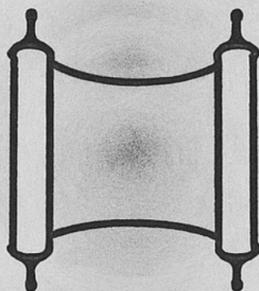


בס"ד

**Rebbe Elimelech
of Lizhensk
Parshas Mishpatim**



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The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech
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מאמר א

And these are the ordinances etc. To explain the juxtaposition:

“And you shall not ascend with steps upon My altar, that your nakedness not be uncovered upon it, and these are the ordinances.” It seems to me, as it is written, “I will praise the name of God with song, and I will magnify Him with thanksgiving” (Psalms 69:31).

For behold, there are two aspects in the attribute of the righteous, namely: there is a righteous person who always goes in a level of cleaving in attachment to the Blessed Name and always praises with songs and praises. And when some goodness from Him, may He be blessed, happens to befall this righteous person,

then he cleaves more in attachment to the Blessed Name and recognizes more of His greatness, may He be blessed, and praises the Creator, may He be blessed, with more attachment to Him and with more longing. And he does not thank Him, may He be blessed, now more because of the goodness that He did with him more than before,

rather, because of the goodness he recognizes His greatness, may He be blessed, and praises Him with more longing and attachment. And there is one who is not in this level, but he recognizes His goodness, may He be blessed, and praises the Creator, blessed be He, for the goodness done to him,

and according to his recognition of the goodness he praises more. And there is a difference between the praises of the above-mentioned righteous, namely: the righteous who comes to more attachment because of the goodness and praises the Creator, blessed be He, more in attachment as mentioned above, is a great level,

and he is not permitted to ascend more than his level that he is at now at the time of the praise and the song. For when he raises himself more than his level, then he raises his lowliness opposite him and improper intentions and foreign thoughts, may the Merciful One save, fall into him.

ואלה המשפטים כו'. לפרש הסמיכות "ולא תעלה במעלות על מזבחי אשר לא תגלה ערותך עליו, ואלה המשפטים". נ"ל דכתיב "אהללה שם אלקים", "בשיר ואגדלנו בתודה",

דהנה יש שני בחינות במדת הצדיקים, דהיינו יש צדיק שהולך תמיד במדרגה בדבקות בהשם יתברך ומשבח תמיד בשירות ותשבחות, וכשמזדמן להצדיק הנה איזה טובה מאתו יתברך,

אזי מתדבק יותר בהשם יתברך ומכיר יותר בגדולתו יתברך ומשבח להבורא יתברך ביותר הדבקות בו וביותר תשקות, ואינו מודה לו יתברך עתה יותר בשביל הטובה שעשה עמו יותר ממקדם,

רק בשביל הטובה הוא מכיר בגדולתו יתברך ומשבח לו בתשקות ודבקות יותר. ויש שאינו במדרגה זו, אכל הוא מכיר בטובתו יתברך ומשבח להבורא ברוך הוא על הטובה הנעשית לו

וכפי הכרתו הטובה הוא משבח יותר. ויש חלוק בין השבחות של הצדיקים הנ"ל, דהיינו הצדיק שהוא בא אל התדבקות יותר בשביל הטובה ומשבח להבורא ברוך הוא יותר בדבקות כנ"ל, הוא מדרגה גדולה,

ואינו רשאי לעלות יותר ממדרגתו שהוא כעת בשעת השבח והתהלה, דכשיגביה את עצמו יותר ממדרגתו, אזי מגביה שפלותו כנגדו ונופלים לו פניות ומחשבות זרות רחמנא לצלן

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But when he praises because of recognition of His goodness, then according to his greater recognition he can praise more and it does not harm him. And this is, "And you shall not ascend with steps upon My altar," meaning that the songs and praises in attachment and recognition of His greatness are in the place of a sacrifice,

אָבֵל כְּשֶׁהוּא מְשַׁבַּח בְּשִׁבְלֵי הַפֶּתַח טוֹכְתוֹ, אֲזַי כְּפִי הַפֶּתַח יוֹתֵר הוּא יוֹכֵל לְשַׁבַּח יוֹתֵר וְאֵינּוּ מְזִיק לוֹ. וְזֶהוּ "וְלֹא תַעֲלֶה בְּמַעֲלוֹת עַל מִזְבְּחִי", ר"ל שֶׁהַשִּׁירוֹת וְהַתְּשַׁבְּחוֹת בְּדַבְּקוֹת וְהַפֶּתַח גְּדוּלוֹתָיו הוּא בְּמָקוֹם קָרְבָן,

namely that he brings himself near to the Creator, blessed be He, and to the upper worlds and is called by the name altar. And that which is written, "And you shall not ascend with steps," meaning at the time of the songs and praises which are in the place of a sacrifice, "upon My altar,"

דְּהֵינּוּ שֶׁהוּא מְקָרֵב עֲצָמוֹ אֶל הַבּוֹרָא בְּרוּךְ הוּא וְלַעוֹלָמוֹת עֲלִיוֹנִים וְנִקְרָא בְּשֵׁם מִזְבֵּחַ, וְזֶהוּ שֶׁהוּא כְּתוּב "וְלֹא תַעֲלֶה בְּמַעֲלוֹת", דְּהֵינּוּ בְּשַׁעַת הַשִּׁירוֹת "וְהַתְּשַׁבְּחוֹת שֶׁהוּא בְּמָקוֹם קָרְבָן, "עַל מִזְבְּחִי",

you shall not ascend with steps more than your level, so that "your nakedness not be uncovered upon it," meaning that he should not raise his lowliness opposite him and improper intentions fall into him as mentioned above. And he juxtaposed to it, "And these are the ordinances (which you shall place before them),"

