

The Rebbe, Rebbe Elimelech of Lzhensk

Noam Elimelech

Parshas Tazria

A woman who conceives and gives birth to a male, etc.	אשה כי תזריע וילדה זכר כו'
For behold, it is written, "Day to day utters speech" (Tehillim 19:3).	דָּבָרָה כְּתִיב "יּוֹם לַיּוֹם יְבִיעַ אָמֵר" (תְּהִלִּים י"ט, ג')
It seems to me: behold, people who walk in the rebelliousness of their hearts after their follies and vanities,	נְרָאָה לִי: דָּבָרָה בְּנֵי אָדָם הַהוֹלְכִים שׁוֹבֵב בָּדָרָךְ לְבָם, אֲחֵר שְׁטוּחוּתָם וְקָבְלָקָם
then there is no difference for them—just as they behaved yesterday, so too today, and so too tomorrow,	אוֹ אֵין הַפְּרָשׁ אֲצָלוֹ, וְכָמוֹ שְׁנִיה מִתְהַגָּד יוֹם אָחִמּוֹל כֵּן, הַיּוֹם כֵּן מַחְרָךְ
and they do not add any knowledge or wisdom at all.	וְלֹא יוֹסִיף דִּעָת וְשִׁכל כָּלָל
But the righteous, who walk in the ways of Hashem and in His service,	אָכֵל הַצְדִּיקִים הַהוֹלְכִים בָּדָרָכֵי ה' וְעַבְדָּתָו
then each and every day they understand and become wiser more and more, more than they understood the day before,	אוֹ כָּל יוֹם וַיּוֹם יְבִין וַיְשִׁכְלִיל יוֹתֵר וַיֹּתֵר מִפְּהָ שְׁלָא הַשִּׁכְלֵל אָחִמּוֹל
and each day he adds with his mouth to speak wisdoms and sayings of pleasantness,	וְכָל יוֹם יוֹסִיף פִּיו לְדִבֶּר חֲכָמוֹת וְאֶמְרִי נָעַם
in the wisdoms of Divinity and exaltedness without end.	בְּחַכְמֹות אֱלֹקּוֹת וּרְוֹמָמוֹת עַד אֵין פְּכִילָת
And this is [the meaning of] "Day to day utters" — the expression of "water bubbling up fire" (cf. Yalkut Shimonii Tehillim 19 remez 613),	וְזֹהוּ "יּוֹם לַיּוֹם יְבִיעַ" לְשֹׁוֹן מִים תְּבַעַת אֵשׁ (עַיִן יְלָקֹוֹת שְׁמֻעוֹנִי תְּהִלִּים י"ט רָמֶז ת"ג)
that it becomes like bubbles rising upward;	שְׁנַעֲשָׂה כְּמַיּוֹן אֲפָעָבּוֹת הַגְּבָהִים לְמַעַלָּה
so too, the righteous one—each day rises for him a pleasant, extra utterance from the day before,	כֵּן הַצְדִּיק בָּכָל יוֹם עֹזֶל לוֹ אֶמְרָה נָעִמָּה יְתוּמָר מִיּוֹם אָחִמּוֹל
for the holy conduct of yesterday causes an even greater holiness for the next day.	שְׁיוֹם אָחִמּוֹל שְׁנִיה בְּקָדְשָׁה גָּוֶרֶם לוֹ קָדְשָׁה יְתּוֹרָה לַיּוֹם הַבָּא אַחֲרָיו
Only that a person must go from level to level,	רַק שְׁאַרְיךָ הָאָדָם לִילְךָ מִפְּרָגָה לְמִזְרָגָה
meaning, he must first rectify his traits and the sins of his youth,	דָּהַנְּנוּ שְׁמַתְחָלָה אָרִיךָ לְמַתְקֹן מִדּוֹתָיו וְאֶת חֲטֹאת נָעָרָיו
and this is called "feminine" (nukva),	וְזֹה נְקָרָא בְּשָׁם נְקָבָות
and afterwards he will reach the supreme holiness called "masculine" (duchra),	וְאַחֲרֵ כֵּה יָבוֹא אֶל הַקָּדְשָׁה עַל יְזָנָה הַנְּקָרָאת בְּשָׁם דוֹכְרָא
which is a complete vessel, full with His holiness, blessed be He.	שַׁהְוָא כָּלִי שָׁלֵם וּמְלָא בְּקָדְשָׁתוֹ יְתִבְרָךְ שְׁמוֹ
And this is [the meaning of] "A woman who conceives,"	וְזֹהוּ "אָשָׁה כִּי תִזְרִיעַ"
meaning, the woman first emits seed, as Rashi explains,	פְּרוֹשָׁ אָשָׁה מִזְרָעָת תְּחִלָּה וּכְפִירּוֹשׁ רְשָׁי

