

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Vayikra

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| And He called to Moshe, and Hashem spoke to him from the Tent of Meeting, saying. | וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר: |
| Seemingly, it should have been written, “And Hashem called to Moshe and spoke to him,” in order to clarify who was calling him. But now it says “And He called to Moshe” simply, and one does not know who called him. | לְכַאוֹרָה הֵיךָ רָאוּי לְכַתֵּב וַיִּקְרָא יְהוָה אֶל מֹשֶׁה וַיְדַבֵּר אֵלָיו כְּדִי שְׁפַרְעַ מִי קָרָאוּ וְלֹא כֵן עָתָה וַיִּקְרָא אֶל מֹשֶׁה סָתֵם וְאִינוּ יוֹדְעֵי מִי קָרָאוּ: |
| However, the matter is as is brought in the Zohar on the phrase “And He called,” that it is an Aleph Ze’ira (small Aleph). | אֵף הָעֵנִינָן הוּא דְאֵיתָא בְּזוֹהַר וַיִּקְרָא כו' אֶלְפִי זַעִירָא: |
| For the Shechinah, when it is not in its place, then it is with fear (“ve’ir’a”), and at that time they were in the wilderness, and the place of His Glory was removed — it is in the Beis HaMikdash in Yerushalayim. | דְּהַשְׁכִּינָה כְּשֶׁאֵינָהּ בְּמִקְוָמָהּ אִזִּי הִיא וְעִירָא וְאִזִּי הִיוּ בְּמִדְבָּר וְעָקֵר מְקוֹם כְּבוֹדוֹ הוּא בְּבֵית הַמִּקְדָּשׁ בִּירוּשָׁלַיִם: |
| Therefore, at first it says “And He called to Moshe,” and it is with a small Aleph — He called to Moshe. | וְלִכְּנֹ מִתְחִלָּה נֶאֱמַר וַיִּקְרָא אֶל מֹשֶׁה וְהִיא אֶלְפִי זַעִירָא קָרָא אֶל מֹשֶׁה: |
| However, afterwards, once He already called him, and Moshe Rabbeinu, peace be upon him, dedicated himself to the service of the Blessed Creator with all his capacity and greatly sanctified himself, and reached this level — “and Hashem spoke to him,” which is the Name of Mercy. | אֵף אַחֲרֵי כֵךְ כְּשֶׁכָּבַר קָרָאוּ וְהֵיךָ מֹשֶׁה רַבֵּנוּ עָלָיו הַשְׁלוֹם מִמֶּה עֲצָמוּ לְעַבֹּדֶת הַבּוֹרָא בְּרוּךְ הוּא בְּכָל יְכָלָתוֹ וְהֵיךָ מְקַדָּשׁ עֲצָמוּ בְּמֵאדָּ מְאֹד וּבָא לְמִדְרָגָה זוֹ וַיְדַבֵּר יְהוָה אֵלָיו שֶׁהוּא שֵׁם הַרַחֲמִים: |
| And this is what David HaMelech [or Yirmiyahu HaNavi], peace be upon him, prayed: “You, Hashem, forever will sit” (Eicha 5:19), | וְזֶהוּ שֶׁהִתְפַּלֵּל דָּוִד הַמֶּלֶךְ [יִרְמְיָהוּ הַנָּבִיא] עָלָיו הַשְׁלוֹם אֲתָהּ יְהוָה לְעוֹלָם תֵּשֵׁב (אֵיכָה ה' י"ט): |
| For now, due to our many sins, the Shechinah is in exile. When the Holy One, blessed be He, wants to judge Israel, in His abundant mercy He must rise from the Throne of Judgment and sit upon them with the Throne of Mercy. | כִּי עָתָה בְּעוֹנוֹתֵינוּ הַרְבִּים שֶׁהַשְׁכִּינָה בְּהַגְלוֹת כְּשֶׁהִקְדוּשׁ בְּרוּךְ־הוּא רוֹצֵה לְדִין אֶת יִשְׂרָאֵל צָרִיף בְּרַב רַחֲמָיו לַעֲמֹד מִכֶּסֶּף דִּין וְלִישֵׁב עֲלֵיהֶם בְּכֶסֶּף רַחֲמִים: |
| But in the future to come, there will be complete mercy, and there will be no need to rise from the Throne of Judgment at all, nor to switch from throne to throne. | אָבָל לְעֵתִיד לְבֹא יְהִיָּה כָּל רַחֲמִים גְּמוּרִים וְלֹא יִצְטָרֵף לַעֲמֹד מִכֶּסֶּף דִּין כָּל וְלִשְׁנוֹת מִכֶּסֶּף לְכֶסֶּף: |
| And about this he prayed: “You, Hashem, forever will sit; Your throne for generation and generation,” | וְעַל זֶה הִתְפַּלֵּל אֲתָהּ יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאֶךָ לְדוֹר וָדוֹר: |

