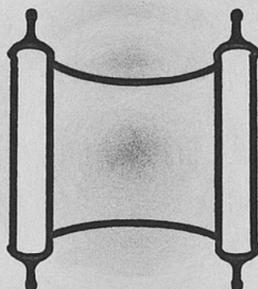


בס"ד

Reb Yisroel of Ruzhin

Yirin Kedishin

Rosh Chodesh Adar



Dedicated To:

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Reb Yisroel of Ruzhin Yirin Kedishin Rosh Chodesh Adar

The concept of Rosh Chodesh is the diminishing of the moon and its filling; when the moon is in its final diminution, then it is renewed, and this is a descent for the sake of ascent, and it is the aspect of “the stone the builders despised” (Psalms 118:22),

ענין ראש חודש הוא התמעטות הירח ומלואה,
כשהירח בהתמעטותה האחרונה אז היא
מתחדשת, וזהו ריידה לצורך עליה, והיא בחינת
(אבן מאסו הבונים (תהלים קי"ח, כ"ב

and when “the stone the builders despised,” then “it became the head of the corner.” And so it is the conduct of the world with Israel: when they are in great lowliness, then they must believe with complete faith that certainly immediately they will be saved, visibly, showing relief.

וכשאבן מאסו הבונים, אז היתה לראש פנה. וכן
הוא הנהגות העולם עם ישראל, כשהם בשפלות
גדולה אז הם צריכים להאמין באמונה שלמה
שבודאי תקף יושעו לעין כל מורה לרוחה.

And this is the concept of Rosh Chodesh Adar, for there are twelve months of the year, and corresponding to them are twelve permutations of Havayah, blessed be He (Pri Etz Chaim, Shaar 19), that each month one permutation shines; and on Rosh Chodesh Nisan the Name Havayah, blessed be He, shines in its order,

וזהו ענין ראש חודש אדר, כי יש י"ב חודשי השנה
וכנגדם י"ב צרופי הנו"ה ברוף הוא (פרי עץ חיים
שער י"ט), שכל חודש מאיר צרופ אחר, ובראש
חודש ניסן מאיר שם הנו"ה ברוף הוא פסדרו

and therefore it is the source of mercy; and every month that is distanced from Rosh Chodesh Nisan, the permutation shines more not in its order, and like the molad of the month of Adar, which is the last month that is most distanced, the permutation shines opposite from Nisan;

ועל פן הוא מקור הרחמים, ושכל חודש שנתרחק
מראש חודש ניסן מאיר הצרופ יותר שלא פסדרו,
וכמולד חודש אדר שהוא חודש האחרון שנתרחק
ביותר הוי מאיר הצרופ להפך מניסן

and a person must believe that immediately it will be the month of Nisan; and this is “When Adar enters, we increase in joy” (Taanit 29a), that is, that immediately it will be Nisan, the source of mercy.

וצריף האדם להאמין שתקף יהיה חודש ניסן, וזהו
משנכנס אדר מרבין בשמחה (תענית כ"ט), הינו
שתקף יהיה ניסן, מקור הרחמים

Furthermore, the rabbi opened and said: “When Adar enters, we increase in joy,” that the source of joy is faith; and what is faith? That when exile is decreed, Heaven forbid, in the world, he should believe that certainly the Blessed Name will help us immediately and redeem us,

עוד פתח הרב ואמר: משנכנס אדר מרבין בשמחה,
שמקור השמחה היא אמונה, ואיה אמונה,
שכשגזרין הגלות רחמנא לצלן בעולם, האמין
שבודאי יעזור לנו השם יתברך תקף ויפדנו

as it is written (Psalms 35:15), “With him I am in distress,” that is, “I” as it were also in distress; and “I” is the source of mercy. And this is “When Adar enters, we increase in joy,” that is, in faith, that he can believe with complete faith that certainly the

כמו שכתוב (תהלים ל"ה, ט"ו), עמו אנכי בצרה,
הינו "אנכי" כביכול גם בצרה, ואנכי הוא מקור
הרחמים. וזה משנכנס אדר מרבין בשמחה, הינו
באמונה, שיכול להאמין באמונה שלמה שבודאי
יעזרהו הקדוש ברוך הוא תקף ומיד, וכנ"ל

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Holy One, blessed be He, will help him immediately and at once, as above.