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that is, that one must begin from the lowest end to rectify what he has blemished,	דְּבָרָנוּ שִׁיחָל מִקְצָה הַמְּחַתּוֹן לְמַעַן אֲתָּה אֲשֶׁר פָּגַם
and then, "and she shall give birth to a male," as explained above, he will come to great holiness which is called male.	וְאֵז "יִלְדָה זָכָר" כְּנָ"ל יָבֹא אֶל קָדְשָׁה רַבָּה הַגְּנַעֲרָת בְּשֵׁם זָכָר
And the verse explains, "and she shall be impure for seven days," meaning that he must first rectify what he damaged in the seven upper levels, which are referred to as impurity, meaning, that he should look at what he defiled and how far he damaged.	וּמְפַרֵּשׁ הַכְּתִיב "וְטֻמָּא שְׁבָעַת יָמִים פָּרוֹשׁ שִׁימְקֹן תְּחִלָּה מִה שְׁפָגָם בּוֹ" מִקְרָגּוֹת עֲלֵינוּת רְצֹן לֹוֶר שִׁיסְתַּבֵּל מִה שְׁטָמָא וְעַד הַיּוֹן קָלָקָל
"And on the eighth day"—meaning, then he will reach the supreme holiness, which is the eighth level, exceedingly elevated,	וּבַיּוֹם הַשְׁמִינִי" רְצֹן לֹוֶר וְאֵז יָבֹא אֶל קָדְשָׁה" עַלְיוֹן שָׁהִיא מִזְרָגָה שְׁמִינִי לְמַעַלָּה לְמַעַלָּה
"he shall circumcise the flesh of his foreskin," and he will have holy thoughts and cleaving to the Blessed One.	וַיֹּאמֶר בָּשָׂר עֲרָלוֹת" וַיְהִי לוּ מִקְשָׁבּוֹת קְדוּשָׁוֹת וְדִבְקּוֹת בּוֹ יַתְבִּרְךָ שָׁמוֹן
And this is [the meaning of] "He raises up clouds from the ends of the earth" (Tehillim 135:7), for "clouds" is written deficient (missing a י), and the verse states, "He raises up clouds," meaning that one must elevate what he has diminished.	(וְזֹהוּ "מַעַלָּה נְשִׁיאִים מִקְצָה הָאָרֶץ" (תְּהִלִּים קָל"ה, ז') ק"נשִׁיאִים" בְּתִיב בְּתוֹרָה חָפֵר וְאָמַר הַכְּתוּב "מַעַלָּה נְשִׁיאִים פָּרוֹשׁ שְׁאַרְיךָ לְהַעֲלוֹת מִה שְׁחִיפָּר מִקְצָה הָאָרֶץ" פָּרוֹשׁ מִקְצָה הַתְּחִתּוֹן שְׁקָלָל מִתְחַלֵּת קָצָה קָרָאשׁוֹן
"From the ends of the earth"—meaning from the lowest end, where he first corrupted, from the very first extremity.	בְּרָקִים לְאַטְרָעָה" פָּרוֹשׁ וְאָמַר בְּךָ יְהִי יְכוֹל לְהַשְׁפִּיעַ לְעוֹלָם הַשְׁפָעָות טוֹבָות
"He makes lightning for the rain"—meaning, afterwards he will be able to bestow upon the world good influences.	

