

”וראיתם אותו וזכרתם את כל מצוות ה'”

The Amazing Segulah of the Mitzvah of Tzitzis Sanctifying the Heart and Eyes with Yosef HaTzaddik’s Kedushah

This week’s parsha is parshas Shelach. Hence, it is fitting that we examine the passage of Tzitzis, which appears at the end of the parsha. Based on the Gemara’s elucidation of the passuk (Bamidbar 15, 39), we learn that the mitzvah of Tzitzis is equivalent to all of the other mitzvos combined. Let us review the statement in the Gemara (Menachos 43b): **”וראיתם אותו וזכרתם:”** **“And you shall see it and remember all the mitzvos of Hashem”—this teaches us that this mitzvah is equivalent to all of the mitzvos combined.** Rashi explains that this is implied by the passuk’s reference to **“all the mitzvos of Hashem”**; additionally, he employs a gematria. The numerical value of **”ציצית”**, spelled with two “yud”s, is 600; add the five knots and the eight strands and the total is 613—the total number of mitzvos in the Torah.

Apropos the mitzvah of Tzitzis, we find a wonderful chiddush from Rabbi Elimelech of Lizhensk, zy”a, in his Noam Elimelech (Noach). He teaches us that every generation has the unique ability to correct one particular mitzvah more so than any of the other mitzvos; the essential mitzvah related to this generation is the mitzvah of Tzitzis.

It is worth noting that the sages of the Talmud, were extremely diligent with regards to the mitzvah of Tzitzis in particular, as we have learned (Shabbas 118b):

”ואמר רב נחמן תיתי לי דקיימית מצות ציצית. אמר ליה רב יוסף לרב יוסף בריה דרבה, אבוך במאי זהיר טפי, אמר ליה בציצית. יומא חד הוה קא סליק בדרגא, איפסיק ליה חוטא, ולא נחית ואתא כמה דלא רמיא.”

And Rav Nachman said: May I be rewarded for fulfilling the mitzvah of Tzitzis. Rav Yosef said to Rav Yosef the son

of Rabbah: With regard to which mitzvah was your father most diligent? He replied: With Tzitzis. One day, he was climbing a ladder, one of his strands was cut short, and he did not come back down until he had hung another.

Thus, it behooves us to explore the special relationship of the mitzvah of Tzitzis to our lowly generation, in the footsteps of the Mashiach. Why is it more significant and germane to our generation than any of the other mitzvos?

We shall begin to shed some light on the subject by introducing an amazing segulah associated with the mitzvah of Tzitzis. Only with regards to the mitzvah of Tzitzis does the Torah state: **“And you shall see it and you shall remember all the mitzvos of Hashem and perform them.”** We have already mentioned the gematria introduced by Rashi: The word **”ציצית”** plus the eight knots plus the five strands equals 613—**“taryag.”** This prompts the following elucidation in the Gemara (Menachos 43b): **”וראיתם אותו וזכרתם ועשיתם, ראייה מביאה לידי זכירה מביאה לידי עשייה—seeing leads to remembering; remembering leads to performing.** Rashi comments: Gazing upon the Tzitzis causes a person to remember the taryag mitzvos. Thus, we have explicit proof from HKB”H—Who gave us the Torah—that gazing upon the strands of the Tzitzis is a surefire segulah for remembering and observing all of the mitzvos.

Note Rashi’s enlightening commentary regarding the passuk (Bamidbar 15, 38): **”ועשו להם ציצית”**—**they shall make themselves Tzitzis.** In his second explanation, he explains why this mitzvah is called **“Tzitzis.”** In the following passuk, it states: **“And you shall see it.”** The word **“Tzitzis”** is related to the word **”מציץ”** that appears in the passuk (Shir HaShirim 2, 9):

“מציץ מן החרכים”—**peering through the lattices.** Thus, we learn that there is an emphasis on gazing upon the Tzitzis. HKB”H chose to call this mitzvah “Tzitzis,” because by gazing upon the fringes, we are reminded to observe all of the mitzvos.