לֹא תַעֲלֶה בְּמַעֲלוֹת יוֹתֵר מִמְדַּרְגְּתְּךָ, כְּדִי שֶׁ"לֹא תִגָּלֶה עֲרוּתְךָ עָלָיו", דְּהֵינּוּ שֶׁלֹא יִגְבִּיהַ שְׁפֹלוֹתְךָ כְּנִגְדָּךְ וְיִפּוֹל כְּךָ פְּנִיּוֹת כַּנ"ל, וְסִמְךָ לוֹ "וְאֵלֶּה" (הַמְשַׁפְּטִים) (אֲשֶׁר תִּשִּׂים לִפְנֵיהֶם),

and meaning: these ordinances mentioned above that I have said to you, "which you shall place before them," explanation: before the righteous who are not in a great level, but rather that they recognize the goodness of the Blessed Name which is before them, you can place the above ordinances, namely that he can ascend in level more and more according to his recognition.

וְר"ל אֵלֶּה הַמְשַׁפְּטִים הַנ"ל שֶׁאֲמַרְתִּי לְךָ, "אֲשֶׁר תִּשִּׂים לִפְנֵיהֶם", פִּירוּשׁ לִפְנֵי הַצַּדִּיקִים שְׂאֵינָם בְּמַדְרָגָה גְּדוּלָה, רַק שֶׁהֵם מְכִירִים בְּטוֹבוֹת הַשֵּׁם יִתְבָּרַךְ אֲשֶׁר לִפְנֵיהֶם, תּוֹכֵל לְשׂוֹם הַמְשַׁפְּטִים הַנ"ל, דְּהֵינּוּ שֶׁהוּא יוֹכֵל לַעֲלוֹת בְּמַדְרָגָה יוֹתֵר וְיוֹתֵר כְּפִי הַפֶּתַח.

And this is, "And I will praise the name of God with song and I will magnify Him with thanksgiving" (Psalms 69:31), and meaning that I hold two good things, namely: when I am in this level to praise with songs and praises and not because of the goodness as mentioned above, but rather because of recognition of His greatness, may He be blessed,

וְזֶהוּ "וְאֵהֱלֵלָה שֵׁם אֱלֹהִים בְּשִׁיר וְאֶגְדְּלֶנּוּ בַתּוֹדָה", וְר"ל שֶׁאֲנִי מְחַזֵּק תִּרְמִי לְטִיבוֹתָא, דְּהֵינּוּ כְּשֶׁאֲנִי בְּמַדְרָגָה זֶה לְשַׁבַּח בְּשִׁירוֹת וְהַתְּשַׁבְּחוֹת וְלֹא בְּשִׁבְלֵי הַטּוֹבָה כַּנ"ל כִּי אִם מִמַּחַמַּת הַפֶּתַח גְּדוּלוֹתוֹ יִתְבָּרַךְ,

then I hold to my level and I do not praise more than my level, and this is, "And I will praise with song," and not more than my level. "And I will magnify Him with thanksgiving," that thanksgiving is a hint to a person who praises because of his goodness,

אֲזַי אֲנִי מְחַזֵּק בְּמַדְרָגְתִּי וְאֵין אֲנִי מְשַׁבַּח יוֹתֵר מִמְדַּרְגְּתִּי, וְזֶהוּ "וְאֵהֱלֵלָה בְּשִׁיר" וְלֹא יוֹתֵר מִמְדַּרְגְּתִּי, "וְאֶגְדְּלֶנּוּ בַתּוֹדָה", תּוֹדָה רְמַז עַל אֲדָם שֶׁהוּא מְשַׁבַּח בְּשִׁבְלֵי טוֹכְתוֹ,

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as it is stated in the Gemara that four need to give thanks (Berachot 54b), and meaning: when I am in this aspect to praise Him because of recognition of His goodness, then I will magnify Him with thanksgiving more according to my recognition.

And this is what our Rabbis, may their memory be blessed, said: “Then Moses will sing etc.; it does not say sang but rather will sing; from here is a hint to the resurrection of the dead from the Torah” (Sanhedrin 91b). And one must give a reason why specifically here there is a hint to the resurrection of the dead?

And it can be explained according to the above, namely that then at the Exodus from Egypt they were in a small level, that they were praising because of recognition of the goodness, and this is what is written, “Then will sing,” meaning “Then,” at the time of the resurrection, then they will be praising in the level of “song” as mentioned above. And this is clear.

[NOTE Summary:

Rabbi Elimelech teaches that the juxtaposition of “ולא תעלה במעלות על מזבחי” to “ואלה המשפטים” reveals inner laws governing spiritual praise. There are two distinct modes of avodah among the righteous.

One tzaddik lives constantly in deveikus, praising Hashem in song independent of benefit. When goodness comes to him, it does not generate gratitude-based praise; rather, it deepens his awareness of Divine greatness. His praise intensifies because his perception expands. However, this level is spiritually dangerous if mishandled. During moments of elevated praise, he may not ascend beyond his authentic מדריגה. If he artificially elevates himself higher than his true standing, his own inner שפלות rises against him, producing פניות and מחשבות זרות. This is the warning of “ולא תעלה במעלות על מזבחי,” for praise functioning as a korban must remain within truthful spiritual boundaries.

