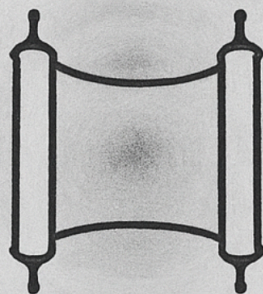


בס"ד

**Reb Yisroel of Ruzhin**  
**Yirin Kedishin**  
**Shabbos HaGadol - Pesach**



*Dedicated To:*

אילנה דבורה בת שרה מרים

**May Hashem Bless You With**  
**Shefa Brachos**

To find more Maamarim and to dedicate one visit:

**ChassidusNow.com**

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

**שַׁבַּת הַגָּדוֹל**  
**Shabbos HaGadol**

<p>Once on Shabbos HaGadol, before the saying of words of Torah, he related that there was a rabbi, head of the court, from a certain city.</p>	<p>פעם אחת בשַׁבַּת הַגָּדוֹל קָדַם אֲמִירַת דְּבָרֵי תוֹרָה .          סִפֵּר שֶׁהָיָה רַב אֶב בֵּית דִּין מְעִיר אֶחָד .</p>
<p>Who on Shabbos Shuvah would expound about the kashering of vessels, and on Shabbos HaGadol would expound about the matter of repentance.</p>	<p>אֲשֶׁר בְּשַׁבַּת שׁוּבָה הָיָה דוֹרֵשׁ מִהַגְעֵלַת פְּלִים ,          וּבְשַׁבַּת הַגָּדוֹל הָיָה דוֹרֵשׁ מֵעֲנִין תְּשׁוּבָה .</p>
<p>That each and every one should awaken to return before Hashem.</p>	<p>אֲשֶׁל אֶחָד יִתְעוֹרֵר לְשׁוּב לִפְנֵי הַשֵּׁם יִתְבָּרַךְ .</p>
<p>And afterwards our master of holy memory said that his words were correct and were truth of truth.</p>	<p>וְאַחַר כֵּן אָמַר מְרֹן זְכוּרֹנוּ לְבָרַכָּה כִּי צָדְקוֹ דְּבָרָיו          וְהָיָה אֱמֶת לְאֱמֶתוֹ .</p>
<p>For it is known the statement of our sages (Yoma 86b) one who returns from love, his intentional sins become for him like merits.</p>	<p>כִּי יָדוּעַ מֵאֲמַר חַז"ל (יֹמָא פו:) הַשֵּׁב מֵאַהֲבָה          זְדוּנוֹת נַעֲשׂוּ לוֹ כְּזָכוּיֹת .</p>
<p>And from fear, intentional sins become for him like inadvertent sins.</p>	<p>וּמִירָאָה זְדוּנוֹת נַעֲשׂוּ לוֹ כְּשִׁגְגוֹת .</p>
<p>And in the Days of Awe it is the aspect of Gevurah (see Zohar III 257b), and each one returns in repentance before Hashem from fear.</p>	<p>וּבְיָמֵים הַנּוֹרְאִים הוּא בְּחִינַת גְּבוּרָה (עֵינֵן זִהַר חֵלֶק ג          רנז:), וְכָל אֶחָד שָׁב בְּתִשׁוּבָה לִפְנֵי הַשֵּׁם מִחַמַּת          יִרְאָה .</p>
<p>For fear is drawn from the aspect of Gevurah, and then intentional sins become like inadvertent sins.</p>	<p>כִּי יִרְאָה נִמְשָׁקֶת מִבְּחִינַת גְּבוּרָה, וְאֵז זְדוּנוֹת נַעֲשׂוּ          כְּשִׁגְגוֹת .</p>
<p>And therefore they go to the river to perform Tashlich, for even the inadvertent requires atonement.</p>	<p>וְלָכֵן הוֹלְכִים אֶל הַנְּהַר לַעֲשׂוֹת תְּשׁוּלִיחַ, כִּי גַם          הַשִּׁגְגָּה צָרִיךְ פְּסָרָה .</p>
<p>And therefore the rabbi expounded about kashering vessels, meaning to return from fear and to rectify his traits and his limbs.</p>	<p>וְלָכֵן דָּרַשׁ הָרַב לְהַגְעִיל פְּלִים, הֵינּוּ לְשׁוּב מִירְאָה          וּלְתַקֵּן מְדוּתָיו וְאַבְרָיו .</p>
<p>For vessels are called limbs, and this is understood (see Etz Chaim Shaar 2 Anaf 3).</p>	<p>כִּי פְלִים נִקְרָא אֲבָרִים וְדוּק. (עֵינֵן עֵץ חַיִּים שַׁעַר ב          עֲנָף ג .)</p>
<p>But on Pesach it is the aspect of Chesed (see Zohar III 14a), and the aspect of love is drawn from the aspect of Chesed.</p>	<p>אֲבָל בְּפֶסַח הוּא בְּחִינַת חֶסֶד (עֵינֵן זִהַר חֵלֶק ג יד.),          וּבְחִינַת אַהֲבָה נִמְשָׁקֶת מִבְּחִינַת חֶסֶד .</p>
<p>And therefore then the repentance is from love, and intentional sins become for him like merits.</p>	<p>וְלָכֵן אֵז הַתְּשׁוּבָה הִיא מֵאַהֲבָה, וְזְדוּנוֹת נַעֲשׂוּ לוֹ          כְּזָכוּיֹת .</p>

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And therefore the rabbi expounded on Shabbos HaGadol about the matter of repentance, and this is understood.

וְלִכְּוֹן דְּרִישׁ הָרַב בְּשַׁבַּת הַגָּדוֹל מֵעֲנִין תְּשׁוּבָה וְדוּק.

And afterwards he said in a humorous way, and therefore they go to the river to bring water of a mitzvah.

וְאַחַר כֵּן אָמַר בְּדַרְךָ צְחוּת, וְלִכְּוֹן הוֹלְכִים אֶל הַנְּהַר לְהַבִּיא מֵיִם שֶׁל מִצְוָה.

In order to return the sins that he threw, in order that we make from them merits.

כְּדֵי לְהַשִּׁיב בְּחִזְרוֹת אֶת הָעֲבֻרוֹת אֲשֶׁר הִשְׁלִיךְ, כְּדֵי לְשַׁנְּעָשֶׂה מֵהֶם זְכוּיֹת.

As found in manuscripts.

כְּמ"י.

**[FOOT NOTE:**

And in *Beis Yisrael*, and from there in *Emes L'Yaakov* (Shabbos HaGadol), it is brought in the name of the Admor the Elder of Sadigura. And see below in the matters of Tashlich.

And in the sefer *Tzemach Tzedek* (Nissan, p. 1) it is brought: my holy father-in-law from Ruzhin of righteous holy memory would regularly tell on Shabbos HaGadol, that a certain rabbi would regularly expound on Shabbos HaGadol the laws of repentance, and on Shabbos Shuvah the laws of vessels of earthenware.

And he would expound well to his people, for on Shabbos Shuvah a person must have a broken and crushed heart like the breaking of an earthenware vessel, that he should know that he is but earthenware from the shards of the ground.

And on Pesach, which is the aspect of expanded intellect (Shaar HaKavanos, Pesach Derush 3), one must return in complete repentance, that his mouth should be “a speaking mouth” for Hashem.

And one who is careful on Pesach from even the slightest amount of chametz, which is the evil inclination, is guaranteed that he will not sin the entire year (Be'er Heitev Orach Chaim 447:1), and see in the sefer *She'eiris Menachem* (Vishava) for the month of Nissan.

And its source is in the sefer *Mishnas Chassidim*, Nissan 3 (section 4).

And see in the Haggadah of the Maharaz (p. 12): I heard from the holy mouth of the Admor of blessed memory from Boyan, on Shabbos HaGadol, that he related from my grandfather, the holy Admor, the holy Yisrael of Ruzhin of righteous holy memory, that every Shabbos HaGadol, before he began to say Torah, he would say:

There was a certain rabbi who on Shabbos HaGadol would expound on the matter of repentance, that the children of Israel should see to strive to do repentance, and on Shabbos Shuvah he expounded on the matter of burning the chametz.

And the Ruzhiner of righteous memory concluded on this and said: that properly did that rabbi expound, and he began to say Torah on this.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And so too the Admor of blessed memory from Boyan, all the Torah that he said then revolved and went in the paths of repentance.

