

MeOros Noam Elimelech



*A new Collection of More Teachings, Even More Stories and
Parables of the Holy Tzadik*

**REBBE ELIMELECH of
LIZHENSK**

It is known that the Rebbe Reb Elimelech said before his passing:

*“Whoever studies the Noam Elimelech will merit Parnassah and
sustenance, and whoever studies it on Shabbos will merit the
extra Neshama Yeseirah as well as the higher levels of Chaya-
Yechida Yeseirah on Shabbos!”*

Introduction -

Who can comprehend the holiness and sanctity of Rebbe Elimelech? He and his famous and illustrious brother the holy Rebbe Reb Zisha of Anippoli both sent themselves in their youth into self imposed exile, wandering from city to city and from country to country to cause their brethren to repent and return to Hashem, to transform them into Ba'alei Teshuvah and to purify the hearts of the Jewish people, Bnei Yisroel and to instill in them the fear of His name and the love of Hashem.
(Ohel Elimelech #1)

To truly understand Rebbe Elimelech and the impact he had on Chassidus, we must understand that many of the masters believed that Rebbe Elimelech had spiritual powers similar to the founder of Chassidus the holy Ba'al Shem Tov. And to understand some of what powers and lofty levels were attributed to the Ba'al Shem Tov we tell the following tale:

Rav Yitzchak Isaac Yehudah Yechiel of Komarna author of Heichal HaBrachah wrote: My father-in-law and teacher Rav Avraham Mordechai of Pintshov once related the following story, "Once one of our master the Ba'al Shem Tov's students asked him what occupation he should undertake and the Ba'al Shem Tov told him to become a chazzan. "But I do not know how to sing," protested the student. "I will connect and bind you to the olam ha'niggun – the world of song." My father-in-law and teacher told me that he knew this chazzan and there was never another cantor like him in the world!

Once this chazzan visited our master the Rebbe Elimelech of Lizhensk, there proceeded to be a disagreement between Rebbe Elimelech and his son our master Reb Elazar whether they should honor the chazzan by asking him to lead the services for Kabbalas Shabbos or not. Rebbe Elimelech was afraid that the chazzan's singing would interrupt and distract him from his holy ways. The chazzan was accompanied by a two man choir of singers, with one called Bass and another Zinger. After much deliberation, they agreed to honor him to sing with his choir. This was done in respect for the awe and reverence of the holy Ba'al Shem Tov, since this chazzan was known as the Ba'al Shem Tov's chazzan. And they decided to honor him and whatever would be would be.

They began the Kabbalas Shabbos service and Rebbe Elimelech sent word to ask the Zinger to step down. They continued singing and finally Rebbe Elimelech could no longer contain himself and he sent word to ask both the cantor and the Bass accompaniment to step down as well. He explained that the great and holy spiritual light and holy illumination which their holy singing had brought down from the heavens was so strong and powerful that the Rebbe Reb Elimelech feared that his entire existence was at stake and that his soul would simply expire! The rest of the entire Shabbos he honored the chazzan very much but did not allow him to lead the services for fear that once again his life would be at stake.

On Motzaei Shabbos, the Rebbe Reb Elimelech called and sent for the chazzan so that he might relate to the Rebbe some tales of the holy and lofty spiritual levels and sanctity of the Ba'al Shem Tov. He told great and wondrous tales the likes of which no ear had ever heard before and the primary thread that wove between them all was the Ba'al Shem Tov's great love and fear of G-d. And how his lofty soul would rise up to to all the higher realms even while he was awake and without stirring, and how he would gaze at the chambers of Torah and the chariot. And how when he would recite the Hallel HaGadol, he did not recite each verse until he actually saw the angel associated with it and heard his

song and then he would sing it with him together.

His sanctity and separation from worldly matters from the day he was born was legendary. He would speak with the souls of the Tzadikim who had passed on as well as with Eliyahu the prophet and especially with the holy and G-dly AriZal who were all present with him at all times. Once the holy Ba'al Shem Tov asked the AriZal why he revealed G-d's secrets in such an open manner and not clothed through the avodah, the service of Hashem? The AriZal answered him, that had he lived just two more years he would have succeeded in rectifying everything.

