

אני לטוה ויפה אני

***“I am soiled but beautiful, oh Daughters of Jerusalem.”***  
*(Shir HaShirim 1:5)*

*If Klal Yisroel is soiled why is she beautiful? Is there something that is soiled yet still beautiful? Rather, Klal Yisroel was saying, “I am soiled, with my own actions, but beautiful with the actions of my forefathers!” (Medrash ibid.)*

If the Medrash would interpret the *pasuk*, “I am soiled with my actions but my forefathers are beautiful with their actions,” this would be understood. However, how do their forefathers’ beautiful actions make their *children*, who are soiled with sin, beautiful?

We see from here that no matter how soiled a Jew may be from his own sins, the beautiful actions of his holy forefathers are still etched for eternity into his innermost being. It is his eternal inheritance that, though it may be covered over from time to time, can never be taken away from him!

