



JOY REACHES HIGHEST Farbrenge – 10 Shevat, 5742-1982

"When the month of Adar arrives, we increase in joy."

"The world is sustained by three things – Torah, Divine service, and deeds of kindness." This applies to the world, the macrocosm as well as the microcosm – the human.

And each of the three should be performed joyfully and pleasantly, as expressed in the verses and the sayings of our sages, as in with the verse "serve G-d with joy," which refers to Divine service of the heart—prayer.

This applies not only to prayer, but to all aspects of G-dly service, as well – that they should all be practiced joyfully.

Also in regard to Torah study, the Talmud states in Tractates Brachos and Shabbos, that Torah study should begin on a light note, commencing the study out of joy, and not in sadness.

Likewise, when giving charity, Maimonides rules in his code: It should be given with a cheerful countenance, not, Heaven forbid, in sadness or even in a neutral state, rather – as described in Jewish Law – "with a cheerful countenance."

Although there are many virtues with which to serve G-d; the preferred way is to serve Him with joy: Torah, Divine service and kindness performed joyfully.

Additionally, the Torah says: "in all your ways you should serve Him," which makes one's every activity a service of G-d. So even your personal activities should be performed joyfully.

This will lead to true Divine service. For joy can breach all boundaries, –it breaches the boundaries and limitations of the intellect and even the limitations of serving G-d "with all your heart and soul," to Divine service "with all your might" –one's every single faculty serves G-d with love.

The Zohar explains, serving G-d joyfully results in a response from Above in the same manner—with joy, G-d's concealed kindness is then revealed as evident and obvious good. A goodness which feels good, and in turn, evokes more joy.

Breaching the restrictions of human behavior to transcend limitations –acting out of love for G-d and not for the sake of reward, as Maimonides expounds in Chapter Ten of the Laws of Return.



פרשת פקודי

One can then serve G-d fully, with all ten attributes of the soul “with all one’s might” – the transcendent level of the soul. When a person serves G-d with true love, he does not make calculations that he is limited by his own love, for then his motivation is not purely for the sake of Divine service nor is his love pure.

The service is complete when all ten faculties of the soul reach their fulfillment by being permeated with true delight. By this, the inner faculties of the soul reach their culminating fulfillment. Attaining this level is accomplished by rising above one’s limitations, through song and joy which breach all limitations.

This brings us closer to the realization of the promised joy: The Midrash says there are ten songs. Nine were sung since the time of Moshe, and it lists all nine songs which precede the Redemption.

These will be followed by the “tenth song,” with the coming of Moshiach, with the true and ultimate Redemption.

This depends on our actions and service in joyfulness while in exile, which is a preparation to ultimate joy.

The joy and singing in exile are the proper preparation for the “tenth song.” –Moshiach.

