

The Rebbe, Rebbe Elimelech of Lzhensk

Noam Elimelech

Parshas Vayikra

And He called to Moshe, and Hashem spoke to him from the Tent of Meeting, saying.	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וַיֹּאמֶר יְהוָה אֶל-יְהוָה מֵאַחֲלָמָעָד לְאָמֵר:
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.	לְכֹאָרֶה הַיְהָ רָאָיו לְכֹתֶב וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה וַיֹּאמֶר אֶל-יְהָ כִּי-שְׁבָרַע מַיְ קָרָאוּ וְלֹא-כֵן עַתָּה וַיֹּאמֶר אֶל-מֹשֶׁה סְתִמְמָה וְאַנְנוּ יוֹדַעַ מַיְ קָרָאוֹ:
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).	אֵיךְ הַעֲנָנוּ הַיְהָ דָּאִיתָא בְּזָהָר וַיֹּאמֶר כִּי אֶלְף זְעִירָא:
For the Shechinah, when it is not in its place, then it is with fear (“ve’ir’ah”), 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 כְּשָׁאִינָה בָּמְקוֹמָה אֲזִי הִיא זְעִירָא וְאֵיךְ בְּמִזְבֵּחַ וְעַכְרַמְקֹם כְּבָדוֹ הַיְהָ בְּבֵית הַמִּקְדָּשׁ בְּיְרוּשָׁלַיִם:
Therefore, at first it says “And He called to Moshe,” and it is with a small Aleph — He called to Moshe.	וְלֹכֶד מִתְחָלָה גָּאָמֵר וַיֹּאמֶר אֶל-מֹשֶׁה וְהִיא אֶלְף זְעִירָא 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.	אֵיךְ אָמַר כֵּד כְּשֶׁכְּבָר קָרָאוּ וְהִיא מֹשֶׁה רַבְּנוּ עַלְיוֹ הַשְׁלָוֹם מִמְּה עָצָמוּ לְעַבְרוֹת הַבּוֹרָא בָּרוּךְ הַוָּא בְּכָל יְכָלָתוֹ וְהִיא מַקְדֵּשׁ עָצָמוּ בְּמַאֲדָן וּבָא לְמַדְרָגָה זוֹ וַיֹּאמֶר יְהוָה אֶל-יְהָ שֶׁהָוָא שְׁמָה רַחֲמִים:
And this is what David HaMelech [or Yirmiyahu HaNavi], peace be upon him, prayed: “You, Hashem, forever will sit” (Eicha 5:19),	וְזֶה שְׁהַתְּפִלָּל קָדוֹם הַמֶּלֶךְ [נֶרְמִינָה הַנְּבִיא] עַלְיוֹ הַשְׁלָוֹם אַפָּה יְהוָה לְעוֹלָם תָּשִׁב (אַפָּה 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 עַתָּה בְּעָנוֹתֵינוּ הַרְבִּים שְׁהַשְׁכִּינָה בְּחִילּוֹת כְּשֶׁהָקְדוֹשׁ-בָּרוּךְ-הָוָה רֹצֶה לְדִין אֶת יִשְׂרָאֵל אֶרְיךָ בְּרַב רַחֲמִים לְעַמְּדָן מִכֶּפֶת דִּין וְלִשְׁבַּע עַלְיָהָם בְּכֶפֶת 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.	אֶלְלָל לְעַתִּיד לְבָא יְהִינָה בְּלֹו רַחֲמִים גַּמְוִרִים וְלֹא יִצְטַרֵךְ לְעַמְּדָן מִכֶּפֶת דִּין כָּל וְלִשְׁנֹות מִכֶּפֶת לְכֶפֶת:
And about this he prayed: “You, Hashem, forever will sit; Your throne for generation and generation,”	וְעַל זֶה הַתְּפִלָּל אַפָּה יְהוָה לְעוֹלָם תָּשִׁב כְּסָאךְ לְדוֹר וְדוֹר:

