

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Tazria

A woman who conceives and gives birth to a male, etc.	אִשָּׁה כִּי תִזְרִיעַ וְיִלְדָה זָכָר כו'
For behold, it is written, "Day to day utters speech" (Tehillim 19:3).	(וְהָיָה כְּתִיב "יוֹם לְיוֹם יִבְיַע אִמֶּר" (תְּהִלִּים י"ט, ג')
It seems to me: behold, people who walk in the rebelliousness of their hearts after their follies and vanities,	נִרְאָה לִי: דִּהְיָה בְּנֵי אָדָם הֵהוּלְכִים שׁוֹכְבֵי בְּדֶרֶךְ לִבָּם, אַחֲרֵי שְׁטוּיּוֹתֵיהֶם וְהִבְלִיָּהֶם
then there is no difference for them—just as they behaved yesterday, so too today, and so too tomorrow,	אֲזַי אֵין הַפֶּרֶשׁ אֲצֵלוֹ, וְכִמוֹ שֶׁהָיָה מִתְּנַהֵג יוֹם אֶתְמוֹל בֵּן הַיּוֹם בֵּן מָחָר
and they do not add any knowledge or wisdom at all.	וְלֹא יוֹסִיף דַּעַת וְשִׂכְלָה כָּלֵל
But the righteous, who walk in the ways of Hashem and in His service,	אָבָל הַצְדִּיקִים הֵהוּלְכִים בְּדֶרֶכֶי ה' וְעַבֹּדָתוֹ
then each and every day they understand and become wiser more and more, more than they understood the day before,	אֲזַי כָּל יוֹם וְיוֹם יֵבִין וְיִשְׁפִּיל יוֹתֵר וְיוֹתֵר מִמָּה שֶׁלֹּא הִשְׁפִּיל אֶתְמוֹל
and each day he adds with his mouth to speak wisdoms and sayings of pleasantness,	וּבְכָל יוֹם יוֹסִיף פִּיו לְדַבֵּר חֲכָמוֹת וְאַמְרֵי נֹעַם
in the wisdoms of Divinity and exaltedness without end.	בְּחֲכָמוֹת אֱלֹקוֹת וּרְוַמּוֹת עַד אֵין תְּכֵלֶת
And this is [the meaning of] "Day to day utters" — the expression of "water bubbling up fire" (cf. Yalkut Shimoni Tehillim 19 remez 613),	וְזֶהוּ "יוֹם לְיוֹם יִבְיַע" לְשׁוֹן מִים תִּבְעָה אֵשׁ (ע"י ילקוט), (שְׁמַעוֹנֵי תְהִלִּים י"ט רמז תי"ג
that it becomes like bubbles rising upward;	שֶׁנִּבְעָשָׂה כְּמִין אֲבַעְבוּעוֹת הַנִּגְבָּהִים לְמַעְלָה
so too, the righteous one—each day rises for him a pleasant, extra utterance from the day before,	כֵּן הַצְדִּיק בְּכָל יוֹם עוֹלָה לוֹ אֲמִירָה נְעִימָה יוֹתֵר מִיּוֹם אֶתְמוֹל
for the holy conduct of yesterday causes an even greater holiness for the next day.	שִׁיוֹם אֶתְמוֹל שֶׁנֶּהָיָה בְּקִדְשָׁה גוֹרָם לוֹ קִדְשָׁה יוֹתֵרָה לְיוֹם הַבֹּא אַחֲרָיו
Only that a person must go from level to level,	רַק שֶׁצָּרִיךְ הָאָדָם לִילֹךְ מִמַּדְרָגָה לְמַדְרָגָה
meaning, he must first rectify his traits and the sins of his youth,	דִּהְיָנוּ שֶׁמִּתְחַלֵּה צָרִיךְ לְתַקֵּן מַדּוּתָיו וְאֵת חַטָּאת נְעוּרָיו
and this is called "feminine" (nukva),	וְזֶה נִקְרָא בְּשֵׁם נִקְבוֹת
and afterwards he will reach the supreme holiness called "masculine" (duchra),	וְאַחֲרֵי כֵן יָבוֹא אֶל הַקִּדְשָׁה עֲלִיוֹנָה הַנִּקְרָאת בְּשֵׁם דּוּחְרָא
which is a complete vessel, full with His holiness, blessed be He.	שֶׁהוּא כְּלִי שְׁלֵם וּמָלֵא בְּקִדְשׁוֹ יִתְבָּרַךְ שְׁמוֹ
And this is [the meaning of] "A woman who conceives,"	"וְזֶהוּ "אִשָּׁה כִּי תִזְרִיעַ
meaning, the woman first emits seed, as Rashi explains,	כִּי פְרוּשׁ אִשָּׁה מִזְרַעַת תְּחִלָּה וְכִפִּירוֹשׁ רִש"י