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| For He removed His glorious Shechinah upon the righteous, and he prayed saying: even though the generations have diminished — “If the earlier ones...” — even so, may Your throne be upon us in every generation and generation; in Your abundant mercy, may You hover over us, the light of Your Shechinah. Amen. | דַּעַקָּר שְׂכִינַת כְּבוֹדוֹ יִתְבָּרַךְ הוּא עַל הַצַּדִּיקִים וְהַתְּפִלָּה לֹאמַר אֵף עַל פִּי שְׁנַתְמַעֲטוּ הַדּוֹרוֹת אִם רְאשׁוֹנִים כו' אֵף עַל פִּי כֵן יִהְיֶה כְּסֻאָה עָלֵינוּ בְּכָל דּוֹר וְדוֹר בְּרַב רַחֲמֵיךָ תַּחֲפֹף עָלֵינוּ אוֹר שְׂכִינְתְּךָ אָמֵן: |
| And a soul who will sin, etc. | וְנִפְשׁ כִּי תִחַטָּא כו' |
| It appears we can explain, as it is brought in the holy Zohar: “And a soul who will sin” — that it is an expression of wonder, that the verse is astonished regarding the supernal soul, that it would sin — see there the language. | נִרְאֶה לְפָרֵשׁ דְּאִיתָא בְּזֵהַר הַקָּדוֹשׁ “וְנִפְשׁ כִּי תִחַטָּא” שֶׁהוּא לְשׁוֹן תַּמִּיּה שֶׁהַכְּתוּב מְתַמִּיּה עַל נִפְשׁ הָעֲלִיוֹן שֶׁיִּחַטָּא — עֵין שָׁם הַלְשׁוֹן: |
| And it is also possible to explain as a hint regarding the soul of a tzaddik, who sinned with some light sin — as thin as a hair — that he transgressed some character trait or took pleasure in something good, Heaven forbid. | וְיֵשׁ לְפָרֵשׁ גַּם כֵּן בְּרָמָז עַל נִפְשׁ צַדִּיק שֶׁחַטָּא בְּאֵיזָה חַטָּא קָל כַּחוֹט הַשְּׁעָרָה שֶׁעָבַר עַל אֵיזָה מְדָה וְהִנְהִיגָה טוֹבָה חֲלִילָה: |
| As explained in the holy Zohar, that “soul” refers to a great level. | כְּפֵרוּשׁ הַזֵּהר הַקָּדוֹשׁ שֶׁנִּפְשׁ הִיא מְדֻרְגָּה גְּדוֹלָה: |
| And this tzaddik, who stumbled, Heaven forbid, in some trait as thin as a hair — then his heart will tremble within him, and dread will seize his soul. | וְהַצַּדִּיק הַזֶּה הַנִּכְשָׁל חֲלִילָה בְּאֵיזָה מְדָה כַּחוֹט הַשְּׁעָרָה — אֲזִי יִתְרַד לְבוֹ בְּקִרְבּוֹ וְתֹאחֲזוּ נִפְשׁוֹ פְּלָצוֹת: |
| And who would grant that the hearts of the wicked would tremble — those who transgress severe transgressions like light ones — like this tzaddik, for whom the lightest of the light sins are in his eyes like severe ones. | וְיִמָּי יִתֵּן וְיִתְרַד לֵב הָרָשָׁעִים הָעוֹבְרִים עֲבֻרוֹת חֲמוּרוֹת כְּקִלּוֹת כְּמוֹ הַצַּדִּיק הַזֶּה אֲשֶׁר הִקָּל נִשְׁבָּקְלוֹת בְּעֵינָיו כְּחֲמוּרוֹת: |
| And his soul would mourn over it, and it would tremble greatly, as if now he is hearing the oath that they would make him swear before he came out into the air of the world. | וְנִפְשׁוֹ תִּאָּבֵל עָלָיו וְתִתְרַד מְאֹד כְּאִלוֹ עֵתָה שׁוֹמֵעַ הַשְּׁבוּעָה שֶׁהָיוּ מְשַׁפִּיעִין אוֹתוֹ קֹדֶם שֶׁיֵּצֵא לָאוֹר הָעוֹלָם: |
| As it is stated in the Gemara. | כְּדִאיִתָּא בְּגִמְרָא: |
| And this is [the meaning of] “and he hears the voice of the oath” — the explanation is that it is as if he is now hearing anew the voice of the curse and the oath, as mentioned above. | וְזֶהוּ וְשִׁמְעָה קוֹל אֱלֹהִים — פֵּרוּשׁ שְׂדוּמָה לוֹ כְּאִלוֹ שׁוֹמֵעַ עֵתָה מִחֲדָשׁ קוֹל הָאֱלֹהִים וְהַשְּׁבוּעָה כַּנִּזְכָּר: |
| And “he is a witness” — that is a term of warning, like the expression “I have testified against you, etc.” (Devarim 4:26). | וְהוּא עֵד — הוּא לְשׁוֹן הַתְּרָאָה מִלְּשׁוֹן “הָעֵדָתִי בָכֶם” כו' (דְּבָרִים ד' כ"ו): |
| And its meaning is like this: what is the thing that testifies and warns the tzaddik, to arouse him, that his heart should tremble? | וּפְרוּשׁוֹ הוּא כֵּךְ — מַה הוּא הַדְּבָר שֶׁמַּעֲדִיד וּמְתַרָּה בַּצַּדִּיק לְעוֹרְרוֹ שֶׁיִּתְרַד לְכַבּוֹ: |

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| The verse explains: “and he is a witness” — meaning, this is the thing that warns the tzaddik — namely, that he saw or knew, according to what I have already explained: | ומִפְּרֹשׁ הַפְּתוּב “וְהוּא עֵד” — רוֹצֵה לְזַמֵּר זֶה הַדְּבָר הַמְתָּרָה לְצַדִּיק — דִּהְיָנוּ אוֹ רָאָה אוֹ יָדַע עַל דְּרָךְ שִׁפְרִישְׁתִּי כְּכֹר: |
| That before the soul comes out into the world, they show it all the worlds and teach it all the Torah. | שֶׁהַנְּשֻׁמָּה קֹדֶם יֵצִיאָתָה לְעוֹלָם מוֹלִיכִין אוֹתָהּ בְּכָל הָעוֹלָמוֹת וּמְלַמְּדִין אוֹתָהּ כָּל הַתּוֹרָה: |
| And afterwards, an angel comes and strikes it on its mouth, as it is taught in the Gemara. | וְאַחֵר כֵּךְ בָּא מַלְאָךְ וְסָטְרוֹ עַל פִּיו כְּדֹאִיתָא בְּגִמְרָא: |
| And why is all this done? I have already explained at length: the root is this reason — that they show him all the worlds, so that afterwards he will be able to grasp the worlds and serve Hashem, blessed is He, and to attain the Torah that he was taught. | וְכָל זֹאת לָמָּה? אֲמַרְתִּי כְּכֹר בְּאַרְיִכוֹת — הַשֶּׁרֵשׁ הוּא לִסְבָּה הַזֹּאת — שֶׁמֶרְאִין לוֹ כָּל הָעוֹלָמוֹת הוּא לְמַעַן שִׁיּוּכַל אַחֵר כֵּךְ לְהַשִּׁיג הָעוֹלָמוֹת וְלַעֲבֹד בָּהֶם לֵה' יִתְבָּרַךְ בְּרוּךְ הוּא וְלְהַשִּׁיג הַתּוֹרָה שֶׁשָּׁלַמְד: |
| And if not for this — that they showed him as above — he would not be able to grasp at all, neither the Torah nor the supernal worlds. | וְאֵלּוּלֵי זֹאת שֶׁמֶרְאִין לוֹ כִּנְ"ל — לֹא הָיָה יָכוֹל לְהַשִּׁיג כָּלֵל וְכָלֵל לֹא — לֹא הַתּוֹרָה וְלֹא הָעוֹלָמוֹת הָעֲלִיּוֹנִים: |
| Only through the impression that was imprinted in him before his exit into the world — through that, he is able afterwards to grasp. | רַק עַל יְדֵי הָרְשִׁימָה הַנִּרְשָׁם בּוֹ קֹדֶם יֵצִיאָתוֹ לְעוֹלָם — עַל יְדֵי זֶה יָכוֹל אַחֵר כֵּךְ לְהַשִּׁיג: |
| And if not for that, all that he saw and learned would be forgotten from him, and he would have no reward at all for his service. | וְאִם לֹא — הָיָה נִשְׁתַּכַּח מִמֶּנּוּ כָּל מַה שֶּׁרָאָה וְלָמַד — לֹא הָיָה לוֹ שׂוּם שְׂכָר בְּעִבּוּדוֹ: |

[NOTE:

Summary: The Call from Above and the Trembling of the Soul

The Torah’s phrase “*And He called to Moshe*” (וַיִּקְרָא אֶל מֹשֶׁה) seems to lack clarity: Who is calling? It should have said explicitly, “*And Hashem called to Moshe.*” The Zohar explains that the small Aleph (א) in *Vayikra* hints to the Shechinah being in exile — distant from its proper place in the Beis HaMikdash — which reflects a hiddenness in the Divine presence. The call is soft, humble, and quiet, because the Shechinah is veiled.

