

WILL THE GEULAH BE BORING?

BY ARYEH GUREWITZ



The ultimate result of the coming of Moshiach and the resurrection of the dead appears to be that we will all live a perfect life in a perfect version of this world, living according to Torah and mitzvos for all of eternity. In theory, then, everyone should be clamoring for Moshiach to come, as we all wish that all the suffering in the world would end. If we think about life realistically, though, we find that much of our sense of meaning and fulfillment in life comes from the struggles and challenges we overcome. Given that basic fact of human nature, could it be possible that Yemos HaMoshiach will be a little bit... boring?



The answer to this question can be found by analyzing the premise on which the question is based, which is that Moshiach will only change the world around us, but our inner intellectual, emotional, and spiritual world will remain the same. If we consider this premise carefully, though, we will realize that this is obviously not the case.

In last week's column, we explained that the idea of a dirah b'tachtonim (a dwelling place for Hashem in the lower realms) is that when Moshiach comes, Hashem will reveal Himself in this physical world, allowing us to experience His Presence in a tangible way, and even more powerfully than His Presence is felt in the higher worlds.¹ We must realize that this revelation (גילוי אלוקות) is not some kind of abstract idea that has no relevance to our lives. On the contrary, it will cause us to experience a true, tangible sense of closeness to Hashem, as well as profound awe of Him, that will completely change the way we think and feel about everything in life. In other words, we will have a new and much more open relationship with Hashem, which will also lead to a new perspective on life and the world around us.

To understand this more clearly, let's look at how Torah describes the ecstatic emotions that the Malachim—the inhabitants of those higher worlds we keep mentioning—feel toward Hashem. Every morning, in our davening, we describe at length the way the Malachim join together in passionate songs of praise to Hashem, their hearts full of love, awe, and joyful acceptance of Him as their King. Additionally, the Rambam describes the profound recognition and understanding of Hashem that the Malachim have.² These two qualities of the Malachim are connected, as it is their deep knowledge of Hashem that leads to their passionate feelings about Him.³ Chassidus clarifies that all of this—the knowledge, love, awe, joy, kabbalas ol, and so on—results from the revelation of

Hashem's Presence (אור אלוקי) in the higher worlds, where the Malachim live. All of this applies, as well, to the Neshamos Yisroel that dwell in the higher worlds, either awaiting the time for their shlichus in this world or receiving their reward for the Torah and mitzvos they already did here.

If this is what is happening in the higher worlds, then it follows that when Hashem's Presence is revealed in the physical world, and in an even greater way than in the higher worlds, we will be able to enjoy an even deeper and more exciting relationship with Him than the Neshamos and Malachim l'maalah do currently.

So, practically, what will this relationship be like?

One component of it is that we will be free from the many different emotions that distract us from serving Hashem, such as anger, arrogance, desire for physical pleasure, silliness, sadness, laziness, and worry, just to name a few.⁴ The reason why we will not feel any of these emotions is because they all stem from the spiritual realm of kelipah. Practically, that means that that we only feel these things when we are not in a state of awareness of Hashem. For example, at times when we feel strong belief in Hashem's Oneness, His control of every detail of the world, and His love for us, we are much less likely to feel angry or depressed over something that happened to us or worried about what will happen in the future. We are also much *more* likely to think about what we need to do to serve Him, instead of what we want to do for our own pleasure. If this is true now, in Golus, when we only see these qualities of Hashem in our mind's eye based on what we understand from learning Torah, how much more so will those negative feelings be negated when Moshiach comes and we can see Hashem with our physical eyes.

However, aside from being free of all the feelings that *hold us back* from serving Hashem, we will also feel, with complete clarity, all the feelings that *connect* us to Hashem. We will feel profound love and fear of Hashem, both because of our intimate knowledge of Hashem⁵ and because we will tangibly experience the connection we have with Him through every mitzvah we do.⁶ Accordingly, since all the other emotional aspects of avodas Hashem—for example, simcha shel mitzvah, a desire (חשק) to learn Torah, or the feeling that the Torah and mitzvos are new every day (“בכל יום יהיו בעיניך כחדשים”)—are really derivatives of love and awe of Hashem,⁷ these, too, will be felt b'shleimus by every single Jew.

Of course, there is much more to be expounded upon, but the bottom line is very simple. The coming of Moshiach is the וישואין, the beginning of the Jewish people's true, complete, and eternal marriage to Hashem. It is the stage when we are not only set aside for Him, but rather we finally get to unite with Him completely. There is simply no way that Hashem would ever let that relationship become boring.

11 See Medrash Tanchuma, Naso, Siman 16. Tanya, ch. 36.

2 Hilchos Yesodei HaTorah, 2:5-8.

3 See Hilchos Yesodei HaTorah 2:2, about how understanding and contemplation of Hashem's greatness lead to love and awe of Him. See also Tanya, ch. 3.

4 See Tanya, end of ch. 1 and beginning of ch. 26.

5 See, for example, ד"ה ויהי בשלח תשמ"ד.

6 See Tanya, end of ch. 46.

7 See Tanya, end of ch. 3.