[NOTE: Summary

The verse "אֲשֶׁר כִּי תְזִירֵעַ וַיְלָדָה זָכָר" ("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, נצח, יסוד, מלכות, הוה, תפארה).
- "**On the eighth day**," one reaches a state beyond nature ("שmini" 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,"</p> <p>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 "ונטמאה שבעת ימים", דהנה אף אם יהיה אֶתְמ צְדִיק, צָרֵיךְ לְהִכְנִיעַ עָצָמוֹ תִּמְיד לְהַסְתִּפְלֵל עַל הַחֲסָרָנוֹת שֶׁבּוֹ, וְלֹעֲזֹל מִלְאָה יְהִינָה מְלָא מִלְעָשָׂיו, וְצָרֵיךְ תִּמְיד לְעַבּוֹד לוֹ יְתַבְּרֵךְ בְּמִזְרָגוֹת נְקֻבּוֹת וּזְכוֹרוֹת כְּבָל, דְּהַיָנוּ שָׁאָרִיךְ לִילְךְ תִּמְיד בְּקָרְשָׁה בְּרוּמָמוֹת אֶל וְלֹהֵסְתִּפְלֵל בְּשָׁפְלוֹתוֹ.</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>וזהו "זכור וְשִׁמְרֵר בְּדִבּוֹר אֶחָד נִאָמָרְוּ" (שמות כ', ח'; דברים ה', י"ב, ק"ד) ז"כ "זכור וְשִׁמְרֵר" לְנִקְבָּה, הַמְשִׁנִי הַמְּקֻרְגּוֹת שְׁשִׁיכּוֹת לְדִבּוֹר אֶחָד וּכְנָלְלָה, וְעַל יְדֵי זֶה יִזְכֵּה שָׁיֵטָן לוֹ הַשֵּׁם יְתַבְּרֵךְ דְּבָקוֹת גָּמוֹר מַלְמָעָלה.</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>וזהו "יָמִים לַיּוֹם נְבִיעַ אָמָר" (תהלים י"ט, ג'), על דָּרָךְ שָׁאָמָרְיוֹ חֲנוּן (חננית ט' ע"א) אֵין טֶפֶחָה יוֹרַתָּה מַלְמָעָלה אֶלָא אָם כְּנָנָנָה אֶלָא אָם כְּנָנָנָה עַל טֶפֶנָּה מַלְמָעָלה, פְּרִירּוֹשׁ דְּהַשֵּׁם יְתַבְּרֵךְ אֵין נוֹתֵן דְּבָקוֹת לְאֶתְמָמָלְמָעָלה אֶלָא אָם כְּנָנָנָה טֶפֶנָּה עַל טֶפֶנָּה מַלְמָעָלה, הַמְּבִרְכָה בְּהַמְּבִרְכָה בְּנִקְבּוֹת וּזְכוֹרוֹת.</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>וזהו "אֲשֶׁר כִּי תִזְרִיעַ" כְּבָל, "ונטמאה שבעת ימים", דשבעים שנה של אֶתְמָמָה נִגְרָא אֶתְמָמָים שְׁבָעַת יָמִים, כָּל עַשֶּׂר וְעַשֶּׂר נִגְרָא יּוֹם אֶחָד, כְּמוֹ שְׁכָתוֹב בְּסָפָרִים, וְפִירּוֹשׁ הוּא שָׁאָרִיךְ לְהַסְתִּפְלֵל תִּמְיד בְּכָל מַעֲשָׂיו שֶׁל שְׁבָעִים שָׁנָה, שְׁחַפֵּר בָּהֶם מֵאָז, וְטִימָא אָזְתָם בְּעָזּוֹת כְּרָבָה.</p>

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"[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.

"And on the eighth day he shall be circumcised," etc., as mentioned above. And for this, one needs great *deveikut* (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.

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.

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 *shin* (300 = ש) — is sweetened. And this is [the meaning of] "And I will give grass in your field" (Devarim 11:15), meaning "grass" [as hinting to] the combination of 72 (ב) and 300 (ש): that this is placed and given into your hands — to sweeten the *shin* (ש) through the ב names, as mentioned.

"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.

