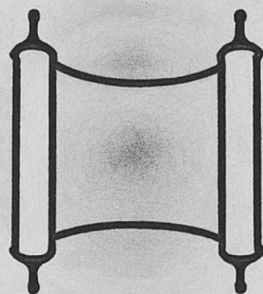


בס"ד

Reb Yisroel of Ruzhin

Yirin Kedishin

Parshas Naso



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Introduction

Rabbi Yisroel of Ruzhin (1796–1850), known as the Heligeh Ruzhiner, taught that the deepest spiritual battles are often hidden beneath the surface of ordinary life. Rather than focusing on dramatic displays of holiness, he emphasized transforming the material world into a dwelling place for the Divine. In this maamar, he explains the purpose of the soul's descent into the physical world, the struggle between good and evil, and how a Jew elevates himself by transforming darkness into light.

Year 5582 (1822). "Lift up the head of the sons of Gershon, they also, according to their fathers' houses, according to their families" (Numbers 4:22). For this is known to one who knows, and so is the truth, that "This opposite that did God make" (Ecclesiastes 7:14) at the time of the creation of heaven and earth.

Good opposite evil, and evil opposite good, and they are two things that oppose and are opposite to one another. When this one rises, that one falls, and it is impossible that both stand together in one greatness and use one crown.

For good is doing the will of the Creator, blessed be His Name, and His delight, that He delights, כביכול, with the children of Israel through man's service in Torah, prayer, good deeds, and the performance of the commandments with love, awe, and strong enthusiasm.

For for this was the primary creation of heaven and earth, to do His will Who spoke and His will was done (Sifrei, Re'eh 12). And evil is the opposite of this, to pursue the desires of this world and after the craving of his body to fulfill its desire.

And behold, good is from the side of holiness, and evil is from the Other Side, from the side of the kelipah. And the primary service of man in this world is that he should turn times of evil into good.

That he should slaughter his evil inclination, which is from the Other Side, subdue it to holiness, and transform it into good. Upon this depend reward and punishment, for this is the primary purpose of the creation of man with two inclinations.

שנת תקפ"ב. נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם (ד, כב). כי זה ידוע למי שיודע וכן הוא האמת, כי זה לעמת זה עשה האלהים (קהלת ז, יד) בעת בריאת שמים וארץ.

טוב לעמת רע, ורע לעמת טוב, והם שני דברים המתנגדים וההפכיים זה לזה, פשוט קם זה נופל, ואי אפשר שיעמדו שניהם יחד בגדלה אחת ולהשתמש בכתר אחד.

כי הטוב הוא עשות רצון הבורא ותברך שמו, ותענוגו שמשמעו כביכול עם בני ישראל בעבודת האדם בתורה ותפלה ומעשים טובים ומעשה המצוות באהבה ויראה והתלהבות חזקה.

כי לזה היתה עיקר בריאת שמים וארץ, לעשות רצונו שאמר ונעשה רצונו (ספרי, יב). ורע הוא להפך מזה, לרדף אחר תאוות עולם הזה ואחר חמדת גופו למלאות תאוות.

והנה הטוב הוא מסטרא דקדושה, והרע הוא מסטרא אחרא, מסטרא דקליפה. ועיקר עבודת האדם בעולם הזה הוא שיראה לעתות מן הרע טוב

שיזבח את הרע שהוא מסטרא אחרא, ולהכניעו אל הקדושה ולקפוח אותו אל הטוב, ובזה תלוי הגמול והעונש, כי זהו עיקר בריאת האדם בשני היצרים.

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That the Creator, blessed be He, should receive delight from the service of His people Israel, and glorify Himself through their good deeds. And this is the secret of the verse, "Hashem is a man of war" (Exodus 15:3).

שְׂקִיבֵל הַבּוֹרָא בְּרוּךְ הוּא תַעֲנוּג מִעֲבוֹדַת עַמּוֹ בְּנֵי יִשְׂרָאֵל, שְׂקִיבֵל בְּמַעֲשֵׂיהֶם הַטּוֹבִים. וְזֶהוּ סוּד הַפְּסוּק (שמות טו, ג) ה' אִישׁ מִלְחָמָה.