The second mode is one who praises מתוך הכרת הטוב. He responds to kindness with thanksgiving. Here, expansion is healthy. According to the depth of his recognition, he may magnify his praise. Because his ascent is rooted in gratitude rather than in an attempt to grasp higher deveikus, it does not harm him.

This distinction is encoded in “ואהללה שם אלקים בשיר ואגדלנו בתודה” (Tehillim 69:31). “בשיר” represents pure deveikus, which must remain measured. “בתודה” represents gratitude-based praise, which may grow proportionally. The Gemara’s teaching that “אז ישיר משה” (Sanhedrin 91b) hints to תחיית המתים is understood accordingly: at the Exodus, their song emerged from recognition of kindness. In the future, their song will be pure שיר, unconditioned by benefit.

Thus, “ואלה המשפטים” are spiritual ordinances regulating ascent. Before simpler tzaddikim who serve through gratitude, these laws allow measured growth. But the higher tzaddik must guard his boundary carefully.

פְּדֹאֵימָא בְּגִמְרָא ד' צְרִיכִין לְהוֹדוֹת (Berachot 54b), וְר"ל קְשָׁאֲנִי בְּבְחִינָה זֹאת לְשִׁבְחוֹ בְּשִׁבְלִי, הַפֶּרֶת טוֹבָתוֹ, אֲזִי אֲנִי אֲגַדְלֶנּוּ בְּתוֹדָה יוֹתֵר כְּפִי הַפֶּרְתִּי.

וְזֶהוּ שְׁאֲמָרוּ חֲזוֹ"ל "אֲזִי יִשִּׁיר מִשָּׁה כּוֹי שֶׁר לֹא נֶאֱמַר "אֲלֵא אֲזִי יִשִּׁיר מִכָּאן רָמַז לְתַחֲיַת הַמֵּתִים מִן הַתּוֹרָה וְיֵשׁ לְתַת טַעַם לְמָה דְּוָקֵא כָּאן, (Sanhedrin 91b), רָמַז עַל תַּחֲיַת הַמֵּתִים?

וְיֵשׁ לְפָרֵשׁ עַל פִּי חֲזוֹ"ל, דְּהֵינּוּ שְׁאֲזִי בִּיציאת מצרים הָיוּ בְּמַדְרָגָה קְטַנָּה שֶׁהָיוּ מְשֻׁבְּחִים בְּשִׁבְלִי הַפֶּרֶת הַטוֹבָה, וְזֶהוּ שְׁכַתוֹב "אֲזִי יִשִּׁיר", ר"ל "אֲזִי" בְּעַת הַתַּחֲיָה, אֲזִי יִהְיֶה מְשֻׁבְּחִים בְּמַדְרָגַת "שִׁיר" כִּנּוּ"ל. וְקַל לְהַבִּין.

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Practical Takeaway:

Do not confuse inspiration with spiritual entitlement. When uplifted, remain anchored in honesty. Growth that exceeds one's inner אמת invites ego and instability. Instead, cultivate gratitude. Let recognition of goodness deepen connection naturally and sustainably.

Chassidic Story:

It is related that a chassid once came to Rabbi Elimelech after experiencing intense inspiration during prayer. He adopted stringencies beyond his capacity, fasting frequently and extending his prayers far past his norm. Rabbi Elimelech observed this and told him, "A ladder must stand firmly on the ground before it can reach heaven." He instructed him to return to steady, measured avodah grounded in humility. Over time, the chassid's service became stable and luminous, illustrating the teaching of not ascending beyond one's מזבח.

END NOTE]

מאמר ב

Or it may be said, "And these are the ordinances," for behold it is written, "A king through justice establishes the land, but a man of gifts overthrows it" (Proverbs 29:4).

או יאמר "ואלה המשפטים", דהנה כתיב "מלך
", במשפט יעמיד ארץ

For behold, there is a righteous person in whose hand are the judgments to sweeten them and to transform them into mercies, and this is, "A king through justice," meaning one who is in this level that he is king over the justice, namely over the judgments,

דהנה יש צדיק אשר בנדו הדינים להמתיקם ולהפכם לרחמים, וזהו "מלך במשפט", ר"ל מי שהוא במדרגה זאת שהוא מלך על המשפט, דהינו על הדינים,

"establishes the land." "But a man of gifts overthrows it," that there is a righteous person who lifts and raises the world always to the Blessed Name and to His service, may His Name be blessed,

יעמיד ארץ", "ואיש תרומות יקנסה", דיש צדיק שהוא מנשא ומרים את העולם תמיד להשם יתברך, ולעבודתו יתברך שמו

and this righteous person overthrows the judgments so that they do not come at all and at all, and he does not need to sweeten them. And this is, "And these are the ordinances which you shall place before them," meaning the judgments you shall place before them,

והצדיק הנה הוא יקנס את הדינים שלא יבאו כלל וכלל, ואינו צריך להמתיקם. וזהו "ואלה המשפטים", אשר תשים לפניהם, ר"ל הדינים תשים לפנייהם

either to sweeten them into mercies or in the second way to restrain them so that they not go out and not come at all and at all. And this is clear.

או להמתיקם לרחמים או בדרך השני לעכבם שלא יצאו ולא יבאו כלל וכלל. וקל להבין

[NOTE Summary:

Rabbi Elimelech offers a second explanation of "ואלה המשפטים" based on the verse "ואיש ואיש" (Proverbs 29:4). He describes two distinct spiritual capacities of the tzaddik in relation to dinim.

