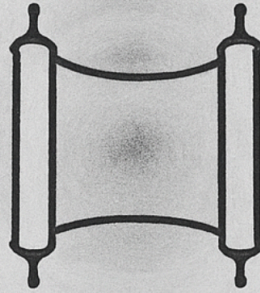


בס"ד

**Rebbe Elimelech  
of Lizhensk  
Parshas Tazria**



*Dedicated in Honor of*

לע"נ

רבי אלימלך בן רבי אליעזר ליפמן

מליזנסק

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## The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Tazria

### מאמר א

**A woman who conceives and gives birth to a male, etc.**

For behold, it is written, "Day to day utters speech" (Tehillim 19:3).

It seems to me: behold, people who walk in the rebelliousness of their hearts after their follies and vanities,

then there is no difference for them—just as they behaved yesterday, so too today, and so too tomorrow,

and they do not add any knowledge or wisdom at all.

But the righteous, who walk in the ways of Hashem and in His service,

then each and every day they understand and become wiser more and more, more than they understood the day before,

and each day he adds with his mouth to speak wisdoms and sayings of pleasantness,

in the wisdoms of Divinity and exaltedness without end.

And this is [the meaning of] "Day to day utters" — the expression of "water bubbling up fire" (cf. Yalkut Shimoni Tehillim 19 remez 613),

that it becomes like bubbles rising upward;

so too, the righteous one—each day rises for him a pleasant, extra utterance from the day before,

for the holy conduct of yesterday causes an even greater holiness for the next day.

Only that a person must go from level to level,

meaning, he must first rectify his traits and the sins of his youth,

and this is called "feminine" (nukva),

and afterwards he will reach the supreme holiness called "masculine" (duchra),

which is a complete vessel, full with His holiness, blessed be He.

And this is [the meaning of] "A woman who conceives,"

meaning, the woman first emits seed, as Rashi explains,

**אִשָּׁה כִּי תִזְרִיעַ וַיֵּלֶדָה זָכָר כּו'**

(דְּהַנְּהָה כְּתִיב "יּוֹם לְיוֹם יִבְיַע אִמֶּר" (תְּהִלִּים י"ט, ג')

נִרְאָה לִי: דְּהַנְּהָה בְּנֵי אָדָם הַהוֹלְכִים שׁוֹכְבֵי בְּדַרְדָּר לְבָם  
אֲחֵר לְשׁוֹיּוֹתֵיהֶם וְהַבְּלִיָּהֶם

אִז אֵין הַפְּרָשׁ אֲצֵלוֹ, וְכִמוֹ שֶׁהִנֵּה מִתְנַהֵג יוֹם אֶתְמוֹל  
בְּן הַיּוֹם בֶּן מִחָר

וְלֹא יוֹסִיף דַּעַת וְשִׁקְל כָּלֵל

אֲבָל הַצְּדִיקִים הַהוֹלְכִים בְּדַרְכֵי ה' וְעוֹבְדוֹתוֹ

אִז כָּל יוֹם וַיּוֹם נִבִּין וַיִּשְׁכִּיל יוֹתֵר וַיּוֹתֵר מִמָּה שֶׁלֹּא  
הִשְׁכִּיל אֶתְמוֹל

וּבְכָל יוֹם יוֹסִיף פִּיּוֹ לְדַבֵּר חֲכָמוֹת וְאַמְרֵי נֵעָם

בְּחֲכָמוֹת אֱלֹקוֹת וּרְוֵמָמוֹת עַד אֵין תְּכַלִּית

וְזֶהוּ "יּוֹם לְיוֹם יִבְיַע" לְשׁוֹן מִים תְּבַעֵה אֵשׁ (ע"י  
(יִלְקוּט שְׁמַעוֹנֵי תְהִלִּים י"ט רִמַּז ת"י"ג

לְשׁוֹנֵי אֵשׁ כְּמִין אֲבַעֲבוּעוֹת הַנִּגְבְּהִים לְמַעְלָה

בֶּן הַצְּדִיק בְּכָל יוֹם עוֹלָה לוֹ אֲמִירָה נְעִימָה יְתוֹתֵר  
מִיּוֹם אֶתְמוֹל