And see in the sefer *Tiferes Yisrael* (Chortkov, p. 205). And see further in *Emes L'Yaakov* for the year 5632 (1872), and in *Pachad Yitzchak* from Boyan, and in *Tiferes Menachem*. **END FT]**

**[NOTE Summary:**

The Heligeh Ruzhiner reveals a profound distinction between two modes of teshuvah, repentance, rooted in two different spiritual energies, gevurah and chesed. The common practice described, that one rabbi would speak of kashering vessels on Shabbos Shuvah and of teshuvah on Shabbos HaGadol, is not a mistake but a deep truth.

During the Yamim Noraim, the Days of Awe, the dominant spiritual force is gevurah, awe and restraint. Teshuvah at this time emerges from yirah, fear, and therefore transforms intentional sins into unintentional ones (Yoma 86b). This is why the avodah is likened to hagalas keilim, purging vessels. A person must break down and cleanse himself, like earthenware that recognizes its lowliness, refining his limbs, the “vessels” of the soul (Etz Chaim Shaar 2 Anaf 3). Even after this, some residue remains, hence the need for Tashlich, casting away sins, because even unintentional sins still require atonement.

However, on Pesach and especially Shabbos HaGadol, the governing force is chesed, love and expansion (Zohar III 14a). Here teshuvah comes from ahavah, love, and this transforms even deliberate sins into merits (Yoma 86b). This is not merely cleansing, but transformation. The same actions that distanced a person now become fuel for closeness. Therefore, the derashah of Shabbos HaGadol is not about purging alone, but about full teshuvah, returning in a way that one’s “mouth speaks” for Hashem, expressing a living relationship.

The footnote deepens this further. The imagery of broken earthenware on Shabbos Shuvah reflects humility and ביטול, self-nullification. But Pesach is mochin d’gadlus, expanded consciousness (Shaar HaKavanos, Pesach Derush 3), where a person rises into a state of clarity and love. Avoiding even the smallest amount of chametz, symbolic of the yetzer hara, is not just restraint, but a complete reorientation of identity. In this state, one is promised not to sin, because the inner transformation is total (Be’er Heitev Orach Chaim 447:1; Mishnas Chassidim Nissan 3).

Thus, Reb Yisroel of Ruzhin teaches that teshuvah is not one-dimensional. There is a stage of breaking and cleansing, and a higher stage of transformation and elevation. Shabbos Shuvah works on removing impurity; Shabbos HaGadol reveals how even the past itself can be elevated and turned into merit.

**Practical Takeaway:**

There are two ways to deal with mistakes. First, through humility, recognizing brokenness, and actively correcting behavior. This is necessary and foundational. But do not stop there. The deeper עבודה is to reach a

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

place where your past fuels growth, where failure becomes the very engine of connection. Move from fear-based correction to love-based transformation.

**Chassidic Story:**

It is recorded from the tradition of Reb Yisroel of Ruzhin, as transmitted by the Rebbes of Boyan, that every Shabbos HaGadol he would precede his Torah with this very teaching about the rabbi who reversed the expected topics.

On one such occasion, after recounting the story, The Heligeh Ruzhiner paused and remarked that the rabbi had spoken correctly. Those present expected a simple explanation, but instead he began a lengthy discourse showing how the entire סדר העבודה of the year is built on this reversal.

A chassid later reflected that this moment changed his understanding of teshuvah entirely. Until then, he viewed repentance only as breaking himself, focusing on regret and correction. But from the Ruzhiner's words, he realized that there is a higher form, one in which even his past failures could be elevated into merits through love of Hashem.

Years later, that same chassid was known for his unusual joy in serving Hashem, even after difficult personal struggles. When asked how he maintained such strength, he would answer that he learned from Reb Yisroel of Ruzhin that a Jew is not meant to remain broken. First one breaks, but then one must rebuild in love, until even the broken pieces themselves shine. **END NOTE]**

**הַפְטָרַת שַׁבַּת הַגָּדוֹל**

**The Haftarah of Shabbos HaGadol**

<p>“For I am Hashem, I have not changed” (Malachi 3:6).</p>	<p>(כִּי אֲנִי ה' לֹא־שָׁנִיתִי (מְלֹאכֵי ג, ו .</p>
<p>Behold there are two categories of righteous individuals, there is a righteous one who is in the aspect of a baal teshuvah.</p>	<p>הִנֵּה יֵשׁ ב' בְּחִינֹת צְדִיקִים, יֵשׁ צְדִיק שֶׁהוּא בְּבְחִינַת בְּעַל תְּשׁוּבָה.</p>
<p>And he needs to be in the aspect of “the living beings running and returning” (Ezekiel 1:14).</p>	<p>וְהוּא צָרִיף לְהִיּוֹת בְּבְחִינַת וְהַחַיִּים רָצוּא וְשׁוֹב ((תְּחַזְקָא ל א, יד</p>
<p>Because constant pleasure is not pleasure.</p>	<p>מִפְּנֵי שֶׁתְּעֻנּוּג תְּמִידִי אֵינוֹ תְּעֻנּוּג</p>
<p>But there is another category of righteous individuals, who is completely attached to Hashem.</p>	<p>אָבָל יֵשׁ עוֹד בְּחִינַת צְדִיקִים שֶׁהוּא דְבוּק כְּלוֹ בְּה'</p>
<p>And about this it is said “I have not changed,” that he does not need any change.</p>	<p>וְעַל זֶה נֶאֱמַר "לֹא שָׁנִיתִי", שֶׁהוּא אֵינוֹ צָרִיף לְשׁוֹם הַשְּׁתַּנּוּת.</p>
<p>And he can serve all his service in quiet and in silence.</p>	<p>וְיִכּוֹל לְעַבֹד אֶת כָּל עֲבוּדָתוֹ בְּשֶׁקֶט וּבְדַמְמָה</p>
<p>And it is known that the holy one from Berdichev, at the time of saying the Kedushah of “Kesser”.</p>	<p>וַיְדוּעַ שֶׁהָרַה"ק מִבְּרִדִּיטְשׁוֹב בְּעַת אֲמִירַת קְדוּשַׁת "כֶּסֶר"</p>
<p>Was with a great loud voice, and he would shout and jump.</p>	<p>הָיָה בְּקוֹל רַעַשׁ גָּדוֹל וְהָיָה צוֹעֵק וּמְקַפֵּץ</p>

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And the holy Rabbi Baruch of Mezhibuzh said about this that his service is very great.

וְאָמַר עַל זֶה הָרַב"ק רַבֵּי בְרוּךְ מֵמְזִיבֻז' שְׁעִבֹדְתוֹ  
 גְּדוֹלָה מְאֹד.

But why is he not able to do them in silence.

אָבָל מִדּוּעַ אֵינוֹ יָכוֹל לַעֲשׂוֹתָן בְּדַמְמָה.

From the manuscripts of the holy Rabbi Menachem Mendel of Paltishan.

בְּכַתְ"י הָרַב"ק רַבֵּי מְנַחֵם מְנַדֵּל מִפְּאֵלְטִישְׁאָן.

**[NOTE Summary:**

Reb Yisroel of Ruzhin teaches that there are two distinct forms of tzaddikim, corresponding to two modes of avodah. One is the tzaddik who serves as a baal teshuvah, whose spiritual life is characterized by ratzo v'shov, running and returning (Ezekiel 1:14). This oscillation reflects inner struggle and renewal, because constant, unchanging pleasure cannot be experienced as pleasure. Growth requires movement, fluctuation, and re-engagement.

However, there exists a higher level of tzaddik, one who is entirely attached to Hashem in a state of constant dveikus, cleaving. About this level it is said, "I have not changed" (Malachi 3:6). This tzaddik does not require fluctuation or dramatic shifts. His avodah is steady, quiet, and פנימי, inward. He serves Hashem with consistency, calm, and deep inner alignment, without the need for outward intensity.

This distinction is illustrated through the contrast between the holy Rabbi Levi Yitzchak of Berdichev, whose service during "Kesser" was with great noise, shouting and physical expression, and Rabbi Baruch of Mezhibuzh, who questioned why such great avodah could not be performed in silence. Both are אמת, true, but they represent different spiritual modalities. One is the path of dynamic ascent and return, the other is the path of unwavering, silent attachment.

The Heligeh Ruzhiner is revealing that the ultimate level is not necessarily loud passion, but quiet constancy. When a person reaches true dveikus, his avodah no longer needs external expression, it becomes internal, stable, and unchanging.

**Practical Takeaway:**

Do not measure your spiritual growth only by emotional intensity or outward excitement. There is value in passionate highs, but the goal is to reach a place of steady, consistent connection. Build a form of avodah that is sustainable, calm, and deeply rooted. The highest level is not constant fluctuation, but quiet, unwavering attachment to Hashem. **END NOTE]**

**פַּעַם אֶחָת סִפֵּר מִן הַחֲמִרוֹת לְשַׁל פֶּסַח**

**Once he related from the stringencies of Pesach**

and he said that an angel can be stringent, but a human, how is it possible to be stringent.

