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# Beyond Worthiness

Hashem's - מדלג על ההרים ומקפץ על הגבעות  
Infinite Love Revealed on Pesach

Shir HaShirim, the Megillah we read on Shabbat of Pesach, paints a striking image: "מדלג על ההרים, מקפץ על הגבעות" - Hashem "leaps over mountains" and "skips over hills." Chazal, in the Midrash, explain that this describes how Hashem relates to us, most powerfully at the moment of Yetziat Mitzrayim.

What are these "mountains" and "hills"?

The Midrash explains that Moshe says to Am Yisrael "this is the month you will be redeemed" but the people replied, 'how will we be redeemed? We are so immersed in the idol worship of the land of Egypt'. Moshe Rabbenu answered "כיון שחפץ הקב"ה לגאלכם, אינו מביט בגלולי עבודה זרה שלכם. Here, Hashem is overriding His trait of דין, of judgement. Instead, His deep love for בני ישראל, His precious, favored child, covers all iniquities.

Am Yisrael had sunk to the depths of מ"ט nearly indistinguishable from the Egyptians. By all standards, redemption should have been withheld.

And yet - Hashem "skipped."

He leapt over the calculations. He ignored the "mountains" of הדין and the "hills" of

unworthiness. Why? Because His love is not dependent on what we are in the moment. It flows from something deeper, something essential - the bond between Hashem and His people.

This is the 'love song' between Hashem and Am Yisrael of Shir Hashirim that Rabbi Akiva said is the קודש הקודשים of Scripture.

Pesach is not only the story of freedom. It is the revelation of a love that defies logic.

If we were to truly internalize this - that Hashem took us out not because we earned it, but because He loves us - everything about our avodat Hashem should begin to shift. Faith should feel different.

We often believe we need to become "worthy" before we can fully trust Hashem. But Pesach teaches the opposite. The greatest Geulah of our past came when we were least deserving. That means our bitachon doesn't need to wait. It can be whole, even now.

This was not just a rescue - it was an act of love. Hashem didn't hesitate. He "jumped" toward us. When we daven, when we struggle, even when we fall, we are turning to One who has already shown how far He is willing to go for us.

For me, I often try to imagine Hashem's love through the lens of a parent's love for a child - because that is something I can relate to.

Some people are blessed to experience a deep, safe, and loving parent-child relationship, something they can naturally draw upon to understand this idea. Others carry pain, distance, or confusion from

those relationships — and for them, the metaphor can feel harder to access. That reality deserves to be acknowledged with sensitivity.

I recently came across a conversation I had with my son, Binyamin, when he was 15 years old - at a stage when he could be difficult, wild, and at times even defiant, like many adolescents finding their way. And yet, in that exchange, I felt something so strong, so unconditional - a love that wasn't dependent on behavior, compliance, or perfection. It simply was.

Upon reflection, I think: if this is what I feel as a human being, with all my limitations... then this is only a tiny, almost insignificant taste of Hashem's love for His children. Because He is not human. His love is not limited. It is infinite.

That realization reframes everything.

It means that when Hashem “skips over mountains,” it is not a one-time act in history. It is a window into how He relates to us always.

And it invites a response.

Not מתוך פחד - not from fear.

But מתוך אהבה - from love.

When someone shows us kindness we did not earn, something inside us awakens. A desire to come closer. To respond. To not take that love for granted.

Pesach, then, becomes deeply personal.

If Hashem loved us enough to redeem us from the lowest place - if He was willing to leap over every barrier to bring us close - then the question is not only what happened then.

The question is:



How would we live... how would we daven... how would we trust... if we truly believed how much He loves us?

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P.S. People will likely wonder how I can feel so passionately about this — when it is this same Hakadosh Baruch Hu who took my Binyamin away from me.

It is precisely this.

Relationships are not always simple or perfect. In every deep relationship, there are moments of closeness and moments of pain. There are דברים שאיננו מבינים. Especially with Hashem. Love does not mean the absence of hurt. Relationships do not live on highs alone.

And yet, the existence of pain does not negate the love — it deepens the complexity of the relationship. If anything, it calls for a more honest, more real connection. One that can hold both אהבה and כאב at the same time.

אם תמצאו את דודי

Let Him know

■ חולת אהבה אני

The **Airleys** have built **Beit Binyamin**, a retreat center in Tzfat for those directly affected by the war. Soldiers, Zaka members, security forces, bereaved families and widows can come for respite, relaxation and rejuvenation. For more information and to donate, visit [Beitbinyamin.org](http://Beitbinyamin.org)