

# עד מתי!?

## A CHILD'S ANGUISHED CRY

*“Our yearning for Moshiach should be like one thirsting for water.”*





**T**he table is set and the royal family sits down to dine. The honored guests have arrived and the delicious aroma of the “*hors d’oeuvre*” drifts through the magnificent dining hall. Everything has been meticulously prepared by the best chefs in the kingdom. The immaculately dressed waiters begin serving as the sweet sounds of a violin drifts through the air.

The king himself smiles with delight at each bite, but suddenly there is a disturbance, a loud commotion... something is ruining the pleasant atmosphere. The noise becomes louder and more insistent. With a quick wave of his hand, the king sends his butler to go and deal with the nuisance. But to no avail. The butler’s efforts just rile the intruder even more, as he increases his efforts. The loud shrieking and yelling that was now coming from the other side of the door finally convinces the prime minister to take action.

As he heads towards the king, his glance lands upon a single empty chair, one place setting that has not been touched.

The murmuring between the guests becomes louder and louder, they look on in shock as someone so boldly disregards the king’s regality. Finally reaching the king’s side the prime minister gently shows the king the empty chair. A pained expression passes over the king as the true situation dawns upon him; my son, the prince, has been banished.

Why, it was only a few hours before the feast that he expelled the prince from joining in the royal banquet. Surely this is a just punishment for his unacceptable behavior.

But another anguished cry fills the room, “Father! Father! I can’t bear this anymore, how much longer will I be separated from you” The king can no longer handle it and opens up the door, inviting his son back inside to, once again, take his seat beside his father.

#### **“AD MOSAI” – A QUESTION OR PLEA?**

The prince in our story was so bothered and pained by his situation that he cried out to his father, ignoring all rules of etiquette and politeness.

No one present would think it’s logical to chastise the boy, “How dare you talk to the king like that? How dare you question a decree of the king?”

“A child banished from his father’s table”, this is what our situation in Gollus is compared to.

When a Yid cries out in pain to Hashem, “Ad Mosai”, he is not questioning Hashem, he just can’t bear it for even one moment more. This is especially so when he has been in Gollus for hundreds of years and, as the Gemorah says “All the

deadlines have already passed.” This should bother us so much that we cry to Hashem to end it already.

#### **NOT A NEW THING**

In fact, the idea of crying out and demanding “Ad Mosai” is not a new practice that has sprung up in recent years.

Throughout Tanach there are a large number of Pesukim that describe the plea of the Yidden to Hashem, “We can’t take it anymore”.

In addition to its sources in Tanach, we find this in our Siddurim. Tikkun Chatzos, a concept which everyone knows about even if they themselves don’t say it, is

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filled with such pleas and demands.

#### **WHAT CAUSES A YID TO CRY OUT “AD MOSAI”?**

There are many Pesukim in the Torah which predict the coming of Moshiach. None of them state explicitly, “You should plead and demand the arrival of Moshiach every day!” Nevertheless, hundreds of Mitzvos throughout the Torah should evoke a Yid to scream just that.

What does this mean? The Torah gives us 613 Mitzvos to do. Many of these Mitzvos are to be done in the Beis Hamikdash in Yerushalayim. Others are applicable only when all or most of the Yidden are living in Eretz Yisroel. Altogether, the majority of these Mitzvos cannot be fulfilled as long as we as a nation are scattered all over the world and there is no Beis Hamikdash—and the only way that this can be repaired is through the coming of Moshiach.

As each day goes by without the ability to fulfill **all** the Mitzvos, starting with the Korban Tomid which is missing twice every day, should not the heart of a sensitive Yid cry and yearn for these Mitzvos to be restored?

#### **AN END TO WORLDLY DISTRACTIONS**

During Gollus we have many physical distractions which don’t allow us to focus on learning Torah (even if we manage to slip in a few hours a week or even every day,) business, health etc.

True we need food to survive and we need to be healthy to live; so we turn to Hashem with a practical solution and say, “Bring Moshiah and then we won’t have

physical worries; then we can spend the whole day learning and serving You properly.”

Once again we see, not being able to properly serve Hashem should cause a Yid to be uncomfortable. This should pain him so much that he turns to Hashem and demands that He finally bring Moshiach, so we can serve Him properly.

#### **HOW LONG CAN A FATHER SEE HIS CHILD IN PAIN?!**

One may ask: The whole reason for Gollus is to prepare us and bring us to an even greater period, so why are we demanding that Hashem end it already?

There is obviously a purpose, like we

see by Mitzrayim. Being in Gollus was for the good of the Yidden, so that eventually they would leave “*Birchush Gadol*” – with much more than they had before they went down to Mitzrayim (physically and specifically spiritually).

To answer this let us return to our story of the king and his son. A father can’t bear to be separated from his children and definitely can’t handle to see them in pain for even a short amount of time.

This is especially true with our father – Hashem. He feels our pain and he is with us in Gollus. Therefore a Yid needs to cry out “Ad Mosai”. Whatever the intentions and purposes are, we can’t bear to be separated from You for even a moment longer.

#### **THE EXTENT OF OUR YEARNING**

Water; an essential part of our existence, without it one will perish within a few days. So it is no surprise that after running around or being in the sun for a short while our bodies beg for some liquid, some form of rehydration. That feeling right before you pour the cold liquid down your throat is one of desperation, as if your very existence depends on that drink.

We are told that our desire for Moshiach’s arrival should be analogous to the yearning and desperation of a thirsty person waiting for a drink of water. We should be so desperate for his arrival; we should feel that our very existence depends on this. It is with such feelings that we should cry out “Ad Mosai”!

May Hashem hear our cries and finally end this long Gollus and bring Moshiach now!