



## The Amazing Connection between the Mitzvah of Tzitzis and the Mitzvah of Shabbas

### 16 Strands of Tzitzis in Front and 16 Strands in Back Correspond to 16 Lambs Offered Weekly and 16 Weekly Aliyahs Completed on Shabbas

This week's parsha is parshas Shelach. In this essay, we wish to focus on the juxtaposition at the end of the parsha of the incident of the "mikosheish" (the gatherer)—who was sentenced to death in the midbar for desecrating the Shabbas—and the mitzvah of Tzitzis. Here are the pertinent passages (Bamidbar 15, 32):

"ויהיו בני ישראל במדבר וימצאו איש מקושש עצים ביום השבת, ויקריבו אותו המוצאים אותו מקושש עצים אל משה ואל אהרן ואל כל העדה, ויגידו אותו במשמר כי לא פורש מה יעשה לו. ויאמר ה' אל משה מות יומת האיש רגום אותו באבנים כל העדה מחוץ למחנה, ויוציאו אותו כל העדה אל מחוץ למחנה וירגמו אותו באבנים וימת כאשר צוה ה' את משה."

**Bnei Yisrael were in the midbar, and they found a man gathering wood on the Shabbas day. Those who found him gathering wood brought him to Moshe and Aharon, and to the entire assembly. They placed him in custody, for what should be done to him had not been specified. Hashem said to Moshe, "The man shall be put to death; the entire assembly shall pelt him with stones outside the camp." The entire assembly took him outside of the camp; they pelted him with stones, and he died, as Hashem had commanded Moshe.**

"ויאמר ה' אל משה לאמר, דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על כנפי בגדיהם לדורותם ונתנו על ציצית הכנף פתיל תכלת, והיה לכם לציצית וראיתם אותו וזכרתם את כל מצוות ה' ועשיתם אותם, ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם, למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלקיכם."

**Hashem spoke to Moshe, saying, "Speak to Bnei Yisrael and tell them that they shall make themselves Tzitzis on the corners of their garments, throughout their generations.**

**And they shall place upon the Tzitzis of each corner a thread of 'techeiles.' It shall constitute Tzitzis for you, and you shall see it and you shall remember all the mitzvos of Hashem and perform them; and you shall not follow after your heart and after your eyes after which you stray. So that you may remember and perform all My mitzvos and be holy to your G-d."**

#### **In Lieu of Tefillin the Tzitzis Remind Us to Observe the Shabbas**

In his commentary, Rashi (ibid. 41) explains in the name of Rabbi Moshe HaDarshan the reason for the juxtaposition of the passage of the "mikosheish," with the passage of Tzitzis, and the juxtaposition of the passage of the "mikosheish" with the passage preceding it dealing with avodah-zarah. All three of these mitzvos are said to be equivalent to all of the mitzvos. Here are his sacred comments:

**I have copied from the treatise of Rabbi Moshe HaDarshan: Why was the passage of the "mikosheish" juxtaposed with the passage of avodah-zarah? To convey that one who desecrates the Shabbas is like one who worships idols (who is viewed as if he transgressed all of the mitzvos); for Shabbas is also equivalent to all of the mitzvos. And thus it states in Ezra (Nechemiah 9, 13): "And You descended on Har Sinai and spoke with them from heaven . . . and You made Your holy Shabbas known to them . . . The passage of Tzitzis is also juxtaposed to these (mitzvos), since it, too, is equivalent to all of the other mitzvos, as it says: "And you shall perform all of My mitzvos."**

The Tanna D'Vei Eliyahu (Chapter 9), however, suggests a different explanation. The incident of the “mikosheish” gathering wood on Shabbas and being sentenced to death, prompted HKB”H to give Yisrael the mitzvah of Tzitzis. Here is a loose summary of the passage in the Midrash:

**HKB”H asked Moshe, “Why did this person desecrate the Shabbas?” Moshe replied, “Master of the Universe, I do not know!” So HKB”H told Moshe, “Because on all of the six weekdays, a Jew has tefillin on his head and arm; he sees them and amends his ways. Now, however, on Shabbas, he does not have tefillin on his head and arm; therefore, this person desecrated the Shabbas. At that moment, HKB”H instructed Moshe to go and choose one mitzvah for them to perform on Shabbasos and on Yamim Tovim. This was the mitzvah of Tzitzis, of which it is said, “You will see it, and you will remember all of Hashem’s mitzvos.”**

This Midrash teaches us a fascinating chiddush. Indeed, the mitzvah of Tzitzis is practiced all week long—both on weekdays and on Shabbas—but HKB”H gave us this mitzvah primarily to remind us of the kedushah of the Shabbas day. This is necessary, because tefillin are not donned on Shabbas. It is now incumbent upon us to clarify the deeper connection between the mitzvah of Tzitzis and the mitzvah of Shabbas. As mentioned, both are considered to be as important as all of the other mitzvos combined; nevertheless, how does the mitzvah of Tzitzis remind us to safeguard the sanctity of the Shabbas?

### Two Sets of 16 Teeth correspond to 16 Aliyahs to the Torah and 16 Lambs Offered

We will begin to shed some light on the subject by focusing on the fact that HKB”H created human beings with **32 teeth**—**16** upper teeth and **16** lower teeth. Now, the Shela hakadosh (Beha’aloshcha 9) brings down from one of the Rishonim, the author of the Rokeiach, a fascinating interpretation of two pesukim in Shir HaShirim where HKB”H extols the virtues of the congregation of Yisrael by referring to their teeth. The first passuk is (Shir HaShirim 4, 2): **”שיניך כעדר הקצובות שעלו מן הרחצה שכולם—מתאימות ושכולה אין בהם”**—**your teeth are like a well-numbered flock of ewes that came up from the washing pool, all of which are perfect, and none among them are blemished.** The second passuk is (ibid. 6, 6): **”שיניך כעדר הרחלים שעלו מן הרחצה שכולם—מתאימות ושכולה אין בהם”**—**your teeth are like a flock of ewes that came up from the washing pool, all of which are perfect and none of them is missing.**

According to the Rokeiach, these two pesukim allude to the Torah and the avodah of the korbanos that sustain the world. That the Torah sustains the world is stated explicitly in the Gemara (Shabbas 88a): **”מאי דכתיב ויהי ערב ויהי בקר יום ה’שישי, ה”א”** **”יתירה למה לי, מלמד שהתנה הקדוש ברוך הוא עם מעשה בראשית ואמר להם, אם ישראל מקבלים התורה אתם מתקיימין, ואם לאו אני מחזיר אתכם לתוהו ובוהו”**. **What is the meaning of that which is written (Bereishis 1, 31): “And there was evening and there was morning, the sixth day (יום ה’שישי)”? Why do I need the extra letter “hei”? It teaches us that HKB”H stipulated with the works of creation, saying to them: “If Yisrael accept the Torah, you will endure; but if they do not, I will return you to a state of total void and chaos.”**

The fact that the continued existence of the world hinges on the avodah of the korbanos, even when the Beis HaMikdash is not extant, is taught in the following Gemara (Megillah 31b):

**אמר אברהם לפני הקדוש ברוך הוא: רבוננו של עולם, שמא חס ושלוש ישראל חוטאים לפניך ואתה עושה להם כדור המבול וכדור הפלגה? אמר לו: לאו. אמר לפניו: רבוננו של עולם, “במה אדע” אמר לו: “קחה לי עגלה משולשת וגו’”.** אמר לפניו: רבוננו של עולם, תינח בזמן שבית המקדש קיים. בזמן שאין בית המקדש קיים מה תהא עליהם? אמר לו: כבר תקנתי להם סדר קרבנות, כל זמן שקוראין בהן מעלה אני עליהן כאילו מקריבין לפני קרבן, ומוחל אני על כל עונותיהם.