וְאָמַר שְׂמֵלָאָה יָכוֹל לְהַחְמִיר, אָבָל אָדָם אֵיךְ אֶפְשָׁר  
 לְהַחְמִיר.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

<p>And my grandfather the holy Rabbi Avraham the Malach was very stringent, and regarding the mitzvah of matzah the Maggid took him to himself.</p>	<p>וְזַמְנֵי הַרְסֵ"ק רַבִּי אַבְרָהָם הַמְלָאָךְ הָיָה מְחֻמֵּר בְּיִתְרוֹ, וְעַל מִצְוַת מַצָּה לָקַח אֵלָיו הַמַּגִּיד זְלַה"ה</p>
<p>For he knew about him that he was exceedingly stringent.</p>	<p>כִּי הָיָה יוֹדֵעַ בּוֹ שְׂמֻחֻמֵּר בְּיִתְרוֹ.</p>
<p>And he also related the story from the holy Rabbi Zusya, that he covered himself with a wheel in the days of the winter.</p>	<p>וְגַם סִפֵּר הַמַּעֲשֵׂה מִהַרְסֵ"ק רַבִּי זוּסְיָא שְׁכַסָּה אֶת עַצְמוֹ בְּגִלְגַּל בַּיָּמֵי הַחֹרֶף.</p>
<p>And there came upon him the fear of the angels, and he was not able to endure the terror of the fear.</p>	<p>וּבָא עָלָיו יִרְאַת הַמְּלָאָכִים, וְלֹא הָיָה יָכוֹל לְסַבֵּל אֵימַת הַיִּרְאָה.</p>
<p>And he requested from the Holy One Blessed be He that He remove from him this fear.</p>	<p>וּבִקֵּשׁ מִהַקְדוּשׁ בְּרוּךְ הוּא שְׂיִסֵּר מֵעָלָיו הַיִּרְאָה הַזֹּאת.</p>
<p>And this was by Rabbi Zusya, but my grandfather who was an angel himself did not need this.</p>	<p>וְזֶה הָיָה אֶצְלֵ רַבִּי זוּסְיָא, אֲבָל זַמְנֵי שְׁהָיָה מְלָאָךְ בְּעַצְמוֹ לֹא הָיָה צָרִיךְ לָזֶה.</p>
<p>For his eating was from time to time from the skin of a wild dove, and a human cannot live from such eating.</p>	<p>כִּי אָכִילְתוּ שְׁלוֹ הַיְתָה מַעַת לַעַת מְעוֹר שֶׁל בֵּר יוֹנָה, וְאָדָם אֵי אֶפְשָׁר לוֹ לְחַיּוֹת מֵאֲכִילָה כְּזֹאת.</p>
<p>And about this it is written “and behold one wheel upon the earth” (Ezekiel 1:15), a wheel its meaning is an angel.</p>	<p>וְעַל זֶה כְּתוּב (יְחֻזְקָאֵל א, טו) וְהִנֵּה אוֹפֵן אֶתְד בְּאַרְצָךְ, אוֹפֵן פְּרוּשׁוֹ מְלָאָךְ.</p>
<p>Meaning that the most beautiful and most choice manner is that he should be an angel, and nevertheless be in this world upon the earth.</p>	<p>הֵינּוּ שְׁהָאוֹפֵן הַיִּתְרוֹ יָפֵה וְהַיִּתְרוֹ מְבַחֵר שְׂיִהְיֶה מְלָאָךְ, וְאִם עַל פִּי כּוֹ יִהְיֶה בְּעוֹלָם הַנֵּה בְּאַרְצָךְ.</p>
<p>And this is the matter that Rabbi Zusya covered himself with a wheel, for a wheel is a circle and a wheel is also an angel.</p>	<p>וְזֶהוּ הַעֲנָן שְׁכַסָּה רַבִּי זוּסְיָא אֶת עַצְמוֹ בְּגִלְגַּל, כִּי אוֹפֵן הוּא גִלְגַּל וְאוֹפֵן הוּא גַם כֵּן מְלָאָךְ.</p>
<p>And just as the circle when it reaches its end returns to its beginning, so too the angel.</p>	<p>וּכְמוֹ הַגִּלְגַּל כְּשֶׁמִּגִּיעַ לְסוּפוֹ חוֹזֵר לְתַחֲלֹתוֹ, כֵּן הַמְּלָאָךְ.</p>
<p>And at the moment that he covered himself with a wheel he came and drew himself from the end of action to the beginning of thought.</p>	<p>וּבְשַׁעֲהַ שְׁכַסָּה עַצְמוֹ בְּגִלְגַּל בָּא וְהִמְשִׁיךְ אֶת עַצְמוֹ מִסוּף הַמַּעֲשֵׂה לְרֵאשִׁית הַמַּחְשְׁבָה.</p>
<p>And therefore there came upon him the fear of the angels, and how is it possible that this should be.</p>	<p>וְלָכֵן בָּא עָלָיו יִרְאַת הַמְּלָאָכִים, וְאִיךָ אֶפְשָׁר לְהִיּוֹת זֶה.</p>
<p>For when one accepts upon himself the yoke of the kingdom of heaven in truth, and knows that His kingship rules over all (Psalms 103:19).</p>	<p>כִּי כְּשֶׁמִּקְבֵּל עָלָיו עַל מַלְכוּת שְׁמַיִם בְּאֵמֶת, וְיוֹדֵעַ (שְׁמַלְכוּתוֹ בְּכָל מְשָׁלָה) (תְּהִלִּים קג, יט).</p>
<p>And “He settles the barren woman of the house” (Psalms 113:9), meaning that he returns everything in the world to its root and its source of all worlds.</p>	<p>וּמוֹשִׁיבֵי עֲקָרַת הַבַּיִת (תְּהִלִּים קיג, ט), דִּהְיִנוּ שְׂיִתְחַזֵּר כֹּל מֵהַ שְׁבָעוֹלָם לְעַקְרוֹ וְשִׁרְשׁוֹ דְּכָל עֲלָמִין.</p>
<p>Then the judgments have pity on him, and this is understood.</p>	<p>אָז חַס הַדִּינִים מִמֶּנּוּ, וְדוּק.</p>

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

Until here (p. 98); Pe'er LaYesharim (p. 52); manuscripts.

עד קאן (עמוד צה); פאר לישרים (עמוד נב); פת"י.

**[FOOT NOTE:**

And for the completion of the matter, the story will be brought in its entirety from the sefer *Kehillas Chassidim HaChadash* (section 70): The Admor, the holy Rabbi Or Yisrael of Ruzhin of blessed memory, when he was sitting imprisoned in the city of Dinovitz in Podolia, related a story of the holy Rabbi Meshulam Zusha of Anipoli of blessed memory.

That once it was made known to Rabbi Zusia from Heaven that in the village of Deishik, near Anipoli, there lived a certain innkeeper, a great transgressor, and the holy Rabbi went to that village to return him to the good.

And the rabbi came to the village in the days of the winter and found the innkeeper standing and selling liquor to the gentiles, and he was very troubled by this, and when the time approached close to Minchah, the rabbi of blessed memory approached him and said to him, behold the time of Minchah has arrived, arise and pray.

And he was like a deaf man who does not hear, and he did not answer him anything and continued his work as before. And after a short time passed, the rabbi approached him again and touched him with his finger on his hand and said to him, the time of Minchah has arrived, arise and pray, and he did not answer him a second time and continued his work as before.

And when another short time passed, the rabbi approached him again and said to him, arise and pray, and when he said this to him, he pushed him with his hand, and when he pushed him, the holy rabbi of blessed memory became angry, and the innkeeper took the rabbi and led him to his courtyard, and placed him there and closed the inner door upon him, and the rabbi had no place to go from there.

And the cold was very great, and it was for the rabbi truly knocking this against that, and he saw in the courtyard that there was placed one wheel from an old wagon, and he took the wheel and placed it upon his body, and the cold went away from him completely.

And the holy one of Ruzhin concluded on this and explained that the holy Rabbi Zusia of blessed memory clothed himself in a great fear of Hashem like an angel, and because of this he did not feel the cold like an angel, for "ofan" also means an angel.

And afterwards the holy Rabbi turned the heart of the innkeeper with all kinds of remedies of holiness, and he returned to Hashem with all his heart, may his merit protect us.

