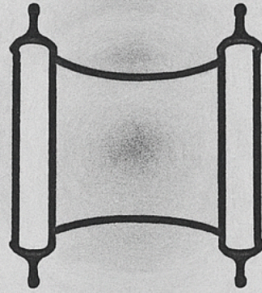


בס"ד

**Rebbe Elimelech
of Lizhensk
Parshas Tzav**



Dedicated in Honor of

לע"נ

רבי אלימלך בן רבי אליעזר ליפמן

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The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

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מאמר א

And He spoke, etc. “Command the children of Israel.” Rashi explains: “There is no ‘command’ except an expression of urging; one must especially urge in a place where there is a loss of money.” (Rashi on Leviticus 6:2)

And it appears to me according to the hint, that behold, a person who serves Hashem, blessed be He, needs to serve with alacrity and with good character traits.

But one who serves Hashem, blessed be He, with laziness and with pressure, not with willingness, behold he is lacking the body, that he does not have a body which is like a pouch and a sheath for the soul.

And this is what Rashi hinted: “one must especially urge in a place where there is a loss of money” (Rashi on Leviticus 6:2), meaning that he serves with laziness as stated above.

[NOTE Summary:

The teaching begins with Rashi’s statement that the word “tzav” (command) implies strong urging, especially in a situation of financial loss. On a deeper level, this is not referring merely to literal monetary loss, but to a spiritual deficiency within the person. When a person serves Hashem with zerizus (alacrity) and with refined middos (character traits), his avodah is alive, integrated, and properly embodied. The body functions as a “kli” (vessel), like a pouch or sheath that properly contains and expresses the soul.

However, when a person serves Hashem with atzlus (laziness) or feels pressured and unwilling, his avodah lacks vitality. It is not just a flaw in effort, but a deeper chisaron, a deficiency in the very relationship between body and soul. The body no longer serves as a proper vessel for the neshamah (soul). This is the deeper meaning of “chisaron kis” not merely lacking money, but lacking the “container” that holds and expresses the inner spiritual life.

Thus, Rashi’s urging is existential: when a person feels heaviness, resistance, or reluctance in avodas Hashem, that itself is the סימן (sign) of chisaron kis. Precisely there, one must apply extra zerizus, not as an external push, but as a way of restoring alignment between body and soul, allowing the physical self to once again become a vehicle for Divine service.

Practical Takeaway:

When you feel resistance, laziness, or lack of motivation in mitzvos or learning, don’t ignore it or push mechanically. Recognize it as a signal that your “container” is misaligned. The avodah is to consciously bring energy, willingness, and presence into what you’re doing. Even a small act done with zerizus begins to rebuild the connection between body and soul, turning your entire being into a proper vessel for serving Hashem.

וַיִּזְכֹּר כֹּהֵן צִוּ אֶת בְּנֵי יִשְׂרָאֵל פֶּרֶשׁ רִשׁוֹ אֵין צוּ
אֵלָא זִירוּז בְּיוֹתֵר צָרִיף לְזָרוּ בְּמִקּוֹם שֵׁישׁ תְּסָרוֹן כִּיס.

וְנִרְאָה לִי עַל פִּי הַרְמָז, דְּהִנֵּה הָאָדָם הַעוֹבֵד אֶת הַשֵּׁם
וְתִבְרָף צָרִיף לְעִבּוּד בְּנִרְיִזוּת וּבְמִדּוֹת טוֹבוֹת.

אֲבָל הַעוֹבֵד אֶת הַשֵּׁם וְתִבְרָף בְּעִצְלוֹת וּבְדַחַק שְׂלֵא
בְּרִצּוֹן, אֲזִי הָרִי הוּא חֲסַר הַגּוּף שֶׁאֵין לוֹ גּוּף שֶׁהוּא
כְּמוֹ כִּיס וְנִרְתַּק לְנִשְׁמָה.

וְזֶה שְׂרָמַז רִשׁוֹ בְּיוֹתֵר צָרִיף לְזָרוּ בְּמִקּוֹם שֵׁישׁ
תְּסָרוֹן כִּיס, דְּהִינֵנוּ שֶׁעוֹבֵד בְּעִצְלוֹת כַּנִּל.

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Chassidic Story:

A chassid once came to Rabbi Menachem Mendel of Horodok and complained that his davening felt dry and heavy. He said that no matter how much he tried, he felt no life or connection, only burden.

Rabbi Menachem Mendel told him: "You are waiting to feel before you act. That itself is the problem. The body has become heavy, and you are listening to it. Instead, act with zerizus even without feeling. Move, speak, and daven with energy. The life will follow the movement."

The chassid took this to heart. The next day, even though he felt no inspiration, he forced himself to begin davening with visible energy and care in each word. Slowly, over time, he noticed that the heaviness began to lift, and a genuine warmth returned to his avodah.

He later said that he realized the teaching was not about creating feeling first, but about restoring the "kli" through action. Once the vessel was repaired, the light naturally returned. **END NOTE]**

מאמר ב

"This is the law of the burnt-offering," etc. The explanation is that the verse teaches us the ways of Hashem. "This" refers to the Shechinah, which is called "this," as is known.

זאת תורת העולה כו'. פירוש הכתוב מלמד אותנו דרכי השם יתברך, "זאת" היא השכינה שנקראת זאת כידוע.

And the verse says: "This is the law of the burnt-offering," meaning if the study of Torah is for the sake of "this," that is, for its own sake, to elevate satisfaction to his Creator.

ואמר הכתוב "זאת תורת העולה" ר"ל אם למוד התורה היא לשם זאת, דהינו לשמה, להעלות נחת, רוח ליוצרו,

"The burnt-offering" means that this Torah ascends before Him, blessed be He. But one who does not learn for its own sake, and his learning is from the side of the left.

העולה" פירוש התורה הזאת עולה לפניו יתברך, אבל מי שאינו לומד לשמה ולמודו הוא מצד השמאל,

And for this it hints "she" a feminine expression, which is the left side. "That ascends on its fire," meaning this Torah must come upon its fire in Gehinnom.

ולזה רמז "היא" לשון נוקבא שהוא צד שמאל, "העולה על מוקדה" פירוש התורה הזאת צריכה לבוא על מוקדה בגיהנום,

And he will surely be punished, and will be refined in the refinement of the fire of Gehinnom. And the verse says: "on the altar all the night," meaning on the altar.