It Is Essential that the Fringes of the Tzitzis Be Worn Outwardly

Now, let us examine the practical aspects of this sacred mitzvas aseh: “וראיתם אותו”—**and you shall see it.** Not only is one obligated to look and focus upon the Tzitzis, but this applies to the four-cornered garment as well. According to the author of the Shulchan Aruch, it is preferable to wear this garment on top of one’s clothes (O.C. 8, 11): “עיקר מצות טלית קטן ללבושו:” “by wearing the garment on the outside of one’s clothes, a person will always see it and will remember the mitzvos. Further on, he reiterates this point (ibid. 24, 1):

“אם אין אדם לובש טלית בת ארבע כנפות אינו חייב בציצית. וטוב ונכון להיות כל אדם זהיר ללבוש טלית קטן כל היום, כדי שיזכור המצוה בכל רגע. ועל כן יש בו [בכל ציצית] חמשה קשרים, כנגד ה' חומשי תורה, וארבע כנפים, שבכל צד שיפנה יזכור, ונכון ללבושו על המולבושים.”

If a person is not wearing a four-cornered garment, he is not obligated in the mitzvah of Tzitzis. Nevertheless, it is advisable that a person take care to wear a “tallis-katan” all day long, so that he will recall the mitzvos at all times. Therefore, each fringe contains five knots--corresponding to the five books of the Torah—and four corners—so that no matter which way he turns, he will be reminded. And it is proper to wear it on top of one’s clothing.

The Magen Avraham (8, 13), however, cites the writings of the Arizal, which state that the “tallis-katan” should be worn underneath one’s clothing. This, in fact, is the minhag of the kabbalists who follow the guidelines of the Arizal. Nevertheless, the Magen Avraham adds: “ולא יגרא לי דצריך שיהיו הציצית מבחוץ, ודלא כאותם שתוחבין אותן בהכנפות, וזו היא מה שאמרו בגמרא (מנחות מא:): אין ציצית אלא יוצא—it appears to me that the Tzitzis should be on the outside, and not like those who tuck in the corners. This is the implication of the Gemara’s statement: “The term ‘Tzitzis’ only applies to something that protrudes.”

Regarding this matter, it is important to publicize what the Mishnah Berurah writes (ibid. 26). He departs from his norm regarding matters of kedushah in order to criticize those

who hide their Tzitzis inside their pants, such that it is not discernible outwardly that they are even wearing Tzitzis. Here are his holy words:

“ואותן האנשים המשימין הציצית בהמכנסים שלהם, לא די שמעלימין עיניהם ממאי דכתיב וראיתם אותו וזכרתם וגו', עוד מבזין הן את מצות השי"ת, ועתידין הן ליתן את הדין על זה... ואילו היה להם איזה דורון ממלך בשר ודם שחקוק עליו שם המלך, כמה היו מתקשטין בו לפני האנשים תמיד, וקל וחומר בציצית שמרמז על שם מלך מלכי המלכים הקב"ה וכדלקמן בסימן כ"ד ס"ה, כמה מתכבד האדם הנושא שמו עליו.”

Those individuals who place the Tzitzis inside the pants, not only are such people neglecting the command of וראיתם וזכרתם... but they are disparaging Hashem’s mitzvah, for which they are destined to be held accountable . . . If they had a gift from a human king, with the king’s name etched upon it, they would surely show it off constantly in front of other people. How much more so should they do so with Tzitzis, which allude to the name of the King of Kings, HKB”H . . . It is a great honor for a person to bear His name on him.

The Four Fringes of His Tzitzis Pelted His Face

Thus, it is fitting that we encourage our Jewish brothers, who are forced to work amongst the goyim, in this day and age of widespread immorality and indecency. They should understand the importance of wearing the Tzitzis in a manner that they are visible. For, doing so is an amazing segulah for actively observing all of the mitzvos: “ועשיתם את כל מצוות ה' ועשיתם אתם. Additionally, it helps overcome the yetzer in relation to matters of immoral desires. Let us refer to an amazing incident depicted by our blessed sages in the Gemara (Menachos 44a).

There was a certain individual who scrupulously observed the mitzvah of Tzitzis. He was subjected to a trying ordeal concerning matters of kedushah with a non-Jewish woman; he barely managed to withstand his yetzer. However, he was aided from above: “כאו ד' ציציותיו וטפחו לו על פניו”—**the four fringes of his Tzitzis proceeded to pelt him upon his face.** As a result, his lust subsided and was squelched, and he remained stalwart with regards to his kedushah.