And in the writings of Rabbi Yashia the shochet and examiner (chapter 21 section 46 in the name of the pious Rabbi Gedalia Ratner of blessed memory) he brings with variations: The holy Rabbi of Ruzhin of righteous memory, at the time of his coming to Austria, when he fled from imprisonment and settled in Sadigura, and his holy sons were with him for the first time, he said to them that he would not show his face to them until the festival.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

On the festival of Pesach, the holy Rabbi entered in very precious garments and sat at the table, and there were fourteen people there who sat with him at the time of arranging the Seder, and a bit of wax dripped onto the eating spoon of one of them, and he went and hid it under the bed, and when they brought the dishes, there was one spoon missing for one of those reclining.

Then the holy Rabbi turned to the attendant and asked him, is it not upon you to prepare spoons for each one, and why is one of them lacking a spoon. And the attendant answered, I prepared for all of them. And against his will the one had to relate that he hid the spoon because wax dripped on it.

And the holy Rabbi said, this is a distant concern, for wax is not chametz, only a concern of a concern. My grandfather the holy angel would be very stringent on Pesach, until the Maggid of blessed memory wanted that he should bake for him for the Sedarim six matzos, because they were baked with extra stringencies. One who is like my grandfather, he can be stringent.

And furthermore the holy Rabbi said, if I am here all is here, and if I am not here, who is here (Sukkah 53a). If I am not here, meaning when there is no "I" here, then there is no "I," who is here, who can confuse me in anything, when there is no "I" present.

Meaning, if there is not present any trace of "I," arrogance, who is here, then who is present that can confuse me from the service of Hashem, behold there is no disturbance present, that is to say that if one is careful from arrogance, which is the essence of chametz, automatically one does not stumble and does not need any stringencies.

And he related about Rabbi Zusia, when he was in exile and he entered an inn in order to warm himself and to prepare himself for the evening prayer, and after the evening prayer when midnight came, Rabbi Zusia began to say Tikkun Chatzos, and the innkeeper lay in his room and shouted that he should let him sleep, but he did not hear anything, until the innkeeper got up and pushed him outside.

And there Rabbi Zusia covered himself with a wheel of a wagon, and the rest I do not remember clearly, but, and the Ruzhiner concluded that he, the angel, was able to conduct himself with stringencies. **END FT]**

**[NOTE Summary:**

The Heligeh Ruzhiner addresses a critical tension in avodas Hashem, the role of chumros, stringencies. He teaches that while angels can be machmir, stringent, a human being must be deeply cautious in adopting such practices. Stringency without proper inner stature can distort rather than elevate.

Through the example of his grandfather, Rabbi Avraham the Malach, it becomes clear that true chumrah belongs to one whose entire being is already refined to an angelic level. Such a person can sustain extreme discipline, even in physical matters like eating, because his identity is no longer bound by ordinary human

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

limitations. This is why the Maggid entrusted him with baking matzos, recognizing that his level of precision and purity matched the highest demands.

The story of Rabbi Zusia further clarifies this idea. When he elevated himself into a state of angelic fear, yirah, he transcended physical sensation, even the cold. Yet even he could not sustain that state continuously and asked for it to be removed. This demonstrates that such levels, while real, are not the normative path for most people.

The deeper teaching, reinforced in the footnote, is that the root issue is not chumrah itself, but the presence of the “I,” ego. The Ruzhiner explains that when “I am here,” meaning when ego is present, then confusion, imbalance, and the need for external safeguards arise. But when “I am not here,” when arrogance is removed, there is no inner disturbance. Chametz represents this ego inflation. When one removes gaavah, arrogance, he naturally avoids sin without needing excessive stringencies.

Thus, Reb Yisroel of Ruzhin reframes the entire concept of religious rigor. The goal is not to accumulate chumros, but to refine the self. When the inner האדם is aligned and purified, the צורך for chumros diminishes, because the person himself becomes ישר, straight and aligned with רצון ה', the will of Hashem.

**Practical Takeaway:**

Do not measure your avodah by how many stringencies you take on. Instead, focus on removing ego, refining character, and aligning your intentions. If a chumrah helps you grow authentically, it has value. But if it comes from pressure, imitation, or ego, it can be counterproductive. The deepest עבודה is to eliminate the inner “I,” and from there, your actions will naturally become correct and balanced.

**Chassidic Story:**

Reb Yisroel of Ruzhin once demonstrated this principle through a striking incident at the Pesach Seder. A small amount of wax had fallen onto a spoon, and one of the participants, out of excessive caution, hid the spoon, assuming it might be problematic. When the missing spoon was discovered, the Ruzhiner challenged the behavior, explaining that this was only a distant concern, far removed from actual chametz.

He then contrasted this with his grandfather, Rabbi Avraham the Malach, who indeed practiced extreme chumros. But, he emphasized, such conduct was appropriate only for someone of that stature. A regular person imitating that level without the inner reality risks losing balance.

He continued with a deeper teaching: if a person removes his ego entirely, then there is nothing within him that can be “confused” or led astray. The need for excessive safeguards falls away, because the person himself is ישר, aligned.

This perspective transformed how his chassidim approached Pesach. Instead of anxiety-driven stringency, they focused on sincerity, humility, and inner refinement. They understood that the true chametz is not only in the kitchen, but in the heart, and that removing it is the foundation of all avodah. **END NOTE]**

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

**חמץ בפסח במשהו פסחים כט**

**Chametz on Pesach is even in a minimal amount (Pesachim 29b)**

Chametz takes hold from one small amount.	חמץ נעמט זיך פון איין משהו.
A Jew, when he places himself against the first small amount, the Holy One Blessed be He helps him further.	א ייד אז ער שטעלט זיך אונטער ביים ערשטן משהו, העלפט איהם השם יתברך ונוטער.
And if not, it can, Heaven forbid, lead him further into evil.	ובאם לאו יכול עס אויס חס ושלום פאר פירן אין דער ער.
From you is formed his conduct, when a person makes a fence for himself immediately at the first conduct.	ממה נתהנה מנהגו, כשאדם עושה סג לעצמו מיד במנהגו הראשון.
Then the Holy One Blessed be He helps him onward, and if not, he can be drawn by this, Heaven forbid, to sin sins.	אז השם יתברך עוזרו הלצה, ובאם לאו יכול הוא חס ושלום להמשיך על ידי זה לחטוא חטאים.
And afterwards he said Torah, and in the middle of the Torah he placed his holy hand upon his eyes and said thus.	ואחר כך אמר תורה, ובאמצע התורה הניח ידו הקדושה על עיניו ואמר בזה הלשון.
Let a person go out from himself, let his thought be upon what is correct, and let him imagine his eyes.	לאז איינער ארויס גהן אויס ממנו, לאז זיין מחשבה אין זיי אויף רעכטיק, און לאז ער זאל זיך פאר שטעלין דיא אויגין.
And let him say it is completely dark, for it is indeed so bright, who is to blame that he has covered his eyes.	און לאז זאגין עס איז גאר פינצטער, פי איז דאך אזוי לעכטיק, ווער איז איהם שולדיג אז ער האט זיך פאר שטעלט דיא אויגין.
Light is sown for the righteous (Psalms 97:11), the righteous places one light into the world.	אור זרוע לצדיק (תהלים צז, יא), דער צדיק גיט אריין איין אור אין דער וועלט אריין.
Only who is to blame, they cover their eyes, and He withholds from the wicked their light (Job 38:15).	נאר ווער איז שולדיג, מען פאר שטעלט זיך דיא (אויב לה, טו אויגין, און וימנע מרשעים אורם).
If a person will be in a closed place where the sun shines in all its strength and everything is surrounded by light.	אם יהא אדם במקום סגור שהשמש זורחת בכל תקופה והכל מקיף אור מסביב.
And he covers his eyes and says that it is dark around, who is to blame for him that he hid the light from his eyes.	והוא מכסה את עיניו ואומר שחשך מסביב, מי אשם לו שהסתיר האור מעיניו.
Let him open his eyes and see the light, and this is light is sown for the righteous.	שיפקח את עיניו ויראה את האור, וזהו אור זרוע לצדיק.
The righteous sows light in the world, and who is to blame that people cover their eyes from seeing the light.	הצדיק זרוע אור בעולם, ומי אשם שבני אדם מכסים את עיניהם מלראות את האור.
Rather they hide their eyes from seeing the light, and this is and He withholds from the wicked their light.	אלא שהם מסתירים את העינים מלראות את האור, וזהו וימנע מרשעים אורם.
And when he finished this, they all burst into very great weeping.	וכאשר סיים זה, געו כלם בבכי עד למאד.