On the seventh of Adar Moshe Rabbeinu, peace be upon him, died, and on that day he was born (Megillah 13b); and in every day there is an aspect of Moshe Rabbeinu, but “no man knew his burial” (Deuteronomy 34:6), that is, how and where he is hidden; and understand.

בְּז' בְּאֶדְרִית מֵת מֹשֶׁה רַבֵּנוּ עָלָיו הַשְּׁלוֹם וּבְאֹתוֹ יוֹם נוֹלַד (מְגִילָה י"ג), וּבְכָל יוֹם יֵשׁ בְּחֵינֵת מֹשֶׁה רַבֵּנוּ, אֲבָל לֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ (דְּבָרִים ל"ד, ו'), הֵינּוּ אִידָּ וְהֵיכָן הוּא טְמוּן וְהֵבֵן.

[NOTE Summary:

Reb Yisroel of Ruzhin explains that the essence of Rosh Chodesh is the moon's diminution and renewal. The moon becomes smallest before it is reborn, teaching the principle of descent for the sake of ascent. This is the meaning of “The stone the builders despised became the cornerstone” (Tehillim 118:22). What appears rejected and diminished is in truth preparing to become the foundation.

So too with Israel. When they reach their lowest state, when exile seems darkest and hope appears distant, that very moment is the threshold of renewal. Their avodah at such a time is complete faith that salvation is imminent and will be revealed openly.

This idea is expressed in Rosh Chodesh Adar. The twelve months correspond to twelve permutations of the Divine Name. In Nissan, the Name shines in its proper order, revealing open mercy. As the months progress, the Divine light becomes more concealed. Adar, being the furthest from Nissan in this cycle, represents the greatest concealment. Its permutation appears reversed, symbolizing hidden mercy within apparent distance. Therefore, precisely “When Adar enters, we increase in joy” (Ta'anis 29a). Joy here is not naive optimism but deep emunah that concealment itself contains the seed of redemption, and that Nissan, the source of mercy, is about to arrive.

The Ruzhiner further teaches that the root of simchah is emunah. When exile is decreed, Heaven forbid, a Jew must believe with full certainty that Hashem is present within the suffering, as it is written, “I am with him in distress.” Even “Anochi,” the highest revelation, is in exile together with Israel. This awareness transforms sorrow into hidden joy, for if the Divine Presence is within the darkness, then the darkness is already being reshaped into redemption.

The passing and birth of Moshe Rabbeinu on the seventh of Adar reveals another dimension. Moshe represents the inner redeemer present in every generation and within every soul. Yet “no man knew his burial.” The place of Moshe's concealment is hidden. The guiding light of redemption may seem buried, but it is never absent. It operates in hiddenness until the moment of revelation.

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Thus Adar, the month of concealment, carries within it the hidden Moshe and the imminent Nissan. The smallest moon contains the fullness of light to come.

Practical Takeaway:

When experiencing personal diminishment, spiritual distance, or emotional darkness, do not interpret it as rejection. See it as the final contraction before renewal. Increase in simchah not because circumstances are bright, but because faith declares that redemption is already unfolding beneath the surface. Consciously practice emunah during moments of concealment by affirming that Divine mercy is present even when unseen.

Chassidic Story:

Reb Yisroel of Ruzhin was known for regal conduct and majestic dignity, yet his life was marked by severe persecution. At one point he was imprisoned under harsh conditions and later forced into exile. Those close to him expected to see brokenness or despair. Instead, they observed composure and even a subtle inner joy.

When asked how he could remain serene while stripped of comfort and honor, he responded that the Jewish people are like the moon. When the moon is smallest, it is closest to rebirth. A Jew who understands this does not fear diminishment. He knows it signals renewal.

He would sometimes remark that the deeper the concealment, the nearer the redemption. Just as Adar precedes Nissan, so every darkness conceals the dawn. Those who witnessed his calm in exile testified that his faith radiated more powerfully than in times of splendor. In his own life, the teaching of Adar became embodied: the hidden Moshe within never dies, and the cornerstone emerges precisely from what was despised. **END NOTE]**

When he went out from the prison he said this: “in joy,” and he did not say that one needs to be joyful, for joy exists in the world, only that in this month we increase it, as our Sages said (Berachos 64a), Torah scholars increase peace in the world,

the explanation is also thus, that peace already exists in the world, only that Torah scholars increase the peace in the world, for joy and peace were already created in the world, as in the statement (Berachos, Sheva Berachos), “Who created joy and gladness... peace and friendship.”