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There is a tzaddik who has mastery over judgments. In his hands, dinim can be sweetened and transformed into rachamim. This is the meaning of “מלך במשפט,” one who is king over mishpat, ruling over the forces of דין and redirecting them. Through this governance, “יעמיד ארץ,” he stabilizes the world.

Yet there is a higher mode. There exists a tzaddik who constantly elevates and lifts the world toward Hashem and His service. By raising reality upward, he nullifies the dinim at their root so they never emerge at all. He does not sweeten them after they descend. He prevents them from descending altogether. This is “איש תרומות” יהרסנה,” he overturns and dismantles the very structure of דין before it manifests.

Thus “ואלה המשפטים אשר תשים לפניהם” means that the dinim are placed before the tzaddikim in one of two ways. Either to sweeten them into mercy, or to restrain them entirely so that they do not go out and do not come at all.

Practical Takeaway:

There are two ways to deal with difficulty. One is reactive, to transform harsh realities into growth and compassion. The other is proactive, to live in such a state of spiritual elevation that negativity is prevented from taking root in the first place. Strengthen your connection to higher purpose and sustained avodah. The more elevated your orientation, the less destructive forces gain entry into your life. **END NOTE]**

מאמר ג

For when you acquire a Hebrew servant etc. Rashi, of blessed memory, explained, “a servant who is a Hebrew,” also hinting to the two righteous ones. For behold, one must know that when we see a great righteous person, then it is known that he is reincarnated from the soul of a great righteous one, from a supernal soul,

and this righteous one has a limb like eagles to fly in all the worlds, and this is “Ivri” from the language of “ever,” for the ayin is exchanged with an aleph, and it is a language of wings. And this is, “For when you acquire a Hebrew servant,” understood of itself,

that he has wings to fly in his love and his fear in the upper worlds. “Six years he shall serve,” a hint to the years of a person, namely six decades of years he must serve. “And in the seventh he shall go out free for nothing,”

then he does not need service with force, rather he is of himself cleaving to Him, may He be blessed, and he is free from the evil inclination and from all physicality of this world. “If he comes by himself (by himself he shall go out),”

פי תקנה עבד עברי כו'. פירש רש"י ז"ל "עבד שהוא עברי", רמז גם פן לשני הצדיקים, דהנה צריך לדעת בראותינו צדיק גדול, אזי ידוע שהוא מגולגל מנשמת צדיק גדול מנשמה עליונה,

והצדיק הנה יש לו אבר כנשרים לעופף בכל העולמות, וזהו "עברי" מלשון אבר, דעי"ן מתחלפת באל"ף, והוא לשון כנפים, והיינו "פי תקנה עבד עברי" מוכן מאליו

שיש לו כנפים לעופף באהבתו ויראתו בעולמות עליונים, "שיש שנים יעבד" רמז לשנותיו של אדם, דהיינו ששה עשרות שנים צריך לעבד, "ובשביעית יצא לחפשי חנם",

אזי אין צריך עבודה בלכת, רק שהוא מאליו דבוק בו יתברך והוא חפשי מיצר הרע ומכל גשמיות העולם ("הנה", "אם בגפו יבא (בגפו יצא

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explanation: if with wings he is reincarnated from the soul of the righteous one, “by himself he shall go out,” meaning that he too will add in his holiness and will come to the upper world. “If he is the husband of a wife,”

פירושו אם בכנפים מגולגל מנשמת הצדיק, "בגפו יצא" דהיינו שגם הוא יוסיף בקדושתו ויבוא לעולם, "העליון", "אם בעל אשה הוא

for it is stated in the holy Zohar that the body of a person which assists him in the service of the Blessed Name will arise with him at the resurrection of the dead. For behold, sometimes one soul has many bodies, that it came in reincarnation many times,

דאימת בזהר הקדוש דגוף האדם המסייע לעבודת השם יתברך הוא יקום עמו לתחיית המתים, דהנה לפעמים יש לנשמה אחת הרבה גופים, שפאה בגלגול כמה פעמים

and not all the bodies stand for the resurrection of the dead, rather only the body that assisted him in his service, may He be blessed. And this is, “If he is the husband of a wife,” a hint to the body, that he rectified his body to serve the Blessed Name,

ואין כל הגופים עומדים לתחיית המתים רק הגוף שהיה מסייע לעבודתו יתברך, וזהו "אם בעל אשה הוא", רמז לגוף, שתקן את גופו לעבוד להשם יתברך,

“and his wife shall go out with him,” meaning that also the body will enjoy with the soul. And this is clear.

ויצאה אשתו עמו", ר"ל שגם הגוף ינהנה עם הנשמה. וקל להבין.

[NOTE Summary:

Rabbi Elimelech interprets “כי תקנה עבד עברי” as an allusion to the spiritual identity of the tzaddik and the mystery of gilgul. “עברי” is read as connected to “אבר,” wings, with the interchange of עי"ן and אל"ף. A great tzaddik, rooted in a lofty soul, possesses spiritual “wings” enabling him to soar through the upper worlds in love and awe of Hashem.

“שש שנים יעבוד” hints to the lifespan of a person, the decades of labor in avodas Hashem. During the years of service, the soul must work. “ובשביעית יצא לחפשי הנם” alludes to the ultimate state where no forceful effort is required, for the soul becomes naturally attached to Hashem, free from the yetzer hara and from the constraints of physicality.

