"This is the reward one can receive in this world," concluded Ribbi Natan. "As far as the reward in the World to Come is concerned, I cannot possibly conceive of how much one receives."

The *Sha'are Teshuva* (24:4) cited the *Eliya Rabba* explained that other mitzvot do not provide protection from the *yetzer hara*; only the mitzvah of tzitzit has such a power. It appears that the passage cited here is the source for this assertion. The *Yafe Lalev* added that another source is based on the Talmud's statement (*Menahot* 43b) that if someone is careful to fulfill the mitzvah of tzitzit he will be privileged to see the Face of the Shekhina. In *Shabbat* (43b), our Sages stated that anyone who claims that King David committed adultery is definitely mistaken since the verse declares (*Shemuel I* 18:14), "וַיְהִי דָוִד לְכָל דְּרָכָו מַשְׂכִּיל וַיהוָה עִמּו – David was successful in everything he did, and God was with him." If he had actually committed adultery, would God be with him?

The *Yafe Lalev* concludes that since we are promised that the mitzvah of tzitzit enables one to see the Face of the Shekhina, it must be that this mitzvah protects one from the *yetzer hara*.

Day 34

p) The *Tanna deve Eliyahu* (24) teaches: The Torah states (*Bemidbar* 15:32) that while the people of Yisrael were in the wilderness they caught a person gathering wood on Shabbat. God then asked Moshe, "Why did this person desecrate the Shabbat?"

"I don't know," replied Moshe. "But on weekdays, he wears tefillin on his head and arm, and therefore he is careful about what he does. Today is Shabbat and he is not wearing his tefillin, so he desecrated Shabbat."

The Blessed Holy One then commanded Moshe to find a mitzvah that the people can perform even on *Yom Tov* and Shabbat. That is the mitzvah of tzitzit. The *Kol Bo* (#31) suggested that this is why the passage about tzitzit immediately follows the passage about the person who gathered wood on Shabbat.

q) The *Kav Hayashar* (45) cites the *Ga'on* teaching that through taking care to fulfill the mitzvah of tzitzit and keeping one's eyes on them, one dispels the darkness.

r) The *Semukhim La'ad* (page 90b) teaches that when someone fulfills the mitzvah of tzitzit, life forces envelop him. This matches the teaching of Harav Hayim Palachi (*Birkat Mo'adekha leHayim*) that wearing a garment with tzitzit grants one longevity. The *Zohar Hadash* (*Rut* page 42b) teaches that when someone dresses in a garment with tzitzit he becomes a complete person about whom God rejoices and from whom the Angel of Death keeps his distance.

s) The *Me'il Tzedaka* (page 33d) teaches that the mitzvah of tzitzit, when reinforced with the element of *tekhelet*, cleanses the nation of Yisrael from every form of impurity and *tum'a*.

t) The Talmud teaches (*Shabbat* 23b) that whoever takes the care to fulfill the mitzvah of tzitzit in the optimal manner will be privilege to wear splendid spiritual garments in the World to Come.

u) If someone wears a garment with tzitzit, it enhances his soul with the fear of Heaven. The *Shomer Emunim* (comment to *parashat Shelah*) pointed out that the word *yir'ato* (fear of Him) has a numerical value (617) equal to the words *tzitzit bevigdo* (tzitzit on his garment).

v) The *Tikkune Zohar* states that when a person wears a tallit it is as if he has prepared a throne for the Blessed Holy One.

w) "It will be for you *letzitzit* (as tzitzit) – וְהָיָה לָכֶם לְצִיצִת." The word *letzitzit* has a numerical value (620) equal to the Hebrew word *karet* (the punishment of being cut off from life, dying prematurely). This alludes to the fact that if someone has sinned and incurred the punishment of *karet*, he has a better chance of being pardoned through fulfilling the mitzvah of tzitzit.

