



SIMCHAT SHMUEL

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Parshat Shelach concludes with the familiar *pesukim* of the third passages of *Kriat Shema*, and the *mitzva* of *tzitzit*.

The *pasuk* tells us:

Ur'Item Oto, Uzchartem et kol mitzvotai-You shall see the *tzitzit* and be reminded of all my *mitzvot*.

Chazal in the *Sifri*, taught: "***Kol Hamekayem mitzvat tzitzit, k'ilu kayeim kol hatorah kula-***" All who fulfill the *mitzva* of *tzitzit*, it is considered as if they fulfilled the entire *Torah*."

How are we to understand this powerful statement from the *Sifri*? What is the true significance of the *mitzva* of *Tzitzit*, that our *Chazal* would consider it as being equal to or representative of the entire *Torah*?

The ***Shelah HaKadosh zy'a***, points to a verse in *Yeshaya 26* - *כי טל אורת סָלָף - your dew, is like the dew of light...*

Talecha- is referring to *talit shelcha*-your *talit*! Your *talit* upon which you have attached *tzitzit*, is a source of light. The word *orot*(Lights) is equal in *gematria* to 613,

corresponding to the *taryag mitzvot*.

The ***Netivot Slonim, the Slonimer Rebbe zy'a***, offers a beautiful insight regarding this very question. The *Rebbe* suggests that the various knots of the *tzitzit* represent the eternal connection between *Hashem* and the Jewish



Rabbi Sholom Noach Berezovsky zt"l

people. More so, the *Talit* and its *tzitzit* represent both sides of that eternal bond and commitment. The *Tzitzit*, serve not only as a vehicle to demonstrate our love and fidelity to *HaKadosh Baruch Hu* and the *Torah HaKedosh*, but also by wrapping ourselves in the *Tzitzit*, we are symbolically being enveloped by *Hashem's* proverbial

embrace, to experience *Hashem's* love and commitment to each and every member of *Klal Yisrael*.

The *mitzvah* of *Tzitzit*, explains the *Rebbe*, therefore indeed is equal to or representative of the entire *Torah*, because it serves to remind us that indeed within every single *mitzvah*, lies this inherent dual opportunity- to both demonstrate our love and fidelity to *HaKadosh Baruch Hu*, and simultaneously to experience *Hashem's* loving embrace and commitment to each and every one of us.

The *Rebbe* explains in this beautiful teaching, that even if we view this and every *mitzvah* as an opportunity to cling to God, to demonstrate our love and fidelity to the Master of the Universe, **that love and fidelity pales in comparison to the enduring love that Hashem feels for the Jewish People.**

The *Rebbe's* keen insight regarding this

mitzvah of *tzitzit* really provides us with a new understanding of how we relate to each of the *mitzvot*. (Indeed, those of us who were fortunate to learn together with us on *Shavuot* night, might recall that we addressed the importance of viewing every *mitzvah*, exactly as the *Slonimer Rebbe* outlines for us so clearly in this beautiful short teaching...)

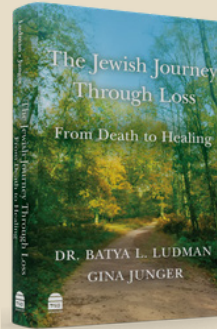
Mitzvot are not solely an opportunity to cling to *Hashem*, to demonstrate our commitment and trust in the *Ribono Shel Olam*, but also to simultaneously experience *Hashem's* divine embrace, to realize that *Hashem* bestows his unending love upon all of *Klal Yisrael*.

May each of us be blessed to be able to see every *mitzvah* as a vehicle to demonstrate our love and fidelity to the *Ribono Shel Olam* and the *Torah HaKedosha*, and to simultaneously feel and experience *Hashem's* divine embrace. ■

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