כימי נזת דותה מטמא" פירושו שיהא נרמה בעיניו
ההטאים הקלים שאדם דש בעקביו כחמורות
שבחמורות. וזהו "כימי" כו' שהא טמא חמורה,
טמא" בון יהנה בעיניו קלות שבעמצעיו

וביום השmani ימול" כו' פג"ל, וזה ארייך דבוקות"
גדול להיות בוק בקדשה עליונה הנקראת שmani
ובג"ל, ו"ימול בשור ערלה" פירוש רוח נכוון יתקדש
בקראבו

וזה ואמרינו בגמרא (בבא בתרא י' ב') "אמרו עליון
על שאול בן בطنית שפנס שי' מאות גראבי שמן ממצוי
המדות", דהנה ישראלי כשבוערו על הים, קינה על ידי
ע"ב שמות היוצאים מפסוק "וישע" ויבא ויט" (שמות
י"ד, י"ט–כ"א), והם ע"ב גשרים כדיין ליזדי חן

עם אותם ע"ב שמות נמותקדים הפסוק של רביע
אלקים שפסרו שי'נו, וזהו "ונמתמי עשב בשדק"
(דברים י"א, ט"ו) פירוש עשב ע"ב שי'נו, דהינו
שזה בותן ומסורת בזדק להמתיק השי'נו על ידי ע"ב
כג"ל

בשדק" רואה לומר על ידי קרע שתקה האדומה שאפתה
הולד ביה שהיא שדה תפוחים (שיר השירים ב', ג'),
וכבר קערכנו שהשוויש לבוא אל האור האמתי, הוא על
ידי המדות, שיתקון אדם את עצמו במדותיו מתקצה
הראשון ותחלתם וכג"ל

The Rebbe, Rebbe Elimelech of Lzhensk

Noam Elimelech

Parshas Tazria

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 *shin* (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.

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.

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.

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.

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.

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.

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.

וזהו אמרו עלייו כו' שכיפס שי' מאות גראבי שמן "מצוי המדות" פירוש שהיה צדיק גדול כל כה, שתקון המדות מתחמיים, מכך תהלתם, "היה כונס," כלומר על ידי זה המתיק השמי"ן כב"ל, על ידי "גראבי שמן" פירוש האור הגדול שהיה לו על ידי מצוי המדות, הינו מתחמיים כב"ל.

ולפי דברינו יפרוץ מה שיש לזרק לכאן וכאן בפסוקים של פנינו, שנקtab בתורה ברשא נגעי אדם, ואחר כה נגעי בניין, ואחר כה נגעי בתים, וכל הנגעים באים על הנטה, ואין בעל הרחמים פוגע בונשות תחלה, וזה ראיו לכתוב מתחלה נגעי בגדים ובתים ואחר כה נגעי אדם.

אבל לפי דברינו יבוא בזורה לשם יתברך, דהתורה מלמדת האדם זרכיו ה' בקהירה כב"ל, דהינו שמתחלת אריך האדם למקו המדות שבע, דהינו הנזונה והפנואה והחמדה והשקר והקנאה ושתאר המדות האגוננות.

אשר כל מקה לעצמה יש לה ענפים רבים עד אין מסוף, ואיריך האדם להשפיר ממד לעמוד עליהם, וישגים עליהם בענרת האל, שברוב רחמייו הויא הנזונו. בינה לאדם קרוואה בעבורתו באמת

ואי אפשר לפזרם. ואחר כה אריך האדם כנשיעשנה מזאות או מצעדים טובים שהם הלבושים של אדם, אריך להשפיר לעשווים כתקנם, לבתמי יתערב שום סיג ופסולת.

ואחר כה אריך למקו את הבית, הויא העולם העליון אשר הויא קשור בו, שהוא עקר ביתו וקבעו של אדם.

ואחר שיזכה לכל זה בקהירה כב"ל, או ה' כ' ב' ניד האידיק מה להנתק כל הדינים, ולעוזר רחמים גודלים לעולם.