וענוש יענוש ויוצרך בצרוף אש של גיהנום, ואמר הכתוב "על המזבח כל הלילה", פירוש על המזבח

The Torah which was fit to be atonement like an altar, for when the Temple stood, the offerings atoned. And now the Torah atones.

התורה שהיה ראוי להיות כפרה כמו מזבח, דבזמן שבית המקדש קום הקרבנות מכפרים, ועכשיו התורה מכפרת

As whoever engages in the section of the burnt-offering is as if he offered a burnt-offering (Menachot 110a). And it was fitting that the Torah should be in place of the altar.

דכל העוסק בכפרשת עולה כאלו הקריב עולה ויהיה ראוי שהתורה יהיה, (Menachot 110a) במקום מזבח,

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And now he will surely be punished in Gehinnom. And do not say that also learning not for its own sake is good, as the words of the Sages.

וְעַכְשָׁיו עֲנוּשׁ יַעֲנֹשׁ בְּגֵיהֶנֶם. וְלֹא תֹאמַר הֲלֹא גַם שָׁלָא לְשִׁמָּה הוּא טוֹב כְּדַבְרֵי חֲזו"ל

It is not so as you say, for the Sages permitted not for its own sake, because from not for its own sake one comes to for its own sake.

לֹא כֵן הוּא כְּדַבְרֵיךָ, כִּי חֲזו"ל הִתִּירוּ שָׁלָא לְשִׁמָּה שְׁמִתוּךָ שָׁלָא לְשִׁמָּה יְבוֹא לְיַדֵּי לְשִׁמָּה

But if he learns all his days not for its own sake, certainly he will be punished in Gehinnom. And this is "all the night," meaning if the learning is in darkness and gloom all his days.

אָבָל אִם לוֹמֵד כָּל יָמָיו שָׁלָא לְשִׁמָּה בְּיָדָיו עֲנוּשׁ יַעֲנֹשׁ בְּגֵיהֶנֶם, וְזֶהוּ "כָּל הַלַּיְלָה" פִּירוּשׁ אִם הִלְמוּד הוּא בְּחֹשֶׁךְ וְאִפְּלֵה כָּל יָמָיו

"Until the morning," a hint until the day of his death, the day of judgment and accounting and inspection over all his deeds, then it is very bitter.

עַד הַבֶּקֶר" רָמַז עַד יוֹם מוֹתוֹ, יוֹם הַדִּין וְהַשְׁבוּן" וּבִקּוּר עַל כָּל מַעֲשָׂיו, אֵץ הוּא מֵרָמָד

"And the fire of the altar shall burn in it," meaning the fire that was fitting to be an altar will burn in him in Gehinnom.

וְאֵשׁ הַמִּזְבֵּחַ תּוֹקֵד בּוֹ" ר"ל הָאֵשׁ שֶׁהֵיךְ רָאוּי לְהִיּוֹת" מִזְבֵּחַ, תּוֹקֵד בּוֹ בְּגֵיהֶנֶם

Therefore the verse says: I will advise you that you be saved from all evil, do this and you will be saved. That is "and the priest shall wear," that a person who enters into the service of Hashem is called a priest.

לְכֹן אָמַר הַכְּתוּב אֵי עֲצָה שֶׁתִּצְצַל מִכָּל רָע עֲשֵׂה זֹאת וְתִצְצַל, דְּהֵינּוּ "וְלָבַשׁ הַכֹּהֵן" דְּאָדָם הַנִּכְנָס בְּעַבְדוּתוֹ. יִתְבָּרַךְ נִקְרָא כֹהֵן

He should clothe himself "his linen garment," Rashi explains: his garment according to his measure (Rashi on Leviticus 6:3), meaning a hint that corresponding to his bad trait within him, he should strengthen himself very much to act the opposite of this trait.

לָבַשׁ עֲצָמוֹ "מִדּוּ בֵד" פִּירֵשׁ רַשִׁי" מִדּוּ כְּמִדְתּוֹ פִּירוּשׁ רַמְזוֹ שֶׁנֶּגֶד (Rashi on Leviticus 6:3) מִדְתּוֹ הֵרַע שֶׁיֵּשׁ בּוֹ בְּאָדָם, יִתְאַמֵּץ מְאֹד לַעֲשׂוֹת הַיָּפֵךְ מִדָּה זֹאת

For example, if he has the trait of anger, he should force himself to strengthen his heart to be compassionate in every matter. If he has the trait of arrogance, he should humble himself in ultimate lowliness, measure corresponding to measure.

לְמִשְׁלֵא אִם יֵשׁ בּוֹ מִדַּת כַּעַס, יִכְרִיחַ עֲצָמוֹ לְהִתְאַמֵּץ לְבוֹ לְהִיּוֹת רַחֲמָן עַל כָּל דָּבָר. אִם יֵשׁ בּוֹ מִדַּת גְּאוּנָה, יִשְׁפִּיל עֲצָמוֹ בְּתַכְלִית הַשְּׁפָלוּת מִדָּה כְּנֶגֶד מִדָּה

And this is the hint of "linen," which is flax, a hint to the trait of stinginess and miserliness, which is a very bad trait, as is brought in Sefer HaYashar of Rabbeinu Tam.

וְזֶהוּ רַמְזוֹ "בֵד" שֶׁהוּא פִשְׁתָּן, רַמְזוֹ לְמִדַּת כִּילוּת וְקִמְצָנוּת שֶׁזוֹ מִדָּה גְרוּעָה בְּיוֹתֵר, כְּמוֹ דְאִיתָא בְּסֵפֶר הַיָּשָׁר לְרַבְנּוּ תָם

As we find in the verse that Kayin brought from the fruit of the ground, and Rashi explains: from flax seed, from the inferior (Rashi on Genesis 4:3).

כְּמוֹ שֶׁמִּצְיָנוּ בְּפֶסוּק שֶׁקִּינֵן הֵבִיא מִפְרֵי הָאָדָמָה וּפִירֵשׁ (Rashi on Genesis 4:3) רַשִׁי" מִזְרַע פִּשְׁתָּן מִן הַגְּרוּעַ 4:3).

"And linen trousers shall be on his flesh," meaning that he must insert himself into this trait, to strengthen himself against it so that he will not be stingy and miserly.