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that is, that one must begin from the lowest end to rectify what he has blemished,	וְהִינּוּ שְׂיִחַל מְקַצֵּה הַתַּחְתּוֹן לְתַקֵּן אֶת אֲשֶׁר פָּגַם
and then, "and she shall give birth to a male," as explained above,	וְאֵז "וַיֵּלֶדָה זָכָר" כִּנ"ל
he will come to great holiness which is called male.	יָבוֹא אֶל קִדְּשָׁה רַבָּה הַנִּקְרֵאת בְּשֵׁם זָכָר
And the verse explains, "and she shall be impure for seven days,"	"וּמִפְּרִשׁ הַכֶּתוּב "וְטִמְאַה שְׁבַע יָמִים
meaning that he must first rectify what he damaged in the seven upper levels,	פְּרוּשׁ שְׂיִתְקַן תַּחְלָה מֵה שֶׁפָּגַם בְּז' מַדְרָגוֹת עֲלִיוֹנוֹת
which are referred to as impurity,	שֶׁזֶה נִקְרָא בְּשֵׁם טִמְאַה
meaning, that he should look at what he defiled and how far he damaged.	רְצוֹן לומר שְׂיִסְתַּכֵּל מֵה שֶׁטִּמְא וְעַד הֵיכָן קָלַקַּל
"And on the eighth day"—meaning, then he will reach the supreme holiness,	וּבַיּוֹם הַשְּׁמִינִי" רְצוֹן לומר וְאֵז יָבוֹא אֶל הַקִּדְּשָׁה עֲלִיוֹנָה
which is the eighth level, exceedingly elevated,	שֶׁהִיא מַדְרָגָה שְׁמִינִי לְמַעַל לְמַעַל
"he shall circumcise the flesh of his foreskin,"	"יִמּוֹל בָּשָׂר עָרְלָתוֹ"
and he will have holy thoughts and cleaving to the Blessed One.	וַיְהִי לּוֹ מַחְשְׁבוֹת קְדוּשׁוֹת וּדְבָקוֹת בּוֹ יִתְבָּרַךְ שְׁמוֹ
And this is [the meaning of] "He raises up clouds from the ends of the earth" (Tehillim 135:7),	(וְזֶהוּ "מַעַלָּה נְשִׂאִים מְקַצֵּה הָאָרֶץ" (תְּהִלִּים קל"ה, ז')
for "clouds" is written deficient (missing a יו"ד),	ד' "נְשִׂאִים" כְּתִיב בַּתּוֹרָה חֶסֶר
and the verse states, "He raises up clouds,"	"וְאָמַר הַכֶּתוּב "מַעַלָּה נְשִׂאִים
meaning that one must elevate what he has diminished.	פְּרוּשׁ שְׂצָרִיד לְהַעֲלוֹת מֵה שֶׁחָסַר
"From the ends of the earth"—meaning from the lowest end,	מְקַצֵּה הָאָרֶץ" פְּרוּשׁ מְקַצֵּה הַתַּחְתּוֹן
where he first corrupted, from the very first extremity.	שֶׁקָּלַקַּל מִתַּחֲלַת קִצֵּה הָרָאשׁוֹן
"He makes lightning for the rain"—meaning, afterwards he will be able to bestow upon the world good influences.	בְּרָקִים לְמַטֵּר עֲשֵׂה" פְּרוּשׁ וְאַחֵר כִּדְּיָהּ יָכוֹל" לְהַשְׁפִּיעַ לְעוֹלָם הַשְּׁפָעוֹת טוֹבוֹת

[NOTE: Summary

The verse **"אשה כי תזריע וילדה זכר"** ("A woman who conceives and gives birth to a male") teaches a profound spiritual process:

- The **"woman"** represents a person beginning their spiritual growth from the "lower end," meaning the recognition and repair of their faults and misdeeds.
- **"Giving birth to a male"** symbolizes reaching higher levels of holiness, called **"זָכָר"** — strength, completeness, and Divine connection.

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- Before ascending to these great heights, one must first go through a cleansing process, symbolized by the **seven days of impurity**, corresponding to correcting the damage in the seven spiritual attributes (חסד, גבורה, תפארת, נצח, הוד, יסוד, מלכות).
- **"On the eighth day,"** one reaches a state beyond nature ("שמיני" symbolizes transcendence) and achieves a level where one's mind is filled with holy thoughts and direct cleaving to G-d.
- The verse about **"raising clouds from the ends of the earth"** (Tehillim 135:7) is explained as: spiritual elevation must begin from the lowest points — the "ends of the earth" — where one's fall began. Once corrected, the person becomes a source of **"lightning for the rain,"** spreading blessings and Divine influence throughout the world.

Practical Takeaway

☀ **Start Where You Are:** No matter how low a person may feel or how broken a situation seems, true spiritual ascent begins exactly there.

☀ **Step-by-Step Growth:** Focus first on refining basic character traits and correcting earlier mistakes, knowing that each step of purification brings you closer to tremendous holiness.

☀ **Higher Than Nature:** Persevere through the struggle of self-correction, and eventually you will reach levels **"beyond nature"** — where your thoughts, desires, and even your influence on others become vehicles of Divine light.

☀ **Your Repair is Your Power:** By repairing the lowest places, you unlock the highest blessings — not only for yourself but for the world around you.

Chassidic Story

The Baal Shem Tov and the Broken Shepherd

Once, a young shepherd boy came into the synagogue where the Baal Shem Tov was praying with his students on Yom Kippur.

He did not know how to pray; he could not even read Hebrew properly.

But he sat at the back and began to call out from the depths of his heart:

"Dear G-d, I do not know the prayers. I can only whistle the tune I play for my sheep. Let my whistle come before You as my prayer!"

The congregation was disturbed, but the Baal Shem Tov stopped them and said:

"This boy's pure heart has pierced the Heavens! His simple whistle, rising from a broken place, has lifted all our prayers with it to the highest realms!"