Despite this hiddenness, Moshe responds with deep humility and devotion, sanctifying himself completely for the service of Hashem. Because of that, he merits “*And Hashem spoke to him*” — a direct, open expression of Divine mercy.

This concept reflects a greater spiritual truth: the Shechinah is currently in exile due to our many sins. But just as Moshe rose through humility and holiness to draw down Hashem’s mercy, so too can we. David HaMelech (or Yirmiyahu HaNavi) prayed that even in our diminished generations, Hashem’s throne of mercy would dwell with us always — that we might still merit closeness and light, even in darkness.

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When the Torah says “*And a soul who sins*” (וְנִפְשׁ כִּי תִחַטָּא), the Zohar is astonished: how can a lofty soul sin? It refers not only to sinners, but even to a tzaddik who slips in the slightest way — a hair’s breadth deviation from a proper trait or pure intent. For such a tzaddik, the smallest infraction causes deep trembling and mourning, as though he is again hearing the oath made before birth.

That oath — described in the Gemara — is that before a soul is born, it is shown all the upper worlds and taught the entire Torah. A Malach then silences the soul before it enters the world. Why is this done? So that even in this physical life, the soul retains an inner imprint — a *reshimah* — of all it saw and learned. Through this inner impression, it can later recall, reach, and fulfill its Divine mission.

Without that pre-birth exposure, the soul would not be able to attain anything — not the Torah it must learn, not the spiritual realms it must connect to. And if the soul fails to access that inner imprint and forgets all it saw, then all the potential it carried — all the Torah and Divine knowledge it once knew — would vanish, and its life would yield no reward.

Practical Takeaway:

Hearing the Call, Remembering the Mission

Every soul comes into this world with a Divine calling — quiet, humble, and often hidden, like the small Aleph in *Vayikra*. Even if we don’t always feel it, deep inside we’ve already seen the truth. We were shown all the worlds, taught all the Torah, and given a sacred mission.

Our job is to listen for that quiet inner voice — the one that gently calls us to rise higher, to live with more integrity, to return to who we really are.

Even the smallest mistake should shake us — not out of guilt, but out of love and reverence for how holy the soul truly is. If a tzaddik trembles over a hair’s-breadth slip, we can certainly take seriously our own spiritual moments and decisions.

The more we humble ourselves and sanctify our lives like Moshe, the more we turn hidden calls into clear Divine speech — where Hashem’s mercy flows directly into our lives.

So today, ask:

- What is the small voice calling me toward?
- What part of Torah or spiritual growth already lives in me, waiting to be remembered?
- Can I respond, like Moshe, with quiet humility and powerful resolve?

Because even if the world forgets our greatness — our soul remembers. **END NOTE]**

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| And this is [the meaning of] “forever” — that is to say: the supernal world. | וְזֶהוּ לְעוֹלָם — רוּצָה לומר לְעוֹלָם עָלְיוֹן: |
| “Let us increase the expression of song,” in the way that it is written, “and all the people would sing praises after him,” and this song — they bring to the supernal world a complete merit and a great joy forever. Understand this well. | וְרַבְּנוּ לְשׁוֹן רְנוֹן עַל דָּרֶךְ דְּאִיתָא “וְהָיָה כָּל הָעָם מְרַנְּנִים אַחֲרָיו” — וְהָרִנּוּ הֵנָּה הֵם מְבִיאִים לְעוֹלָם עָלְיוֹן לְזִכּוֹת גָּמוּר וּלְשִׂמְחָה גְּדוֹלָה עַד עוֹלָם — וְהָבֵן: |
| <i>Or: a soul who touches any impure thing, etc.</i> | אוּ “נִפֶּשׁ אֲשֶׁר תִּגַּע בְּכָל דָּבָר טָמֵא” כו': |
| It can be explained: the holy Torah teaches the way of the tzaddik who wants to nullify harsh judgments and sweeten them. | יֵשׁ לְפָרֵשׁ שֶׁהַתּוֹרָה הַקְּדוּשָׁה מְלַמֶּדֶת דָּרֶךְ הַצַּדִּיק הַרוּצָה לְבַטֵּל הַדִּינִים וּלְהַמְתִּיקָם: |
| This is called “the language of touching” — for one must incline himself to touch that very thing. | שְׁנֵיהֶם נִקְרָא לְשׁוֹן נִגִּיעָה — שֶׁצָּרִיד לְהִטּוֹת עֲצָמוֹ לַגַּע בְּאוֹתוֹ דָּבָר: |
| And the verse says, “A soul who will touch any impure thing” — meaning: in general, this alludes to sweetening below the wicked who are impure and abominable. | וְאָמַר הַפֶּתוּב “נִפֶּשׁ כִּי תִגַּע בְּכָל דָּבָר טָמֵא” — רוּצָה לומר בְּכָל־לוֹת הַמַּמָּאָה לְהַמְתִּיק לַמַּטָּה רְשָׁעִים הַטָּמְאִים וְהַמְתוּעָבִים: |
| Or with the carcass of an impure animal, etc. | אוּ בְּנִבְלַת חַיָּה טָמְאָה כו' |
| As it is taught in the holy Zohar: | דְּאִיתָא בְּזוֹהַר הַקְּדוֹשׁ: |
| That the four holy Chayos (living beings) who carry the Throne — they bestow influence and vitality, each one to its own kind: | דְּאֶרְבַּע חַיּוֹת הַקְּדוֹשׁ הַנוֹשְׂאוֹת הַכֶּסֶּא הֵם נוֹתְנִים הַשְׁפָּעָה וְחַיּוֹת כָּל אֶחָד בְּמִינֵהוּ: |
| Meaning: the “Man” gives vitality to mankind, the “Ox” gives vitality to domesticated animals, | דְּהֵינּוּ “אָדָם” נוֹתֵן חַיּוֹת בְּאָדָם, “שׁוֹר” נוֹתֵן חַיּוֹת בְּבִהֵמוֹת: |
| And the “Lion” was required to crouch upon the altar also — in order to bestow influence. | וְהָאֶרְיָה הָיָה מְקַרֵּחַ לְרִבֵּץ עַל הַמִּזְבֵּחַ גַּם כֵּן כְּדִי לְהַשְׁפִּיעַ: |
| And even the “Eagle,” though it is a non-kosher species — since it is compassionate to its young, it also bestows influence on the bird species. | וְגַם “נֶשֶׁךְ” אֵף שֶׁהוּא מִיֵּן טָמֵא — אָבֵל מִחַמַּת שֶׁהוּא רַחֲמָנִי עַל בְּנָיו — הוּא גַם כֵּן מְשַׁפִּיעַ עַל מִינֵי עוֹפּוֹת: |
| And corresponding to this, there is also an impure Merkavah (chariot) — four impure Chayos, which likewise have power through the wicked who sin. | וְלַעֲמַת זֶה יֵשׁ בְּמֶרְכָּבָה טָמְאָה גַּם כֵּן ד' חַיּוֹת טָמְאוֹת אֲשֶׁר גַּם כֵּן יֵשׁ לָהֶן כֹּחַ עַל יְדֵי הָרְשָׁעִים הַחוֹטְאִים: |
| They give them connection and vitality in their sin. | הֵם נוֹתְנִים לָהֶם אֲחִיצָה וְחַיּוֹת בַּעֲוֹנָם: |
| And the tzaddik who wishes to nullify the judgments must sweeten them at their root, at the place where the judgments begin. | וְצָרִיד הַצַּדִּיק הַרוּצָה לְבַטֵּל הַדִּינִים לְהַמְתִּיקָם בְּשָׂרָשָׁם — בְּמָקוֹם הַתְּחִלָּה שֶׁל הַדִּינִים: |
| And the verse says: “Or with the carcass of an impure animal” — it alludes that he wants to sweeten the root of judgment that comes from the impure animal, | וְאָמַר הַפֶּתוּב “אוּ בְּנִבְלַת חַיָּה טָמְאָה” — רִמְזוּ שֶׁרוּצָה לְהַמְתִּיק שָׂרֵשׁ הַדִּין שֶׁל הַחַיָּה הַטָּמְאָה: |