Meaning, when does Hashem receive delight and enjoyment? When a person is a man of war, namely when he is a mighty one who conquers his inclination (Avos 4:1), which is called the war of a person all the days of his life.

רוּצָה לוֹמַר אֵימְתֵי הַשֵּׁם יִתְבַּרְךָ מִקְּבֵל תַעֲנוּג וְשִׁעֲשׂוּעַ, בְּשִׂאֲדָם הוּא אִישׁ מִלְחָמָה, הֵינּוּ כְּשֵׁהוּא גִבּוֹר הַכּוֹבֵשׁ אֶת יָצְרוֹ (אבות ד, א), הַנִּקְרָא מִלְחָמָה. אֵשׁ אָדָם כָּל יְמֵי חַיָּו.

That he should defeat the evil inclination, transform it into good, and subdue it beneath holiness to serve Hashem, blessed be He.

שְׂיִנְצַח אֶת הַיָּצָר הָרַע וְלִהְפּוֹךְ אוֹתוֹ לְטוֹב וְלִכְבֹּשׁ אוֹתוֹ תַחַת הַקְּדוּשָׁה לְעַבּוֹד לַהֲשֵׁם יִתְבַּרְךָ.

And behold, the wicked say concerning good that it is evil, and the opposite. The righteous say concerning evil that it is good. Therefore, the wicked in their lifetimes are called dead, and conversely, the righteous even in their death are called alive (Berachos 18b).

וְהִנֵּה הַרְשָׁעִים אוֹמְרִים לְטוֹב רַע, וְלִהְפּוֹךְ הַצְּדִיקִים אוֹמְרִים לְרַע טוֹב, וְעַל כֵּן רְשָׁעִים בְּחַיֵּיהֶם קְרוּיִים מֵתִים, וְלִהְפּוֹךְ הַצְּדִיקִים אֶפְלוּ בְּמֵיתָתָן קְרוּיִים חַיִּים (בְּרַכּוֹת יח).

For this is known to one who knows, and so is the truth, that the Nefesh, Ruach, and Neshamah of a person are called by the name "truth." For the souls of Israel are hewn from beneath the Throne of Glory (Zohar I:113a).

כִּי זֶה יְדוּעַ לְמִי שְׂיִדְעַ וְכֵן הוּא הָאֱמֶת, כִּי נֶפֶשׁ רוּחַ וְנִשְׁמָה שֶׁל הָאָדָם נִקְרָאִים בְּשֵׁם אֱמֶת, כִּי נִשְׁמוֹת בְּנֵי יִשְׂרָאֵל נִחְצְבוֹת מִתַּחַת כִּסֵּא כְבוֹדוֹ יִתְבַּרְךָ (זוהר ח"א ק"ג).

And the seal of the Holy One, blessed be He, is truth (Shabbos 55a). Therefore the soul of a person is called truth. Furthermore, just as the letters of אמת are the first, middle, and last letters of the alphabet.

וְחוֹתְמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא אֱמֶת (שבת נה), וְעַל כֵּן נִקְרָאֵת נִשְׁמָתוֹ שֶׁל הָאָדָם אֱמֶת. וְעוֹד, כְּמוֹ אוֹתִיּוֹת שֶׁל אֱמֶת הֵם תַּחֲלֵה וְאֶמְצַע וְסוֹף מְאוֹתִיּוֹת א"ב.

So too the Nefesh, Ruach, and Neshamah: Nefesh is at the beginning of a person's creation, Ruach is in the middle through good deeds, and Neshamah is at the end, as it is written in the Zohar, "If he merits more, they give him a Neshamah" (Zohar II:94b).

כְּמוֹ כֵּן נֶפֶשׁ רוּחַ וְנִשְׁמָה, נֶפֶשׁ הִיא בְּתַחֲלֵת בְּרִיאָתוֹ, רוּחַ הִיא בְּאֶמְצַע עַל יְדֵי מַעֲשִׂים טוֹבִים, וְנִשְׁמָה הִיא לְבִסּוֹף, כְּמוֹ שֶׁנֶּאֱמַר בְּזֵהר הַקְּדוֹשׁ (ח"ב צד): זָכָה יִתֵּיר יִהְיֶה לִיה נִשְׁמָתָא.