**Avraham said to HKB”H, “Master of the Universe, Perhaps, chas v’shalom, Yisrael will sin before You, and You will do to them as to the generation of the mabul and the generation of the dispersion.” He said, “No!” He (Avraham Avinu) said to Him, “Master of the Universe, how will I know?” He (Hashem) said to him (Bereishis 15, 9): “Bring to Me a three-year-old calf . . .” (hinting that He would forgive Yisrael for their transgressions in the merit of the korbanos). He (Avraham) said to Him, “Master of the Universe, that is fine for the times that the Beis HaMikdash is in existence, but in the times that the Beis HaMikdash will not be in existence, what will be with them?” He (Hashem) said to him, “I have already established for them the order of korbanos (in Scriptures). Whenever they read from them, I will consider it as if they were bringing Me a korban, and I will forgive them for all their sins.”**

Based on this, the Rokeiach says that one set of **16** teeth represents the **16** lambs that Yisrael offered weekly. How so? Every day of the week, Yisrael offered two korban Tamids, one lamb in the morning and one lamb in the evening. This accounts for fourteen lambs. On Shabbas Kodesh, they offered two more lambs, as it is written (Bamidbar 28, 9): **”וביום השבת”**

**“שני כבשים בני שנה תמימים—and on the Shabbas day, two male lambs in their first year, unblemished.** Altogether, we now have a total of **16** lambs alluded to by one set of **16** teeth. This prompted HKB”H to praise Yisrael as follows: **“Your teeth are like a flock of ewes”**—alluding to the flock of sheep offered by Yisrael every week. [See Rambam Sefer HaMitzvos (41) and the Chinuch (Mitzvah 402).]

The other set of **16** teeth represents the number of men called up to the Torah each week. How so? Three men are called up on Monday, three on Thursday, seven on Shabbas morning, and three more at Minchah on Shabbas. Altogether, they total **16**; they are alluded to by the other **16** teeth. This elicited the following praise from HKB”H: **“Your teeth are like a well-numbered flock”**—alluding to the established number of men called up to the Torah on any normal week.

Unfortunately, neither the Rokeiach nor the Shela hakadosh specify which set of teeth correspond to the 16 “aliyot” and which to the 16 lambs. I believe that we can resolve this inquiry by referring to this Gemara (Eiruvin 63b): **“גדול תלמוד תורה יותר מהקרבת תמידין”**—**the study of Torah is greater than the offering of the Tamids.** Accordingly, we can suggest that the **16** upper teeth represent the **16** men called up to the Torah in a given week, whereas the **16** lower teeth represent the **16** weekly lambs offered.

### Why Do the Number of Teeth Allude Only to Torah and Avodah but Not to Gemilus Chasadim

It now gives me immense pleasure to share with my esteemed readership a question which has bothered me for many years. We have an explicit teaching in the Mishnah (Avos 1, 2): **“שמעון הצדיק היה משירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים.”** **Shimon HaTzaddik was among the survivors of the Great Assembly. He used to say: The world depends on three things—on Torah study, on the avodah (religious service), and on gemilus chasadim (acts of kindness).** So, I find it extremely surprising that HKB”H created human beings with 32 teeth that only allude to the first two items mentioned in the Mishnah—Torah and avodah—but neglect the third item—gemilus chasadim. For, as we have learned, the upper **16** teeth allude to the **16** men called up to the Torah in a week, and the **16** lower teeth allude to the **16** lambs offered. The teeth do not allude to “gemilus chasadim” at all.

I had a wonderful idea! To resolve the matter, I would like to refer to what they expounded in the Gemara (Kesubos 111b)

on the passuk (Bereishis 49, 12): **“הכלילי עינים מיין ולבן שיניים מחלב. שנאמר ולבן שיניים דאמר רבי יוחנן טוב המלכין שיניים לחבירו יותר ממשקהו חלב, שנאמר ולבן שיניים.”** **“Red-eyed from wine and white-toothed from milk”:** **Rabbi Yochanan said: A person who displays the whiteness of his teeth to his friend is better than one who gives him milk to drink, as it says: “And white-toothed from milk.” Do not pronounce it as “liven shinayim” (white-toothed) but rather as “libun shinayim” (a whitening of the teeth).** This teaches us that it is preferable and commendable to encourage and cheer up a friend with a smile—i.e., reveal the whiteness of your teeth—more so than giving him milk. In other words, the teeth are also associated with “gemilus chasadim”—performing an act of kindness. Thus, the teeth do in fact allude to all three of the pillars that support the world—Torah, avodah, and “gemilus chasadim.”