And this is the explanation of “we increase in joy,” for when Israel do not merit, Heaven forbid, then the joy spreads to the nations of the world, as is seen in this time in exile, but when Israel merit, then the joy spreads to Israel.

כְּשִׁיבָא מִבֵּית הָאֲסוּרִים אָמַר זֶה בְּשִׂמְחָה" וְלֹא
קָאָמַר שְׂצָרִיף לְהִיּוֹת שְׂמִיחָה, כִּי שִׂמְחָה יֵשׁ בְּעוֹלָם,
רַק שְׂבַחֲדֵשׁ מֵרַבִּין זֶה, כְּמוֹ שְׂאָמְרוּ חֲזו"ל (בְּרַכּוֹת
ס"ד.), תְּלַמִּידֵי חֲכָמִים מֵרַבִּים שְׁלוֹם בְּעוֹלָם

הַפְּרוּשׁ הוּא גַם כֵּן כִּד, שִׂשְׁלוֹם כָּבֵד יֵשׁ בְּעוֹלָם רַק
שְׂתַלְמִידֵי חֲכָמִים מֵרַבִּים הַשְׁלוֹם בְּעוֹלָם, כִּי הַשְׂמִיחָה
וְהַשְׁלוֹם נִבְרָאוּ בְּעוֹלָם כָּבֵד, כְּמֵאָמַר (בְּרַכּוֹת שֶׁבַע
בְּרַכּוֹת) אֲשֶׁר בָּרָא שְׁשׁוֹן וְשִׂמְחָה וְכוּ' שְׁלוֹם וְרַעוּת

וְזֶהוּ פְּרוּשׁ מֵרַבִּין בְּשִׂמְחָה, כִּי כְּשִׂיבָא יִשְׂרָאֵל זֹכֵין
חַס וְשְׁלוֹם אֲזִי מִתְפַּשְׁטֵת הַשְׂמִיחָה לְאוֹמוֹת הָעוֹלָם,
כְּמוֹ שְׂנִרְאָה בְּזִמְנֵי הַזֶּה בְּגָלוּת, אֲבָל כְּשִׂיבָא יִשְׂרָאֵל זֹכֵין
אֲזִי מִתְפַּשְׁטֵת הַשְׂמִיחָה לְיִשְׂרָאֵל

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And through what do Israel merit this? When they accept upon themselves the yoke of the kingdom of Heaven in truth. For there are two aspects: if as children, if as servants; and in the time of redemption we are called by the name children, and now we are called by the name servants,

ועל ידי מה זוכין ישראל לזה, כשקבלים עליהם עול מלכות שמים באמת. כי יש שני בחינות אם כבנים אם כעבדים, ובזמן הגאולה אנו נקראים בשם בנים, ועכשיו אנו נקראים בשם עבדים

and that is, when they accept upon themselves the aspect of lordship and the yoke of the kingdom of Heaven, then we are called by the name servants. And the Holy One, blessed be He, is called by the name Master of all the earth, and through this His aspect of lordship is revealed in the world.

והינו כשקבלים על עצמם בחינת אדונית ועול מלכות שמים, אזי אנו נקראים בשם עבדים. והקדוש ברוך הוא נקרא בשם אדון כל הארץ, ועל ידי זה נתגלה בחינת אדוניתו בעולם.

And it is written (I Chronicles 16:27), "Strength and joy are in His place," and automatically through this is revealed the aspect of joy, and it spreads in the world and in Israel through the revelation of this Name.

ובתיב (דברי הימים א' ט"ז, כ"ז) עז וחדוה במקומו, וממילא נתגלה על ידי זה בחינת השמחה ומתפשטת בעולם ובישראל על ידי התגלות השם הנה.

