

**And likewise in all the upper worlds it is written (Job 15:15):  
“Behold, in His holy ones He does not trust, and the heavens  
are not pure in His eyes.”**

וְכֹן בְּכָל הָעוֹלָמוֹת הָעֲלִיּוֹנִים כְּתִיב (אִיּוֹב ט"ו),  
(ט"ו) הֵן בְּקֹדְשָׁיו לֹא יֵאֱמִין וְשָׁמַיִם לֹא זָכוּ בְּעֵינָיו

And regarding His angels He places praise (ibid. 4:18).

וַיְבַמְלֵאֲכֵיו יְשִׁים תְּהִלָּה (שָׁם ד', י"ח)

For the conduct in the upper worlds, and likewise with the  
righteous, is according to the Name Elokim, which is the  
attribute of judgment (Zohar I 274a).

כִּי הִתְנַהֲגָה בְּעוֹלָמוֹת הָעֲלִיּוֹנִים וְכֹן עִם הַצַּדִּיקִים  
הִיא עַל פִּי שֵׁם אֱלֹקִים שֶׁהִיא מִדַּת הַדִּין (זֶהַר חֲלֵק  
(א' ר"ע"ד).

And this is what is written, “For the One higher than the high  
watches,” these are the upper worlds,

וְזֶהוּ מֵה שֶׁכְּתוּב כִּי הַגְּבוּהָ מֵעַל גְּבוּהַ שְׁמַר, הֵם  
הָעוֹלָמוֹת הָעֲלִיּוֹנִים

and likewise the righteous and the holy ones above, who are  
called men of the Name.

וְכֹן הַצַּדִּיקִים וְקוֹדְשֵׁי עֲלִיוֹן שֶׁהֵם נִקְרָאִים אַנְשֵׁי  
הַשֵּׁם.

“And higher over the earth,” these are the lower worlds and the  
collective souls of Israel.

וְגְבוּהָ עַל הָאָרֶץ, הֵם הָעוֹלָמוֹת הַתַּחְתּוֹנִים וְכָלְלוֹת  
נַשְׁמוֹת יִשְׂרָאֵל

For if the Holy One, blessed be He, would conduct Himself  
with them according to the attribute of judgment, they could not  
endure.

דְּאֵלוּ הִנֵּה הַקְּדוֹשׁ בְּרוּךְ הוּא מְתַנַּהֵג עִמָּהֶם בְּמִדַּת  
הַדִּין לֹא הָיוּ יְכוּלִים לְהִתְקַיֵּם

And therefore the Holy One, blessed be He, conducts Himself  
with them according to the attribute of mercy, which is  
according to the Name Havayah, blessed be He (Zohar I 274a).

וְלִזְאוֹת מְתַנַּהֵג עִמָּהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא בְּמִדַּת  
הַרַחֲמִים שֶׁהוּא עַל פִּי שֵׁם הַנּוֹרָאָה בְּרוּךְ הוּא (זֶהַר  
שָׁם).

And this is “and sun over the earth,” for it is known (Zohar I  
155a) that the supernal wisdom is called by the name sun,

וְזֶהוּ וַחֲמָה עַל הָאָרֶץ, כִּי יְדוּעַ (זֶהַר חֲלֵק א' קנ"ה):  
כִּי חֲכָמָה עֲלֵאָה נִקְרָאת בְּשֵׁם חָמָה

and likewise it is called the father of mercies, see there; and  
likewise the supernal attribute of kindness is called sun,

וְכֹן נִקְרָאת בְּשֵׁם אָב הַרַחֲמִים עֵין שָׁם, וְכֹן מִדַּת  
חֶסֶד עֲלִיוֹן נִקְרָאת בְּשֵׁם חָמָה

as it is written, “For a sun and a shield is Hashem Elokim” (see  
Taamei HaMitzvot, Parashat Eikev).

כְּמוֹ שֶׁכְּתוּב כִּי שֶׁשֶׁשׁ וּמִגֵּן (עֵין טַעְמֵי הַמִּצְוֹת  
פְּרָשַׁת עֵיקֵב).

As it is written (Psalms 110:4): “You are a priest forever,” for a  
priest is the aspect of kindness (Zohar III 145a).

כְּמוֹ שֶׁכְּתוּב (תְּהִלִּים ק"י, ד') אַתָּה כֹּהֵן לְעוֹלָם, כִּי  
(:כֹּהֵן הוּא בְּחֵינַת חֶסֶד (זֶהַר חֲלֵק ג' קמ"ה).

And likewise the Shechinah is also called by the name sun, as it  
is written (Nehemiah 9:6): “And You give life to them all.”

וְכֹן הַשְּׁכִינָה נִקְרָאת גַּם כֵּן בְּשֵׁם חָמָה, כְּמוֹ שֶׁכְּתוּב  
(נְחֵמְיָה ט', ו') וְאַתָּה מְחַיֶּה אֶת כָּל בָּלֵם.