שִׁיּוֹם אֶתְמוֹל שֶׁנֶּהֱגַ בְּקִדְשָׁה גוֹרָם לוֹ קִדְשָׁה יְתוֹתֵרָה  
לְיוֹם הַבָּא אַחֲרָיו

רַק שֶׁצָּרִיף הָאָדָם לִילָף מִמְדַּרְגָּה לְמַדְרָגָה

דְּהִנּוּ שֶׁמִּתְחִלָּה צָרִיף לְתַקֵּן מִדּוֹתָיו וְאֵת חַטָּאת  
נְעוּרָיו

וְזֶה נִקְרָא בְּשֵׁם נְקֻבּוֹת

וְאַחֲרַי כִּדּוּא אֵל הַקִּדְשָׁה עֲלִיּוֹנָה הַנִּקְרָאת בְּשֵׁם  
דּוּכְרָא

שֶׁהוּא כְּלִי שְׁלֵם וּמְלֵא בְּקִדְשׁוֹ יְתַבְּרָד שְׁמוֹ

"וְזֶהוּ" אִשָּׁה כִּי תִזְרִיעַ

פְּרוּשׁ אִשָּׁה מְזַרְעַת תְּחִלָּה וְכִפְרוּשׁ רַש"י

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that is, that one must begin from the lowest end to rectify what he has blemished,

דהיננו שיחל מקצה התחתון לתקן את אשר פגם,

and then, "and she shall give birth to a male," as explained above,

ואז "וילדה זכר" כנ"ל

he will come to great holiness which is called male.

יבוא אל קדושה רבה הנקראת בשם זכר.

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,

"ומפרש הכתוב "וטמאה שבעת ימים"

which are referred to as impurity,

לשון נקרא בשם טמאה

meaning, that he should look at what he defiled and how far he damaged.

רצון לומר שישתכל מה שטמא ועד היכן קלקל

"And on the eighth day"—meaning, then he will reach the supreme holiness,

וביום השמיני" רצון לומר ואז יבוא אל הקדושה עליונה

which is the eighth level, exceedingly elevated,

שהיא מדרגה שמיני למעלה למעלה

"he shall circumcise the flesh of his foreskin,"

"ימול בשר ערלתו"

and he will have holy thoughts and cleaving to the Blessed One.

ויהיה לו מחשבות קדושות ודבקות בו יתברך שמו

And this is [the meaning of] "He raises up clouds from the ends of the earth" (Tehillim 135:7),

וזהו "מעלה נשיאים מקצה הארץ" (תהלים קל"ה, ז)

for "clouds" is written deficient (missing a ו"ד),

ד"נשיאים" כתיב בתורה חסר

and the verse states, "He raises up clouds,"

"ואמר הכתוב "מעלה נשיאים"

meaning that one must elevate what he has diminished.

פרוש שצריך להעלות מה שחסר

"From the ends of the earth"—meaning from the lowest end,

מקצה הארץ" פרוש מקצה התחתון

where he first corrupted, from the very first extremity.

שקלקל מתחלת קצה הראשון

"He makes lightning for the rain"—meaning, afterwards he will be able to bestow upon the world good influences.

ברקים למטר עשה" פרוש ואחר כך יהיה יכול להשפיע לעולם השפעות טובות

### [NOTE Summary:

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

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

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

### Practical Takeaway:

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

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

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

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

### Chassidic Story: The Baal Shem Tov and the Broken Shepherd

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

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

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

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

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

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

**Lesson:** Like the shepherd, sometimes the truest connection to G-d comes not from already being perfect — but from beginning humbly, from "the ends of the earth," and turning even the simplest efforts into soaring spiritual heights. **END NOTE]**

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## מאמר ב

**Or it could be said, "And she shall be impure for seven days,"** meaning: behold, even if a person is a righteous one, he must always humble himself to look at his deficiencies, and he should never be satisfied with his deeds, and he must constantly serve the Blessed One with the modes of femininity and masculinity, as explained above — meaning, he must always walk in holiness in exaltation toward God, while simultaneously contemplating his own lowliness.

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.

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.

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.