It follows that the Nefesh, Ruach, and Neshamah are called by the name truth. The primary descent of the soul into this world is in order to transform evil into good.

נִמְצָא שֶׁהַנֶּפֶשׁ רוּחַ וְנִשְׁמָה נִקְרָאִים בְּשֵׁם אֱמֶת. וְעֵיקַר יְרִידַת הַנִּשְׁמָה לְעוֹלָם הַזֶּה הוּא כְּדֵי שְׂיִהְפּוֹךְ הָרַע לְטוֹב.

And that Hashem, blessed be He, should glorify Himself and receive delight from him. The wicked, however, through their evil deeds, desecrate their Nefesh, Ruach, and Neshamah.

וְהַשֵּׁם יִתְבַּרְךָ יִתְפָּאֵר וְיִקְבֵּל תַעֲנוּג מִמֶּנּוּ. וְהִנֵּה הַרְשָׁעִים בְּמַעֲשֵׂיהֶם הָרַעִים מְחַלְלִים אֶת הַנֶּפֶשׁ רוּחַ וְנִשְׁמָה שְׂקִיבֵל.

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Because they are immersed and inflamed after the desires of their bodies, saying concerning good that it is evil. Through the abundance of evil within them, the good within them becomes nullified and all becomes evil.

מחמת שהם משקעים ולהוטים אחר תאוות גופם, האומרים לטוב רע, הינו שמחמת רבוי הרע שבהם נתבטל הטוב שבהם ונעשה כלו רע.

And this is "In their lifetimes they are called dead." For the Aleph, the Master of the World, departs from the letters of אמת, and there remains מת, dead.

וזהו בחייתם קרויים מתים, שנסתלק האל"ף, אלופו של עולם, מאותיות אמת, ונשאר מת.

And they become defiled beneath the desires of this world and surrender themselves after the desires of their bodies.

ונטמאים תחת תאוות עולם הזה ומתמסרים אחר תאוות הגוף שלו.

Conversely, the righteous, through their good deeds, nullify the evil within them and it becomes entirely good. They are called mighty ones, as our Sages said: "Who is mighty? One who conquers his inclination" (Avos 4:1).

ולהפך הצדיקים במעשיהם הטובים נתבטל הרע שבהם ונעשה כלו טוב, ונקראים גבורים, כמו שאמרו חז"ל איזהו גבור הכובש את יצרו (אבות ד, א).

And it is subdued and conquered beneath holiness, to bend it to whichever side he desires. This is "Even in their death they are called alive."

ונכנע ונקבש תחת הקדושה לכוף אותו לאיזה צד שירצה. וזהו אפלו במיתתו קרויים חיים.

For even at the time that they engage in matters of this world, in their physical needs and bodily concerns, which are called death, nevertheless they are called alive.

שאפלו בעת עסקם בעניני עולם הזה בצרכיהם הגשמיים בעניני צרכי גופם הנקראים בשם מיתה, אף על פי כן נקראים חיים.

For they are entirely good, and their inclination is defeated and subdued beneath their hand, to transform it into good.

כי הם כלו טוב, ויצרם נוצח ונכנע תחת ידם להפכו לטוב.

And this is the secret of the verse, "And truth was cast to the ground" (Daniel 8:12). For Hashem sends the soul, which is called truth, into this world, so that Hashem may receive delight and enjoyment when evil is transformed into good and becomes entirely good.

וזהו סוד הפסוק (דניאל ח, יב) ותשלף אמת ארצה, כי השם יתברך שולח את הנשמה הנקראת אמת לעולם הזה, כדי שהשם יתברך יקבל תענוגים ושעשועים בהפכו הרע לטוב שיהיה כלו טוב.

And this is, "And truth was cast to the ground," for Hashem sends the soul, which is called truth, to "the ground," which is the body, which is also called earth.

וזהו "ותשלף אמת ארצה", כי השם יתברך שולח את הנשמה שמכנה בשם אמת, "ארצה" שהוא הגוף שהוא גם כן מכנה בשם ארץ.

