Who Wants Moshiach?

Chanie Wolf

It was a regular weeknight, with 770 full of *chassidim* after *minchah*, when the Rebbe suddenly cried out:

"Many Yidden are gathered together... and they are not demanding that Moshiach come immediately. It is not unthinkable to them, *R"L*, that Moshiach shouldn't come tonight, or even tomorrow or the next day... Even when they scream *Ad Mosai* it is because they are told to. If they really meant it and cried for Moshiach, certainly Moshiach would have come already!"

Now, hold on. Who doesn't want Moshiach? Every Yid, throughout generations of *galus*, has cried and yearned for his coming! Who, upon hearing of a tragedy, *lo aleinu*, or of frightening news from Eretz Yisroel – yet again – has not let out a heartfelt, "Oy! We need Moshiach!"?

One Rosh Hashanah, the holy Reb Levi Yitzchak of Berditchev, great *ohev Yisroel*, invited his neighbor to come with him to shul. The neighbor declined, saying, "Rebbe, I'm an atheist, I don't believe in G-d. It would be hypocritical of me to step foot in a shul." Reb Levi Yitzchak smiled and replied, "The G-d that you don't believe in, I don't believe in either."

We all want Moshiach; it's just the definition that is the issue. Which Moshiach are we asking for? Is it the same Moshiach the Rebbe is talking about?

Geulah is often seen as utopia; Moshiach, the one who will usher in world peace. We picture candies on trees and diamonds on the streets; smiling, loving faces; reunions with our loved ones. We think of an end to illness and we imagine aggressor nations dismantling their own nuclear arsenals. But honestly, "perfect world" is not the definition of *Geulah*. These are just the symptoms of the change, rather than the change itself. If we are anticipating Moshiach's coming for these reasons, perhaps what we are really asking for is just an end to suffering! Our egos, which always seek satisfaction and comfort, see *Geulah* as the solution. If we could get this perfect life without the strange phenomenon of "Moshiach coming," we would be just fine, wouldn't we?

So what is *Geulah*, really?

Chassidus teaches us that *Geulah* is defined as the revelation of *Elokus. V'nigleh kvod Hashem v'rau kol bassar yachdav ki pi Hashem diber* (*Yeshayahu 40:5*)–We will perceive G-dliness in our physical world, free from the veneers that conceal it today. The Rebbe explains that *galus*, also known as *golah*, is almost the same word as *Geulah*. The only difference between them is the letter *Aleph*–One–the revelation of Hashem's Oneness.

In our present reality, the world exists. Nature exists. I exist. In the true reality, nothing exists outside of Him. *Ein od milvado.*

At every moment during *galus*, we are forced to battle the hard-to-shake notion that our hard work, connections, challenges, choices, upbringing, talents and mistakes actually make a difference; that they matter.

When Moshiach comes, the truth will be apparent: Everything that happens is *b'hashgachah pratis*. The "evil" that we pray should disappear is in fact our own egos. The "exile" we will be released from is the lie of our independence.

Instead of being imprisoned by our "pursuit of happiness," our lives will revolve around His Happiness – the pleasure Hashem derives from our *avodah*.

As a result of this universe-shattering revelation, everything

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will change. All people, overwhelmed by Hashem's Oneness, will abandon their selfish interests and divisive behaviors. All negativity will dissipate in the blinding light of truth. Even the physical world will reflect this focus by serving its Maker with perfection.

So now picture a world where social conversations center on understanding the latest *ma'amar*; where instead of snapping pictures of our experiences we reflect on their lessons in *avodas Hashem*. Envision finally having the means to buy anything we want, yet suddenly not caring about material things anyway. Imagine looking at food, computers, and people and seeing the words of Hashem keeping them in existence. Think of having no passion for popularity, possessions or pleasures and instead lots of passion for connecting with the Creator and doing His will. Yes, everything will change. But it will be because we ourselves have changed.

This is *Geulah*.

So the Rebbe cries out to all of us, "Does anyone care if Moshiach doesn't come?" In all honesty, are we ready to embrace a life of complete Hashem-centeredness? Are we ready to give up our egos? Are we trying to live our lives in a way that brings us closer to this goal? If this is Moshiach – do we really want it? ■

Chanie Wolf lives with her husband Yitzchok and their four young children in Crown Heights. A teacher and assistant principal at Bais Rivkah Seminary, she is passionate about Geulah, Chassidus and their relevance to the lives of Lubavitcher women and girls.



This seventh installment of The Moshiach Page is dedicated to our beloved Founder, Mrs. Brana Sheina Deitsch a"h. In this photo, Brana Sheina stands with her daughter, Rivka Marga Gestetner, assistant director of Mayanot women's program in Jerusalem.

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