And therefore repentance is specifically in this world and not in  
the upper worlds,

וְלִכֵּן תְּשׁוּבָה הִיא דְּנֻקָּא בְּגוֹה הָעוֹלָם וְלֹא בְּעוֹלָמוֹת  
הָעֲלִיּוֹנִים

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for according to the attribute of judgment repentance is not effective, only according to the attribute of mercy which is the Name Havayah, blessed be He.

כי על פי מדת הדין אין תשובה מועלת, כי אם על פי מדת הרחמים שהוא שם הו"ה פרוף הוא

And this is specifically “and sun” “over the earth.”

וזהו וחסה דוקא על הארץ

And just as the Holy One, blessed be He, conducts Himself with His creations, so must the righteous one who leads the generation conduct himself with all the creations under his authority with the attribute of mercy.

וכמו שהקדוש ברוך הוא מתנהג עם בריותיו, כן צריך הצדיק שהוא מנהיג הדור להתנהג עם כל הבריות למשמעתו במדת הרחמים

for if he would conduct himself with them according to the attribute of judgment, he would not be able to connect with them at all, for there is no comparison between them whatsoever, and his ways are higher than their ways.

כי אם ינהג עמהם במדת הדין לא יוכל להתקשר עמהם, כי אין ערך ביניהם כלל וכלל, וגבהו דרכיו, מדרכיהם

and thus they likewise would not be able to connect to him.

ואם כן גם הם לא יוכלו להתקשר אליו

Therefore the command came to Moshe our teacher, peace be upon him: “and sun,” which is the aspect of the attribute of kindness and mercy,

לזאת בא הצווי לרבנו עליו השלום – וחסה, שהוא בקהינת מדת החסד והרחמים

“you shall command the children of Israel,” which is a term of attachment and joining together,

תצוה את בני ישראל הוא לשון צותא חדא, והתחברות

meaning that he should lower himself from his exalted level to connect with the collective of Israel,

היינו שישפיל את עצמו ממדרגתו הנעלה להתקשר עם כלל ישראל

and to look upon them with a good eye and with abundant compassion,

ולקחתם עליהם בעין טובה ובחמלה יתרה

and then they too will be able to connect and attach to him, and this is “and they shall take to you.”

ואז גם הם יוכלו להתחבר ולהתקשר אליו, וזהו ויקחו אליו

And just as the command was to Moshe our teacher, peace be upon him, so must every righteous one and leader of the generation conduct himself with the lowly people in order to connect them to him,

וכמו שהיה הצווי לרבנו עליו השלום, כן צריך כל צדיק ומנהיג הדור להתנהג עם האנשים השפלים להתקשר אליו

for the extension of Moshe is in every generation until six hundred thousand, etc. (Tikkunei Zohar, Tikkun 69, 112a).

כי אתפשטותא דמשה בכל דרין ודרין עד שתין רבוא (וכו') (תיקוני זוהר תיקון ס"ט קי"ב)

And as we find such a matter in tractate Shabbat (33b) regarding Rabbi Shimon bar Yochai and Rabbi Elazar his son, who sat in a cave twelve years,

וכמו שמצינו ענגן פנה במסכת שבת (ל"ג:) גבי רשב"י ורבי אלעזר בנו שישבו במערה י"ב שנה

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and when they came out of the cave they saw people plowing and sowing, and they said: they abandon eternal life and engage in temporal life,

וְכַשְׁיָצְאוּ מִן הַמְעָרָה חָזוּ אִינְשֵׁי דְקָא פְּרָבִי וְזָרְעִי, אָמְרוּ מִנְיַחֲיוֹן חַיֵּי עוֹלָם וְעוֹסְקִין בְּחַיֵּי שְׂעָה,

every place upon which they cast their eyes was immediately burned; a heavenly voice went out and said to them: have you come out to destroy My world, return to your cave.

כָּל מְקוֹם שֶׁנִּתְּנָנוּ עֵינֵיהֶם מִיַּד נִשְׂרָף, יִצְתָה בַת קוֹל וְאָמְרָה לָהֶם לְהִתְרַיֵּב עוֹלָמִי יְצִאתֶם, חֲזְרוּ לְמַעְרַתְכֶם.

They went and sat another twelve months, etc., and after they came out, wherever Rabbi Elazar would strike, Rabbi Shimon would heal, etc.

הַדּוֹר אָזְלוּ יָתִיבֵי תְרִיסֵר יָרְחֵי שְׁתָּא וְכוּ', בְּתֵר דְנִפְקוּ כָּל הֵיכָא דְהָוָה מַחֵי רַבִּי אֶלְעָזָר הָהוּא מְסִי רַבִּי שִׁמְעוֹן וְכוּ'.

They saw a certain elder who was holding two bundles of myrtle and running at twilight; they said to him, etc., is not one enough for you, and he said: one corresponding to “Remember” and one corresponding to “Guard.”

