

אֵלֵינוּ לֵבֵנוּ לֵבֵנוּ לֵבֵנוּ

Shir HaShirim, written by Shlomo HaMelech with *ruach hakodesh*, describes the eternal and infinite love that exists between Hashem and Klal Yisroel even in the depths of our exile. This is brought out by way of a parable comparing Hashem to a husband and *Klal Yisroel* His bride, who despite years of separation still yearn for each other.

Rashi introduces *Shir HaShirim* to us with the following words:

Shlomo HaMelech saw with *ruach hakodesh* that *Klal Yisroel* will eventually be exiled time and again following destruction. They would bemoan, in this exile, their original honor. They will remember the original love of their being the chosen ones from amongst all nations, saying, “I will go and return to my first husband for it was better for me then than now.” (Hoshea 2:9) They will remember His kindness, their own treachery, and the good that He said He would bestow upon them at the end of times. And he established this book with *ruach hakodesh*, in the words of a bound woman, a widow while her husband still lives, who craves for her husband, impassioned over him, who recalls the love of her youth towards him and admits her iniquity. **Likewise, her husband is pained by her pain and recalls the kindness of her youth towards him, the beauty of her deeds, and the wisdom of her accomplishments through which he became bound to her with a fierce love, reassuring her that he didn’t part from her willingly, and her being sent away isn’t real for she is still his wife and he is her husband and he will yet return to her. (Rashi, Hakdama of Shir HaShirim)**

How does recalling, “**The beauty of her deeds, and the wisdom of her accomplishments through which he became bound to her with a fierce love,**” reassure the estranged wife that “**He didn’t part from her willingly, and her being sent away isn’t real,**” when she abandoned Him for foreign Gods, rebelling against Him and desecrating His holy name?

It can only be that the husband knows that her original greatness remains her true self and all her iniquities are merely a product of her temporary madness, as Chazal say of the Jew: **Man doesn’t sin except if a spirit of madness has entered him.** (Sota 3a)

The infinite love Hashem has for each and every Jew is not just an unconditional love like that of a father towards his children, it is compared to the love of an estranged couple who are still fiercely in love based on the extraordinary qualities each still sees in the other!

