



A DELIGHTFUL YEAR

Farbrengen – 6 Tishrei, 5743-1982

When G-d entrusts a person with a mission, He wants it to be carried out joyfully. And it is obvious why it should be done joyfully, because we are carrying out a mission of G-d, the King of kings.

In addition, G-d says: "Honor the Mitzvot, for they are My emissaries;" moreover, it is written "the Holy One assists you," since you are carrying out His mission.

However, for whatever reason, it can occur that in addition to the joy and happiness, there may be hardships – or at least some difficulty. Even worse, the hardship may even be so great that it may detract from the happiness of the Mitzva.

Then there is a mode where "G-d fulfills the desire of those who revere Him." If we truly revere G-d, He fulfills our desire to have no hardships or obstacles, enabling us to serve Him with true joy and happiness.

In general, "Man was born to toil." Now, there can be toil which is a hardship, and there can be toil that is a pleasure.

As mentioned many times, there is a metaphor that is understandable to all: If you tell someone that you'll give him diamonds and pearls for his effort, and for some added trouble he can receive double – two measures of precious stones and pearls, commensurate to the double effort.

A normal person will surely not consider it an extra difficulty – to the contrary, he'll ask for more, earning three pounds, and more! Even though all agree, and he will as well, that doing so will cause him twice, three times, as much work, – it is irrelevant to him, when through this he'll earn an additional quantity or quality of diamonds and pearls.

Similarly, and even more so, regarding Torah and Mitzvot: "One's precious stones and pearls do not escort him from this world but his Torah and Mitzvot." There are special times of the year, or special years, in which a specific theme is emphasized.

Similar to celebrating the Exodus on Passover, the giving of the Torah on Shavuot, and completing the Torah during the Festival of Joy.

So too, in the way we carry out G-d's mission through fulfilling His Mitzvot, each according to his standing: "Priests through their Priestly service, Levites through their singing, and the Israelites through their attendance"; encompassing all the tasks, and all other people, by making this world "inhabitable." Similarly, there are years in which a certain theme is



emphasized, making it an especially opportune year from which strength can be drawn for the future years.

When Rosh Hashana falls on Shabbat, and on Shabbat “all your work is done,” and Shabbat’s theme is “You shall call Shabbat delight.” This is reflected in Shabbat itself – it is a day of delight.

We eat, drink, and do other things on Shabbat – but they are all called “delight.” As with carrying heavy diamonds and pearls – how much more regarding spiritual diamonds and pearls; this cancels the physical difficulty and hardship, making it true pleasure.

When Rosh Hashana falls out on Shabbat – Rosh Hashana is called “the head of the year,” not “the beginning of the year;” as the Alter Rebbe explains in Likkutei Torah, the Mittler Rebbe in Ateret Rosh, and the Tzemach Tzedek writes in his commentary: That the term ‘head’ is used because it includes all the days of the year, just as the head controls and directs all the body’s limbs.

Later, when the limbs perform their functions – as long as it is a healthy body with healthy limbs – they remain under the control of the head.

So too, as we establish ourselves at the start of the year, in a ‘delightful’ mode and “all your work is done;” there are things that must be done which appear to be chores, however, in truth, they are pleasure.

This tranquility then follows into the rest of the year; “from the beginning of the year until the end of the year,” and all the days in between.

So we see that this year’s calendar gives a special energy, a special opportunity, and divine assistance to fulfill all of our responsibilities with great delight!