או יאמר "וּטְמֵאָה שִׁבְעַת יָמִים", דְּהֵינָה אֶף אִם יְהִי אָדָם צַדִּיק, צָרִיף לְהִכְנִיעַ עַצְמוֹ תָּמִיד לְהִסְתַּכֵּל עַל הַתְּכַוֵּנוֹת שֶׁבּוֹ, וְלַעֲוֹלָם לֹא יְהִי מְלֵא מִמַּעֲשָׂיו, וְצָרִיף תָּמִיד לְעִבּוֹד לּוֹ יִתְבַּרַּף בְּמִדְרָגוֹת נְקִיבוֹת וְזָכוּרוֹת כִּנְ"ל, דְּהֵינָנוּ שְׂצָרִיף לִילֵף תָּמִיד בְּקַדְשָׁה בְּרוּמָמוֹת אֵל וְלְהִסְתַּכֵּל בְּשִׁפְלוּתוֹ.

וְזֶהוּ "זָכוֹר וְשָׁמֹר בְּדִבּוּר אֶחָד נִאֲמְרוּ" (שְׁמוֹת כ', ח'; דְּבָרִים ה', י"ב), דְּ"זָכוֹר" לְזָכָר וְ"שָׁמֹר" לְנִקְבָּה, הֵם שְׁנֵי הַמִּדְרָגוֹת שֶׁשִּׁיָּכוֹת לְדִבּוּר אֶחָד וְכִנְ"ל, וְעַל יְדֵי זֶה יִזְכֶּה שְׂיִתֵּן לּוֹ הַשֵּׁם יִתְבַּרַּף דְּבִקּוֹת גָּמוּר מִלְּמַעְלָה.

וְזֶהוּ "יוֹם לְיוֹם יִבְיַע אִמֶּר" (תְּהִלִּים י"ט, ג'), עַל דְּרָף שְׂאֲמָרוּ חֲזו"ל (תְּעֵנִית ט' ע"א) אֵין טְפָה יוֹרֶדֶת מִלְּמַעְלָה אֲלָא אִם כּוֹן שְׁתֵּי טְפִין עוֹלוֹת מִלְּמַטָּה כְּנִגְדָּה, פִּירוּשׁ דְּהַשֵּׁם יִתְבַּרַּף אֵין נוֹתֵן דְּבִקּוֹת לְאָדָם מִלְּמַעְלָה אֲלָא אִם כּוֹן ב' טְפִין עוֹלוֹת מִלְּמַטָּה, הֵם ב' מִדְרָגוֹת הַנִּזְכָּרוֹת, שְׂעוֹבֵד בָּהֶם בְּנְקִיבוֹת וְזָכוּרוֹת.

וְזֶהוּ "אִשָּׁה כִּי תִזְרִיעַ" כִּנְ"ל, "וּטְמֵאָה שִׁבְעַת יָמִים", דְּשִׁבְעִים שָׁנָה שֶׁל אָדָם הֵם נִקְרָאִים שִׁבְעַת יָמִים, כֹּל עָשׂוֹר וְעָשׂוֹר נִקְרָא יוֹם אֶחָד, כְּמוֹ שֶׁכָּתוּב בְּסִפְרֵים, וּפִירוּשׁוֹ הוּא שְׂצָרִיף לְהִסְתַּכֵּל תָּמִיד כְּכֹל מַעֲשָׂיו שֶׁל שִׁבְעִים שָׁנָה, שְׂחִסְרָ בָּהֶם מְאֹד, וְטִימָא אוֹתָם בְּעוֹנוֹת הַרְבֵּה.

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

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

פימני נדת דותה תטמא" פירוש שיהא נדמה בעיניו הקטאים הקלים שאדם דש בעקבו פחמורות שבחמורות. וזהו "פימני" כו' שהיא טמאה חמורה, "תטמא" פן יהיה בעיניו קלות שבמעשיו.

וביום השמיני ימול" כו' פנ"ל, ולזה צריך דבקות גדול להיות דבוק בקדושה עליונה הנקראת שמיני וכן"ל, ו"ימול בשר ערלתו" פירוש רוח נכון יחדש בקרבו.

וזהו דאמרין בגמרא (בבא בתרא י"ב) "אמרו עליו על שאול בן בטנית שפנס ש' מאות גרבי שמן ממצוי המדות", דהנה ישראל לפשעברו על הים, הנה על ידי ע"ב שמות היוצאים מפסוק "ויסע" ויבא ויט" (שמות י"ד, י"ט–כ"א), והם ע"ב גשרים פידוע ליודעי חן.