x) The *Likute Etzot* states that by being careful to fulfill the mitzvah of tzitzit properly, one will be enabled to pray properly and to repent with all one's heart. The *Yafe Lalev* suggested that this is alluded to by the fact that each garment needs thirty-two tzitzit strings, which is the numerical value of the Hebrew word *lev* (heart).

y) The *Torat Hakham* states that if someone finds it difficult to avoid speaking *lashon hara*, he should make sure to fulfill the mitzvah of tzitzit properly. This is because someone who habitually speaks *lashon hara* is considered to be guilty of atheism since he demonstrates through his speech that he is free to say whatever he wishes and that God does not listen. The mitzvah of tzitzit, on the other hand, brings one to see the Face of the Shekhina.

z) The *Tikkune Zohar* teaches that, as a reward for the mitzvah of tzitzit, one will be shielded from all sorts of harmful demons.

aa) The *Sifte Kohen* (comment on *parashat Shelah*) pointed out that the Torah's passage about tzitzit contains sixty-four words. This alludes to the teaching that those who fulfill the mitzvah of tzitzit are considered to have the same status as the angels (whose faces have sixty-four facets).

bb) The *Likute Etzot* teaches that by fulfilling the mitzvah of tzitzit properly one will be protected from harmful advice, which is connected to the Primordial Serpent. Instead, one will be privy to the counsel of righteous men.

cc) The *Likute Etzot* added that through fulfilling the mitzvah of tzitzit one can be privileged to experience miracles.'

dd) The *Tikkune Zohar* teaches that in the merit of fulfilling the mitzvot of tzitzit and tefillin, one will be given the three aspects of the soul – *nefesh*, *ru'ah*, and *neshama*. The *Mekor Hayim* explained that possessing these aspects of the soul is a prerequisite to becoming worthy of becoming a carrier of God's Name.

ee) The Arizal, cited by the *Yalkut haRe'uveni*, taught that tzitzit provide protection from the evil eye that stems from impure spiritual forces.

ff) The Tosafot (*Menahot* 43b) taught that by wearing tzitzit, a Jew testifies that he is a servant of the Blessed Holy One. This corresponds to the Talmud's teaching (*Shabbat* 32b) that whoever fulfills the mitzvah of tzitzit properly will have mastery over 2,800 slaves. He deserves this reward since he wears tzitzit on his garment, thus testifying that he is enslaved to the Blessed Holy One.

gg) The *Ene Ha'eda* (Vol. II, page 46b) teaches that by fulfilling the mitzvah of tzitzit one rectifies the sin of idolatry.

hh) The *Likute Etzot* added that whoever fulfills the mitzvah of tzitzit properly will always have enough to support himself.

ii) One can deduce from a passage in the *Sifri* (#115) that whoever fulfills the mitzvah of tzitzit is given the title of tzaddik, and otherwise he is given the title of *rasha*.

jj) That passage in the *Sifri* teaches that the mitzvah of tzitzit adds sanctity to the nation of Yisrael, based on the words of the verse, "וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם – you will be holy to your God."

kk) The *Likute Etzot* teaches that someone who is ill can enhance his chances of being cured through gazing at tzitzit.

ll) Whoever is careful to fulfill the mitzvah of tzitzit properly will be treated with the mercy inherent in the blessed Name of *havaya*.

mm) The *Sifte Kohen* teaches that through fulfilling the mitzvah of tzitzit one becomes a partner to the Blessed Holy One.

Day 35

nn) The *Ma'amar Mordekhai* (24:2) taught that through fulfilling the mitzvah of tzitzit a person will be protected from death. Our Sages taught (*Shabbat* 32b) that according to Ribbi Meir, one reason innocent children die is because their father fails to fulfill the mitzvah of tzitzit. He derived this from the verse (*Yirmeyahu* 2:34).

oo) The *Kaf Hahayim* Palachi, citing Rabbenu Bahye, taught that in reward for fulfilling the mitzvah of tzitzit one will be privileged to be resurrected.