The Rebbe, Rebbe Elimelech of Lzhensk

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Parshas Tazria

<p>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' (אָוֶר with an aleph)."</p>	<p>וְזַהוּ "אָדָם כִּי יָחִיה בְּעֹור בְּשָׂרוֹ" כֹּי (וַיַּקְרָא י"ג, ב'). דְּהַנֶּה קְתִיב (בְּרָאשִׁית ג', כ"א) וַיַּעֲשֵׂה אֱלֹקִים לְאָדָם וְלֹא שָׁתַּחַז קְתֻנָּה עֹור וַיְלַבְּשֵׂם, וְאִיפָּא בְּגִמְרָא (בְּרָאשִׁית רְבָה כ', י"ב) "מְצִינָה בְּתֹרְתָּהוּ שֶׁל רְבִי מַאֲיר קְתֻנָּה עֹור בְּאַלְפִּי".</p>
<p>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).</p>	<p>וַיְשַׁלַּח לְפָרֵשׁ, דְּהַנֶּה בְּאִמְתָּה הַשֵּׁם יִתְפָּרֵךְ בָּרוּךְ הוּא בְּרָא אֶת הָאָדָם, וְהַיָּה כֵּל גּוֹפֹו אָוֶר גָּדוֹל בְּלִי שָׁוֹם יִצְחַר הַרְעָא, וַיִּשְׁכַּתּוּ קְהַמָּה בְּגַן עַדְן כְּמַמְּאָמָר הַכְּתֻוב (בְּרָאשִׁית ב', ט"ו) וַיַּגְּחָה כֹּי לְעִנְדָּה וּלְשָׁמְרָה</p>
<p>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.</p>	<p>רַק שְׁהִי קָצֵת דָּקָה מִן הַזָּקָה נִקְנוּת יִצְחָר, כַּאֲשֶׁר רְאִינוּ בְּאִמְתָּה שְׁחָטָא, רַק שְׁהִי בְּקַשְׁיָה גָּדוֹל לְנַחַשׁ לְהַקְשִׁיאוֹ כִּדְועַ, עַד שְׁרַכְבַּת הַסְּמִינָה כֹּי</p>
<p>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.</p>	<p>וְאַחֲרַ חֲטָא הָאָדָם שָׁאַל מִעֵץ הַדָּעַת טֹב וּרְעָא, אֹז נִתְּנָה הַבְּחִירָה לְאָדָם לְעֹשָׂה טֹב וּרְעָא חַס וּשְׁלֹום.</p>
<p>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" (אָוֶר with an aleph), just as it was at the beginning of creation.</p>	<p>וּבְרָצּוֹת הָאָדָם זְרַכְיָה ה' וְתֹרְתָּה קָדוֹשָׁה לְשָׁמֶר כְּמַצּוֹתָה לְשָׁמֶר, אֹז נִצְחָה גּוֹפֹו גַּם כֵּן קְתֻנָּה אָוֶר בְּאַלְפִּי. כַּאֲשֶׁר בְּתִחְלַת הַבְּרִיאָה</p>
<p>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.</p>	<p>וּמְפִילָא מִבּוֹאָר הַפְּרוּשׁ "בְּתֹרְתָּהוּ שֶׁל רְבִי מַאֲיר", שְׁלַפִּי הַנִּגְמָנוֹ שֶׁל רְבִי מַאֲיר, שְׁהִי מַתְנָה בְּתֹרְתָּה קָדוֹשָׁה, הַיָּה לוֹ "קְתֻנָּה אָוֶר בְּאַלְפִּי" כְּפָל, לְפִי שְׁתַקְנוּ אֶת גּוֹפֹו וְאַכְּבָרְיוֹן, וְקַיְוָה מַאֲירִים אָוֶר גָּדוֹל</p>
<p>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 (אָוֶר) with an aleph, but he added sins and transgressions into his skin.</p>	<p>וְאָמָר הַכְּתֻוב "אָדָם כִּי יָחִיה בְּעֹור בְּשָׂרוֹ" — הַגְּשָׁמִים נִקְרָאת בְּשֶׂם בָּשָׂר, וְקַיְנוּ שְׁהַכְנִיס חַס וּשְׁלֹום פְּאַוּת הַגְּשָׁמִים בְּעֹורָו, פִּירּוֹשׁ לֹא דַי שְׁלָא תַּקְוֵן אֶת עֹורָו שְׁיַהְיָה אָוֶר בְּאַלְפִּי, אַלְאָ שְׁהַוְסִיף חַס וּשְׁלֹום קְטָלִים וּעֲוֹנוֹת בְּעֹורָו.</p>