“If he comes by himself, he shall go out by himself” refers to a soul that descends with spiritual wings from a previous righteous incarnation. Such a soul ascends higher still through added holiness. “אם בעל אשה הוא” alludes to the body. The Zohar teaches that not all bodies of a reincarnated soul rise at techiyas hameisim. Only the body that truly assisted the soul in Divine service stands at resurrection. Thus “ויצאה אשתו עמו” teaches that when a person rectifies his body and aligns it with his soul’s mission, the body itself shares in eternal elevation.

The passage therefore encodes a theology of reincarnation, spiritual labor, and the partnership between soul and body in eternal reward.

Practical Takeaway:

Your body is not an obstacle to holiness. It is a partner. When disciplined and directed toward avodas Hashem, it becomes worthy of eternal participation. Spiritual greatness is not only about soaring “wings” of inspiration,

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but about steady years of עבודה. Use your physical life as an ally in serving higher purpose, and both soul and body rise together. **END NOTE]**

מאמר ד

Or it may be said, for behold we wrote elsewhere that the righteous one must be in great humility, and this is that the Tanna instructed us the path that we shall go and said, “Make for yourself a teacher” (Avot 1:6),

explanation: if it will arise in your thought your many needs, namely livelihood and wealth and children and honor and the like, and this is “rav,” many matters, “make for yourself,” language of singular, bring everything into unity,

“and acquire for yourself a friend,” for the soul is called a friend to a person, and the soul does not come to a person except through toil and exertion in the service of the Blessed Name, and this is “and acquire,” from the language of “Owner of heaven and earth” (Genesis 14:19),

explanation: that you shall serve the Creator, blessed be He, in completeness until you acquire for yourself a friend, namely the soul. And this is “For when you acquire,” when you will want to acquire for yourself a soul,

“a servant,” explanation: through the service of the Blessed Name, “Ivri,” explanation: hold yourself in humility, for the righteous one is called by the name “Yisrael,” but you shall hold yourself by the name “Ivri,” as it is written, “And I took your father from beyond the river” (Joshua 24:3),

and then when he will do and conduct himself thus as mentioned above, “six years he shall serve,” explanation: that the six extremities are called “years,” and he will be able to serve in them to draw down from there influences and all the goodness to the world,

“and in the seventh,” explanation: if he will come to the seventh level, where there is freedom, “he shall go out free for nothing,” then he can rectify and effect everything through his speech, and this is “for nothing,” without any toil and exertion, only that when he speaks so it shall arise.

או יאמר, דהנה כתבנו במקום אחר דהצדיק צריך להיות בהכנעה גדולה, וזהו שהורה לנו המנא הנרדף, "אשר גלה ואמר "עשה לה רב",

פירוש אם יעלה על דעתך את צרכי המרבים, דהיינו פרנסה ועשירות וכנים וכבוד וכדומה, והיינו "רב" - דברים הרבה, "עשה לה" לשון יחיד, תכניס הכל אל האחדות,

וינה לה חבר, דהנשמה נקראת חבר לאדם, והנשמה אינה באה לאדם פי אם על ידי טרח ויגיעה בעבודת השם יתברך, והיינו "ינה" מלשון קונה (Genesis 14:19), שמים וארץ

פירוש שתעבד את הבורא ברוך הוא בשלמות עד שתקנה לה חבר היינו הנשמה. וזהו "פי תקנה", כשתרצה לקנות לה נשמה

עבד" פירוש על ידי עבודת השם יתברך, "עברי" פירוש תחזיק עצמך בהכנעה, שהצדיק נקרא בשם "ישראל", אבל אתה תחזיק עצמך בשם "עברי", (Joshua 24:3), כמה שנגמר ואקח את אביכם מעבר הנהר

ואז כשיעשה ויתנהג כך כפי"ל, "שש שנים יעבד", פירוש שהששה קצוות נקראים "שנים", ויהיה יוכל לעבד בהם להמשיך משם השפעות וכל הטובות לעולם,

ובשביעית, פירוש אם יבוא למדרגה שביעית" ששם הוא החרות, "יצא לחפשי חנם", אז יוכל לתקן ולפעל את הכל על ידי דבורו, והיינו "חנם" בלי שום עמל וטרח רק כאשר ידבר בן יקום.

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And this is, “I will dwell in Your tent forever” (Psalms 61:5), explanation: when I am humbled and lowly in my own eyes like a stranger in a foreign land, “I will dwell,” language of sojourning,

וְזֶהוּ "אֲגִוְרָה בְּאֶהְלֶךָ עוֹלָמִים", פִּירוּשׁ כְּשֶׁאֲנִי מוֹכֵנֵעַ וְשֹׁפֵל בְּעֵינַי עֲצָמִי כְּגֵר בְּאֶרֶץ נְכַרְיָה, "אֲגִוְרָה" לְשׁוֹן גְּרוּת,

“in Your tent,” meaning I am able to draw down to this world great influences, for this world is called a tent, “forever,” meaning from the upper worlds. And this is clear.

בְּאֶהְלֶךָ, ר"ל אֲנִי יָכוֹל לְהַשְׁפִּיעַ לְעוֹלָם הַזֶּה הַשְׁפָּעוֹת גְּדוּלוֹת, דְּעוֹלָם הַזֶּה נִקְרָא אֶהֱלֵ, "עוֹלָמִים" ר"ל מֵעוֹלָמוֹת עֲלִיוֹנִים. וְקָל לְהִבִּין.

