

THE IMPORTANCE OF THE MITZVAH OF TZITZIT

"Looking at the Tzitzit is one method of rectifying sexual sins."

(Karnot Tzaddik)

If one fulfills this mitzvah as it should be fulfilled, it is as though he fulfilled the entire Torah.

(Menachot 43)

ALL THAT FOLLOWS ABOUT THE GREAT MITZVAH OF TZITZIT APPLIES ONLY IF WE WEAR KOSHER TZITZIT. IF WE ARE LAX ABOUT THIS, AND WE USE NON KOSHER TZITZIT, THEN WE ARE NOT ONLY NOT ACCOMPLISHING A GREAT MITZVAH BUT WE ARE ALSO TRANSGRESSING BY SAYING BLESSINGS IN VAIN. SO PLEASE BE CAREFUL AND DILIGENT IN PROCURING FOR YOURSELF KOSHER TZITZIT

Sexual desire is subject to the eyes: when the eyes wander, desire is aroused. The mitzvah of tzitzit, the fringes on the garment, is a protection against this. It also gives protection against the influence of those who are enemies of the truth. Be very careful to fulfill this mitzvah properly. If you do this you will begin to understand the meaning of the teachings of the Tzaddikim and to follow their ways. When you wrap yourself in the tzitzit and recite the blessing, concentrate on the thought that you desire a life of purity governed by the Holy Covenant and by the advice and counsel of the Tzaddikim. This is the foundation of true faith. You will be worthy of coming to the Land of Israel, and bringing the era of Mashiach closer. You will attain true prayer, and with it the power to bring about miracles. Your livelihood will be sent without difficulties - because a person's livelihood is governed by the purity with which he leads his life. In the end you will learn to find wisdom wherever you are: you will see the teachings which are contained in all the things around you. All the wisdom of the world will be revealed to you like a table spread with delights (Likute Etzot. 4).

ONE IS SAVED FROM ALL MISFORTUNE

- 1) "He who fulfills the mitzvah of Tzitzit, is privileged to be able to welcome the Shechina (Menachot 43)
- 2) "When we wear Tzitzit and we go out of the house, the Creator rejoices, and the evil angel who destroys, must withdraw from there. Therefore, the person is saved from all misfortunes. (Zohar brought in Yalkut Reuveni)
- 3) Because of the sin of (neglecting) Tzitzit, young children die. (Shabbat 32)
- 4) "He who wears Tzitzit, the angels announce before him, 'Give honor to the King's son.'" (Zohar brought in Yalkut Reuveni)

TZITZIT SAVES A PERSON FROM SIN

5) "The mitzvah of Tzitzit saves a person from grave sins, even intentional ones." (Menachot 44)

6) The mitzvah of Tzitzit saves from anger. Should one become angry, he should grab hold of his Tzitzit. As he looks at the Tzitzit his anger will subside." (Kitzur Shne Luchot Ha Brit, hilchot Tzitzit)

7) Tzitzit has a property to conceal one from the destructive angels and demons." (Zohar, Shlach)

8) Through Tzitzit one can be saved from the evil eye. (Devash lefi)

9) The mitzvah of Tzitzit alludes to the resurrection of the dead.(Rabbenu Bachye).Consequently, one who is careful in his observance of the mitzvah of Tzitzit as it should be observed, is privileged to be present in the resurrection. (Kaf ha Chayim)

10) "One who passes the Tzitzit over his eyes when he recites the section relating to Tzitzit may be rest assured that he will never be blind." (Kitzur Shne Luchot Ha Brit, 54)

11) "One of the seven who are excommunicated is one who goes without Tzitzit. (Arve Pesachim 113) One should, therefore, by all means, buy a garment and attach Tzitzit to it as it should be done." (Tosafot, there)

G-D CARES FOR THE ONE WHO WEARS TZITZIT

12) "He who wears Tzitzit, is called "one" just as the Creator Himself is called "One." Therefore, G-d Himself cares for him." (Zohar brought in Yalkut Reuveni)

13) "Through the mitzvah of Tzitzit, one is surrounded by the brilliance of the Creator, from head to toe, and through this, he will be able to look at the hidden light created on the first day of creation." (Beit Aharon)

14) "A tallit is the garment of the shechinah."(The Holy ARI zt'l, Taame ha Mitzvot)

15) "White Tzitzit is a sign of forgiveness and atonement." (Rabbenu Bachye Schlach)

IT IS AS IF HE OBSERVED ALL THE TORAH

16) If one fulfills this mitzvah as it should be fulfilled, it is as though he fulfilled the entire Torah." (Menachot 43)