חָזוּ הָהוּא סָבָא דְהָוָה נְקִיט תְרֵי מְדַאנֵי אֶסָא וְרַהִיט בֵּין הַשְּׂמֵשׁוֹת, אָמְרוּ לֵיהּ וְכוּ' תְסַגֵּי לָךְ בְּחֵד, וְאָמַר חֵד כְּנָגֵד וְכוֹר וְחֵד כְּנָגֵד שְׁמוֹר.

He said to his son: see how beloved the commandments are to Israel; his mind was settled with him.

אָמַר לֵיהּ לְבָרִיָּה חָזִי כַּמָּה חֲבִיבִין מִצְוֹת עַל יִשְׂרָאֵל, אֶתְלִשְׁבָּא דְעֵתִיהּ.

It follows that the righteous one of the generation must conduct himself with the attribute of mercy.

נִמְצָא דְצַדִּיק הַדּוֹר צָרִיף לְהַתְּנֵהוּג בְּמַדַּת הַרְחָמִים

“Pure olive oil.” For it is known that above there is an aspect of oil and an aspect of wine; oil is the aspect of supernal awe (Zohar III 175b), awe of shame, which is the ultimate nullification,

שְׁמֵן זַיִת זָךְ. כִּי יָדוּעַ שֵׁישׁ לְמַעְלָה בְּחִינַת שְׁמֵן וּבְחִינַת יַיִן, שְׁמֵן הוּא בְּחִינַת יְרָאָה עֲלֵאָה (זֶהַר חֵלֶק ג', קע"ה:), יְרָאָה בְּשֵׁת, שֶׁהוּא תְּכֵלִית הַבְּטוּל

and wine is the comprehension and understanding of the greatness of the Creator, blessed be He (ibid. III 126b), each one according to his level and measure.

וַיִּין הוּא הַהִשְׁגָּה וְהַהֲבִנָּה דְגַדְלוּת הַבּוֹרָא בְּרוּךְ הוּא (שָׁם חֵלֶק ג' כ"ו.), כָּל אֶחָד וְאֶחָד לְפִימֵי דְרָגָא וְשִׁיעוּרָא דִּילֵיהּ.

And the main thing is to reach the aspect of oil, as the verse says (Ecclesiastes 9:8): “At all times let your garments be white,” “your garments” are thought, speech, and action that should be in Torah and commandments and good deeds,

וְהַעֲיָקָר הוּא לְהַגִּיעַ לְבְּחִינַת שְׁמֵן, כְּמוֹ שֶׁכְּתוּב (קוֹהֶלֶת ט', ח') בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים, בְּגָדֶיךָ הֵם הַמַּחְשְׁבָה דְבוּר וּמַעֲשֵׂה שְׂיָהוּ בַתּוֹרָה וּמִצְוֹת וּמַעֲשִׂים טוֹבִים,

but the main thing is “and oil upon your head shall not be lacking” (ibid.), which is the ultimate nullification and the ultimate knowledge that we do not know (see Bechinot Olam 43:5).

אֵד הַעֲיָקָר הוּא וְשְׁמֵן עַל רֹאשְׁךָ אַל יִחְסַר (שָׁם), שֶׁהוּא תְּכֵלִית הַבְּטוּל וְתְּכֵלִית הַיְדִיעָה שְׁלֵא גִדַּע (עֵינֵי בְּחִינּוֹת עוֹלָם מ"ג, ה')

However, in every man of Israel there are two aspects: an aspect of oil of holiness and an aspect of oil of the husk, which is external wisdom of the vanities of this world,

אֵד כָּל אִישׁ מִיִּשְׂרָאֵל יֵשׁ בּוֹ ב' בְּחִינּוֹת, בְּחִינַת שְׁמֵן דְקַדְשָׁה וּבְחִינַת שְׁמֵן דְקַלְפָּה שֶׁהִיא חֻכְמָה חִיצוֹנִית דְהַבְּלִי עוֹלָם הַזֶּה,

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and every intermediate person has in him a mixture of good and evil, but the righteous one of the generation, the true sage, can separate the good from the evil,

וְכָל אָדָם בֵּינוֹנִי יֵשׁ בּוֹ תַעְרוּכַת טוֹב וְרָע, אִךְ הַצַּדִּיק הַדּוֹר הַחֲכָם הָאֱמֵתִי יְכוּל לְבָרֵר הַטּוֹב מִן הָרָע

as it is written in the Zohar (III 259b): through wisdom they are refined.