When the harlot inquired as to what caused him to retreat, he replied: “אחת ציונו ה' אלקינו וציצית שמה, וכתיב בה [בפסוק] האחרון] אני ה' אלקיכם שתי פעמים, אני הוא שעתידי ליפרע, ואני הוא שעתידי לשלם שכר, עכשיו נדמו עלי כד' עדים”—**there is one mitzvah that Hashem, our G-d, has commanded us and “Tzitzis” is its**

name. Regarding this mitzvah, the phrase “I am Hashem, your G-d” is written twice. One informs us that “I am He Who will ultimately exact punishment”; and one informs us that “I am He Who will ultimately give reward.” At this moment, they (the four fringes) appeared to me like four witnesses. In other words, the four fringes of the Tzitzis, at the four corners of his garment, resembled four witnesses; had he sinned, they would have testified against him to HKB”H.

Impressed by the Torah’s level of kedushah: **“אמרה לו, איני מניחך עד שתאמר לי מה שמך, ומה שם עירך, ומה שם רבך, ומה שם מדרשך, שאתה למד בו תורה. כתב ונתן בידה. עמדה וחילקה כל נכסיה, שליש למלכות, —ושליש לעניים, ושליש נטלה בידה... ובאת לבית מדרשו של רבי חייא”** she said to him: **I will not leave you until you tell me your name, the name of your city, the name of your teacher, and the name of your study-hall, where you learn Torah. He wrote it down and put it in her hand. She stood up and divided all of her possessions. She gave one third to the government, one third to the poor, and one third she kept for herself . . . and she came to Rabbi Chiya’s Beis Midrash.**

She recounted to Rabbi Chiya the entire incident that had transpired with his pupil that inspired her to convert. Rabbi Chiya, sensing that she was sincere, converted her and married her off to his pupil in accordance with Jewish law. He said to her: **“Go and collect your acquisition.” Those linens that she had arranged for him illicitly, she now arranged for him permissibly. This is the reward for this mitzvah in Olam HaZeh, and in Olam HaBa, I do not even know how great it will be.**

The Sefas Emes (Menachos ibid.) explains why the four fringes of his Tzitzis pelted his face in order to rescue him from committing an aveirah: **“ואפשר דאותו אדם שהיה זהיר בציצית, היינו להסתכל בציצית, כמו שכתב בחרדים דהוא ענף מצוה לקיים וראיתם אותו, ובזכות זה באו לו הציצית על פניו, כיון שהיה זהיר לראותם ולנשקם. באו על פניו.”** Perhaps because this person scrupulously gazed upon his Tzitzis and kissed them, the Tzitzis pelted his face in that merit.

In Matzas Shemurim, authored by the divine kabbalist Rabbi Natan Shapira, he explains that our blessed sages intended to teach us with this story that the mitzvah of Tzitzis is a segulah to protect a person from the yetzer of earthly lusts and desires. They derive this fact from the juxtaposition of the following two statements in the passage of Tzitzis: **“וראיתם אותו וזכרתם את כל מצוות ה' ועשיתם אותם, ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים**

אחריהם—and you shall see it and you shall remember all the mitzvos of Hashem and perform them; and you shall not spy after your heart and after your eyes, after which you stray. In other words, gazing upon the Tzitzis constitutes a wonderful segulah for actively observing all of the mitzvos. It also serves as a safeguard, preventing a person from being enticed by his heart and eyes to commit an aveirah.

In this manner, he proceeds to interpret the allusion inherent in the passuk (Mishlei 6, 32): **“נואף אשה חסר לב”—but he who commits adultery with a woman lacks a heart.** In other words, if we see that a person has failed in matters of kedushah and immorality, chas v’shalom, it is because: **“חסר לב”—he lacks the segulah afforded him by the 32 (32) strands of the four fringes.** This concludes his sacred remarks.

Gazing upon the Thirty-two Stands of the Tzitzis Sanctifies the Eyes and Heart

I would like to elaborate further, but first let us explain how the mitzvah of Tzitzis enables us to heed the admonition: **“ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם”—not to be swayed by our hearts and eyes.** As Rashi explains, the heart and eyes are the body’s spies; they scout out aveirot; the eyes see something, then the heart craves it, and the body commits the aveirah. Thus, we can suggest that by surrounding the heart, front and back, with the **32—ל"ב—strands of the Tzitzis,** we are able to sanctify the heart—the **לב—correspondingly.** Similarly, by gazing upon the Tzitzis with our two eyes, we sanctify them, as well.

