

And you shall look at it, and remember all the commandments of Hashem. (15:39)

The *tzitzis* stand as a constant reminder of the Jew's duties to Hashem and of his special relationship with Him. *Chazal* teach us that the *techeiles*, blue thread, in the *tzitzis* symbolizes the sea. In turn, the sea represents the Heavens, and the Heavens allude to Hashem's Throne. Thus, when a Jew gazes at the *tzitzis* he should think of Hashem and, consequently, feel an affinity with His *mitzvos*. We infer from here what it means to "see," what visual perception stimulates. One can look at an object and see a plain, inanimate form before him. Alternatively, he can use his G-d given mind to think while he perceives profundities beyond the scope of simple vision.

Horav Mordechai Ilan, zl, explains that the spies' myopic vision led to their downfall. Moshe *Rabbeinu* instructed them to see what the land was and what it had to offer. Had they looked with perception and depth, they would have seen a land whose treasures would uplift them physically and spiritually. It was their shortsightedness, however, that prevented them from seeing the truth. They could not see beyond themselves! They feared for their exalted positions which they thought they would lose upon entering *Eretz Yisrael*. How myopic could they have been? Everywhere they looked they saw only one thing - themselves. Their vested interests distorted their perception, catalyzing their downfall.

The *parsha* of *tzitzis* is an appropriate conclusion for a *parsha* that begins with shortsightedness. The *Torah* tells us how a Jew should look at things. That is the lesson of the *tzitzis*. "*And you should look at it - and remember all the commandments of Hashem.*" A "look" that does not conjure up spiritual conformity with Hashem's *mitzvos* is not a "Jewish" look. True vision requires more than the eye. It requires the whole man, his mind and his heart. What we see is really what we are.