Let us expand on this notion. We have learned that HKB”H created man with one set of 16 teeth corresponding to the 16 “aliyot” to the Torah in a given week; this represents “amud haTorah.” He created man with a second set of 16 teeth corresponding to the 16 lambs sacrificed in the Beis HaMikdash in a given week; this represents “amud ha’avodah.” Yet, we do not find a specific number of teeth related to the pillar of “gemilus chasadim.” We will now demonstrate how HKB”H also alluded to this third pillar with the number of teeth.

We will begin by introducing a passage from the Gemara (Yevamos 79a). Upon realizing that the Givonim were extremely barbaric and were only converting for outward appearance and convenience, David HaMelech refused to accept them into the midst of Yisrael. He justified this as follows: **“שלשה סימנים יש באומה זו, הרחמנים והביישנים וגומלי חסדים, רחמנים, דכתיב (דברים יג-יח) ונתן לך רחמים ורחמך והרבך, ביישנים, דכתיב (שמות כ-יז) בעבור תהיה יראתו על פניכם, גומלי חסדים, דכתיב למען אשר יצוה את בניו ואת ביתו וגו’, כל שיש בו שלשה סימנים הללו ראוי להדבק באומה זו.”** **This nation (the Jewish people) has three distinguishing traits—they are merciful, they are shamefaced, and they perform acts of kindness . . . They perform acts of kindness, as it is written [about Avraham Avinu] (Bereishis 18, 19): “For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to practice righteousness and justice,”** i.e., to perform acts of kindness. **Whoever has these three distinguishing features is fit to cleave to this nation.**

We learn from here that the trait of “gemilus chasadim” is imprinted in the DNA of every Jew; we inherited it from

Avraham Avinu, the epitome of chesed. Hence, if we witness a Jew who does not display this trait, it is apparent that he has been corrupted by wrongdoings; he has profaned this inheritance from Avraham Avinu.

### The 32 Teeth Sanctify a Jew with a "לב טוב"

We will now refer to a Mishnah (Avos 2, 9). Rabban Yochanan ben Zakai instructs his five disciples: "צאו וראו איזו היא דרך טובה, רבי יוסי שידבק בה האדם. רבי אליעזר אומר עין טובה, רבי יהושע אומר חבר טוב, רבי יוסי אומר שכן טוב, רבי שמעון אומר הרואה את הנולד, רבי אלעזר אומר לב טוב. אמר להם רואה אני את דברי אלעזר בן ערך מדבריכם שבכלל דבריו דבריכם." **Go out and find the best path a person should follow. Rabbi Eliezer says: A good eye. Rabbi Yehoshua says: A good friend. Rabbi Yossi says: A good neighbor. Rabbi Shimon says: One who foresees the outcome of his actions. Rabbi Elazar says: A good heart. He (Rabban Yochanan ben Zakai) said to them: I prefer the words of Elazar ben Arach over your words, for his words incorporate your words.** Rabeinu Ovadiah of Bartenura provides the following clarification: **The heart activates all of the other faculties. All actions arise from the heart.** As such, "a good heart" incorporates all of the other good qualities; it is the ultimate "tov."

We now have cause to rejoice; for we can begin to appreciate the profound nature of Hashem's wonders. Thus far, we have learned from the author of the Rokeiach that HKB"H created us with 32 teeth—the gematria of ל"ב (heart). The two sets of sixteen teeth represent "amud haTorah" and "amud ha'avodah" (the korbanos). In this manner, HKB"H wished to teach us the importance of sanctifying ourselves with these two pillars. By doing this, we will automatically merit the pillar of "gemilus chasadim," which every Jew inherits from Avraham Avinu as part of his nature.

