



Do His will as your own will so that He will do your will as His own.
(Pirkei Avos 2:4)

The Chida zt”l explains based upon the sifrei kabbalah: Regarding anything one asks of Hashem he is immediately answered positively and the “shefa” abundance descends from Heaven according to his request. However, as the “shefa” passes through the “northern path” there is there the great beis din to analyze his judgement etc. so in reality Hashem’s wish is to grant all who ask of Him all they ask. This is what the Mishna means: Do His will as yours and through this you will merit that He will do your will as it **is (really) His will** i.e. to fulfill your desires...

The Chid”a seems to be reading the Mishna as saying “Do His will as your own will” not “so that He will do your will as His own”, rather, “so that He will do your will as it is (really) His own will.”

Perhaps we can explain the first part of the Mishna similarly: “Do His will” not “as your own will”, rather, “as it is (really) your own will,” based upon the following words of the Rambam (Hilchos Gittin 2:20). The halacha is that if one who gives a divorce unwillingly and under force, the divorce is invalid. However, if halachically in his situation he must divorce his wife then even if beis din forces him to give a divorce it is considered as if he gave it willingly. The Rambam explains why this is: The rule that doing something under force is not considered as if it was done, only applies regarding one who is forced to do something that the Torah doesn’t require him to, such as one who is hit until he agrees to sell or give something. However, one who’s yetzer hara incites him not to fulfill a mitzvah or to commit an aveirah, and he was hit until he fulfilled that which he was required to do or until he distanced himself from that which he is prohibited to do, he is not considered as one who is “forced”, rather, he “forced” himself with his evil thoughts. Therefore, this man who refuses to divorce his wife, since he wants to be part of Klal Yisroel and wishes to fulfill all the mitzvos and to distance himself from aveiros and it is his yetzer hara who is inciting him, after he has been hit until his yetzer hara has been weakened and he said, “I want to do it,” in reality he has divorced willingly.

This aforementioned halachah applies to every Jew, no matter what spiritual state he may find himself in. Even if he insists that he doesn’t “want to be part of Klal Yisroel and wish to fulfill all the mitzvos and to distance himself from aveiros”, Chazal testify that in reality he truly desires to do just that. It is only his yetzer harah that is forcing him to go against his own true will. Therefore, we can suggest the Mishna is saying: **Do His will as it (really) is your own will so that He will do your will as it is (really) His own will.**

If we overcome the yetzer harah that is preventing us from doing what we really want to do i.e. the will of Hashem, then Hashem will overcome the Yetzer HaRa (who Chazal (Bava Basrah 16a) tell us is also the Satan i.e. the prosecutor in our judgements) that is preventing Him (as the sifrei kabbalah we mentioned in our opening words) from doing what He really wants to do i.e. our will!