ועם אותם ע"ב שמות נמתקים המספר של רבוע "אלקים" שמספרו ש"ן, וזהו "ונתתי עשב בשדה" (דברים י"א, ט"ו) פירוש "עשב" ע"ב ש"ן, דהינו שנה נתון ומסור בידך להמתיק הש"ן על ידי ע"ב פנ"ל.

בשדה" רוצה לומר על ידי קדושתה הגדולה שאיתה הולך בה שהיא שדה תפוחים (שיר השירים ב', ג'), וכבר הערנו שהש"ש לבוא אל האור האמתי, הוא על ידי המדות, שיתקן אדם את עצמו במדותיו מקצה הראשון ותחלתם וכן"ל.

וזהו אמרו עליו כו' שפנס ש' מאות גרבי שמן "ממצוי המדות" פירוש שהיה צדיק גדול כל כך, שתקן המדות מתמציתם, מקצה תחלתם, "הנה כונס", כלומר על ידי זה המתיק הש"ן פנ"ל, על ידי "גרבי שמן" פירוש האור הגדול שהיה לו על ידי מצוי המדות, הנו מתמצית פנ"ל.

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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.

וּלְפִי דְבָרֵינוּ יִתְרוֹן מֵה שֵׁשׁ לְדַקְדָּק לְכַאוֹרָה  
בְּפִסּוּקִים שְׁלֹפְנֵינוּ, שְׁנֹכַח בַּתּוֹרָה בְּרֵאשִׁי אֶנְגְעֵי  
אָדָם, וְאַחַר כֵּן נִגְעֵי בְּגָדִים, וְאַחַר כֵּן נִגְעֵי בְּתֵיבִים,  
וְהֵלֵא הַנִּגְעִים בָּאִים עַל הַחַטָּא, וְאִין בְּעַל הַרְחָמִים  
פּוֹגַע בְּנַפְשׁוֹת תַּחֲלָה, וְהִנֵּה רְאוּי לְכַתּוּב מִתַּחֲלָה נִגְעֵי  
בְּגָדִים וּבְתֵיבִים וְאַחַר כֵּן נִגְעֵי אָדָם.

However, according to our words, it is explained, with the help of Hashem, that the Torah is teaching a person the ways of Hashem in gradual stages, as explained above: that first a person must correct the traits within himself — that is, pride, lust, craving, falsehood, flattery, and other negative traits.

אֲבָל לְפִי דְבָרֵינוּ יְבוֹאֵר בְּעֶזְרַת הַשֵּׁם יִתְבָּרַךְ,  
דְּהַתּוֹרָה מְלַמֶּדֶת הָאָדָם דְּרַכִּי ה' בְּהַדְרָגָה כַּנ"ל, דְּהֵינּוּ  
שׁוֹמְרֵי תַחֲלָה צָרִיךְ הָאָדָם לְתַקּוֹן הַמַּדּוֹת שְׂבוּ, דְּהֵינּוּ  
הַגְּאוּנָה וְהַתְּפֹאֶה וְהַתְּמַדָּה וְהַשְׂקָר וְהַתְּנוּפָה וְהַשָּׂאָר  
הַמַּדּוֹת הַמְּגוּנוֹת.

For each trait has many, many branches beyond number. A person must be very wise and discerning to recognize them, and must pay careful attention to them, with the help of God — for in His great mercy, He grants understanding to a person who sincerely desires to serve Him.

אֲשֶׁר כָּל מַדָּה לְעֶצְמָהּ יֵשׁ לָהּ עֲנָפִים רַבִּים עַד אִין  
מְסַפֵּר, וְצָרִיךְ הָאָדָם לְהַשְׁכִּיל מְאֹד לְעֻמוֹד עֲלֵיהֶם,  
וְיִשְׁגִּיחַ עֲלֵיהֶם בְּעֶזְרַת הָאֵל, שְׂבָרוּב רַחֲמָיו הוּא  
הַנּוֹתֵן בֵּינָה לְאָדָם הַרוֹצֶה בְּעִבּוּדָתוֹ בְּאַמֶּת.

