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.

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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.

pp) The *Pele Yo'etz* (entry *Tzitzit*) pointed out that it is impossible for anyone to fulfill all 613 mitzvot, but when someone fulfills the mitzvah of tzitzit God considers it as if he fulfilled all the mitzvot. This corresponds with our Sages' teaching (*Nedarim* 25a; *Menahot* 43b) that the mitzvah of tzitzit is equal to all the mitzvot of the Torah. Rashi offers two explanations for this teaching. One is that the verse states that by wearing tzitzit we will "remember and fulfill" all the mitzvot. Furthermore, he pointed out that the word *tzitzit* has the numerical value of 600. Add to that the five knots and eight strands on each tassel, and we reach a total of 613.

qq) The *Matzat Shimurim* (cited by the *Eliya Rabba* 24:3) taught that by gazing at one's tzitzit one can learn to control one's anger. The Hebrew word for corner – *kanaf* – has the numerical value of 150, equal to that of the Hebrew word for anger – *ka'as*. On the same line, the *Kaf Hahayim* Palachi (10:6, cited in the *Kaf Hahayim* Sofer 24:25) quoted the *Shomer Emunim* teaching that the Hebrew words *al tirgezu badarekh* – "do not become angry while you are traveling," have the same numerical value (873) as the words *arba tzitzit* – four tzitzit. In fact, Harav Yisrael Meir Kagan (author of *Hafetz Hayim*) wrote in the closing unit of *Shemirat Halashon* (Vol. II, chapter 3) that whenever someone feels his anger rising, it is recommended to gaze at his tzitzit. This should enable him to vanquish the evil inclination and control himself.

The *Yafe Lalev* summarized all these citations saying it is logical to say that all these wonderful things apply only to someone who fulfills the mitzvah by wearing a *tallit katan* and a *tallit gadol* and making sure that they are made properly in every detail. Although this might become a considerable expense, people should consider it a worthwhile investment. It is worthwhile to pay high prices for all mitzvah items, and certainly tzitzit, since it is considered equal to all 613 mitzvot together. The Name of God will hover over those who fulfill this mitzvah properly, and they will be sanctified by Heaven and be privileged to all the blessings listed above.



סימן ח

הלכות ציצית

א. מצות עשה מן התורה שמי שיש לו בגד צמר או בגד פשתים שיש בו ארבע כנפות, ורוצה ללובשו, צריך להטיל בו ציציות בד' הכנפות. והארבע ציצית כולם מצוה אחת הם, ובפחות מארבע ציצית, לא קיים המצוה כלל. [ספר החינוך מצוה שפו]

ב. כל הלובש בגד שהוא חייב בציצית ואין בו ארבע ציציות כהלכה, ביטל מצות עשה של ציצית. [ראה ש"ע סי' ח סי"ז]. ואמרו בגמרא (מנחות מד ע"א) כל מי שאין לו ציצית בבגדו עובר בחמשה עשין. ופירש רש"י, שהן: "ועשו", "ונתנו", "והיה", "וראיתם", "וגדילים תעשה לך". ואם הוא של שאר מינין, ביטל מצוה מדרבנן. (ויבואר לקמן בסימן י').

Siman 8

Tzitzit

Definition of the mitzvah

1) The Torah teaches that if someone wishes to wear a four-cornered garment made of wool or linen, he must first attach tzitzit tassels to each of its four corners. He then fulfills the mitzvah of tzitzit every time he wears that garment. If he attaches tzitzit to only three corners, he does not fulfill the mitzvah at all.

Failing to fulfill the mitzvah

2) If someone wears a garment that requires tzitzit but does not have them attached to it according to the halakhic requirements, he is guilty of failing to fulfill the mitzvah of tzitzit. The Talmud states (*Menaḥot* 44a) that whoever wears a garment and does not attach tzitzit to it is guilty of disobeying five commandments. Rashi lists them as the verbs written in the passage of tzitzit – "they must make [tzitzit], they must place [a thread], this will be [tzitzit], you will see [it]," and "make for yourself [fringes]."

The Torah's mitzvah of tzitzit applies only to garments made of wool or linen. Our Sages added an obligation to attach tzitzit to the corners of garments of other textiles as well, although according to the Torah one is exempt. This will be explained below in *Siman* 10.