In the secret of, "Truth shall spring forth from the earth" (Psalms 85:12), for a person descends in order to cause truth, the secret of the soul, to sprout forth from the earth, the secret of this world.

בסוד (תהלים פה, יב) אמת מארץ תצמח כו', שיורד האדם להצמיח את האמת סוד הנשמה, מן הארץ סוד העולם הזה.

Through his good deeds, he transforms and refines evil into good, and Hashem glorifies Himself through his deeds, which are the letters of truth, in the secret of the soul.

במעשיו הטובים שיהפוך ויברר הרע לטוב ויתפאר השם יתברך במעשיו, שהם אותיות אמת, בסוד הנשמה.

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And this is, "He cast down from heaven to earth" (Lamentations 2:1), meaning that for this reason the soul was sent into this world, which is called earth.

וְזֶהוּ הַשְּׁלִיף מִשָּׁמַיִם אֶרֶץ (איכה ב, א), רוֹצֵה לֹמֵד שְׁלֹכֵן נִשְׁתַּלְּחָה הַנְּשֻׁמָּה לְזֶה הָעוֹלָם הַמְּכֻנָּה בְּשֵׁם אֶרֶץ.

In order that there be "the glory of Israel," that Hashem should glorify Himself and delight in the deeds of Israel through their transforming evil into good.

כְּדִי "תִּפְאֶרֶת יִשְׂרָאֵל", שֶׁהַשֵּׁם יִתְבָּרַךְ יִתְפָּאֵר וַיִּשְׂתַּעֲשֶׂע בְּמַעֲשָׂי יִשְׂרָאֵל עַל דְּי שְׂיִהֲפֹכוּ הָרַע לְטוֹב.

And this is "the glory of Israel," that through Israel He glorifies Himself through their good deeds.

וְזֶהוּ "תִּפְאֶרֶת יִשְׂרָאֵל", שֶׁעַל יְדֵי יִשְׂרָאֵל יִתְפָּאֵר בְּמַעֲשֵׂיהֶם הַטּוֹבִים.

And behold, the righteous, through their good deeds, transform evil into good and bring delight and enjoyment to Hashem, for this is the primary purpose of the creation of the two inclinations.

וְהִנֵּה הַצְּדִיקִים בְּמַעֲשֵׂיהֶם הַטּוֹבִים שֶׁמְהַפְּכִים הָרַע לְטוֹב, וְעוֹשִׂים תַּעֲנוּג וְשִׂעִשׂוּעַ לְהַשֵּׁם יִתְבָּרַךְ, כִּי זֶה עֵיקַר בְּרִיאַת שְׁנֵי הַיְצָרִים.

Through this there are reward, delight, and enjoyment for Hashem. Therefore the righteous are called "blessings," as it is written, "Blessings are upon the head of the righteous" (Proverbs 10:6).

שֶׁעַל יְדֵי זֶה יִהְיֶה הַגְּמוּל וְהַתַּעֲנוּג וְהַתַּעֲנוּג לְהַשֵּׁם יִתְבָּרַךְ. וְעַל פֶּן הַצְּדִיקִים נִקְרָאִים בְּשֵׁם "בְּרָכוֹת", כְּמוֹ שְׁנֵאמַר (משלי י, ו) וּבְרָכוֹת לְרֹאשׁ צְדִיק.

For blessing is an expression of a channel and drawing forth, from the language of a pool, like a water-channel and a pool (Jerusalem Talmud, Moed Katan 2:1).

כִּי בְּרָכָה הוּא מְלִשׁוֹן צְנוּר וְהַמְשָׁכָה, מְלִשׁוֹן בְּרִיכָה, (כְּמוֹ אֲמַת הַמַּיִם וְהַבְּרִיכָה (ירושלמי מו"ק ב

Through their good deeds in Torah, prayer, and the performance of the commandments with love and awe, they create a channel and drawing forth into this world.

שֶׁעַל יְדֵי מַעֲשֵׂיהֶם הַטּוֹבִים בַּתּוֹרָה וּתְפִלָּה וּמַעֲשֵׂה הַמִּצְוֹת בְּאַהֲבָה וְיִרְאָה עוֹשִׂים בְּרִיכָה וְהַמְשָׁכָה לְזֶה הָעוֹלָם.