Now, we have learned something fascinating. If we combine the two sets of sixteen teeth representing "amud haTorah" and "amud ha'avodah," we have a combined total of ל"ב (32) teeth alluding to the midah of "לב טוב"—the hallmark of "gemilus chasadim." This teaches us that if a Jew succeeds in sanctifying himself with the first two pillars upon which the world stands, he will also be sanctified with the third pillar characterized by a "good heart"—"לב טוב".

This explains magnificently the wonderful insight of Rabbi Yochanan: "A person who displays the whiteness of his teeth to his friend is better than one who gives him milk to drink."

When someone smiles and reveals his ל"ב teeth to cheer up a friend, he is performing a greater act of "chesed" than giving him milk to drink; he is demonstrating the midah of "לב טוב". As we learned from the Mishnah in Avos, the midah of "לב טוב" encompasses all of the good midos.

### If One Reveals the Whiteness of His Teeth to a Friend HKB"H Reciprocates in Kind

This is the ideal opportunity to recognize the vital importance of this positive midah and to reinforce it within us. We should not be stingy with our warm, friendly smiles; we should not refrain or hesitate to support our Jewish brothers with kind words and words of encouragement. As it is written (Yeshayah 41, 6): "איש" את רעהו יעזור ולאחיו יאמר חזק"—each man would help his fellow and to his brother he would say, "Be strong!" All of these things are part and parcel of the vital lesson conveyed by Rabbi Yochanan: "טוב המלבין שיניים לחבירו יותר ממשקהו חלב".

Now, it is important to point out that the author of this statement—praising someone who reveals the whiteness of our teeth to our friends—is one of the preeminent scholars of Torah she'b'al peh—the hallowed Rabbi Yochanan. Of him, the following is definitely true (Chagigah 14b): "נאה דורש ונאה מקיים"—one who both expounds well and practices well. For, elsewhere in the Gemara, we are taught (Berachos 5b): "אמר רבי יוחנן, דין גרמא דעשיראה: נאה דורש ונאה מקיים"—Rabbi Yochanan said: This is the bone of the tenth son that I lost (Rashi). In the margin of the Gemara, Rav Nissim Gaon explains that Rabbi Yochanan buried ten sons; the tenth one fell into a vat of boiling liquid and his flesh was liquefied. Rabbi Yochanan took the bone of his son's little finger, wrapped it up in a piece of cloth, and used it to console others.

From this perspective, who better than Rabbi Yochanan to teach us this valuable lesson regarding the importance of smiling at friends. This also explains the rationale of the Talmudic sages in the Gemara (Kesubos 111b) to juxtapose the following teaching prior to the statement of Rabbi Yochanan:

"חכלילי עינים מיין ולבן שיניים מחלב, פשטיה דקרא במאי כתיב, כי אתא רב דימי אמר, אמרה כנסת ישראל לפני הקדוש ברוך הוא, רבונו של עולם רמוז בעיניך דבסים מחמרא, ואחוי לי שיניך דבסים מחלבא, מסייע ליה לרבי יוחנן דאמר רבי יוחנן טוב המלבין שיניים לחבירו יותר ממשקהו חלב".

"And his teeth white with milk." The Gemara asks: To what does the plain meaning of the aforementioned verse refer? When Rav Dimi came from Eretz Yisrael to Babylonia,

**he said: The congregation of Israel said before HKB”H: Master of the Universe, Hint to me with Your eyes a love that is sweeter than wine and show me Your teeth through a smile that is sweeter than milk. The Gemara comments: This interpretation supports the opinion of Rabbi Yochanan. As Rabbi Yochanan said: One who whitens his teeth to his friend by smiling at him is better than one who gives him milk to drink.**

Clearly, by juxtaposing these two teachings, our sages of blessed memory wished to teach us that these two things are intimately related. A person who smiles at his friend warmly, showing the whiteness of his teeth, to encourage him and uplift him, warrants the same from HKB”H “midah k’neged midah.” He is deserving of the berachah that Yaakov Avinu bestowed upon shevet Yehudah before passing away: “הכלילי עיניי מיין ולבן שיניים מחלב”. Furthermore, if HKB”H smiles upon us, we will undoubtedly be privileged to receive all of His Berachos and consolations. In fact, I have personally witnessed incredible salvations performed on behalf of those who took it upon themselves to behave in this manner.