וּמְכַנְסֵי בֵד יִהְיוּ עַל בְּשָׂרוֹ" ר"ל שֶׁצָּרִיךְ שְׂיִכְנִיס" עֲצָמוֹ בְּמִדָּה זֹאת לְהִתְאַמֵּץ נֶגְדָה שָׁלָא יִהְיֶה קִמְצָן וְכִילֵי

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And then, when he corrects the traits within him and conducts himself in this way for many days, all the days of his life, then “fortunate are you in this world and it will be good for you in the World to Come.” Amen.

וְאִזְ כַּאֲשֶׁר יִתְקַן הַמַּדּוֹת שָׁבוּ וַיִּתְנַהֵג בְּן יָמִים רַבִּים
כָּל יָמֵי חַיָּו, וַיִּהְיֶה אֲשֶׁר יִדְּ בְּעוֹלָם הַזֶּה וְטוֹב לָךְ
בְּעוֹלָם הַבָּא. אָמֵן.

[NOTE Summary:

The maamar opens by explaining that “zos” refers to the Shechinah, the Divine Presence. Torah study is not neutral, it is directional. If a person learns Torah lishmah, for the sake of Heaven, to bring nachas ruach (pleasure) to Hashem, then his Torah becomes an “olah,” something that עולה (ascends) upward and is received favorably Above. His learning itself becomes a korban (offering), drawing him close to Hashem.

However, when Torah is learned שלא לשמה (not for its own sake), especially if this becomes a lifelong pattern, the same Torah does not elevate. Instead, it is associated with the “left side,” a reference to דין (judgment) and separation. The Torah that should have elevated him becomes something that requires purification. This is the deeper meaning of “על מוקדה” the Torah itself is subjected to a refining fire, symbolizing Gehinnom, where a person must be cleansed from a lifetime of misaligned learning.

The teaching sharply qualifies the well-known statement of Chazal that one may begin learning שלא לשמה because it leads to לשמה. That is only valid as a transitional stage. But if a person remains in שלא לשמה permanently, without striving to purify intention, then the היתר (allowance) no longer applies, and the Torah itself becomes a source of דין rather than רחמים (compassion).

The maamar then pivots to a path of תיקון (rectification). “ולבש הכהן” a person engaged in avodas Hashem is called a “kohen.” The instruction is to “wear his garment according to his measure,” meaning that one must identify his personal negative middos (traits) and actively work to transform them through their opposites. Anger must be countered with compassion, arrogance with humility, and so on. This is not theoretical self-improvement but a disciplined, lifelong avodah.

The reference to “bad” (linen) alludes to the trait of miserliness and constriction, one of the most damaging traits because it reflects a closed and withholding inner state. True avodah requires expansion, generosity, and openness. By systematically working against one’s טבע (nature), one reshapes the inner vessel so that Torah and avodah can flow properly.

Practical Takeaway:

Check your intention in learning. Ask yourself regularly: am I learning to grow, to connect, to give nachas ruach to Hashem, or for ego, pressure, or habit? At the same time, identify one negative trait and actively practice its opposite in real situations. Growth in Torah and growth in middos must go together; otherwise, the Torah cannot fully elevate you.

Chassidic Story:

A well-known account is told about Rabbi Elimelech of Lizhensk and his brother Rabbi Zusha of Anipoli. They

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once traveled together in poverty, going from town to town. On one occasion, they were given lodging in a place where they were treated poorly and even mocked.

Rabbi Zusha became visibly distressed, but Rabbi Elimelech remained calm and even joyful. When asked how he could remain so unaffected, Rabbi Elimelech responded that he saw this as an opportunity to work on the middah (trait) of humility. "If Heaven is sending me this experience," he said, "it means I still need it. So I accept it with joy, because it helps me become who I am meant to be."

Rabbi Zusha later explained that this was the essence of his brother's greatness: he did not just learn Torah, he lived it through constant inner עבודה (service), transforming every situation into a כלי (vessel) for growth.

END NOTE]

מאמר ג

"This is the law of the burnt-offering; it is the burnt-offering," etc. And we will preface to explain the verse: "Because you have done this thing and you did not withhold your son," etc. (Genesis 22:16).

זאת תורת העלה היא העלה כו'. ונקדים לפרש פסוק "יען אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת בְּנִיךָ" כו'.

At first glance, the language of the verse implies that it is two matters, that is, "this thing" indicates doing another thing. For if not so, it should have said: "Because you have done this thing that you did not withhold," etc.

לְכַאוּרָה לְשׁוֹן הַכְּתוּב מִשְׁמַע שֶׁהוּא שְׁנֵי דְבָרִים, דְּהֵינּוּ אֶת הַדָּבָר הַזֶּה מוֹרָה עַל עֲשִׂית דְּבָר אַחֵר, דְּאִי לֹא הָכִי הַזֶּה לוֹ לומר יען אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה, אֲשֶׁר לֹא חָשַׁכְתָּ כו'.

For the vav of "and you did not" divides into two matters. And it appears to explain: behold, the well-known question is asked.

כִּי הוּא שֶׁל "וְלֹא" מַחְלֶקֶת לְשְׁנֵי דְבָרִים. וְנִרְאֶה, לְפָרֶשׁ, דְּהַנֵּה הַקּוּשְׁיָא מְפִירָסְמַת דְּמַקְשִׁים

Why in the first paragraph of Kriat Shema it is said "with all your might," and in the second paragraph it is not said "with all your might."

מִפְּנֵי מָה בְּפָרֶשׁה רֵאשׁוּנָה שֶׁל קְרִיאַת שְׁמַע נֶאֱמַר בְּכֹל מְאֹדָּה וּבְפָרֶשׁה שְׁנִיָּה לֹא נֶאֱמַר וּבְכֹל מְאֹדְכֶם.

And it can be said that it is brought in the Gemara: "Great is repentance, that intentional sins become for him like merits." And we ask: but it was taught they become like unintentional sins.

וַיֵּשׁ לומר דְּאִיתָא בְּגִמְרָא גְדוּלָּה תְּשׁוּבָה שְׁזָדוּנוֹת וּבְעָשׂוּ לוֹ כְּזָכוֹת, וּמַקְשִׁינָן וְהַתְּנָא נְעָשׂוּ לוֹ כְּשָׂגוֹת

And it answers: here it is from love, here it is from fear (Yoma 86b). At first glance, since our Sages illuminated our eyes and informed us.