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<p>And the verse explains: What are the sins and transgressions? It says "a swelling" (שְׁאָת) — 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.</p>	<p>וְאָמַר הַפְּתֻ�, מַה הַמְּחֻטָּאִים וְהַעֲוֹנוֹת? וְמִפְרַשׁ "שְׁאָת" — רָמֶז לִמְדּוֹת הַמְּגֻנוֹת שֶׁהֵם שָׁרֵשׁ כָּל הַמְּחֻטָּאִים, שָׁעַל יְדֵי מִדּוֹת רְעוֹת בָּא אָדָם לְכָל מְחֻטָּאִים, וּשְׁרֵשׁ הַמְּדּוֹת רְעוֹת הִיא הַגְּאֹהֶן.</p>
<p>And "swelling" (שְׁאָת) is an allusion to pride, as it is said in the Midrash (Vayikra Rabbah 15:9): "Swelling (שְׁאָת) — 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."</p>	<p>וְשְׁאָת רָמֶז לִגְאֹהֶן, עַל קָרְבָּה דְּאִיתָּה בְּמִקְרָשׁ (וַיֹּאמֶר רַבָּה ט'ו, ט') שְׁאָת זוּ בְּכָל, עַל שֵׁם וְנִשְׁאָת הַמְּפֻשֵּׁל עַל מֶלֶךְ בָּבֶל (ישעיהו י"ז, ד'). וְאִתָּה בְּגִמְרָא (קידושין מ"ט ב'), עַשְׂרָה קַבְּין גְּאֹהֶן יָרְדוּ לְעוֹלָם, תְּשַׁעַה נִטְלָה בְּכָל.</p>
<p>"Or a scab" (סְפַחַת) — 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.</p>	<p>או סְפַחַת" — פִּירּוֹשׁ הַכְּתוּב מַלְמָדָנוּ עַל יְדֵי אִיזָּוּ" סִיבָּה בָּבוֹא אָדָם לִגְאֹות כְּדִי שִׁידּוּ לְהַזְּהָרָה. אָמַר הַפְּתֻ� לְזִהְיָה יְשַׁעַת סִיבּוֹת: "או סְפַחַת" — דְּהַנִּינוּ הַתְּהִקְרִירָה מִקְחָת שְׁאָדָם מַחְבֵּר עָצָמוֹ אֶל אָנָשִׁים רַקְנִים הַאֲהָלָכִים בְּרַחְוּבּוֹת וְשְׂעוּקִין, זֶה סִיבָּה אֶתְתָּה גָּוֹרָמָת בְּמִהְרָה גָּאות לְאָדָם.</p>
<p>And "or a bright spot" (בְּהַרְתָּה) — 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.</p>	<p>או בְּהַרְתָּה" — סִיבָּה הַשְׁנִית: הַבְּהִירָה שֶׁל אָדָם, כְּפִירּוֹשׁ רְשָׁיִי "בְּהִיר הָוָא בְּשַׁחַקִּים", דְּהַנִּינוּ שְׁלַפְּשָׁמִים אֶם יָכֹא לְאָדָם אַיִּהְהָה בְּהִירָה וְהַתְּלִקְבּוֹת עַל יְדֵי אִיזָּה מְעַשָּׂה שְׁעַשָּׂה, בְּקָל יָכֹל לְבָבָא לִידֵי פְּנִיּוֹת וְגָאוֹת אֶם אַיְּנוּ זֶה יִירָא וּזְרוּוּ לְשָׁמֹר עָצָמוֹ.</p>
<p>"And it will be on the skin of his flesh a plague of <i>tzara'at</i>" (Vayikra 13:2). The word "עַגָּע" (plague) has the same letters as "עַגָּג" (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>.</p>	<p>וְהַיָּה בְּעֹזֶר בְּשָׁרוֹ לְנִגְעַע אַרְעַת" (יִקְרָא י"ג, ב'), דְּנִגְעַע הַמְּאוֹתִיות "עַגָּג", דְּהַנִּינוּ שְׁהִיא אֲפָשָׁר לוֹ לְהַפְּקָד הַגְּגָעָה לְעַגָּג, אֲכָל אֶם אַיְּנוּ נִזְהָר, אֲזֶה נִגְעַשָּׂה נִגְעַע אַרְעַת.</p>
<p>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.</p>	<p>וְאָמַר הַפְּתֻ�: אֵיךְ יַעֲשֶׂה וַיַּתְּהִן אֶת מִשְׁבְּחוֹ? "וְהַוְּבָא אֶל הַכֹּהֵן", דְּהַצְדִּיק גָּמָור נִקְרָא פָּהּ, דְּהַנִּינוּ יְחִיבָּר עָצָמוֹ לְצִדְקִים.</p>

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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 —

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;

"It is a plague of *tzara'at*" — whether it is one cause or the other, it is all a plague of *tzara'at*.

