

## The Rebbe, Rebbe Elimelech of Lizhensk Noam Elimelech Parshas Yisro

<p>And Yisro heard—Rashi of blessed memory explains: What report did he hear that caused him to come? The splitting of the Sea of Reeds and the war with Amalek.</p>	<p>וַיִּשְׁמַע יִתְרוֹ—פָּרַשׁ רַשִׁי ז"ל: מָה שְּׁמוּעָה שָׁמַע וּבָא? קָרִיעַת יַם סוּף וּמִלְחַמַּת עַמְלֵק.</p>
<p>Seemingly, is it not explicitly stated in the verse, "for He brought them out," etc.? So what is Rashi asking by introducing additional reasons for his coming?</p>	<p>לְכַאוּרָה, הֲלֹא מִפְּרֹשׁ בַּפְּסוּק "כִּי הוֹצִיא" וְכוּ' וְיָמָּה בְּעֵי רַשִׁי בָּזָה, שֶׁחֲדָשׁ עוֹד טַעְמִים עַל בְּיָאתוֹ?</p>
<p>However, it seems that no person is aroused to repent and draw himself close to the service of the Blessed Name merely by seeing miracles and wonders performed for others.</p>	<p>אֲךָ נִרְאָה דְהֵנָּה, אִין אָדָם מִתְעוֹרֵר לְשׁוּב בְּתַשׁוּבָה וּלְקִרְבַּ עֲצָמוֹ לְעַבּוּדָתוֹ יִתְבָּרַךְ שְׁמוֹ, עַל יְדֵי שְׂרוּעָה נְסִים וְנִפְלְאוֹת הַנְּעֻשִׁים לְאַחֲרִים.</p>
<p>For one whose heart is sealed and dulled by his sins does not recognize the miracle and does not understand at all to take notice of the greatness and exaltedness of the Blessed Creator.</p>	<p>כִּי מִי שֵׁישׁ לוֹ לֵב אָטוּם וּמְטַמָּט מְעוֹנוֹתָיו, אִין מַכִּיר בְּנֶס וְלֹא יְבִין כָּלֵל לְהַשְׁגִּיחַ עַל גְּדֻלַּת הַבוֹרָא יִתְבָּרַךְ וְרוֹמְמוֹתוֹ.</p>
<p>However, the primary awakening to repentance and recognizing His Blessed greatness comes through the righteous person who serves Hashem, blessed is He, with great love, awe, and devotion, and who unifies His great Name in truth.</p>	<p>אֲךָ עֶקֶר הַתְּעוֹרְרוֹת בְּתַשׁוּבָה וְלְהַכִּיר גְּדֻלָּתוֹ יִתְבָּרַךְ הוּא בָּא עַל יְדֵי הַצְּדִיק הַעוֹבֵד הַשֵּׁם יִתְבָּרַךְ בְּרוּךְ הוּא בְּאַהֲבָה רַבָּה וְיִרְאָה וְדַבְּקוֹת וּמֵיחַד שְׁמוֹ הַגְּדוֹל בְּאֵמֶת.</p>
<p>Then, Hashem, blessed is He, bestows upon the righteous even more holy influence and brings him to the true unity.</p>	<p>אֲזִי הַשֵּׁם יִתְבָּרַךְ בְּרוּךְ הוּא מְשַׁפֵּיעַ לוֹ לְצְדִיק עוֹד שְׁפַע קֹדֶשׁ וּמְבִיאֵו אֶל אֲחֻדוֹת הָאֵמֶת.</p>
<p>This is in the manner of what the Holy One, blessed be He, said: "You have made Me into a single entity in the world."</p>	<p>עַל דְּרָךְ שֶׁאָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֲתֵם עֹשִׂיתֶם לִי חֲטִיבָה אַחַת בְּעוֹלָם.</p>
<p>This means that you have made Me into this unity, to unify My Name.</p>	<p>פְּרוּשׁ שֶׁעֹשִׂיתֶם לִי הַחֲטִיבָה הַזֹּאת לִיחַד שְׁמִי.</p>
<p>And this is "one"—meaning to say, towards unity.</p>	<p>וְזֶהוּ 'אַחַת' רוּצָה לומר אֶל הָאֲחֻדוֹת.</p>
<p>And I will make you into a single entity, meaning that I, too, will bring you to unity, to awaken your hearts</p>	<p>וְאֲנִי אֶעֱשֶׂה אֲתֵכֶם חֲטִיבָה אַחַת, רוּצָה לומר: גַּם אֲנִי אָבִיא אֲתֵכֶם אֶל הָאֲחֻדוֹת, לְעוֹרֵר</p>