כְּמוֹ שֶׁפָּתוּב בַּזְהַר (תְּלַק ג' רנ"ט): בְּחִכְמָה אֶתְבָּרְרוּ

And this is “and they shall take to you pure olive oil,” through attachment to the true righteous one he can refine the aspect of oil within him, that it be pure and clean without mixture of evil. “Crushed for the light, to raise a continual lamp.” “Crushed” is the aspect of crushing, that he should have a broken and contrite heart,

וְזָהוּ וְיִקְחוּ אֵלַיִךְ שֶׁמֶן זֵית זָךְ, עַל יְדֵי הַתְּקַשְׁרוֹת לַצַּדִּיק הָאֱמֵת יְכוּל לְבָרֵר בְּחֵינַת שֶׁמֶן שֶׁבּוֹ שִׁיְהִי זָךְ וְנָקִי בְּלִי תַעְרוּכַת רָע.

and a second aspect is as the verse says (Deuteronomy 33:3): “and they are gathered at Your feet,” as our Sages said (Bava Batra 8a) about the scholars who wear out their feet to hear the words of the living God,

כְּתִיב לְמַאֲוֵר לְהַעֲלוֹת נֵר תְּמִיד. כְּתִיב הוּא בְּחֵינַת בְּתִישׁוֹת, שִׁיְהִי לּוֹ לֵב נִשְׁבָּר וְנִדְכָּה

and in this time they are those who cleave to the righteous one of the generation and crush themselves, and through this they will merit to the aspect of raising a continual lamp,

וּבְחֵינָה ב' הוּא כְּמוֹ שֶׁפָּתוּב (דְּבָרִים ל"ג, ג') וְהֵם תָּכוּ לְרַגְלֶיךָ, כְּמוֹ שֶׁאָמְרוּ רַז"ל (בְּבֵא בַתְּרָא ח'). עַל לִוְמָדִים שֶׁמְכַתְּתִים רַגְלֵיהֶם לְשִׁמוּעַ דְּבָרֵי אֱלֹקִים חַיִּים,

as it is written (Proverbs 20:27): “The lamp of Hashem is the soul of man,” to elevate the soul to its source and root of all worlds called continual,

וּבְזִמְנֵה הַזֶּה הֵם אוֹתָם הַנִּדְכָּבִים לַצַּדִּיק הַדּוֹר וּמְכַתְּתִים אֶת עַצְמָם, וְעַל יְדֵי זֶה יִזְכּוּ לְבְּחֵינַת לְהַעֲלוֹת נֵר תְּמִיד,

as it is written (Malachi 3:6): “I Hashem have not changed,” and enough said. Blessed is Hashem forever, Amen and Amen.

כְּמוֹ שֶׁפָּתוּב (מְשֻׁלִי כ', כ"ז) נֵר ה' נִשְׁמַת אָדָם, לְהַעֲלוֹת הַנֶּפֶשׁ לְמִקְוֵה וְשִׁרְשָׁהּ לְכָל עֲלָמֵי הַנִּקְרָא בְּשֵׁם תְּמִיד

כְּמוֹ שֶׁפָּתוּב (מְלָאכֵי ג', ו') אֲנִי ה' לֹא שִׁנִּיתִי, וְדִי לְמַבִּיז. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

**[NOTE Summary:**

Rabbi Yisroel of Ruzhin teaches that leadership in holiness is modeled after the Divine conduct itself. Just as the Holy One, blessed be He, sustains the lower worlds through the attribute of mercy and not strict judgment, so too Moshe Rabbeinu was commanded: “וְאַתָּה תְּצַנְּהָ” — you shall bind and connect the children of Israel. The word תְּצַנְּהָ implies צוּתָא תְּדָא, a joining together. A true leader must descend from his exalted spiritual height and relate to the people with compassion, a good eye, and patience. Only through mercy can attachment be formed. Judgment creates distance; mercy creates connection.

This is illustrated by Rabbi Shimon bar Yochai and his son. When they emerged from the cave and saw ordinary Jews engaged in physical labor, their fiery gaze initially burned what it saw. A Heavenly voice sent them back. After refinement, Rabbi Shimon healed what his son burned. When they witnessed a simple Jew lovingly preparing for Shabbos with myrtle branches, Rabbi Shimon declared: “See how beloved the mitzvos are to

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Israel.” The tzaddik must see the inner love, not the external simplicity. Thus, the righteous leader of the generation must govern through compassion.

The second teaching explains “שמן זית זך.” Oil represents גְּרָאָה עֲלֵאָה, the highest awe — a state of total humility and inner nullification. Wine represents intellectual comprehension of Divine greatness. While understanding is valuable, the ultimate goal is oil — pure surrender. “וְשָׁמֶן עַל רֵאשֵׁי אֵל יִהְיֶה” means that the crown must be humility, the knowledge that we ultimately do not know.

Every Jew contains two forms of oil: holy awe and external worldly wisdom. The average person contains mixture. The true tzaddik can refine the good from the mixture. Through attachment to the righteous one, a person clarifies his inner oil until it becomes “זך,” pure and without admixture.

“כָּתִיתִי לְמֵאוֹר” means crushed for illumination. A broken heart and effortful devotion polish the soul. Just as students wear out their feet to hear words of Torah, so too one must humble and refine oneself. Then the “גֵּר הִ” rises continuously, returning to its unchanging Divine source.

#### Practical Takeaway:

Leadership begins with mercy. Whether guiding a family, students, or a community, strictness alone cannot create connection. A leader must lower himself, see the good in others, and awaken their inner love of mitzvos.