And this is "When Adar enters, we increase in joy," the explanation of "A-dar," that one brings in the Master of the world in the aspect of a dwelling in the lower realms through acceptance of the yoke of the kingdom of Heaven as above, and fulfills "And they shall make for Me a sanctuary and I shall dwell within them" (Exodus 25:8),

וזהו משנכנס "אדר" מרבין בשמחה, פרוש "אדר" שמכניס אלופו של עולם בבחינת דירה בתחתונים על ידי קבלת עול מלכות שמים כנ"ל, ומקים ועשו (לי מקדש ושכנתי בתוכם) (שמות כ"ה, ח')

for every man of Israel is called a miniature sanctuary, and through this the joy and judgment are increased in Israel.

כי כל איש מישראל נקרא מקדש מעט, ועל ידי זה נתרבה השמחה והמשפט בישראל

And the reason that it is in the month of Adar is that there are twelve permutations of Havayah corresponding to the twelve months of the year (Pri Etz Chaim, Shaar 219), and in the month of Nisan the Name Havayah shines in its order and it is the revelation of the kindnesses,

והטעם שהוא בחדש אדר, כי יש י"ב צרופי הנו"ה כנגד י"ב חדשי השנה (פרי עץ חיים שער ר"ט), ובחדש ניסן מאיר שם הנו"ה כסדרו והוא התגלות הקסדים

and afterward other permutations are made in each and every month, and every month in which the permutation is more distanced from the root is more in concealment, and in the month of Adar, in which is the last permutation, it is in order and in concealment more than all the months of the year.

ואחר כך נעשים צרופים אחרים בכל חדש וחדש, וכל חדש אשר הצרוף מתרחק מן השורש יותר, הוא יותר בהסתם, ובחדש אדר שאחריו הצרוף האחרון הני הוא בנימוס ובהסתם יותר מכל חדשי השנה

And therefore Haman the wicked erred and cast a lot, etc., in order to do evil to Israel, Heaven forbid, because it is the last permutation and concealment, but he erred in this, for the end of

ועל כן טעה המן הרשע והפיל פור וגוי בכדי לעשות רע לישראל חס ושלום, מחמת שהוא צרוף והסתם האחרון, אף טעה בזה כי סוף מעשה במחשבה תחלה, ונעוץ סופו בתחלתו

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the act is in the initial thought, and its end is inserted in its beginning,

just as the left side of holy Shabbos day corresponds to the last, and specifically in it there is revelation of holiness; and so we today in the footsteps of Mashiach, which is the greatest concealment, we await revelation of the highest light,

likewise, through that Israel accept upon themselves the yoke of the kingdom of Heaven, which is revelation of the Name Adnai, which is the Name of the final order, through this is revealed the highest light, for at the end of the Name Adnai is a yud, and it is the beginning of the revelation of the Name Havayah, blessed be He, which begins with a yud.

And therefore when Adar enters, which is the last concealment, and Israel accept upon themselves the yoke of the kingdom of Heaven in truth, it becomes "Aleph-dar," that a dwelling is made in the lower realms for the Master of the world; through this the joy is revealed and increased and spreads to Israel, may it be His will. Irin Kadishin (13a); Pe'er LaYesharim (101a); Kim'y.

[NOTE Summary:

Reb Yisroel of Ruzhin explains that when Chazal say, "When Adar enters, we increase in joy," they do not command us to create joy from nothing. Joy already exists within creation. Just as the Sages teach that Torah scholars increase peace in the world, meaning peace already exists but is expanded and revealed, so too joy and peace were implanted into the fabric of existence from the beginning, as expressed in the blessing, "Who created joy and gladness... peace and friendship." The avodah of Adar is to draw out and magnify what is already present.

When Israel do not merit, Heaven forbid, the flow of joy spreads outward and manifests among the nations. When Israel merit, that same joy becomes revealed among them. The determining factor is the true acceptance of the yoke of Heaven. There are two relational modes: children and servants. In redemption we are called children. In exile we are called servants. When a Jew accepts upon himself Divine sovereignty in truth, recognizing Hashem as Master of all the earth, he activates the revelation of the Divine attribute of Adnus in the world. As it is written, "Strength and joy are in His place" (Divrei HaYamim I 16:27). When His sovereignty is acknowledged below, joy radiates outward.