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<p>However, the primary awakening to repentance and recognizing His Blessed greatness comes through the righteous person who serves Hashem, blessed is He, with great love, awe, and devotion, and who unifies His great Name in truth.</p>	<p>אך עקר התעוררות בתשובה ולהפיר גדלתו יתברך הוא בא על ידי הצדיק העובד השם יתברך ברוך הוא באהבה רבה ויראה ודבקות ומיחד שמו הגדול באמת.</p>
<p>and your inner essence in devotion and holiness toward unity.</p>	<p>לבבכם והפנימיות שבכם בדבקות וקדושה אל האחדות.</p>

<p>And through Hashem, blessed is He, bestowing a flow of holiness into the inner essence of the righteous person, this itself causes the hearts of people to be awakened in repentance to His service, blessed be His Name, for they too are a Divine portion.</p>	<p>ועל ידי שהשם יתברך משפיע שפע קדושה בהפנימיות של הצדיק, דבר זה הוא הגורם גם כן את לב בני אדם שיתעוררו בתשובה לעבודתו יתברך שמו, כי הם גם כן חלק אלקי.</p>
<p>And this is (the meaning of the verse) "You shall have no other gods before Me," in the manner that it is stated (Talmud, Sukkah 52a), "You shall have no foreign god within you"—this refers to the evil inclination.</p>	<p>וזוהו 'לא יהיה לך אלקים אחרים על פני', על דרך דאיתא (סוכה נ"ב א') 'לא יהיה בך אל זר'—זוהו היצר הרע.</p>
<p>And He warned, "You shall have no other gods," meaning foreign thoughts before Me, meaning that it is against the inner essence, and this is an opposition that prevents one from awakening the inner essence.</p>	<p>וזהיר 'לא יהיה לך אלקים אחרים'—פרוש מחשבות זרות על פני, רוצה לומר שהוא נגד הפנימיות, וזה הוא התנגדות שלא תוכלו לעורר הפנימיות.</p>
<p>And this is what Rashi, of blessed memory, said: "What report did he hear, etc.?" For certainly, when Yisro saw that Israel had gone out, his heart was not aroused to come and convert, for this was not due to Israel's own awakening.</p>	<p>וזוהו ז"ש רש"י ז"ל 'מה שמועה' וכו'—שבדאי, על ידי שראה ישראל שיצאו, לא נתעורר לבו לבוא להתגיר, כי זה גם לא היה על ידי התעוררות ישראל.</p>
<p>As in truth, there was an accusation: "These are idol worshippers, etc."</p>	<p>כאשר באמת היה הקטרוג—'הללו עובדי' 'עבודה זרה' וכו'.</p>
<p>Therefore, Rashi, of blessed memory, explained: "What report did he hear that caused him to come?" Meaning, what was it that specifically aroused him to come?</p>	<p>ולכן פרש רש"י ז"ל 'מה שמועה שמע וכו'—פרוש, איזה דבר היה מעוררו שיבוא</p>

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The splitting of the Sea of Reeds—this was due to the awakening of the righteous, for when the sea saw the ark of Yosef, "the sea saw and fled."	קריעת ים סוף'—שָׁזָה הַיָּה עַל יְדֵי הַתְּעוֹרְרוֹת הַצְּדִיק, כְּשֶׁרָאָה הַיָּם אֶרְוֹנוֹ שֶׁל יוֹסֵף, 'הַיָּם רָאָה וַיִּנָּס'.
And the war with Amalek—this too...	...וּמִלְחַמַּת עַמְלֵק—שָׁזָה גַם כֵּן

