



A Call to Joy

The Rebbe would often emphasize the connection between joy and the *geulah*. A precedent for this is found in the last of the four “*kol koreis*” that the Frieddiker Rebbe issued: “Rejoice and be happy in the joy of the redemption,” it began. Why all the joy? The darkness of *golus* still surrounds us, and its length is taking its toll. How can one be joyful while in the darkness of *golus*?

In many places in Chassidus (based on the words of the Rashba) Hashem is described as “*nimna hanimna'os*,” which translates literally as “He to whom impossibility is impossible.” This means that there is nothing beyond Hashem’s capability and even two opposing forces can exist within Him at once. For example, Hashem can create water that is flowing and

stagnant at the same time. A Jew, who is created in the image of Hashem, is sometimes expected to be a model of “*nimna hanimna'os*.” There are times when we are supposed to harbor conflicting emotions.

This, explains the Rebbe, is the key to our question about joy in *golus*. Yes, on the one hand we are saddened by the difficulties of *golus*, but at the same time we know that *geulah* is near and there is reason to be joyous. Even more than that, we need to be happy in order to bring Moshiach.

שמח - משיח

What is so special about joy that makes it the method of bringing about the redemption? The time of *geulah* is characterized by intense *simcha*. Then, all things negative will disappear and be transformed

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into good. Interestingly, the words שמח and משיח share the same letters, hinting to the relationship between the two. Chassidus explains that in order to elicit such a level of joy from Hashem with the coming of Moshiach, we must add in *simcha shel mitzvah*. In addition, it is well known that joy breaks all boundaries, and this includes those of *golus*.

The Rebbe sheds new light on this concept in a revolutionary *sicha* said on Shabbos *Parshas Ki Seitzei* 5748. First, the Rebbe asks a question: What remains to be accomplished for Moshiach to come? After all, since Moshiach's response to the Baal Shem Tov, "I'll come when your wellsprings spread forth," over 300 years of spreading the *maayonos* have passed. In 5701 (1941) the Frierdiker Rebbe

printed a *kol koreh* (announcement) in the publication *Hakriah Vehakedusha* that read, "Le'alter liteshuva le'alter *ligeulah*. Moshiach is very near," starting a new mode of spreading the wellsprings with an emphasis on doing so in order to bring Moshiach. Seventy years have since passed. What's left? Even if we were to say that it's all about *simcha shel mitzvah*, this too is something that Jews have been doing for years!

It is all about *simcha*. It remains the only way to finally break through the confines of *golus*. So we must say that until now, the *simcha* was there to enhance the mitzvah. Instead of davening dryly, for example, daven with joy; instead of giving tzedaka without enthusiasm, give it with delight. But now, in addition to that,

our task is to be happy for the sake of bringing Moshiach; the joy in and of itself is the key. This is joy in its purest form - שמחה בטרהתה.

What we can conclude is, although it is hard to be happy in *golus*, yet, because it is now the final step to be accomplished before Moshiach comes, we must continue being joyous even while feeling the despair of exile. *Nimna hanimna'os*.

May it be Hashem's will that with this *simcha* we merit to greet Moshiach very soon and usher in the day when joy will know no boundaries. **T**