This is the implication of the directive: **“וראיתם אותו”—gaze upon the 32—ל"ב—strands of the Tzitzis in order to sanctify your eyes and your heart.** In this merit: **“ולא תתורו אחרי לבבכם”—you will not be led astray by the heart and the eyes.** With this understanding, the allusion of the passuk is quite clear: **“נואף אשה חסר לב”—without the 32—ל"ב strands of the Tzitzis, this person was unable to sanctify his לב; as a consequence, the yetzer hara in his heart controlled him.**

Based on what we have discussed, we can begin to comprehend a comment from the holy Sar Shalom of Belz, zy”a, regarding the “yifas-to’ar”—the beautiful woman taken captive. According to Rashi in parshas Ki Teitzei (Devarim 21, 11), the “yifas-to’ar” referred to is not a woman but is the yetzer hara. Now, according to the Shulchan Aruch (O.C. 12, 1), if a single strand is missing, the Tzitzis are still kosher. Nevertheless, that

is only as far as the actual halachah goes; however, to save the person from an aveirah, all thirty-two strands are necessary.

This is alluded to by Rashi's careful choice of words: ל"א "דברה תורה". Note that Rashi specifically employs the term ל"א, signifying the number thirty-one. So, we can interpret Rashi as follows: If there are only ל"א strands, because one strand is missing: "דברה תורה"—according to the Torah, the Tzitzis are still kosher. Nevertheless, the person will still be susceptible to the yetzer hara. So, Rashi adds: "אלא כנגד יצר הרע"—now, Rashi specifically employs the term אל"א. If, however, the Tzitzis contain the full complement of thirty-two strands, equivalent to אל"א, then they are capable of negating the power and influence of the yetzer hara. This concludes his sacred remarks.

This provides us with a very nice interpretation of the incident from the Gemara cited above: "מעשה באדם אחד שהיה זהיר במצות ציצית"—the Torah student who scrupulously observed the mitzvah of Tzitzis. Even though, halachically-speaking, his Tzitzis would have still been kosher if one strand were missing, nevertheless, he made sure that his Tzitzis always had all thirty-two strands—in order to counteract the yetzer hara. Therefore, a miracle occurred on his behalf: "His four tzitziyos came and pelted his face"—teaching us that all four fringes of his Tzitzis, comprised of ל"ב strands, came to his rescue; they prevented him from straying after the cravings of his heart.

The Man Saved in the Merit of Tzitzis Was a Spark from Yosef HaTzaddik

I was struck by a wonderful idea, a precious gem, that I would like to present upon the royal table. In Sefer HaLikutim (end of parshas Vayeishev), the renowned Arizal reveals the identity of the student who withstood the trying ordeal of immorality in the merit of the four fringes of his Tzitzis. He was a "nitzotz"—a spark—from the neshamah of Yosef HaTzaddik; while the non-Jewish harlot, his female counterpart, was a "nitzotz" of Potiphar's wife.

As a loyal servant in the presence of his master, I would like to elaborate on this subject. I found an amazing explanation concerning Yosef's ordeal in Chochmas HaTorah (Vayeishev), authored by the great Rabbi Shlomo Kluger, ztz"l. The passuk says (Bereishis 39, 12): "ותתפשטו בכגדו"—she caught hold of his Tzitzis-garment and confiscated it. She understood that so long as he wore the Tzitzis, she would not prevail over him; for the four fringes would come to his rescue.

This is the message concealed in the passuk (ibid.): "ויעזוב בגדו—בידה וינס ויצא החוצה—he left his garment in her hand, he fled and went outside. So long as he wore the Tzitzis, there was no need to flee; the Tzitzis afforded him protection, enabling him to withstand the ordeal. Once Potiphar's wife confiscated his Tzitzis, Yosef knew that he would no longer be able to withstand the ordeal; for he lacked the kedushah of the Tzitzis. Therefore, he wisely fled and abandoned the premises.

Based on this notion, he explains the continuation of the passage (ibid. 13): "ויהי כראותה כי עזב בגדו בידה וינס החוצה, ותקרא ויאמר להם לאמר, ראו הביא לנו איש עברי לצחק בנו—when she saw that he had left his garment in her hand and fled outside, she called out to the men of her household and spoke to them saying, "Look! He brought us a Hebrew man to sport with us!" Initially, she did not choose to accuse him of any wrongdoing; for she knew full-well that the mitzvah of Tzitzis protected him from all evil. Yet, upon seeing that he was no longer clad in the Tzitzis, she cried out to the members of her household issuing her false allegations. This concludes his remarkable explanation.