For they transform evil into good until it becomes entirely good, and Hashem glorifies Himself and receives delight and enjoyment from this, כביכול.

שֶׁמְהַפְּכִים הָרַע לְטוֹב וְנֹעֲשֵׂה כְּלוֹ טוֹב, וְהַשֵּׁם יִתְבָּרַךְ מִתְפָּאֵר וּמְקַבֵּל תַּעֲנוּג וְשִׂעִשׂוּעַ מִזֶּה כְּבִיכּוֹל.

Then they create a channel and conduit from the upper world to the world of action. At first he creates a channel from the upper world to the lower world.

וְאַזְ הֵם עוֹשִׂים בְּרִיכָה וְהַמְשָׁכָה וְצְנוּר מִהָעוֹלָם הָעֶלְיוֹן לְעוֹלָם הַעֲשִׂיָּה. וְאַזִּי בַתְּחִלָּה עוֹשֵׂה בְּרִיכָה וְצְנוּר מִהָעוֹלָם הָעֶלְיוֹן לְעוֹלָם הַתַּחְתּוֹן.

Through his good deeds he transforms evil into good, for evil is in this world, and he transforms it into the goodness of the light of the upper world.

שֶׁבְּמַעֲשָׂיו הַטּוֹבִים מִהֲפֹךְ הָרַע לְטוֹב, כִּי הָרַע הוּא בְּעוֹלָם הַזֶּה וּמִהֲפֹכּוֹ לְטוֹב לְנוֹעַם אֹר הָעוֹלָם הָעֶלְיוֹן.

And he draws the pleasantness of the upper light into the lower world, and then he is in the secret of a pool, in the secret of "Blessings are upon the head of the righteous."

וּמִמְשִׁיב נֵעַם אֹר הָעֶלְיוֹן לְעוֹלָם הַתַּחְתּוֹן, וְאַזְ הוּא "בְּסוּד בְּרִיכָה, בְּסוּד וּבְרָכוֹת לְרֹאשׁ צְדִיק.

Afterwards Hashem receives delight and enjoyment from his transforming evil into good, and then he draws a channel and

וְאַחַר כֵּן הַשֵּׁם יִתְבָּרַךְ מְקַבֵּל תַּעֲנוּג וְשִׂעִשׂוּעַ בְּמַה שֶׁמְהַפְּךְ הָרַע לְטוֹב, וְאַזִּי מִמְשִׁיב בְּרִיכָה וְצְנוּר

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conduit from the lower world to the upper world, and thus he is constantly in the secret of blessing.

Therefore it is written, "A good eye shall be blessed" (Proverbs 22:9). For eye is an expression of looking and gazing, since the eye is the sense of sight.

This is "a good eye," one who constantly looks at the good, transforming evil into good until it becomes entirely good. "He shall be blessed," for he continually creates the channel and conduit mentioned above.

For first he draws the channel from the upper world to the lower world, and afterwards he draws the channel from the lower world to the upper world.

And this is what was said to Aaron and to his sons: "Thus shall you bless the children of Israel" (Numbers 6:23). The word "thus" means like this and in this manner.

Meaning, this type of channeling, as mentioned above:

"Blessings are upon the head of the righteous," and "A good eye shall be blessed." With such a blessing you shall bless the children of Israel.

That they should transform evil into good through their good deeds. And you shall say to them, "May He bless you," meaning that through this Hashem receives delight and enjoyment from His people Israel.

And then a flow, a channel, and abundance descend from Hashem, because they first caused delight and enjoyment to Him.

And this is, "This is the service of the families of the Gershonite, to serve and to carry" (Numbers 4:24). For the Gershonites are called the souls that were driven out and concealed from the upper world into this lower world.

Into the physical, material, and coarse body. And Gershoni is an expression of expulsion and separation. The Torah teaches us the path upon which we should walk.

And it says, "This is the service of the families of the Gershonite," that the primary service of a person whose soul was sent into this lowly world is for this service.

מעולם התחתון לעולם העליון, ואז הוא תמיד בְּסוֹד
בְּרָכָה.