Through an awakening from below, as the verse states (Exodus 17:16), "For a hand is upon the throne of Yah, the war of Hashem is against Amalek," as Rashi explains.	עַל יְדֵי הַתְּעוֹרְרוֹת דְּלִתְתָּא, כְּמוֹ שְׁאָמַר הַכְּתוּב (שְׁמוֹת י"ז ט"ז): 'כִּי יַד עַל כִּסֵּי ה', מִלְחַמָּה לַה' בְּעַמְלֵק' כְּפֵרוֹשׁ רַשִׁי
And this will, with God's help, soon be fulfilled through the awakening from below of the righteous.	וְזֶה יְהִי־אִי"ה בְּמַהֲרָה עַל יְדֵי אֲתַעְרוּתָא דְּלִתְתָּא שֶׁל הַצְּדִיקִים
And this caused Yisro to come and take refuge under the wings of the Shechinah.	וְזֶה גָרְמָהּ לוֹ לִיתְרוֹ שֶׁבָּא לְחֹסוֹת תַּחַת כַּנְּפֵי הַשְּׂכִינָה
And this is (the meaning of the verse), "To You my heart has said: Seek My countenance" (Psalms 27:8).	(וְזֶהוּ: 'לָךְ אָמַר לְבִי בִקְשׁוּ פָנַי' (תהלים כ"ז ח
Meaning that King David, peace be upon him, was hinting that the essence of prayer is that a person should pray when his heart is awakened in devotion and holiness.	פְּרוֹשׁ, שֶׁדוֹד הַמֶּלֶךְ עָלָיו הַשְּׁלוֹם הִיָּה מְרַמֵּז שֶׁעֵקֶר הַתְּפִלָּה הוּא שְׂיִתְפַּלֵּל הָאָדָם כְּשֶׁמִּתְעוֹרֵר לְבוֹ בְּדַבְּקוֹת וְקִדּוּשָׁה
And this means "To You"—that is, for Your sake my heart has said: "Seek My countenance."	וְהִינּוּ 'לָךְ'—רוּצָה לוֹמַר: בְּשִׁבִילְךָ אָמַר לְבִי בִקְשׁוּ פָנַי
Meaning, that my heart was awakened in devotion, and as if it says: "For Your sake, seek My countenance."	דְּהִינּוּ שֶׁנִּתְעוֹרֵר לְבִי בְּדַבְּקוֹת, וְכֵאלּוֹ אוֹמֵר: בְּשִׁבִילְךָ בִקְשׁוּ פָנַי
Then, "Your countenance, Hashem, I shall seek"—and this is well understood.	אָז 'פָּנֶיךָ ה' אֲבַקֵּשׁ'—וְק"ל