17) "The mitzvah of Tzitzit is practiced on the Shabbat and festivals to protect one from sin." (Tanna deve Eliyahu Rabba)

18) "It also helps one to earn a livelihood." (Zichron Tov)

19) "The mitzvah of Tzitzit has the property of hallowing one's thoughts when he performs it properly." (Sifri)

20) "We should look at the Tzitzit in the following manner. We take all four Tzitzit in hand, and we look at them twice. Then we say, "As if this had techeles, blue wool." Where we are not allowed to talk, we should have this thought in mind. This helps one to pray with love and awe." (Zichron Tov)

21) It is said in the name of the saintly Neshchizer Rebbe, that one should not go even one step without Tzitzit." (Derech Yeshara)

IT BRINGS THE PERSON TO FEAR G-D

22) "It brings one to an elevated level of fear of G-d. (Zichron Tov)

23) "Should one encounter anything that is contrary to the Creator's honor, he should look at his Tzitzit, and he will be saved. (Azharot Baal Bne Yssachar)

24) "Looking at the Tzitzit is one method of rectifying sexual sins." (Karnot Tzaddik)

25) "Should someone be sitting among people, who are likely to bring him to talking lashon hara, slander, ridicule, etc., he should look at his Tzitzit, and he will be saved." (Siddur Yeshuot Israel)

26) "One should continuously look at the Tzitzit. Thus he will fulfill a mitzvah of the Torah. This is a marvelous benefit for the soul, that he should not come to sin, and it enables him to attain exalted matters. To accomplish this, we must look twice in successions (Peri Etz Chayim)

27) If one does not fulfill all 613 commandments, he must be reincarnated. (Sefer Ha Mitzvot) Since this is impossible for anyone, especially nowadays, when, according to the Chofetz Chaim, there are no more than several hundred Mitzvot that one can observe. It is very important, therefore, to observe strictly a mitzvah that is equal to all Mitzvot, e.g. Tzitzit."

ACCUSTOM THE CHILDREN TO WEAR TZITZIT

28) "We must educate small children to fulfill the mitzvah of Tzitzit, because, through that, they will attain sanctity, which will benefit them greatly in their study of Torah and in the service of the Creator." (Pele Yoetz, Tzitzit)

29) In the home of the saintly Grand Rabbi of Rizhin o.b.m., they would put talleitim ketanim on the children as soon as they were a month old. (Eser Orot)

30) "It is beneficial to hold the Tzitzit during learning, or during free time. Through this, we are reminded to look at the Tzitzit constantly." This was the practice of the noted saint and sage, Rabbi Yehudah Greenwald, rabbi of Satmar, during his studies. Also when he sat with people, he would take one of the Tzitzit in his hand and look at it. (Keter Torah)

ONE CAN PURCHASE SUCH A PRECIOUS MITZVAH FOR A FEW COINS

31) "The Gaon, Rabbi Eliyahu of Vilna, before his demise, took the Tzitzit in his hand, kissed them affectionately and cried, "It is unfortunate that I must leave such a beautiful world where one can purchase such a precious mitzvah so cheaply." (Keter Torah)

32) "The custom is to make Tzitzit for small children before they are accustomed to performing other mitzvot, and as the child grows the mitzvah grows with him, because he feels the sweetness of the mitzvah more and more." (Korban He Ani, Tetze)

33) "When enwrapping oneself, one throws the four Tzitzit over the left shoulder to rectify the evil inclination." (Sheelot u Tshuvot ha Ridbaz)

34) If one fulfills the mitzvah of Tzitzit properly, the Creator behaves with him over and above what the strict line of justice calls for (leniently) (Torat Moshe le Chatam Sofer)

35) "One who fulfills the mitzvah of Tzitzit is assured that he will not suffer toothaches." (Derech Yeshara)

36) "One who conscientiously observes the mitzvah of Tzitzit, is saved from robbery, immorality, and bloodshed." (Maamar Mordechai)

EVIL THOUGHTS LEAVE THE PERSON

37) "By looking at the Tzitzit, one is assured that all evil thoughts will leave him." (Ginze Yoseph)

38) "A small child who commences to talk, should immediately be clothed with a tallit katan, since, thereby he will attain an exalted soul, and a holy spirit will rest upon him. The latest should be at age of three. Should the tallit katan be put on him later, an unclean spirit will rest upon him and will clog-up his brain, preventing him from understanding the Torah. (Kitzur Shne Luchot Ha Brit, Hilchot Tzitzit). It is self-understood that this includes putting an invalid tallit katan on the child, or on himself, for that matter. Others recommend putting a tallit katan on a child as soon as he is one half year old. Then he will be protected from all evil. "