And it is impossible to list all of them. Then, afterward, when a person performs mitzvot or good deeds — which are the garments of a person — he must apply wisdom to do them properly, without any mixture of impurity or defect.

וְאִי אֶפְשָׁר לְפֹרְטֵם. וְאַחַר כֵּן צָרִיךְ הָאָדָם כְּשֵׁי־עֲשֶׂה  
מִצְוֹת אוֹ מַעֲשִׂים טוֹבִים שֶׁהֵם הַלְבוּשִׁים שֶׁל אָדָם,  
צָרִיךְ לְהַשְׁכִּיל לְעֲשׂוֹתָם כְּתַקְנָם, לְבַלְתִּי יִתְעַרֵּב שׁוּם  
סִיג וּפְסוּלָת.

And afterward, a person must rectify his "house" — meaning, the supernal world to which he is connected — for that is truly the main house and dwelling place of a person.

וְאַחַר כֵּן צָרִיךְ לְתַקּוֹן אֶת הַבַּיִת, הוּא הָעוֹלָם הָעֲלִיּוֹן  
אֲשֶׁר הוּא קָשׁוּר בּוֹ, שֶׁזֶה עֵקֶר בֵּיתוֹ וְדַבְּרוּ שֶׁל אָדָם.

And once he merits all of this, in such gradual progression as explained above, then the power will be in the hands of such a righteous person to sweeten all harsh judgments and to arouse great mercies upon the world.

וְאַחַר שִׁיזְכֶּה לְכָל זֶה בְּהַדְרָגָה כַּנ"ל, אִז הַכֹּחַ בְּיַד  
הַצַּדִּיק הַזֶּה לְהַמְתִּיק כָּל הַדִּינִים, וְלַעֲוֹרֵר רַחֲמִים  
גְּדוֹלִים לְעוֹלָם.

And this is [the meaning of] "When a person will have on the skin of his flesh," etc. (Vayikra 13:2). Behold, it is written (Bereishit 3:21), "And G-d made for Adam and his wife garments of skin and clothed them," and it is brought in the Gemara (Bereishit Rabbah 20:12): "In the Torah of Rabbi Meir we find it written 'garments of light' (אור with an aleph)."

וְזֶהוּ "אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ" כו' (ויקרא י"ג,  
ב'). דְּהֵינָה כְּתִיב (בראשית ג', כ"א) וַיַּעַשׂ אֱלֹהִים  
לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיְלַבְּשֵׁם, וְאִתָּא בְּגָמְרָא  
(בראשית רבה כ', י"ב) "מְצִינּוּ בְּתוֹרָתוֹ שֶׁל רַבִּי  
מֵאִיר כְּתָנוּת אוֹר בְּאֶלֶף".

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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).

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.

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.

And when a person desires the ways of Hashem and His holy Torah, guarding it and fulfilling its commandments for their own sake, then his body also becomes once again like "garments of light" (אור with an aleph), just as it was at the beginning of creation.

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.

And the verse says, "When a person will have on the skin of his flesh" — meaning the physicality is called "flesh," and it means that he inserted, Heaven forbid, physical desires into his skin — that not only did he not rectify his skin to be light (אור) with an aleph, but he added sins and transgressions into his skin.

And the verse explains: What are the sins and transgressions? It says "a swelling" (שׂאת) — 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.

And "swelling" (שׂאת) is an allusion to pride, as it is said in the Midrash (Vayikra Rabbah 15:9): "Swelling (שׂאת) — 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

ויש לפרש, דהנה באמת השם יתברך ברוך הוא ברא את האדם, והיה כל גופו אור גדול כלי שום יצר הרע, וישיבתו הייתה בגן עדן כמאמר הכתוב (בראשית ב', ט"ו) וינחהו כו' לעבדה ולשמרה.

רק שהיה קצת דקה מן הדקה נדנוד יצר, כאשר ראינו באמת שחטא, רק שהיה בקשי גדול לנחש להחטיאו פידוע, עד שרכב הס"ם כו'.

ואחר חטא האדם שאכל מעץ הדעת טוב ורע, אז נתנה הבחירה לאדם לעשות טוב ורע חס ושלום.

וברצות האדם דרכי ה' ותורתו הקדושה לשמר כמצותה לשמה, אז נעשה גופו גם כן פתנות אור באלף כאשר בתחלת הבריאה.