Lesson:

Like the shepherd, sometimes the truest connection to G-d comes not from already being perfect

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— but from beginning humbly, from "the ends of the earth," and turning even the simplest efforts into soaring spiritual heights. **END NOTE]**

<p>Or it could be said, "And she shall be impure for seven days," meaning: behold, even if a person is a righteous one, he must always humble himself to look at his deficiencies, and he should never be satisfied with his deeds, and he must constantly serve the Blessed One with the modes of femininity and masculinity, as explained above — meaning, he must always walk in holiness in exaltation toward God, while simultaneously contemplating his own lowliness.</p>	<p>או יאמר "וּטְמֵאָה שִׁבְעַת יָמִים", דִּהְיָה אִף אִם יִהְיֶה אָדָם צַדִּיק, צָרִיךְ לְהִכְנִיעַ עַצְמוֹ תָּמִיד לְהִסְתַּכֵּל עַל הַחֲסִירוֹנוֹת שֶׁבּוֹ, וּלְעוֹלָם לֹא יִהְיֶה מְלֵא מַמְעָשָׁיו, וְצָרִיךְ תָּמִיד לַעֲבֹד לֹא יִתְבָּרֵךְ בְּמַדְרָגוֹת נְקֻבוֹת וְזָכוּרוֹת כִּנ"ל, דִּהְיָנוּ שֶׁצָּרִיךְ לִילֵךְ תָּמִיד בְּקִדְשָׁה בְּרוּמָמוֹת אֵל וּלְהִסְתַּכֵּל בְּשִׁפְלוּתוֹ.</p>
<p>And this is [the meaning of] "Remember and Observe were spoken in one utterance" (Shamor veZachor beDibur Echad Ne'emru – Shemot 20:8 and Devarim 5:12), that "Remember" refers to the masculine aspect, and "Observe" refers to the feminine aspect — both modes belong to one utterance, as explained above. And through this he will merit that the Holy One, Blessed be He, grants him complete deveikut (cleaving) from above.</p>	<p>וְזֶהוּ "זָכוֹר וְשָׁמֹר בְּדִבּוּר אֶחָד נִאֲמְרוּ" (שְׁמוֹת כ', ח'; דְּבָרִים ה', י"ב), ד'זָכוֹר' לְזָכוֹר ו'שָׁמֹר' לְנִקְבָּה, הֵם שְׁנֵי הַמַּדְרָגוֹת שֶׁשִּׁינִיכוֹת לְדִבּוּר אֶחָד וְכִנ"ל, וְעַל יְדֵי זֶה יִזְכֶּה שְׂיִתֵּן לוֹ הַשֵּׁם יִתְבָּרֵךְ דְּבִקּוּת גָּמוּר מִלְּמַעַל.</p>
<p>And this is [the meaning of] "Day to day utters speech" (Tehillim 19:3) — in the manner that our Sages said (Ta'anit 9a): No drop descends from above unless two drops rise up from below to correspond to it. Meaning: the Holy One, Blessed be He, does not grant deveikut (cleaving) from above unless two drops rise from below — these are the two modes mentioned above, wherein a person serves God with both femininity and masculinity.</p>	<p>וְזֶהוּ "יוֹם לְיוֹם יִבְיַע אָמַר" (תְּהִלִּים י"ט, ג'), עַל דְּרָךְ שֶׁאֲמָרוּ חֲז"ל (תַּעֲנִית ט' ע"א) אֵין טֶפֶה יוֹרֶדֶת מִלְּמַעַל אֲלָא אִם כֵּן שְׁתֵּי טִפִּין עוֹלוֹת מִלְּמַטָּה כְּנֻגָּהּ, פִּירוּשׁ דִּהְשֵׁם יִתְבָּרֵךְ אֵין נוֹתֵן דְּבִקּוּת לְאָדָם מִלְּמַעַל אֲלָא אִם כֵּן ב' טִפִּין עוֹלוֹת מִלְּמַטָּה, הֵם ב' מַדְרָגוֹת הַנ"ל, שֶׁעוֹבֵד בָּהֶם בְּנִקְבּוּת וְזָכוּרוֹת.</p>
<p>And this is [the meaning of] "A woman who shall conceive" as mentioned above, [and then it says] "and she shall be impure for seven days" — meaning that the seventy years of a person are called "seven days," as each ten years are called one day, as is written in the holy books. And the explanation is: one must constantly look into all his deeds over his seventy years, that he greatly lacked in them, and defiled them through many sins.</p>	<p>וְזֶהוּ "אִשָּׁה כִּי תִזְרִיעַ" כִּנ"ל, "וּטְמֵאָה שִׁבְעַת יָמִים", דְּשִׁבְעִים שָׁנָה שֶׁל אָדָם הֵם נִקְרָאִים שִׁבְעַת יָמִים, כֹּל עֶשְׂרֵן וְעֶשְׂרֵן נִקְרָא יוֹם אֶחָד, כְּמוֹ שֶׁכָּתוּב בְּסִפְרֵים, וּפִירוּשׁוֹ הוּא שֶׁצָּרִיךְ לְהִסְתַּכֵּל תָּמִיד בְּכָל מַעֲשָׂיו שֶׁל שִׁבְעִים שָׁנָה, שֶׁחֲסֵר בָּהֶם מְאֹד, וְטִימָא אוֹתָם בְּעוֹנוֹת הַרְבֵּה.</p>