## Reb Yisroel of Ruzhin

### Irin Kaddishi

### Shabbos HaGadol - Pesach

Manuscripts; Chayei Shlomo (3 Avos) 12.

פְּתִי; חֲזִי נְשִׁלְמָה (ג' אָבוֹת) יב

#### [NOTE Summary:

The Heligeh Ruzhiner reveals a יסוד, foundational principle, in avodas Hashem through the halachah that chametz on Pesach is forbidden even in the smallest amount (Pesachim 29b). This is not merely a legal detail, but a spiritual map. Chametz, representing the yetzer hara, the evil inclination, does not begin as something large. It begins as a “mashahu,” a tiny, almost insignificant point.

If a person confronts and stops it at the very beginning, Hashem assists him further. But if he allows that initial point to enter unchecked, it can expand and, הם ושלום, lead him much further away. The entire battle is decided at the first moment. The smallest breach determines the direction of everything that follows.

Reb Yisroel of Ruzhin then shifts to a deeper dimension. He demonstrates that the problem is not the absence of light, but the concealment of perception. The world is already filled with אור, Divine light. “Or zarua latzaddik,” light is planted in reality (Psalms 97:11). The tzaddik reveals and brings that light into the world. Yet people experience darkness because they “cover their eyes.”

This is illustrated through a powerful mashal, analogy. A person standing in full sunlight who covers his eyes and claims it is dark is not lacking light, he is lacking openness. The same applies spiritually. The אור is present, but האדם blocks himself through habits, מהשבור, thoughts, and resistance. This is the meaning of “He withholds light from the wicked” (Job 38:15), not that light is removed, but that it is inaccessible due to self-imposed concealment.

The emotional climax, where all those present burst into tears, reflects the piercing realization that the distance from Hashem is not due to absence, but self-created barriers. The עבודה is therefore not to create light, but to uncover it, beginning with guarding even the smallest openings where concealment can enter.

#### **Practical Takeaway:**

Take small things seriously. The first small compromise, habit, or thought is where everything begins. If you stop it early, you receive help from Heaven. If not, it grows. At the same time, remember that you are not in darkness. There is already light in your life. The עבודה is to “open your eyes,” remove the blocks, and allow yourself to see what is already present.

#### **Chassidic Story:**

It is told that Reb Yisroel of Ruzhin once delivered this teaching in such a vivid and embodied way that it left a lasting impression on all who were present. In the middle of his words, he suddenly placed his hands over his eyes and began to describe a person claiming that everything is dark, despite standing in full light.

The room fell silent as the chassidim watched him act out the משל, analogy. Then he removed his hands and declared that the light is already here, it is only that a person blinds himself.



**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

Grandson of the holy righteous one of Savran, in the name of the holy Admor of Ruzhin.	גַּדְד הַרְה"ק צְדִיק וְנִשְׁגָב מִסַּאֲוִוּרָאן בְּשֵׁם אֲדָמו"ר הַקְדוֹשׁ מְרוֹזִין.
“The wise son, what does he say, what are the testimonies and the statutes and the laws.”	חֲכָם מַה הוּא אוֹמֵר מֵה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים.
And he asked, in what is he wise if he asks and does not know.	וְהִקְשָׁה בְּמָה הוּא חֲכָם אִם שׂוֹאֵל וְאִינוּ יוֹדֵעַ.
But he said, behold at the exodus from Egypt they went out from forty-nine gates of impurity.	אֲךָ אָמַר דְּהִנֵּה בִּיצִיאַת מִצְרַיִם יָצְאוּ מִמִּטְט שְׁעָרֵי טְמֵאָה.
And they entered into forty-nine gates of holiness.	וַנִּכְנסוּ לְמִטְט שְׁעָרֵי קִדְשָׁה.
And this the wise one asks, behold we are now in forty-nine gates of holiness.	וְזֶה שׂוֹאֵל הַחֲכָם, הֲרֵי אֲנַחְנוּ בְּעֵת בְּמִטְט שְׁעָרֵי קִדְשָׁה.
And what are the testimonies and the statutes and the laws that Hashem commanded, why do we need the Torah.	וּמַה הַעֲדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה', לָמָּה לָנוּ הַתּוֹרָה.
For nothing is lacking, Heaven forbid, anymore, for it is not possible for us to reach the fiftieth gate.	הֲרֵי לֹא חָסֵר חֵס וְשְׁלוֹם עוֹד כְּלוּם, כִּי אֵי אֲפֹשֶׁר לְהִגִּיעַ לְגוּ'ן שְׁעַר.
And why do we need the Torah. But the truth is that we did not go out of Egypt.	וְלָמָּה לָנוּ הַתּוֹרָה. אֲךָ הַאֲמֵת הוּא שְׁלֹא יָצְאָנוּ מִמִּצְרַיִם.
Rather Hashem took us out from impurity and brought us into holiness.	רַק ה' הוֹצִיאָנוּ מִן הַטְּמֵאָה וְהֵבִיא אוֹתָנוּ לְקִדְשָׁה.
And this is “we do not conclude after the Pesach with afikoman” (Pesachim 119b).	וְזֶה "אֵין מִפְטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן" (פְּסָחִים קיט.).
That the Holy One Blessed be He skipped and took us out by His power from forty-nine gates of impurity.	שְׁפָסַח הַקְדוֹשׁ בְּרוּךְ הוּא וְהוֹצִיאָנוּ בְּכַחוּ מִמִּטְט שְׁעָרֵי טְמֵאָה.
And brought us into holiness, and this is afikoman, bring out from fifty.	וְהֵבִיא אוֹתָנוּ לְקִדְשָׁה, וְזֶהוּ אֲפִיקוֹמָן אֲפִיקוֹ-מִנֵּי.
That one must go out by himself from impurity, and for this we need the Torah and the commandments.	שְׁצָרִיף לְצֵאת בְּעַצְמוֹ מִן הַטְּמֵאָה, וְלָזֶה צָרִיכִין לַתּוֹרָה וְהַמִּצְוֹת.
That each one should merit by himself to go out from impurity and to enter into holiness.	שְׂיוֹכָה כָּל אֶחָד בְּעַצְמוֹ לְצֵאת מִן הַטְּמֵאָה וְלִכְנס אֶל הַקִּדְשָׁה.
Divrei Chaim, Sniatin, Asifat Divrei Kodesh (p. 15). “The wise son, what does he say.”	דְּבָרֵי חַיִּים, סְנִיאָטִין, אֲסִיפַת דְּבָרֵי קִדְשׁ (עֲמוּד טו). חֲכָם מַה הוּא אוֹמֵר.
An incident with my grandfather, the holy Rabbi of Ruzhin of righteous memory.	מַעֲשֵׂה בְּזַמְנֵי הַרְה"ק מְרוֹזִין זְצ"ל.
That he told him about a certain rabbi who protested his practices, why does he need an orchestra.	שָׁפַר לוֹ עַל רַבֵּי אֶחָד שֶׁקְרָא תִּגְרָע עַל הַנְּהַגוֹתָיו לָמָּה לוֹ תַזְמוּרַת.
And why does he need a hall, and why does he need a carriage and horses and the like.	וְלָמָּה לוֹ טַרְקֵלִין, וְלָמָּה לוֹ מְרַכְבָּה וְסוּסִים וְכדוּמָה.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And he said, see this wonder, that even among the righteous there are those who do not understand.

ויאמר ראה זה פלא, שגם בין הצדיקים יש כאלה שאינם מבינים.

That there is service in physical matters. Now I understand something that was always difficult to me.

כי יש עבודה בדברים חומריים. עתה מוכן לי דבר שהיה קשה לי תמיד.

In the Haggadah it is written “the wise son, what does he say,” why is it not written the righteous one, what does he say.

בהגדה כתיב “חכם מה הוא אומר”, ולמה לא כתיב צדיק מה הוא אומר.

For this is the opposite of the wicked, as the language of our sages (Niddah 71a).

(כי זהו ההפך של הרשע, פלשון חז"ל (נדה עא).

A righteous and a wicked it does not say. Because a righteous one alone is not sufficient.

צדיק ורשע לא קאמר. יען צדיק לבד אינו מספיק.

For behold we see that there is a righteous one who also asks what is this service for you.

כי הרי אנו רואים שיש צדיק ששואל גם הוא “מה” “העבודה הזאת לכם”.

Even though in “for you” there is service, and one must also be wise.

הגם ב”לכם” יש עבודה, וצריך שיהיה גם חכם.

Ohel Yaakov (Parashas Bo).

(באהלי יעקב (פרשת בא).