On a personal level, intellectual understanding of holiness is not enough. The ultimate refinement is humility. Through attachment to true guidance, honest self-work, and a softened heart, one’s inner oil becomes clear and luminous.

#### Chassidic Story:

It is related that Rabbi Yisroel of Ruzhin once encountered a Jew who appeared externally simple and materially involved. His attendants viewed the man dismissively. The Ruzhiner Rebbe rebuked them gently and said: “You see garments. I see a soul that loves Hashem.” He proceeded to treat the man with honor and warmth. Later it became known that this Jew quietly supported many families and rose before dawn daily to study Torah.

The Ruzhiner explained that a tzaddik must look at Jews through the lens of compassion and faith in their inner נְקוּדַת טוֹבָה. Only then can he truly elevate them. This is “וְאַתָּה תְּצַנְנֶה” — binding souls together through mercy and refined humility. **END NOTE]**

“And you shall command the children of Israel,” etc. (Exodus 27:20). In the book of the holy Rabbi of Ruzhin of blessed memory it is written in his holy words as follows:

וְאַתָּה תְּצַנְנֶה אֶת בְּנֵי יִשְׂרָאֵל וְגו' (כ"ז, כ'). בְּסֵפֶר  
הַרְבֵּה הַקְּדוּשׁ מְרִיזִין זָכָר צְדִיק לְבָרְכָה זֶזוּ לְשׁוֹנוֹ  
הַקְּדוּשׁ חוֹת בְּחוֹת:

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The righteous one of the generation is the root of all Jews; he must bind all Jews to the Holy One. Who is the righteous one of the generation? The one who has more humility, he is the righteous one of the generation.

דְּעַר צַדִּיק הַדּוֹר אֵיזוֹ דְּעַר שׁוֹרֵשׁ פּוֹן אֲלֵע יוֹדוּ, עַר בְּדַאָרְף בְּאַהֲעֶפְטִין אֲלֵע יוֹדְעוּן צוֹם אֵיבְרִשְׁטִין. וְוַעַר אֵיזוֹ דְּעַר צַדִּיק הַדּוֹר, דְּעַר וְוַאס הָאט מְעַר עֲנִיּוּת, דְּעַר אֵיזוֹ דְּעַר צַדִּיק הַדּוֹר.

Moshe Rabbeinu was humble more than any man (Numbers 12:3); therefore he was the righteous one of the generation.

מִלְּשָׁה רַבִּינוּ אֵיזוֹ גְּעוּוֹעָהוּן עֲנִיו מְכַל הָאָדָם (בְּמִדְבָּר י"ב, ג'), אֵיזוֹ עַר גְּעוּוֹעָהוּן דְּעַר צַדִּיק הַדּוֹר.

The Holy One said to Moshe Rabbeinu: “And you shall command the children of Israel,” in order that “they shall take to you olive oil,” that they should bring to you mitzvos and good deeds.

הָאט גָּאט גְּעזָאגט צו מִלְּשָׁה רַבִּינוּ, וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל, נָאֵר וְוִיל אַזוֹי, וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת, זָאלְעוּן נְעֻמִין צו דִּיר מִצְוֹת וּמַעֲשִׂים טוֹבִים.

“Pure” — for it must be pure; when a person considers himself something, it is already not pure.

זֶה כִּי דַאָרְף זַיִן זֶה, אַז בְּאַנְאָד חֲשׁוֹב מֵיִנְט זֶה, אֵיזוֹ שׁוֹיִן נִיט זֶה.

“Crushed” — a Jew must become crushed; “for the light” — he should acquire for himself to bring toward the supernal light.

כְּתִית – א יוד דַאָרְף וְוַעַרן כְּתִית, לְמַאֲוֵר – עַר זָאל זֶה קַעֲנִין אוֹיף בְּרִיִּיגִין צוֹם אוֹר הַעֲלִיּוֹן.

When a Jew becomes crushed, a Jew must contemplate deeply the great necessity regarding his bad deeds; then he will automatically become crushed and can become a complete attribute.

וְוִיל אַזוֹי וְוַעַרט א יוד כְּתִית, א יוד דַאָרְף זֶה מְרַהֲהִין גְּדוּלָה הַצּוּרָה פּוֹן זַיִנְעֵעֵ מַעֲשִׂים הַרְעִים, וְוַעַט עַר מִמִּילָא וְוַעַרן כְּתִית, קַעֲנוּ עַר וְוַעַרן אֵיִין מִדַּת הַשְּׁלָם.

What does it mean a complete attribute? “When a man from among you brings an offering to Hashem” (Leviticus 1:2) — he will be able to draw himself close to the Holy One.

וְוַאס הֵיִסְט אֵיִין מִדַּת הַשְּׁלָם – כִּי יִקְרִיב מִכֶּם קֶרְבָּן לַה' (וְיִקְרָא א', ב'), וְוַעַט עַר זֶה קַעֲנֵן מְקַרֵב זַיִן צוֹם אֵיבְרִשְׁטִין.