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<p>"[As] the days of her menstrual infirmity she shall be impure" — meaning, that even light sins, which a person tramples with his heel, should be considered in his eyes as the gravest of grave sins. And this is the meaning of "as the days" — that it should seem to him a severe impurity; "she shall be impure" — likewise should he regard the lighter sins in his deeds.</p>	<p>כִּימֵי נִדַּת דּוֹתָהּ תִּטְמָא "פִּירוּשׁ שֶׁיְהֵא נִדְמָה בְּעֵינָיו" הַחֲטָאִים הַקָּלִים שֶׁאֵדָם דָּשׁ בְּעַקְבֵּי פְחַמּוּרוֹת שֶׁבְּחַמּוּרוֹת. וְזֶהוּ "כִּימֵי" כֹּי שֶׁהִיא טְמֵאָה חַמּוּרָה, "תִּטְמָא" כֹּי יִהְיֶה בְּעֵינָיו קִלּוֹת שֶׁבְּמַעֲשָׂיו.</p>
<p>"And on the eighth day he shall be circumcised," etc., as mentioned above. And for this, one needs great <i>deveikut</i> (cleaving) to be attached to the supernal holiness that is called "eighth," as explained. "And he shall circumcise the flesh of his foreskin" — meaning: a right spirit will be renewed within him.</p>	<p>וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל" כֹּי כַּנ"ל, וְלָזֶה צָרִיךְ דְּבִקּוּת" גָּדוֹל לְהִיּוֹת דְּבוּק בְּקִדְשָׁה עֲלִיוֹנָה הַנִּקְרֵאת שְׁמִינִי וּכְנ"ל, וְ"יִמּוֹל בָּשָׂר עֶרְלָתוֹ" פִּירוּשׁ רוּחַ נָכוֹן יִחַדֵּשׁ בְּקִרְבּוֹ.</p>
<p>And this is what is said in the Gemara (Bava Batra 10b): "They said about Shaul ben Batnit that he gathered three hundred jars of oil from the squeezing of measures," for behold, Israel, when they crossed the sea, it was through seventy-two names derived from the verses "And he journeyed," "And he came," "And he stretched out" (Shemot 14:19–21), and these are seventy-two bridges, as is known to those who know the secrets of grace.</p>	<p>וְזֶהוּ דְּאִמְרֵינֵן בְּגִמְרָא (בבא בתרא י"ב) "אָמְרוּ עָלָיו עַל שְׂאוּל כֹּן בְּטָנִית שֶׁכָּפֵס ש' מֵאוֹת גָּרְבֵי שָׁמֶן מִמְּצוֹי הַמִּדּוֹת", דִּהְיָה יִשְׂרָאֵל כְּשֶׁעָבְרוּ עַל הַיָּם, הָיָה עַל יְדֵי ע"ב שְׁמוֹת הַיּוֹצֵאִים מִפְּסוּק "וַיֵּסַע" וַיָּבֹא וַיֵּט" (שְׁמוֹת י"ד, י"ט—כ"א), וְהֵם ע"ב גָּשָׁרִים כְּפִדּוּעַ לְיּוֹדְעֵי חֵן.</p>
<p>And with those seventy-two names, the number corresponding to the square of "Elokim" (אֱלֹקִים) whose numerical value is 86 squared (i.e., $86 \times 4 = 344$) — the number <i>shin</i> (300 = ש') — is sweetened. And this is [the meaning of] "And I will give grass in your field" (Devarim 11:15), meaning "grass" (עֵשֶׂב) [as hinting to] the combination of 72) ע"ב) and 300) ש'): that this is placed and given into your hands — to sweeten the <i>shin</i> (ש') through the ע"ב names, as mentioned.</p>	<p>וְעַם אוֹתָם ע"ב שְׁמוֹת נִמְתְּקִים הַמְסַפֵּר שֶׁל רְבּוּעַ "אֱלֹקִים" שֶׁמְסַפְרוּ שִׁי"ן, וְזֶהוּ "וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ" (דְּבָרִים י"א, ט"ו) פִּירוּשׁ "עֵשֶׂב" ע"ב שִׁי"ן, דִּהְיָנוּ שֶׁזֶּה נָתַן וּמְסוּר בְּיָדֶךָ לְהִמְתִּיק הַשִּׁי"ן עַל יְדֵי ע"ב כַּנ"ל.</p>
<p>"In your field" — meaning through your great sanctity in which you walk, which is called the "field of apples" (Shir HaShirim 2:3). And we have already pointed out that the root to reach true light is through the traits — that a person should correct himself in his traits from the very beginning and origin, as mentioned.</p>	<p>בְּשָׂדֶךָ" רוֹצֶה לומר עַל יְדֵי קִדְשָׁתְךָ הַגְּדוֹלָה שֶׁאַתָּה הוֹלֵךְ בָּהּ שֶׁהִיא שְׂדֵה תְּפִיחוֹת (שִׁיר הַשִּׁירִים ב', ג'), וּכְבָר הַעֲרָנוּ שֶׁהַשֶּׁרֶשׁ לְבּוֹא אֶל הָאוֹר הָאֱמֵתִי, הוּא עַל יְדֵי הַמִּדּוֹת, שֶׁיִּתְקַן אָדָם אֶת עֲצָמוֹ בְּמִדּוֹתָיו מִקְצֵה הָרֵאשׁוֹן וְתַחֲלָתָם וּכְנ"ל.</p>

