One of the 613 commandments is to tie a tzitzit on each of the corners of a four-cornered garment.

The commandment of tzitzit appears in the Pentateuch in the following verses:

God said to Moshe: “Speak to the Children of Israel and say to them [that] they shall make tzitzit (צִיצִת) on the corners of their garments, throughout their generations; and in the tzitzit (צִיצִת) on the corner, they shall place a blue fiber. They will be your tzitzit (לְצִיצִת); you will look at it and you will remember all of God’s commandments and you will do them; and, you shall not follow your hearts and eyes, after which you prostitute. So that you may remember and perform all my commandments; and you will be consecrated to your God. I am Havayah, your God, who brought you out of the land of Egypt to be your God. I am Havayah, your God.”

Note that in this paragraph, the Torah mentions the word tzitzit explicitly three times, whereas using a pronoun to refer to it would have been just as suitable (indeed, pronouns are used in some cases in this paragraph). It would be appropriate therefore to see how the three explicit instances of tzitzit in the parshah correspond to some Kabbalistic models.

Space, Time, and Soul

The simplest and most straightforward model to which these three instances of tzitzit correspond is from the Book of Formation, and is known as the space-time-soul model.

In this case, the correspondence is easy to see:

The 1st instance, "…make tzitzit on the corners of their garments, throughout their generations…" corresponds to time (generations).

The 2nd instance, "…in the tzitzit on the corner, they shall place a blue fiber" correspond to space (to place a blue fiber on the corner). The sages explain that the blue fiber, known as the techelet triggers a cascade of images related to both physical and spiritual space, "the techelet is similar to the sea, the sea is similar to the firmament, and the firmament is similar to the Supernal Throne." The Supernal Throne in Kabbalah is a connotation for the World of Creation. In Hebrew, the word "world" (עולם) stems from
the word meaning "concealed" (עָשָׂה), alluding to the fact that the Creator is concealed (impalpable) in the Worlds. Of the four worlds usually discussed (Emanation, Creation, Formation, and Action), the description of World is explicitly related to the World of Creation, the first level of consciousness where the ego shrouds God's presence.

And the 3rd instance, "...they will be your tzitzit; you will look at it and you will remember all of God's commandments" corresponds to soul (to look and to remember).

From Action to Emanation

The three explicit mentions of the tzitzit in these verses also suggest a progression through the Worlds, beginning with Action and ending in Emanation. This can be seen by focusing on the verbs accompanying each of the instances.

In the 1st instance (לְצִיצִת), the verb is to make (שָׂרַה), which in Hebrew is the same verb as that from which stems "Action" (שָׂרַה).

In the 2nd instance (לָהֶם לְצִיצִת), the verb is to place (לְהָנֵן), which alludes to the World of Formation, the level of consciousness in which there is an ongoing struggle between the two inclinations, the good and the evil (or, to use the conceptual scheme of the Tanya, between the Divine soul and the animal soul). The verb translated here as "they shall place" literally reads "they shall give." This same verb, to give, is the verb in the verse "Behold I have given before you today life and good and death and evil… choose life!" Furthermore, these words, "And in the tzitzit on the corner, they shall place a blue fiber" instruct us to place a blue fiber together with the white fibers of the tzitzit. The white of the tzitzit alludes to the good inclination while the blue alludes to the power that God gives us to overcome our evil inclination. The value of this verb "and they shall place" (להקטן) is 512, or 2⁵, also alluding to the inherent duality characterizing the human psyche.

In the 3rd instance (לְצִיצִת לְצִיצִת), the verb used is "to be" (לְהָנֵן), which alludes to the World of Creation, the world were reality comes into being (ex nililo). The word "and it shall be" (לְהָנֵן), whose letters permute to spell God's essential Name, Havayah (יהוה), represents the reflection of the Almighty's manifestation in the World of Creation (a manifestation that originates from the World of Emanation). The two verbs in the previous phrases were in the plural form, referring to those being commanded. This verb is in the singular form and refers to the tzitzit itself, to its Divine potential. The World of Creation is the world of potential, as explained in Kabbalah. Note also that in the third instance the word "tzitzit" is prefaced with a relational lamed (לְ), meaning "for a tzitzit." Based on its form (it is the only Hebrew letter ascending above the roof of
the others), the *lamed* is described as "a tower soaring in the air," and alludes to the mother figure in Kabbalah embodied in the World of Creation.\(^3\)

Immediately following the third instance of "tzitzit," we read the phrase, "And you shall see it" where the "it," literally refers to the tzitzit. However, this pronoun "it" (ָותֶמ) in Hebrew also means "him," thus alluding to "Him," i.e., to the Almighty as He is revealed in the World of Emanation where our sense of self does not obscure His Presence. Moreover, of the five senses, sight corresponds to the World of Emanation. The grammatical proximity between the 3\(^{rd}\) instance of tzitzit and this phrase ("And you shall see it [Him]") illustrates how the supernal father and mother figures (which correspond to the Worlds of Emanation and Creation) are always connected and never part.

