



להביא לימות המשיח

# It's Not About You



לזכות החתן  
 הרה"ת ר' ישראל שיחי' ניו  
 והכלה המהוללה  
 מרת הדסה אסתר תחי' קראסניאנסקי  
 לרגל חתונתם בשעטומ"צ  
 כ"ז מנחם אב ה'תשע"ח  
 נדפס ע"י הוריהם  
 הרה"ת ר' ראובן וזוגתו מרת אהובה יהודית  
 ומשפחתם שיחי' ניו  
 הרה"ת ר' יצחק וזוגתו מרת פערל  
 ומשפחתם שיחי' קראסניאנסקי



One million dollars, two million dollars, another luxury car and another five-star vacation. This is the life for someone who has worked hard and managed to take care of himself. Each dollar earned is a dollar of deserved spending. If one works hard and doesn't get to enjoy the fruits of the labor, it may seem unfair and unjust. What good is a retirement if you can't sleep a few extra hours each day?

It seems like a pretty fair deal; work hard and then reap the rewards.

But what if it means delaying the coming of Moshiach so you have time to enjoy the toil of your labor?

"We have been in *golus* for over 1900 years, don't I deserve the opportunity to relax and enjoy? Of course I want Moshiach, but can't he wait just a little longer until I have finished experiencing the pleasures I have worked so hard for?"

Sounds absurd. Indeed it is, but such a person also needs a motivation and reason with which to beseech Hashem to end this *golus*. So, the Rebbe explains, even this individual with such an absurd and outlandish

stance is addressed and answered in Torah.

At the Lag B'omer farbrengen of 5738, the Rebbe quoted a puzzling teaching of Rashbi in Gemara:

"Rashbi said: Come and see how beloved the Yidden are before the Holy One, Blessed be He. To every place they were exiled, the *Shechina* went with them. They were exiled to *Mitzrayim*... They were exiled to *Bavel*, and the *Shechina* went with them, as it is stated... So, too, when they will be redeemed in the future, the *Shechina* will be with them, as it is stated: 'Then Hashem your G-d will return your exiles.' It does not state: He will bring back, i.e., He will cause the Jewish people to return, rather it says: 'He will return,' which teaches that the Holy One, Blessed be He, will return together with them from among the various exiles."

The Rebbe asked a number of questions and a particularly strong one on the last part of the Rashbi's statement.

The whole *chiddush* of the *Shechina* also being in *golus* is only because the Yidden are in *golus* as well. If so,

why do we need to state that when the Yidden are redeemed the *Shechina* will also leave? Isn't it obvious? Additionally, with the proof that is cited, the question becomes even stronger. It seems as though it would have been logical to think that the *Shechina* will remain in *golus* and only with an explanation of this *possuk* do we now know that the *Shechina* will be set free when the Yidden are redeemed.

The Rebbe explains that this is all in order to address the concerns and way of thinking that we described earlier.

Such an individual who is happy and content in *golus* for the time being needs a motivation for Moshiach to come. Rashbi lets him know that even if you are okay to stay a bit longer, your delay is keeping the *Shechina* in *golus* as well, so even if you don't beg for Moshiach for your own sake, do so because the *Shechina* is suffering every moment that the Yidden are still in *golus*. **T**

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