ועל כן כתיב (משלי כב, ט) טוב עין הוא יברך, כי
עין הוא לשון הסתכלות והבטה, כי עין הוא הוא
הראיה.

ונה "טוב עין", כי מי שמסתכל תמיד על הטוב
שמהפך הרע לטוב ויהיה כלו טוב, "הוא יברך", כי
הוא עושה תמיד בריכה והמשכה לצנור בנ"ל.

כי הוא ממשיך מתחלה הבריכה מעולם העליון
לעולם התחתון, ואחר כך ממשיך הבריכה מעולם
התחתון לעולם העליון.

ונהו שצאמר לאהרן ולבניו (במדבר ו, כג) כה תברכו
את בני ישראל, פרוש כי תבת "כה" משמעותו כמו
וכזה.

דהינו הבריכה פזו כפזכר לעיל, "וברכות לראש
צדיק", ו"טוב עין הוא יברך", דהינו הברכה פזו
תברכו את בני ישראל.

שיהפכו הרע לטוב במעשיהם הטובים. ויאמרו להם
"יברך", הינו שעל ידי זה יקבל השם יתברך תענוג
ושעשוע מעמו בני ישראל.

וירד המשכה ובריכה ושפע מהשם יתברך, מחמת
שגורמו תחלה תענוג ושעשוע אליו.

ונהו זאת עבודת משפחת הגרשוני לעבד ולמשא
(שם ד, כד), שבני הגרשוני נקראים הנשמות
שנתגרשו ונתעלמו מעולם העליון לעולם התחתון
הנה.

בגוף החמר הגשמי והעבי, וגרשוני הוא לשון גרושין
ותלושין. ומורה לנו התורה הדרך אשר גלף בה

ואמר זאת עבודת משפחת הגרשוני, שעיקר עבודת
האדם שונתלתה הנשמה בנה העולם השפל, הוא
לצורך העבודה הזאת.

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To transform evil into good, and then he will be called "a mighty one who conquers his inclination." This service is "a burden," for it is not easy to reach this level.

להפוך הרע לטוב, ויהיה נקרא בשם "גבור הכובש את יצרו", ועבודה הזאת היא "במשא". כי לא בנקל יכול לבוא למדרגה הזאת.

That he should be called mighty, that he subdues the evil beneath his hand and authority, so that he can transform and direct it to whichever side he desires.

שיקרא בשם גבור, שיכניע הרע תחת ידו ורשותו, שיוכל להפוך ולהטות אותו לכל צד שירצה.

And this is "and to carry," for it is a heavy burden.

וזהו "ולמשא", כי משא כבד הוא.

And this is, "Lift up the head of the sons of Gershon, they also, according to their fathers' houses, according to their families."

וזהו "נשא את ראש בני גרשון גם הם לבית אבתם למשפחתם", כי "נשא" הוא לשון התנשאות

For "lift up" is an expression of elevation and exaltation.

ורוממות.

One should seek to elevate and exalt the sons of Gershon, namely the souls that were driven away and concealed into this world.

שיראה לנשא ולרומם את בני גרשון, הם הנשמות שנתגרושו ונתעלמו לזה העולם.

So that Hashem may glorify Himself and receive delight and enjoyment from them, and to them shall come reward and punishment because of the two inclinations.

כדי שיתפאר ויקבל תענוג ושעשוע מהם, ולהם יגיע הגמול והעונש מתחת שני היצרים.

Therefore the Holy One, blessed be He, commanded Moses our teacher, peace be upon him, that he should elevate and exalt their Nefesh, Ruach, and Neshamah, which are cast into the mire.

ולזה צוה הקדוש ברוך הוא למשה רבנו עליו השלום שיראה לנשא ולרומם הנפש רוח ונשמה שלהם הנתונים ברפש.

"According to their families," for family is an expression of connection, as in "it is a scab" (Leviticus 13:6). He should seek to connect them "to their fathers' house."

למשפחתם", כי משפחה הוא לשון התחברות, כמו "מספחת הוא (ויקרא יג, ו), שיראה לחבר אותם לבית אבתם".

To their place from which they were detached, to the Supernal Man who is in the Divine Chariot. And how can he connect them? By transforming evil into good. Amen, may it be His will.