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And this is [the meaning of] "They said about him, etc." — that he gathered three hundred jars of oil "from the squeezing of measures," meaning he was such a great righteous one that he rectified the traits from their very essence and beginning — he "gathered," meaning that through this he sweetened the <i>shin</i> (ש'), as mentioned above, through "jars of oil," meaning the great light he had through the refinement of his traits, from their very essence, as explained.	וְזֶהוּ אָמְרוּ עָלָיו כו' שְׂכַנְס ש' מאות גַּרְבֵּי שֶׁמֶן "ממציא המדות" פירוש שְׁהֵי צָדִיק גָּדוֹל כָּל כָּךְ, שֶׁתִּקַּן הַמְּדוּת מִתְּמַצִּיתָם, מִקְצָה תִּחְלָתָם, "הֵי כוֹנֵס", כְּלוּמָר עַל יְדֵי זֶה הַמִּתִּיק הַשִּׁי"ן כַּנ"ל, עַל יְדֵי "גַּרְבֵּי שֶׁמֶן" פִּירוּשׁ הָאוֹר הַגָּדוֹל שֶׁהֵי לוֹ עַל יְדֵי מְצוֹי הַמְּדוּת, הֵינּוּ מִתְּמַצִּית כַּנ"ל.
And according to our words, we can answer what is seemingly difficult regarding the verses before us: for it is written in the Torah first about the blemishes (nega'im) of a person, and afterwards about the blemishes of garments, and then about the blemishes of houses. But blemishes come because of sin, and the Compassionate One does not strike people's lives first! It would have been fitting to write first about blemishes of garments and houses, and only afterward about blemishes of a person.	וְלִפִּי דְבָרֵינוּ יִתְרוֹץ מַה שֵּׁשׁ לְדַקְדָּק לְכַאוֹרָה בְּפָסוּקִים שְׁלִפְנֵינוּ, שֶׁנִּכְתַּב בַּתּוֹרָה בְּרֹאשׁא נִגְעֵי אָדָם, וְאַחֵר כָּךְ נִגְעֵי בְּגָדִים, וְאַחֵר כָּךְ נִגְעֵי בָתִּים, וְהֵלֵא הַנִּגְעִים בָּאִים עַל הַחֹטָא, וְאִין בַּעַל הַרְחָמִים פּוֹגַע בְּנַפְשׁוֹת תְּחִלָּה, וְהֵי רְאוּי לְכַתּוֹב מִתְּחִלָּה נִגְעֵי בְּגָדִים וּבָתִּים וְאַחֵר כָּךְ נִגְעֵי אָדָם.
However, according to our words, it is explained, with the help of Hashem, that the Torah is teaching a person the ways of Hashem in gradual stages, as explained above: that first a person must correct the traits within himself — that is, pride, lust, craving, falsehood, flattery, and other negative traits.	אֲבָל לִפִּי דְבָרֵינוּ יִבּוֹאֵר בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ, דִּהְיוּרָה מִלְּמַדַּת הָאָדָם דְּרַכִּי ה' בְּהַדְרָגָה כַּנ"ל, דִּהְיוּ שְׁמִתְחִלָּה צָרִיד הָאָדָם לְתִקּוּן הַמְּדוּת שָׁבוּ, דִּהְיוּ הַגִּאּוּנָה וְהַתְּאֵנָה וְהַחֲמִידָה וְהַשָּׁקָר וְהַחֲנוּפָה וְשָׂאֵר הַמְּדוּת הַמְּגוּנוֹת.
For each trait has many, many branches beyond number. A person must be very wise and discerning to recognize them, and must pay careful attention to them, with the help of God — for in His great mercy, He grants understanding to a person who sincerely desires to serve Him.	אֲשֶׁר כָּל מְדָה לַעֲצָמָה יֵשׁ לָהּ עֲנָפִים רַבִּים עַד אִין מִסְפָּר, וְצָרִיד הָאָדָם לְהַשְׁכִּיל מְאֹד לַעֲמֹד עֲלֵיהֶם, וְלִשְׁגִּיחַ עֲלֵיהֶם בְּעֶזְרַת הָאֵל, שֶׁבְּרוּב רַחֲמָיו הוּא הַנּוֹתֵן בִּינָה לָאָדָם הַרוֹצֶה בְּעִבּוּדָתוֹ בְּאֵמֶת.
And it is impossible to list all of them. Then, afterward, when a person performs mitzvot or good deeds — which are the garments of a person — he must apply wisdom to do them properly, without any mixture of impurity or defect.	וְאִי אִפְשָׁר לְפִירוּשָׁם. וְאַחֵר כָּךְ צָרִיד הָאָדָם כְּשִׁינְעִשָּׂה מִצְוֹת אוֹ מַעֲשִׂים טוֹבִים שֶׁהֵם הַלְבוּשִׁים שֶׁל אָדָם, צָרִיד לְהַשְׁכִּיל לַעֲשׂוֹתָם כְּתִקְנָם, לְבִלְתִּי יִתְעַרֵּב שׁוּם סִיג וּפְסוּלָת.
And afterward, a person must rectify his "house" — meaning, the supernal world to which he is connected — for that is truly the main house and dwelling place of a person.	וְאַחֵר כָּךְ צָרִיד לְתִקּוּן אֶת הַבַּיִת, הוּא הָעוֹלָם הָעֲלִיוֹן. אֲשֶׁר הוּא קָשׁוּר בּוֹ, שֶׁזֶה עֶקֶר בֵּיתוֹ וְדְבִירוֹ שֶׁל אָדָם.
And once he merits all of this, in such gradual progression as explained above, then the power will be in the hands of such a righteous person to sweeten all harsh judgments and to arouse great mercies upon the world.	וְאַחֵר שִׁינְזָפָה לְכָל זֶה בְּהַדְרָגָה כַּנ"ל, אִזּוּ הַכֹּחַ בְּיַד הַצָּדִיק הֵיךְ לְהַמְתִּיק כָּל הַדִּינִים, וְלַעֲרוֹר רַחֲמִים גָּדוֹלִים לְעוֹלָם.

