: awe from love, humility, vigilance, and sanctity in thought and deed.
- Every item of the Kohen's service — the **bull, ram, linen garments, immersion, and goats** — is reinterpreted as a **stage of spiritual refinement**:
  - **Bull** = Fear rooted in love.
  - **Ram** = Eagerness and strength in prayer.
  - **Linen garments** = Spiritual garments through humility and modesty.

## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Acharei

- **Mikvah** = Clean body and mind; turning immersion into a soul-garment.
- **Two goats** = The dual task of the tzaddik: uplifting the sparks of others' sins, and maintaining cosmic balance even when granting *minimal vitality* to the *Sitra Achra*.
- The tzaddik's mind may receive fleeting foreign thoughts **not from personal failure**, but because he is spiritually absorbing, refining, and elevating the blemishes of others. This becomes his avodah: to transform darkness into light — both for himself and for the nation.

### Practical Takeaway

- **Spiritual growth requires inner cleansing:** Before one reaches higher holiness, they must refine their body, thoughts, and emotions — just as Aharon donned sacred garments and immersed.
- **Don't let spiritual doubts hold you back:** Even when you feel unworthy or distracted in prayer, realize that sincere effort — even with imperfection — has immense value.
- **Join with others in their struggles:** Sometimes, your own spiritual struggles may be linked to someone else's burden. Helping them, davening for them, or simply holding compassion, helps elevate both of you.
- **Even the great tzaddikim carry the pain of the world** — yet they turn that burden into elevation. This is not a fall — it's a mission.

### Chassidic Story: Reb Elimelech and the Stranger's Sin

 *Source: "Otzar HaChassidim," Toldos Elimelech; oral tradition from Lizhensk*

Once, Reb Elimelech was in the middle of *Shemoneh Esrei* when he suddenly shuddered and broke into a cold sweat. After the davening, he stayed alone in his room for hours.

When his brother, **Reb Zusha of Anipoli**, asked what happened, Reb Elimelech explained:

“At the moment I stood in prayer, I felt a dark thought cross my mind — something coarse and bitter. At first I was broken... how could such a thing come to me? But then I realized: this was **not my own**. In that instant, a Jew far away was succumbing to a sin, and Heaven sent his inner struggle to me — so that I could raise it back up and cleanse it.”

Reb Zusha wept and said:

“Fortunate is the generation whose tzaddikim take on their darkness — and return it to light.”



## **The Rebbe, Rebbe Elimelech of Lizhensk**

**Noam Elimelech**

**Parshas Acharei**

Reb Elimelech fasted that day and gave extra tzedakah. That very week, a man from another town came to Lizhensk to confess — he had almost fallen that very hour, but suddenly was overcome with shame and trembling. He had no idea why. **END NOTE]**