



IN THE ENTANGLEMENT OF TZITZIS LIES THE ORDER

Harav Y. Reuven Rubin Shlita

"Eyes are the window to the soul", this is an oft used expression that sounds deep and meaningful but has proven elusive of real meaning. Traced from no less a chochom than Cicero, it is one of those sayings that sound impressive when thrown into conversation, preferably whilst rolling your eyes upwards.

I recently found a discussion about our eyes in the sefer Sifsei Tzadik authored by the Piltza Rebbe ztl. The Rebbe discusses how the human eye is made up of two main portions, the white orb and the much smaller darker pupil. To the human intellect it would make sense that the white area which seems prominent would be the source of light and vision, yet in truth, it sees nothing. The true vision comes from the smaller dark area. The Rebbe explains that in the spiritual realm it is the same. We would think that the white area of our service to Hashem would be the greater source of kedusha, the learning, the davening, those focused 'white times' with nothing disturbing our 'sight'. However, this is not the case at all, it's the dark times, the moments of challenge and fear that generates the greatest kedusha. Battling through the trials of life, persevering and being steadfast to Hashem, that's when our true vision becomes apparent. Our learning, our davening, that is the storehouse from whence we gather the strength to do combat with our everyday struggles. When we actively strive to push away the darkness in our lives, we become closer to Hashem, and this is what Keveyochol, the Eibishter seeks from us.

As a Rabbi, my days are often occupied by sharing with broken Yidden who seek chizuk. They seem trapped in their particular tribulations and feel as if they are spinning into a vortex of sheer pain. The Bnai Yisoscher ztl says that in the days before the Moshiach's arrival the most vital tool Yidden will have will be good friends who can listen and share with one another. All the 'white' we see in our community should not lull us into a

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false sense of accomplishment, we are all broken, and fixing ourselves will come by standing up to those challenges and knowing that with our battle we bring Nachas to Hashem.

Mitzvos tie us to our inner selves and our connection with Hashem. In the parsha of Tzitzis which we read daily it says:

“And it shall be tzitzis [fringes] for you, and when you see it, you will remember all the commandments of Hashem to perform them, and you shall not wander after your hearts and after your eyes after which you are going astray.”

When saying these words in the morning we hold our tzitzis and kiss them when they are mentioned. I often gaze at the tangled strings and think how our lives can become entangled within our problems. Then we see the orderly manner of how they are tied and we realise that in the entanglement lies the order. We should use the dark point of our lives to see the illumination of all the light that Hashem’s connection offers.

We all battle with the materialistic temptations that are dangled before us. It is for us to push aside our individual darkness so the light of our Torah can illuminate our lives.

“You shall not wander after your hearts and after your eyes after which you are going astray.”

The difficulties we encounter are tailor made for our growth, don’t trip on the mirage, instead hold onto these strings of Hashem’s love and strive towards His total illumination.

Yes, the “Eyes are the window to the soul” ... the eyes that see the challenges in life are the window that brings light into your soul. May we all be strong and find this light that shines within.