(Yoma 86b) וּמִשְׁנֵי כָּאן מֵאַהֲבָה כָּאן מִיִּרְאָה לְכַאוּרָה מֵאַחַר שֶׁרְבוּתֵינוּ ז"ל הָאִירוּ לָנוּ עֵינֵינוּ, וְהוֹדִיעוּ לָנוּ

That repentance from love turns intentional sins into merits, if so it would be preferable that one whom Hashem has aroused his spirit.

שֶׁהַתְּשׁוּבָה מֵאַהֲבָה זְדוּנוֹת נְעָשִׂים כְּזָכוֹת, אִם כֵּן מוּטָב מִי שֶׁהָעִיר ה' אֶת רוּחוֹ

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<p>That he should repent for his sins should do it from love immediately. But the simple understanding is that this is not possible.</p>	<p>שְׁיָשׁוּב עַל עֲוֹנוֹתָיו יַעֲשֶׂה מֵאַהֲבָה מִיָּד. אִךְ הַפְּשׁוּט שֶׁנֶּהְיָ בִּלְתִּי אֶפְשָׁרִי</p>
<p>That he should return immediately from love, rather it must be in stages: first from fear, and from fear he comes to love.</p>	<p>שְׁיָשׁוּב מִיָּד מֵאַהֲבָה, רַק צָרִיךְ לְהִיּוֹת בְּהִדְרָגָה, מִתְחִלָּה בְּיִרְאָה וּמִיִּרְאָה בָּא אֶל אֱהָבָה</p>
<p>And so is the intent of the Sages, that at first they become like unintentional sins when he does repentance from fear.</p>	<p>וְכֵן הוּא פּוֹנֵת חַז"ל שֶׁמִּתְחִלָּה נַעֲשִׂים כְּשִׁגְגוֹת בְּעֵשׂוֹתוֹ תְּשׁוּבָה מִיִּרְאָה</p>
<p>And afterward, when he comes to do from love, they become like merits.</p>	<p>וְאַחֵר כִּד בָּבֵאוּ לַעֲשׂוֹת מֵאַהֲבָה נַעֲשִׂים כְּזָכוֹת</p>
<p>Therefore, in the first paragraph of Kriat Shema, where it teaches us the path that we should go through prayer, that is “with all your heart” which is the service of the heart, this is prayer.</p>	<p>וְלָכֵן בְּפָרִשֵׁה רֵאשׁוֹנָה שֶׁל קְרִיאַת שְׁמַע הוֹרָה לָנוּ אֵת הַדְרָגָה אֲשֶׁר נִלְךָ בָּהּ עַל יְדֵי תְּפִלָּה, דְּהֵינּוּ "בְּכָל לִבְבְּךָ" אֵינָה עֲבוּדָה שֶׁפֶּלֶב זֶה תְּפִלָּה</p>
<p>For at first it is in the heart, that one must place upon his heart the fear of Hashem and His greatness. “And with all your soul,” meaning to bestow upon his soul.</p>	<p>דְּמִתְחִלָּה הִיא בְּלֵב, שֶׁצָּרִיךְ לְשׁוּם עַל לִבּוֹ יִרְאַת ה' וּגְדוּלָתוֹ, "וּבְכָל נַפְשְׁךָ" דְּהֵינּוּ לְגַמּוֹל אֵת נַפְשׁוֹ</p>
<p>As “he who bestows upon his soul is a man of kindness” (Proverbs 11:17), that prayer with intention is an act of kindness to the soul.</p>	<p>וּבְכָל מְאֵדָה" דְּהֵינּוּ לְאַחֵר שֶׁמוֹצֵיא בְּשִׁפְתָיו וּבְדַבְרוֹ" הוּא בָּא אֶל אֱהָבָה</p>
<p>“And with all your might,” meaning that after he brings it out with his lips and with his speech, he comes to love.</p>	<p>דְּהֵינּוּ שֶׁהוּא מְדַבֵּר בְּכָל חוּשָׁיו וְכַחוֹ וְכֹנֵנְתּוֹ בְּמֵאֵד מְאֹד בְּהִתְלַהֲבוֹת גְּדוֹל</p>
<p>That is, that he speaks with all his senses and his strength and his intention, with very much intensity and great enthusiasm.</p>	<p>אֲבָל בְּפָרִשֵׁה שְׁנִיָּה שֶׁהוּא הוֹרָאֵת הַדְרָגָה עַל יְדֵי הַתּוֹרָה הַקְּדוּשָׁה כְּמוֹ שֶׁדָּרְשׁוּ חַז"ל</p>
<p>But in the second paragraph, which is the instruction of the path through the holy Torah, as our Sages expounded.</p>	<p>וְהִיא אִם שְׂמוּעַ בְּיָשׁוּן תְּשִׁמַּע בְּחֵדָשׁ, "ר"ל כְּאֲשֶׁר" וְהִיא הַלְמוּד אִךְ שְׁלֵא לְשִׁמָּה</p>
<p>“And it shall be, if you surely listen” to the old, you will listen to the new, meaning when the learning is even not for its own sake.</p>	<p>וְהֵינּוּ "שְׂמוּעַ בְּיָשׁוּן" שֶׁתְּשִׁמַּע אֵת הַתּוֹרָה כְּאֵלוֹ דְּבַר לִשׁוֹן, דְּהֵינּוּ שְׁלֵא לְשִׁמָּה</p>
<p>And this is “listen to the old,” that you hear the Torah like an old thing, meaning not for its own sake.</p>	<p>תְּשִׁמַּע בְּחֵדָשׁ" תְּבוֹא מֵאֵלָיו אַחֵר כִּד לְבוֹא לְלִמּוּד לְשִׁמָּה</p>
<p>“You will listen to the new,” that afterward he will come on his own to come to learning for its own sake.</p>	<p>כְּאֵלוֹ מְקַבֵּל הַתּוֹרָה מִחֵדָשׁ בְּסִינֵי מִפִּי הַגְּבוּרָה, דְּזֵהוּ אֱהָבָה גְּדוֹלָה וְהִתְלַהֲבוֹת גְּדוֹל</p>
<p>As if he receives the Torah anew at Sinai from the mouth of the Almighty, which is great love and great enthusiasm.</p>	<p>וְלָכֵן אֵין צָרִיךְ לְפָרֵשׁ עוֹד "בְּכָל מְאֵדְכֶם" לְרַמֵּז עַל אֱהָבָה, כִּי מֵאֵלָיו בָּא וְכַנ"ל</p>
<p>Therefore it is not necessary to explain further “with all your might” to hint to love, for it comes automatically as mentioned above.</p>	<p></p>

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And through the holy Torah a person can come to all the levels. And this is “and this is the Torah for the burnt-offering and for the meal-offering,” etc.