**[NOTE Summary:**

The Heligeh Ruzhiner develops a multi-layered understanding of the “chacham,” the wise son, showing that wisdom in Torah is not merely intellectual knowledge, but the alignment of speech, intention, humility, and חיים, inner life.

At the most basic level, “chacham mah hu omer” teaches that a person’s words reveal who he is. The wise person speaks מתוך חכמה, from his wisdom, while the rasha, the wicked one, speaks מעשיו, from his distorted actions. Speech is not neutral, it is a direct expression of inner reality. A person’s dibbur, speech, exposes his פנימיות.

This is further deepened through the teaching of the Chasam Sofer, that the wisdom of a person is not only recognized in what he says, but how he says it. The tone, the niggun, the emotional quality of speech reveals depth or lack thereof. Similarly, the one who “does not know how to ask” is not lacking intelligence, but is characterized by ענוה, humility. Because he feels small, he does not know how to ask, and therefore “you must open for him,” meaning one must help him find his voice in תפילה and תורה, teaching him how to turn upward toward Heaven.

The Heligeh Ruzhiner then addresses a deeper philosophical question: if the Jewish people already reached forty-nine gates of holiness after leaving Egypt, what need is there for Torah and mitzvos. This is the true question of the chacham. The answer is יסודי, fundamental: we did not elevate ourselves out of impurity, rather Hashem lifted us. Therefore, the עבודה of Torah is to internalize and actualize that elevation, to personally move from טומאה, impurity, into קדושה, holiness. “Afikoman” alludes to this, that one must still “bring oneself out,” even after the initial redemption.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

Finally, Reb Yisroel of Ruzhin challenges a misconception about righteousness. The Haggadah does not say “tzaddik mah hu omer,” because being a tzaddik alone is insufficient. A person can be righteous and still lack understanding, even questioning the value of physical expressions of avodah. True עבודת ה' requires חכמה, the ability to recognize that even material things, wealth, beauty, structure, can be vehicles for Divine service when used correctly.

Thus, the chacham represents a complete האדם, a person whose intellect, speech, humility, and worldview are aligned. He understands that growth is ongoing, that redemption must be internalized, and that even the physical world can be elevated into avodas Hashem.

**Practical Takeaway:**

Pay attention not only to what you learn, but how you speak and how you ask. Refine your tone, your humility, and your inner posture. Recognize that growth is ongoing, even after moments of inspiration. Do not assume you have “arrived.” At the same time, learn to see the physical world not as a distraction, but as an opportunity to serve Hashem with wisdom and intention.

**Chassidic Story:**

Reb Yisroel of Ruzhin once responded to criticism about his royal conduct, his use of a carriage, fine surroundings, and dignified presentation. Some questioned how such material expression could align with the path of a tzaddik.

He answered by pointing out that even among the righteous there are those who fail to understand that there is עבודה בגשמיות, Divine service through physicality. It was not indulgence, but elevation. He then connected this to the Haggadah, explaining why it says “chacham” and not “tzaddik.” A tzaddik may live correctly, but without חכמה he may fail to grasp how to transform the world itself into a כלי, a vessel for holiness.

Those present realized that the Ruzhiner was embodying this very idea. His external grandeur was not contradiction, but expression, using the physical world in a refined and elevated way.

From that point on, his chassidim understood that true wisdom is not withdrawal from the world, but transformation of it. A chacham sees deeper, speaks deeper, and lives in a way that brings both the spiritual and the physical into harmony in the service of Hashem. **END NOTE]**

**וְשִׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל**

**“And the one who does not know how to ask.”**

I heard from the Admor of Ruzhin of blessed memory that he said.

שְׂמַעְתִּימֵאדְמו"ר מְרוֹזִין נ"ע שֶׁאָמַר

For the one who does not know how to ask is in two manners, meaning the simple one is as the world thinks.

כִּי הַשִּׂאֵינוּ יוֹדֵעַ לְשֹׂאֵל הוּא בְּתָרֵי גּוֹנֵי, הֵינּוּ הַפְּשׁוּט  
הוּא כְּמוֹ שְׂסוּבְרִים הָעוֹלָם

That he does not know anything.

שֶׁאֵינוּ יוֹדֵעַ כְּלוּם

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And there is an aspect of one who does not know how to ask who is a great righteous person.

וַיֵּשׁ בְּחִינַת שְׂאִינּוֹ יוֹדֵעַ לְשֹׂאוֹל שֶׁהוּא צַדִּיק גָּדוֹל.

That he is nullified in his existence before the Divine Presence.

שֶׁבְטוֹל מְצִיאוֹת לְפָנֵי הַשְּׂכִינָה.

Like a candle before a torch.

כְּנֵר לְפָנֵי הָאֵבוֹקָה.

Leket Shikchah U'Peah (p. 48).

(לְקַט שְׂכָחָה וּפְאָה (עֲמוּד מַח

**[NOTE Summary:**

The Heligeh Ruzhiner teaches that the category of “the one who does not know how to ask” is not singular, but exists in two fundamentally different forms. On the surface level, it refers to a person who פשוט אינו יודע, simply does not know, lacking knowledge, awareness, or understanding. This is the straightforward interpretation.

However, there is a far deeper dimension. There exists a person who “does not know how to ask” precisely because he is so elevated. This is a great tzaddik who has reached a state of ביטול המציאות, complete nullification of self before the Shechinah, the Divine Presence, like a candle before a torch. In such a state, the individual self dissolves to the point where there is no separate “I” to formulate a question.

This is a radical inversion. What appears externally as a lack, inability to ask, may actually be the highest spiritual state. The absence of questioning is not ignorance, but transcendence. The person is not silent because he lacks words, but because he has no independent identity from which to speak.

Thus, the same external behavior can reflect opposite inner realities. One person is silent because he has nothing, the other because he has become nothing in the face of everything. The עבודה, the spiritual task, is to discern and strive toward the latter, a humility so deep that it becomes total alignment with the Divine.

**Practical Takeaway:**

Do not judge yourself or others solely by external expression. Silence can come from confusion, but it can also come from depth. At the same time, strive for true humility, not insecurity, but ביטול, a healthy self-nullification where ego dissolves and a person becomes fully open to Hashem. In that place, even without asking, one is already connected. **END NOTE]**

**וְחֲכָמִים אוֹמְרִים יָמֵי חַיֵּיךָ הָעוֹלָם הַזֶּה בְּרָכוֹת יב**

**“And the sages say, the days of your life, this world” (Berachos 12b)**

I heard from the holy Rabbi Dov Rozstein of blessed memory.

שָׁמַעְתִּי מֵהַרְה”ק ר’ דוב רוזקֵסְטֵין ז”ל .

That the holy Rabbi of Ruzhin of righteous memory said “and the sages say,” the wise ones say.

שֶׁהַרְה”ק מְרוֹזֵין זִי”ע אָמַר: “וְחֲכָמִים אוֹמְרִים”, דִּי קְלוּגָע זְאָגָען .

“The days of your life,” one means “this world.”

“יָמֵי חַיֵּיךָ” מֵיִנֵּט מֵעַן “הָעוֹלָם הַזֶּה” .

Makom LeCheshbon (from the holy Rabbi of Ruzhin).

(מְקוֹם לְהִשְׁבּוֹן (מֵעֵר' הַרְה”ק מְרוֹזֵין .

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

**[NOTE Summary:**

The Heligeh Ruzhiner offers a strikingly concise yet profound reading of the statement, “the days of your life,” interpreting it as referring specifically to this world (Berachos 12b). The sages, the truly wise, understand that “yemei chayecha,” one’s lived days, are not about some distant spiritual reality, but about החיים here and now.

This teaching redirects the focus of avodas Hashem. Rather than viewing the physical world as secondary or merely a passageway, the chacham recognizes that the primary arena of life, responsibility, and Divine service is this world. These are the “days” that matter, the הזמן, time, in which one acts, chooses, and transforms.

The depth of the teaching lies in its simplicity. Wisdom is defined not by escaping the world, but by correctly identifying where life actually unfolds. The מקום העבודה is not a distraction from purpose, but the very place of service. Every moment here is an opportunity to actualize one’s purpose and bring Divine awareness into reality.

Thus, Reb Yisroel of Ruzhin reframes the perspective of a chacham. The wise person does not live abstractly or only in future-oriented spirituality. He lives fully present, recognizing that “yemei chayecha” means that these days, in this world, are the substance of his avodah.