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| As hinted in the derashah of Chazal on the verse “Rebuke the wild beast of the reeds” (Tehillim 68:31). | רָמַז עַל דֶּרֶךְ שְׁדָרְשׁוּ חַז"ל בְּעֶרְבֵי פְסָחִים עַל פְּסוּק "אָזַר חַיַּת קִנָּה" (תְּהִלִּים סח ל"א): |
| “Rebuke the beast,” etc. | "אָזַר חַיָּה" כו': |
| Or with the carcass of an impure domestic animal — it alludes to the power of judgment in the impure chariot, that there is within it an impure domesticated animal. | אוּ בְּנִבְלַת בְּהֵמָה טְמֵאָה כו' — רָמַז לְכַח הַדִּין שֶׁבְּמִרְכָּבָה טְמֵאָה שֵׁשׁ בָּהּ בְּהֵמָה טְמֵאָה: |
| Or with the carcass of a crawling creature — this alludes to the totality of impurity. | אוּ בְּנִבְלַת שָׂרָץ כו' — רָמַז לְכָלְלוֹת הַטְּמֵאָה: |
| And the verse comes and teaches the tzaddik how to sweeten them — namely: “and it was hidden from him,” meaning it must be done in concealment and complete secrecy, | וְכֵן הַפְּתוּב וּמִלְמַד הַצַּדִּיק בְּאִיזָה אֲפֹן יִמְתִּיקָם — דִּהְיָנוּ "וְנִעְלַם מִמֶּנּוּ" — שֶׁצָּרִיךְ הַדָּבָר לִהְיוֹת בְּנִעְלָם וּבְסוּד גָּמוּר, בְּהַסְתֵּר, כְּאֵלוֹ גַּם מִמֶּנּוּ עֲצָמוֹ — הוּא נִעְלָם: |
| “And he is impure” — the verse teaches that one should not force himself to destroy them completely, which could cause hastening the arrival of Mashiach — for Chazal said: it is forbidden to force the end. | "וְהוּא טְמֵא" — פְּרוּשׁ שֶׁהַפְּתוּב מְלַמֵּד שֶׁלֹּא יִדְחַק עֲצָמוֹ לְכָלּוֹת אוֹתָם לְגַמְרִי, שֶׁיִּגְרַם מֵהָרַע בִּיָּאֵת הַמְּשִׁיחַ — כִּי אָמְרוּ חַז"ל אָסוּר לְדַחֵק אֶת הַקֵּץ: |
| Rather: “and he is impure” — meaning the impurity still remains, but he should aim to sweeten it. | רַק "וְהוּא טְמֵא" — פְּרוּשׁ שֶׁהַטְּמֵאָה עֲדִין תִּשָּׂאָר — אֵלֹא שֶׁיִּרְאֶה לְהִמְתִּיקָם: |
| And this is [the meaning of] “and I will desolate” — a term of destruction — meaning: to make them desolate and confused, so that they will no longer have the power to rule at all, and to sweeten them until Mashiach comes speedily. | וְזֶהוּ "וְאָשַׁם" — לְשׁוֹן שְׂמָמָה — רוּצָה לוֹמַר לַעֲשׂוֹתָם מְשָׁמָם וּמִבְּלָבָל — שֶׁלֹּא יִהְיֶה בָּהֶם כֹּחַ לְשַׁלֵּט בְּכָל — וּלְהִמְתִּיקָם עַד שֶׁיָּבוֹא מְשִׁיחַ בְּמַהֲרָה: |
| And then: “And I will remove the spirit of impurity from the earth” — Amen. | וְאֵז "וְאֵת רוּחַ הַטְּמֵאָה אֲעִבִיר מִן הָאָרֶץ" — אָמֵן: |
| Or if he touches the impurity of a man — this hints to a wicked person who has become impure through sins and transgressions, | אוּ כִּי יַגֵּעַ בְּטְמֵאֵת אָדָם — רָמַז לְאָדָם רָשָׁע שֶׁנִּטְמָא בַּעֲוֹנוֹת וְחַטָּאִים: |
| And through this, he gives strength and vitality to an evil person of <i>Bliya'al</i> (total corruption). | וְעַל יְדֵי זֶה נּוֹתֵן כֹּחַ וְחַיּוּת לְאָדָם רָע בְּלִיַּעַל: |
| And the tzaddik desires that he return from his sin and no longer do it. | וְהַצַּדִּיק רוּצָה שֶׁיָּשׁוּב מִעֲוֹנוֹ וְלֹא יַעֲשֶׂה עוֹד: |
| And this is [the meaning of] “or if he touches” — meaning he inclines himself toward this matter, as above. | וְזֶהוּ "אוּ כִּי יַגֵּעַ" — פְּרוּשׁ שֶׁמִּטָּה עֲצָמוֹ לְדָבָר זֶה כַּכ"ל: |
| And the verse teaches also that one should do it in this way — “and it was hidden from him” — that he should do this act with concealment and secrecy. | וּמִלְמַד הַפְּתוּב גַּם כֵּן שֶׁיַּעֲשֶׂה בְּדֶרֶךְ זֶה — "וְנִעְלַם מִמֶּנּוּ" — שֶׁיִּרְאֶה לַעֲשׂוֹת הַדָּבָר הַזֶּה בְּהַעֲלָמָה וּבְהַסְתֵּר: |