"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.

"And it will be on the skin of his flesh a plague of *tzara'at*" (Vayikra 13:2). The word "גַּעַג" (plague) has the same letters as "עַגְג" (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 *tzara'at*.

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.

"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 —

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;

וְרִאֵה הַפְּנֵן וְגַוְיִשְׁעָר בְּגַעַג הַפָּקֵד לְבָנָו" — פִּירּוֹשׁ שֶׁהַצְדִּיק יַרְאֵה בָּאַיִזָּה אֲפָן יְהִינָּה הַגַּעַג, דְּהַיּוֹן שִׁיבֵּין אֲתָאֵת, אֲמַם נַתְּהַפֵּךְ הַלְּבָנָו — ذְּהָוָא לְזָבֵן קָעְלִיוֹן — כֵּן אֲמַם נַתְּהַפֵּךְ עַל יְדֵי "שְׁעָרָה", דְּהַיּוֹן עַל יְדֵי חַטָּאת כָּל ذָהָה הַיּוֹן. כְּהָרִים הַתְּלוּיִים בְּשְׁעָרָה (חַגִּיגָה י"ד ע"א)

או מְחֻמָת "וּמְרִאֵה הַגַּעַג עַמּוֹק מֵעָרְבָּה בְּשָׁרוֹ" — פִּירּוֹשׁ חַס וְשְׁלֹום מְחֻמָת שְׁחָעָמִיק אֲתָה הַגַּעַג בְּבָשָׁרוֹ

גַּעַג אַרְעָת הִיא" — כֵּן זֹאת וְהַזֹּאת, כְּפָל הַוָּא גַּעַג אַרְעָת.

וְרִאֵהוּ הַפְּנֵן וְטָמֵא אֲתָוֹ — רְצָחָה לֹוֶר יַרְאֵהוּ וַיְבִינָהוּ אֲתָה הַפְּגָם הַגָּדוֹל שָׁגָרָם בְּכָל זֹאת, וַיְזַרְאֵהוּ דָרְכֵי הַתְּשׁוּבָה וַיִּתְּרַטֵּה בְּאֶמֶת, לְמַקֵּן אֲתָה הַמְּדוֹת הַמְּגֻנוֹת וְהַרְעוֹת שָׁבּוֹ.

וְהִנֵּה בְּעָרְבָּה בְּשָׁרוֹ לְגַעַג אַרְעָת" (וַיַּקְרֵא י"ג, ב'), דְּגַעַג הַמְּמַתָּה עַגְגָה, דְּהַיּוֹן שְׁהִנָּה אָפָשָׁר לוֹ לְהַפְּגָם הַגַּעַג לְעַגְג, אָכְלָם אִם אִינוּ נַקְרָר, אָז נַעֲשֶׂה גַּעַג אַרְעָת.

וְאָמַר הַקְּתוּב: אֵיךְ יַעֲשֵׂה וַיְמַקֵּן אֲתָה מִשְׁעָיו? "וְהַוְּכָא אֶל הַפְּנֵן", דְּכַדְּקִיךְ גָּמָור נַקְרָא כָּהוּ, דְּהַיּוֹן יַחֲבֵר עָצָמוֹ לְצַדִּיקִים.

וְרִאֵה הַפְּנֵן וְגַוְיִשְׁעָר בְּגַעַג הַפָּקֵד לְבָנָו" — פִּירּוֹשׁ שֶׁהַצְדִּיק יַרְאֵה בָּאַיִזָּה אֲפָן יְהִינָּה הַגַּעַג, דְּהַיּוֹן שִׁיבֵּין אֲתָאֵת, אֲמַם נַתְּהַפֵּךְ הַלְּבָנָו — ذְּהָוָא לְזָבֵן קָעְלִיוֹן — כֵּן אֲמַם נַתְּהַפֵּךְ עַל יְדֵי "שְׁעָרָה", דְּהַיּוֹן עַל יְדֵי חַטָּאת כָּל ذָהָה הַיּוֹן. כְּהָרִים הַתְּלוּיִים בְּשְׁעָרָה (חַגִּיגָה י"ד ע"א)