למקומם שנתתלשו משם, לאדם דלעילא אשר במרכבה. ואיך יכול לחבר אותם, על ידי שיהפוך הרע לטוב אמן כן יהי רצון.

[NOTE Summary:

The Heligeh Ruzhiner explains that from the moment of creation, Hashem established two opposing forces: tov (good) and ra (evil). These two forces constantly oppose one another. When one gains strength, the other weakens. The purpose of human life is not merely to avoid evil, but to actively transform it into good. This is why man was created with both a yetzer tov (good inclination) and a yetzer hara (evil inclination). Hashem derives pleasure when a person struggles against his lower desires and redirects them toward holiness.

This is the deeper meaning of the verse "Hashem is a Man of War." The greatest battle is not fought on a battlefield but within the human heart. A true gibor (mighty person) is one who conquers his inclination and transforms his negative drives into instruments of Divine service. When a person succeeds in doing so, he fulfills the purpose for which heaven and earth were created.

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The Ruzhiner explains that the nefesh, ruach, and neshamah (soul-levels of Nefesh, Spirit, and Soul) are collectively called emes (truth). Just as the letters of אמת span the beginning, middle, and end of the Hebrew alphabet, so too the soul encompasses the entirety of a person's spiritual existence. The soul descends from beneath the Heavenly Throne into a physical body specifically so that it can reveal this truth within the world.

This is the meaning of "And truth was cast to the ground." Hashem sends the soul into the physical world so that it can cultivate holiness within earthly existence. Through Torah, prayer, mitzvos, and righteous conduct, a person causes emes (truth) to sprout from the earth. Every time a Jew transforms a selfish desire into an act of holiness, the soul's mission is fulfilled and Hashem's glory becomes revealed.

The Ruzhiner further teaches that this process creates a berachah (channel of blessing). The righteous are called "blessings" because they become conduits connecting the higher and lower worlds. First they draw Divine light downward into the physical world. Then, through their transformation of evil into good, they elevate the physical world upward toward its source. A constant flow is established between heaven and earth, bringing blessing, holiness, and Divine pleasure into creation.

This understanding illuminates the verse regarding the descendants of Gershon. The souls that descend into this world are called Gereshon (those who have been sent away or exiled) because they have been separated from their heavenly source. Their mission is difficult and is described as a massa (burden) because overcoming the evil inclination is not easy. Yet this struggle itself is the purpose of life. Through conquering the inclination, the soul reconnects to its spiritual root and returns to its Father's House.

The command to "Lift up the head of the sons of Gershon" therefore means to elevate the souls that have descended into this world. A person accomplishes this by reconnecting his soul to its source through transforming evil into good. The farther the soul has descended, the greater the elevation that becomes possible when it fulfills its mission.

Practical Takeaway:

When facing temptation, frustration, or inner struggle, do not view these experiences as obstacles to serving Hashem. They are often the very reason your soul came into this world. Every time you redirect a negative impulse toward something positive, you fulfill your purpose. Every act of self-control, prayer, Torah study, kindness, and holiness transforms ra (evil) into tov (good). Instead of asking, "Why am I struggling?" ask, "How can I use this struggle to reveal more of my soul's truth?" Through that process, a person reconnects his neshamah (soul) to its source and becomes a channel for blessing in the world.

Chassidic Story:

A chassid once complained to Reb Yisroel of Ruzhin that despite years of effort, he still struggled with the same temptations and distractions. He expected that after so much spiritual work, the battle would disappear.

The Heligeh Ruzhiner replied, "If there were no battle, there would be no victory."

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The chassid asked what he meant.

The Rebbe explained that many people imagine holiness means never feeling temptation. In truth, the greatness of a Jew is revealed when temptation exists and he nevertheless chooses Hashem. The struggle itself is not the failure. The struggle is the opportunity.

The Ruzhiner compared it to a prince sent by the king into a distant land. The prince's greatness is not shown by remaining safely in the palace. It is shown by entering a foreign environment, remaining loyal to his father, and returning with honor.

"So too," said the Rebbe, "your soul was sent from a very high place into a very low world. Every battle won is another step home."

END NOTE]