The Ruzhiner interprets "Adar" as "Aleph-dar," bringing the Alufo Shel Olam, the Master of the world, to dwell below. Through sincere kabbalas ol malchus Shamayim, a dwelling is formed in the lower realms,

כמו שמאל של יום שבת קדש הוא מול האחרון, ובו דוקא יש התגלות הקדושה. וכן אנהנו היום בעקבא דמשיחא שהוא ההסתר היותר אחרון, אנו מצפים להתגלות אור היותר עלינו,

כמו כן על ידי שישראל מקבלים על עצמם עול מלכות שמים, שהוא התגלות שם אדנ"י שהוא שם הנמיס האחרון, על ידי זה מתגלה אור היותר עלינו, כי בסוף שם אדנ"י הוא יו"ד והוא התחלת התגלות שם הו"ה ברוך הוא שהוא מתחיל ביו"ד.

ועל כן משנכנס אדר, שהוא ההסתר האחרון, וישראל מקבלים עליהם עול מלכות שמים באמת נעשה "א' דר", שנעשה דירה בתחתונים לאלופו של עולם, על ידי זה נתגלה ונתרבה ונתפשטה השמחה לישראל, אכ"י. עירין קדישין (י"ג); פאר לישרים (ק"א); כמ"י.

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fulfilling “They shall make for Me a sanctuary and I shall dwell within them” (Shemos 25:8). Every Jew becomes a mikdash me’at. From this indwelling flows increased joy and righteous judgment within Israel.

Adar’s position at the end of the yearly cycle explains its power. The twelve months correspond to twelve permutations of the Divine Name. Nissan shines with the Name in its proper order, a clear revelation of kindness. As the year progresses, the permutations move further from their root and become more concealed. Adar, holding the final permutation, represents the deepest concealment. Haman erred in assuming that concealment signified weakness. He failed to grasp that “the end of the act is in the initial thought,” and that the end is embedded within the beginning. Precisely in the furthest concealment lies the gateway to the highest revelation.

The Ruzhiner connects this to our present era, described as the footsteps of Mashiah, the most concealed period of all. Just as the final letter of the Name Adnai ends with a yud, which is the opening of the Name Havayah, so the deepest concealment conceals the seed of supreme revelation. When Israel accept the yoke of Heaven within this concealment, the highest light is drawn forth.

Practical Takeaway:

Do not wait for visible redemption to feel joy. Instead, increase joy through conscious acceptance of Hashem’s sovereignty, especially during times of concealment. Transform exile into dwelling by declaring inwardly that Hashem is King here and now. When you live as a servant in truth, you prepare to be revealed as a child in redemption. Joy expands where Divine kingship is welcomed.

Chassidic Story:

After Reb Yisroel of Ruzhin endured imprisonment and humiliation at the hands of hostile authorities, his followers expected brokenness. Instead, when he emerged, they observed inner radiance. He remarked that joy does not need to be manufactured. It exists already. The task is to draw it into the right place.

Even when stripped of external grandeur, he maintained royal comportment, explaining that true kingship is revealed precisely when a Jew crowns the King of Kings within himself. Those who saw him after his suffering testified that his dignity seemed deeper and quieter than before. His exile had not diminished his light. It had intensified it.

Through his own life he demonstrated the teaching of Adar: the greatest concealment carries the threshold of revelation. When one makes a dwelling for the Aluf Shel Olam in the lowest place, joy does not merely return. It multiplies.

END NOTE]

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“When Adar enters, we increase in joy.” The holy Rabbi of Ruzhin, may his merit protect us, once sat at the meal of Rosh Chodesh Adar for many consecutive hours. Among the things he said: “When Adar enters” — when Aleph-dar enters — that the Master of the world enters into the hearts of Israel,

“we increase” — how much we increase Him — “in joy.”

Afterwards he said the verse (Genesis 49:24): “But his bow abode firm, and the arms of his hands were made supple by the hands of the Mighty One of Jacob; from there is the Shepherd, the Stone of Israel,” and the Targum:

“And his prophecy returned upon them, because he established the Torah in secret and placed it within the purity of his washing; therefore gold was placed upon his arm and he inherited the kingdom, and strength was his from before the Mighty One of Jacob, who by His word sustains fathers and sons, the seed of Israel.”

And he concluded: this is what is meant about me and about my children. [The intent in this is about me, whose holy name is Yisrael, and about my sons.] Maamar Mordechai, Maamarei Tzaddikim (p. 81).