For when a person draws himself close to the Holy One, it is understood: “from among you” — this body cannot be brought close to the Holy One, only the soul and spirit must be crushed,

וְוִיל אַזוֹי חֲשׁ מַעַן זֶה מְקַרֵב צוֹם אֵיבְרִשְׁטִין, שְׁטִיט זֶה – מִכֶּם, דְּעַס גּוֹף קַעֲנוּ מַעַן נִיט מְקַרֵב זַיִן צוֹם אֵיבְרִשְׁטִין, נָאֵר דָּאס נֶפֶשׁ רוּחַ דַאָרְף וְוַעַרן כְּתִית

“to raise a lamp” — one must elevate the soul and spirit, “continually,” to the Holy One who is eternal and constant.

לְהַעֲלוֹת נֵר, מַעַן זָאל מַעֲלָה זַיִן נֶפֶשׁ רוּחַ, תָּמִיד צוֹם אֵיבְרִשְׁטִין וְוַאס עַר אֵיזוֹ א תָּמִידִי

“I, Hashem, have not changed” (Malachi 3:6); He has never had any change.

אֲנִי ה' לֹא שִׁנִּיתִי (מְלֶאכִי ג', ו'), עַר הָאט קִיִּין מְאֵל נִיט קִיִּין הַשְּׁתַנּוּת

The righteous one of the generation is the root of all Israel, and he must attach all Israel to Hashem, blessed be He.

הַצַּדִּיק הַדּוֹר הוּא הַשׁוֹרֵשׁ שֶׁל כָּל יִשְׂרָאֵל, וְהוּא צָרִיךְ לְדַבֵּק אֶת כָּל יִשְׂרָאֵל לַה' תִּבְרָךְ.

Who is the righteous one of the generation? The one who has more humility than all; that is the righteous one of the generation.

מִי הוּא הַצַּדִּיק הַדּוֹר, זֶה שְׂיֵשׁ לוֹ יוֹתֵר עֲנָוָה מִכָּלֵם, זֶהוּ הַצַּדִּיק הַדּוֹר.

Moshe Rabbeinu was the most humble of all men, and therefore he was the righteous one of the generation.

מִלְּשָׁה רַבִּינוּ הָיָה הַעֲנָיו מְכַל אָדָם, וְלָכֵן הָיָה הַצַּדִּיק הַדּוֹר.

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And this is what the Holy One, blessed be He, said to Moshe Rabbeinu: “And you shall command the children of Israel” — you specifically, for you are the righteous one of the generation.

וְזֶה שֶׁאָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה רַבֵּינוּ וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל, וְאַתָּה דִּיקָא, פִּי הַגָּד הַצַּדִּיק הַדּוֹר.

And how? “And they shall take to you olive oil,” that they should gather to you the mitzvos and good deeds.

וְאִיךָ, וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת שֶׁיֵּאֲסְפוּ אֵלֶיךָ הַמִּצְוֹת וּמַעֲשֵׂים טוֹבִים.

“Pure,” that they must be pure; and when a person thinks in his lowliness about himself, they are already not in the aspect of pure.

זֶה שֶׁצָּרִיכִים לְהִיט וּזְכִים, וְכֹאשֶׁר הָאָדָם חוֹשֵׁב בְּשִׁפְלוּתוֹ עַל עֲצָמוֹ כְּבָר אֵינָם בְּבַחֲיַנְתָּ זֶה.

Rather, “crushed for the light” — a Jew must be crushed, humble, in order that he be able to raise himself to the supernal light.

אֵלָּא פְתִית לְמָאוֹר, יְהוּדֵי צָרִיךְ לְהִיט פְתִית עֲנִיו, כְּדִי שִׂיּוּכַל לְהַעֲלוֹת אֶת עֲצָמוֹ לְאוֹר הָעֲלִיוֹן.

And how can he come to the aspect of crushed? When he contemplates the greatness of the Creator and the evil deeds that he has done,

וְאִיךָ הוּא יָכוֹל לְבוֹא לְבַחֲיַנְתָּ פְתִית, שֶׁכֹּאשֶׁר יִתְבּוֹנֵן בְּגִדּוּלַת הַבּוֹרָא וּבְמַעֲשָׂיו הָרָעִים שֶׁהוּא עָשָׂה,

then automatically he will come to the aspect of crushed, and thus it is in his ability to be the complete man.

וְאֵז מִמִּילָא יָבוֹא לְבַחֲיַנְתָּ פְתִית, וְכֵן בִּיכְלָתוֹ לְהִיט הָאָדָם הַשָּׁלֵם.

And what is the complete man? As it is written: “A man who will bring from among you an offering to Hashem” (Leviticus 1:2),

וַיְמַה זֹאת אָדָם הַשָּׁלֵם, כְּדִכְתִּיב אָדָם פִּי יִקְרִיב מִכֶּם (קִרְבֹּן לַה' וַיִּקְרָא א', ב')

that he will be able to draw near to Hashem. And how does one draw near to Hashem? It is written “from among you,” meaning that he should bring himself.

