

That you may see it and remember all the mitzvos of Hashem. (15:39)

The *Torah* reveals to us that by seeing the *tzitzis* we might remember all of the *mitzvos*. Consequently, we will be inspired to perform them. How does this transpire? *Rashi* explains that the numerical equivalent of *tzitzis* is 600. In addition, there are eight threads and five knots, bringing it to a total of 613, the number of *mitzvos* which we are commanded to observe. In the *Talmud Menachos 43b* *Chazal* comment that the *techeilas*, turquoise wool, which was the color of one string of each fringe, brings the Almighty to mind. *Techeilas* is similar to the color of the sea, the sea to the sky, and the sky to Hashem's Throne. Thus, *techeilas* helps the wearer to focus on Hashem and his duty towards Him.

Chazal imply that one string can inspire a person, so that he can visualize the Holy Throne. How does this happen? **Horav Zaidel Epstein, Shlita**, suggests that the key lies in the word "*u'reisem*," "that you may see." We should approach the *Torah* in a manner that we can visualize it. We should look at *tzitzis* and visualize *mitzvos*. It must be something tangible, something that we can see, something that we can perceive.

Chazal tell us, "Who is a wise man? He who can see that which will be born." It is not sufficient to merely know what will be. It is necessary that one understand it so well that he actually sees before his very eyes what will take place. Everyone knows that one day our sojourn on this world will come to an end, and we will eventually have to give an accounting for our behavior. But, how many of us actually see it? We are to focus on *mitzvos* and their message to the point that we actually perceive that message.

The **Alter M'Kelm** was wont to say, "The difference between a *tzaddik* and a *rasha* is the ability to visualize the Torah's truth. The *Rasha* is not simply a non-believer, he does not see! If he would apply himself and/or open his eyes he would see. Thus, he would believe.