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| “And he knew” — meaning that eventually, the wicked person will become aware of it, will feel his sin, | וְהוּא יָדַע — פְּרוּשׁ מִמֵּילָא יִתְוַדַּע לְאוֹתוֹ רָשָׁע וְיִרְגֹּשׁ בְּעוֹנוֹ: |
| And a great trembling and awakening of repentance will fall upon him. | וְיִפֹּל עָלָיו תַּרְדֵּה גְדוֹלָה וְהִתְעוֹרְרוֹת תְּשׁוּבָה: |
| “And he is guilty” — meaning, as above, that he will become desolate and confused from that matter, and will not repeat it again. | “וְאָשָׁם” — פְּרוּשׁ כִּנּוּי לְשִׁיחָא מְשֻׁמֵּם וּמְבִלְבֵּל מְאוֹתוֹ דְּבָר וְלֹא יַעֲשֶׂה עוֹד: |

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☀ Summary: Sweetening Judgment from the Hidden Realms

Building on the earlier idea of the soul's Divine calling and inner trembling, the later verses explore the deep spiritual work of the **tzaddik** — one who seeks to uplift and transform even the darkest places.

The Torah's phrases like "*touching impurity*" are not just about ritual contamination — they hint at mystical processes where a tzaddik deliberately inclines himself ("*yiga*") toward impurity in order to sweeten and rectify it at its root.

The **four holy chayos** that carry Hashem's Throne provide spiritual vitality to each species — human, animal, and even bird. Yet, just as there is a holy chariot, the Zohar teaches, there is also a **dark chariot** made up of four impure forces that empower the wicked. When people sin, these forces are nourished.

But the tzaddik, acting with secrecy and humility, can "touch" these places — not to dwell in them, but to **uplift and disarm** them. He doesn't destroy evil prematurely (for Chazal say not to force the end), but rather **disorients and confuses it**, gradually weakening its power until Mashiach arrives.

Even contact with a "*wicked man*" — symbolic of one impure through sin — can be part of this healing process. The tzaddik inclines toward him not to approve, but to stir an awakening. When done in concealment ("*v'ne'elam*"), it causes the wicked one to feel his sins, tremble, and begin to do teshuvah — ultimately becoming *asham*, desolate and humbled, never to sin again.

✨ PT: The Quiet Work of Redemption

♦ 1. Elevation Happens in Secret:

Real spiritual transformation doesn't always happen through noise or confrontation. Sometimes the most powerful changes occur quietly — when someone sees a soul in darkness and gently "*touches*" it with light.

♦ 2. You Don't Have to Destroy Evil — Just Disarm It:

The Torah doesn't ask us to obliterate impurity on our own. In fact, trying to "end" all evil may be spiritually harmful. Instead, we're called to **weaken its grip**, confuse it, and **sweeten the root of harshness** by connecting even fallen souls back to their source — one step at a time.

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♦ 3. Don't Underestimate What a Gentle Stirring Can Do:

One honest conversation, one compassionate act, one spark of truth — done humbly and sincerely — can awaken a person from spiritual slumber. The tzaddik doesn't preach from above. He leans in, subtly, with great care — and that *yiga* (touch) is what triggers **teshuvah**.

♦ 4. Hidden Struggles Have Cosmic Impact:

Your internal battles — the ones no one sees — may be doing more to sweeten Divine judgment than you realize. When you hold back anger, choose kindness, or do good without recognition, you are touching the root and slowly bringing the world closer to redemption. **END NOTE]**

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| Or a soul who will swear to express with lips, etc. | או נפש כי תשבע לבטא בשפתים כו' |
| Let us explain the Mishnah (Shevuos, ch. 3 m. 1): "Oaths — two [types], etc." | ונפרש המשנה (שבועות פ"ג מ"א): שבועות שתיים כו': |
| Behold, there are two types of tzaddikim. | דהנה יש ב' גוני צדיקים: |
| There are tzaddikim who afflict and deprive themselves — through this, they break the power of harsh judgments. | יש צדיקים המענים ומסופים עצמם — על ידי זה הם משברים כח הדינים: |
| And there are tzaddikim who eat with holiness and purity for the sake of their service of the Blessed Name — then they bestow blessing and sustenance upon the world. | ויש צדיקים האוכלים בקדושה ובטהרה למען עבודתו יתברך שמו — אזי הם משפיעים ברכה ופרנסה לעולם: |
| These tzaddikim have the power to "swear" and to decree — and it will be established. | והצדיקים הללו יש להם כח להשפיע ולגזור כרצונם כן יקום: |
| For this power and dominion they possess to command "say" and it shall happen — is called the language of an oath. | שנה הכח והשליטה שיש להם לגזור "אמר ויקום" נקרא בלשון שבועה: |
| As brought in the Gemara: "Three ruled over their generation... one of them was Achav." The Gemara brings proof from the verse: "And he made the kingdom and the nation swear." | על דרך דאיתא: ג' מלכו בפפה — ואחד מהם היה אחאב — ומביא הגמרא ראיה מהפסוק: "והשביע את הממלכה ואת הגוי" (מלכים א' כ' י'): |
| For if he had no power over them, how could he make them swear? See there. | ואם לאו — דישליט עליהו — איך יכול להשביעם? — עין שם: |
| Thus, we find that through the power and dominion he had, he was able to make them swear. | נמצא — על ידי כח השליטה שהיה לו — היה יכול להשביעם: |
| Therefore, the power of the tzaddik who decrees and it stands — is called an "oath." | ולכן כח הצדיק הגוזר "אמר ויקום" — נקרא בשם שבועה: |

