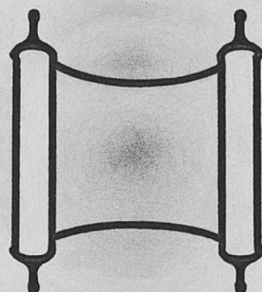


בס"ד

Reb Yisroel of Ruzhin

Yirin Kedishin

Parshas Tzav



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Irin Kaddishi

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צו אַת אַהרן וְאֶת בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה וּ, ב

Command Aharon and his sons to say, this is the law of the burnt-offering (Leviticus 6:2)

And Rashi explained there is no “command” except an expression of urging etc., most of all Scripture needs to urge in a place where there is loss of money (Torat Kohanim 3:1).

וּפִרְשׁ רַשִׁי: אֵין צו אָלֵא לְשׁוֹן זִירוֹ וְכוּ' בְּיוֹתֵר צָרִיךְ הַפְּתוּב לְזַרְזוֹ בְּמִקּוֹם שֶׁיֵּשׁ בּוֹ חֶסְרוֹן כִּיס (תו"כ ג, א).

Behold it is stated (Jerusalem Talmud Yoma 8:7) the burnt-offering atones for the thought of the heart, meaning for the evil thoughts.

הִנֵּה אֵיתָא (יְרוּשָׁלַיִם יוֹמָא פ"ח ה"ז) הָעוֹלָה מְכַפֶּרֶת עַל הַרְהוּר הַלֵּב, הֵינּוּ עַל הַמַּחְשְׁבוֹת הַרְעוּת.

For even though it is very difficult to guard oneself from an evil thought, nevertheless when a person rectifies his traits.

כִּי אַף עַל פִּי שֶׁקְשָׁה מְאֹד לְהַשְׁמֵר מִמַּחְשְׁבַּה רָעָה, מְכַל זֹאת כְּשֶׁאֵדָם מְתַקֵּן אֶת מַדּוּתוֹ.

And he is not drawn after the desires of his heart, automatically the Holy One Blessed be He helps him.

וְאֵינּוּ נִמְשָׁךְ אַחֲרֵי תַאֲוֹת לִבּוֹ, מִמִּילָא עוֹזֵר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא.

That he should not come to an evil thought.

שֶׁלֹא יָבֵא לִידֵי מַחְשְׁבַּה רָעָה.

And behold “money” its meaning is “body”, and this is when there is a lack of money.

וְהִנֵּה "כִּיס" פֶּרוּשׁוֹ "גּוּף", וְזֶהוּ כְּשֶׁיֵּשׁ חֶסְרוֹן כִּיס.

Meaning when there is a lack of body, that is to say when the body is not rectified.

הֵינּוּ כְּשֶׁיֵּשׁ חֶסְרוֹן גּוּף, רְצוֹן לוֹמֵר כְּשֶׁהַגּוּף אֵינּוּ מְתַקֵּן.

And there accompany foreign attachments, and therefore Rashi explained most of all one needs to crush to urge.

וּמַתְלוּוֹת תַּאֲוֹת זָרוֹת, וְלָכֵן פִּרְשׁ רַשִׁי בְּיוֹתֵר צָרִיךְ לְכַתּוֹשׁ לְזַרְזוֹ.

In order that he should overcome the desires of his body.

לְמַעַן יִתְגַּבֵּר עַל תַּאֲוֹת גּוּפוֹ.

Leket Yosher (as found in manuscripts).

(לְקַט יוֹשֵׁר (כַּמ"י).

[NOTE Summary:

The Heligeh Ruzhiner reveals that the command “Tzav” is not merely instruction, but an urgent inner activation directed at a person’s most subtle battleground, the realm of thought. The burnt-offering atones for hirhur halev, thoughts of the heart, teaching that the primary arena of avodah is not only action, but the unseen currents within the mind.

The teaching explains that improper thoughts are not random intrusions, but consequences of an unrefined guf, the physical self. When the body is unrectified and drawn after taavos, desires, it naturally generates foreign thoughts. Therefore, the Torah emphasizes zerizus specifically where there is “chesron kis,” interpreted as a deficiency in the body. The urgency is not financial but existential, a lack of internal alignment between body and soul.

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Reb Yisroel of Ruzhin deepens this by showing that proper tikkun does not begin by fighting thoughts directly. Instead, one must refine middos, character traits, and detach from indulgent desires. When a person does this, the system itself realigns, and Hashem assists him so that negative thoughts no longer arise. This is a shift from reactive struggle to proactive refinement.