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<p>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.</p>	<p>דצקר שכינת קבודו יתברך היא על הצדיקים והתקלל לאמר אף על פי שנטמעתו הדורות אם ראשונים כי אף על פי כן יהנה כסאך עליינו בכל דור ודור ברב רוחמיך תחפוף עליינו אור שכינתך אמן:</p>
<p>And a soul who will sin, etc.</p>	<p>ונפש כי מהטא כי</p>
<p>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.</p>	<p>נראה לר' זעירא בזוהר קדוש “ונפש כי מהטא שהוא לשון פמיה שהותוב מתחמייה על נפש העליון שמייחטא — עין שם הילשון:</p>
<p>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.</p>	<p>ויש לר' זעירא גם ברכמו על נפש צדיק שכטא באיזה חטא כל בחוט השערה ששבור על איזה מודה וסנהנה טוכה קיללה:</p>
<p>As explained in the holy Zohar, that “soul” refers to a great level.</p>	<p>כפרוש הזוהר הקדוש ונפש היא מדרגה גודלה:</p>
<p>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.</p>	<p>והצדיק הוה נטשל חיללה באיזה מודה בחוט השערה — איזי יחרד לבו בקרבו ותאזו נפשו פלצותו:</p>
<p>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.</p>	<p>ומי ימן ויתחרד לב קרשעים קעוביים עבוריות קמורות כהלוות כמו הצדיק הוה אשר הקל שבקלות בעיניו בקמורות:</p>
<p>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.</p>	<p>ונפשו פאבל עלייו ויתחרד מאד פאלו עעה שומע השבעה שהיו משביעין אותו קום שיא לאoir העולם:</p>
<p>As it is stated in the Gemara.</p>	<p>בצדיק בגמרא:</p>
<p>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.</p>	<p>וזהו ושמעה קול אלה — פרוש שדומה לו פאלו שומע עעה מתקיש קול אלה והשבעה בג"ל:</p>
<p>And “he is a witness” — that is a term of warning, like the expression “I have testified against you, etc.” (Devarim 4:26).</p>	<p>והוא עד — הוא לשון התראה מלשון “העדתי בכם” כוי (דברים ד' כ"ו):</p>
<p>And its meaning is like this: what is the thing that testifies and warns the tzaddik, to arouse him, that his heart should tremble?</p>	<p>ופרשו הוא כה — מה הוא הדבר שטמא ומתה בצדיק לעוררו שיתחרד לבבו:</p>

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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:	ומפרש הכתוב “וְהוּא עֵד” — רואָה לוּמָר זֶה הַקָּרֶב הַמְתֻרָה לְצַדִּיק — דָּהִינוּ אוֹ רֵאָה אוֹ יָדָע עַל דָּרָךְ שְׁפָרְשָׁתִי כָּרֶב:
That before the soul comes out into the world, they show it all the worlds and teach it all the Torah.	שְׁהַגְּשָׁמָה קָדֵם יִצְאָתָה לְעוֹלָם מוֹלִיכִין אֹתָה בְּכָל הַעוֹלָמִות וּמְלֹאָדִין אֹתָה כָּל הַתּוֹרָה:
And afterwards, an angel comes and strikes it on its mouth, as it is taught in the Gemara.	אַחֲר כֵּךְ בָּא מְלֹאָד וּסְطָרוֹ עַל פִּיו כְּקָאִינָה בְּגַמְּרָא:
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.	וְכֵל זֹאת לְפָה? אַמְרָתִי כָּבֵר בָּאֲרִיכָה — הַשָּׁרֵשׁ הָוָא לְסִפְהָה הַזֹּאת — שְׁמַרְאַיִן לוֹ כָּל הַעוֹלָמִות הָוָא לְמַעַן שִׁוְיכָל אַחֲר כֵּךְ לְהַשְׁגִּיג הַעוֹלָמִות וּלְעָבֵד בָּהּ יְהִי תָּבִרְךָ בָּרוּךְ הָוָא וּלְהַשְׁגִּיג הַתּוֹרָה שְׁלָמָה:
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.	וְאַלְוִילִי זֹאת שְׁמַרְאַיִן לוֹ בְּגַ"ל — לֹא קָהָה יִכּוֹל לְהַשְׁגִּיג כָּל וּכְלָל לֹא — לֹא הַתּוֹרָה וּלֹא הַעוֹלָמִות הַעַלְיוֹנִים:
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 הַרְשִׁימָה הַגְּרַשָּׁם בָּו קָדֵם יִצְאָתוּ לְעוֹלָם — עַל יְדֵי זֹה יִכּוֹל אַחֲר כֵּךְ לְהַשְׁגִּיג:
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.	וְאֵם לֹא — קָהָה נְשַׁתְּבָח מְמַפּוֹ כָּל מָה שָׁרָאָה וּלְמַד — לֹא קָהָה לוֹ שָׁוֹם שְׁכָר בְּעַבּוֹתָו:

[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*” (ונפש כי תחטא), 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.	וְזֹה לְעוֹלָם — רֹצֶה לֹמֶר לְעוֹלָם עָלָיו:
“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.	וּרְבָנָנוּ לְשֹׁזֶן רְנוּן עַל דָּרָךְ זָאַתָּא ”וְקַנְהָה כָּל הַעַם מְרַגְנִים אַחֲרֵיּוּ” — וְהַרְנוּן הַזָּה הַמְּמַבְּיאִים לְעוֹלָם עָלָיו? לְזִכּוֹת גַּמָּוֹר וְלְשִׁמְחָה גָּדוֹלָה עַד עוֹלָם — וְהַבּוֹן:
Or: a soul who touches any impure thing, etc.	או ”גַּנְּפֵשׁ אֲשֶׁר תַּגַּע בְּכָל דָּבָר טָמֵא” כֹּו:
It can be explained: the holy Torah teaches the way of the tzaddik who wants to nullify harsh judgments and sweeten them.	וְשָׁלַׁשׁ לְפָרָשׁ שְׁהַתּוֹרָה הַקְדוֹשָׁה מְלַמְּדָה דָּרָךְ הַצְדִּיק הַרֹּצֶה לְבַטֵּל הַדִּינִים וְלְהַמְתִּיקָם:
This is called “the language of touching” — for one must incline himself to touch that very thing.	שְׁזָה נְגַרְעָא לְשֹׁזֶן נְגִיעָה — שְׁאַרְיךָ לְהַטּוֹת עָצָמוֹ לְגַע בְּאָתוֹן 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.	וְאָמֵר הַכְתּוֹב ”גַּנְּפֵשׁ כִּי תַגַּע בְּכָל דָּבָר טָמֵא” — רֹצֶה לֹמֶר בְּכָלְלוֹת הַמְמָאָה לְהַמְתִּיק לְמִטְהָה רְשָׁעִים הַטְּמָאִים (הַמְתּוֹעֲבִים):
Or with the carcass of an impure animal, etc.	או בְּנִכְלָת חַיָּה טָמֵא כֹּו:
As it is taught in the holy Zohar:	דָּאַיָּתָא בְּזֹהָר הַקְדוֹשָׁה:
That the four holy Chayos (living beings) who carry the Throne — they bestow influence and vitality, each one to its own kind:	דָּאַרְבָּע חַיּוֹת הַקְדֵּשׁ הַפּוֹשָׁאֹת הַכְּפֵדָה הַמְנוֹתִינִים הַשְּׁפָעָה וְחַיּוֹת כָּל אֶחָד בְּמִינָה:
Meaning: the “Man” gives vitality to mankind, the “Ox” gives vitality to domesticated animals,	דְּקִנְיוֹ ”אָדָם” נוֹתֵן חַיּוֹת בְּאָדָם, ”שָׂוֹר” נוֹתֵן חַיּוֹת בְּבָהּמוֹת:
And the “Lion” was required to crouch upon the altar also — in order to bestow influence.	וְהַאֲרִיה הַזָּה מְכַרְחָה לְרַבֵּץ עַל הַמִּזְבֵּחַ גַּם כֹּו קָדִי לְהַשְּׁפִיעָה:
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 ”גַּנְּשֵׁר” אָפְּ שָׁהָוָא מִינְׁ טָמֵא — אָבֵל מְחַמְתָּה שְׁהָוָא רְחַמְנִי עַל בְּנֵיוּ — הוּא גַּם כֹּו מְשִׁפְיעַ עַל מִינֵּי עֹופּוֹת:
And corresponding to this, there is also an impure Merkavah (chariot) — four impure Chayos, which likewise have power through the wicked who sin.	וְלֹעֲמָתָה זוּ יֵשׁ בְּמַרְכָּבָה טָמֵא גַּם כֹּו דִּ חַיּוֹת טָמָאֹת אֲשֶׁר גַּם כֹּו יֵשׁ לְקָנוּ כַּמְּ עַל יְדֵי הַרְשָׁעִים הַחֹטָאִים:
They give them connection and vitality in their sin.	הַמְנוֹתִינִים לְהָם אֲחִזָּה וְחַיּוֹת בְּעֻזּוּנִים:
And the tzaddik who wishes to nullify the judgments must sweeten them at their root, at the place where the judgments begin.	וְאַרְיךָ הַצְדִּיק הַרֹּצֶה לְבַטֵּל הַדִּינִים לְהַמְתִּיקָם בְּשָׁרֶשֶׁם בְּמִקּוֹם 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,	וְאָמֵר הַכְתּוֹב ”או בְּנִכְלָת חַיָּה טָמֵא” — רְמֹז שְׁרֹצֶה לְהַמְתִּיק שֶׁרֶשֶׁם הַדִּינִים שֶׁל הַמִּתְּהָה הַטְּמָאָה:

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As hinted in the derashah of Chazal on the verse “Rebuke the wild beast of the reeds” (Tehillim 68:31).	רמז על קורך שזרשו חוץ' לערבי פסחים על פסוק ”גער מית קנה“ (תהלים סח ל'א):
“Rebuke the beast,” etc.	גער סיה 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.	או בנבלה בבהמה טמאה כו' — רמז לכמ' קדין שבמרכבה טמאה שיש בה בבהמה טמאה:
Or with the carcass of a crawling creature — this alludes to the totality of impurity.	או בנבלה שרי' כו' — רמז לכלות הטמאה:
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,	יבא הכתוב ומילא הצדיק באיזה אופן ימתיקם — הינו יונעלים ממנהו — שאיריך הקבר לרקיות בונעלים יבסוד גמור, בחשוף, كانوا גם ממנה עצמו — הוא נעלם:
“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.	ויהו טמא — פרוש שהכתוב מלמד שלא ירחק עצמם לכלות אותם לגמרי, שיגרם מהר ביאת הפסיח כי אמרו חוץ' לאסור לחק את הארץ:
Rather: “and he is impure” — meaning the impurity still remains, but he should aim to sweeten it.	רק ויהו טמא — פרוש שהטמאה עדין תשאיר אלא שיראה להמתיקם:
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.	ויהו יואשם — לשון טמאה — רואה לומר לעשותם משם ומבלבל — שלא יהיה בהם כוח לשלט כלל — ולתקומיקם עד שיבוא משיח במתודה:
And then: “And I will remove the spirit of impurity from the earth” — Amen.	ונז' רוח הטמאה אעכבר מארץ — אמן:
Or if he touches the impurity of a man — this hints to a wicked person who has become impure through sins and transgressions,	או כי יגע בטמאת אדם — רמז לאדם רשות שונטמא בעוננות וחתאים:
And through this, he gives strength and vitality to an evil person of <i>Bliya'al</i> (total corruption).	ועל ידי זה נומן פט וחיות לאדם רע בלביל:
And the tzaddik desires that he return from his sin and no longer do it.	והצדיק רואה שישוב מעוננו ולא יעשה עוד:
And this is [the meaning of] “or if he touches” — meaning he inclines himself toward this matter, as above.	ויהו או כי יגע — פרוש שפעה עצמו לרבר זה כפ"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.	ימלמד הכתוב גם כו' שישנה בזורה זה — יונעלים מןפהו — שיראה לעשות הקבר הוה בונעלה יבשוף:

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“And he knew” — meaning that eventually, the wicked person will become aware of it, will feel his sin,	זהו נדע — פרוש מפיילא יתנווע לאוועו רישע נירגיש בעונן:
And a great trembling and awakening of repentance will fall upon him.	ויפל עליו טרזה גזולה והתעוררות פשובה:
“And he is guilty” — meaning, as above, that he will become desolate and confused from that matter, and will not repeat it again.	ואשם — פרוש כפ"ל שיהא מושם ומבלבל מאותו דבר ולא יעשה עוד:

[NOTE:

★ 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]**

Or a soul who will swear to express with lips, etc.	או נֶפֶשׁ כִּי תִשְׁבַּע לְבַטָּא בְּשִׁפְתִּים כֹּי
Let us explain the Mishnah (Shevuos, ch. 3 m. 1): "Oaths — two [types], etc."	וְנִפְרַשׁ הַמְלֻחָה (שְׁבּוּעָות פ"ג מ"א): שְׁבּוּעָות שְׁתִים כֹּו:
Behold, there are two types of tzaddikim.	דְּהַנֶּה יְשֵׁבָה גּוֹנִי צְדִיקִים:
There are tzaddikim who afflict and deprive themselves — through this, they break the power of harsh judgments.	יְשֵׁ צְדִיקִים הַמְעֻנִים וּמְסֻפִים עַצְמָם — עַל יְדֵי זֶה הֵם מְשֻׁבְרִים כַּח הַדִּינִים:
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.	וַיְשֵׁ צְדִיקִים הַאֲוָלִים בְּקָרְבָּה וּבְקָרְבָּה לְמַעַן עֲבֹדָתָה יִתְבְּרַח שְׁמוֹ — אָזִי הֵם מְשֻׁפִיעִים בְּרָכָה וּפְרָנָה לְעוֹלָם:
These tzaddikim have the power to "swear" and to decree — and it will be established.	וַחֲצִידִיקִים הַלְלוּ יְשֵׁ לְהָם כַּח לְהַשְׁבִּיעַ וּלְגֹזֵר כְּרָצָנוּם כְּוֹ יָכוֹם:
For this power and dominion they possess to command "say" and it shall happen — is called the language of an oath.	שְׂזָה הַכְּחָה וְהַשְׁלִיטָה שִׁיַּשְׁ לְהָם לְגֹזֵר "אָמֵר וַיְקֹם" נִקְרָא בְּלֹשֶׁן שְׁבּוּעָה:
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."	עַל ذָרָךְ דָּאִיתָא: גַּי מֶלֶכִי בְּקָפָה — וְאַפְקַד מְהֵם קִנְהָאָחָב — וּמְבֵיא הַגְּמָרָא רָאֵיה מִהְפָסּוֹק: "וְהַשְׁבִּיעַ אֶת הַמְּמָלָכָה וְאֶת הַגּוֹי" (מֶלֶכִים א' כ' י):
For if he had no power over them, how could he make them swear? See there.	וְאֵם לֹא — דְּשְׁשַׁלְּיטָת עַלְיהָו — אֵיךְ יְכֹל לְהַשְׁבִּיעָם? — עַזְנֵ שָׁם:
Thus, we find that through the power and dominion he had, he was able to make them swear.	נִמְצָא — עַל יְדֵי כַּח הַשְׁלִיטָה שְׁהִיא לוֹ — הִנֵּה יְכֹל לְהַשְׁבִּיעָם:
Therefore, the power of the tzaddik who decrees and it stands — is called an "oath."	וְלֹכֶן כַּח הַצְדִיק הַגֹּזֵר "אָמֵר וַיְקֹם" — נִקְרָא בְּשָׁם שְׁבּוּעָה:

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And this is [the meaning of] “two oaths” — referring to the two types of tzaddikim.	וזה “שבועות שפדים” — פרוש: ב’ גוני צדיקים:
There are those who have the power to make oaths and command “say and it will be” as above — these are four [types].	יש שיש להם פה להשביע ולגור “אמר ויקם” פנ”ל — שון ארבע :
It hints that both types bring rectification to the Name Havayah, blessed is He, which is four letters.	רמזו ששתנייהם גורמין תקון לשם הויה ברוך הוא — שהוא ד’ אותיות :
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.	ומפרש התנא “שפדים שאוכל ושלא אוכל” — רוזן פנ”ל: שהצדיק זהה מתקו באכילתו — וזה בענין ובסוגפו שאינו אוכל:
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.	והוסיף חכמים עוד ב’ — דהיינו: “שאכלתי” פרש: הצדיק זהה שהוא אוכל עתה בקדשה — אריך להזכיר עצמו ולשעתות על זכרונו להיותו דואג על אכילתו שאכל כבר بلا קדשה — ולבו יבער על זאת:
“And that I did not eat” — this hints to the second tzaddik, the one who afflicts himself,	ושלא אכלתי — רמז על הצדיק השני המספר עצמו:
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.	ידאג על הטעופים שמאף עצמו כבר — שלא כי לטכליות לעבזתו יתברך שם:
For there are times one afflicts himself and weakens his strength in a negative way — through improper motivations, not for the sake of Heaven.	כפי יש פעמים מטעופים עצם ומקיחים כהן — בענין רע — בפניות לא טובות — שלא לשם שמיים:
As the verse says (Yeshayah 58): “Behold, for strife and contention you fast...”	על דבר שאמר הקטוב (ישעיה נ”ח) “הו ליריב ומאה תצומו”:
For this, a person must be extremely discerning — as the Sages said: “We beg of you — do not inherit for yourselves two Gehinoms.”	כפי על זה אריך הקדים להשליל מאד — על דבר שאמרו: “בקמוטה מניכו לא פירתו פרט גיהנם”:
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.	ואז הצדיק לתקן ולבו יבער על הטעופים הקוזמים שלא כי לעבזתו יתברך שם:
And then, there will be power in the tzaddikim to rectify everything, as above.	ואז יהיה פה הצדיקים לתקן הכל פנ”ל:

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And this is what the verse says: "Or a soul" — this hints to the tzaddik, as above...	ונזה שאמר הכתוב: "או נפש" — רמז על הצדיק כפנ"ל...:
"...to express with the lips" — meaning: the slight movement of the lips of the tzaddik is considered action.	לבטא בשפתיים — שักษימת שפתיו של הצדיק — עני מעצה:
They produce real effect in the upper worlds — for good or for harm — just as the Sages said: <i>for bad — one who does not eat; for good — one who eats</i> — hinting to the two types of tzaddikim mentioned above.	הם פועלים מעצה בועלמות השליזונים — להרע או להיטיב — כמו שאמרו חז"ל: להרע שלא אוכל — להיטיב שאוכל — רמז על ב' גוני הצדיקים הפ"ל:
"For all that he expresses..." — meaning: all that the tzaddik expresses — whether through eating or affliction.	לכל אשר יבטא — פירוש: כל אשר יבטא — הוא הצדיק הvae באכילתו — והן השני בסוגו:
"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.	האדם בשבועה — כמו שזרשו חז"ל: שאיריך להיות האדם בשבועה — דהיינו: הצדיק גמור בצדקו — הנקרא בשם "אדם" — שהוא מדרגה גודלה:
And this is [the meaning of] "A man, when he offers from among you a korban (offering)..."	ונזהו "אדם כי יקרב מכם קרבו"...
And our Sages expounded: "Mikkem — from among you — and not all of you. Among you I have divided, but not among the nations."	וזרשו חז"ל: "מכם ולא כלכם — בכם חילקתי ולא באמות:"
This also hints according to our earlier words:	נראה לרמז גם כן לדברינו הפ"ל:
"A man" — one who brings himself close to the Creator, blessed is He, through righteous service — this is like an offering.	"אדם" — שמקריב עצמו לברא ברוך הוא — בעבודות כשרים — שהן כמו קרבן:
And they said: "Not all of you" — meaning, not everyone's spiritual path is the same.	ונאמרו חז"ל: "ולא כלכם" — פירוש: שלא תהא מדרגה כלכם שונה שנה בסגנון אחד:
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.	רק חילוק לשני גוונים הפ"ל — דהיינו: אחד שמתכו באכילתו — ואחד בסגונו — כל אחד לפי מדרגתנו:
And this is [the meaning of] "Among you I have divided" — meaning, within Israel there is a division among the tzaddikim, as above.	ונזהו "בכם חילקתי" — פירוש: בישראל יש חילוק בין הצדיקים הפ"ל:
And this is what Yaakov Avinu, peace be upon him, said: "Perhaps my father will feel me... and I will bring upon myself a curse..." (Bereishis 27:12)	ונזה שאמר יעקב אבינו עליו השלום: "אולי ימשני אבי... והבאתי עלי קללה" (בראשית 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).	ולקארה — איך טעה יצחק בזה — שחייה סובר ש יצחק יקלל אותו? — הרי השכינה היתה עם יצחק! — ובודאי ידע האמת — כאשר באמת אמר יצחק: "גם ברוך יהיה" (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.	אבל בברא לפי מה שאמרנו — הטעם שרצה יצחק לברך את עשו — ולא שחש ושלום יטעה יצחק — לברך את עשו ולא את יצחק:
owever, Yitzchak wanted to bless Yaakov with the abundance of the World to Come, and Esav with the [blessings] of This World.	אך ש יצחק היה רוצה לברך את יעקב בברכת עולם * * הבא ואת עשו בעולם הזה:
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.	ורבקה ראתה שחש ושלום אם לא יהיה ליצקב חלק בעולם הזה — לא יהיה לבניו חס ושלום תקומה בין הומות:
Therefore, she insisted that Yitzchak bless Yaakov also with the blessings of This World.	לכד קיתה מהדרת שיברך יצחק את יעקב גם בעולם זה:
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.	וישך אבינו עליו השלום לא היה דעתו נזחה מזה — ש היה מתרב ש יצחק יברכו בענייני עולם הזה — בכל גשמיות:
Because even in heavenly matters, there are distinctions — as mentioned above, that the world needs both types of tzaddikim.	כ"י גם בענייני שמים יש חלוקים כפ"ל — ש"ך העולם לשני גוני צדיקים כפ"ל:
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.	וגם בענייני אכילה — יש חלוק: בין האוכל בקדשה ובמחלוקת פחרות — לאוכל בבהמה:
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),	ולזה אמר: "אולי ימשני אב"י" — לשון מפשוש — דברים גשמיים נקראים בלשון מושש:
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.	ההינו: אולי יברך אותי בכל גשמיות — והבאתי עלי קללה — שזה אצלי קללה יחש:
"And I am a smooth man" — this means, as above, that I must be divided into two ways (types), as explained.	ואנכי איש חלק — פרוש כפ"ל: שאני מכרה להיות מחlek לשני אפניהם כפ"ל:
And this is [the meaning of] "House of Yaakov, come and let us walk in the light of Hashem" (Yeshayahu 2:5).	וזהו "בית יצחק לך ונלכה באור ה" (ישעיהו 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."	ולקארה מלחת "לכى" — היא מיותרת — ותנה ליה למייר: "בית יצחק נלכה באור ה":