ועל ידי התורה הקדושה יכול האדם לבוא לכל המדרגות. וזהו "וזאת התורה לעולה ולמנחה" כו'

That in the time of the Temple the offerings atoned, and now one who engages in the Torah of the burnt-offering is as if he offered a burnt-offering.

דבזמן המקדש היו הקרבנות מכפרים, ועלשיו העוסק בתורת עולה כאלו הקריב עולה,

And this is “and this is the Torah for the burnt-offering,” meaning that through the Torah you can accomplish everything, for it is a level above everything.

וזהו "וזאת התורה לעולה" כו' פירוש על ידי התורה תוכל לפעל הכל, שהיא מדרגה עליונה על הכל

And regarding these two levels, namely fear and love, our Sages hinted in their statement: “Seven days before Yom Kippur they separate the High Priest, etc., and seven days before the burning of the Parah they separate, etc.” (Yoma 2a).

ועל שני מדרגות דהינו יראה ואהבה, רמזו רז"ל באמרו "שבועת ימים קודם יום הכפורים מפרישין כהן גדול כו' ושבועת ימים קודם שרפת הפרה (Yoma 2a), "מפרישין כו'

And what is the difference between this and that? Rather, this one is separation for holiness, and his fellow priests touch him, and this one is separation for purity, and his fellow priests do not touch him.

וימה ההפך בין זה לזה, אלא שנה פרישתו לקדשה ואחיו הפהנים נוגעין בו, וזה פרישתו לטהרה ואין אחיו הפהנים נוגעין בו

Meaning that the term holiness is an expression of preparation for the matter, that both separations were to rectify the six directions and the seventh world.

ר"ל דמלת קדשה הוא לשון הנמנה אל הדבר, דשני פרישות הנ"ל היו כדי לתקן את השש קצוות והעולם השביעי,

But this one is separation for holiness, and his fellow priests touch him, meaning that this pertains to all Israel, that they should prepare and sanctify themselves for the service of the Creator.

אלא שנה פרישתו לקדשה ואחיו הפהנים נוגעין, פירוש דזה הוא הנוגע לכל ישראל שיזמינו ויקדשו עצמם לעבודת הבורא ותברך שמו

And his separation was also for holiness, meaning preparation. And this is the hint: “Speak to all the children of Israel: you shall be holy” (Leviticus 19:2).

ופרישתו גם כן היתה לקדשה דהינו הנמנה. וזה רמז (Leviticus 19:2) "דבר אל כל בני ישראל קדשים תהיו

Meaning for this preparation all Israel are equal as one for good. And this one is separation for purity, and his fellow priests do not touch him.

ר"ל להנמנה הזאת כל ישראל שוים כאחד לטובה. וזה פרישתו לטהרה ואין אחיו הפהנים נוגעין בו

Meaning that not every person can come to this level, and this is the hint: “it purifies the impure and defiles the pure” (Parah Adumah concept).

ר"ל שלא כל אדם יכול לבוא למדרגה הזאת, וזה "רמז ש"מטהרת טמאים

Meaning one who held himself as lowly and impure becomes purified, and “it defiles the pure,” one who holds himself as pure.

פירוש מי שהיה מחזיק עצמו כשפל וטמא היה מטמא, ו"מטמא טהורים" מי שמחזיק עצמו לטהור

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That he is corrected and pure sufficiently, certainly he is still sitting within his impurity, for this level has no end or limit.

שהוא מתוקן וטהור כל צרכו, זה בודאי עדין בתוך טמאתו הוא יושב, כי המדרגה הזאת אין לה קץ ונתכלית.

And this is what is said regarding Avraham our father, peace be upon him: "because you have done... and you did not withhold," that they are two matters.

ונהו שנגאמר באברהם אבינו ע"ה יען אשר כו' ולא חשכת כו', שהוא שני דברים

That is, one: "that you have done," that he went to Mount Moriah to slaughter him, but he had not yet done it, this is the level of fear.

דהינו אחד אשר עשית שהלך להר המזריה לשחטו. אבל עדין לא עשה, זהו מדרגת יראה

Second: "you did not withhold your son," that this is from great love and great enthusiasm.

ב' לא חשכת את בנו כו', דזהו מצד אהבה גדולה ונהתלהבות גדול

And this is "this is the law of the burnt-offering," for the burnt-offering came for the thought of the heart.

ונהו "זאת תורת העלה", דעולה הנה בא על הרהור הלב,

And the verse says "this is the Torah of the burnt-offering," meaning you will come to this level that your Torah will ascend.

ואמר הכתוב זאת תורת העלה, פירוש תבוא למדרגה הזאת שיהיה תורה שלך עולה

Meaning that it will atone for the thoughts of the heart. "It is the burnt-offering on the fire," meaning further you will accomplish.

פירוש שתכפר על הרהור הלב. "היא העלה על מוקדה" פירוש עוד תפועל

That this Torah which you will learn will bring you to love and great enthusiasm as mentioned above.

התורה ההיא שתלמוד שתביאך אל אהבה ונהתלהבות גדול כנ"ל

"On the altar," meaning this Torah is above the altar, for offerings do not atone for all sins.

על המזבח" ר"ל התורה הזאת היא למעלה מן המזבח, כי הקרבנות אינם מכפרים על כל חטא

For each atones only for its own sin, but the Torah atones for everything, and in this the Torah is greater than the altar.

כי אם כל אחד מכפר על חטאו, אבל התורה מכפרת על הכל, וכזה התורה מעולה מן המזבח

"And the fire of the altar shall burn in it," meaning just as fire came upon the altar from Heaven.

ואש המזבח תוקד בו" ר"ל כמו שהיה בא אש על המזבח מן השמים

So too the fire of enthusiasm will burn within this righteous person who conducts himself as above.

כן תוקד התלהבות אש בצדיק הנה אשר יתנהג כנ"ל

"And the priest shall wear his linen garment," meaning when he conducts himself as above, such a righteous person is called a priest.