[NOTE Summary:

Reb Yisroel of Ruzhin expounded the teaching “When Adar enters, we increase in joy” in a striking way. He read “Adar” as “Aleph-dar,” meaning that the Alufo Shel Olam, the Master of the world, enters and dwells within the hearts of Israel. The phrase “we increase” does not merely refer to increasing joy in quantity, but to increasing Him, expanding the revelation of the Divine Presence within the Jewish heart, and that expansion takes place through joy.

He then cited the verse, “But his bow abode firm... from there the Shepherd, the Stone of Israel” (Bereishis 49:24), together with the Targum that speaks of strength, hidden Torah, kingship, and Divine support flowing from the Mighty One of Yaakov. The Ruzhiner concluded that the verse refers to him and his children, hinting that the sustaining power, the shepherding strength, and the revealed kingship rooted in the “Stone of Israel” are embodied in the tzaddik and transmitted to his descendants.

The message is that when the Alufo Shel Olam is drawn into the inner world of Israel through simchah, hidden strength becomes revealed strength. The bow that seemed stretched and under pressure remains firm. The arms that appeared weakened become empowered. The concealed Torah practiced in secrecy becomes the foundation

משונכנס אדר מרבין בשמחה. הרה"ק מרוז'ין זי"ע
ישב פעם בסעודת ראש חודש אדר הרבה שעות
רצופות. בין הדברים אמר: "משונכנס אדר" -
משונכנס אלה דר - שהאלופו של עולם נכנס בתוך
לבם של ישראל

"מרבין" - כמה מרבין אותו - "בשמחה"

אחר כך אמר הפסוק: (בראשית מט, כ"ד) ותשב
באיתו קשתו, ונפזו זרועי ידיו מידי אביר יעקב,
משם רעה אבן ישראל, והתרגום:

ותבת בהון נבואתיה על דקנים אוריתא בסתרא
ושוי בתוף רחצניה, בכו יתקמא דהב על דרעוהי
ואחסין מלכותא, ותקיה ליה הנה ליה מן קדם אל
תקיפא דיעקב די במימריה ון אבהו ויגנו ורעא
דישראל.

וסים: דאס מיינטט מן מיר מיט מיינע קינדער.
[הכונה בזה עלי, ששמו הקדוש ישראל, ועל בני].
(מאמר מרדכי, מאמרי צדיקים (עמוד פ"א

Reb Yisroel of Ruzhin
Yirin Kedishin
Rosh Chodesh Adar

of enduring kingship. Joy is not superficial emotion; it is the vehicle through which Divine sovereignty becomes internal and stable.

Practical Takeaway:

During Adar, focus not only on feeling happier, but on consciously increasing the presence of Hashem within your heart. Serve with joy even in private, especially in hidden acts of Torah and mitzvos. Understand that true strength and stability come from inner connection. When you allow the “Aleph” to dwell within you, your pressures do not break you; they fortify you. Through simchah rooted in faith, you become a vessel for enduring spiritual strength. **END NOTE]**

“When Adar enters, we increase in joy.” Once, when the holy Rabbi of Ruzhin, may his merit protect us, conducted a Rosh Chodesh meal, there were there two distinguished and prominent men who had come to him to receive ordination according to the custom in Admor-ship,

and one of them was the distinguished chassid R’ Yaakali Zlatipoler, of blessed memory.

In the middle of the meal the Ruzhiner became stirred and opened and said: There are people who think that they too can conduct tables and increase joy. However, our Sages said (Taanis 29a), “When Adar enters, we increase in joy.”

Adar is letters aleph dar; then the Master of the world dwells in the earth of a person, at that time “we increase in joy” one can conduct tishen, but the one who needs to break backs and loins, he cannot conduct tishen

That is, the Master of the world dwells within the heart of a person, then he is the aspect of “we increase in joy” (Taanit 29a), then he is able to arrange tables and to increase joy, but one who still needs to break his back and his loins in the service of Hashem, blessed be He, is not able to arrange tables

Or HaGanuz (p. 39); the Maggid R’ Moshe Cohen, may he live long and good days.

משוכנס אדר מרבין בשמחה. פעם בעת שערך הרה"ק מרוז'ין זי"ע סעודת ראש חודש, היו נשם שני אנשים מיקסים גדולים, שפאו אליו לקבל סמיכה לתמנהג באדמו"רות,

ואחד מהם היה החסיד המפא"ר ר' יעקאלי זלטיפאלער ז"ל.