For Hashem brought Israel out of Egypt, as we say in the text of the Blessing of Redemption (Passover Haggadah), "He took us out from slavery to freedom, from subjugation to redemption, from darkness to great light."	כִּי הוֹצִיא ה' אֶת יִשְׂרָאֵל מִמִּצְרַיִם, לִהְיוֹת שְׂאֵנוֹ אוֹמְרִים בְּנֶסֶח בְּרַכַּת הַגְּאֻלָּה (הגדה של פסח): 'הוֹצִיאֵנוּ מֵעֲבָדוֹת לְחֵירוֹת, וּמִשְׁעַבּוּד לְגְאֻלָּה, וּמֵאֲפֶלֶה לְאוֹר גְּדוֹל
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Let us examine the change in language and what it comes to teach.	וַיַּעֲיֵן בְּהַשְׁנוּי לְשׁוֹן, לְמַה בָּא לְהוֹרוֹת.
It appears that each person understood the greatness of that redemption according to the level of exile he had experienced.	וְנִרְאָה, הַיּוֹת שֶׁכָּל אֶחָד הֵבִין מֵעֵלַת הַגְּאֻלָּה הַהִיא לְפִי מַדְרַגַּת גְּלוּתוֹ שֶׁהָיָה בּוֹ.
That is, one who worked with the difficult mortar and bricks recognized the kindness of the Blessed Creator in redeeming him from harsh bondage.	דְּהֵינּוּ, מִי שֶׁהָיָה עוֹבֵד בַּחֲמֵר וּבִלְבָנִים הַקָּשִׁים, הִפִּיר טוֹבוֹת הַבוֹרָא בְרוּךְ הוּא בְּהוֹצִיאֵו מִשְׁעֶבֶד הַקָּשָׁה.
But there were those who were not subjected to such labor, like the tribe of Levi, but were still made to submit like slaves. They understood the greatness of redemption because it freed them.	וַיֵּשׁ אֲשֶׁר לֹא שָׁעֲבָדוּ בָהֶם, כְּמוֹ שֶׁבְטוּ שֶׁל לֵוִי, אֲלֵא שֶׁהָיוּ מְכַנְיָעִים כְּעֲבָדִים, וְהֵבִינוּ מֵעֵלַת הַגְּאֻלָּה עַל אֲשֶׁר יָצְאוּ בָּהּ לְחֵירוֹת.
And there were those who were on a higher spiritual level and did not consider either of these aspects primary. Rather, their main aspiration was to be redeemed so they could serve Hashem, blessed be He, without any hindrance.	וַיֵּשׁ אֲשֶׁר הָיוּ בַּמַּעֲלָה הָעֲלִיּוֹנָה, וְלֹא חָשְׁבוּ לְזָהָ וְלֹא לְזָהָ, רַק עֵקֶר מִגְּמוּתָם הָיָה שִׁיגְאֵלוֹ לְמַעַן יַעֲבֹדוּ הַשֵּׁם יִתְבָּרַךְ בְּלִי שׁוּם מְנִיעָה.
For when they were in Egypt, in a place of impurity, there was a cloud and darkness that served as a separating barrier upon them.	כִּי בְּהִיוֹתָם בְּמִצְרַיִם, בְּמִקּוֹם הַטְּמָאָה, הָיָה הָעֲנַן וְהַחֹשֶׁךְ שֶׁל מָסַךְ הַמַּבְדִּיל עֲלֵיהֶם.
And afterward, when they left, a radiant light shone upon them, increasing their spiritual work, growing and ascending higher and higher. This was the essence of their joy upon leaving Egypt.	וְאַחַר כֵּן, כְּשִׁיִּצְאוּ, אֹר נִגְהָ עֲלֵיהֶם, לְהוֹסִיף עֲלֵיהֶם בְּעֹבֹדָה, הוֹלֵךְ וְאוֹר לְמַעֲלָה לְמַעֲלָה. זֶה הָיָה עֵקֶר שִׂמְחָתָם בְּצֵאתָם מִמִּצְרַיִם.
And for this reason, the change in language appears. For one level, it says "from subjugation to redemption"; for another, it says "from slavery to freedom"; and corresponding to the third distinction, it says "from darkness to great light."	וְלָזָה בָּא הַשְׁנוּי לְשׁוֹן: לְמַדְרַגָּה אַחַת אָמַר 'מִשְׁעֶבֶד לְגְאֻלָּה', וּכְנִגְדֵּי הֵב' אָמַר 'מִמַּעֲבָדוֹת לְחֵירוֹת', וּכְנִגְדֵּי הַחֹלּוֹק הֵג' אָמַר 'מֵאֲפֵלָה לְאוֹר גָּדוֹל'.
And similarly here, Yisro understood that the Exodus from Egypt was surely a goodness that was divided according to the level of each person.	וְזֶהוּ גַם כֵּן בְּכָאן, שִׁיתְרוּ הֵבִין שִׂמְחָתָמָא, יְצִיאַת מִצְרַיִם הִיא הַטּוֹבָה הַמִּתְחַלֶּקֶת לְפִי מֵעֵלַת אַנְשִׁים.