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And this is [the meaning of] "When a person will have on the skin of his flesh," etc. (Vayikra 13:2). Behold, it is written (Bereishit 3:21), "And G-d made for Adam and his wife garments of skin and clothed them," and it is brought in the Gemara (Bereishit Rabbah 20:12): "In the Torah of Rabbi Meir we find it written 'garments of light' (אור with an aleph)."	וזהו "אדם כי יהיה בעור בשרו" כו' (ויקרא י"ג, ב'). דהנה כתיב (בראשית ג', כ"א) ויעש אלקים לאדם ולאשתו כתנות עור וילבשם, ואיתא בגמרא (בראשית רבה כ', י"ב) "מציינו בתורתו של רבי מאיר כתנות אור בא"ל".
And it can be explained: behold, the Holy One, Blessed be He, truly created the human being, and his entire body was [initially] a great light, without any evil inclination, and his dwelling was in Gan Eden, as the verse states, "And He placed him there to work it and to guard it" (Bereishit 2:15).	ויש לפרש, דהנה באמת השם יתברך ברוך הוא ברא את האדם, והיה כל גופו אור גדול בלי שום יצר הרע, וישבתו היתה בגן עדן כמאמר הכתוב (בראשית ב', ט"ו) וינחהו כו' לעבדה ולשמרה
Only there was a slight, most subtle trace of inclination to evil, as we indeed see that he sinned; but it was with great difficulty that the Serpent was able to cause him to sin, as is known — until Samael [Satan] rode upon the serpent, etc.	רק שהיה קצת דקה מן הדקה נדנוד יצר, באשר ראינו באמת שחטא, רק שהיה בקשי גדול לנחש להחטיו בפדוע, עד שרכב הס"ם כו'
And after the sin of man, when he ate from the Tree of Knowledge of Good and Evil, then free will was given to man to choose between good and, Heaven forbid, evil.	ואחר חטא האדם שאכל מעץ הדעת טוב ורע, אז נתנה הבחירה לאדם לעשות טוב ורע חס ושלום
And when a person desires the ways of Hashem and His holy Torah, guarding it and fulfilling its commandments for their own sake, then his body also becomes once again like "garments of light" (אור with an aleph), just as it was at the beginning of creation.	וברצות האדם דרכי ה' ותורתו הקדושה לשמר פמצינה לשמה, אז נעשה גופו גם כן כתנות אור בא"ל. באשר בתחלת הבריאה
And automatically, the explanation is understood: "In the Torah of Rabbi Meir," meaning according to the path of Rabbi Meir, who conducted himself according to the holy Torah, he had "garments of light with an aleph," because he rectified his body and his limbs and they shone with great light.	וממילא מבואר הפרוש "בתורתו של רבי מאיר", שלפי הנהגתו של רבי מאיר, שהיה מתנהג בתורה הקדושה, היה לו "כתנות אור בא"ל", לפי שתקן את גופו ואיבריו, והיו מאירים אור גדול
And the verse says, "When a person will have on the skin of his flesh" — meaning the physicality is called "flesh," and it means that he inserted, Heaven forbid, physical desires into his skin — that not only did he not rectify his skin to be light (אור) with an aleph, but he added sins and transgressions into his skin.	ואמר הכתוב "אדם כי יהיה בעור בשרו" — הגשמיות נקראת בשר, והינו שהכניס חס ושלום תאוות הגשמיות בעורו, פירוש לא די שלא תקן את עורו שיהא אור בא"ל, אלא שהוסיף חס ושלום חטאים ועוונות בעורו

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And the verse explains: What are the sins and transgressions? It says "a swelling" (שֹׁאֵת) — hinting to negative character traits, which are the root of all sins; for through negative character traits a person comes to all sins. And the root of all negative traits is pride.	ואמר הכותב, מה הם החטאים והעוונות? ומפרש "שואת" — רמז למדות המגונות שהם שרש כל החטאים, שעל ידי מדות רעות בא אדם לכלל חטאים, ושרש המדות רעות היא הגאווה.
And "swelling" (שואת) is an allusion to pride, as it is said in the Midrash (Vayikra Rabbah 15:9): "Swelling (שואת) — this refers to Babylon," as it says, "You shall lift up the parable against the king of Babylon" (Yeshayahu 14:4). And it is taught in the Gemara (Kiddushin 49b): "Ten measures of pride descended into the world; nine were taken by Babylon."	ושואת רמז לגאווה, על דרך דאיתא במדרש (ויקרא רבה ט"ו, ט') שואת זו בבל, על שם ונשאת המשל על מלך בבל (ישעיהו י"ד, ד'). ואיתא בגמרא (קידושין מ"ט ב'), עשרה קבין גאווה ירדו לעולם, תשעה נטלה בבל.
"Or a scab" (ספחת) — the verse teaches us by which cause a person can come to pride, so that he may be careful. The verse says there are two causes: "or a scab" — meaning when a person attaches himself to empty people wandering the streets and marketplaces, that quickly causes pride.	או ספחת — פירוש הכותב מלמדנו על ידי איזו סיבה יבוא אדם לגאות כדי שידע להזהר. אמר הכותב לזה יש שתי סיבות: "או ספחת" — דהינו התחברות מחמת שאדם מחבר עצמו אל אנשים ריקנים המהלכים ברחובות ושוקין, זה סיבה אחת הגורמת במהרה גאות לאדם.
And "or a bright spot" (בהרת) — the second cause: the brightness or illumination a person may feel after some accomplishment he has done; and if he is not careful, it can easily lead to ulterior motives and pride.	או בהרת — סיבה השנית: הבהירות של אדם, בפירוש רש"י "בהיר הוא בשחקים", דהינו שלפעמים אם יבוא לאדם איזה בהירות והתלהבות על ידי איזה מעשה שעשה, בקל יכול לבוא לידי פניות וגאות אם אינו זהיר וזרוז לשמור עצמו.
"And it will be on the skin of his flesh a plague of <i>tzara'at</i> " (Vayikra 13:2). The word "נגע" (plague) has the same letters as "ענג" (delight); meaning, it was possible for him to transform the plague into delight. However, if he is not careful, then it becomes a plague of <i>tzara'at</i> .	והיה בעור בשרו לנגע צרעת" (ויקרא י"ג, ב'), "ד'נגע" הם אותיות "ענג", דהינו שהיה אפשר לו להפוך הנגע לענג, אבל אם אינו נזהר, אז נעשה נגע צרעת.
And the verse says: what should he do and how should he correct his deeds? "And he shall be brought to the priest" — meaning, the perfectly righteous person is called a priest; that is, he should attach himself to the righteous.	ואמר הכותב: איך יעשה ויתקן את מעשיו? "והובא אל הכהן", דהצדיק גמור נקרא כהן, דהינו יחבר עצמו לצדיקים.