### 16 Strands of Tzitzis in Front Corresponding to the 16 Aliyot to the Torah 16 Strands of Tzitzis in Back Corresponding to the 16 Lamb Sacrifices

Based on what we have learned, we can provide an insight regarding the text pertaining to the mitzvah of Tzitzis: **“וראיתם אותו וזכרתם את כל מצוות ה’ ועשיתם אותם, ולא תתורו אחרי לבבכם ואחרי עיניכם אשר וראיתם אותו—and you shall see it and you shall remember all the mitzvos of Hashem and perform them; and you shall not follow after your heart and after your eyes after which you stray.** Rashi explains: **The heart and eyes are the spies of the body arranging aveiros for it.** **“העין רואה והלב חומד והגוף עושה את—the eye sees, the heart craves, and the body commits the aveiros.** The source for this comment is in the Talmud Yerushalmi (Berachos 1, 5): **“ליבא ועינא תרין סרסורין דחטאה, דכתיב תנה: בני לבך לי ועיניך דרכי תצורנה, אמר הקב”ה אי יחבת לי לבך ועיניך אנא ידע דאת לי.”** **The heart and the eyes are the two intermediaries of sin, as it is written (Mishlei 23, 26): “My child, give Me your heart and let your eyes guard My ways.” HKB”H says, “If you give Me your heart and your eyes, I know that you are Mine.”**

Let us submit the following interpretation. There are eight strands on each of the four corners of the Tzitzis garment for a total of 16 strands. Thus, there are 16 on the front of the garment corresponding to the 16 weekly “aliyot” to the Torah,

and there are 16 on the back of the garment corresponding to the 16 lambs. Together, they purify and sanctify a Jew’s ל”ב from the yetzer hara. This then is the message inherent in the passuk: **“And you shall see it and you shall remember all the mitzvos of Hashem and perform them; and you shall not follow after your heart and after your eyes after which you stray.”**

### On Shabbas Kodesh We Complete the ל”ב Services

Following this illuminating path, we will now explain the connection between the mitzvah of Tzitzis and the mitzvah of Shabbas. In the special middle berachah of all the tefilos we recite on Shabbas, we say: **“וטהר לבנו לעבדך באמת”—and purify our hearts to serve You truthfully.** Now, the Torah always refers to the day of Shabbas as **“יום השביעי”—the seventh day.** For example, in the Aseres HaDibros, it says (Shemos 20, 8): **“זכור את יום השבת—לקדשו, ששת ימים תעבוד ועשית כל מלאכתך ויום השביעי שבת לה’ אלקיך—remember the Shabbas day to sanctify it. Six days shall you work and accomplish all your work; but the seventh day is Shabbas to Hashem.**

In this context, the sixteen weekly “aliyot” to the Torah are completed on Shabbas. Similarly, the offering of the sixteen lambs—commencing on the first day of the week—is completed on Shabbas. Thus, the ל”ב acts of kedushah related to “amud haTorah” and “amud ha’avodah” are completed on Shabbas Kodesh. As explained, they possess the wonderful ability to sanctify the ל”ב—heart—of a Jew. For this reason, in all of our tefilos on Shabbas, we recite the words: **“וטהר לבנו לעבדך באמת”—and purify our hearts to serve You truthfully.**

Let us elaborate based on a Midrash (Bamidbar Rabbah 22, 9) related to the passuk (Koheles 10, 2): **“לב חכם לימינו, זה יצר טוב שהוא: The heart of a wise man is to his right,”** refers to the yetzer tov, which has been placed on his right side, while **“the heart of a fool is on his left,”** refers to the yetzer hara, which has been placed on his left. This teaches us what the author of the Tanya discusses at length in Likutei Amarim (9): The yetzer hatov is located in the right cavity of the heart, and the yetzer hara is located in the left cavity of the heart. This is the implication of what Chazal expounded (Berachos 54a) on the passuk (Devarim 6, 4): **“ואהבת: And you shall love Hashem, your G-d, with all your heart, etc.” “With all your heart” (both cavities) means with both of your yetzers—with the yetzer tov and the yetzer hara.**