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<p>"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>.</p> <p>"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.</p> <p>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.</p> <p>And this is the meaning of "When you come," etc. — meaning: after you merit this level, to sweeten the judgments.</p> <p>"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.</p> <p>"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.</p> <p>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 —</p> <p>"And he shall tell the priest" — meaning: immediately when he tells the priest — the Holy One, Blessed be He, who is also called "Priest" —</p> <p>"Saying, 'It seems to me like a plague,'" etc. — meaning: it pains me that there is a plague, namely judgments, in my special house.</p> <p>"And the priest shall command, and they shall empty the house" — meaning: to sweeten them into great mercies. Amen.</p>	<p>בגע צרעת היא" — הִנֵּה זֹאת וְהִנֵּה זֹאת, הַכֹּל הוּא נָגָע צרעת.</p> <p>וּרְאָהוּ הַכֹּהן וְטָמֵא אָתָה" — רָצָה לֹוֶר יְרָאָהוּ וַיְבִינָהוּ אֶת הַפְּגָם הַגָּדוֹל שֶׁגָּרָם בְּכָל זֹאת, וַיָּרֶהוּ וְרָכִי הַתְשׁוּבָה וַהֲפִרְשָׁה בְּאֶמֶת, לְמַקְוֹן אֶת הַמְדֹדָה הַמְגֻנָּה וְהַרְעוֹת שֶׁבָּו.</p> <p>וְאַחֲרָכֶה מִפְרַשׁ נָגָע בְּתִים: "כִּי תִבּוֹא אֵלָי אֶרְצָכְנָעָן" (וַיָּקָרָא י"ד, ל"ד), "אֶרְצָכְנָעָן" רַמֵּן לְדִינִין, שֶׁזֶה עַקְרָב לְצִדְיקָה מִתְּקִים.</p> <p>וְהַנְּנוּ "כִּי תִבּוֹא" כֵּי — פִּירּוֹשׁ אַחֲרָ שְׁתַּצְפּוּ לְמִדְרָגָה זוֹאת לְהַמְתִּיקָה הַדִּינִים.</p> <p>אֲשֶׁר אָנָי נוֹתֵן לְכֶם לְאַחֲרָה" — פְּלוּמָר שָׁאָנִי מִסְרָךְ" לְכֶם לְהַמְתִּיקָה וְלְהַפְּקִים לְרַחְמִים.</p> <p>וְגַתְתִּי בְגַע צרעת בְּבֵית אֶרְצָ אַחֲרָתֶכֶם" — פִּירּוֹשׁ עַל יְדֵי שְׁתַּהְיוּ אַתֶּם נָאָחָזִים בְּבֵית שְׁלָכֶם, הִם הַעֲוֹלָמוֹת הַעֲלִינוּם שָׁאָתֶם קָשְׁוֹרִים בָּהֶם, עַל יְדֵי זֶה מִסְרָתִי לְכֶם לְהַמְתִּיק בְגַע צרעת הַמִּתְּקִים הַדִּינִים.</p> <p>וְאָמַר הַפְּתֻוחָה: "וְבָא אֲשֶׁר לוּ הַבֵּית" (וַיָּקָרָא י"ד, ל"ה) — וּפִירּוֹשׁוּ: שְׁתַּכְרֵב שְׁבִוֹא הַצִּדְיקָה כִּי אֲשֶׁר תָּבוֹא אֶת בֵּיתוּ הַמִּיחָדֵל לוּ בְּעוֹלָם הַעֲלִיוֹן.</p> <p>וְהַגִּיד לְכֶהָן" — מִיד שְׁגִידָה לְכֶהָן, הַשָּׁם יִתְבָּרֵךְ שְׁגִידָה גָּם כִּן כֶּהָן.</p> <p>לְאָמַר לוּ כְּגַע נֶרֶא לִי" — כֵּי פִּירּוֹשׁ שְׁצָעֵר לִי עַל שִׁישָׁ גַע, הַמִּתְּקִים, בְּבֵיתִי הַמִּיחָדֵל לִי.</p> <p>וְצִוָּה הַכֹּהן וְפָנוּ אֶת הַבֵּית" — פִּירּוֹשׁ לְהַמְתִּיקָה לְרַחְמִים גָּדוֹלִים. אָמֵן.</p>
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[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: "כִּי תִבּוֹא" ("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]**