[NOTE Summary:

Rabbi Elimelech explains the verse “אגורה באהלך עולמים” (Psalms 61:5) as a teaching about humility and spiritual influence. “אגורה” is interpreted as a language of gerut, dwelling as a stranger. When a person sees himself as a ger in this world, humble and lowly in his own eyes like one living in a foreign land, he becomes spiritually aligned.

“באהלך” refers to this world, which is called an ohel. When a person lives with humility and does not claim ownership or entitlement in the physical world, he becomes capable of channeling influence into it. “עולמים” signifies that these influences are drawn from higher worlds. Through self-nullification and inner smallness, he opens a conduit for great shefa to descend from the upper realms into this temporary dwelling.

Thus, paradoxically, true power of influence in this world comes specifically through humility and the consciousness of being only a sojourner here.

Practical Takeaway:

The more you loosen your attachment to ego and ownership, the more effective you become. When you live as a guest rather than a proprietor in this world, you access higher sources of strength and blessing. Humility does not weaken influence; it magnifies it. By lowering the self, you widen the channel through which higher worlds flow into everyday life. **END NOTE]**

מאמר ה

Or it may be said, “And these are the ordinances,” and Rashi, of blessed memory, explained, “Why was the section of laws juxtaposed to the section of the altar? To tell you that you shall place the Sanhedrin beside the altar” (Rashi to Exodus 21:1).

או יאמר "ואלה המשפטים", ופירש רש"י ז"ל "למה נסמכה פרשת דינין לפרשת מזבח, לומר לה שמשמים סנהדרין אצל המזבח".

It can be said the intention of Rashi, of blessed memory, for there it is stated in the section of the altar, “And you shall not ascend with steps upon My altar” (Exodus 20:23). It can be said that the Torah hinted to us the paths of repentance, how a person should conduct himself.

יש לומר פונת רש"י ז"ל, דשם נאמר בפרשת מזבח "ולא תעלה במעלות על מזבחי", יש לומר שרמזה לנו התורה דרכי התשובה איך יתנהג האדם

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For at the time when the Temple was standing the offerings would atone, and now, in our many sins, that we do not have an altar, the holy Torah atones, according to that which our Rabbis, may their memory be blessed, said: one who is accustomed to study one page should study two pages.

and it is found that the Torah is called “altar,” for it atones like the altar. And the verse said, “You shall ascend with steps upon My altar,” explanation: when you will want to ascend upon the altar, namely to repent for your sin,

“you shall not ascend” with steps, that you should not think in your mind that you have some merits, and also you should not go immediately at your beginning in the levels and ranks of complete righteous ones. Rather at first you should accustom yourself gradually from level to level with great humility,

“that your nakedness not be uncovered upon it,” meaning that otherwise in the end your shame and nakedness will be revealed. And it can be said the intention of Rashi, of blessed memory, with the juxtaposition also in this way, that one who judges a true judgment truthfully becomes etc.,

and certainly one who fulfills matters of judgments according to the halakhah, then he too is also an altar of atonement to protect him. And this is what Rashi, of blessed memory, explained, “to tell you that you shall place the Sanhedrin beside the altar,” meaning that they too should conduct themselves in this way as mentioned above,

as it was stated regarding the altar. And He is merciful, He will atone for iniquity for us and for all Israel. Amen.

דבזמן שְׁבִית [הַמִּקְדָּשׁ] הָיָה קִיָּם הָיוּ הַקִּרְבָּנוֹת מְכַפְּרִים, וְעַכְשָׁיו בְּעוֹנוֹתֵינוּ הַרְבֵּים שְׂאִין לָנוּ מִזְבֵּחַ, הַתּוֹרָה הַקְּדוּשָׁה מְכַפֶּרֶת, עַל דָּרָךְ שְׂאֵמְרוּ חַז"ל הַרְגִיל לְלַמּוֹד דָּף א' לְמוֹד ב' דָּפִים

וְנִמְצָא הַתּוֹרָה נִקְרָאת "מִזְבֵּחַ", שְׂמִכְפֶּרֶת כְּמוֹ מִזְבֵּחַ, וְאָמַר הַכָּתוּב "תַּעֲלֶה בְּמַעְלוֹת עַל מִזְבְּחִי", פִּירוּשׁ כְּשֶׁתַּרְצֶה לַעֲלוֹת עַל מִזְבֵּחַ, דִּהְיִינוּ לְשׁוֹב עַל עֲוֹנֶךָ

לֹא תַעֲלֶה" עִם מַעְלוֹת, שְׂתַחֲשֹׁב בְּדַעְתְּךָ שְׂיִישׁ לָךְ" אֵיזָה מַעְלוֹת, וְגַם לֹא תֵלֵךְ מִיָּד בְּהַתְחַלְתְּךָ בְּמַעְלוֹת וּמְדַרְגּוֹת צְדִיקִים גְּמוּרִים, רַק מִתְחִלָּה תַרְגִּיל אֶת עַצְמְךָ בְּהַדְרָגָה מִמְדַרְגָּה לְמַדְרָגָה בְּהַכְנָעָה גְדוּלָה