ולבש הכהן מדו בד" פירוש באשר יתנהג כנ"ל נקרא הצדיק כזה בשם כהן

And he must clothe himself in his linen garment, meaning that he must correct himself in his traits through secluded thought.

וצריך להלביש עצמו מדו בד, ר"ל שצריך לתקן עצמו במדותיו בהתבודדות מחשבתו

"And linen trousers he shall wear on his flesh," meaning that he also needs another seclusion to cover the flesh of his nakedness, meaning his desire.

ומכניסי בד ולבש על בשרו" דהינו שצריך גם כן התבודדות אחרת לכסות את בשר ערוותו ר"ל תאותו

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“And he shall lift up the ash that the fire consumed,” meaning that it is impossible for a person to break all his traits.

והרים את הדָשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ ר"ל שְׁנֵה בְּלִתִּי
אֲפֹשְׁרֵי שְׂיִשְׁבֵּר אָדָם כָּל מְדוּתָיו

That he was born with from his mother’s womb, rather he must elevate them to holiness.

הַנּוֹלָדוֹת עִמּוֹ מִבְּטֶן אִמּוֹ, רַק שְׂצָרִיד לְהָרִים אוֹתָם אֶל
הַקִּדְשָׁה

For example, one who has anger should remove the external anger and become angry at the wicked.

לְמִשָּׁל מִי שִׂישׁ בּוֹ מֵדַת כַּעַס יְסוּר מִכַּעַס הַחִיצוֹנִית
וְיִכְעַס עַל הָרָשָׁעִים

And so in all traits. “And he shall place it next to the altar,” meaning as above, that he should place the trait into holiness.

וְכֵן בְּכָל הַמַּדּוּת. "וְשָׂמוּ אֵצֶל הַמִּזְבֵּחַ" פִּירוּשׁ כִּנ"ל
שְׂיִשְׁיִים הַמַּדָּה אֶל הַקִּדְשָׁה

That when anger or another trait comes, he should break himself to bring that trait into holiness.

דְּהִינּוּ בְּאֵם יְבוֹא לְכַעַס אוֹ שְׂאָר מַדָּה, יִשְׁבֵּר עַצְמוֹ
לְהָבִיא אוֹתָהּ מַדָּה אֶל הַקִּדְשָׁה

“And he shall remove his garments and wear other garments,” meaning afterward he will come to a higher level.

וּפִשֵּׁט אֶת בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים" ר"ל שְׂאֲחֵר
כִּד, יְבוֹא אֶל מַדְרָגָה יוֹתֵר

Until he is stripped completely of all traits. “And he shall take the ash outside the camp,” meaning that they will not come to him at all.

עַד שְׂיִפְשֵׁט מִכָּל וְכָל מִכָּל הַמַּדּוּת, "וְהוֹצִיא אֶת הַדָּשָׁן
מִחוּץ לַמַּחֲנֶה" ר"ל שְׁלֵא יְבוֹא לוֹ בְּשׂוּם פַּעַם

From the traits that he was born with, rather everything will be in great holiness.

מִהַמַּדּוּת הַנּוֹלָדוֹת עִמּוֹ כִּי אִם הַכֹּל בְּקִדְשָׁה רַבָּה.

[NOTE Summary:

The maamar develops a structured path of avodas Hashem built on two primary מדרגות (levels): יראה (awe/fear) and אהבה (love). These are not parallel states but a progression. A person cannot begin with אהבה immediately; authentic transformation requires a gradual process, beginning with יראה, which disciplines and stabilizes the person, and only afterward ascending into אהבה, which brings warmth, vitality, and deep attachment to Hashem.

This progression is reflected in several areas. In קריאת שמע, the first paragraph describes the avodah of תפילה (prayer), beginning internally in the heart with yirah, placing upon oneself awareness of Hashem’s greatness, and then developing into אהבה through speech, emotion, and full engagement of one’s being. The second paragraph, however, describes the תורה דרך, where even learning שלא לשמה can serve as a valid starting point, because through consistency one eventually arrives at לשמה, experiencing Torah as something new and alive, filled with אהבה and התלהבות (enthusiasm).

The maamar then deepens this model through the distinction between קדושה (holiness) and טהרה (purity). קדושה is described as preparation and accessibility, a level that applies to all of Israel equally, calling every person to sanctify themselves. טהרה, however, is a more elevated and refined state that not everyone reaches. The paradox of the פרה אדומה, which “purifies the impure and defiles the pure,” reflects a psychological truth: one who sees himself as lacking can grow and become purified, while one who assumes he is already complete remains spiritually stuck.

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This dual structure is illustrated in the עקידה (Binding of Isaac). “You have done this thing” refers to the level of יראה, Avraham’s readiness to act. “And you did not withhold your son” reflects אהבה, the inner emotional surrender and devotion. True avodah requires both stages.

The maamar then explains that תורה itself can elevate a person to these levels. Torah learned properly becomes an “olah,” rising upward and even atoning for hirhurei halev (inner thoughts). More than korbanos, Torah has a universal capacity to refine and elevate the entire person. It generates an inner fire, a heavenly enthusiasm, within the individual.

The final section presents a detailed system of תיקון המידות (refinement of character traits). A person cannot completely eliminate his טבע (inborn nature), but he must elevate it. Anger is redirected toward righteous indignation, desire toward holiness, and so on. This is symbolized by lifting the “ashes” and placing them beside the מזבח, transforming raw traits into כלי (vessels) of kedushah. Ultimately, one progresses further, shedding even these structured traits and reaching a state where all aspects of the self are fully aligned with holiness.

Practical Takeaway:

Don’t try to jump straight into high inspiration. Start with structure, discipline, and consistency, that is your יראה stage. From there, allow genuine אהבה to develop naturally. At the same time, identify your dominant negative trait and consciously redirect it rather than suppress it. True growth is not about destroying your nature but transforming it into a כלי for serving Hashem.

Chassidic Story:

It is related that Rabbi Elimelech of Lizhensk once instructed a תלמיד (student) who struggled with intense anger. The student asked how to uproot this trait completely.

Rabbi Elimelech answered that uprooting was not the goal. “If Hashem gave you this fire,” he said, “it is because it has a purpose. Your task is not to extinguish it, but to elevate it.”