**Numerical Considerations**

The sum of the numerical values, the *gematria*, of the three explicit instances of tzitzit (זִיצִית נְהָהָ לְצִיצִת) is 1800. But, 1800 is also the value of just the 3\(^{rd}\) instance with the phrase following it, which we have seen as corresponding to the two companion Worlds of Creation and Emanation (זִיצִית נְהָהָ לְצִיצִת אֶבְרָהִים אַל). So the progression through the three lower levels (the World of Action, Formation, and Emanation) is included within the unification of the two highest levels, the Worlds of Creation and Emanation.

1800 is also the double-square of 30, or 1800 = 2 · 30\(^2\). 30 is the value of the letter *lamed* (ל), as above. This illustrates two things. First, that the World of Creation, signified by the letter *lamed*, extends and is present, as the potential inner life-force, within all three lower worlds. Second, it illustrates the inter-inclusion between the Worlds of Emanation and Creation. Before we saw that God’s essential Name, which originates in the World of Emanation is reflected in the World of Creation in the verb "it shall be" (עָלָה). Now we see that the World of Creation, again, signified by the *lamed*, is found to unify Emanation and Creation.

The final letters of the three explicit instances of tzitzit equal 1200, meaning that all the previous (10) letters of the three words equal 600 (in the secret of "whole and half"), the value of the word tzitzit when written in full, as we shall see.

**Moshe Rabbeinu and the Tzitzit**

The filling\(^4\) of the three instances of tzitzit isץיוֹ הוּד צִידע והָו דִיפְיוֹ זִידע והָו לָכֶם צִידע והָו, and its numerical value is 1976, 76 · 26, where 76 is the *gematria* of "servant" (עַדֶּר) and 26 is of course the value of "Havayah."\(^5\) How should we understand this finding?
Probably the best known gematria about the tzitzit is that it is related to the number 613. How so? The gematria of tzitzit (טעיין) when written in its full form is 600 (see the next section for more on this). If we add to this the 5 double knots and the 8 strings found in each tassel, we get 613. This relationship provides a numerical depiction of how looking at the tzitzit reminds one of God's 613 commandments.

Indeed, 613 is the value of "Moshe Rabbeinu" (משה רבינו), providing an additional level of contemplation of how the tzitzit connects us with the Torah given by Moshe Rabbeinu. Indeed, Moshe Rabbeinu is described (consummately) as "God's servant" (ה domic ל הוהי). And, as above, the filling of the three instances of tzitzit equals the product of God (הוהי) and servant! Thus, contemplating the tzitzit and kissing it each time we mention it in the morning Shema leads us to become one with Moshe Rabbeinu, the consummate servant of God, who is essentially one with the 613 commandments of the Torah.

More on the Tzitzit and 613

We noted above that the gematria of tzitzit (טעיין) when written in its full form is 600. But, as we have seen, in all three instances the word tzitzit is spelled with only one yud not two, like so: טעיין.

Still, there is a simple numerical equivalency here that needs to be highlighted. The gematria of the three instances of tzitzit as it is written in the Torah (טעיין טעיין טעיין) is 1800, exactly the value of three times the full form (טעיין), which is equal to 600, and $3 \cdot 600 = 1800$! Thus, the teaching about tzitzit and 613 is based on the average value of the three instances.

In fact, this idea is apparent in the form of the three instances. We noted that in the third instance an additional relational lamed (ל), meaning "for," is added to the word. If we divide 30, the value of this additional lamed, in three, we get 10, or three letters yud (י) whose value is 10. When we add a yud to each of the three appearances of tzitzit, then each will now be the full form of the word.

Let us go another step deeper. The final form of the letter mem (מ) is equal to 600. Thus, three full forms of tzitzit (טעיין) equal three final mems. The sages refer to the final mem as the concealed mem (mem stumah), the letter of Mashiach. In addition, according to many great tzadikim, the Mashiach's special mitzvah—the one through which he shines the most and his concealed essence becomes revealed—is the mitzvah of tzitzit.

One explanation for this is that the two-letter root of tzitzit is simply two letters tzadik (צדק), symbolizing the two levels of tzadik present in every Divine soul. These two levels are called the higher tzadik, the giver, and the lower tzadik, the receiver, as explained in

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Chassidic writings. When both levels are revealed and unified, they release the Messianic potential of the soul.

The gematria of each letter tzadik (צ) is 90, or one twentieth of 1800. 90 is also the value of three letters lamed (לamed). In the three explicit instances of tzitzit there are 6 tzadiks, which, when inter-included each in each, total 36, corresponding to the 36 tzadikim of every generation, which represent the potential of the generation to merit the coming of Mashiach.

2. Deuteronomy 30:15.
4. There are two possible fillings for צ, either צרי or צרי. Note that here, it is filled as צרי.
5. If we add to the three instances of tzitzit the filling of the pronoun ”it” (אינ), which we saw corresponds to yet a fourth level, אינ>,</span> the total will come to 2506, or 7 times Mashiach (ъיש).</p>

7. Deuteronomy 34:5
8. In the Torah, the archetypal figures of the higher and lower tzadik are Joseph and Benjamin.