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<p>And this is (the meaning of the verse), "What he did for Moshe and for Israel"—for certainly, what was done for Moshe was in a different manner than for the rest of Israel.</p>	<p>וְזֶהוּ 'אֲשֶׁר עָשָׂה לְמֹשֶׁה וּלְיִשְׂרָאֵל—שְׁלֵמֹשֶׁה עָשָׂה בְּיָדָיו בְּאַפֵּן אַחֵר מִבְּשָׂאָר יִשְׂרָאֵל.</p>
<p>However, in this, all were made equal in general regarding the Exodus from Egypt.</p>	<p>אֲלֵא שֶׁבְּזֶה הַשְּׁוֹו כָּלֵם בְּכִלְלוּת, וְיִצִּיאת מִצְרַיִם.</p>
<p>And this is (the meaning of the verse), "For He brought out..."—and this is well understood.</p>	<p>וְזֶהוּ 'כִּי הוֹצִיא' וכו'—וְק"ל.</p>
<p>Or one could say that it is necessary to analyze: (A) "for Moshe" appears redundant, and Rashi, of blessed memory, explained that he is equal to all of them; (B) it should have said "for He brought them out."</p>	<p>אוּ יֹאמַר כִּי יֵשׁ לְדַקְדֵּק: 'א' 'לְמֹשֶׁה' הוּא מֵיִתְרָה, וְרַשִׁ"י ז"ל פָּרַשׁ דְּשָׁקוּל כְּנֶגֶד כָּלֵם; 'ב' 'כִּי הוֹצִיאֲם' מִבְּעֵי לִיָּה לְמִיָּמָה.</p>
<p>However, it seems proper to first explain the verse: "I am Hashem, your God, who brought you out of the land of Egypt" (Exodus 20:2), and the commentators have noted that "who brought you out" is in singular form.</p>	<p>אֲךָ נִרְאָה בְּהַקְדָּמָה לְפָרֵשׁ פְּסוּקָה: 'אֲנֹכִי ה' אֱלֹהֶיךָ, אֲשֶׁר הוֹצִיאֲתִיךָ מֵאֶרֶץ מִצְרַיִם', וּפָרֵשׁוּ, שֶׁנֶּאֱמַר 'הוֹצִיאֲתִיךָ' לְשׁוֹן יְחִיד.</p>
<p>And in my humble opinion, it appears that while they were under the bondage of Egypt, not everyone's understanding was the same, as mentioned above.</p>	<p>וְלַעֲנִיּוֹת דַּעֲתֵי נִרְאָה, דְּהֵנָּה, בְּהִיוֹתָם תַּחַת שֶׁעֲבֹד מִצְרַיִם, לֹא הָיְתָה דַּעֲת כָּלֵם שְׁוָה, כְּנ"ל.</p>
<p>And this is why it says "who brought you out" in singular form, for each individual experienced the redemption according to his own understanding and level.</p>	<p>וְזֶהוּ 'אֲשֶׁר הוֹצִיאֲתִיךָ' לְשׁוֹן יְחִיד, כְּנ"ל—לְכָל אֶחָד וְאֶחָד, הָיְתָה הַגְּאֻלָּה לְפִי דַּעֲתוֹ וּמִדְרָגָתוֹ.</p>
<p>And Moshe Rabbeinu, peace be upon him, surely had all his concerns centered on the fact that he could not serve Hashem properly due to his great distress over Israel.</p>	<p>וּמֹשֶׁה רַבְּנוּ עָלָיו הַשְּׁלוֹם, בְּיָדָיו כָּל דַּאֲגָתוֹ הָיְתָה, שֶׁלֹּא הָיָה יָכוֹל לַעֲבֹד אֶת ה' יִתְבָּרַךְ, עַל יְדֵי שֶׁהָיָה לוֹ צַעַר גָּדוֹל עַל יִשְׂרָאֵל.</p>
<p>And this is (the meaning of) "And Yisro heard"—meaning, he understood everything that Hashem had done for Moshe and for Israel.</p>	<p>וְזֶהוּ 'וַיִּשְׁמַע יִתְרוֹ'—פְּרוּשׁ, שֶׁהֵבִין אֶת כָּל אֲשֶׁר עָשָׂה ה' לְמֹשֶׁה וּלְיִשְׂרָאֵל.</p>

**The Rebbe, Rebbe Elimelech of Lizhensk**  
**Noam Elimelech**  
**Parshas Yisro**

<p>That is, for Moshe, the redemption was on a different level—to serve Hashem, blessed be He, without any hindrance or distress.</p>	<p>דְּהִינוּ, לְמֹשֶׁה, בְּמִדְרַגָּה אַחֲרַת הַיְתָה הַגְּאֻלָּה—לְעִבּוּד אֶת ה' יִתְבָּרַךְ, בְּלִי שׁוּם מְנִיעָה וְצָעַר.</p>
<p>And for Israel, the redemption was also in a different manner—some were freed simply from servitude to Egypt.</p>	<p>וּלְיִשְׂרָאֵל, הַיְתָה הַגְּאֻלָּה גַּם כֵּן בְּאִפְסוֹן אַחֵר—לְקִצְתָם, לְבִלְתִּי עֲבוּד לְמִצְרַיִם.</p>
<p>"For Hashem brought Israel out of Egypt"—meaning, the exodus and redemption were for all of Israel collectively.</p>	<p>כִּי הוֹצִיא ה' אֶת יִשְׂרָאֵל מִמִּצְרַיִם—פְּרוֹשׁ, וְהַהוֹצָאָה וְהַגְּאֻלָּה הַיְתָה לְכָלְלוֹת יִשְׂרָאֵל.</p>
<p>However, for each individual, it was according to his level—and this is well understood.</p>	<p>אך לְכָל אֶחָד וְאֶחָד, לְפִי מִדְרַגְתּוֹ—וְק"ל.</p>