**Practical Takeaway:**

Do not postpone your growth or spiritual life to some future stage or ideal condition. Your real עבודה is happening right now, in your current circumstances. Treat your daily life as meaningful and purposeful, because this is where your life is actually being lived and shaped. **END NOTE]**

**“You multiplied and grew and came with adornments of ornaments, breasts were formed and your hair grew, and you were naked and bare.**

**And I passed over you and saw you wallowing in your blood, and I said to you in your blood live, and I said to you in your blood live” (Ezekiel 16:6-7).**

And to analyze, the righteous rabbi Rabbi Yisrael of Ruzhin of blessed memory questioned in the Mishnah.

On the statement of the Mishnah (Avos 3:9) Rabbi Chanina ben Dosa says, anyone whose deeds are greater than his wisdom, his wisdom endures.

And anyone whose wisdom is greater than his deeds, his wisdom does not endure.

For seemingly the inferences of the first clause and the latter clause contradict one another.

תַּרְבִּי וְתִגְדְּלִי וְתִבּוֹאֵי בְּעַדֵי עַדְיִים שְׂדֵיִם נִכְנֹו  
 וְשִׁעְרֶךָ צָמְחָה וְאֵת עֵרוֹם וְעָרְיָה  
 וְאֶעֱבֹר עָלֶיךָ וְאֶרְאֶה מִתְבּוֹסָסָת בְּדַמֶיךָ וְאָמַר לְךָ  
 בְּדַמֶיךָ תְּחִי וְאָמַר לְךָ בְּדַמֶיךָ תְּחִי וְגו' (יְחִזְקֵאל טז,  
 ז-ו).

וּלְדַקְדָּק הָרַב הַצַּדִּיק רַבֵּי יִשְׂרָאֵל מְרוֹזִין נ"י, בְּמִשְׁנָה

עַל מֵאֵמַר הַמִּשְׁנָה (אָבוֹת ג', ט) רַחֲבִ"ד אוֹמֵר כָּל  
 שִׁמְעֵשׂוּי מְרוֹבִין מִחֻמְתּוֹ חֻמְתּוֹ מִתְקַיְמָת

וְכָל שִׁחְקֻמְתּוֹ מְרוֹבָה מִמַּעֲשָׂיו אֵין חֻמְתּוֹ מִתְקַיְמָת

דְּלִכְאוּרָה הַדִּיּוּקִים דְּרִישָׁא וְסִיפָא סוּתְרִים זָה אֵת זָה

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

For in the first clause it says anyone whose deeds are greater, implying that if his deeds are equal to his wisdom also his wisdom does not endure.

דברי'שא אָמַר כָּל שְׁמַעְשִׂיו מְרֻבֵּין, דְּמִשְׁמַע שְׂאָם מִעֲשָׂיו שְׂוִים לְחֻקְמָתוֹ גַּם בְּן אֵין חֻקְמָתוֹ מִתְקַנְמָת.

And in the latter clause it says anyone whose wisdom is greater than his deeds, implying that if his wisdom is equal to his deeds his wisdom endures.

וּבְסִפָּא אָמַר וְכָל שְׁחֻקְמָתוֹ מְרֻבָּה מִמִּעֲשָׂיו, דְּמִשְׁמַע שְׂאָם חֻקְמָתוֹ שְׂוִה לְמִעֲשָׂיו חֻקְמָתוֹ מִתְקַנְמָת.

And furthermore it is difficult, for the main intent of the Tanna in saying anyone whose wisdom is greater than his deeds, his wisdom does not endure.

וְעוֹד קוֹשָׁה, הֲלֵא עֲקָר כְּוֹנֵת הַתְּנָא בְּאָמְרוֹ כָּל שְׁחֻקְמָתוֹ מְרֻבָּה מִמִּעֲשָׂיו אֵין חֻקְמָתוֹ מִתְקַנְמָת.

Is because his deeds are few compared to his wisdom, and not because his wisdom is greater than his deeds.

הוּא מִשּׁוּם שְׁמַעְשִׂיו מְעַטִּים מִחֻקְמָתוֹ, וְלֹא מִשּׁוּם שְׁחֻקְמָתוֹ מְרֻבָּה מִמִּעֲשָׂיו.

And the Tanna comes to teach us that a person who has few deeds compared to his wisdom causes that his wisdom does not endure.

וְהַתְּנָא בָּא לְהַשְׁמִיעֵנוּ שְׂאָדָם שְׂיִישׁ לוֹ מִעֲשָׂים מְעַטִּים מִחֻקְמָתוֹ זֶה גּוֹרֵם לוֹ שְׁחֻקְמָתוֹ אֵינָה מִתְקַנְמָת.

And if so the Tanna should have taken and said anyone whose deeds are few compared to his wisdom, his wisdom does not endure.

וְאִם בְּן כְּדֵי הָיִי לִיָּה לְהַתְּנָא לְנִקּוּט וְלוֹמַר כָּל שְׁמַעְשִׂיו מְעַטִּים מִחֻקְמָתוֹ אֵין חֻקְמָתוֹ מִתְקַנְמָת.

And why did he take the expression of advantage in the first part anyone whose wisdom is greater.

וְלָמָּה נִקְטַת הַמַּעֲלָה בְּרִישָׁא כָּל שְׁחֻקְמָתוֹ מְרֻבָּה.

Behold the advantage is not what causes this, rather the deficiency causes this.

הֲלֵא הַמַּעֲלָה אֵינָה גּוֹרֶמֶת לוֹ זֶה רַק הַחֲסָרוֹן גּוֹרֵם לוֹ לְזֶה.

However the matter is that for everything the Creator blessed be He created a sheath so that the thing should endure through the sheath.

אָמַנְם הַעֲנִינוּ הוּא, כִּי לְכָל דְּבָר בְּרָא הַבּוֹרָא בְּרוּדֵי הוּא בְּנִרְתִיק לְהִיּוֹת הַחֲפִץ מִתְקַנְמָת עַל יְדֵי הַנִּרְתִיק.

As in the manner that it is said (Psalms 19:5) for the sun He placed a tent in them.

עַל דְּרַף אָמְרוּ (תְּהִלִּים יט, ה) לְשִׁמְשׁ שָׁם אֶהָל בָּהֶם.

And the sheath is the covering and the vessel so that the external forces should not draw, Heaven forbid, from the thing.

וְהַנִּרְתִיק הוּא הַמְכַסֶּה וְהַכְּלִי שְׂלֵא יִינָקוּ הַחִיצוֹנִים חֵס וְשְׁלוֹם מִן הַחֲפִץ.

And it is also known that there is inner wisdom and corresponding to it there is external wisdom, Heaven forbid.

וְגַם זֶה יְדוּעַ, שְׂיִישׁ חֻקְמָה פְּנִימִית וְכַנְגָּדָה יֵשׁ חֻקְמָה חִיצוֹנִית רַחֲמָנָא לְצַלָן.

And because of this one needs a vessel to hold the inner wisdom so that it should not come, Heaven forbid, to the external wisdom.

וּבְשִׁבְיֵל זֶה צְרִיף כְּלִי לְהַחֲזִיק הַחֻקְמָה הַפְּנִימִית שְׂלֵא תִבּוֹא חֵס וְשְׁלוֹם לְחֻקְמָה הַחִיצוֹנִית.

And the vessel that holds the wisdom are the commandments and the good deeds that a person does.

וְהַכְּלִי הַמְחֲזִיק אֶת הַחֻקְמָה הֵם הַמִּצְוֹת וּמַעֲשָׂים טוֹבִים שְׂאָדָם עוֹשָׂה.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And through this they hold the wisdom so that it should not go outside to the external forces, Heaven forbid.

ובנה מחזיקים את החכמה שלא תבוא לחוץ  
 להיצוניהם חס ושלום.

And it is also known that the vessel that holds any thing placed in it must be greater than the thing placed in it.

וגם זה ידוע, כי הכלי המחזיק איזה דבר הנתון בו,  
 צריך שיהיה הפלי יותר גדול מן הדבר הנתון בו.

For if the vessel that holds is smaller than the thing placed in it or even equal, it is not possible to hold within it what is placed in it.

כי אם יהיה הכלי המחזיק קטן מן הדבר הנתון בו או  
 אפילו שווה, אי אפשר להחזיק בתוכו את הנתון בו.

And this is the intent of the Mishnah, anyone whose deeds are greater than his wisdom, meaning that the vessel is so great that it can hold the wisdom so that it should not, Heaven forbid, go outside.

ונה פונת המשנה, כל שמעשיו מרובין מחכמתו,  
 פירוש שהפלי גדול כל כך שיכול להחזיק את  
 החכמה שלא תבוא חס ושלום לחוץ.

Then his wisdom endures, but if the vessel of his deeds is not great and even if it is equal to his wisdom, the vessel cannot hold the wisdom.