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"And the priest shall see, etc., and the hair in the plague is turned white" — meaning that the righteous person will examine in what manner the plague came about, that is, he will understand whether the whiteness, which is the supernal whiteness, was turned because of a "hair" — meaning through a minor sin, for it is said (Chagigah 14a) that minor sins are like mountains hanging by a hair —	וְרָאָה הַכֹּהֵן וְגו' וְשָׁעַר בְּנֹגַע הַפֶּה לָבָן — פִּירוּשׁ "שֶׁהַצָּדִיק יִרְאֶה בְּאֵיזָה אִפֹּן יִהְיֶה הַנֹּגַע, דִּהְיִנוּ שְׂיָבִין אֶת זֹאת, אִם נִתְהַפֵּךְ הַלָּבָן — דִּהְיָא לִוְבוֹ הָעֲלִיוֹן — הֵן אִם נִתְהַפֵּךְ עַל יְדֵי "שְׁעָרָה", דִּהְיִנוּ עַל יְדֵי חֲטָא קַל דְּזֵה הוּי (בְּהָרִים הַתְּלוּיִים בְּשַׁעְרָה) (חֲגִיגָה י"ד ע"א
or because of "and the appearance of the plague is deeper than the skin of his flesh" — meaning, Heaven forbid, because he deepened the plague into his flesh;	אוּ מִחֲמַת "וּמִרְאָה הַנֹּגַע עֲמוֹק מֵעוֹר בְּשָׂרוֹ" — פִּירוּשׁ חֵס וְשְׁלוֹם מִחֲמַת שְׁהַעֲמִיק אֶת הַנֹּגַע בְּבָשָׂרוֹ
"It is a plague of <i>tzara'at</i> " — whether it is one cause or the other, it is all a plague of <i>tzara'at</i> .	נֹגַע צָרַעַת הִיא — הֵן זֹאת וְהֵן זֹאת, הַכֹּל הוּא נֹגַע צָרַעַת
"And the priest shall look at him and declare him impure" — meaning, the priest (the righteous person) will look at him and cause him to understand the great blemish he has caused with all this, and will instruct him in the ways of repentance and genuine remorse, to correct the negative and corrupted traits within him.	וְרָאָהּ הַכֹּהֵן וְטָמֵא אֹתוֹ — רָצָה לִזְמַר יִרְאֶהוּ וִיבִינֶהוּ אֶת הַפֶּגַם הַגָּדוֹל שֶׁגָּרַם בְּכָל זֹאת, וְיִוָּרְהוּ דְּרַכֵּי הַתְּשׁוּבָה וְהַתְּרִטָּה בְּאַמָּת, לְתַמּוֹן אֶת הַמַּדּוֹת הַמְּגֻנּוֹת וְהַרְעוֹת שֶׁבּוֹ
"And it will be on the skin of his flesh a plague of <i>tzara'at</i> " (Vayikra 13:2). The word "נֹגַע" (plague) has the same letters as "עֲנָג" (delight); meaning, it was possible for him to transform the plague into delight. However, if he is not careful, then it becomes a plague of <i>tzara'at</i> .	וְהָיָה בְּעוֹר בְּשָׂרוֹ לִנֹּגַע צָרַעַת (וְיִקְרָא י"ג, ב'), "דְּ"נֹגַע" הֵם אוֹתִיּוֹת "עֲנָג", דִּהְיִנוּ שְׁהָיָה אֶפְשָׁר לוֹ לְהַפֵּךְ הַנֹּגַע לְעֲנָג, אֲבָל אִם אֵינוּ נִזְקָר, אִזּוֹ נַעֲשֶׂה נֹגַע צָרַעַת
And the verse says: what should he do and how should he correct his deeds? "And he shall be brought to the priest" — meaning, the perfectly righteous person is called a priest; that is, he should attach himself to the righteous.	וְאָמַר הַכֹּתוּב: אֵיךְ יַעֲשֶׂה וְיִתְקַן אֶת מַעֲשָׂיו? "וְהוּבָא אֶל הַכֹּהֵן", דִּהַצָּדִיק גָּמוּר נִקְרָא כֹהֵן, דִּהְיִנוּ יַחֲבֵר עֲצָמוֹ לַצָּדִיקִים
"And the priest shall see, etc., and the hair in the plague is turned white" — meaning that the righteous person will examine in what manner the plague came about, that is, he will understand whether the whiteness, which is the supernal whiteness, was turned because of a "hair" — meaning through a minor sin, for it is said (Chagigah 14a) that minor sins are like mountains hanging by a hair —	וְרָאָה הַכֹּהֵן וְגו' וְשָׁעַר בְּנֹגַע הַפֶּה לָבָן — פִּירוּשׁ "שֶׁהַצָּדִיק יִרְאֶה בְּאֵיזָה אִפֹּן יִהְיֶה הַנֹּגַע, דִּהְיִנוּ שְׂיָבִין אֶת זֹאת, אִם נִתְהַפֵּךְ הַלָּבָן — דִּהְיָא לִוְבוֹ הָעֲלִיוֹן — הֵן אִם נִתְהַפֵּךְ עַל יְדֵי "שְׁעָרָה", דִּהְיִנוּ עַל יְדֵי חֲטָא קַל דְּזֵה הוּי (בְּהָרִים הַתְּלוּיִים בְּשַׁעְרָה) (חֲגִיגָה י"ד ע"א
or because of "and the appearance of the plague is deeper than the skin of his flesh" — meaning, Heaven forbid, because he deepened the plague into his flesh;	אוּ מִחֲמַת "וּמִרְאָה הַנֹּגַע עֲמוֹק מֵעוֹר בְּשָׂרוֹ" — פִּירוּשׁ חֵס וְשְׁלוֹם מִחֲמַת שְׁהַעֲמִיק אֶת הַנֹּגַע בְּבָשָׂרוֹ