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| And this is [the meaning of] “two oaths” — referring to the two types of tzaddikim. | וְזֶהוּ “שְׁבוּעוֹת שְׁתֵּים” — פְּרוּשׁ: ב' גּוֹנֵי צַדִּיקִים: |
| There are those who have the power to make oaths and command “say and it will be” as above — these are four [types]. | יֵשׁ שְׁנֵי שְׁלֵשׁ כֹּחַ לְהַשְׁבִּיעַ וּלְגַזֵּר “אִמְרָ וְיִקָּם” כַּנִּל — שֶׁהֵן אַרְבַּע: |
| It hints that both types bring rectification to the Name Havayah, blessed is He, which is four letters. | רָמַז שֶׁשְׁנֵיהֶם גּוֹרְמִין תְּקוּן לְשֵׁם הוֹי”ה פְּרוּשׁ הוּא — שֶׁהוּא ד' אוֹתִיות: |
| And the Tanna explains: “Two [cases of swearing]: one who eats and one who does not eat” — alludes to the above: one tzaddik rectifies through his eating, the other through his affliction and abstention. | וּמִפְּרֵשׁ הַתַּנָּא “שְׁתֵּים” שְׁאוּכֵל וְשֹׁלֵא אוֹכֵל — רֹמַז כַּנִּל: שֶׁהַצַּדִּיק הַזֶּה מְתַקֵּן בְּאֲכִילָתוֹ — וְזֶה בְּעֲנוּיוֹ וּבִסְגוּפוֹ שֶׁאֵינוֹ אוֹכֵל: |
| And the sages added two more: namely “I have eaten” — meaning this tzaddik who now eats with holiness must remind himself and reflect upon times he previously ate without holiness — and let his heart burn over this. | וְהוֹסִיפוּ חֻקִּים עוֹד ב' — דְּהֵינּוּ: “שֶׁאֲכַלְתִּי” — פְּרוּשׁ: הַצַּדִּיק הַזֶּה שֶׁהוּא אוֹכֵל עִתָּהּ בְּקִדְשָׁהּ — צָרִיךְ לְהַזְכִּיר עֲצָמוֹ וּלְהַעֲלוֹת עַל זְכוּרֹנוֹ לְהִיטוֹ דוֹאָג עַל אֲכִילָתוֹ שֶׁאֲכַל כָּבֶר בְּלֹא קִדְשָׁהּ — וְלִבּוֹ יִבְעַר עַל זֹאת: |
| “And that I did not eat” — this hints to the second tzaddik, the one who afflicts himself, | וְשֹׁלֵא אֲכַלְתִּי — רָמַז עַל הַצַּדִּיק הַשֵּׁנִי הַמְסַנֵּף עֲצָמוֹ: |
| He should worry about the acts of affliction through which he afflicted himself previously, that they were not directed for the sake of his service to the Blessed Name. | יִדְאָג עַל הַמַּגּוּפִים שֶׁמְסַנֵּף עֲצָמוֹ כָּבֶר — שֶׁלֹּא הָיוּ לְתַכְלִית לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ: |
| For there are times one afflicts himself and weakens his strength in a negative way — through improper motivations, not for the sake of Heaven. | כִּי יֵשׁ פְּעָמִים מְסַנֵּפִים עֲצָמָם וּמַכְהִישִׁים כֹּחָם — בְּעֲנָנִין רַע — בְּפִנְיֹת לֹא טוֹבוֹת — שֶׁלֹּא לְשֵׁם שְׁמַיִם: |
| As the verse says (Yeshayah 58): “Behold, for strife and contention you fast...” | עַל דֶּרֶךְ שֶׁאִמְרַת הַכְּתוּב (יִשְׁעְיָה נ"ח) “הֵן לְרִיב וּמַצָּה תִצּוּמוֹ”: |
| For this, a person must be extremely discerning — as the Sages said: “We beg of you — do not inherit for yourselves two Gehinoms.” | כִּי עַל זֶה צָרִיךְ הָאָדָם לְהִשְׁכִּיל מְאֹד — עַל דֶּרֶךְ שֶׁאִמְרוּ: “בְּמִטּוֹתָא מְנִיכוּ לֹא תִירְתּוּ תַרְתִּי גִיהֵנוֹם”: |
| And the tzaddik must repair and let his heart burn over the earlier afflictions that were not for the sake of his service to the Blessed Name. | וְצָרִיךְ הַצַּדִּיק לְתַקֵּן וְלִבּוֹ יִבְעַר עַל הַסְּגוּפִים הַקּוֹדְמִים שֶׁלֹּא הָיוּ לַעֲבוֹדָתוֹ יִתְבָּרַךְ שְׁמוֹ: |
| And then, there will be power in the tzaddikim to rectify everything, as above. | וְאִזּוֹ יִהְיֶה כֹחַ בַּצַּדִּיקִים לְתַקֵּן הַכֹּל כַּנִּל: |