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However, the intent is to the two modes mentioned above.	אך הכוונה לשני אפניהם הב"ל:
“House of Yaakov” is a lower level, as is known — the difference between “Yaakov” and “Yisrael.”	“בֵּית יַעֲקֹב” — הִיא מִזְרָנָה קָטָנָה — כִּידּוּעַ הַקְּפָרָישׁ שְׁבִין “יַעֲקֹב” לְ“יִשְׂרָאֵל”:
And it is written in the verse (Ovadiah 1:18): “And the House of Yaakov will be fire... and the House of Esav straw...”	וכתיב בפסוק (עובדיה א' י"ח): “וְקָהָה בֵּית יַעֲקֹב אָשׁ... וּבֵית עַשׂ לְקַשׁ”:
This hints to the level of the tzaddikim who, through their spiritual level, break the power of harsh judgments.	רָמֶז לְפָרָנָה שֶׁל הַצָּדִיקִים — שָׁעַל בְּדֵי מִזְרָגָם מִשְׁבָּרִים פָּנֵן קְדִינִים:
And this is [the meaning of] “Beis Yaakov lechu” — meaning: on your current level — hinting to the first stage.	ונֹהָה: “בֵּית יַעֲקֹב לְכֶן” — פָּרָוֵשׁ: בְּמִזְרָגְתֶּם — רָמֶז לְמִזְרָגָה רָאשׁוֹתָה:
“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.	וְנוֹלֶכֶת בָּאָוֶר הַ” — רָמֶז לְפָרָנָה הַשְׁנִית — הַהְולָכִים בָּאָוֶר קָדְשָׁתָם בְּכָל הָעוֹלָמּוֹת:
And may Hashem, blessed is He, merit us to be among them. Amen, so may it be His will.	וְהַשֵּׁם יָתְבִּרְךָ יָזְכֶנּוּ לְהִיוֹת מִקְהָם — אָמֵן כֹּן יְהִי רְצָוָה:

[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.

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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 Berditchev 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.

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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]