

The very last entry in the wonderful sefer חיים שיש בהם, the volume about to השנה, is about עשר חמשה. It quotes the famous משנה in (ד'ח') תענית, which is the hallmark of this day. אָמַר רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל. לא היו ימים טובים לישראל כחמשה עשר באב; נשיא תנא. The sefer goes on to speak about ישראל. He quotes a magnificent דבר תורה from no less than the מדינא רב צבי אלימלך מדינא, בני יששכר, who quotes גמרא הקדוש, עולם הבא - אָמַר רַבִּי אֶלְעָזָר: עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לַעֲשׂוֹת מַחֹל לְצַדִּיקִים: a few blatt later: תענית ל"א ע"א. צדיקים is going to make a מחול for ברוך הוא.

What is a מחול? A circle. Which means there's no going up, no going down, no beginning, and no end. In the future הקדוש ברוך הוא will make it that every one of the חלקים of the צדיקים will be appropriate to them; there will be no more קנאה and no more שנאה. No one will be above, no one will be below, they're going to be all exactly in the מדרגה of קדושה. That is going to be a real טוב יום for ישראל.

So how do we represent that in our time, in our existence here before הבא? Again, referring back to the mishnah: בָּנוּת יִשְׂרָאֵל יוֹצְאוֹת בְּכָלִי לְבָן שְׂאוּלִין - On that day of באב ט"ו, all the בנות ישראל would go out with borrowed clothing so that they would not embarrass the poor girls. They all wore white, beautiful garments. There was no קנאה, only love, mutual respect, and אחדות between all of ישראל.

This is where the בני יששכר shows his genius and brilliance. What was the greatest day of all? The happiest day? חמשה עשר באב. What is אב? אב is 'א and 'ב. What is the fifteenth letter of the בית? אלף בית. The letter 'ס is the circle. It is מרמז to the מחול that הקדוש ברוך הוא will be create for the צדיקים where the שמחה will be so great because we will all love each other and there will be true אחדות.

R' Boruch Ber Leibowitz, the famous and legendary ראש ישיבה of קמניץ, would always say, "When it's my time to come to the מעלה של דין בית דין, they're going to ask me, what are you coming here with? What will I answer them? With תורה? What you did, that's תורה? With שמים? You call that שמים? In order to be זכות on myself, the only thing that I'll be able to say was that I loved every Yid. When I walk in the street and a Yid comes and passes me, what comes through my mind? A ברכה on his קאפעלע. Every single Yid that I ever saw, the first thought that comes to his mind is ברכה על ראשו, a ברכה on his קאפעלע."

If we would have such an attitude that we're משמה to see a fellow Yid, to see someone that we can share and be joyful with and for, that would be the true reason for גואל צדק.