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| And this is what the verse says: “Or a soul” — this hints to the tzaddik, as above... | וְזֶה שֶׁאָמַר הַכְּתוּב: “אוֹ נֶפֶשׁ” — רָמַז עַל הַצַּדִּיק כַּנִּלְכָּד: ... |
| “...to express with the lips” — meaning: the slight movement of the lips of the tzaddik is considered action. | לְבַטָּא בְּשִׁפְתַּיִם — שֶׁעָקִימַת שִׁפְתָּיו שֶׁל הַצַּדִּיק — הֵוֵי מַעֲשֵׂה: |
| They produce real effect in the upper worlds — for good or for harm — just as the Sages said: <i>for bad</i> — <i>one who does not eat</i> ; <i>for good</i> — <i>one who eats</i> — hinting to the two types of tzaddikim mentioned above. | הֵם פּוֹעֲלִים מַעֲשֵׂה בְּעוֹלָמוֹת הָעֲלִיוֹנִים — לְהַרַע אוֹ לְהִיטִיב — כְּמוֹ שֶׁאָמְרוּ חֲזו"ל: לְהַרַע שְׁלֹא אוֹכֵל — לְהִיטִיב שֶׁאוֹכֵל — רָמַז עַל ב' גּוֹנֵי הַצַּדִּיקִים הַנִּלְכָּדִים: |
| “For all that he expresses...” — meaning: all that the tzaddik expresses — whether through eating or affliction. | לְכָל אֲשֶׁר יִבְטֵא — פְּרוּשׁ: כָּל אֲשֶׁר יִבְטֵא — הֵן הַצַּדִּיק הַזֶּה בְּאַכִּילָתוֹ — וְהֵן הַשָּׁנִי בְּסַגּוּפוֹ: |
| “The man in an oath” — as Chazal taught: a person must be “in an oath,” meaning a completely righteous person in his righteousness, who is called “man,” which is a great level. | הָאָדָם בְּשִׁבּוּעָה — כְּמוֹ שֶׁדָּרְשׁוּ חֲזו"ל: שֶׁצָּרִיךְ לִהְיוֹת הָאָדָם בְּשִׁבּוּעָה — דְּהֵינּוּ: שֶׁיֵּהָא צַדִּיק גָּמוּר בְּצַדִּיקוֹ — הַנִּקְרָא בְּשֵׁם “אָדָם” — שֶׁהִיא מִדְּרָגָה גְּדוֹלָה: |
| And this is [the meaning of] “A man, when he offers from among you a korban (offering)...” | ... וְזֶהוּ “אָדָם כִּי יִקְרִיב מִכֶּם קֹרְבָן” |
| And our Sages expounded: “ <i>Mikkem</i> — from among you — and not all of you. Among you I have divided, but not among the nations.” | וְדָרְשׁוּ חֲזו"ל: “מִכֶּם וְלֹא כָלְכֶם — בְּכֶם חִלְקֹתִי וְלֹא בְּאַמּוֹת”: |
| This also hints according to our earlier words: | נִרְאֶה לְרָמַז גַּם כֵּן לְדַבְּרֵינוּ הַנִּלְכָּד: |
| “A man” — one who brings himself close to the Creator, blessed is He, through righteous service — this is like an offering. | “אָדָם” — שֶׁמִּקְרִיב עֲצָמוֹ לְבוֹרֵא פְּרוּךְ הוּא — בְּעִבּוּדוֹת כְּשֵׁרִים — שֶׁהֵן כְּמוֹ קֹרְבָן: |
| And they said: “Not all of you” — meaning, not everyone’s spiritual path is the same. | וְאָמְרוּ חֲזו"ל: “וְלֹא כָלְכֶם” — פְּרוּשׁ: שְׁלֹא תִהְיֶה מִדְּרָגַת כָּלְכֶם שְׁוָה בְּסַגּוּנוֹ אֶחָד: |
| Rather, it is divided into two types, as mentioned above: one who rectifies through eating, and one through self-affliction — each according to his level. | רַק חִלּוּק לְשָׁנֵי גּוֹנִים כַּנִּלְכָּד — דְּהֵינּוּ: אֶחָד שֶׁמִּתְקֵן בְּאַכִּילָתוֹ — וְאֶחָד בְּסַגּוּפוֹ — כָּל אֶחָד לְפִי מִדְּרָגָתוֹ: |
| And this is [the meaning of] “Among you I have divided” — meaning, within Israel there is a division among the tzaddikim, as above. | וְזֶהוּ “בְּכֶם חִלְקֹתִי” — פְּרוּשׁ: בְּיִשְׂרָאֵל יֵשׁ חִלּוּק בֵּין הַצַּדִּיקִים כַּנִּלְכָּד: |
| And this is what Yaakov Avinu, peace be upon him, said: “ <i>Perhaps my father will feel me... and I will bring upon myself a curse...</i> ” (Bereishis 27:12) | וְזֶה שֶׁאָמַר יַעֲקֹב אָבִינוּ עָלָיו הַשְּׁלוֹם: “אוּלַּי יִמְשְׁנֵי אָבִי ... וְהִבֵּאתִי עָלַי קָלָלָה” (בְּרֵאשִׁית כ"ז י"ב): |

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| And seemingly, how could Yaakov make such a mistake — to think that Yitzchak would curse him? The Shechinah was with Yaakov! Surely he knew the truth, as Yitzchak in the end said: “Indeed, he shall be blessed” (Bereishis 27:33). | וּלְכַאֲוֶרָה — אִיךָ טָעָה יַעֲקֹב בְּזֶה — שֶׁהָיָה סוֹבֵר שִׁיִּצְחָק יְקַלֵּל אוֹתוֹ? — הָרִי הַשְׂכִּינָה הִתְהַוְּ עִם יַעֲקֹב! — וּבּוֹדָאֵי יָדַע הָאֱמֶת — כִּאֲשֶׁר בְּאֱמֶת אָמַר יִצְחָק: “גַּם בְּרוּךְ יִהְיֶה” (שם כ”ז ל”ג): |
| However, we can explain it based on what we said earlier: the reason Yitzchak wanted to bless Esav — was not, Heaven forbid, because Yitzchak was mistaken and thought Esav should receive the blessing instead of Yaakov. | אָבֵל נִבְאָר לִפִּי מַה שֶּׁאֲמַרְנוּ — הַטַּעַם שֶׁרָצָה יִצְחָק לְבָרֵךְ אֶת עֵשָׂו — וְלֹא שֶׁחָס וְשָׁלוֹם יִטָּעַה יִצְחָק — לְבָרֵךְ אֶת עֵשָׂו וְלֹא אֶת יַעֲקֹב: |
| However, Yitzchak wanted to bless Yaakov with the abundance of the World to Come, and Esav with the [blessings] of This World. | אִךָ שִׁיִּצְחָק הָיָה רוֹצֵה לְבָרֵךְ אֶת יַעֲקֹב בְּבְרַכַּת עוֹלָם * * הַבָּא וְאֶת עֵשָׂו בְּעוֹלָם הַזֶּה |
| But Rivkah saw that, Heaven forbid, if Yaakov would have no portion in This World, his children would not be able to survive among the nations. | וּרְבֵקָה רָאתָה שֶׁחָס וְשָׁלוֹם אִם לֹא יִהְיֶה לְיַעֲקֹב חֵלֶק בְּעוֹלָם הַזֶּה — לֹא יִהְיֶה לְבָנָיו חֵס וְשָׁלוֹם תְּקוּמָה בֵּין הָאֻמּוֹת: |
| Therefore, she insisted that Yitzchak bless Yaakov also with the blessings of This World. | לְכֹךְ הִתְהַוְּ מִהֲדַרְתָּ שִׁיִּבְרֹךְ יִצְחָק אֶת יַעֲקֹב גַּם בְּעוֹלָם הַזֶּה: |
| And Yaakov Avinu, peace be upon him, was not pleased with this, because he feared that Yitzchak might bless him only with worldly matters — all physicality. | וַיַּעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם לֹא הִתְהַוְּ דַּעְתּוֹ נֹחַה מִזֶּה — שֶׁהָיָה מִתְיָרָא שִׁיִּצְחָק יְבָרְכּוּ בְּעִנְיַי עוֹלָם הַזֶּה — בְּכָלֹ גִּשְׁמִיּוֹת: |
| Because even in heavenly matters, there are distinctions — as mentioned above, that the world needs both types of tzaddikim. | כִּי גַם בְּעִנְיַי שָׁמַיִם יֵשׁ חֲלוּקִים כַּנִּל — שֶׁצָּרָךְ הָעוֹלָם לְשֵׁנֵי גּוֹנֵי צְדִיקִים כַּנִּל: |
| And also in the matter of eating, there is a distinction between one who eats with holiness and pure thoughts and one who eats like an animal. | וְגַם בְּעִנְיַי אֲכִילָה — יֵשׁ חֲלוּק: בֵּין הַאוֹכֵל בְּקִדְשָׁה וּבִמְחֻשְׁבוֹת טְהוֹרוֹת — לְאוֹכֵל בְּבִהְמָה: |
| Therefore he said, “Perhaps my father will feel me” — the word <i>yemasheni</i> (will feel me) refers to material things, which are called <i>mishush</i> (tangible touch), | וְלִזֶּה אָמַר: “אוֹלֵי יִמְשְׁנֵי אָבִי” — לְשׁוֹן מַמְשׁוּשׁ — דְּבָרִים גִּשְׁמִיִּים נִקְרָאִים בְּלִשׁוֹן מְשׁוּשׁ: |
| Meaning: “Perhaps he will bless me with all physicality, and I will bring upon myself a curse” — for such a thing would be considered a curse in my eyes. | דִּהְיִנּוּ: אוֹלֵי יְבָרֵךְ אוֹתִי בְּכָל גִּשְׁמִיּוֹת — וְהִבָּאתִי עָלַי קָלָלָה — שֶׁזֶּה אֲצָלִי קָלָלָה יִחַשְׁבּ: |
| “And I am a smooth man” — this means, as above, that I must be divided into two ways (types), as explained. | וְאֲנֹכִי אִישׁ חֲלָק — פְּרוּשׁ כַּנִּל: שֶׁאֲנִי מְכַרַח לְהִיּוֹת מִחֲלָק לְשֵׁנֵי אָפְנִים כַּנִּל: |
| And this is [the meaning of] “House of Yaakov, come and let us walk in the light of Hashem” (Yeshayahu 2:5). | וְזֶהוּ “בֵּית יַעֲקֹב לְכוּ וְנִלְכֶה בְּאוֹר ה'” (יִשְׁעִיָּהוּ ב' ה'): |
| And seemingly, the word “ <i>lechu</i> ” (come/go) is extra; it could have just said: “House of Yaakov, let us walk in the light of Hashem.” | וּלְכַאֲוֶרָה מֵלֵת “לְכוּ” — הִיא מִיּוֹתֶרֶת — וְהָיָה לִיָּה לְמִימַר: “בֵּית יַעֲקֹב נִלְכֶה בְּאוֹר ה'”: |