אז חכמתו מתקיימת, אבל אם פלי מעשיו אינם  
 גדולים ואפילו שווים לחכמתו, אין הפלי יכול להחזיק  
 את החכמה.

And now it is understood that the inferences of the first and the latter clause do not contradict one another.

והשתא נראה שאין הדיוקים דרישא וסיפא סותרים  
 זה את זה.

For when his wisdom is greater than his deeds, the excess wisdom is revealed and the external forces can grasp it, Heaven forbid.

שפשחחכמתו מרובה ממעשיו נמצא מותר החכמה  
 בגלוי ויכלו לאחוז בה החיצונים חס ושלום.

And it does not endure through the excess, even the body and part of the wisdom that is placed and covered in the sheath and vessel.

ואינה מתקיימת על ידי המותר אפילו גוף ומקצת  
 החכמה המונח ומכסה בהנרתיק והפלי

Since part of it is nullified, the whole of it is nullified, Heaven forbid.

כיון דבטלה מקצתה בטלה כלה חס ושלום.

And it is found that the main deficiency is in this person, that his wisdom is greater than his deeds and he has no sheath and vessel.

ונמצא דעקר החסרון הוא בהאי גברא מה שחכמתו  
 מרובה ממעשיו ואין לו נרתיק וכלי

And because of this all is nullified, and for this the Tanna took the deficiency first and said anyone whose wisdom is greater.

ומשום זה בטלה כלה, ולזה נקט התנא החסרון  
 ברישא ואמר כל שחכמתו מרובה

For this causes that it does not endure.

כי זה גורם שאינה מתקיימת

And behold in Egypt before the redemption, Israel were immersed in forty-nine gates of impurity.

והנה, במצרים קדם הגאולה היו ישראל משקעים  
 במ"ט שערי טמאה

And when Israel went out from Egypt immediately Hashem appeared and bestowed upon them the light of wisdom.

ובצאת ישראל ממצרים תקף הופיע השם יתברך  
 והשפיע עליהם אור החכמה

And they merited and attained forty-nine gates of holiness up to the fiftieth gate.

ונזכו והשיגו מ"ט שערי קדושה עד שער הנזין

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

And gates of light were opened for them with the revelation of kindnesses, of immeasurable value.	ונפתחו להם שערי אור בהתגלות חסדים שאין ערך להם.
And then their wisdom was great, but they had no good deeds to be a sheath and vessel to hold the wisdom.	ואז הייתה חכמתם מרובה, אבל לא הייתה להם שום מעשים טובים להיות נרתיק וכלי להחזיק החכמה.
And they had then no commandments to conceal this wisdom from the external forces, Heaven forbid.	וכלם לא הייתה להם אז שום מצוות להסתיר החכמה הלוז מהחיצונים רחמנא לצלן.
Therefore the Holy One Blessed be He gave Israel two commandments, the blood of Pesach and the blood of circumcision.	לפיכך נתן הקדוש ברוך הוא לישראל שתי מצוות של דם פסח ודם מילה.
That these two commandments should be for them like many good deeds, to be a sheath and vessel to hold the wisdom.	שיהיו אלו שתי מצוות להם כמעשים טובים מרובים, להיות נרתיק וכלי להחזיק החכמה.
So that it should not go to the external forces, Heaven forbid, and Hashem in His great mercy considered them as many deeds.	שלא תלך לחיצונים רחמנא לצלן, והשם יתברך רב רחמיו וחסדיו התשיב להם שתי מצוות אלו כמעשים מרובים.
Because they were naked and bare without garment, and the wisdom was revealed without a vessel to hold it.	משום "ואת ערום ופריה" בלי לבוש והחכמה היתה בהתגלות.
Therefore Hashem said to them I saw you wallowing in your blood, meaning you have two commandments.	ולכן אמר להם "ואראך מתבוססת בדמיה", הינו שיש לה שתי מצוות.
And these two commandments are considered as many good deeds, through them the wisdom will endure.	ואלו שתי מצוות חשובות כמעשים טובים מרובים, שיעל ידיהם תתקום החכמה.
In the aspect that wisdom gives life to its owner (Koheles 7:12).	(בבחינת "החכמה תחיה בעליה" (קהלת ז, יב).
And this is that He said in your blood live, meaning you have the commandments of the two bloods.	ונהו שאמר "בדמיה חיי", הינו שיש לה מצוות שתי הדמים.
And because of this live, the wisdom will live and endure through these commandments as vessels.	ובעבור זה חיי, תחיה החכמה חי וקים על ידי שנעשו אלו שתי המצוות פלים לחכמה.
So that it should not go, Heaven forbid, to the external forces, and understand well.	שלא תלך חס ושלום לחיצונים רחמנא לצלן, והבן היטב.
Sifsei Tzaddikim (Pesach); Or Kadosh (48); Or Kesser (15); Knesses Yisrael (5); Pe'er LaYesharim (104); Koach Yechi.	שפתי צדיקים (פסח); ע"ק (מח.); עק"ס (טו.); כנסת ישראל (ה.); פא"ל (קד.); כ"ח"י.

**[NOTE Summary:**

The Heligeh Ruzhiner addresses the seeming contradiction in the Mishnah: “Anyone whose deeds are greater than his wisdom, his wisdom endures; and anyone whose wisdom is greater than his deeds, his wisdom does not endure” (Avos 3:9). The precise language suggests an asymmetry that requires explanation.

He explains that wisdom requires a כלי, a vessel, in order to endure. Just as every powerful force in creation is contained within a protective sheath, so too חכמה, inner wisdom, must be held and protected by something

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

external. That vessel is מעשים טובים, good deeds and mitzvos. Without this protective container, wisdom becomes exposed and vulnerable to חיצונים, external forces, and is ultimately lost.

The key principle is that the vessel must be larger than the content it holds. If the deeds are equal to or less than the wisdom, they cannot contain it. Only when actions exceed wisdom does the person create a sufficiently strong structure to preserve it. This resolves the Mishnah: the problem is not simply having “too much wisdom,” but lacking the proper vessel to hold it. When wisdom overflows beyond one’s deeds, it spills outward and is no longer sustained.

This concept is then applied to Yetzias Mitzrayim. At the moment of redemption, the Jewish people were suddenly elevated from forty-nine gates of impurity to forty-nine gates of holiness. They were flooded with Divine light and wisdom, but they had not yet accumulated the deeds necessary to contain it. They were, as the pasuk describes, “naked and bare” (Ezekiel 16:7), meaning without mitzvos to serve as garments or vessels.

In His mercy, Hashem gave them two mitzvos, the blood of the Korban Pesach and the blood of bris milah (Mechilta, Bo). These two acts functioned as foundational vessels, allowing the immense revelation of wisdom to be sustained. Even though they were few in number, Hashem considered them as “many deeds,” sufficient to contain the Divine influx. This is the meaning of “in your blood, live” (Ezekiel 16:6), that through these mitzvos, the wisdom and life-force would endure.

The continuation of the pasuk describes the rapid spiritual growth that followed. “You multiplied and grew” refers to the expansion of their intellect and the opening of the gates of understanding. “You came with ornaments” alludes to reaching even the level of the fiftieth gate. Yet all of this depended on having the proper vessels in place. Without them, even the greatest revelation cannot endure.

Thus, Reb Yisroel of Ruzhin teaches that true spiritual growth is not measured by how much one understands, but by how much one lives. Wisdom without action is unstable and fleeting. Only when knowledge is anchored in consistent deeds does it become real, enduring, and transformative.

**Practical Takeaway:**

Do not focus only on learning or inspiration. Ensure that your actions, habits, and mitzvos are strong enough to “hold” what you learn. Even a small increase in consistent action can stabilize and preserve much greater levels of insight. Build vessels first, and the light will remain.

**Chassidic Story:**

Reb Yisroel of Ruzhin once explained that a person can be filled with lofty ideas and deep understanding, yet if his daily conduct does not reflect it, those ideas will not last. A chassid who had experienced great spiritual inspiration came to him, frustrated that the feeling had faded.

**Reb Yisroel of Ruzhin**  
**Irin Kaddishi**  
**Shabbos HaGadol - Pesach**

The Ruzhiner told him that inspiration is like מים, water poured into a container. If the vessel has holes or is too small, the water cannot remain. The problem is not the water, but the vessel. Strengthen your daily actions, your discipline, your concrete mitzvos, and then the light you receive will have a place to stay.

From that point, the chassid shifted his focus from seeking new inspiration to building consistency in action. Over time, he found that not only did his previous insights return, but they remained with him in a stable and lasting way. **END NOTE]**