אֲשֶׁר לֹא תִגְלֶה עֲרוּתְךָ עָלֶיךָ, ר"ל דָּאֵם לֹא בֵּן" סוֹפֵךְ לְהַתְגַּלוֹת קְלוּנָה וְעֲרוּתָה. וְיֵשׁ לוֹמַר כְּוִנַּת רַש"י ז"ל עִם הַסְּמִיכוֹת גַּם כֵּן בְּדָרָךְ הַזֶּה, דִּהְיוּ דִין אֲמַת לְאַמְתּוֹ נַעֲשֶׂה כּו'

וּבּוֹדָאי הַמְקַיֵּם עֲסָקֵי הַדִּינִים כְּהִלְכָתוֹ, אֲזַי הוּא גַם כֵּן מִזְבֵּחַ כְּפָרָה לְהִגּוֹ עָלָיו, וְזֶה שְׂפִירֵשׁ רַש"י ז"ל "לוֹמַר לָךְ שְׂתִשִּׁים סְנֵהֲדָרֶיךָ אֲצֶל מִזְבֵּחַ", ר"ל שְׂתִתְנַהֲגוּ גַם כֵּן בְּדָרָךְ הַזֶּה כְּנ"ל

כְּמוֹ שְׂנֵאָמַר אֲצֶל הַמִּזְבֵּחַ. וְהוּא רַחוּם יְכַפֵּר עוֹן לָנוּ וְלִכְלֵ יִשְׂרָאֵל. אָמֵן

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[NOTE Summary:

Rabbi Elimelech explains Rashi's question: why is the section of laws juxtaposed to the section of the altar? Rashi answers that the Sanhedrin must be placed beside the altar. The Rebbe reads this spiritually.

When the Beis HaMikdash stood, the altar and its offerings atoned. Now that we lack a physical altar, Torah itself functions as a מזבח. Through increased Torah study and sincere engagement, atonement is achieved. Thus "ולא תעלה במעלות על מזבחי" becomes instruction in the path of teshuvah.

When a person wishes to ascend the "altar," meaning to repent and draw close to Hashem, he must not ascend "with steps," meaning he must not imagine himself already possessing spiritual greatness. Nor should he attempt to leap immediately into the מדריגות of complete tzaddikim. Growth must be gradual, from level to level, with deep humility. Otherwise "לא תגלה ערותך עליו," meaning that spiritual overreaching will ultimately expose one's weakness and bring embarrassment.

This connects to the Sanhedrin. One who judges לאמיתו and conducts himself according to true halachic דין becomes himself like a מזבח of כפרה. Therefore "שתשים סנהדרין אצל המזבח" teaches that those engaged in דין must embody the same humility and discipline demanded by the altar. משפט properly carried out becomes a vehicle of protection and atonement.

Practical Takeaway:

Real teshuvah is not dramatic self-elevation. It is disciplined, humble progression. Do not try to become a finished tzaddik overnight. Build slowly. Anchor yourself in Torah. Practice consistent growth. Spiritual integrity protects more than spiritual theatrics. The steady altar of daily עבודה accomplishes lasting transformation. **END NOTE]**

מאמר 1

Or it may be said, "For when you acquire a Hebrew servant etc.," for "Ivri" is a language of wings, as it is written, "With His pinion He will cover you" (Psalms 91:4), for the aleph is exchanged with the ayin among the letters

אחה"ע and meaning, "For when you acquire," when you will want to ascend to this level that you will be a servant who is Ivri, that you will have wings to ascend in cleaving to the Creator, blessed be He, then "six years he shall serve,"

meaning sixty complete years you must serve and still you have not perfected yourself completely. But "in the seventh," meaning when you reach after sixty, then you do not need to serve so much.

או יאמר "כי תקנה עבד עברי כו", ד"עברי" הוא לשון כנפים, כמו שהוא אומר באברתו יסוד לה, דא"ל"ף מתחלפת בעי"ן באותיות אחה"ע

ור"ל "כי תקנה", כי תרצה לעלות במדרגה זו שתהיה עבד שהוא עברי, שיהיו לה כנפים לעלות, "בדבקות הבורא ברוך הוא, אזי" שש שנים יעבד

ר"ל ששים שנה תמימים צריך אתה לעבד ועדיו לא תקנה את עצמך בשלמות, אבל "ובשביעית", ר"ל כשתגיע אחר ששים, אזי אינך צריך לעבד כל כך

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“If he comes by himself,” “gapo” is also a language of wings according to its Targum, for behold there is a righteous one who is holy from the womb and did not come to the world in reincarnation but only to repair a little of what he did not repair in the first creation,

and the verse said this righteous one who comes by himself, meaning with his pinion and with his wings that he is a complete righteous one from the womb, then he is assured that “by himself he shall go out” to his world and he will not stumble, Heaven forbid, in any sin while he is in this world.

“And if he is the husband of a wife,” explanation: and if he is not holy from the womb and the evil inclination can cause him to sin, for it provokes him with physical desires which are called by the name wife, namely female, as it is written,

“The woman whom You gave to be with me... she deceived me and I ate” (Genesis 3:12–13). But he overcomes the evil inclination and he is “the husband of a wife,” that he overcomes his desires not to perform them,

“and his wife shall go out with him,” explanation: his reward will be in the world to come that his wife will go out with him, namely the desires that he overcame will be to him for reward.