He instructed the student that whenever he felt anger rising, he should pause and redirect it inwardly, using that same intensity to fight against his own negative inclinations, or to feel pain over חילול ה' (desecration of Hashem’s Name), rather than expressing it outwardly toward others.

Over time, the student transformed. What had once been destructive anger became a source of passion in his עבודת ה'. His davening became fiery, his learning intense, and his interactions gentle.

The chassid later said that he understood the teaching: the goal is not to remove the fire, but to place it on the מזבח. When the fire is elevated, it no longer burns destructively, it illuminates. **END NOTE]**

מאמר ד

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“Speak to Aharon,” etc. “This is the law of the sin-offering,” etc. “In the place where the burnt-offering is slaughtered, the sin-offering shall be slaughtered.”

דָּבַר אֶל אַהֲרֹן כּוֹי, זֹאת תּוֹרַת הַחֲטָאת כּוֹי בְּמִקְוֹם
אֲשֶׁר תִּשְׁחַט הָעֹלָה תִּשְׁחַט הַחֲטָאת

Meaning that every matter that has even a slight trace of sin, even if it is only like a thought of the heart that comes upon him.

וְלֹא שְׂפָל דְּבָר וְדָבַר שְׁיֵשׁ בּוֹ נִדְּנוּד חֲטָא, אַף שְׂאִינּוֹ
אֲלֵא כְּדוֹגְמַת הִרְהוּר הַלֵּב שְׁעוּלָה בָּא עָלָיו
יְהֵא נִחְשָׁב כְּעֵינִיף כְּאֵלוֹ עֲבַרְתָּ עַל חֲטָא שְׁיֵשׁ בּוֹ חַיִּיב
חֲטָאת

It should be considered in your eyes as if you have transgressed a sin that carries liability of a sin-offering.

וְזֶהוּ "בְּמִקְוֹם" וְ"לֹא שְׂפָל דְּבָר וְדָבַר שְׁיֵשׁ בּוֹ נִדְּנוּד חֲטָא, "אֲשֶׁר
תִּשְׁחַט הָעֹלָה" עָלָיו

And this is “in the place,” meaning in that very matter and trace of sin, “where the burnt-offering is slaughtered,” upon it.

תִּשְׁחַט הַחֲטָאת "יְהֵא חֲשׁוּב כְּעֵינִיף כְּאֵלוֹ נִתְחַיְבַת",
"חֲטָאת, "לְפָנֵי ה' "

“There the sin-offering shall be slaughtered,” it should be considered in your eyes as if you became obligated in a sin-offering. “Before Hashem.”

Meaning know before whom you sinned, and to where the damage reaches, before Hashem Above. “It is most holy.”

וְ"לֹא שְׂפָל דְּבָר וְדָבַר שְׁיֵשׁ בּוֹ נִדְּנוּד חֲטָא, אַף שְׂאִינּוֹ
אֲלֵא כְּדוֹגְמַת הִרְהוּר הַלֵּב שְׁעוּלָה בָּא עָלָיו

Meaning that this level is the holy of holies. “And the priest who atones,” meaning the righteous person who always purifies and accuses himself constantly.

וְ"לֹא שְׂפָל דְּבָר וְדָבַר שְׁיֵשׁ בּוֹ נִדְּנוּד חֲטָא, אַף שְׂאִינּוֹ
אֲלֵא כְּדוֹגְמַת הִרְהוּר הַלֵּב שְׁעוּלָה בָּא עָלָיו

“He shall eat it in a holy place,” eating is an expression of sin, as it says “she ate and wiped her mouth.”

יֹאכְלֶנָה בְּמִקְוֹם קְדוֹשׁ "פִּירוּשׁ אֲכִילָה לְשׁוֹן חֲטָא, "
"אֲכָלָה וּמָחַתָּה פִּיהָ" (Proverbs 30:20),

Meaning that in every matter of holiness that he does, he should pay attention to search what he lacks in that mitzvah.

דְּהִינּוּ בְּכָל דְּבָר קְדוּשָׁה שְׁעוּשָׁה, יִתֵּן דְּעִתּוֹ לְחַפְשׁ
הַיֵּטֵב מֵהַ שְׂמַחְסֵר בְּאוֹתָהּ מִצְוָה

And he should consider for himself a great sin. “In the courtyard of the Tent of Meeting he shall eat it.”

"וַיִּחְשָׁב לְעַצְמוֹ חֲטָא גְדוֹל, "בְּחֻצַּר אֹהֶל מוֹעֵד תֹּאכַל

Meaning this world is called a courtyard, and the upper world is called the Tent of Meeting, as our Sages said.

וְ"לֹא שְׂפָל דְּבָר וְדָבַר שְׁיֵשׁ בּוֹ נִדְּנוּד חֲטָא, אַף שְׂאִינּוֹ
אֲלֵא כְּדוֹגְמַת הִרְהוּר הַלֵּב שְׁעוּלָה בָּא עָלָיו

“This world is like a corridor before the World to Come” (Avot 4:16), meaning that the righteous person who conducts himself as above causes good to the world.

"הָעוֹלָם הַזֶּה דּוֹמֵה לְפֶרוֹזְדוֹר בְּפָנֵי הָעוֹלָם הַבָּא"
וְהִינּוּ הַצְּדִיק הַמִּתְנַהֵּג כַּכּוֹן לְיָגֵר, (Avot 4:16),
טוֹבָה לְעוֹלָם

That there will be benefit in this world through him. And this is “in the courtyard of the Tent of Meeting he shall eat it.”

שִׁיִּיִּי הַנִּבְאָה בְּעוֹלָם הַזֶּה עַל יְדוֹ. וְזֶהוּ "בְּחֻצַּר אֹהֶל
מוֹעֵד תֹּאכַל".

“Everything that touches its flesh shall become holy,” meaning if some thought comes to him that touches the flesh, meaning his desire.

כָּל אֲשֶׁר יַגֵּעַ בְּבִשְׂרָה קִדְשׁ" וְ"לֹא אִם יָבֹא לוֹ אֵיזָה"
מִחֲשָׁבָה הַנּוֹגֵעַ אֶל הַבִּשָּׂר דְּהִינּוּ לְתַאֲרוֹתוֹ

“It shall become holy,” meaning he should see to bring that matter into holiness. “And that which is sprinkled from its blood on the garment.”