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| However, the intent is to the two modes mentioned above. | אף הכוונה לשני אפנים הנ"ל: |
| "House of Yaakov" is a lower level, as is known — the difference between "Yaakov" and "Yisrael." | "בית יעקב" — היא מדרגה קטנה — פידוע ההפרש שביין "יעקב" ל"ישראל": |
| And it is written in the verse (Ovadia 1:18): "And the House of Yaakov will be fire... and the House of Esav straw..." | ובתיב בפסוק (עובדיה א' י"ח): "והיה בית יעקב אש... ובית עשו קש": |
| This hints to the level of the tzaddikim who, through their spiritual level, break the power of harsh judgments. | רמז למדרגה של הצדיקים — שעל ידי מדרגתם משברים פתח הדינים: |
| And this is [the meaning of] "Beis Yaakov lechu" — meaning: on your current level — hinting to the first stage. | וזהו: "בית יעקב לכו" — פרוש: במדרגתכם — רמז למדרגה ראשונה: |
| "And we will walk in the light of Hashem" — this hints to the second level, those who walk in the light of their holiness across all worlds. | "ונלכה באור ה'" — רמז למדרגה השנייה — ההולכים באור קדושתם בכל העולמות: |
| And may Hashem, blessed is He, merit us to be among them. Amen, so may it be His will. | והשם יתברך יזכנו להיות מהם — אמן כן יהי רצון: |

[NOTE:

 Summary: Two Paths, One Flame

From the moment a soul enters this world, it carries a divine imprint — a silent calling to return, uplift, and sweeten the world's harshness. But this journey isn't one-size-fits-all. Throughout these sections, a powerful pattern emerged: **there are two types of tzaddikim**, two legitimate and sacred paths to Divine service:

1. **The Tzaddik Who Afflicts Himself** – who fasts, separates, and burns away ego by self-denial.
2. **The Tzaddik Who Elevates Through Holiness** – who eats, lives, and enjoys the world with sacred intention, bringing blessing and abundance.

Both paths repair reality, each in its own way. The Torah phrases like "*if he touches impurity*" or "*if he swears with the lips*" are not only laws — they're hints to how tzaddikim work quietly behind the scenes: touching darkness in secret to transform it; using even a subtle lip movement to shake the upper worlds.

This duality culminates in the verse:

"Beis Yaakov, lechu — come, and let us walk in the light of Hashem."

"Beis Yaakov" hints at the lower level, the humble and hidden ones. *Lechu* — come as you are. But **"let us walk in His light"** points toward the higher level: the tzaddikim who shine their kedushah through all worlds.

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Vayikra

Each level is real. Each is holy. Each breaks din (judgment) and brings light.

Even Yaakov Avinu embodied this inner conflict. He feared Yitzchak might give him only worldly blessings — physicality without inner light — and saw that as a **curse**. But Rivkah saw deeper: that Yaakov needed **both** worlds to survive among the nations. The tzaddik must integrate both — inner purity and worldly strength — to truly lead.

✨ PT: Walking in the Light — in Your Own Way

♦ 1. Your Path Is Valid.

Some people grow by restraint and discipline. Others by joy, food, community, or teaching.

Don't compare — what matters is your **intention**. Is it for Hashem? That's the root.

♦ 2. Touch Darkness With Caution.

We all engage with flawed parts of life. Whether helping someone off the derech, navigating our own struggles, or working in tough environments — do it **quietly, humbly**, like the tzaddik who *touches impurity in secret*, to sweeten it.

♦ 3. Don't Be Afraid of the Physical.

Eating, working, living — when done with intention — can be holy. Rivkah taught us: **Don't leave the world to Esav**. Bring Hashem's light into it.

♦ 4. Even Small Acts Matter.

"The movement of the tzaddik's lips shakes the worlds." A kind word. A true bracha. A quiet amen. They **echo in the heavens**.

♦ 5. Begin Where You Are.

"Beis Yaakov, lechu..." Even if you feel like you're at the lower level — **start walking**. From your level, from your story — and Hashem will let you shine.

📖 A True Chassidic Story: The Two Plates of Kugel

One Friday night, Reb Levi Yitzchak of Berdichev visited the home of a simple Jew known for his deep piety and simplicity.

During the meal, the host served two plates of kugel to the Berditchever Rebbe — one after the other. Seeing this, some Chassidim whispered: *"He doesn't know proper decorum — two servings to a Rebbe?"*

But Reb Levi Yitzchak smiled warmly. After the meal, he said:

"You saw kugel. I saw korbanos.

The first kugel he served was with such awe and love, it rose straight to the heavens.

The Rebbe, Rebbe Elimelech of Lizhensk

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Parshas Vayikra

The second — from joy and honor — lit up angels with delight.
Some tzaddikim fast. This Yid? He sanctifies through kugel.”

And then he quoted the verse:

"Beis Yaakov, lechu... venelchah b'or Hashem."

“You can walk in Hashem’s light from any level — even with kugel, if it’s from the heart.”

END NOTE]