ובאמצע הסעודה התרגש הריז"נער ופתח ואמר: יש אנשים שסוברים שיכולים גם כן לערוך שלחנות ולהרבות בשמחה. אמנם חז"ל אמרו (תענית כ"ט.) משוכנס אדר מרבין בשמחה

אדר"ר הוא אותיות אדר, אז דער אלופו של עולם איז "דר" אין הארץ פון א מענטש, דעמטמאל איז "מרבין בשמחה" קען מען פירען טישען, אבער דער וואס דארף ברעכן ריקען איז לענדען, דער קען נישט פירען טישען

[=אל אלופו של עולם דר בתוך לבו של אדם, אז הוא בחינת "מרבין בשמחה" (Taanit 29a), אז הוא יכול לערוך שלחנות ולהרבות שמחה, אבל מי שעדין צריך לשבור גבו ומתניו בעבודת השם יתברך, אינו יכול לערוך שלחנות].

אור הגנוז (עמ' ל"ט); הרה"מ ר' משה פהן שליט"א

Reb Yisroel of Ruzhin

Yirin Kedishin

Rosh Chodesh Adar

The “Ahavas Yisrael” of Vizhnitz, of righteous memory, said in the name of the holy Rabbi of Ruzhin, of righteous memory: “When Adar enters, we increase in joy; when Av enters, we diminish in joy” (Taanis 29a).

ה"אֱהָבַת יִשְׂרָאֵל" מוֹיִזְנִיץ זצ"ל אָמַר בְּשֵׁם הַסֵּק מְרוֹזִין זצ"ל זִיע"א מְשַׁנְכֵּן אָדָר מְרַבֵּין בְּשִׂמְחָה, (מְשַׁנְכֵּן אָב מְמַעֲטִין בְּשִׂמְחָה (תַּעֲנִית כ"ט

When Adar enters, we increase the holiness through joy; when Av enters, we diminish the sitra achra through joy.

מְשַׁנְכֵּן אָדָר מְרַבֵּין אֶת הַקְּדוּשָׁה עַל יְדֵי הַשִּׂמְחָה, מְשַׁנְכֵּן אָב מְמַעֲטִין אֶת הַסִּטְרָא אַחְרָא בְּשִׂמְחָה.

Knesses Yisrael (Vizhnitz, p. 163).

(בְּנֶסֶת יִשְׂרָאֵל (וִיזְנִיץ, עִמ' קס"ג

[NOTE Summary:

At a Rosh Chodesh Adar table, Reb Yisroel of Ruzhin addressed a subtle misunderstanding. Some assume that anyone can conduct grand tables and spread joy. The Ruzhiner responded that Chazal did not merely say “be joyful,” but “When Adar enters, we increase in joy.” He interpreted “Adar” as “Aleph-dar,” meaning that the Alufo Shel Olam, the Master of the world, dwells within the heart of a person.

Only when the Divine Presence truly resides within a person can he authentically “increase in joy” and lead others in celebration. If one still needs to “break his back and loins” in avodah, meaning he is still struggling to subdue ego and refine himself, he is not yet at the level of conducting tables of influence. Public spiritual leadership must be rooted in inward dwelling of the Shechinah.

The Ahavas Yisrael of Vizhnitz, quoting the Ruzhiner, added a complementary teaching: “When Adar enters, we increase in joy; when Av enters, we diminish in joy” (Taanis 29a). In Adar, joy increases holiness. In Av, joy diminishes the sitra achra. Joy is not merely emotional expression. It is an instrument. Used properly, it either expands kedushah or weakens impurity.

Thus, Adar’s joy is conditional. It is not external festivity but internal habitation. When the Aleph truly dwells within, joy becomes transformative and constructive. Without that indwelling, outward celebration lacks substance.

Practical Takeaway:

Before seeking to inspire others or create spiritual excitement, focus on making your own heart a dwelling place for the Divine. Increase joy through sincerity, humility, and acceptance of Hashem’s sovereignty. If you are still in the stage of heavy inner struggle, embrace that avodah first. Authentic simchah flows from inner alignment. When the Aleph dwells within you, your joy will elevate holiness and positively influence those around you.

END NOTE]