קִדְשׁ" וְ"לֹא יִרְאֶה לְהִבְיֵא הַדְּבָר הַהוּא אֶל הַקְּדוּשָׁה,"
"וְאֲשֶׁר יִזָּה מִדָּמָה עַל הַבְּגָד

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<p>Meaning if he is caught in a light matter, that is in something physical and material, and to this the word “sprinkle” hints.</p>	<p>ר"ל אם יהיה נתפוש בדבר קל, דהיינו בדבר חומרי, ו'גשמי הקל, ולזה רומז מלת "יזה",</p>
<p>“It shall be washed in a holy place,” meaning that he should wash that matter with words of holiness and prayers.</p>	<p>תכבס במקום קדוש ר"ל ש'יכבס הדבר ההוא בדברי קדושות ותפלות</p>
<p>“And an earthenware vessel in which it was cooked shall be broken,” as our Sages said: a Torah scholar compared to an ignoramus.</p>	<p>וכלי חרס אשר תבשל בו תשבר על דרך שאמרו, תז"ל תלמיד חכם דומה לפני עם הארץ</p>
<p>If he speaks with him he is like a silver vessel, if he eats with him he is like an earthen vessel that breaks and has no repair (Sanhedrin 52b).</p>	<p>דבר עמו דומה בעניניו כקיתון של כסף, אבל עמו דומה לו כקיתון של חרס הנשבר שאין לו תקנה (Sanhedrin 52b).</p>
<p>And this is “and an earthen vessel,” meaning if he does some act in order to get pleasure, like above, which is like an earthen vessel.</p>	<p>וזהו וכלי חרס כו' פירוש אם יעשה איזה פעולה בכדי שיבוא לו הנאה כנ"ל, שדומה בכלי חרס</p>
<p>“It shall be broken,” he should see to break himself very much over the matter. “And if it was cooked in a copper vessel and scoured.”</p>	<p>ישבר. יראה לשבר עצמו מאד על הדבר. ו'אם" בכלי נחשת בשלה ומרק" כו'</p>
<p>Meaning if he is such a person who is righteous, only that some sin comes to him from the primordial serpent that cast impurity.</p>	<p>פירוש אם הוא איש כזה שהוא צדיק רק שיבוא לו, איזה עברה מחמת הנחש הקדמוני שהטיל זמא</p>
<p>“And scoured,” Rashi explains an expression of women’s adornment (Rashi on Leviticus 6:21), he should adorn himself with fine adornments.</p>	<p>(Rashi on Leviticus 6:21) ומרק" פירש רש"י לשון תמרוקי נשים" יראה לקשט עצמו בקשיות, נאים ויפים</p>
<p>Namely with mitzvos and acts of kindness. “And rinsed in water,” meaning with the study of Torah which is called water.</p>	<p>והינו במצות וגמילות חסדים, ו'ושטף במים" ר"ל בלמוד התורה שנקראת מים</p>
<p>As they said: if he is accustomed to learn one page, he should learn two pages.</p>	<p>על דרך שאמרו אם רגיל ללמוד דף אחד ללמוד שני דפים. וק"ל</p>

[NOTE Summary:

The maamar teaches a radical sensitivity to even the smallest spiritual flaw. A person must view even a slight חטא (trace of sin), even a mere thought, as if it were a full transgression requiring a korban חטא (sin-offering). This is not meant to create despair, but to cultivate deep awareness of how every פעולה (action), דיבור (speech), and מחשבה (thought) impacts one’s connection to Hashem. “לפני ה'” means to live with constant consciousness of before Whom one stands, and how far even a subtle flaw can reach.

This מדרגה is described as קדש קדשים, because it requires extreme refinement and honesty. The true צדיק (righteous person) is not one who feels perfect, but one who constantly examines himself and finds areas for

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correction. “והכהן המחטא” the one who “sins” is actually the one who continuously identifies and works on his deficiencies.

The concept of “eating” the korban is interpreted as internalizing this process. In every mitzvah, even when doing something holy, a person should search deeply to see what was lacking, where intention was incomplete, where ego or distraction entered. This ongoing self-evaluation is what refines the soul.

The maamar then describes how this avodah transforms the world. A person who lives with such awareness becomes a conduit for goodness, bringing blessing into this world, which is only a “corridor” leading to the World to Come. His עבודה elevates not just himself, but his surroundings.

When physical desires or distracting thoughts arise, the response is not suppression but elevation. “כל אשר יגע” כל אשר יקדש any encounter with the “flesh,” meaning desire, must be redirected into קדושה. If one becomes involved even in minor physicality, it must be “washed” through words of Torah and תפילה, cleansing and redirecting the experience.

There are two primary responses depending on the situation. If a person engages in something for selfish pleasure, this is compared to a כלי הרס (earthen vessel), which must be “broken,” meaning he must humble himself and break his ego over it. However, if he is fundamentally a צדיק and the failure comes from external influence, he should not break himself, but rather refine and beautify himself through תשובה, מצוות, and increased Torah learning.

The ultimate goal is constant elevation and refinement, using every experience, whether failure or success, as a כלי for growth and deeper connection to Hashem.

Practical Takeaway:

Develop the habit of gentle but honest self-accounting. After doing something good, ask: how could I have done it better? When a negative thought or desire appears, don't panic, redirect it. If you fall due to ego, break the ego. If it's a passing weakness, strengthen yourself through more Torah, mitzvos, and acts of kindness. Growth comes from using every moment as material for refinement.

Chassidic Story:

It is told that Rabbi Elimelech of Lizhensk would often say that he feared the mitzvos he performed more than the aveiros he avoided. When asked to explain, he said that after an aveirah, a person naturally feels broken and is moved to do teshuvah. But after a mitzvah, a person may feel satisfied and complete, and that subtle feeling can distance him from Hashem.

Once, a תלמיד approached him after performing what he felt was an exceptionally heartfelt act of kindness. He expected praise. Instead, Rabbi Elimelech asked him, “And where in that act was your own honor mixed in?”

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The student was shaken and began to reflect. At first he resisted, but eventually he recognized that part of his motivation had indeed been self-image. Rather than discouraging him, Rabbi Elimelech told him: "Now your mitzvah can truly rise. Before, it was mixed. Now, through your honesty, it becomes pure."

The student later said that this moment transformed his entire approach to avodah. He learned that true greatness is not in flawless action, but in constant refinement.

END NOTE]