



# Justification?

## AD MOSAI!

For nearly two thousand years, the Jewish people have suffered the tribulations of the long and bitter *golus*. We beg, plead, and cry out to Hashem: “Enough! Enough suffering, enough pain, enough tragedy! Take us out of this bitter *golus*!”

The *novi* tells us that when Moshiach comes, we will be thankful for the *golus*. “אודך ה' כי אנפת בי—I will thank You, Hashem, for you were angry with me.”<sup>1</sup> The Rebbe writes in *Hayom Yom* that, “When Moshiach comes, we will truly miss the days of *golus*.”<sup>2</sup>

Chassidus explains that *golus* is not a punishment, but a necessity; a “descent for the purpose of ascent.” There is no way for the Yidden to reach the lofty state—to which they will be elevated when the *geulah* comes—without first suffering in this bitter *golus*. That is the only reason Hashem exiled the Yidden.

This being the case, why do we cry out? We should be thankful; after all, *golus* is for our benefit!

Nevertheless, while when it comes to their personal woes, Yidden have always been able to say, “All that Hashem does is for the good,” when it comes to *golus*, this has never been a comfort.

## LOGIC VERSUS EMOTION

Our refusal to be comforted can be compared to the process of childbirth. The pain that the mother endures is made well worth it by the tremendous joy of new life. But as justified as the pain may be, the woman in labor still cries out, accepting no comfort, because it hurts.

Logically, we may understand why *golus* is necessary and even beneficial, but emotionally, it still hurts. It hurts too much to accept any form of comfort.<sup>3</sup>

## WHEN LOGIC FAILS TOO

If you try to explain to a person, even logically, that it would be better had he never existed, he would not be able to

לזכות  
הרה"ת ר' יוסף יצחק אהרן  
וזוגתו מרת נחמה ביילא ומשפחתם  
שיחיו  
בראקמאן



accept it, because it flies in the face of his instincts.

*Golus* makes no sense to us. It is so bitter, so challenging, so foreign to our Torah perspective that Hashem is merciful, that we cannot find a bit of good in *golus*.

While a person may find some measure of comfort in his personal pain—perhaps because he feels it will atone for his sins or the like—the pain of *golus* is so prolonged, so intense, that we can find no measure of comfort. The explanations exist, but we cannot accept them, not even a little bit.

The Rebbe has told us that even the benefits that are accomplished through *golus* have already been achieved, so our inability to accept *golus* becomes all the more pronounced.

## HIGHER THAN REVEALED

Hashem decided that the good within *golus* should be completely hidden, to the extent that we are unable to look towards the future and see the benefit in *golus*.<sup>4</sup> We know that *golus* is necessary, and that the reward will ultimately justify the pain—it is such a great reward, that the only way to reach it is through such tremendous suffering—but we cannot imagine a reward great enough to justify the enormity of our suffering.

The reason Hashem did this is so that we should be able to shout “*Ad*

*mosai!*” with all our strength and sincerity, and if we understood the benefit of *golus*, we could not do that.

The Yid believes that *golus* is for his benefit, but he cannot relate to this on any level; neither physical nor logical. This is because the goodness in *golus* is so high that it cannot be revealed.

On the one hand, the Yid has complete faith in Hashem that the *golus* is for his benefit. But he still cannot comprehend *golus*, so he shouts “*Ad mosai!*” from the depths of his heart.

## INESTIMABLE

The pain of *golus* is so incredibly great that it cannot be measured or defined. Therefore, the reward for *golus* is also immeasurable. We cannot understand the positivity of *golus* precisely because of how tremendously positive it will ultimately be.

May we speedily merit to thank Hashem for the *golus*, with the coming of Moshiach!<sup>5</sup> ①

1. Yeshaya 12:1.
2. 3 Menachem Av.
3. Farbrengen Shabbos Parshas Nitzavim 5741.
4. See also Toras Menachem vol. 41, p. 85; Sefer Hasichos 5750 vol. 2, p. 590.
5. This article is based primarily on the *sicha* of Hoshana Rabba 5744.

From the time that I was a child attending *cheder*, and even before, there began to take form in my mind a picture of the future redemption—the redemption of Israel from its last exile, a redemption as such that would explain the suffering, the decrees and the massacres of *galus*... And it will all be in such a way that “On that day it will be said, ‘I thank you, Hashem, for You were angry with me,’” wholeheartedly and with complete understanding.

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