The chazzan related how the Ba'al Shem Tov's soul would sometimes rise to the higher realms and leave his body lifeless, and how he would converse with the Moshiach and with [Moshe] the faithful shepherd and what they would answer him. He was an expert and knowledgeable in the work of Creation, the work of the chariot – Masay Bereshis and Masay Merkavah as well as in the entire Torah and in the languages of all the creatures and the languages of the angels. He was full of love and fear of Hashem and had many virtues, he was pious, humble and full of Ahavas Yisroel – one who loves Jews. And he said that any of the spiritual levels written praising the AriZal, were true regarding the Ba'al Shem Tov as well and that he even had more! Since that which was committed to writing regarding the AriZal was but a drop in the ocean of the true level of the AriZal.

He also retold how every Erev Shabbos during Mincha thousands and myriads of souls would come to the Ba'al Shem Tov requesting a tikkun to rectify the roots of their souls.

He also told Rebbe Elimelech how the Ba'al Shem Tov was able to see from one end of the world to the other. And how once he was sitting together with his students and he chuckled and laughed a bit. When the students asked the Ba'al Shem Tov why he laughed he explained: “In a certain city in a far off land a great minister spent many years to build a beautiful palace. And just now a great and righteous Tzadik was going to pray Mincha, the afternoon prayer. Just then a great downpour of rain began and the Tzadik took shelter from the deluge in that palace. When the Tzadik left, after the rain had abated and he continued on his way to the synagogue the entire palace collapsed to the ground. How can I not laugh at the hidden manner in which this world operates? The true purpose of this great and magnificent palace was only to shelter that Tzadik for a fleeting moment from the rain. In this way the Tzadik affected a tikkun, and rectified all the stones and all the sparks within them. Why should they remain standing for no purpose? Therefore they all fell down to the ground.” Afterwards this incident of the building's destruction was printed in the newspaper gazettes and how it somehow fell for no reason and it happened at that time.

He further told Rebbe Elimelech how our master the holy and G-dly Ba'al Shem Tov upon seeing any piece of furniture or some vessel such as a table or bench, he would be able to discern the thoughts that the artisan had had when he was fashioning that vessel. At this Rebbe Elimelech was greatly astonished.

Afterwards the chazzan stood on his feet and offered his testimony that once they were studying Torah before the holy Ba'al Shem Tov and a holy fire blazed around them and encircled them until they were so refined that they received the Torah from the Baal Shem Tov just as the Jews had received it at Mount Sinai with thunder and lightning and the strong sounds of the shofar's blast. It was just like at Mount Sinai. The sounds [of the shofar and thunder] heard at Mount Sinai never ceased since they were G-dly sounds rather one needs sanctity and refinement to hear them even today.

The holy Rebbe Elimelech replied that he had not merited this but that was no wonder since the holy Rav Yisroel Ba'al Shem Tov was very very great. Especially since he served Hashem on the banks of

the Dneister which is a place of purity, and that he received from the mouth of Achaya HaShiloni, happy is he who is human and merited this! **Those who were present and understood what had been said understood from this that all the other aforementioned forms of holiness and lofty spiritual levels Rebbe Elimelech himself had also achieved, or similar to them.**

Afterwards at a later date the chazzan passed away and within thirty days of his passing on Erev Shabbos the Bass singer returned from the mikva and came home. As he came home he told his wife, "Quick hurry and call the chevra kaddisha and tell the members of the burial society to come immediately," so saying he hastened to his room and explained, "They have just honored my dear friend the chazzan of the Ba'al Shem Tov to lead the services for Kabbalas Shabbos in heaven, and he does not wish to do so without me." So daying he lay himself down in bed and passed away.

(From the Handwritten Manuscript of Rav Yitzchak Isaac of Komarna – found in Introduction to Sefer Ba'al Shem Tov on the Torah – Kuntres Meiras Enyaim # 27-32)

His Praises -

There is a tradition that the stars in Noam Elimelech are there to signify any place where the author Rebbe Elimelech experienced an aliyas neshama, a journey of the soul to the supernal realms or the revelation of Eliyahu HaNavi
(Tagim p46)

There is another tradition that Rav Elimelech appeared in a dream to Rav yehishua of Belz and told him that anyone who studies his words would be considered one of his students.
(Tagim p46)

Ritz of Razla once said that a single statement of the Noam Elimelech contains an entire page of the Pri Etz Chaim.
(Tagim p46)