Thus, the korban olah becomes a model for inner elevation. Just as the offering ascends entirely upward, so too a person must elevate his inner world, transforming even the subconscious into a vessel for holiness. The true avodah is not suppression, but purification at the root.

Practical Takeaway:

When struggling with unwanted thoughts, do not fight the thoughts directly. Instead, examine the underlying habits, desires, and emotional patterns that feed them. Work on refining behavior, discipline, and middos. As the inner structure becomes healthier, the mind will naturally follow, and Divine assistance will help prevent those thoughts from arising in the first place.

Chassidic Story:

There is a well-known account of The Heligeh Ruzhiner, whose avodah was marked by extraordinary inner dignity and control. Once, a chassid approached him, deeply distressed over intrusive thoughts that he could not escape. He expected guidance on techniques of mental resistance or spiritual remedies to block them.

Instead, Reb Yisroel of Ruzhin asked him a simple question about his daily conduct, how he ate, how he spoke, and how he spent his time. The chassid was surprised, but answered honestly, admitting that his habits were not refined and often driven by impulse.

The Ruzhiner explained gently that thoughts are like smoke rising from a fire. If there is smoke, it means something below is burning. One does not solve the problem by chasing the smoke, but by addressing the fire itself. Refine your daily actions, elevate your physical behavior, and the thoughts will purify on their own.

The chassid followed this guidance, focusing on discipline and refinement in his physical life. Over time, he found that the intrusive thoughts diminished without direct confrontation. He later testified that the Ruzhiner had shown him that true control of the mind comes not from force, but from inner order and alignment.

END NOTE]

זאת התורה לעלה למנחה ולחטאת ולאשם ולמזללים ולזבח השלמים ז, לו

This is the Torah for the burnt-offering, for the meal-offering, and for the sin-offering, and for the guilt-offering, and for the consecrations, and for the peace-offering (Leviticus 7:37)

Said our master of blessed memory, for the Torah is a potion of life to those who go to the right with it, and to those who go to the left with it it is a potion of death (Shabbos 88a).

אמר מרן ז"ל, כי התורה היא סם חיים למימינים בה, (ולמשמאילים בה היא סם המות (שבת פח).

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For everything goes after the thought, there is one who learns Torah and his learning is considered like a burnt-offering and a meal-offering.

כי הפל הולך אחר המחשבה, יש שלומד תורה ונתלמודו נחשב כקרבן עולה ומנחה.

And there is one who learns in a manner that the Torah for him is for a sin-offering and for a guilt-offering.

ויש שלומד על אפן שהתורה לו לחטאת ולאשם.

And they hinted this in the verse “this is the Torah for the burnt-offering and for the meal-offering” meaning to those who go to the right with it.

ורמזו זה בקרא "זאת התורה לעלה למנחה" הינו למימינים בה.

And to those who go to the left with it it is “for a sin-offering and for a guilt-offering,” these are the words of his holy mouth, and this is wondrous (Shabbos 88a).

ולמשמאילים בה היא "לחטאת ולאשם", עד כאן דברי קדשו ודפח"ה

Beis Yisrael (16); Shemuos Tovos 10.

בית ישראל (טז); שמועות טובות י

[NOTE Summary:

Reb Yisroel of Ruzhin teaches that Torah itself is not inherently experienced as either elevation or downfall, rather, its effect is entirely dependent on the האדם's machshavah, thought and inner orientation. As Chazal state, Torah is a sam chaim, a potion of life, for those who approach it properly, and a sam hamaves, a potion of death, for those who approach it improperly (Shabbos 88a).

The pasuk listing different korbanos is not merely technical, but deeply psychological and spiritual. “Zos haTorah l’olah u’l’minchah” refers to one who learns Torah with humility, purity, and alignment to Hashem, such learning becomes like an olah and minchah, offerings that elevate and draw one closer. However, “l’chatas u’l’asham” refers to one who learns with ego, ulterior motives, or improper intent, in such a case the same Torah becomes a source of spiritual damage.

The Heligeh Ruzhiner is revealing a radical principle, Torah is not neutral in its impact. It amplifies the state of the person engaging with it. If the פנימיות, inner self, is aligned, Torah elevates. If it is distorted, Torah itself becomes כלי for distortion. Therefore, the decisive factor is not only the act of learning, but the inner posture behind it.

Practical Takeaway:

Before learning Torah, pause and check your intention. Are you learning to grow, to connect, to refine yourself, or for honor, ego, or intellectual dominance. Even a small shift in mindset transforms the entire nature of the learning. Approach Torah with humility and sincerity, and it will elevate you. Approach it improperly, and it can reinforce negative traits. The עבודה is to align your inner intention so that your Torah always becomes a source of life. **END NOTE]**