שִׂיּוּכַל לְהִתְקַרֵּב אֶל ה', וְאִיךָ מִתְקַרְבִים אֶל ה', פְתִית מִכֶּם הֵינּוּ שִׂיִּקְרִיב אֶת עֲצָמוֹ.

And behold, the body cannot be brought near to Hashem, blessed be He; however his soul and spirit must be in the aspect of crushed,

וְהָרִי אֶת הַגּוּף אֵי אֶפְשֶׁר לְהִתְקַרֵּב אֶל ה' יִתְבַּרַךְ, אֲמִנָּם נִפְשׁוּ וְרוּחוֹ צָרִיכִים לְהִיט בְּבַחֲיַנְתָּ פְתִית,

“to raise a lamp,” in order that he be able to raise the soul and the spirit,

לְהַעֲלוֹת נֵר, כְּדִי שִׂיּוּכַל לְהַעֲלוֹת אֶת הַנֶּפֶשׁ וְהָרוּחַ,

“continually,” meaning to Hashem who is constant, as it is written: “I, Hashem, have not changed,” for He has no change forever.

תָּמִיד הֵינּוּ לַה' שֶׁהוּא תָּמִיד כְּדִכְתִּיב אֲנִי ה' לֹא שִׁנִּיתִי, שֶׁאֵין לוֹ הַשְׁתַּנּוּת לְעוֹלָם.

“Hashem has not changed” (Malachi 3:6); He has never had any change.

ה' לֹא שִׁנִּיתִי (מִלְאָכִי ג', ו'), עַד הָאֵת קִיִּין מְאֹל נִיט קִיִּין הַשְׁתַּנּוּת.

And how does a Jew become “crushed”? He should remind himself: “Today is the birth of the world; today He will stand in judgment all the creatures of the worlds” (Musaf prayer of Rosh Hashanah).

נִאֲדָה וְיֵאָדָה אֲזוּי וְעוֹרֵט אַ יוֹד פְתִית, עַד זֹאֵל זִידָה דָּעַר מִהַגִּיז הַיּוֹם הַרַת עוֹלָם הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי (עוֹלָמִים) תְּפִלַּת מוֹסַף דְּרֵאשׁ הַשָּׁנָה.

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The Holy One judges all the worlds, the upper worlds and the lower worlds.

דער איבןשטיר איז דן אלע וועלטן, עולמות  
 עוליונים ועולמות התחתונים.

The lower worlds are the world of separation.

עולמות התחתונים איז עולם הפירוד.

The upper worlds are called the souls that come down to this world and did not yet repair what they needed to repair,

עולמות עליונים הייסט די נשמות וואס קומען אויף  
 דער וועלט והאבין ניט מתקן גענוועהן וואס זיי האבין  
 בדארפן מתקן זיין

and they must be reincarnated in creations, and in this there is a very strong judgment that must be.

בדארפן זיי אין גהנום מגולגל ווערן, אין דער פון  
 איז זיך א שטארקער דין בדארפן ווערן

“Crushed” — “to raise” — one should elevate “lamp,” “soul and spirit,”

כתית, להעלות, מען זאל מעלה זיין נר, נפש רוח

“continually,” that they should remain continually in such constancy.

תמיד, זיי זאלן בלייבן תמיד בתמידות אזוי

Then it will be “And you who cleave to Hashem your God are all alive today” (Deuteronomy 4:4),

וועט זיין ואתם הדבקים בה' אלקיכם חיים כלכם  
 (היום) (דברים ד', ד')

and one will attach oneself well to the true life.

וועט מען זיך שוין באהעפטן גוט אמתין חיים.

May the Holy One help that all Jews merit to attach themselves well to the true life, Amen. End of his holy words.

דער איבןשטיר זאל העלפן מען זאל זוכה זיין אלע  
 יודן צו באהעפטן זיך גוט אמתין חיים אמן, עכ"ל

Another way to explain the aspect of “crushed” is that a person should remember: “Today is the birth of the world; today He will stand in judgment all creatures of the world.”

עוד דרך איה פארטייטש בחינת כתיבת, שזכור האדם  
 הרת עולם היום יעמיד במשפט כל יצורי עולם

For Hashem judges all the worlds, the upper worlds and the lower worlds.

שהשם יתברך דן את כל העולמות, עולמות  
 העליונים ועולמות התחתונים

The lower worlds are the world of separation.

עולמות התחתונים הוא עולם הפירוד

The upper worlds are the souls that descend to this world and have not yet repaired what they needed to repair,

עולמות העליונים נקראים הנשמות היוצרות לעולם  
 הנה ולא תקנו עדין מה שהצרכו לתקן

and then they must be reincarnated in creations, and from this there is a strong aspect of judgment.

