



Last week we discussed the passuk: **And you, my beloved, are handsome, Beautiful indeed! Our couch the base of the bed is fresh even though the bed sheets were removed with the iniquity of our actions... nevertheless the base of the bed i.e. the knowledge of Hashem and the inclination of our hearts towards Him, is new and fresh as always...** (Shir HaShirim 1:16 with commentary of the Seforno)

We explained this to mean that even in the depth of our galus, no matter how distanced from Hashem and uninterested in Him we may seem, our hearts, the base of the bed i.e. the knowledge of Hashem and the inclination of our hearts towards Him, is new and fresh as always, yearning for our Choson's return.

This week I was witness to special hashgachah pratis when a friend of mine, who had not heard the above vort, related to me a kabalistic concept brought by the Vilna Gaon which happens to explain the words of the Seforno beautifully. The Gaon explains that when a Jew sins, his neshamah remains 100% clean and it is only what is referred to as the levush – the clothing of the neshamah that is affected and is in a sense removed through his sins. This explains the Sefornu's words: Even though the bed sheets were removed with the iniquity of our actions... nevertheless the base of the bed i.e. the knowledge of Hashem and the inclination of our hearts towards Him, is new and fresh as always...

This also explains the pureness and greatness of even the greatest of sinners and his infinite yearning for Hashem, for no matter how much he has sinned, his inner soul remains pure even before he repents, and it is merely the levush – clothing – of his soul which is stained until he repents.

