

In this week's *parshah* (*Re'ei* 13:5) Moshe adjures klal Yisroel: *Follow none but Hashem your God, and revere none but Him; observe His commandments alone, and heed only His orders; worship none but Him, and cling to Him.*

Similarly, in last week's *Parshah* (*Eikev* 10:20) we are commanded: *You must revere Hashem your God: only Him shall you worship, to Him shall you cling, and by His name shall you swear.*

What is the nature of this *clinging* to Hashem?

In the past we have quoted a portion of Rav Meir Simchah of Dvinsk's explanation.

Here we present a more detailed excerpt:

**Cling to Him.** In my opinion this is a separate mitzvah that includes every person in the nation, each according to his ability. For this reason, we only find allusions and hints to it in the Torah. It refers to trust ... the concept is that there is moral trust, like the trust of a nation in their king that he will be concerned with their needs, and there is natural trust, like a woman who trusts that her husband will provide for her needs. And there is a stronger trust, like the trust of a son in his father, the king that he will look after him and provide for everything that he needs. All of these concepts apply to Hashem, for He is our King and He is our Father... He knows everything that happens to us and what is in our hearts, and the actions of every person. Therefore, he is more concerned with our wellbeing than we are ourselves. If so, a person can sit securely, at peace and tranquility, and not take any more precautions than those that Hashem decreed on us to take... **This is the meaning of the verse, "Cling to Him." When a person understands that he is clinging to Hashem, and attached to the Higher Providence from Hashem, and Hashem is aware of everything he does more than he himself is aware, and Hashem wants each of us to succeed more than we do ourselves... this is called "attachment."**

This is a general *mitzvah* which has different aspects to each member of the nation without exception... With this a person will not be afraid of any person or enemy or any event other than Hashem, since he trusts in Hashem alone. Due to our many sins, this trust has been lost and caused the people of our generation to distance themselves from Torah scholars, and to distance their children from learning Torah. When we look to the future what will become of them?

(*Meshech Chochma, Devarim, 10,20*)

*Established By:*