

Q AND A

PART 2

DOES HASHEM WANT MOSHIACH NOW?

BY ARYEH GUREWITZ

Q Last week, we addressed the question of whether Hashem wants Moshiach to come now. In a sense, it seems like He doesn't, considering that, if He did, He could have just made it happen already. If that is the case, why should we not just accept His Will, like we are taught to do in other areas of avodas Hashem, and let Moshiach come whenever Hashem decides?

The point of the answer¹ was that Golus is considered to be "good for Heaven" because of the great taanug Hashem has from our avodah in Golus, while Geulah is "good for the creations." However, because Hashem loves us so much, when He sees that we request the Geulah with true longing, He will grant our request, and it will not be in a way that He is forgoing his taanug. Rather, just as when we do something for someone we deeply love, we have taanug from it, Hashem, too, will have taanug in Geulah because it fulfills the desire of the Jewish people whom He loves so much.

This answer addresses the practical side of the question above, explaining why we should still want Geulah even when Hashem apparently doesn't. However, based on that answer alone, it seems like we're saying that the current state of affairs is that Hashem does not want the Geulah. Sure, His love for us causes Him to be open to being "persuaded," but until we actually do that, we are saying that He doesn't want the Geulah!

Is this really how we're supposed to think of Hashem? Does He really not want the Geulah? Moreover, how could this possibly be true when we know that Hashem has a desire for a Dirah Betachtonim, which is only truly fulfilled in the Geulah?²

A To answer this, we can look at a slightly different approach that the Rebbe took in another farbrengen³—namely, that Hashem *currently* wants us to cause Him to have a ratzon chadash ("a new will") for the Geulah.

The idea that we can cause Hashem to have a new ratzon is a foundation of the idea of tefillah. We ask Hashem for our needs,

and depending on various factors, it is possible that our prayers will cause Hashem to have a ratzon chadash, giving us what we need even though, previously, that was not in His "plan," so to speak.⁴ If so, it should be obvious that we have this power to cause Hashem to have a ratzon chadash for the Geulah. If that were not the case, Chazal would not have put requests for the Geulah in our tefillos.

But the chiddush here is not only that our prayers have power to cause Hashem to have a ratzon chadash. That is essentially the same thing that we said last week. The chiddush is that Hashem *already wants—right now, even before we try to "convince" Him*—that we should cause Him to have this ratzon chadash.

You might ask: isn't that a contradiction? He wants us to cause Him to want something He doesn't presently want? So does He want it or not?

The Rebbe answers this by referring to a teaching of Chassidus that Hashem's Will has various layers, as a result of the different types of concealment that Hashem used to create the world. So, it is true that on a certain level, Hashem wants Golus to continue, but "deep down," so to speak, Hashem really wants the Geulah. It is only that He wants the Geulah to come through this pattern, where He conceals His true Will, conducts the world as if He wants Golus to continue, and gives us the power and the opportunity to change this more superficial version of His Will.

In the Rebbe's words: "Instead of serving one's Creator according to the way His Will comes after many, many *tzimtzumim*, *parsaos*, *hishtalshelus*, etc. – it is better to serve one's Creator according to the way His Will is in truth!"

And the way to do this, as the Rebbe states there, is not to request and demand the Geulah because we heard from someone else that that's what we should do—but rather because it is our true, sincere desire. When we do this with words that come from the heart, those words will certainly reach Hashem's "heart" and have their desired effect.

¹ Based on Toras Menachem 5747, vol. 2, pg. 710-715. (Farbrengen, Parshas Vayakhel-Pekudei.)

² Tanya, ch. 36.

³ Toras Menachem 5747, vol. 4, pg. 2279 and on. (Farbrengen, Matos-Masei 5747. Printed in Shaarei Geulah, pg. 139.)

⁴ Podoh b'Sholom 5726, ois 3, among many other sources. See Derech Mitzvosecha, Mitzvas Haamanas Elokus, ch. 9, for analysis of how this does not constitute a change in Hashem, chas v'shalom.