Rav Yitzchak Isaac of Kalov wrote a 300 page commentary to the sefer Noam Elimelech and did not print it when a heavenly voice asked him to refrain from doing so.
(Tagim p46)

Rav Chaim of Tanz wanted to write a commentary to the Noam Elimelech the length of the Bais Yosef on the Tur, however he refrained since he was afraid that he would not correctly interpret its meaning.
(Tagim p46)

The holy Divrei Chaim of Tzanz related in the name of the Holy Rav Naftali of Ropshitz that if the Rebbe Elimelech had been alive during the time period of the Amoraim (authors of the Talmud and Gemara) and if he had been alive during the period of the Tanaim (authors of the Mishnah) he himself would have been a Tanna, and if he would have been alive during the time of the prophets, he would have been a prophet. And if the Rebbe Elimelech would have been alive during the time of the Avos our patriarchs then we would be saying "The G-d of Elimelech," just as we recite in our prayers "the G-d of Avraham, Yitzchak and Yaakov." (Siach Zekanim I p6)

***Sample Selections –
Parshas Toldos***

“And he smelled the scent of his clothes.” (27:27)

I heard about the holy Rav Zusman (Rav Zisha of Anippoli) he once remarked regarding a man who was singing a moving song, a beautiful niggun to the words of “VeNislach – And they were forgiven,” which is recited in the Yom Kippur Kol Nidrei service and he (Rav Zisha) said: “Master of the World! - If the Jewish people had not sinned, how would there have been such a beautiful “VeNislach,” sung to you?”

This idea is somewhat explained in the Midrash (Bereshis Rabbah 65:22) And this is the meaning of “And he smelled the scent of his clothes.” This refers to the sins and transgressions when the Jewish people repent and do Teshuvah over them. This is hinted to by the statement of our Rabbis in Brachos (34b) “In the place where penitent Ba'alei Teshuvah stand, even completely righteous Tzadikim cannot stand.” Study Sanhedrin 37a which explains our verse “And he smelled the scent of his clothes.” “Do not read it as begadov – clothes rather read it as bogdav – traitors.”

(Toldos Yitzchak Ben Levi by Rav Yisroel of Pikov – Rav Levi Yitzchok of Berditchev's son)

Parshas Bo

Even during the rest of the year, if ever a Jew needs Divine assistance and miracles to rid himself of wicked enemies, he should tell the miracles of the Exodus by which Hashem punished the Egyptians, and this will arouse Divine vengeance upon his present enemies, too.

Parshas Bamidbar

If they give him the name of a tzaddik who has already lived in this world, this will cause him also to become a tzaddik, because it has aroused the soul of the departed tzaddik in the Supernal World.

Ist erlaubt zu dru: d'eu Lemberg den 3. Sep: tember 1787.

ספר נועם אלימלך

זה חיבר אשר חיבר היה הרב המקובל החסיד המפורסם איש אלק"י
 קדוש יאמר לו אשר סעיניו יוצא תוצה ותוררו אטנרו תוררו אמת
 על גם כמח ליקסטים ועל פטוקים ונסתרות ודרשים מיוסרים על ארני פו
 באשר עינים תחונה משרים : להודורו לעם ה' ורף ה' ארת המעשה
 אשר יעשן : וגם ארת הקדש שכבר נדבם
 הבא לבית הדין עיו הכי תרי אחים היה הרבני המופלג החסיד המפורסם
 סדריר אלער ואחו הקטן הוח ורבני החסיד המפורסם סדריר אליעזר
 ליפמן נרו : ועיו המסייע היה האלוף התורני העניו סדריר יעקב רוב בער
 הלדי היר שמואל רייס טקק לבוב :

נרפס פה קק לבוב

תרת מנכלה אדוניו הלדיר קיסר רומיני אונגריין פייס נאליעלאן עט לאות יריאן קנגלסח
 אשטאליסו מייפסטעט יחסיס השני יר"ס

Janocens Gefler, königl. Cenfor.

נרפוס הרבני סדריר יהודה שלמה בהמנות הרבני סדריר נפתלי הדין ו'ל לה'ה
 הנקרא מאיוסקוב'ר' שלמה יארוש ועכשיו נקרא ר' שלמה
 רפאפורט נרו יאיר

לסדר למרס כי אסר אלהי אבי בעורי לפ"ק