And “if his master gives him a wife,” explanation: that there is a completely righteous and whole one whom the evil inclination cannot cause to sin, only the Blessed Name arranges for him some slight stirring of sin a little,

in order that through this that his heart trembles at this slight stirring of sin that came to his hand and he increases in repentance and remorse, he will ascend to a greater level. And this is, “and she bears him sons or daughters,”

a hint as mentioned above, that through this he will come to a great level that he will have many commandments, for the offspring of the righteous are good deeds. “The wife and her children shall be her master’s,”

its explanation is understood of itself, that this is considered for him as merits before the Master of all. “And he shall go out by himself,” meaning that this slight stirring of sin will not harm his

אם בגפו יבא", "גפּו" הוא גם כן לשון כּנפּים" כּתרגומו, דּהנה יש צדיק שְהוא קדוש מרְחם וְלא בא לעולם בגלגול רק לתקן קצת מה שְלא תקן בּבריאה ראשונה

וְאמר הכּתוב הצדיק הנה שְבא בגפו, דּהיינו באַבְרָתוּ וּבכּנפּיו שְהוא צדיק גמור מרְחם, אַזי הוא כּטוח שְ"בגפו יצא" לעולמו וְלא יכּשל חס וְשְלוֹם בְשום חטא בּהיותו בעולם הנה

וְאם בעל אשה הוא", פירוש וְאם אינו קדוש מרְחם וּנצרך הרע יכול להחטיאו, שְהוא מגרה אותו בתאוות הגשמיות הנקראים בשם אשה דּהיינו נוקבא, כמו שְהוא אומר

האשה אשר נתת עמדי כּו' השיאני ואכל", אַבְל" הוא מתגבר על היצר הרע והוא "בעל אשה", שְהוא מתגבר על תאוותיו שְלא לעשותם

וּנצאה אשתו עמו", פירוש שְכרו יהיה לעולם הבא שְמצא אשתו עמו, דּהיינו התאוות שְהתגבר עליהן יהיו לו לשכר

"וְאם אֲדניו יתן לו אשה", פירוש שְיש צדיק גמור וְשְלם שאין היצר הרע יכול להחטיאו, רק השם יתברך מזמין לו איזה נדנדוד חטא קצת כּדי

שְעל ידי זה שְיחרד לבו בּנדנדוד חטא הנה שְבא לידו וּנרבה בתשובה וּחֲרטה, יעלה למדרגה יותר, וְזהו "וְילדה לו בנים או בנות" רמז כּנ"ל

שְעל ידי זה יבוא למדרגה גדולה שְיהיו לו מצות הרבה, שְנה תולדות הצדיקים מצשים טובים, "האשה וילדיה תהנה לאדניה"

פירושו מוכן מאליו, שְנה נחשב לו לזכיות לפני אדון הכל, "וְהוא יצא בגפו" ר"ל שְלא יזיק לו למדרגתו הנדנדוד חטא הנה, רק יצא בגפו כּנ"ל. וְקל להבין

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level, rather he will go out by himself as mentioned above. And this is clear.

[NOTE Summary:

Rabbi Elimelech interprets the continuation of “כי תקנה עבד עברי” as a complete spiritual map of levels within avodas Hashem.

“עברי” alludes to wings, as in “באברתו יסך לך” (Tehillim 91:4). One who seeks this מדריגה desires spiritual wings to ascend in deveikus. Yet even with such aspiration, “שש שנים יעבוד” teaches that a lifetime of labor is required. Sixty complete years of service may pass and still a person has not fully perfected himself. Only “רבשביעית” — after long and sustained עבודה — does a level of freedom begin, where effort becomes more refined and less forced.

“אם בגפו יבא” refers to a tzaddik who is קדוש מרחם, holy from the womb. He is not returning in gilgul for major rectification, but arrives already elevated. Such a person, coming “with his wings,” is secure that “בגפו יצא,” he will depart without stumbling in sin in this world.

But “אם בעל אשה הוא” speaks of the person not born perfected, vulnerable to the yetzer hara. The physical desires are termed “אשה.” When he becomes “בעל אשה,” master over the wife, he subdues and governs those desires. The reward is “ויצאה אשתו עמו,” that the very desires he conquered are transformed into merit and accompany him as reward in the World to Come.

Even the complete tzaddik may experience “אם אדוניו יתן לו אשה.” The Ribbono Shel Olam may permit a subtle stirring of fault, not to cause downfall but to awaken trembling, deeper teshuvah, and higher ascent. From that trembling are born “בנים או בנות,” meaning additional mitzvos and good deeds, the true offspring of the righteous. Such moments do not harm him. “והוא יצא בגפו,” he emerges strengthened, not diminished.

The entire parashah thus becomes an inner description of souls: natural elevation, disciplined lifetime labor, mastery over desire, and the refinement that even small spiritual disturbances can produce.

Practical Takeaway:

Do not measure your worth by whether you were born spiritually strong. Some are naturally elevated; others must fight. The true achievement is mastery. Every desire restrained becomes eternal reward. Even subtle inner struggles, when answered with humility and teshuvah, generate new spiritual “offspring.” Growth is not the absence of challenge. It is disciplined ascent through it.

Chassidic Story:

It is related that a chassid once approached Rabbi Elimelech distressed that he was constantly battling worldly desires, while others seemed naturally pure. Rabbi Elimelech responded that two servants may arrive at the king’s palace: one who was born close to the palace walls, and one who traveled through forests and storms to reach it. The king cherishes both, but the one who struggled knows the value of arrival. The Rebbe explained

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that every conquered desire becomes a jewel in the crown of the soul. Years later, that chassid became known for his steady avodah and humility, having transformed struggle into strength.

END NOTE]