

Q AND A

DOES HASHEM WANT MOSHIACH NOW?

BY ARYEH GUREWITZ

Q We hear a lot about how badly we're supposed to want Moshiach now, but does Hashem want Moshiach now? It seems like He doesn't, considering that, if He did, He could have just made Moshiach come already. Moreover, if that's the case, why should we work to develop our longing for Moshiach? 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?

A First of all, let's be clear that there can be no doubt about *if* wanting Moshiach now is the right perspective. The Rambam,¹ as well as many of our prayers, including the Shemoneh Esrei, make abundantly clear that this is our obligation. The following explanation is only necessary to provide greater clarity as to *why* this is the case, in light of the above question.

In a year when Rosh Chodesh Nissan (and the first day of Pesach) fell out on Tuesday, the Rebbe spoke about the connection between Tuesday—one of the days of Creation about which the Torah tells us twice that “Hashem saw that it was good”²—and Geulah. The Gemara explains that repetition to mean that “it was good for Heaven and good for the creations,”³ and the Rebbe gave an explanation of this statement that connects to Geulah and thereby answers this question.⁴

The Rebbe points out a concept from Chassidus⁵ that Hashem has great taanug (pleasure) from our avodah in Golus, in which we have a yetzer hara and fight it to do His Will. Because of that pleasure, Golus is “good for Heaven,” and it would have been conceivable to create the world in a way that this service continues forever, chas v'shalom.⁶ Meanwhile, Geulah is “good for the creations.” (Hopefully, this doesn't require too much explanation. The perfected world of the Geulah is obviously preferable—from a simple, human perspective—to the difficulties of Golus.)

Then, the Rebbe proceeds to raise the very question asked above. Normally, avodas Hashem dictates that we give up on what is “good for the creations” in favor of what is “good for Heaven”—that is, forego our own comforts in favor of living according to Hashem's Will. However, it seems that if we ask Hashem for the Geulah, we are asking Him to forego His taanug for *our* benefit!

In the end, though, the Rebbe presents the possibility of Geulah being both “good for Heaven and good for the creations.”

How could this possibly happen, if Hashem has so much pleasure from our avodah in Golus? To explain this, the Rebbe brings another statement of our Sages: “Even if HaKadosh Baruch Hu makes a decree, He will nullify it for him”⁷ (for a Tzaddik). When Hashem nullifies His decree for the Tzaddik, it is not in a way that Hashem is being “forced” to submit to the Tzaddik's will. Rather, it happens in such a way that Hashem is happy with the result, similar to the idea that, “HaKadosh Baruch Hu *smiles* and says, ‘You have defeated me, my sons. You have defeated Me.’”⁸ The same applies to Golus and Geulah. When we finally find ourselves in the true and complete Geulah, it will be because *Hashem's taanug has (kivyachol) changed and become like the taanug of the Yidden*. He will no longer have taanug in Golus but rather in Geulah, and therefore the Geulah will be both “good for Heaven and good for the creations.”

However, the Rebbe explains that the cause of this “change” in Hashem's taanug is our own desire for Geulah. Because Hashem so deeply cherishes the Jewish people, like an only child born to parents in their old age, when He sees that we are deeply longing for the Geulah,⁹ He will have taanug in fulfilling our desire and bringing the Geulah.

This is why we must not be “botul” in this sense and just accept the fact that Hashem has a taanug in Golus. At the end of the day, He loves us more than He loves our avodah in Golus, and He is ready to change His taanug for our benefit, if only we truly want Him to do so.

1 Hilchos Melachim 11:1.

2 Bereishis 1:10 and 1:12.

3 Kiddushin 40a.

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

5 Sefer HaMaamorim 5708, pg. 151. (Note: this source emphasizes the idea of Hashem possibly creating the world in a way that we do the

avodah of Golus permanently. The idea that Hashem has taanug from our avodah is found in many places.)

6 Note that the Rebbe also says “chas v'shalom” when mentioning this possibility.

7 Bava Metzia 85a.

8 Bava Metzia 59b.

9 In the original: “chafetzim u'mishtokekim b'yoser uv'yoser l'Geulah”