וממילא מבואר הפרוש "בתורתו של רבי מאיר", שלפי הנהגתו של רבי מאיר, שהיה מתנהג בתורה הקדושה, היה לו "פתנות אור באלף" כנ"ל, לפי שתקן את גופו ואיבריו, והיו מאירים אור גדול.

ואמר הכתוב "אדם פי יהיה בעור בשרו" — הגשמיות נקראת בשר בשר, והינו שהכניס חס ושלום תאוות הגשמיות בעורו, פירוש לא די שלא תקן את עורו שיהא אור באלף, אלא שהוסיף חס ושלום חטאים ועוונות בעורו.

ואמר הכתוב, מה הם החטאים והעוונות? ומפרש "שאת" — רמז למדות המגונות שהם שרש כל החטאים, שעל ידי מדות רעות בא אדם לקלל חטאים, ושרש המדות רעות היא הגאווה.

ושאת רמז לגאווה, על דרך דאיתא במדרש (ויקרא רבה ט"ו, ט') שאת זו בבל, על שם ונשאת המשל על מלך בבל (ישעיהו י"ד, ד'). ואיתא בגמרא (קידושין מ"ט ב'), עשרה קבין גאווה ירדו לעולם, תשעה נטלה בבל.

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Gemara (Kiddushin 49b): "Ten measures of pride descended into the world; nine were taken by Babylon."

"Or a scab" (ספחת) — the verse teaches us by which cause a person can come to pride, so that he may be careful. The verse says there are two causes: "or a scab" — meaning when a person attaches himself to empty people wandering the streets and marketplaces, that quickly causes pride.

או ספחת" — פירוש הכתוב מלמדנו על ידי איזו סיבה יבוא אדם לגאות כפי שיודע להזהר. אמר הכתוב לזה יש שתי סיבות: "או ספחת" — דהינו התחברות מחמת שאדם מחבר עצמו אל אנשים ריקנים המהלכים ברחובות ושווקין, זה סיבה אחת הגורמת במהרה גאות לאדם.

And "or a bright spot" (בהרת) — the second cause: the brightness or illumination a person may feel after some accomplishment he has done; and if he is not careful, it can easily lead to ulterior motives and pride.

או בהרת" — סיבה השנית: הבהירות של אדם, כפירוש רש"י "בהיר הוא בשוקים", דהינו שלפני עמים אם יבוא לאדם איזה בהירות והתלהבות על ידי איזה מעשה שעשה, בקל יכול לבוא לידי פניות וגאות אם אינו זקיר וזרוז לשמור עצמו.

"And it will be on the skin of his flesh a plague of *tzara'at*" (Vayikra 13:2). The word "נגע" (plague) has the same letters as "ענג" (delight); meaning, it was possible for him to transform the plague into delight. However, if he is not careful, then it becomes a plague of *tzara'at*.

והיה בעור בשרו נגע צרעת" (ויקרא י"ג, ב'), ד"נגע" הם אותיות "ענג", דהינו שהיה אפשר לו להפוך הנגע לענג, אבל אם אינו נזהר, אז נעשה נגע צרעת.

And the verse says: what should he do and how should he correct his deeds? "And he shall be brought to the priest" — meaning, the perfectly righteous person is called a priest; that is, he should attach himself to the righteous.

ואמר הכתוב: איך יעשה ויתקן את מעשיו? "והובא אל הכהן", דהצדיק גמור נקרא כהן, דהינו יחבר עצמו לצדיקים.

"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 —

וראה הכהן וגו' ושער בנגע הפך לבן" — פירוש שהצדיק יראה באיזה אופן יהיה הנגע, דהינו שיבין את זאת, אם נתהפך הלבן — דהוא לובן העליון — הן אם נתהפך על ידי "שערה", דהינו על ידי חטא קל דזה הוי כהרים התלויים בשערה (חגיגה י"ד ע"א).

or because of "and the appearance of the plague is deeper than the skin of his flesh" — meaning, Heaven forbid, because he deepened the plague into his flesh;

או מחמת "ומראה הנגע עמוק מעור בשרו" — פירוש חס ושלום מחמת שהעמיק את הנגע בבשרו.