ואז הם צריכים להיות מגולגל בביריות, ומנה יש  
 בחינת דין קשה אהד

And he must be as water in order “to raise,” that he have the ability to raise the “lamp,” the aspect of his soul and spirit,

ויצטרך להיות כמים כדי להעלות, שיהיה ביכולתו  
 להעלות נר בחינת נפשו ורוחו

“continually,” that they remain forever and be refined and bent and returned to their place.

תמיד כדי שישאר תמיד לעולם ושיוכלו להינדבך  
 ולשוב למקומם

And thus they will also merit the aspect of “And you who cleave to Hashem your God are all alive today,”

וכך יזכו גם הם לבחינת ואתם הדבקים בה' אלקיכם  
 חיים כלכם היום

## Reb Yisroel of Ruzhin

### Yirin Kedishin

### Parshas Tetzaveh

that they will be able to cleave to the true life. May Hashem help that all Israel merit to cleave to the true life, Amen.

שְׁפָכָר יוֹכְלוּ לְהִדְבֵק אֶל הַחַיִּים הָאֲמִתִּיִּים. יַעֲזֹר הַשֵּׁם  
יִתְבָּרֵךְ שְׂיִזְכּוּ כָּל יִשְׂרָאֵל לְהִדְבֵק אֶל הַחַיִּים הָאֲמִתִּיִּים  
אָמֵן.

Translation from the House of the Rabbis (Inyanim, p. 126).

(תרגומא דבני רבנו (ענגנים, עמ' קכ"ו).

#### [NOTE Summary:

Rabbi Yisroel of Ruzhin explains that the tzaddik of the generation is the root of all Israel. His task is not merely to inspire, but to bind every Jewish soul to the Holy One. Who qualifies as the tzaddik of the generation? The one with the greatest humility. True spiritual authority flows from ענווה.

Moshe Rabbeinu embodied this. Because he was “עניו מכל האדם,” he was chosen as the tzaddik ha’dor. Therefore Hashem said specifically to him, “וְאַתָּה תִּצְוֶה” – you, precisely you, for you are the root. תִּצְוֶה implies צוותא, attachment. The tzaddik must gather the mitzvos and good deeds of Israel, elevating them upward.

But those deeds must be “זך.” If a person feels self-importance in his avodah, the purity is compromised. Spiritual refinement begins when ego dissolves. Hence “כִּתִּית לְמָאוֹר.” A Jew must become broken in humility, not in despair but in softened self-awareness. When one contemplates the greatness of the Creator and contrasts it with his own shortcomings, he becomes כתיב naturally. From that brokenness comes illumination.

The Ruzhiner adds that this humility enables a person to become “אדם השלם.” As the verse states, “אָדָם כִּי יִקְרִיב” (מִמֶּנּוּ קָרְבָן לֵה'” (ויקרא א, ב). The offering must be “מִמֶּנּוּ” – from oneself. The physical body cannot be sacrificed to Hashem, but the נפש and רוח can be refined and elevated. “לְהַעֲלוֹת נֵר” alludes to נפש רוח. Through humility they rise “תמיד,” attaching to Hashem Who is eternal, as it says “(מלאכי ג, ו” (אני ה' לא שניתתי” (מלאכי ג, ו). He does not change; therefore true attachment must be constant.

The Ruzhiner further teaches that remembering “היום הרת עולם... יעמיד במשפט כל יצורי עולמים” humbles a person. Hashem judges both upper and lower worlds. The lower world is a world of separation. The upper worlds include souls who descend and must rectify what was unfinished. The awareness of דין awakens seriousness and humility. From this awareness one becomes כתיב in a healthy way, elevating the inner lamp continually until one fulfills “(ואתם הדבקים בה' אלקיכם תהיים כלכם היום” (דברים ד, ד).

Thus humility leads to attachment; attachment leads to life.

#### Practical Takeaway:

Spiritual growth begins with humility, not achievement. When performing mitzvos, one must examine whether ego has mixed into the oil. If so, refinement is needed. Regular contemplation of Divine greatness and personal accountability softens the heart and produces authentic humility.

**Reb Yisroel of Ruzhin**  
**Yirin Kedishin**  
**Parshas Tetzaveh**

Attachment to true life requires constancy. One must strive for “תמיד” – consistent connection to Hashem through refinement of נפש and רוח. Through humility and steady devotion, a person binds himself to the unchanging Divine source of life.

**Chassidic Story:**

It is related that Rabbi Yisroel of Ruzhin once told his followers that the true measure of greatness is not visible brilliance but hidden humility. A wealthy and respected man once visited the Rebbe and expected special honor. Instead, the Ruzhiner seated him among simple Jews and showed equal warmth to all.

Later, when asked about this, the Rebbe explained: “If a man seeks honor, he has not yet become כהית. When oil is pure, it does not proclaim itself.” He then quoted, “וְשֶׁמֶן עַל רֹאשׁוֹ אֵל יִחְסֶר.” The oil must remain, but it must remain pure.

Through humility, the soul becomes luminous. Through attachment, it becomes alive. **END NOTE]**