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"It is a plague of <i>tzara'at</i> " — whether it is one cause or the other, it is all a plague of <i>tzara'at</i> .	נגע צרעת היא — הן זאת והן זאת, הכל הוא נגע צרעת.
"And the priest shall look at him and declare him impure" — meaning, the priest (the righteous person) will look at him and cause him to understand the great blemish he has caused with all this, and will instruct him in the ways of repentance and genuine remorse, to correct the negative and corrupted traits within him.	וראהו הכהן וטמא אותו — רצה לומר יראהו ויבינהו את הפגם הגדול שגורם בכל זאת, ויורהו דרכי התשובה והתרתה באמת, לתקן את המדות המגונות והרעות שבו.
And afterwards, it explains the blemishes of houses: "When you come into the land of Canaan" (Vayikra 14:34). "The land of Canaan" is a hint to judgments (דינים), for this is primarily what the righteous person must sweeten.	ואחר כך מפרש נגעי בתים: "כי תבואו אל ארץ כנען" (ויקרא י"ד, ל"ד), "ארץ כנען" רמז לדינו, שזה עקר לצדיק להמתיקם.
And this is the meaning of "When you come," etc. — meaning: after you merit this level, to sweeten the judgments.	והינו "כי תבואו" כו' — פירוש אחר שתזכו למדרגה זאת להמתיק הדינים.
"Which I am giving to you for a possession" — meaning: that I have given over into your hands the ability to sweeten them and to transform them into mercy.	אשר אני נותן לכם לאחזה — כלומר שאני מסרתי לכם להמתיקם ולהפכם לרחמים.
"And I will place a plague of <i>tzara'at</i> in the house of the land of your possession" — meaning: through your attachment to your house, that is, to the supernal worlds to which you are connected, through this I have given you the ability to sweeten the plague of <i>tzara'at</i> , which are the judgments.	ונתתי נגע צרעת בבית ארץ אחזתכם — פירוש על ידי שתהיו אתם נאחזים בבית שלכם, הם העולמות העליונים שאתם קשורים בהם, על ידי זה מסרתי לכם להמתיק נגע צרעת הם הדינים.
And the verse says: "And the one to whom the house belongs shall come" (Vayikra 14:35) — its meaning is: immediately when that righteous person, who has rectified his special house in the supernal world, comes —	ואמר הכתוב: "ובא אשר לו הבית" (ויקרא י"ד, ל"ה) — ופירושו: שתקף שיבוא הצדיק הזה אשר תקן את ביתו המיוחד לו בעולם העליון.
"And he shall tell the priest" — meaning: immediately when he tells the priest — the Holy One, Blessed be He, who is also called "Priest" —	והגיד לכהן — מיד שיגיד לכהן, השם יתברך. שנקרא גם כן כהן.
"Saying, 'It seems to me like a plague,'" etc. — meaning: it pains me that there is a plague, namely judgments, in my special house.	לאמר לו כנגע נראה לי" כו' — פירוש שצער לי על שיש נגע, הם הדינים, בביתי המיוחד לי.
"And the priest shall command, and they shall empty the house" — meaning: to sweeten them into great mercies. Amen.	וצוה הכהן ופנו את הבית — פירוש להמתיקם לרחמים גדולים. אמן.

[NOTE: 📖 Summary

This discourse explains the spiritual meaning behind the *negaim* (blemishes) mentioned in the Torah — particularly the *negaim* of houses.

When the Torah says "כי תבואו אל ארץ כנען" ("When you come into the land of Canaan"), it hints

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to the idea of encountering and sweetening *dinim* (judgments).

The "house" symbolizes a person's personal connection to the supernal worlds. If a person properly repairs and sanctifies his "house" — meaning, his attachment to the higher worlds through Torah and mitzvot — then Hashem entrusts him with the ability to *sweeten harsh judgments* into compassion.

When the person sees a "plague" in his house, meaning harsh judgments affecting his domain, he must immediately bring this to the "Kohen" — referring spiritually to Hashem — and express his distress that such judgments exist in his spiritual domain.

Through sincere regret and connection to Hashem, the blemishes (*negaim*) are removed and transformed into *great mercies*.

✨ Practical Takeaway

- Your personal "house" is not only your physical dwelling but your connection to Hashem and the higher spiritual realms.
- When you notice challenges, harsh judgments, or negativity in your life, *don't ignore it* — immediately turn to Hashem with sincerity and humility, recognizing the issue and asking for help to transform it.
- Connection to righteous people (*tzaddikim*) and learning from their ways strengthens your ability to properly recognize, correct, and sweeten any blemishes — both in your spiritual "house" and in your daily deeds.
- Every difficulty is an invitation to deeper attachment and transformation: by confronting problems honestly with Hashem, you turn judgment into compassion.

🕯 True Chassidic Story

The Baal Shem Tov and the Empty House

The Baal Shem Tov once told a parable about a poor man who inherited a beautiful house, but neglected it. The windows shattered, the roof caved in, and wild animals took over.

When the king passed by and saw the ruined estate, he asked: "Who is responsible for this house?"

The poor man tearfully answered: "It was given to me, but I did not know how to care for it properly."

The king, seeing the sincerity of his regret, granted him a team of workers to repair the house, and the poor man eventually became one of the king's honored ministers.

The Baal Shem Tov explained:

Every Jew is entrusted with a "house" — their soul, their connection to higher worlds.

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Even if a person neglected it and allowed blemishes to creep in, the moment he sincerely regrets and turns back to Hashem — not only is he forgiven, but Hashem sends heavenly help to rebuild and elevate him even higher than before. **END NOTE]**