

ויתענגו מטובך

ערב שבת חול המועד פסח

We are in the midst of the טוב of חירות, a time to celebrate our חירות. We need however, to appreciate what real חירות is. The תורה fashioned a טוב יום for us with special מצוות that create a framework to help us to be able to understand and acquire the specific ideas of this חג. פסח, the טוב יום in which we celebrate our freedom from מצרים and our becoming the הנבחר עם. The עבודת החג is our vehicle to internalize what it means to be the chosen nation and what true freedom is.

It is clear that the accomplishment of חירות from being enslaved in מצרים was not that we became masters over ourselves, rather Hashem redeemed us from מצרים so we can become subservient to Him. The עבדות to מצרים readied us to accept this great role as עבדים to Hashem. The main distinction in these two states of עבדות is that as עבדים פרעה we were controlled and distanced with no identity, however as עבדים הקב"ה, Hashem lifted us up and brought us close to him as we entered into a deep relationship. This עבדות is truly חירות, as the הנבחר עם we were chosen to be one with the עולם בורא. We are free from the control of any מזל or nation. When we are connected to the עולם בורא, we are above all and totally untouchable.

Shabbos is the time when Hashem adds a נשמה יתירה, an extra part of Himself to the מעל within a person. Through this we are able to connect and do our part in this special זיווג of Hashem and his children כלל ישראל.

שבת חול המועד gives us a tremendous opportunity to grow in our עבודת הזמן of פסח and Shabbos. On שבת חול המועד we read the מגילה which corresponds to the עבודה of that חג. On סוכות, the זמן שמחתינו, we read קהלת which teaches us what true happiness is. On פסח, the זמן חירותינו we read שיר השירים, the מגילה which teaches the depth and magnitude of the deep love between Hashem and כלל ישראל.

אהבה שאינו תלויה in כלל ישראל, is an אהבה שאינו תלויה, is an אהבה שאינו תלויה, is an אהבה שאינו תלויה. It is a bond that throughout history, whether כלל ישראל is in a state worthy of this love and affection of Hashem, or whether we are in a state far from the glory we exhibited in other times. The מגילה tells that not only is the love of הקב"ה towards us unbreakable, so too כלל ישראל's love for Hashem is unbreakable and not dependent on anything. This message is portrayed by the description of הקב"ה's embrace of כלל ישראל. The פסוק says, (פרק ב. פסוק ו), השבעתי אתכם בנות ירושלים, שמאלו תחת ראשי וימינו תחבקני. The פסוק continues, בצבאות או באילות השדה אִם תעירו ואִם תעוררו את האהבה עד שתחפץ referring to the time when כלל ישראל were in the מדבר and Hashem took care of all of כלל ישראל's needs בדרך נס. This same description of הקב"ה's embrace of כלל ישראל is used in פרק ה פסוק ג, where רש"י explains the פסוק is referring to painful times in גלות that we know, and even in times of pain and suffering, הקב"ה is with us. However, the פסוק continues with the words שתחפץ את האהבה עד שתחפץ referring to the time when כלל ישראל were in the מדבר and Hashem took care of all of כלל ישראל's needs בדרך נס. Here שלמה המלך writes a stronger לשון. We are no longer questioning with אִם rather we are proclaiming to the עולם with confidence with the word מִה and are telling them that there is no use to even try to take away from the אהבה we have to our אבינו שבשמים. We see that throughout גלות, כלל ישראל's love and devotion to הקב"ה only grows and gets stronger and stronger.

Besides the Viyisangu being נשמת שלום- לעילוי נשמת Hirth. Malky taught us and everyone that came in contact with her, that there is no amount of pain and suffering that can separate us from our deep connection with Hashem. Malky taught us that what's important to a Yid is to use our bodies as vehicles to do Mitzvos and be מקדש שם שמים. The sound of an eight year old girl singing שירה to Hashem, a song of her profound love and הכרת הטוב to הקב"ה, a song expressing the unshakable love between עם ישראל and Hashem. She showed us that a yid can be in terrible pain yet still feel the embrace of תחבקני. We were זוכה to see the holy words of שלמה המלך in reality, and the non-Jews were exposed to the גדלות of כלל ישראל who have a Father who cares for us, loves us and is with us in any state.

May we be זוכה to use this special time of חירותנו to devote our lives to ה' עבודת, and to rejoice as we say ושמך הגדול והקדוש עלינו קראת.

Good Shabbos

לז"נ יוסף שלוי ע"ה בן יצחק ישעי' נ"י
לז"נ מלכה בריינדל ע"ה בת הרב שמואל פישל שליט"א