So, now, let us examine together and delight in the wondrous ways of Hashem, Who rectifies the generations by means of gilgulim. According to the Midrash (B.R. 85, 2), Potiphar's wife's intentions were l'shem shamayim: "דאמר רבי יהושע בן לוי, רואה היתה, ולא היתה יודעת אם ממנה באסטרוולוגין שלה שהיא עתידה להעמיד ממנו בן, ולא היתה יודעת אם מבתה—she saw in her astrological forecast that she was destined to have offspring from him; however, she did not know whether it would be from her or from her daughter. And so it was! Yosef ultimately married her daughter Osnas and they had two sons together—Menashe and Ephraim.

Therefore, HKB"H arranged for Potiphar's wife—who confiscated Yosef's Tzitzis l'shem shamayim—to reincarnate into the harlot who subjected Yosef's "nitzotz" to a similar ordeal. This time, however, she did not take his Tzitzis away from him. As a result, he managed to overcome his yetzer in the merit of the four fringes of his Tzitzis that pelted his face. In that merit, she converted and married the "nitzotz" of Yosef HaTzaddik. It turns out, therefore, that Potiphar's wife foresaw the future accurately; she did ultimately marry Yosef. Thus, we can interpret Rabbi Chiya's statement to this woman as follows: "Go and collect your acquisition." Those linens that she had arranged for him illicitly—as Potiphar's wife in the previous incarnation; she now arranged for him permissibly—after converting, in this reincarnation.

It Is a Great Benefit to the Neshamah to Gaze upon the Tzitzis Regularly

We learn from this that looking at the Tzitzis constitutes an amazing segulah for eluding and resisting the temptations of the yetzer hara in matters of kedushah. Accordingly, we can appreciate the Arizal's warning in Sha'ar HaKavanot (Drushei Tzitzis 7): **“ודע כי האדם צריך להסתכל בציציות בכל שעה ורגע, כמו שאמר הכתוב וראיתם אותן, והוא תועלת גדול לנשמה, שלא יזדמן חטא לידי אדם יזהר—know that a person should gaze upon the Tzitzis every hour and moment . . . doing so is of great benefit to the neshamah; a sin will not come his way if he is diligent in this matter . . .**

It appears that these words of the Arizal are the source for what the great author of the Chafetz Chaim wrote in his sefer Shemiras HaLashon (2, 3):

“והנה מפשטות הכתוב משמע, דראיית הציציות תועלת היא להזדרז במצוות ה', ולא לתור אחר עיניו, ואם כן מה נכון הוא לראות אותם כמה פעמים ביום, ובפרט בעת שעולה איזה מחשבה שאינה טהורה על לבו או איזה כעס, טוב מאד להסתכל אז בציציות ואז יפקע היצר.”

From the simple reading of the passuk, it appears that seeing the Tzitzis is beneficial for motivating a person to observe Hashem's mitzvos and not to stray after his eyes. If so, it is only proper to look at them several times a day—especially when an impure thought crosses his heart or any sort of anger. At such a moment, it is a very good idea to gaze upon the Tzitzis; then the yetzer will relent.

It appears that this is also the reason the Mishnah Berurah came out so vociferously against those who conceal their Tzitzis—stating that they would ultimately be held accountable for doing so. After all, HKB”H gave us the mitzvah of Tzitzis, so that we would look at them. For doing so, He promised us: **“וראיתם אותן”** וזכרתם את כל מצוות ה' ועשיתם אותם, ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זוננים אחריהם. Therefore, a person who conceals his Tzitzis and does not look at them regularly is ultimately held accountable for not acting to spare himself from aveirot. He failed to take advantage of this magnificent segulah.

We can now shed some light on Rabbi Elimelech's claim that this generation is especially suited to rectify the mitzvah of Tzitzis more so than any of the other mitzvos. We are living in the footsteps of the mashiach; in these generations ordeals related to matters of kedushah are formidable and frightening.