Upon further consideration, it is apparent that both avodahs—the “aliyot” to the Torah and the offering of the lambs—alluded to by the two sets of sixteen teeth totaling ל”ב—possess the incredible capacity to cleanse and purify the heart of the yetzer hara. Regarding the sixteen “aliyot,” which are a part of Torah-study, HKB”H told Yisrael (Kiddushin 30b): **בני בראתי יצר הרע—My son, I have created the yetzer hara, and I have created Torah as its antidote. If you engage in Torah-study, you will not be delivered into its hand.** The sixteen lamb-offerings also subdue the yetzer hara, as stated in the Midrash Tanchuma (Pinchas 13): **A person never stayed overnight in Yerushalayim with an outstanding transgression. How so? The morning “tamid” atoned for the transgressions committed during the night; while the evening “tamid” atoned for the transgressions committed during the day.**

Therefore, we utter the words of prayer on Shabbas: **ויטהר**—“**לכנו**”—that our hearts be purified in the merit of the **16** “aliyot” to the Torah and the **16** korbanos of lambs, totaling ל”ב, which are completed on Shabbas. Once freed of the corruption of the heart caused by the yetzer hara, we are able **“לעבדך באמת”**—to serve You earnestly and truthfully.

It is now fitting to add the sacred words of Rabbi Menachem Mendel of Kosov, zy”a, written in Ahavas Shalom (Beshalach). He focuses on the verse **“נפש כי נאנחה, בא שבת בא מנוחה”**—**for the soul that sighs, Shabbas arrives and with it comes rest**—in our Friday night zemirot (“Yom Shabbas Kodesh Hu”). He refers to a teaching in the Zohar hakadosh (Part 3, 176a) that Shabbas is called “Shabbas Shalom” . . . Because throughout the six days of the week, we must battle the yetzer . . . on Shabbas Kodesh, however, it is not necessary to combat the yetzer, as we know. This is the meaning of the passuk (Shemos 31, 15): **“For six days,**

**work will be done,”** referring to the war with the yetzer, because battling the yetzer is demanding work. **“But on the seventh day, it is Shabbas,”** signifying refraining and resting. Work is not done, because one does not have to combat the yetzer on Shabbas Kodesh . . . This is the implication of the words: **“The soul sighs.”** During the six weekdays, the soul sighs and moans due to the war with the yetzer; but when Shabbas Shalom arrives, a respite arrives, for there is a respite from the yetzer.

Based on this notion, he goes on to clarify Rashi’s comment regarding the passuk (Bereishis 2, 2): **“ויכל אלקים ביום השביעי מלאכתו:—Elokim completed on the seventh day His work that He had done”** . . . **What was the world lacking at that point? Rest. Shabbas came; rest came.** Because during the six weekdays, one must fight a war to the bitter end against the yetzer hara. Thus, creation lacked a day of rest on which to rest and recover from the war with the yetzer. Therefore: **“Shabbas came; rest came”**—a respite from the constant, arduous war with the yetzer. This concludes his remarkable insight.

We can now truly appreciate the amazing connection between the mitzvah of Tzitzis and the mitzvah of Shabbas. On Shabbas Kodesh, we complete the sixteen “aliyot” to the Torah and the sixteen lamb-korbanos that purge the heart of the yetzer hara residing in its left cavity. We express our desire to accomplish this feat in our tefilos on Shabbas with the words: **“ויטהר לכנו לעבדך באמת”**. Thus, by performing the mitzvah of Tzitzis by wearing a garment with sixteen strands in front—representing the sixteen “aliyot” to the Torah—and sixteen strands in back—representing the sixteen lamb-sacrifices—a Jew sanctifies and purifies his heart. By doing so, he is able to truly live up to the expectation of: **“ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם”**.

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