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

נגע צרעת היא" — הן זאת והן זאת, הכל הוא נגע צרעת.

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"And the priest shall look at him and declare him impure" — meaning, the priest (the righteous person) will look at him and cause him to understand the great blemish he has caused with all this, and will instruct him in the ways of repentance and genuine remorse, to correct the negative and corrupted traits within him.

וראהו הפהו וטמא אתו" — רצה לומר יראהו ויבינהו את הפגם הגדול שגורם בכל זאת, ויורהו דרכי התשובה והתרתה באמת, לתקן את המדות המגונות והרעות שבו.

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And afterwards, it explains the blemishes of houses: "When you come into the land of Canaan" (Vayikra 14:34). "The land of Canaan" is a hint to judgments (דינים), for this is primarily what the righteous person must sweeten.

ואחר כך מפרש נגעי בתים: "כי תבואו אל ארץ כנען" (ויקרא י"ד, ל"ד), "ארץ כנען" רמז לדינו, שזה עקר לצדיק להמתיקם.

And this is the meaning of "When you come," etc. — meaning: after you merit this level, to sweeten the judgments.

והינו "כי תבואו" כו' — פירוש אחר שתזכו למדרגה זאת להמתיק הדינים.

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Parshas Tazria

"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.

אֲשֶׁר אֲנִי נוֹתֵן לָכֶם לְאֶחְזָהּ — כְּלוּמַר שְׂאֲנִי  
מְסַרְתִּי לָכֶם לְהַמְתִּיקֵם וּלְהַפְכֵם לְרַחֲמִים.

"And I will place a plague of tzara'at 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 tzara'at, which are the judgments.

וְנִתְמִי נִגַע צָרַעַת בְּבֵית אֶרֶץ אֶחְזָתְכֶם — פִּירוּשׁ  
עַל יְדֵי שְׂתִיּוֹת אֶתֶם נֶאֱחָזִים בְּבֵית שְׁלָכֶם, הֵם  
הָעוֹלָמוֹת הָעֲלִיּוֹנִים שְׂאֶתֶם קוֹשְׁרִים בָּהֶם, עַל יְדֵי זֶה  
מְסַרְתִּי לָכֶם לְהַמְתִּיק נִגַע צָרַעַת הֵם הַדִּינִים.

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 —

וְאָמַר הַפְּתוּב: "וּבֵא אֲשֶׁר לוֹ הַבַּיִת" (וּיִקְרָא י"ד,  
ל"ה) — וּפִירוּשׁוֹ: שְׂתַכְרַף שְׂיִבּוֹא הַצַּדִּיק הַזֶּה אֲשֶׁר  
תִּקְוֶן אֶת בֵּיתוֹ הַמְּיֻחָד לוֹ בְּעוֹלָם הָעֲלִיּוֹן.

"And he shall tell the priest" — meaning: immediately when he tells the priest — the Holy One, Blessed be He, who is also called "Priest" —

וְהִגִּיד לַכֹּהֵן" — מִיָּד שְׂיִגִּיד לַכֹּהֵן, הַשֵּׁם יִתְבָּרַךְ;  
שְׂיִגִּירָא גַם כֵּן כֹּהֵן.

"Saying, 'It seems to me like a plague,'" etc. — meaning: it pains me that there is a plague, namely judgments, in my special house.

לֵאמֹר לוֹ כִּנְגַע נִרְאָה לִי" כו' — פִּירוּשׁ שְׂצַעַר לִי  
עַל שְׂיִשׁ נִגַע, הֵם הַדִּינִים, בְּבֵיתִי הַמְּיֻחָד לִי.

"And the priest shall command, and they shall empty the house" — meaning: to sweeten them into great mercies. Amen.

וְצִוָּה הַכֹּהֵן וּפְנּוּ אֶת הַבַּיִת" — פִּירוּשׁ לְהַמְתִּיקֵם  
לְרַחֲמִים גְּדוֹלִים. אָמֵן.

### [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 תָבוֹאוּ אֶל אֶרֶץ כְּנָעַן" ("When you come into the land of Canaan"), it hints 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.

## The Rebbe, Rebbe Elimelech of Liphshitz

Noam Elimelech

Parshas Tazria

- 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.

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]**