Regarding these times our blessed sages prophesied (Sotah 49b): **“בעקבות משיחא חוצפא יסגא... בית וועד יהיה לזנות... וחכמת סופרים”**—**in the period preceding the coming of Mashiach, insolence (chutzpah) will flourish . . . the meeting place of sages will be used for harlotry . . . and the wisdom of scribes will decay, and those who dread sin will be despised.** Therefore, the mitzvah best-suited for this generation is the mitzvah of Tzitzis. For, a person who observes it properly merits being saved from all the ordeals involving matters of kedushah.

Seeing as HKB”H endowed us with such a precious gift—the mitzvah of Tzitzis that can save us from all of the major aveirot by merely gazing upon them—who would be foolish enough to disregard HKB”H's gift and not gaze upon them? And what will we answer on the day of reckoning when we are asked why we were such fools as to neglect this amazing segulah that HKB”H gave us, that would have enabled us to overcome the yetzer hara?

In truth, this is the method of the yetzer hara; it introduces false, inappropriate ideas into a person's thoughts. It makes a person doubt the inherent segulah of the Tzitzis; he begins to wonder how gazing upon a few fringes can possibly save him from evil and wrongdoing. Hence, it is incumbent upon us to maintain our basic, unwavering emunah in Hashem. We must always believe that the word of Hashem is emet. He promised us in His Torah that in the merit of **“וראיתם אותן”**, we would merit **“ולא תתורו אחרי לבבכם ואחרי עיניכם”**; and whoever is remiss in this regard will ultimately be held accountable.

In light of all this, let us accept upon ourselves to observe the mitzvah of Tzitzis properly and perfectly. This applies especially to those of us who are forced to go out to places that demand extra diligence regarding matters of kedushah. We should not be embarrassed to display the fringes of the Tzitzis outwardly. We should gaze upon them several times a day with the mindset that we wish to fulfill the mitzvas aseh of: **“וראיתם אותן”**. In this merit, our eyes and hearts will be sanctified and we will be rescued from the yetzer of earthly lusts and desires.

The Author of the Shulchan Aruch Presents the Holy Names We Should Associate with the Mitzvah of Tzitzis

Continuing onward on this enlightening journey, let us explore a tremendous chiddush in the Shulchan Aruch. The

great “possek” and Jewish luminary, Rabbi Yosef Karo, zy”a, departs from his norm with regards to the halachos related to the mitzvah of Tzitzis. Instead of merely stating the halachah as usual, he presents the divine names a person should have in mind while gazing upon the Tzitzis. Seemingly, this would have been more appropriate for a sefer of kabbalah. Nevertheless, he writes (O.C. 24, 5): **“כשמסתכל בציצית, מסתכל בשני ציציות שלפניו, שיש בהם עשרה קשרים רמוז להויות—when one gazes upon the Tzitzis, he gazes upon the two fringes in front of him, which contain ten knots, alluding to the attributes of Havaya.**

The source for this notion is as brought down by the Beis Yosef the commentary of the divine kabbalist Rabbi Menachem Recanati on this week’s parsha. An explanation appears in the Magen Avraham (2) and an even more elaborate explanation appears in the Machatzis HaShekel (ibid.). When a person gazes upon the two fringes in front of him, he sees ten knots—five knots on each fringe. These ten knots correspond to the ten names of Havaya corresponding to the ten attributes (sefirot) with which HKB”H created and manages the universe: **כתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד, מלכות**.

Based on our current discussion, let us suggest a reason that the “michaber”—the author of the Shulchan Aruch—saw fit to depart from his norm and introduce a kabbalistic practice. As we have learned, gazing upon the Tzitzis constitutes a segulah for sanctifying a person’s eyes and heart; this enables a person to actively observe all of the mitzvos and to be saved from the yetzer of earthly desires; he will not stray after his heart and eyes. Therefore, it was important for the “michaber” to mention this practice for those people who have no concept or understanding of the Torah of mysticism. By focusing on these divine names while gazing upon the Tzitzis, they are able to sanctify themselves.

Let us add a fascinating tidbit regarding this practice based on the following from the writings of the Arizal. The numerical value of the Hebrew word עי”ן (130)—meaning eye—is five times the value of the name הוי”ה (26). Two times עי”ן therefore equals ten times הוי”ה. So, when a person uses his two eyes to gaze upon the two fringes in front of him--which contain ten knots corresponding to the ten attributes of Havaya—the kedushah of the Tzitzis extends to his two eyes. They are sanctified with the kedushah of ten times Havaya, which equals two times עי”ן—corresponding to a person’s two eyes.



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